

The image shows the front cover of a book. The cover is decorated with a traditional marbled paper pattern, often called a 'stone' or 'shell' pattern, featuring irregular, organic shapes in shades of blue, green, and white against a dark background. In the center of the cover is a small, rectangular red label with a decorative gold border. The label contains the text 'TULAJI' and 'MEMORIAL' in gold, uppercase letters, arranged vertically. At the bottom of the label, there is a small, illegible gold inscription.

TULAJI  
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3.

# M E M O R I A L

ON BEHALF OF THE

K I N G O F T A N J O R E ,

P R E S E N T E D T O

L O R D N O R T H .



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M E M O R I A L

OF THE

K I N G O F T A N J O R E .

**T**HE King of Tanjore has so long and so heavily suffered from misrepresentations of all sorts, that he has thought it absolutely necessary to take effectual means for opening a direct communication with Great Britain. He wishes to lay his rights, his sufferings, and the whole state of his affairs, with an humble confidence, and without any reserve, before his Majesty. As his Majesty's virtues have ever been the highest object of his veneration, it is natural that his Majesty's favour should be the first object of his ambition.

The territory of Tanjore is an ancient kingdom, and the King of Tanjore is an hereditary prince. This he is bound to claim in favour of his nation, his cast, his family, and himself. But he claims nothing more. As no

1. Rights of  
the King of  
Tanjore.

evidence has been set up to invalidate that claim ; so it is not injurious to the peace, prosperity, or just rights of any neighbour. Neither he nor his predecessors have ever been reckoned among those ambitious adventurers, who have distracted and wasted the peninsula of India ever since the decline of the Mogul empire.

2. King of  
Tanjore's vo-  
luntary sub-  
mission to the  
crown of  
Great Bri-  
tain.

If the Mogul empire, (which is no longer able to coerce its servants, or to protect its dependents) should be considered as still subsisting, to the Grand Mogul, and to the Grand Mogul alone, he still owes obedience. He is to receive orders from and make appeals to the throne of Delhi. To that throne his tribute is due, and he is willing to pay it ; receiving from thence the protection of his territories, which that acknowledgment of superiority demands, and in consideration of which the tribute is paid. But if that empire be dissolved, the King of Tanjore is free to choose a protector ; and his choice is made. His ancestors, by the events of war, became dependent on the Grand Mogul ; he is disposed, voluntarily and by choice, to become subject to his Majesty, and to hold his territories as dependent on the crown of Great Britain.

3. Voluntary  
offer of con-  
tribution.

In this character he is willing, according to his ability, to contribute, in whatever manner it shall be agreed on, to the support of the strength and stability of the British power in India. He has already consented to a large annual

nual payment to the Company, for the maintenance of troops; and he trusts that he will not be found a less dutiful and affectionate dependent than his father had shewn himself, in the most trying times, an useful and faithful ally.

If he were not willing also to comport himself with the most exact and scrupulous justice towards all the world, he would not consider himself as a proper object of his Majesty's protection. He claims nothing derogatory to the rights or interests of those, who may already be honoured with any part of the grace which he solicits. An Hindoo as he is of the Bramin persuasion, disposition, and manners, his views are solely confined to peace and quiet: he claims only to remain as he has always been; to possess his natural country, to subsist his people, to pay his debts, and to fulfil his engagements.

It is with the greatest concern to himself, that he is obliged to keep up any discussion with his neighbour the Nabob of Arcot; he has the greatest respect for that high officer; and he wishes to be, as he always has been, serviceable to his true interests. He will give an unequivocal proof of the sincerity of his intentions: The moment that his Majesty shall be pleased to decide what he ought to do with regard to the Nabob, his Majesty's orders will

4. Submits  
to his Ma-  
jesty's orders  
all disputes  
with the Na-  
bob of Arcot.

be

be the sole measure of the Nabob's rights, and the King of Tanjore's obedience.

