

ANNEXURE III

| | INTRIGUER | | REAL WELL-WISHER |
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| a) | An intriguer is not a real well-wisher but one who simulates a well-wisher. | a) | A real well-wisher is what he is. |
| b) | In other words, an intriguer is base metal only coated with gold. | b) | A real well-wisher is a solid mass of gold. |
| c) | An intriguer is generally one whose antecedents show him to be an intriguer. | c) | A real well-wisher's antecedents show him to be a blameless man. |
| d) | An intriguer is generally known as such by good men. | d) | A real well-wisher is generally known as such by good men. |
| e) | An intriguer is generally a discontented man and thinks that he is badly treated and kept down. | e) | A real well-wisher has no particular discontent and is satisfied with his lot, like any ordinary man. |
| f) | An intriguer has generally a very high opinion of his own ability and skill. | f) | A real well-wisher estimates himself at his work. |
| g) | The principal actuating motive of an intriguer is selfishness. | g) | The principal actuating motive of a real well-wisher is not selfishness. |
| h) | An intriguer works with the object of obtaining some large benefit for himself—for instance, he wants high employment in the public service, etc. | h) | A real well-wisher aims at the good of the Maharaja and of the people. |
| i) | An intriguer will generally make representations which directly or indirectly points to the desirableness of his being benefitted in the way he desires. | i) | A real well-wisher will not confine himself to topics in which his personal interest is involved but will speak more at large. |
| j) | An intriguer will generally speak more against men than against measures. | j) | A real well-wisher will speak more against measures than against men. |
| k) | An intriguer will generally speak most against those men who stand in the | k) | A real well-wisher will speak generally of all men. |

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| | way of his obtaining the benefit he desires. | | |
| l) | An intriguer will generally give no credit whatever to those men, but will condemn them in every way. | l) | A real well-wisher will give credit where due. He will be more discriminating. |
| m) | Against those men, the intriguer will speak in general and very vague terms. For example, he will say that those men are bad; that they are unfaithful; that they are doing mischief; that they are selfish; that they wish to get the favor of the British Government at the expense of the Native State, and so forth. | m) | A real well-wisher will be more specific. If he finds fault, he will exactly say on what account. |
| n) | An intriguer will draw adverse inferences from facts indiscriminately. For instance, if the revenues have increased, he will say that the people suffer from increased exactions. If the revenues have diminished, he will say that the State has suffered loss owing to mismanagement. If the expenditure has increased, he will say that it is the effect of extravagance and carelessness. If the expenditure has diminished, he will say that it is the effect of stinginess and of unfair reductions. | n) | A real well-wisher will give more impartial opinions. He will distinguish between legitimate and illegitimate causes of variation. |
| o) | An intriguer has little or no scruples. He will for his own selfish ends, misrepresent or distort facts and circumstances so as to tell against those who are opposed to his own | o) | A real well-wisher will scrupulously state facts as they are. |

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| | interests. | | |
| p) | An intriguer will even tell downright falsehoods to serve his own purpose, where the falsehood is not easily discoverable. For instance, he will impute all sorts of bad motives or intentions to his opponents. | p) | A real well-wisher will never tell falsehoods. He will be perfectly truthful. Though he may criticize measures he will generally give credit for good motives and good intentions. |
| q) | An intriguer will be most eager to lay hold of errors or slips, such as the best of men must, more or less, commit and will construe such errors into deliberate acts of mischief on the part of his opponents. | q) | A real well-wisher will act more generously. He will recognize the fact that the best men are not infallible. He will recognize the great difference between mere error and a deliberate act. |
| r) | An intriguer is generally fond of darkness. He would actually prefer to make his visits during night. He always wishes to meet you secretly. He is full of mysterious whispers, hints and predictions. He makes it appear that what he discloses to you is only a very small part of what he knows of the misdoings of his opponents. He would frequently request you not to divulge what he says to you and would thus prevent you from obtaining the means of testing the truth of his allegations. | r) | A real well-wisher behaves differently from all this. |
| s) | An intriguer when he has not much to say on public grounds, is extremely fond of trying to bring about bad feelings between you and his opponents on private or trivial grounds. For instance, he would say | s) | A real well-wisher would not stoop to such proceedings. He would rather advise the Maharaja not to listen for a moment to such tales—nor to listen to what this man or that man said in private, even if true, for an officer's |

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| <p>that such an officer looks upon you with contempt; that that officer, the other day, said so and so about you—and so forth. Ask the intriguer where the officer spoke so? The reply would be that the words were spoken at home by the officer to one of his friends. Query—Would that friend tell me all about it if I refer to him? Answer—Would he betray his friend? Question—How did you, then come to know of it? Answer—A certain of that officer overheard the contemptuous words. Question—Would that servant say all about it to me if called before me? Answer—How would the servant betray his master? Question—Let me then ask you again, how did you come to know of it? Answer—As you press me I must reveal the truth. The servant of that officer and my servant are friends. The former gave the information to the latter. My servant told me all about it. Answer—I am not sure but he may, if assured of protection. Therefore, perhaps, the simple Maharaja actually sends for that servant of the intriguer and questions him, after assuring him of protection and holding out some prospects of reward. And the servant repeats what he had been tutored by the intriguer himself to say! The</p> | <p>conduct is to be judged by his official acts.</p> |
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| | <p>Maharaja, ignorant of the rules of evidence, considers the matter proved! The intriguer then submits a few general remarks. He says it was a fortunate thing that the matter was proved to His Highness in this instance. But in many instances, such matters cannot be proved. If so severely cross-examined by His Highness and put to proof it would be very hard, and it would be better hereafter not to give any information. The Maharaja is thus induced to say “Never mind, I am now satisfied. You may go on giving me information without any fear”. Under some such assurance, dose after dose of poison is administered, until the officer concerned is ruined in His Highness’ estimation.</p> | | |
| t) | <p>Another characteristic of an intriguer is that he would do anything to please the Maharaja. He would never express any opinion different from His Highness’. On the contrary, anything His Highness says, however trivial, he would applaud in terms of admiration except as regards matters relative to the opponents against whom his intrigues are directed. He would assiduously cultivate the friendship of the Maharaja’s principal friends and relations by various means, as for</p> | t) | <p>A real well-wisher would avoid flattery and adulation. He would frankly express his opinion, whether it happens to coincide with yours or not. He would behave with self-respect. He would be polite to your principal friends and relations, but would not go out of his way to court their favor in the manner as the intriguer would do.</p> |

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| | instance, by lending money, making acceptable presents, promising to do all sorts of service for them when he gets into power, and so forth. | | |
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Source: Raja Sir T. Madhava Rao (1881), *Minor Hints: Lectures Delivered to H.H. the Maharaja Gaekwar, Sayaji Rao III*, Bombay: British India Press, pp. 13-21.