



AN
ACCOUNT

OF THE

Religion, Manners, and
Learning of the People

OF

M A L A B A R,

In several LETTERS.

Written by some of the most learn-
ed Men of that Country to the
Danish Missionaries.

Translated from the *High-Dutch*

By *J. THO. PHILLIPS.*

L O N D O N:

Printed for W. MEARS, at the Lamb
without *Temple-Bar.* 1717.

To the Right Honourable

Thomas L^d Parker,

Baron of *Macklesfield* in the
County Palatine of *Chester*,
Lord Chief Justice of *England*,
and one of His Majesty's most
Honourable Privy Council,

AND THE

Other Honourable Commissioners
appointed for the Building of
Fifty New Churches,

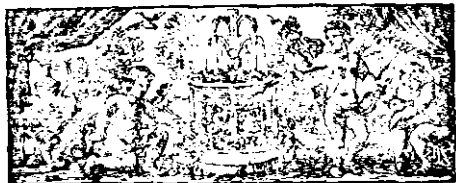
The following Papers are

Humbly Dedicated,

by their most Devoted,

Humble Servant,

J. THOMAS PHILLIPS.



THE
P R E F A C E.

AS the following Sheets contain such Matter only as relates to the Religion, Manners, and Learning of the Inhabitants of Malabar and the Adjacent Countries, without a particular Survey of the Country it self, or what was the Occasion of the Printing of these Letters; It will not be improper to give my Reader some Hints concerning the Situation of the Place, and for what Reason this Correspondence was entered into.

To begin then with the Country; Malabar and Cornandel makes that Part of Asia, which beginning about 15 Degrees North Latitude, extends it self Southward as far as Cape Comorin. The best Maps place its most Western Part in 42 Degrees Longitude, and its most Eastern Bounds in about 70 Degrees towards the East. In former Ages this Country had but one Sovereign, who undertaking a Voyage to the Red-Sea to visit Mahomet's Tomb did

P R E F A C E.

in his Return from thence, without Issue; whereupon his Great Ministers divided it into five Kingdoms, viz. Cananor, Calecut, Cranganor, Coachin, and Coulang. The Natural Produce of these Countries are so Rich and Profitable to the Merchants, that the English, Dutch, French, Portugueze, Danes, and People of other Trading Countries have made large Settlements upon their Coasts.

The Famous Vasco de Gama, a Portugueze Admiral who dyed Anno 1524, was the first who discover'd the Passage to the East-Indies by the Cape of Good Hope, and visited these Countries: Upon this Occasion I cannot pass by in Silence what is mentioned by Ferdinando de Castenheda in his History of the Indies, lib. 1. cap. 16. (viz.) that Gama with some of his Retinue being at Calecut, and entering into the Pagan Temples pay'd their Reverence to the Images there, taking them for the same which they had left in their own Churches in Portugal: A convincing Proof that Pagan and Romish Idols are so like, that the Difference is hardly discernable even by their own Votaries.

'Tis now about an Hundred Years since the Danish Kings built a Fortress at Tranquebar, for the carrying on the Indian Trade, which according to Baldaeus (who liv'd there a long time, and writ an exact History of the Country) is but very inconsiderable, and says that he has often wonder'd why the Danes should not Encourage the Indian Trade more than they do, seeing they have as good an Opportunity as the English. *The*

P R E F A C E.

The present King of Denmark, Frederick the IVth, in the Year 1705 first sent Ministers to preach the Gospel of Christ in those Parts, at the same time consecrating some Part of his Royal Revenues to carry on that his Pious Undertaking. And also establish'd a Society of good and learned Men at Copenhagen, to concert the most proper Methods for the carrying on this Work.

The Honourable Members of the Society settled at London for Promoting Christian Knowledge, are great Encouragers of the Tranquebar Missionaries, and have, besides other Marks of their Favour, sent them a Printing Press, with a Font of Portugueze Types, that Useful Books may be publish'd in that Language, which is understood by most of the Inhabitants.

The Missionaries, upon their first Arrival in the Indies, had two great Difficulties to surmount before they could entertain any Hopes of answering the Design of their Mission. The First was, to learn the Portugueze and Malabar Languages; the other, to Inform themselves of the Genius, Manners, and Capacities of the Heathens who were the Subjects of their Mission.

The First they apply'd themselves to with so much Diligence and Industry, that they were soon capable of preaching the Gospel in the Portugueze Tongue, and of transcribing the New-Testament into the Language of Malabar, which they Printed for the Use of the Indians; and
some

P R E F A C E.

Some Copies of it have been transmitted to England.

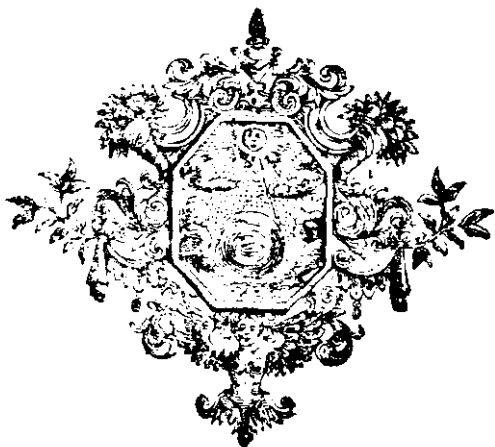
Secondly, That they might be the better apprised of the Faith and Doctrine of the Indian People, they endeavour'd to discover the Principles and Notions which those Heathens hold of the Supream Being, his Nature, Attributes, and Providence, and also to learn from them what Rewards or Punishments they expected in the next World. This was the prudent Proceeding of the Missionaries, that by knowing in what common Principles the Heathens agree with the Christians, they might avoid the trouble of unnecessary Disputes, and more easily convince the Indians upon their own Concessions of the Validity of the Christian Doctrine. The ensuing Sheets will far better set forth the Design of the Danish Ministers, by shewing what particular Enquiries they have already made, and the several Answers they have receiv'd from the learned Priests of Malabar, concerning the Religion and Manners of the People of that Country. It is the Design of the Mission still to pursue for some time the like Correspondence with the Wise Men of Malabar, by which means they will be fully apprised of all the Mysteries as well as let into the Weaknesses of the Heathen Religion, without Imbittering the Minds of those People against them; and after being fully possess'd of all the Necessary Preliminaries to a formal Siege, will then attack the Capital Errors of Heathenism.

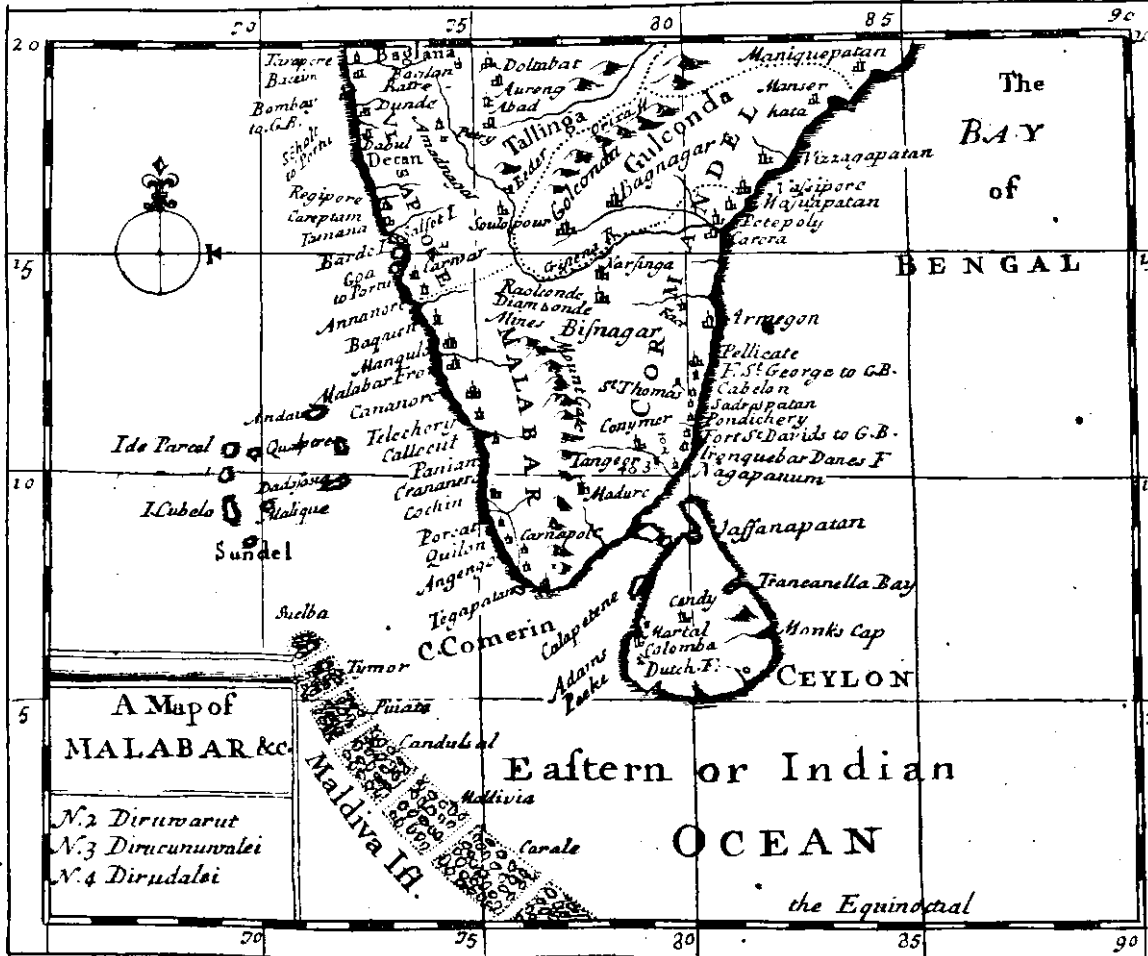
P R E F A C E.

As this Book has been kindly receiv'd in Germany, so I hope it will meet with no less favourable Reception here, inasmuch as for a thousand Years last past very few Productions of this Nature (written by the Heathens themselves) have been seen in Europe. The Reader will find in it many diverting Passages, strict and wholsom Lessons of Morality, with many Material Hints which will point out to him the Original of divers Ceremonies, and pompous Superstitions falsly call'd Christian, and receiv'd into the Romish Church. 'Tis known that some Nations have worship'd the four Elements, especially those of Fire and Water, because of their cleansing and purifying Qualities, foolishly supposing that Immaterial Beings, such as the Souls of Men were capabl. of being purified by those two Elements. So the Romish Priests prefer their Purgatorian Fire and Holy Water as Essentials to Salvation, and which they can have no other than the above-mentioned Reason for, and that they are the most fruitful Branches of the Sacerdotal Income. We find likewise, that it is not only these Heathenish Opinions that are follow'd by the Romish Priests; they Copy from the Heathens also the Numberless Orders of Priests and Monks. The Bramans are the Keepers of the Malabarish Law, which is written in a Language of their own, and as little Understood by the Common People, as the Holy Scriptures and publick Masses are by the Hearers of the Church of Rome. The Learning of the Bramans was so Famous among the Antients, that Alexander the Great put many
Difficult

P R E F A C E.