5. Desires some consideration of his circumstances in the demands made upon him, and prays that accounts may be stated.

Until that determination shall be made, which it is again assured will be received with the most perfect and dutiful submission, the King of Tanjore has, and can have, but one rule for his direction. He must consider the treaty of 1762 as the basis of all fair transactions between him and the Nabob. He is satisfied to abide by that treaty: he is satisfied to pay both what is there stipulated as a tribute to the Grand Mogul, and that which has been there agreed to, as a durbar present, and gratuity to the Nabob himself, and which, for its kind, is generous to excess. But it is unnecessary to point out to his Majesty's wisdom, and to the discernment of his ministers, that there is a connection between payment and ability: it will not be permitted to despoil a debtor, and then to turn the effects of his poverty into an offence. The Nabob cannot be permitted to sequester into his own hands the whole of the King of Tanjore's substance, to the amount of several millions sterling, and then to call upon him for a rigorous and punctual payment of what the treaty allows him, without any set-off or allowance for what he had taken. When the Nabob, and those gentlemen at Madras who have acted in partnership with him,

shall have fairly accounted for the immense sums of money, and for the most valuable effects, which had been accumulated at Tanjore, by the successive care, and for the support of the dignity of a long race of opulent kings, and which were seized with so many circumstances of unusual and unmanly rigour, even to the tearing their ornaments from respectable matrons and women of high condition—then the King of Tanjore, forgetting his misfortunes in the reparation that is made him and in the ability he acquires, will most punctually discharge all demands upon him, even to those who are his implacable enemies. Whenever his Majesty shall order the account of these almost incredible sums, of which a faithful and submissive ally of Great Britain has been despoiled, to be laid before him; of the demands that in a rapid succession have been multiplied upon the King of Tanjore, not from his ability to pay, but his inability to resist; of the insults and indignities which have accompanied and aggravated those oppressions; of the enormous usury resulting from new extortions growing out of a compliance with the old, and creating fresh usurious borrowings to pay the interest of every former borrowing; of the premeditated ruin of his credit by those who compelled him to strain it, to gratify their rapacity.

All these, if required, shall be laid before administration in so clear and well-authenticated detail,

6. Ready to lay the authenticated detail of his

sufferings before administration,

as cannot fail forcibly to affect his Majesty's humanity.

If these injuries are considered as too great for a perfect reparation, it is to be hoped that some regard will be had to them now that both parties have an opportunity of being heard. The King of Tanjore is confident that no demands will be enforced by power upon one of the parties who have mutual charges and open accounts, without a fair statement and liquidation of what is set forth and charged by the other.

7. Prays to be freed from extraordinary exactions, and from compulsory advances.

The King of Tanjore humbly represents, that the arrangement of garrisoning his places with English troops, and his agreement to pay four lacks of pagodas a year for their maintenance, was the mere effect of his sensibility to the justice and generosity of the English, for taking him out of the hands of his enemy, and restoring him to his kingdom. But the payment of that sum was adapted to the season of the year when his country was able to furnish revenues. He has lately, without regard to such ability, been obliged to make an advance of one of the installments. It was very inconvenient to him to do so; but he submitted for the sake of peace, and to shew his readiness to comply with every thing that was in his power, to oblige the Governor and Council; but gaining confidence from obtaining their request of the advance of one installment, they have proceeded to exact the payment of four whole lacks of pagodas more



under the term of a deposit. This vast sum, amounting to one hundred and sixty thousand pounds sterling, besides charges, is exacted from him without the least pretence of claim, in the midst of the most complicated and unexampled distresses—not a year after his restoration to the walls of a naked house, and to the government of an harrassed, pillaged, and impoverished kingdom, and loaded with debts and demands of every kind that can be named or conceived. Thus circumstanced, at once injured and insulted, the King of Tanjore trusts, that this vast sum of one hundred and sixty thousand pounds be, according to stipulation, either repaid to him immediately, or faithfully carried to his account in the future maintenance of the troops, which, under the command of the English, are stipulated to be kept up by them in his country.

To this hour the King of Tanjore is utterly ignorant of the nature, extent, and foundation of those further claims of the Nabob, which have been the source of his past calamities and his present apprehensions. After much negotiation, and two grievous wars, they have never yet been distinctly stated to him; and he has only known them by his sufferings. In the Company's papers, printed in the course of this controversy, it appears, that the Nabob is himself at a loss to explain what it is he chooses

8. That all demands on him be reduced to certainty.

to demand ; for being applied to by the governor and council of Madrafs on that subject, he states his claim in this extraordinary manner, “ That it always depends  
 “ on *the force of arms* ; that the Governors received of the  
 “ former Tanjore Kings large sums by *force* ; that he hopes  
 “ to obtain larger, having by the favour of the English,  
 “ and the assistance of their troops, more power than any  
 “ one before him ever had.”

9. Appeals  
 from indefi-  
 nite claims.

This extraordinary claim, the King of Tanjore humbly conceives and submits to his Majesty's justice, can never be the description of the right of any person, in or upon the possession of another. First, because it leaves the possessor nothing he can call his own ; and next because the claim is not bottomed on any of the three only foundations of all legal claims, Prescription, Grant, or Convention, but refers for its measure solely to the degree of *force* which may be employed ; which so far from being the ground of a right, is the very description of a wrong.

