

master, Nandi Râjâ, had written to him about the eight yards of cloth of gold and two pistols, sent as presents. He replied his elder brother had written that M. Maissin had presented the Râjâ with some Europe cloth of gold, etc., a dress of honour and a pair of pistols. The Governor replied that he himself had sent them.

Venkatanâranappa Ayyan then said that Mahfuz Khân was about to attack Madura, and, if so, that it should be permitted to attack him. [The Governor] looked at a map of the southern countries, and, having found Madura, he exchanged compliments with the vakîl, telling him that he had ordered M. Maissin to remain with Nandi Râjâ, as a proof of his regard, and that all matters should be [settled] with him.

*Saturday, October 19.*¹—When I went to the Fort this morning, I found the Company's merchants there. After strictly ordering them to supply goods without delay, I went to the *Gouvernement*, and paid my respects to M. Godeheu and other gentlemen there. M. Godeheu and M. Barthélemy afterwards sent for me. M. Barthélemy was telling M. Godeheu that the two runaway headmen of the *Kaikkôlars*² had been caught and

¹ 6th Arppisi, Bhava.

² See Thurston's *Castes and Tribes*, Vol. III, pp. 31, etc.

imprisoned, and that I wished to speak to him about it. I said, 'Last year M. St. Paul spoke to Madame Duplex, and she procured these *Kaikkôlars* to be appointed headmen, and all were obliged to agree, though a few had at first to be imprisoned. If they complain of these men having been forced upon them, you, who have come out as Governor to do justice, should be pleased to ascertain the ancient custom, enquire into this violation, and punish the guilty.' He asked what had been done before. I replied, 'When headmen are appointed in any caste, the caste-people assemble to choose two. They report their choice to the chief dubâsh, who confirms it and dismisses them with *pân supârî*. This is what should be done.' The Governor and the Second agreed. M. Barthélemy then said that the heads of the Tamils wanted leave and assistance to rebuild the temple.¹ M. Godeheu observed that the Company could never contribute anything, and that the Company's orders must be had before the temple was rebuilt. I replied, 'Your predecessor unjustly destroyed the temple, and grieved the towns-people. But they believe you to be just, and sympathetic. If you give such orders, the town will decline yet more.' He said, 'There are already two

¹ The Vêdapuri Îswaran Temple, destroyed in 1748.

temples—one dedicated to Siva and the other to Vishnu.' I continued, 'The Siva temple belongs to the left-hand castes, and the Védapuri Íswaran Temple, which belonged to the right-hand castes, was destroyed. Therefore they beg that a new temple may be built.' I then explained to him the disputes between the two groups, as a result of which the Kâlahasti Íswaran Temple had been built when M. Hébert was governor. Among us Tamils, worship comes first. At Madras, Negapatam, and elsewhere, the Companies have bestowed money.¹ That need not be done, but if in other respects the same were done, within two years the town would abound with all castes of Tamils, Guzarâtis, and Hindustani folk.' M. Godeheu []. I added, 'The English Company at Madras and the Dutch Company at Negapatam not only make a monthly allowance, but send officers with a dozen soldiers, sepoy, or peons at festival times to prevent disorder. I myself have seen this. Our Company's merchants are always saying that the town will not flourish unless the same is done here; otherwise it must decay.' When I persisted in speaking thus, M. Godeheu admitted that this was true, but

¹ It is unlikely that the Dutch Company contributed to build temples. The English in some instances allowed tolls to be collected for their support.

said that he could give no orders without the Company's permission, although it was the reason why the town had not thriven, because men could not follow the customs of their caste. He would say nothing more. M. Delarche who was present, every now and then raised objections, and M. Barthélemy said to me that some of the Tamils objected to the proposed temple. I replied that every man must speak up for his own religion; and that he who did not must be a bastard. The three looked at one another in silence. Then M. Godeheu asked M. Barthélemy when the temple had been pulled down and when the Governor promised to rebuild it. He answered, 'It was destroyed when people quitted the town at the time of the siege'; and M. Delarche confirmed this. The Governor then asked when a promise had been made to build it at the Company's cost. I replied, 'In the time of M. Lenoir and his predecessors, orders were received from the King of France to destroy the Védapuri Íswaran Temple. All the caste-people were summoned, and told that a temple would be built elsewhere, as it was in the middle of the street and their own church had to be built there. But the caste-people all persisted in declaring that they would rather die than have the temple demolished. So orders were obtained

from Europe that all should be allowed to follow their own religion. M. Lenoir thereupon said he would permit a new temple to be built, and allowed the car and other festivals to be celebrated as men pleased. Therefore the town increased and trade flourished; and 4,000 or 5,000 houses were suffered to be built beyond the gates, and within the Bound-hedge. Then was great plenty of goods and money. But now there is not a house outside, and houses inside the gates stand empty with only mud walls. The town is so impoverished that you cannot find goods for 100 pagodas and money is not to be had. What was done in M. Lenoir's time must be repeated; and men must be freed from fear and suffered to do as they please, as is done in Madras, Negapatam and other places which belong to the Europeans. If only a half or a quarter of their privileges were given, the town would prosper and you would become famous [].' He replied, 'It is but right that each should do as he pleases. I shall see what can be done when the Europe ships sail in January.' M. Barthélemy said that I should enlist the favour of Father Lavaur, the Superior of the St. Paul's church. I replied, 'Each one should look to his own business; he who governs should treat all alike.' He then said, 'Let the weavers who have gone away

return and live in peace under two heads of their own choice.' I suggested that he should release the men who were in prison, and tell them so. He agreed and stood up. M. Delarche also rose. When M. Barthélemy had gone, M. Delarche told the Governor that a letter should be written to the poligar of Udaiyarpâlaiyam who had paid no peshkash for three years, that, unless he paid, the French troops from Trichinopoly and Vriddhachalam, would seize his jungles and country, and establish another in his place. On being asked why no peshkash had been demanded for three years, he replied, 'It was so,' and the Governor said carelessly that a letter should be written.

It was also directed that, as the old poligar had died a month ago, his successor should be told to send in all the goods that were ready. A letter was written, sealed, and sent accordingly, together with another from me.

Then [? the vakils of] Morâri Râo [? came], asking what more should be written. 'I have already told you what to write. Have you not done so?' he asked.

[One replied], 'Two of us are here. I will go and return when I have spoken about the accounts.'

'Very well,' the Governor said. But M. Delarche said, 'His master Morâri Râo cannot