Difficult Questions to them when he invaded India, and so much were they celebrated for their Doctrine, that the Noted Apollonius Thyoneus (whose Life was written by Philostrates, one of his Disciples,) went to India on purpose to be instructed by them; so that 'tis plain enough, that the Romish Church have robb'd them of their Ceremonies, and Rome has not the Honour of so much as being the Inventor of her own Superstitious Follies.







A N
ACCOUNT
OF THE

*Religion and Manners of the
People of MALABAR.*

LETTER I.

Wherein the Corresponding Indian excuses himself, for not answering sooner to the Contents of the Letter directed to him. He promises to be more punctual for the future, and returns short Answers to Nine Questions relating to the Religion of his Country.



IN the Year (a) Nandanawaruschun, the Second of October, I N. N. wish the Priests Health and Peace.

B

You

(a) Nandinawaruschun signifies the present Year; for they don't reckon their Years from the Creation of the World, or from any other certain Epocha: but they have a Period of Sixty Years, which they call Antu; and every Year in every Antu has its particular Name, so that

You have, some time since, sent me Nine Questions in Writing, desiring my Answer to each of them; but as I have been little conversant in the Matters you propos'd, and likewise finding it difficult to meet a Person skilful enough to resolve such nice Enquiries, I have therefore been thus tedious in obeying your Commands. But now having the Opportunity of consulting with a Wise and Understanding Priest of *Sarpanum*, I send you his several Answers to your respective Questions, in as few Words as may be: for according to the *Malabarish* way of Reasoning, I might have given you Six several Answers to each Question, which would have swell'd my Letter to too great a Bulk.

You may assure your selves of the Truth of what I send you; for I shall never communicate any thing to an Assembly of your great Wisdom and Learning, which has not the Approbation of our Wise Men, and of which I am not fully convinc'd. I am now prepared to answer all your Letters, and will endeavour to be a more punctual Correspondent; but I am of Opinion you would do well to send for the Priest of *Sarpanum*,

num, and discourse with him your selves about those Points which you enquire after: for he is a Man well qualified to satisfie you in every Matter relating to this Country, and is highly esteem'd for his great Wisdom, and his Contempt of Riches. And now, as I am perswaded that the Fire of Anger does not burn in your Breasts, I hope you will easily excuse my seeming Neglect. Our *Bramans*, and learned Men, do not stir from home this wet Weather; but for the future, I promise you speedy Answers to such Enquiries as I shall receive from you.

Schalam (i. e.) Farewel.

QUESTION I.

What gave the first Rise or Beginning to the Malabarish Religion?

ANSWER.

The Supreme Being, who is the Almighty God, is called in our Language *Barabiruma*, from whom the Goddess *Tschadai* derived her Original. [They believe that this Goddess was heretofore existing in the Supreme Being as the *Feminine Faculty*, and was since sever'd

from the *Masculine Power*.] There were born of her Three Gods, call'd *Dirumurtigoi*, [which are worship'd by these *Pagans*, sometimes as the Supreme Being in One Person; and at other times as Three Persons, namely *Biruma*, *Wischnu*, and *Ruddiren* or *Isuren*. They esteem these Three to be so many Attributes of the Almighty, which are communicated to the several Creatures among them; and therefore often worship Animals, &c. in that Sense.] From the Looks of the God *Biruma* were born the 420 *Buganangöl* with their Lords. [These are the several Orbs, or Spheres of the Material World, which are severally under the Direction of some particular Leader.] From the *Dirumurtigol* came forth likewise the four Law Books, with the six *Sasterangöl*, which explain the Doctrines contain'd in the Four Books of the Law: as likewise the 18 *Purans*, or *Porans*, which are Historical Explications of the Six *Sasterangöl*, [or Books that contain both their sacred and profane Histories.] From the Doctrinal Points contain'd in these Books, the (a) *Bramans* impose certain

(a) *Bramans* are to them what the Tribe of Levi was among the Jews.

tain Rules and Ceremonies on the People; pursuant to which Precepts they get up very early before Sun-rising, ease Nature, and cleanse themselves carefully; after which they wash their Mouths, and perform that Exercise which is call'd *Afchamen Kirigei*, which is one of the many Parts of their outward Worship. After this they lift up their Minds to God, and read that Part of the Law which treats of Washing and Purification, at the same time washing themselves with Water. Then they read their Form of Prayer with all its Ceremonies; after which they repeat their * *Kiaddiri*, praying and humbly beseeching *Dirumurtigol* [the three Persons or Gods] to present all their Performances to the great Supreme Being, in the Place where his Honour dwelleth. [Then they honour and worship their Idols, bringing their Offerings before them; and lastly, they direct their Thoughts to the supreme Being, as if he himself was there visibly present. These Ceremonies are so tedious in their Performance, that sometimes the greatest Part of a Day is taken up in this

* A Form of Prayer.

kind of Worship; for they must be regularly and perfectly done, and by no means abridg'd or hinder'd, not even by the King's Presence.]

QUESTION II.

What Thoughts do the People of Malabar entertain of the Christian Religion?

A N S W E R.

We abhor the Christians, principally because they kill and eat Cows, [which they esteem to be a Crime as heinous as Homicide or wilful Murder. Nor is it only that Beast in particular that they respect; for they have likewise such great Affection for all other living Creatures, that on no Pretence whatsoever may they be kill'd. It is now about three Months since a Man of this Country, being greatly press'd with Hunger, kill'd a Cow for his Support; but upon the Discovery of it was sentenc'd to dye: Nevertheless, upon some Intercession made for him, his Execution was remitted, upon Condition that he should have his Right Hand and Left Leg cut off. And so much is a Man defil'd with eating of Flesh, that
their

their Law obliges them neither to touch such a Person, nor any Utensil belonging to him.] Again, the Christians do not purify themselves after they have been eating of Nature, and have no Regard which Hand they make use of to cleanse themselves. [Their Law directs them to use the Left Hand only for that Purpose, and therefore they never touch their Meat with it. Seeing therefore that the *Europeans* are careless in this Point, they consider them as profane and impure.] Thirdly, the Christians drink inebriating Liquors: [and that is accounted with them to be the most flagrant Crime. The meaner Sort only are guilty of it; and it is upon this Account, more than any other, that their Prejudices are continu'd against the *Europeans*, who make Drunkenness their daily Practice.] And, lastly, because they seem to be negligent in lending their last Offices and Assistance to their departing Friends, to the end that their Souls may be directly convey'd to the Mansions of Bliss. [For when any Person among them is near Death, they fast and give Alms, hoping that such Acts will redound to the Advantage

I shall not particularize, altho' they are not much inferior to the preceding either in Wisdom or Learning. The Work of these last is chiefly to instruct the Youth in those Points which relate to publick Worship and solemn Feasts; as they are taught in the Glossaries called *Sastirangöl*.

QUESTION V.

What are the Opinions and Doctrines peculiar to the Sect of the Bramans?

A N S W E R.

In their Youth they study the Law, and its several Systems; but more especially the Practice of a virtuous and sober Life. They are likewise diligent in Praying, Offering, and such other good Works. [Most of their Books are Ceremonials, and Tracts of moral Virtues, which they have translated into the *Malabarish* Language from the * *Kirundum*.]

* Which is the sacred Language known only to the Bramans.

QUESTION VI.

By what Means do they hope to obtain eternal Happiness?

ANSWER.

We represent Happiness by landing, or coming on shore at the Regions of Bliss. We believe we shall obtain Happiness by observing the *Malabarish* Laws, and being obedient to the Instructions of the Priests; by praying and meditating constantly upon God, the Creator of all things. All such we believe shall be saved.

QUESTION VII.

What Rules have the Malabarians for the Government of their Conversation, in order to obtain Salvation?

ANSWER.

All depends on the Instruction of the *Bramans*, taken out of the four Books of the Law, and the six Systems, which shew us what Sins and Vices we ought to avoid, and what Virtues we should diligently practise. [The *Bramans*
more

more particularly instruct them in these Matters; but as these learned Men are but few in Number, so are they chiefly employ'd by the rich Men of their Country, who give them Entertainment at their Houses for the sake of their religious Instructions; and nothing passes in the *Pagod*, or Churches, without the Direction of these wise Men.]

QUESTION VIII.

By what Means do the Malabarians hope to free themselves from the Guilt of Sin?

ANSWER.

By visiting of holy Places, where Miracles have been done; and honouring God there, with Meat and Drink Offerings; purifying themselves with Water [which is always found near to such Temples]; and by using Hospitality towards the *Bramans*; and in the Exercise of good Works, such as the *Kotannum* [a Ceremony whereby the *Bramans* transfer the Sins of the People into one or more Cows, which are then carry'd away, both the Cows and the Sins wherewith these Beasts are charged,

ged, to what Place the *Braman* shall appoint.] The next good Work is the *Puranum*, [which is the conveying of Lands or Tenements to the *Bramans*,] by which also our Sins are remitted. And lastly, the *Wastiratanum*, [an Alms consisting of Garments,] or the *Juraniatanum*, [which is an Alms of Corn;] either of these we give for the same Purpose. By these Means we are freed from the Guilt and Penalty attending Sin.

QUESTION IX.

Why do the Malabararians make use of Images, both in their Houses, and in publick Places of Worship?

ANSWER.

God Almighty can't be likened to any Creature, and therefore no Man can consider God under any material Form whatsoever. But how *Biruma Wischt-nu*, and *Ruddiren*, and the other Gods are form'd, we are taught out of our written Law; and while the supream Being has shew'd us what Gods we are to pray to, and in what manner, as likewise what Rewards we are to expect,

pect, if we honour his Commands with Willingness and Chearfulness of Mind, 'tis therefore we honour those inferior Gods by visible Figures or Images.



L E T T E R II.

In the Year Nanda, &c.

I Have presented my Service unto you, most Reverend Priests, by your Servant N. I have receiv'd and perused your Writings, and think my self highly obliged to give you faithful and quick Returns; wherefore I have already shewn your eighteen hard Questions to one of our Learned Men, and have committed to Writing his several Answers to them.