He admits indeed that great sums at various times have been extorted by violence from the Kings of Tanjore, by the predecessors in office of the Nabob, and indeed by several other neighbours ; whenever surprize, or sinister accidents have not left the kingdom of Tanjore in a condition to defend itself against them. But the King of Tanjore hopes that acts of violence create no precedent in favour  
 of

of those who commit them : If such acts have such virtue, other persons unfortunately are able to entitle themselves on the same principle as the Nabob relies on ; his claim will be far from exclusive, and his share of the advantage very inadequate to the extent of the demand.

From this extraordinary and indefinite claim it is the King of Tanjore appeals to his Majesty's justice, humbly praying that the Nabob may be limited to the terms of the treaty ; and that he (the King of Tanjore) may make his payments through the Company ; and thus remove all subject of dispute with that great officer. The King of Tanjore wishes for nothing but to know on what ground he is to stand, and (in conformity to his Majesty's pleasure) to obtain some certain rule for his future direction.

If the King of Tanjore were left free to defend himself by his own arrangements, and the forces of his own country, with the chearful support of a people affectionate to their native government, (under which they were an object of so much envy to all the neighbouring states) and full of zeal to the benevolent religion by which they are cherished—weakened and impoverished as he is, he has nothing to fear from the Nabob of Arcot. It is in the assistance which the Nabob derives from the English, that he avowedly trusts for the means of establishing

such claims on the King of Tanjore, as for the first time since the beginning of the world, have in cold blood been stated on paper. That assistance withdrawn from those claims, the King of Tanjore has no more to dread from the Nabob's power of enforcing them, than from the strength of his arguments in proving them. In this situation it is most humbly hoped, that the British policy will not suffer the British power to be used for the ruin of a prince and people, whose sole weakness consists in their voluntary dependence on this nation; and that his ruin will not be accomplished in favour of a person who has, by a variety of public acts and declarations, thought proper loudly to disclaim all sort of dependence upon that very power to which at the same time he altogether trusts for the accomplishment of his designs.

10. Native  
princes desirous to depend  
on Great Britain, and not  
be sacrificed to Mahometans.

The King of Tanjore, interested in the continuance of the British power in India, does not doubt what he most sincerely wishes, that the friendship of the Nabob will always continue inviolable to those to whom he is bound by so many ties of gratitude; and that the wealth and power wholly acquired by English assistance, may never be employed in any other service: But, as it cannot be amiss, whilst human frailty continues, to take all securities for political friendship that are compatible with honour

nour and justice, it may not, perhaps, be altogether adviseable so to confide in one friend, as to exclude all other connection and support.

It is from an apprehension in the King of Tanjore that he has been misrepresented to his Majesty, and not from any thing like pride or presumptuous value set upon any service of his, that he begs leave to submit to his Majesty's consideration, that if the Nabob of Arcot is the ally of Great Britain, the King of Tanjore is her ally also. If the Nabob has adhered to the Interest of Great Britain in her early struggles in India, it is clear, that he rather received assistance than gave it; and fought less for her power than for his own existence: But it was otherwise with the King of Tanjore. The father of the present King, then in actual and undisturbed possession of great hereditary wealth and power, cheerfully employed a large part, and risked the whole for Great Britain. If the Nabob of Arcot be an useful ally to Great Britain, it is to Tanjore that Great Britain owes even the Nabob; who could not have subsisted (as he himself formally acknowledged in the year 1755) without the assistance which he received from Tanjore in the hour of his greatest perils and distress. If the Nabob has done eminent services, he has received ample rewards. He is made great in  
wealth,

wealth, power, and dominion, infinitely beyond what his father's ambition ever dreamed of. He has been enabled to make a great variety of conquest, and is at this instant in the act of completing the subjugation of several Princes, Killedars, and Pollegars, who had ever remained independent of him. The King of Tanjore has received no rewards whatever; and he desires no other than, in consideration of his important services and faithful attachment, that his crown, his revenues, his country, his people, and his religion, may not be added to the rewards of the Nabob; that one ally may not be made a prey to another; that the kingdom of Tanjore, inhabited by mild, industrious, conscientious, and peaceable people, may not be made a sacrifice to the revival and aggrandizement of the Mahometan interest in India, and to the augmentation of the power of that ferocious and exterminatory system. It is not to dictate to the wisdom of his Majesty's councils, but to appeal and submit to that wisdom, that the King of Tanjore begs leave to suggest that his Majesty's interest lies, in what his gracious disposition leads him to, in procuring a balance of equality, justice, and concord among the Company's allies, neighbours, or dependents, or in whatever other light, or by whatever other name, they are distinguished. The extraordinary and indefinite claims of the Nabob put an end at once to all this balance and equality, and an-

nihilate his Majesty's power of preserving equity and justice, and of protecting those who are resolved to have no other protector.

From the nature of the same boundless and indefinite claim in the Nabob, arises the greatest of the grievances which the King of Tanjore suffers. As soon as it is laid open, there is no doubt but that grievance will be thought entitled to immediate redress. It applies to his Majesty's benevolence and goodness of heart, as well as to his justice, in a point the most interesting to the general cause of humanity. The King of Tanjore is personally much less affected by it, than a vast body of suffering and innocent people. It is necessary to state this affecting matter with perspicuity; and it shall be done with all possible conciseness.

The kingdom of Tanjore is the most fertile spot in Hindostan, perhaps in the world, until very lately the best cultivated, and for its extent the most populous. It owes its fertility to the use that is made of the great river Cavery, which branching out into a great number of channels, waters and fructifies the whole country. The chief, almost the whole subsistence of the people of India, consists in rice. It is well known that this grain, for a part of the time of its growth, must be kept constantly flooded.

11. That the Nabob may not be permitted to divert the water from Tanjore, and so create a famine at his pleasure..

flooded. In that country therefore, the culture of the earth, and the subsequent subsistence of the people, depends on a proper supply of water ; and this again depends upon maintaining the banks of the rivers in a proper condition. The Kings of Tanjore (the native sovereigns) have always attended to the maintenance and repair of those banks, as the principal object of their domestic policy, and the leading duty of their office. By this means the country of Tanjore was enabled to afford not only a plentiful supply to its own numerous inhabitants, but was, and in a good measure still is, the principal granary of all the extensive coast of Coromandel ; every part of which is sensibly affected by whatever promotes or obstructs the culture of that country.

The Nabob of Arcot, who immediately borders on Tanjore, during the late troubles (and for some time before) has thought fit forcibly to put a stop to the necessary repairs of the banks of the principal branch of the river Cavery. He will not suffer the King of Tanjore to keep up the banks of this river at his own expence. If this main river, from whence several others subdivide themselves, should, for want of such repairs, be diverted from its present course, the whole of the fertile and delightful country of Tanjore would be turned into a frightful desert.

The



The King of Tanjore, on behalf of this people, throws himself upon the mercy of a Prince who is the father of his own. He appeals to his goodness and justice against a species of hostility without example ; and which, without drawing the sword, will waste and desolate the country far worse than any irruption of the most fierce and barbarous invaders. If his Majesty should receive the humble offer of the allegiance of the King of Tanjore, this distant people will also become his ; but if his Majesty should decide that the empire of Hindostan still exists, and that the Mogul is still to be obeyed ; or if, unfortunately, reasons of state should prevent his Majesty from taking more immediately upon himself the superiority (which on the above condition and supposition is offered) the King of Tanjore hopes, that his Majesty's benign disposition and magnanimity will not suffer him to give countenance to an act of such extreme hardship, and which affects the property and subsistence of infinite multitudes of people. To whomsoever this country shall belong, it is proper it should be cultivated.

The King of Tanjore sets up no new or doubtful claim. Let the river flow in its *ancient* channel, let the banks have their ancient reparation, and let him that enjoys the benefit undergo the charge. Indeed the Governor and

Council of Madrafs have lately promised to put a stop to the present outrages committed on those banks : but that is rather a cessation of the injury, than a direliction of the ruinous claim ; and it is hoped that precise and definite orders will be given on that head.

This is the first object of the King of Tanjore's most humble, and, he trusts, most unexceptionable solicitation. The second, which he ventures to lay with the same humility at his Majesty's feet, he is confident comes equally recommended, by its clear and uncontrovertible reason, to his Majesty's justice, as well as by the hardship of the case, to his royal clemency. It is proper to explain the nature and source of it.

12. Pretended demands of debt and assignments on the Tanjore country.

When the Nabob found it was decided that he must restore the kingdom of Tanjore to its owner, he took measures to make the restitution of as little benefit to the King or people as possible ; and at once to *gratify* the enmity, which, through the ill offices of designing people, he has unhappily imbibed against this most unfortunate Prince, by laying a foundation of his endless distress, and at the same time to ensure friends among the ruling people at the presidency of Madrafs, by interesting them in his destruction, he gave assignments to Mr. Benfield, and other English gentlemen, to a vast amount, on the revenue of

the Tanjore country, which he was sensible he must speedily be called upon to relinquish.