The *Bramans*, and **Tschuddirers*, are the proper Persons to satisfie your Enquiries; but these are seldom to be spoken with in the Evening, and hardly remain half an Hour in one Place: Therefore my Returns have not been
so

**Tschuddirers*, an Ecclesiastical Order of Men among them.

so Expeditious, as I could have wish'd. In the mean while assure your selves, that altho' I am distant from you, yet will I do you all possible Service in consulting our Wise Men in those Matters you desire, whenever I shall have Opportunity; and will continue writing to you, tho' my Letters may not perhaps give you that ample Satisfaction which you desire.

You have intimated to me your Will, that I take Notes of any remarkable Passage I may happen to hear, or otherwise come to learn; all which I will carefully observe, and remain yours.

Schalam. Farewell.

QUESTION I.

How can it be made appear, that the Malabarish Law is a saving Doctrine?

A N S W E R.

It can be demonstrated not only from the four Books of the Law, and the six Systems derived from them; but likewise from a Book named *Tschadda Kori maga Mandiram*, which is the Abridgment of the eighteen Historical Books of the Law. One Part, which is called

called *Wirancku*, treats of the six Holy Places, which all Persons must visit, if they will obtain Salvation; these are namely the old *Diruwarur*, a City five German Miles distant from *Tronquebar*, famous for many Miracles done there, and for the Apparition of their Gods.

2. *Nagapanum*, a Maritime Town, five Miles from *Tronquebar*, now belonging to the *Hollanders*, it has a fair strong Castle, and famous among the Natives for the Appearance of our Gods.

3. *Dirunallaru*, a Village three Miles distant from *Tronquebar*.

4. *Dirukurwalei*, a Village seven Miles South-West from *Tronquebar*.

5. *Dirudallei*, a Village six Miles South-West of *Tronquebar*.

6. *Dinikorarum*, eight miles West from *Tronquebar*.

Our Books assure us, that all those Persons who visit these Places, and do Penance for their Sins, shall be, in a visible Manner, introduced by the Gods themselves into the Place of Happiness.

Now besides these six chief Places of Worship there are reckon'd 364 Holy Places or Pagods in the Kingdom of *Tanjour*, with many Holy Rivers, and purifying Waters.

The Names of their Gods in these 364 Places of Worship are manifold, but every one is at his own Liberty to make Choice of which he likes best, and also to chuse his Priest, according to whose Directions he is to order his Life and Conversation, which if he does punctually observe in Faith and Practice, he shall be saved, for so it is written in all our Law Books.

This is the avowed way of Salvation among the *Bramans* and all other of our Priests who acknowledge our Law.

QUESTION II.

What Vices are mostly forbidden, and what Virtues are chiefly recommended, in the Malabarish Law?

A N S W E R.

The Sins strictly forbidden in our Law, are Murther, Whoredom, Theft, Enmity, and Hatred, betraying our Trust, Treason against one's Lord or Master, bearing false Witness, Perjury, Lying, Disobedience to spiritual Leaders, Ingratitude, refusing to restore Things committed to our Charge, oppressing the Poor, betraying those

who

who fly to us for Refuge, blaspheming the Gods, breaking down the *Pagod*s or Places of Worship, destroying the Flower-Gardens thereunto belonging, and killing any living Creature. These, and such like Sins, are forbidden in our Law.

The Virtues commanded are *Annatanum* [or Alms consisting of boyled Rice to feed the Poor, the *Bramans*, *Pontarangol*, and other holy Men.] The *Wasiratanum* [or Alms consisting in Garments;] *Kaniatanum*, [when a rich Man gives his Daughter in Marriage to a poor Man, or helps a poor Man to settle his Daughter in Marriage;] *Fischoranatanum* [an Alms consisting of Mony;] to build Places of Worship; to make Ponds of Water for the Conveniency of Man and Beasts, because of the excessive Heat and great Scarcity of Water in many Places of this Land; and if such Ponds are magnificent and well adorn'd, near to some *Pagod*, and are afterwards consecrated, then are they made use of in our Washings and Purifications; to build Houses for Travelers to rest themselves in; to build Hospitals for the Maintenance of one hundred or one thousand holy Men, all of one

one Order, either *Bramans*, *Pantarangol*, or *Antigol*; to build Houses for the *Bramans*, which we esteem to be a very meritorious Work; to plant Gardens near the *Pagods*; to erect Water-Bandels [which are little Sheds for the Conveniency of drinking Water, to shadow it from the Heat of the Sun;] to plant Flowers and Trees, especially the *Cocoa-Tree*, whose Flowers are offer'd to the Gods, and whose Fruits are useful for the Maintenance of Man; to plant Trees in the Highways for the Shelter of Travellers, to bring up poor fatherless and motherless Children, to assist the Poor, to feed the Hungry, to give Drink to the Thirsty, to assist Learned Men that they may live comfortably, to instruct the Ignorant, and to maintain such as cannot help themselves. These, and such other good Works, are much recommended in our Law.

We neither kill nor eat of any living Creature, because we believe the Transmigration of Souls, loaded with Sins, into Beasts. This Opinion is strictly maintained among us, except only by one Sect who eat Fish and Fowl; and the poorer Sort of them feed on the Flesh of Cows and Rats. [For which Reasons

sons they are considered by the rest of the Nation as unclean, and therefore obliged to keep at a Distance from other Men.]

QUESTION III.

Why do the Bramans keep the Law in their own Hands, and suffer no other Persons to handle it, or explain it, besides themselves?

A N S W E R.

Because the God *Biruma* has so order'd it, in as much as the *Bramans* are descended from the Family of *Biruma*, which is the most Holy and wisest Family; for this Reason they are qualified to impose Ceremonies in the Churches, and to explain the Ordinances of our Law. As for the *Tschudirers*, they have Licence only to read the six Systems, if they abstain from eating and drinking unclean things, such as Flesh and strong Liquors, and content themselves with Water and Milk, which is accounted the only clean Diet among us. [These Priests are likewise permitted to carry about the *Lingum*, or Figures cut in Stone or Chrystal, representing

sending the private Parts of both Sexes) which the People hold in great Veneration, and as Amulets wear them in the Hair of their Heads, and about their Necks, wrap'd up in Linnen Cloth. They place them likewise in the innermost Part of their Temples, where the *Bramans* honour them with daily Offerings.]

Moreover the *Tschudirers* are allowed to carry about the *Pantschutschorum*, (i. e.) the five Letters *na-ma-Tschi-wa-Ja*, which make the Words *nama-Tschiwaja*, that is Praise the true God. [With these Letters they pretend to produce many Wonders and Mysteries; and the common People, who know no more than the Ceremonies attending the *Pantschutschorum* and the six Systems of the Law, believe all Men are damn'd that are negligent in the Observation of them.]

QUESTION IV.

How came Sin into the World, or what is the Cause of Evil?

A N S W E R.

When God in the Beginning created the World, Vice and Virtue had their
Being

Being at the same time; for as there are two Principles in Man, *viz.* Anger and Patience, so Sin and Obedience have maintain'd their Ground ever since; and therefore we believe that God is the Author and Cause both of Vice and of Virtue.

QUESTION V.

What are the most proper Means to reclaim a Vicious Man from the Errors of his Way and his Evil Practices?

A N S W E R.

The only sure way to become a good Man, is to suffer one's self to be instructed, and guided by good Men, and to walk in the same Way with them, following their Examples.

QUESTION VI.

What are the Distinguishing Marks or Characters to know a good Man by?

A N S W E R

A Good Man will love God, and the Exercise of Good Works, be kind and friendly to all Men, speak of Good Things,

Things, avoid and shun Evil, continue in no Sin, shun Wrath and Anger, render Good for Evil, exercise Patience in the greatest Afflictions, hurt no Man, he will carry himself modestly and with Prudence, desire no other Wife but his own, and esteem every other Woman as his own Mother, not covet what belongs to another Man, he will keep his word and make good what he has promis'd, but more especially will not break his Oath, he will cherish holy Thoughts, and exercise Justice and Equity towards all Men, and live by his Labour and Industry. These we take to be the Distinguishing Marks of a Good Man.

QUESTION VII.

What Reward have Godly and Virtuous Men in this Life?

A N S W E R.

Such Men are not solicitous for Meat or Cloathing, they shall be freed from dangerous Sicknes and killing Pains, they shall be happy in the Education of their Children, and attain to a high Degree of sound Knowledge; they

they will acquire the Love and Friendship of many People, and prosper in all their Undertakings; they will be enabled to build Temples, Hospitals, and Water Bandels; their Family will flourish and multiply, and at last they shall dye happily. These are the Rewards of Good Men in this Life.

QUESTION VIII.

What are the Punishments of Wicked Men while they are in this World?

A N S W E R.

As the Wicked are commonly Rich, so do their Riches leave them suddenly; they are visited with the incurable Disease of Leprosie; they lose the King's Favour; they have always an Evil Name, and whatever they undertake will not prosper. These are the Punishments of the Wicked in this World.

QUESTION IX.

Whither do the Souls of Men go after the Dissolution of their Bodies?

A N S W E R.

The Souls of Good Men go to the World *Tschirwalogum* [that is, the true World and Residence of God]; and the Souls of Wicked Men to the World *Emalogum*, where Punishments are administered, and where Death keeps his Court.

Q U E S T I O N X.

What is the Office of those you call Tschirigeikarers?

A N S W E R.

There are many Sorts of these Men, some of them marry, others live in Celibacy; some are more austere than others: They go Pilgrimages to search for Gifts for the Temple, they spend their Lives in penitential Exercises; in a Word, they are both Ecclesiastical and Secular, as are also the *Kirigeikarers*, who till the Ground and perform several religious Ceremonies.

Q U E S T I O N XI.

What is the Employment of the Jogigol among the Malabarians?

A N S W E R.

They live in Holes of the Earth, from whence they never stir but once in eight Days, to receive such Alms as will be distributed among them in a Neighbouring Hospital. Their Diet is chiefly Milk, and their Exercise is holding in their Breath, and attracting Water to their Bodies thro' the *Anus*, and squirting it out again at Pleasure, when they have sufficiently cleansed the lower Venter. [These are the most rigid Sect among the Heathens, given to Contemplation (as their Name intimates;) they are truly weaned from the Enjoyment of worldly Pleasures, for they have no Property, but live on Alms; they believe that holding in one's Breath contributes much to long Life, and many Volumes are writ on that Subject.] But besides this, we have yet in *Malabar* another Sect, which are called *Gnanigol*, surpassing all the rest in Strictness and Austerity of Life, and Profoundness of Wisdom. These reject all the Ceremonies of the *Pagods*. They renounce the Plurality of *Gods*, and will acknowledge only one supreme Being. They live in Caves in the Mountains; they never speak

ſpeak nor have any Converſation with Women, neither have they any Poſſeſſions.