The ground upon which they affect to justify this act; is a supposed right, claimed by the Nabob, to the growing crop, in return for the funds which he asserts he supplied the farmers with for sowing it.

On this extraordinary, and to him ruinous claim, the King of Tanjore begs leave to submit a few plain observations. First, That admitting the fact of the advance to be as it is stated, the mere advance of the money for sowing the crop, can in equity entitle him to nothing more than the re-payment of the principle money expended; together with the lawful interest, and not to the whole produce; to which, as a temporary possessor, he cannot entitle himself or his assignees on any principle whatever.

Secondly, If any equitable claim could be founded on the sowing the land for a crop, it is not to be forgot that the Nabob himself received the territory of Tanjore with a crop sown; and that crop, sown at the King of Tanjore's expence (the whole benefit of which had been received by the Nabob) will be a full compensation for the seed sown by the Nabob, of which the King of Tanjore is to have the benefit. Even admitting the Nabob's temporary possession to have

been lawful, after his enjoyment of the current produce, he ought to restore the country in the condition in which he found it ; that is, with a crop ready sown.

Thirdly, If he did advance the money for sowing the crop, it was not from any funds of his own, but from the revenues of the kingdom of Tanjore itself. It will hardly be admitted before any equitable tribunal, that a man should seize upon the profits of an estate, and then charge the common necessary out-goings, supplied from the very profits, as a new debt upon that estate.

If the gentlemen lately acting as the honourable East India Company's servants at Madrafs, should succeed in compelling him to pay such demands, they would, by this contrivance of theirs, keep the King of Tanjore for a year, after his apparent restoration, dispossessed of his territorial revenue, whilst they leave him charged with the expence of all the establishments, military, civil, and religious: in other words, they would ruin him. He trusts, as no sort of ground appears for this ruinous demand, that what is not enforced by equity and justice, will not be forced upon him by the authority or power of Great Britain.

13. Detention of his records.

In pursuance of the same plan of ruining the King of Tanjore, notwithstanding his restoration to his dominions,

all his records, as well those which regard his revenues, as those which relate to his rights and titles of all kinds, to his treaties, his obligations, and his alliances, and those on which the property of his subjects depends, are all forcibly withheld from him: His Majesty and his ministers will be sensible of the damage of every kind which must accrue to any country, from carrying off the whole of its public records; nothing can be properly defended or claimed, and all sorts of false claims may be set up. As the territory is restored, its titles and evidences ought in reason to attend the estate, and the public records ought to go with the public government.

Another remaining matter of grievance which affects the King of Tanjore, selected out of many, as among the most urgent, is a violation of the treaty of 1762. It is not from that treaty he derives his right under which he was confessedly in possession at that time; he offers it, to save trouble, as a formal recognition of those rights by all the parties, and as an arrangement guaranteed by the authority acting for Great Britain in the East Indies. When, by that treaty, the Nabob of Arcot was left in possession of the fort of Arnie, the territory or land belonging to that district of Arnie, together with another Jaghire territory, called Annimuntagoody, were to be confirmed

14. Detention of his territories.

firmed to the King of Tanjore ; these, the Nabob since the last intrusion, contrary to the treaty, withheld from the King of Tanjore : who prays they may be restored to him, agreeably to his ancient rights, and the clear tenor of that treaty, as well as the express orders of the Company.

The whole is humbly laid at his Majesty's feet, to be regulated according to his wisdom and justice. The King of Tanjore in stating his rights, and praying for redress, does not presume to interfere in the policy of this kingdom with regard to the regulation of its affairs in India. Whatever his Majesty's wisdom, and that of the public councils of the nation shall determine on these great points, will meet with his most chearful acquiescence. He has hitherto venerated in the honourable East India Company, the representation of his Majesty's authority, and that of the British nation ; and he will respect it in whatever shape it shall appear. Whatever treatment he may have met with from some of its servants, and at some periods, the treatment from the Company itself, through which alone he has had a regular and formal intercourse with the British nation, has given him no cause of complaint. If he had seen nothing but injustice and violence in the sole representation of the British power in India,

his.

his attachment to his Majesty and the English interest, could not have been so natural, nor of course so forcible as it is. All his misfortunes he attributes to misrepresentations, hard to be cleared up on account of the great distance between the two countries. Distance inevitably makes that redress of his grievances as slow, as, in the end he indulges himself in the hopes from his Majesty's goodness, that it will be both certain and compleat.

F I N I S.



