Q U E S T I O N XII.

What Penitential Exercifes are in uſe in Malabar?

A N S W E R.

To ſit down for ſome time croſs-legg'd, to hold up their Arm above their Head. Some twiſt their Arms one within the other; ſome let their Nails grow to a great Length, others ſtand on their Heads, or on one Leg, as others on the Tops of Trees, or under certain Trees, or in the Temples. He that continues ſuch Exercifes longeſt, is the devouteſt.

Q U E S T I O N XIII.

Why do the Malabarians take two, three, and ſometimes five Wives, in Marriage?

A N S W E R.

The King alone is allow'd five Wives, for the Increate of the Royal Family; the reſt do it to prevent the want of Heirs, and that after the Death of the

Father; his Children being numerous they may (as they are obliged to do) make great and many Alms for the speedy Deliverance of his Soul out of Torments.

QUESTION XIV.

Why do Widows never re-marry here?

A N S W E R.

We have four Families that in this Point observe the same Laws, viz. *Wirumatschadi, Tschaddirca, Waschia Tschaddi*, and *Tschuddiratschadi*. These four are subdivided into eighteen other Families, which all hold that a Widow that marries is no better than a Whore: But she that continues to mourn the Death of her Husband, 'till she dies, will obtain Eternal Happiness.

QUESTION XV.

Why do Women burn themselves when their Husbands dye?

A N S W E R.

One of the King's five Wives who is properly his Queen (if she has had
Sons

Kailaschum, Kailaschum, that is *Glory, Glory, Glory*. The Men, there present, recommend her to their Wives as a true Pattern of Conjugal Love.

QUESTION XVI.

What are the Nuptial Ceremonies observ'd in Malabar?

A N S W E R.

When any young Man has set his Affections upon a Woman, the Astrologer (who is a *Braman*) is sent for; (these Priests are the Almanack Makers here, and publish yearly their Kalenders in the Language of their Country.) These are the Men who are consulted under what Constellations the two young People were born, and as their Opinion is, that the Stars which were predominant at the time of their respective Nativities, are opposite and angry, or whether they be more harmonious Prognosticks, so is it concluded they will be more or less happy (for what he says is an Oracle.) If Fortune favours the young Couple, the Bridegroom sends a Dowry to his Bride of Money and Cloaths, which, in the
 Presence

Presence of all her Friends and Relations, are laid on a wooden Charger. On a second Plate are put Flowers, and Meal made of Sandal Wood. On a Third, Fruits and *Cocoa* Nuts; and on a Fourth is laid *Betel-Areck*, which is a Confection of the Leaf *Betel* and the *Areck* Nut, somewhat like the Nutmeg. These Plates are carry'd by young Maids and Boys on their Heads, who walk in great Pomp, Procession-wise, 'till they deliver their Charge to the Bride. Then the Parents of the young Couple propose Conditions of Marriage, in the Presence of all their Friends; and when the Articles are fully agreed on, the Bride and Bridegroom are handsomely entertain'd, and the *Betel-Areck* and Sandal Meal (for its sweet Smell) are distributed among the Guests. The Time for the Celebration of the Nuptials is then fix'd, and all depart home 'till the Day appointed, at which time the Friends assemble again at the same Place, making great Feasting and Rejoicings, erecting Pillars and Bandels before the Bride's House. These Bandels are artificial Trees made with Boughs of the *Cocoa*-Tree twisted together, and adorn'd with Pieces of Cloth and Figg Branches in such sort,

that they resemble Tabernacles or Bowers. In the mean time, seven young Women are employ'd to boil Rice in Pannels or large Caldrons, while the *Bramans* prepare a burnt Offering in Honour of the Goddess of Fire, with many other Ceremonies in the Presence of all the Company, to the almost smothering them with the smoak of their combustible Materials. Then they pray to *Biruma*, *Wischnu*, and *Ruddiren*, with 33000000 Gods more; and proceed to the Temple with Flowers and Sandal-Meal for the Performance of that Ceremony call'd *Tschikkatscharanku*. The Nuptial Chain is then lay'd on a wooden Plate to be consecrated by the *Bramans*. This Chain in this Language is called *Tali* or *Dirumankilium*. 'Tis a little golden Image, representing a Heart and Face, which being put upon a Piece of Thread, is tyed about the Bride's Neck, where it must always remain, so long as her Husband lives. After this Ceremony is over, the young Couple walk Hand in Hand three times about the formention'd Pillar or Bandel; and then sit down together, with their Faces Eastward, and after some little time pass'd in that Manner, they are led home

home with great Marks of Joy, accompany'd with all their Relations and Friends, then and there present.



L E T T E R III.

IN the Year *Nandanwaruschum* the 7th of *October* Old Stile [for their Months exactly answer ours here in *England*] I greet you Royal Priests a thousand times. Your Letter with the fourteen enclos'd Questions I have receiv'd, but at such time, when all the Inhabitants of this Town are gone to celebrate a Feast of Purification kept at *Mairom*, so that I have had no wise Men to consult with, in solving your Difficulties; therefore what I write to you at this time is all my own, the Truth of which I am very well assur'd of, for what seem'd doubtful to me, I deferr'd the writing of; in the mean while I expect your Answer with Impatience, to know if my Notions have had the good Luck to please you. We have had here Rain for eight Days without Discontinuance, which render'd the Ways very dangerous and most impracticable to the Messenger, because of the great overflowings of Rivers.

QUESTION I.

Is the Religion of Malabar Uniform, or is it divided into divers Sects?

ANSWER.

We have many different Sects, as First, the *Tschiwawedum*, which is again subdivided into many minor Sects; the Gods descended from the Family of, 1. *Isurens* are only worshipped by this Sect: 2 *Wiratschaitwam*, (or that Sect which worship the *Lingum* already before mentioned.) 3 *Tschilamadam*. 4 *Wischnuwedum*. 5 *Taduwadimadam*. 6 *Namaperamalwedum*. 7 *Tschainermadam*, to which Sect is reckoned the *Tschiwawedakarer*, who worship the *Lingum*, and honour with Religious Adorations several Persons, as *Wikknieschuren* the Son of *Isurens*, *Nandischuren*, who is *Isurens* himself, worshipp'd under the Figure of an Ox: *Subbiramani* another Son of *Isurens*, and *Ispari* (who is *Isurens*'s Wife.) Others do worship *Biraddinigapuschai*, they make a *Lingum* of Earth, and perform their Devotion before him, (which consists in Ceremonious Washings by Rivers sides.) Some of them adore *Maga Letschhini*,

sbini, (or the Goddess of Fortune;) and others worship *Diviburascbundari*, one of the Names of *Isurens's* Wife; some have another sort of Devotion called *Walapuschei*; and some of them worship *Patirrakoli*, (a she Devil,) and her Sister *Dakkei*: All these several ways of Worship are in Use among the several Sects of the *Tschaiwer*. But as for the Devotion of another Sect, named the *Wiwotschawer*, 'tis as followeth; they make a Stone or Christal *Lingum*, and carry it about to perform their Devotion before it, and they call it *Biran-lingum*, which they carry always about them, and is buried with them, for these Mens Bodies are not burnt. And lastly, the Third Sect call'd *Tschilamadaker*, dig a Well in their Houses, upon whose Water the Light neither of *Sun* or *Moon* must shine, for they make use of it in their Ceremonial Purifications, and in boyling their Victuals, and touch not any other sort of Water. They carry also a *Lingum* of Christal about them, and are buried in a sitting Posture, with their Hands lifted up as if they were in an act of Devotion or Prayers, which they call *Tschimadu*. All these three different Sects are expressed with the

the one Word *Tschairwamadam*, or *Tschaiwakalam*. The Fourth Sect, *Wischtनुwedakarer*, or *Wischtनुपaddikkarer*, carry always upon their Foreheads or upon their Arms, the holy Name of *Wischtनु*, besmear'd thereon with some colour'd Mixture, and worship *Perumal*, which is one of the Names of their God *Wischtनु*. The Fifth Sect, *Tadduwadikkarer*, besprinkle themselves with Santal Meal, and worship *Wischtनु*, under the Name of *Rischtनुen*. The sixth Sect, *Namaperumalwedum* does also carry upon their Foreheads or Arms the *Dirunamum*, and worship *Rischtनुen* or *Wischtनु*. The Seventh Sect, *Tschainer*, observe the same way of Worship, and when they go to eat, they eat upon a Brasen Plate, and perform their Religious Ceremonies; these four last mentioned Sects do all worship *Wischtनु*; and there are many more Sects that are not mentioned here.

QUESTION II.

What Law Books have the Malabarish Religion?

A N S W E R.

Our Religion is comprehended properly in four Books, 1 the *Samarwedum*, 2 *Urukkuwedum*, 3 *Edirwarnarwedum*, and 4 *Airwedum*, to which you may add, the Book *Dakaflirum*, which is the Grounds of all their Religious Ordinances, gathered together Dialogue-wise from many other Authors, writ in the *Kirendum* Language, are highly esteem'd among them, and they will not shew it to Strangers, nor is it understood by the Vulgar, nor are they indeed permitted to look into them, for the *Bramans* reserve the studying of these Books to themselves.

Q U E S T I O N III.

What Books are currently in Use, and read by the Vulgar?

A N S W E R.

The most common Books in this Land are these that follow. 1 *Dewarum*, wherein the Glory of *Tschivens* (one of their Gods) is describ'd. 2 *Dirumwaschagum* (a Book consisting of many Sayings of their Prophets, collected into one Volume) 3 *Tschiwapodagum* (or a Po-

Poetical Book writ in the Praise of *Tschivens*.) 4. *Willakkoli*, (or Book containing moral Discourses.) 5. *Diruwal-lurwet*, (one of their best Books in Morality.) 6. *Ganapodagum*, (or a Treatise of Wisdom.) 7. *Tschiwakarwischum*, (an Elogium, or Panegyric Discourse upon *Tschivens*.) 8. *Dewikarwischum*, (or the Praise of the Goddess *Tschaddi*, *Tschivens's* Wife.) 9. *Waripaddu*, (consisting of Hymns to comfort such as are lying on their Death-Bed; and Death in their Opinion is but an Introduction to a better State.) 10. *Anta-Sastirum*, (or a System of Natural Philosophy.) 11. *Abira-miandadi*, (or the Praise of the Goddess *Ammei*, *Isurens's* Wife.) 12. *Kaschikandum*, (the History of Miracles done in the City *Roschi*.) 13. *Periapuranum*, (or one of the greatest of the 18 History Books.) 14. *Weruttaschelpuranum*, (or the History of the Gods, and of their Actions in the City *Werruttaschel*.) 15. *Randapuratum Dirutawenkapurianum*, (being the History of the Actions of the Gods in the City *Dirumwenkatu*, a place about seven Miles from *Tronquebar*.) 16. *Mutupuranum*, (treating of Miracles in the Town *Mutur*.) *Murkandapuratum*, (the History of a young Man, whose

whose Name is *Markanden*.) 17. *Wadupuranum*, (Wonders done in *Wadur*.) 18. *Eyateschipuranum*, (a Book according to which they Institute two Feasts every Month) 19. *Ramaianum*, (a Book treating of the Wonders of *Raman*, by which Name is meant the God *Wischtnu*.) 20. *Walakandaramaianum*, (a Poetical praise of *Ramen*.) 21. *Paradum*, (the History of Five Kings who were Brothers, and one of them, *Tanner* by Name, was visibly taken into Heaven by the Gods.) 22. *Indirascheidubaralam*, (the History of *Indiroscheiddu*, who was the Emperor of *Ceylon's* Son,) who wag'd great Wars with *Romen*. 23. *Rombakarnabaralam*, (an History Book.) 24. *Irantawadeiberalam*, (the History of the Giant *Iranien* who rebell'd against the Gods, setting up himself for a God, but for his Ambition was stuck dead by the God *Wischtnu*.) 25. *Ramaschium*, (the History of *Wischtnu*, and the way of worshipping him aright, with all the Ceremonies belonging thereunto.) 26. *Ramawatarum*, (another History of *Wischtnu*.) 27. *Kischtnentudu*, (a Book much to the same purpose.)

QUESTION IV.

Are the Contents of the 18 Puranen and the Historical Relations in the 24 Agaman-göl, true or false?

ANSWER.

All that is written in those Books, whether Historical or Dogmatical, is very true, and also in the Four Books of the Law, and in the *Sastirangöl*, which treat of *Tschivens*, (by which Word is signify'd the True God or Supream Being;) all the People of *Malabar*, whether in this Kingdom of *Tschoramandolam*, and in the Kingdom of *Pantimandolam*, (whose Kings are Vassals to the great *Mogol*,) or in the Kingdom of *Tondamandolam*, do verily believe the Contents of all the above-mentioned Books to be all Truth; they have many other Books in History and Philosophy not mentioned here.

QUESTION V.

What is contain'd in the Six Sastirangöl?

ANSWER.

The Six *Sastirangöl* contain all the Points and different Ceremonies in Worship,

ship, that the several Sects among us are oblig'd to observe, as the *Tscharigeikarer*, *Kirikeikarer*, *Jogigöl*, and *Gnanigöl* mentioned already, as also the *Tschardabergöl*, (a Sect who brand their Arms with an hot Iron, and are addicted to the worship of *Wischtnu*,) *Tschankamargöl*, they carry the *Lingum* and belong to the Tribe of *Antigöl*. (The latter is a Sect that go naked, and abstain from Marriage, and go about begging as *Capuchins*.) There are other Books, call'd *Sasirangöl*, which are Philosophical, as *Tschodivischum* treating of Astronomy, and *Panschankum* is an Almanack.

QUESTION VI.

What is the God universally worshipped in Malabar?

ANSWER.

Tschivens is but one, and *Wischtnu* is but one, tho' they have very different Names, for every new Wonder a God does, entitles him to a new Name; *Ayanar* is but one God, and *Pirari* is but one God, tho' they have very many Names; as likewise *Mariammen* and *Elamen* have very many different Names,
and

besprinkling all their Offerings and Images with the Powder of *Sandal-wood*. Next they proceed to their Incensing, which they call *Tubum*, or *Tubaradinei*, wherein they make use of *Sandal-wood* and of an odoriferous Wood called *Agil*, in a Censer provided for that purpose; and then they proceed to their Meat-Offering, consisting of Rice, Pease, Beans, Butter, and Cokoa Nuts, [*which they set before their Images, and afterwards take it away and eat it among themselves, repeating at the same time several Formularies of Prayers, and read the Praises of the Idol, to whom the Sacrifice is made, and this sort of Worship is perform'd daily, among them.*]

QUESTION X.

What Notion have your People of the Creation?

A N S W E R.

God has Created Heaven, and Earth, and Hell, and all other Creatures for the sake of Man; and hinted unto him what Creature is clean and fit for eating, and what Creatures are not so; and that Man might know his *Creator*, he is furnish'd with five Senses, and God has promised everlasting Happiness to them that walk

walk according to his Will, and pronounces eternal Misery to the Transgressors of his Commandments. [They say this World and all that is done in it, Vice and Virtue, Heaven and Hell, are some of the 64 Sports or Comedies, with which God pleases himself; and some of those 64 Comedies were acted by *Tschivens* in the Town *Madurei* in the Presence of many Men: Of all which divine Sports the Book *Arubaddunalu dirumwileiadel* treats at large.]

QUESTION XI.

What are the Means to free us from Sin?

A N S W E R.

Besides those Exercises and Walkings in the Paths of Virtue mention'd already, it will not be amiss to relate the History of King *Mazareden*, who liv'd in the Town *Muduraburi*. He led a very debauch'd Life, and his daily Companions were the vilest Miscreants; but when he ascended the Throne he thought of Marriage, and took to his Wife *Kalwadi* a very virtuous Princess, and Daughter to the King of *Kaschi* in the Country of the Great *Mogol*. After
the

the solemnizing of the Nuptial Ceremonies, and the King and Queen had retired to their Apartments, the King found the Queen's Body to be as it were a Pillar surrounded with Flakes of Fire; and fearing to be burnt, let her go and cry'd out, *O Wife, thy Body is lovely as a Tree adorn'd with fresh and new Blossoms: But whence is it that 'tis now all Fire?* To whom the Queen reply'd, *I have walk'd in the fair Paths of Virtue and Chastity from my Youth 'till this Moment; but you know your Life has been the Reverse of mine; for you have led a scandalous Life from your Youth; 'tis therefore that my chaste Body can't bear the Touch of your polluted Carcass.* Hereupon the King answered, *But how shall I be Partaker of thy Chastity and Purity of living, that I may be cleansed from my Sins?* to whom the Queen answer'd, *Sir, you are now my Husband and we must live together, but I am altogether unworthy to give you Directions for the Absolution of your Sins; therefore let's go together to Kerukker the Priest, inhabiting the Banks of the sacred River Jamunli, from whose Hands you shall receive the Tischtsehei (or Baptism) and therewith the Remission of thy Sins.* Thereupon she led him to the Priest, and the

King ask'd him very devoutly if he might be baptiz'd; to whom the Priest answer'd, *I will baptize you very willingly,* and so led him to the Banks of the sacred Stream, and bid him sit down under a Lime-Tree with his Face Eastward, and having perform'd all the Religious Ceremonies, his Prayers, and the requisite Offerings, the Priest laid his Hands on the King's Head, and took him into the Number of his Disciples. Presently, while he was yet under the Tree, all his Sins fled out of his Body in the Figure of Ravens, and flying very high they appeared like so many burning Flashes of Fire, and fell down again as Flakes of Ashes upon the Earth. Then the Priest spoke thus, *O King, thou hast been a wicked Liver, but the Merit of thy virtuous Ancestors, the Prayer of a good Priest, and the Efficacy of Baptism, have procur'd thee Remission of thy Sins. Now go home, and sway thy Scepter in Justice and Righteousness;* and giving them both his Blessing, he dismiss'd them, and thenceforth they liv'd together very happily. This History is taken out of a Book *Bramoddirakandam*, and is a Parable teaching how the Remission of Sins may be attained.

QUESTION XII.

What are the Characteristics of a wise Man, or the distinguishing Marks of Wisdom?

ANSWER.

The Contempt of the World, and all that the Vulgar calls Great; not to be curious about eating and drinking; to lay all their Thoughts and Cares at the Feet of the great God; and to be wholly taken up in such Prayers and Ejaculations, as are consistent with sound Understanding: He that acts thus, is esteemed a wise Man.

QUESTION XIII.

What Formularies of Prayers are in use in Malabar?

ANSWER.

We have among us all Sorts of Prayers, which every particular Man learns of his Priests; and besides the Formularies, every one prays to God, according to his own Understanding and Discretion, for the preventing of Evil, and
for

for the obtaining the good things we want. When we Pray, we reflect upon the Sins we have committed, either in Thought, Word, or Deed; or what we have seen with our Eyes, or heard with our Ears. We pray that all sorts of Evil may be forgiven us, and that we may be delivered from an irregular Will, and from Ignorance in our Understanding, and that God may be pleased to guard us from all evil Thoughts. We pray that he may assist us daily, with all things necessary for the Support of Life; and that we may never covet other Mens Goods, and that we may be preserv'd from all sorts of Plagues and Crosses; that God may bless all our Benefactors: and as for those who have done us Evil, we pray God to reward them with Good for their Evil; and lastly we pray, that at the Hour of Death, we may be receiv'd unto a State of Bliss and Happiness.

QUESTION XIV.

How many Men did God Create in the Beginning?

D

A N-

A N S W E R.

He created Man and Woman, from whom came the *Tschaddiria Waschio Tschuddira-Tschadi*. This Family has been afterwards divided into 96 Kinds. [They say moreover, that God, out of one of his 1008 Attributes, created Man after his own Likeness.]



L E T T E R . I V .

Wherein is shewn, what Disposition there is in that People to embrace the Christian Religion, and their Willingness to partake of the same Advantages as Christians do.

IN the Year *Nandanawaruschum*, to the Teachers of Truth, and to the Priests that are Lovers of Mankind, I N. salute you at *Tronquebar*, and have these things most humbly to propose unto you. When I narrowly observed that you are richly endowed with Wisdom, Understanding, and Holiness, walking always according to the Laws of your
God,

God, and that you wage continual War against the three Enemies, viz. the World, Sin, and the Body, keeping them in Subjection, and endeavour to propagate the Laws of your God, tho' through much Hardship and Difficulties; yet you never cease to do well, and to assist Mankind: therefore I doubt not, but that you will obtain a Crown of glorious Reward in the other World. 'Tis for these Reasons, tho' unworthy of my self, yet in your Company, hope I may be elevated towards the Glory that is above; as Leaves, Thorns, and Prickles, break out at the same time with the Odoriferous Flowers of a Fair-blossoming Tree; and I beg Jesus Christ that he may grant me the Favour to enjoy your Company daily, to assist at your holy Exercises, and be a Hearer of that Law that God himself has given. This is my hearty and ardent Desire.





L E T T E R V.

Wherein a Braman being desir'd to translate into Malabarish the Substance of a Book on Controversial Divinity, writ in the Bramans Speech; he excuses himself upon his Incapacity for such an Undertaking, yet offers to explain it to him by word of Mouth.

IN the Year *Nandanawaruschum*, the 7th of October, I Salute and Greet the Reverend Priests. Seeing you are such as know all that can be learnt of Man, pray why do you write to me with such unusual Terms of Respect? for I am a Man that understand nothing; but it may be you shew'd me so much Honour in your Letter, because I am one of your most humble Servants. 'Tis true, in the Art of Medicine I understand a little, and therefore I have at your Request drawn a Compend of this Study of Physick, as 'tis practis'd amongst us; but I do not pretend to have any
Skill

Skill in Divinity, so far as to write any thing for your Information. You desire me to abridge *Takkasastirum* into the *Malabarish* Tongue. There are some things I confess in Medicine, Mathematicks, Astrology, and Poetry writ in *Malabarish*, and 'tis not impossible to translate Books in these Sciences from our *Bromish* into *Malabarish*. But hitherto no body has ventured to put * *Takkasastirum* out of † *Kirundum* into *Malabarish*, because of the depth and difficulty of the Theological Matter therein contain'd, and express'd in Philosophical Terms, which can't be easily express'd in *Malabarish*. But were I present with you, I would propose the things in such a Light, that you might express it better in your own Language, which perhaps is more Copious and Expressive than *Malabarish*: and so you might commit the Substance of this Book into writing. This it is that I had to aprize you of.

D 3

L E T.

* A Book in their Controversial Divinity.

† The Language of the Bramans, in which all their Learning is written.



LETTER VI.

Wherein a Native acknowledges to have read in his own Language several Books writ by Christians, to his great Edification; and that he is very sorry, that he, like many others, too much entangled with the things of this Life, is hinder'd from embracing openly the Christian Religion, with the Renunciation of Paganism.

IN the Year Nandanawaruschun, the 11th of October, I N. have thro' God's Goodness, and your Sacerdotal Blessing, enjoy'd Health and Plenty unto this very Moment. Having both had the Advantage to hear your Law read when I was with you, and since have read it and writ it my self; you desire me therefore to give you a brief Account, wherein the chief Differences consist between your Law and ours, and what Thoughts I entertain of your Religion. You know me well enough, and that
my

my Capacity is not sufficient for such an Undertaking; for to tell you the Truth, I understand as little of the *Malabarish* Law as I do of yours; and indeed I am better vers'd in yours, seeing I have from the 15th Year of my Age convers'd more with Christians than with my own Country-men. But to let you know how willing I am to serve you, I send you my Thoughts in few Words. All the World does acknowledge that there is a Sovereign Being, who has created the World, and all that therein is; but that Mankind dispersing itself into different Parts of the World, is the Cause of different Nations, who entertain different Manners, Laws, and Opinions; and hence it is, that we receive the Manners, Laws, and Opinions of the Country where we are born, and with Aversion reject all that is not of our own native Production: and tho' sometimes we perceive the Vanity of our own Opinions, yet we walk forward in the same erroneous Paths, shutting the Eyes of our Understanding against all others; but as for you, nothing is hid from you, for you have overcome the World, and all its Vanity, and your Law is therefore ob-

profound *Schalam* [God save you.] I have receiv'd both your first and second Letter, with the reading of which I have been mightly refresh'd. You ask me, if there is any thing in our Parts remarkable, relating to Religious Worship. Hereupon I have a few things which I shall communicate to you, which seem to me and others very extraordinary and wonderful, *viz.* Eastward behind *Kaverkkal* is a Village call'd *Dirunattaru*, where there is a great Temple, in which lives a holy *Sannaschi*, who gets up early in the Morning, and entering the sacred Pond stands upon his Head in the Water for three full Hours, with his Feet lifted up above the Water: And in this Posture, and Space of Time he performs his Devotion; and coming out of the Water performs his ceremonious Offerings. Besides this he doth nothing that is singular, except that he Prays always in the Vault under the Temple. His Meat is only Milk and Fruit, he is never heard to speak to any Man other Words than these, *O you Sinners why do you come near me:* Of all this, I am, Sirs, an Eye-witness: The *Avalular* [Governor of a Place] falls down before him, as do all other great Men, when

when they approach him. The other remarkable Thing I shall Communicate to you is this, Beyond *Nagapanum*, Southward by the Village *Karuwalankirei*, is found a Fountain an Ell Diameter, called *Kannizrudeiatirtum*; it's an Ell also in Length, and an Ell in Depth, and in the greatest Drought and in the greatest Rain it's still the same: The Mud under that Water is above Four Hundred Cubits deep. Every *Friday* great Ceremonies are celebrated here, and every Person that has been a long time languishing they bring hither, and make their Offerings consisting of *Betel-Areck*, *Saffron*, new fresh *Rice*, and *Cokoa Nuts*, prepar'd and mixed with *Balsamick Oyl*; and being spread at the Fountain side, they throw into the Fountain a *Lemmon*, which if it sinks the Patient Dies, but if it swims he'll Live and Recover his Health: This has been experienced by many. Moreover barren Women having prepar'd themselves by *Fasting*, come to this Fountain, and after having presented the accustomed Offerings, throw in their *Lemmon* with this Formular, *let us know if we shall bear Children or not?* And if the *Lemmon* sinks they shall have no Children,

Children, but if it swims they shall Bear. This draws and invites many Strangers to come to this Well, call'd *the Virgins Well* in their Language; for they think the Virgins of the other World come to this Fountain in the Night, to Revel and to Bath themselves: If you throw in Saffron, the next Morning the Water will seem yellowish, because these celestial Damsels trouble the Water in the Nights. All this, if you come to those Parts, you shall be an Eye-witness to: The King of *Tanjour* is at great weekly Expences towards maintaining their *Friday Ceremonies*.

Schalem.



LETTER VIII.

Wherein 'tis shewn how the Populace perform their Devotion.

IN the Year *Nandanawaruschum*, the 13th of October, I N. wish the *Danish* Priests at *Tronquebar* Health and Peace. You have desir'd me to give you some Information about the Religi-
ous

ous Worship of the Populace in these Parts; because the *Bramans*, and other Religious Orders, have no Conversation with them; for they look upon them as unclean, because they eat and drink all that they can come at without Distinction; and that they are Handy-craft Men, such as Fishers, Shoemakers, Stocking-knitters, they that burn the Bodies of the Dead, &c. They chuse themselves a God, and take a Priest from among themselves, worshipping the Idol *Marcammen*, *Apianar* or *Ellammen*; others worship *Ankalammen*, whom others look upon to be a Devil; some adore *Manara Schwami*, *Taumer* or *Pemural*, &c. They celebrate a yearly Feast when they offer to their respective Images, and adorn their Houses with Cow-dung. The whole Process of their Worship consists chiefly in the following Particulars. On *Friday* they boil Rice with Milk, they kill He-goats, Swine, Hens, Peacocks, Rice boil'd in Wine, with new Linnen Cloth that never before was us'd, and for Drink they bring *Sure* [being the Juice press'd out of the Palm and Cokoa Tree.] All these they present to their Image, hoping for a kind Acceptance, and that whatever they

they pray for shall be given them ; having perform'd all their usual Ceremonies, they take away the said Dishes of Meat-offerings, and feed upon them, distributing Part of it among their Friends and Acquaintance of the same Perswasion ; and if any Body is sick at Home, they pray the Image for his Health, in these Words, *O God restore Health, and I Vow to give thee Ten Guilders which shall be spent in Meat-offering ; or I will kill a He-goat, or boil Rice for thy Use ; or I will make thee an Image, &c.* Besides this they have no other Religion, but their Belly. *Schalam.*



L E T T E R IX:

Wherein is describ'd an yearly Feast of the Bramans Celebrated the 30th of October, with bathing and reading of the Law, and with many other Ceremonious Solemnities.

IN the Year *Nandanawaruschum*, the 14th of October, I with the Priests in *Tronquebar* a Thousandfold *Schalam*, [*or* *Priceps*

Prosperities.] You ask me, Sirs, an Account of the *Bramans* Feast, call'd *Ad-bajchi Dulakkaweri*, where all they of the *Bramanish* Tribe come together in the Town *Mairom*; 'tis after this manner: They get up very early, and bath themselves in the sacred Ponds that are by the Temple, and say their Formularies of Prayers, and read some Sections of the old Histories of the Achievements and Miracles of their Gods done formerly in that Place; which Lecture lasts for three whole Hours in all Places thro' the whole Land: The People come together in vast Numbers, carrying with them great Quantity of Spices, Rice, Fruits, and other Eatables, which they present to the *Bramans*, falling down at their Feet, taking from their Hands the *Wipudi*, which is the Ashes of Cows Dung sprinkled upon their Foreheads, as a Preservative against Misfortunes. After the *Bramans* have continued their Lectures 30 Days throughout, they are carried about the Streets in *Palanquins*, or a Sedan born on the Shoulders of two Men, and receive a *Fann* [about Four Pence *English* Mony] from every House, and with this the Feast is concluded.



LETTER X.

Wherein is shew'd the Manner of casting Accounts in Malabar.

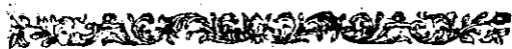
TO the Holy Priests in *Tronquebar*, endued with Patience, Humility, and all Virtues, Preachers of the Law of Jesus Christ to all Mankind, I wish Prosperity, Health and Peace; letting them know, that hitherto I am very ready to serve them according to the best of my Abilities. You desire me to inform you of our manner of casting Accounts; or rather, if I understand your Meaning, you wou'd know of me, which is the easiest way of teaching this Science to Youth in publick or private Schools: To this I answer, Children must in the first Place learn to read any Number given so far as 'tis necessary for daily Practice; secondly, they must learn well the *Nellu*, or the Names of all sorts of Measures, with their Subdivisions and Parts, as $\frac{1}{2}$ $\frac{1}{4}$ $\frac{1}{8}$ and exercise themselves in doing of Examples or Sums, and then let them

them proceed to learn to read the *Entschu-wari* (Multiplication Table) and get it perfectly by Heart, by writing in the Sand, and repeating it Morning and Evening with a singing Tone for the better impressing it in their Memory; which is done by a great Number of Boys together, the one writing in the Sand, and all the rest singing; then the first Characters are struck out, and another writes them over, the rest singing; and so the third and the fourth, 'till every one of the Company has writ over the whole Table of Multiplication. When they are Masters of this, they proceed to the 100 *Kurimaddu* (or Demonstration how all Numbers to a Hundred may be multiplied by many different ways, as well as simples ones) in which they must be very ready to answer Extempore, and then we give them an Example in *Lek-kaborawidei* (that is Addition) First in 5 Numbers only, and then in nine Cyphers; and when they are ready in this Exercise, we let them go on to the learning of Fraction, as $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$; then they proceed to Division by such a Divisor that will admit of no Remainder, which they call *Oddeiwinakkanakku*, and thence they may go on to divide by

Num-

Number admitting of a Remainder (the Dividend not being divided into so many equal Parts) then follows the *Kilwailekkum* (or divisional Fraction) wherein consists the greatest Niceties of Arithmetick; and being here well vers'd they proceed to *Kasukanakku* (which consists in reckoning up Sums of Mony) and lastly he shall learn the *Nellukanakku*, *Awankanakku*, *Pattschawarakanaku* (which are several Species of keeping Merchants Accounts; where Creditor, Debtor, Buyer and Seller are exactly consider'd) and when all these different Rules are learn'd perfectly, a Man may do any thing in Accounts; and may earn a very handsome Maintenance in these Countries; especially if he is capable of being an Accomptant in the *Pagods*, where Receipts and Disbursements are very different, and therefore the more difficult. 'Tis for this Reason that we look upon Arithmetick to be the most necessary Science, for reading without it, is of little use in this Land; and upon this Consideration we put Children to cast Accounts before they learn to write. This is what I have to say upon this Head.

Schalam.



L E T T E R XI.

Wherein is shewed the Method of teaching Children in our Schools, and what Ceremonies are in use among us at such Occasions.

IN the Year *Nandanawarustham*; the 15th of October, I am hitherto, thro' the Blessings of your Prayers, in very good Health; and don't forget what you have desir'd of me, *viz.* to give you an Account of School Proceedings, and what Method is observed with us in bringing up our Children: 'Tis, Sir, as follows. The Child that is to be brought unto our School, prepares himself with washing and purifying his Body; as also his Parents, and all that are with him in the same Family: Then they pitch upon some Day that they esteem fortunate, and under the Dominion of some lucky Star; inviting the School-master, accompany'd with all his Scholars, to their House. There they place the Image of *Isuren* Sons. He is represented by Elephants Trunks. They present it with all Sorts of Meat Offerings, Cow Dung, and

and about two Groats in Silver. Then the Schoolmaster writes out three Pages out of *Arriwari* (or the *A. B. C. Book*) and besprinkles it with the yellow Juice of Cucurma Root; and after having incensed it well, they give it round, that all the Friends there present may touch it with their Hands. In the meanwhile, the Child must thrust his Head against the Image *Winiaiagen*, and make three low Reverences before it. This done, the Schoolmaster reads before him his then written *A. B. C.* distinctly three times, and he must speak out after him. Then he takes his *A. B. C. Book*, and is lead in Triumph by the Schoolmaster and his Scholars from his Father's House to the School, where he must repeat again these three written Leaves of *A. B. C.* three different times; then they distribute Sweet-Meats among the Friends there present, and go back to the Child's Father's House, with the Schoolmaster and all his Disciples, among whom Rice is distributed, and that Day is a Play-day, and some Present is made to the Schoolmaster. The new Scholar rides in Pomp, or is carried in a *Palalanquin*, about the Streets in great Triumph. So soon as the Child has learnt his *A.*
B.

B. C. he is put to read a little Book containing wise moral Sentences, which are not then explain'd unto him, but only they teach him to read distinctly. Then they read a Book in Morality call'd *Konnerwebnter* [which has been translated into High Dutch, and sent some time ago unto Europe.] This he learns to read well, by writing every Day in the Sand; and next to this he reads *Weramugoddu* (or a small Treatise about the Gods); then they learn to draw Ciphers on the Sand, and learn by Heart the Multiplication Table, and then they learn to write on Palm Leaves [which is their Paper] with a sharp Pencil. They read the Books *Mudirei* and *Nalwari* (which contain Rules of living soberly) and read several Books writ in Praises of their Gods, not neglecting to perfect themselves in Arithmetick, proceeding to Poetry and History contain'd in the Book *Tolkabiam* and *Ramaianum*. Being once well vers'd in these sort of Studies, and especially if inclin'd to be a Priest, he goes to School to the *Bramans*, *Pantaren*, or to the *Antigol*, to perfect himself in the Studies of *Theology*.
Schalam.



L E T T E R XII.

Wherein is demanded if the Malabars worship many, or one God only?

IN the Year *Nandanawaruschum*, the 15th of *October*, I let the Priests in *Tronquebar* know that thro' the Mediation of their Prayers I am hitherto in good Health. You desire to be inform'd of me if here we worship one or many Gods. But you that have read our Writings, and disputed against us, cannot want Information in this Point. But however I'll endeavour to satisfy your Demand, by writing you my Opinion and which all of us own, that there is but one God. But the Gods that are worshipped among us, are very many, as *Biruma*, *Wischnu*, *Ruddiren*, *Maieschuren*, *Tschbatafchirwum*, *Winaiagen*, and *Subbiramanien*, all seven descended from *Tschaddai*; and all the other Gods among us are in Truth but these seven under other Appellations or Names; and all the seven are indeed but one Sovereign Being, known by

by the Names of *Barabarawastu*, *Tschiwun*, *Tschataschiwum*, *Barabiruma*. This great God has created all the rest to be the Governours of the World in their respective Employments, and upon that Account has order'd us to worship them, as we find it written in all our Law and History Books: For God promises expressly to Reward such as devoutly Honour these Persons or Gods. But there are Men among us, who direct their Prayers to the Supream Being only, and to none other; and meditate on him alone, despising all that is in the World, saying that they are united to him, that they are in him, and he in them. 'Tis he that is the Giver of Happiness, *Biruma* the Creator of all Things, *Wischnu* the Supporter and Redeemer, and *Tschatatschiwum* is the Distributer of Rewards and Punishment. This is all that I know in these Things: But the *Bramans* can give you a more full and perfect Satisfaction in these Matters.

Schalam.

LET-



LETTER XIII.

Wherein are given the Reasons, why the People of Malabar refuse to Embrace the Christian Religion.

IN the Year *Nandanawarufchum*, the 17th of *October*, we greet the Priests of *Jesus Christ* living at *Tronquebar*, praying that God, call'd in your Religion the Father, Son and Holy Ghost, may Enlighten our Understandings more and more. You desire to know upon what Grounds we refuse to Embrace the Christian Religion, to which I Answer; We have perus'd and thoroughly Examined your Law, and find it to be very Good; but the Reasons which detain us from your Churches are these. *First*, We are unwilling to offend great Men upon whom we depend, and who would not cease to Molest us, if we did abandon our Religion. *Secondly*, We are loath to disoblige our Parents and Relations. *Thirdly*, This would hinder our Trade, by which we get a Living. *Fourthly*,

Fourthly, Besides we have Families for whom we must provide. *Fifthly*, We are too much entangled in the Vanities of the World. *Sixthly*, We believe that we shall be Saved by doing what is contained in your Law, tho' we don't frequent your publick Worship. But there are many among us who refuse to embrace your Religion, because they are ignorant of its Excellencies, and that there are so many different Opinions and Sects among the Christians themselves; and seeing that the different Kinds or Classes of Men are not consider'd among you Christians, neither the necessary Washing and Purification after you have eas'd Nature; and observing you make no Difference between clean and unclean Meat; for you kill living Creatures, and eat their Flesh, and yet cry aloud your selves if you are ever so little in Pain or Injur'd: And lastly, they wonder that you leave Houſe and Home, and come hither among Strangers only for Trading's sake. These are some of the Reasons that detain us from receiving your Religion. But if all the Body of the Nation did accept Proposals of joining with you in Worship, it might easily be effected; and more especially your Law would be quickly receiv'd by those Men among

us, who have renounced the World and make no difference between Meats or between the different kinds of Meats. The common Opinion that the People of this Country entertain of your Religion is this; That your Law is very just and very good, but your Lives very bad: And that therefore Men should have nothing to do with you, or with your Religion. *Schalam.*



LETTER XIV.

Wherein is an Account given of their Eatables, and how the Wife never Eats with her Husband with Reasons why they abstain from Flesh.

IN. kifs the Feet of the Priests at *Tranquebar*, offering them all possible Services; being, thro' the Mediation of your Prayers, very well in Health till the 17th of this Instant *October*, of the Year *Nanaanarufebum*. You desire me Sirs, to give you a full Account of our way of Eating, and for what Reasons we shew so much Aversion for Flesh

and why all the Members of one Family do not Eat together? My Answers to your respective Questions are these. Some among us eat nothing but *Marakari* (or all sort of Garden Herbs and Roots) which accompany with very many Ceremonies of Washing, Offering and Prayers; and then they eat, some once, some twice, and others thrice a Day. The Wife serves her Husband, and the Children are serv'd by her a-part. Men that are grown up repeat the *Pantscatfcharum* very devoutly, and sprinkle the Meat with Holy Water, and then fall to Eat. The other sorts of Meat, are *Kiroi* (a Garden-Root much in use here) *Wanikai* (or Green Figs that are not ripe made into Soop) *Kaddarikai* (a sort of round Fruit of a very greeable Odour) *Parwakai* (a Fruit prickl'd without full of Kernels like Beans,) *Mankai* (a green Fruit, which, when boil'd, is good for Eating) with several other Fruits, which are eaten with Milk, and sometimes with Butter, or in Broth prepar'd with several sort of Herbs. We keep to these simple Eatables because they have been the Food of many Ages past; and we have a constant Tradition among

us, that this manner of eating is not only wholesom to the Body, but contributes to attain everlasting Happiness: And on the contrary, they that make no difference between clean and unclean Food, shall be severely punished in the other World. When the Husband and Children have been serv'd, then the Wife with the rest of the Family and Slaves eat: For we take it for a certain Family Maxim, that there can be no Order in that House, where the Wife eats before or at the same Time with her Husband; for that bespeaks Pride and Ambition in the Wife, as it happens sometimes among us. Flesh is but little in use here, tho' there are many that eat Fish and Fowl, and several of the small living Creatures. But as for the Populace, they eat any thing they can come at, viz. both unclean Birds and Beasts without Distinction. One of our Poets writes that whoever abstains from the Flesh of living Creatures, all Men and all sorts of living Creatures regard such a Man with the profoundest Respect, and salute him with a thousand *Schalam*; and it's a received Opinion among us, that such as kill and eat the Flesh of any Creature endued

endued with the five Senses, can't obtain the Happiness of the other World; but his Lot will be to keep Company with *Emadudakkol* (or *the God of the Dead and King of Hell.*) 'Tis also a Proverb receiv'd amongst us, That he that steals his Neighbours Goods, a Child will be born unto him who shall squander all away before his Death; and he that covers his Neighbour's Wife, must suffer Hell Torments for One and twenty Generations, and after such a Revolution of Ages, he must return again into this World to animate the Body of a Beast. Moreover our Histories tell us that the Gods appear'd sometimes in the Shape of Beasts, and therefore out of Respect to such, or such a Divinity, we have an Aversion to eat the Flesh of any living Creature. But however the wise Men among us look upon all things indifferent in themselves, and that nothing is to be properly avoided but sinful Actions. This is what will serve as an Answer to your Question: And if I have mistaken in any Point, I humbly beg your Pardon.



LETTER XV.

TO the Priests who propagate more and more the Praise and Goodness of God, I *N.* wish Health and Prosperity. Tho' you know your selves all our Customs and Manners, yet your desiring me to give you an Account how Parents, School-masters, Priests, Magistrates, and Sovereigns, behave themselves towards their Children, Schollars, Disciples, Subjects, and Slaves: on the other hand, how Inferiours are to carry themselves towards Superiours; in one Word, you wou'd know the reciprocal Duties of the one towards the other. To which I Answer, *First*, Children are serv'd with all the Care imaginable till the Fifth Year of their Age. Then the Boys are sent to School, and the Girls are kept at Home to *Economy*. *Secondly*, If they perceive any early Inclination to Vice in their Children, they Chastise them severely. And their Boys, when they have finished their School Exercises, either go to Service,

vice,

vice, or apply themselves to some Trade to earn their Living.

The Duty of Children to Parents, is to obey them and believe them in all things without murmuring or gainsaying; serving them in all what they are capable of; and never eating till their Parents have eaten First; assisting them when they are Old and Weak, and mourning for them when they Die, gathering their Bones, and all the Days of their Lives remembering them with the usual Ceremonies and Alms-giving. As for the Duty of School-Masters to their Scholars, it consists in diligently teaching them the respective Sciences they profess with Perspicuity, to regard all their Scholars with an Evenness of Severity and Kindness, and without Respect of Persons, as if they were their own Children, having as tender a Regard to imbue their Minds with Seeds of Virtue, as with the first Principles of the Sciences and of Truth. On the other hand, Scholars must obey, and receive their Masters Correction, give them no Offence or Provocation, and pay them Liberally, that they and their Families may subsist Honourably. The Priest must not be given to Anger

and Passion, he must be Zealous in praying the Lord in the Behalf of his Disciples, to the end they may be blessed with all sorts of Mercies, and be preserv'd from all evil Occurrences. They must threaten and discipline the Froward, that he may be retri'd from his Evil Courses; and lastly, he must bless all the People, that they may increase and multiply more and more. The Disciple's Duty towards his Priest, consists in leading a virtuous Life, worthy of the Priest's Blessing, to receive their Instructions with a firm Faith and full Consent of the Mind, and to endeavour to advance in the Degrees of Knowledge, and to take care that the Priest has wherewith to Live comfortably.

The King's Duty is to shew himself to be the Protector and common Comforter of his Subjects, laying no Impositions or Taxes upon them, but such as they are able to bear; they must be just and strict to keep the Promises they have made to their Subjects, and be sure to chuse Wise and Virtuous Subjects for their Ministers, that will not oppress the People; moreover to examine well the Grounds of all sorts of Complaints and Grievances, and without
Partiality

Partiality or Anger to punish Offenders. Lastly, they must abstain from coveting the Goods of their Subjects, extending their Liberality to the Poor and to the Stranger, and maintaining the *Pagod*s, or Places for Divine Worship, in good Order and Repair.

The Subject must pay Tribute, obey his Sovereign's Commands, abhor Rebellion, pray God to bless their King with Wealth, Riches, and sound Wisdom, and that they may pay him all due Submission and Obedience with Cheerfulness and Alacrity; and lastly, they must be diligent in cultivating the Ground, plant Trees, and forward all parts of Husbandry, that the Land may prosper, and that the King may rejoice in the plentiful Abundance of his Subjects.

The Duty of Masters of Families towards their Domesticks and Slaves are these: First, they should take care both of their Souls and Bodies, teaching them how to serve God, as if they were their own Children, without Anger or Partiality, giving them also due Correction if deserved: and as for those that have been Obedient and Just, let their Masters set them free, and help them to

settle themselves in the World. The Duty of a Slave is to obey his Master's Commands in all things, to receive his Admonitions and Correction in good part, to pray for his Prosperity and Welfare, and to seek his Advantage in all things. These are, according to my Judgment, the Reciprocal Duties between Superiors and Inferiors; and if every one in his Station did but perform these their several Duties, we should be all of us very happy; but as long as every one lives as he lists, following his own Imaginations, we can't expect any other but Plagues and Famine, with which our Land is visited at this time. If I can do you any further Service, you may command me. *Schalam.*



LETTER XVI.

Wherein is declar'd the Nature of their Polity, or Civil Government.

IN the Year *Nandanawaruschum* the 19th of October, I N. greet and present my *Schalam* to the Royal Priests at *Tranquebar,*

Tranquebar; and in answer to your Questions you must know, that we have Books in which are written the fundamental Laws of the Land, according to which Kings are to govern their Kingdoms, shewing what Punishment is due to every Transgression. Custom likewise, confirmed by the Testimonies of the eldest Men of the Country, has the Force of Law. All the Subordinate executive Power of the Law under the King, is lodg'd in the Hands of four Magistrates, which they call *Subietoren*. Towns and Villages are govern'd by inferior Officers, call'd *Avalutor*, and *Maniakarer*, [*Mayors or Bailiffs*] who hear the Complaints of the Inhabitants, and before they pass a final Judgment in any Case, they call the eldest Men of the Country and ask their Counsel what is best to be done in that Case; and if they remember of any the like Case defin'd and judg'd in their time, the Verdict of the Old Men is then taken unto Consideration; and if the Case is clear, Execution is done immediately: if not, they refer themselves to the Superior Magistrate, where the Offender, if rich, comes off with a Pecuniary Mulct; if Poor, he commonly pays with his Life.

And

And as for the sorts and manners of Punishing, take this following Account. Malefactors are sometimes rack'd, sometimes their Feet are put in Iron Chains, and thrown into Prison; they cut off the Ears of some, of others a Hand on one side, and a Leg on the other side; they bind them Hand and Foot in a Ring, and plunge them under Water for several times; bind their Hands behind their Back, and make them go backwards; tie them to a Tree with their Heads hanging downwards, and whip them with twisted Thongs. They are Empal'd alive till they die with Hunger; they are branded in their Faces, and in their Members, with a glowing Iron; they are sometimes hang'd on a Gallows, have their Tongue cut out of their Mouths, they pluck out their Eyes, sometimes bind them Hand and Foot, and let them welter Naked in the hot Sands, expos'd at the same time to the burning heat of the Sun; sometimes they cut off their Heads, and at other times lead them about riding on an Ass, and more such like sorts of Punishments.

Schalam.



LETTER XVII.

Wherein is given an Account of the Opinion of the Inhabitants about Spirits and Apparitions.

IN the Year *Nandanawaruschum*, the 20th of October, I Greet both the Priests You ask me if Spirits do appear among us; to which Demand of yours I answer, Without doubt there are Spirits, and we look upon them to be Devils; for all those that Hang, Poison, or any other way lay violent Hands on themselves, or die suddenly, their Souls go neither to Heaven nor to Hell, but stroul about, and are what we call Spirits, and are under the Power of *Pironi, Dukki, Kali, &c.* (which are the several Names of the Chief Devils,) for if any Servant of *Tschiven* commits a heinous Crime, *Tschiven*, or God, curses him, and they become Devils, and appear under different Shapes to deceive the Simple and Ignorant People, by stirring in their Minds many unclean and extravagant Thoughts; and then they appear in the Even-

Evenings under the Form of Fair young Women; and these we call Whorish Devils, calling Men with an audible Voice, and as many as suffer themselves to be master'd by the Force of Lust, and hearken to their Voice, they murder them upon the Spot; but they that fear them they assault and enter unto them, and they become *Demoniacks* or possessed, and run about Naked and Mad to disturb the Neighbourhood, eating Grass and Raw Flesh. These sort of Spirits haunt most of all Drawers of Water, for the refreshing of Fields and Gardens, and also Travellers, and lead them out of their way; and thus they always go from Place to Place hatching and doing of Mischief. If you read a Book Entitul'd *Wetulakadei*, you will find an ampler Account of these sorts of Spirits.

Schalam.

LET-



L E T T E R X V I I I .

Wherein is declar'd the Difference that is between the People of Malabar, and the Christians, in teaching.

IN the Year *Nandanawaruschum*, the 23^d of *October*, *N.* wishes Health and all sorts of Prosperity to the Priests that preach Holiness to all Mankind. The Question you propos'd me, was to shew the Difference between your way of Teaching and ours, and I think it consists herein chiefly, That our Youth learn in the first place things that belong to this Life, and your Children the things that belong to the Life to come. We endeavour that our Children may study to read and write, against they come to live in the World; and you are all for stocking your Childrens Heads with the Rules of Wisdom and Prudence, and all this you do for their Good and Advantage but not for your own Profit, as our Priests here, who seek their own Gain, and teach (*if they can help it*) none but rich

rich Mens Children. But you receive the poor as well as the rich, because your great End of Teaching is the Happiness of the other World: And this is likewise the great Difference between your Books and ours; for your Books regard mostly the Life to come, and our Writings treat chiefly of the Things of this World. *Schalam.*



L E T T E R X I X .

Wherein is an Account given of their Weekly Feasts.

IN the Year *Nandanawaruschum*, the 24th of *October*, being hitherto perfectly in Health, I greet the Priests in *Tranquebar*, and wish them all sort of Prosperity. Upon your finding so many times of Fastings among us, you were pleased to desire me to give you an Account of the chief Fasts that we celebrate, to which I thus answer. The Weekly Fasts are these, the *Sunday*, *Monday*, *Thursday*, *Friday* and *Saturday* Evening. Some one of these five Days every one chuses for his Fasting Day,

as he himself thinks best and most fitting to his Vow and Design. Our Monthly Fasts are these. *Engadeschiwurudum*, *Boroloschum*, and *Tjchesiwurudum*. The Fast that comes every seven and twentieth Day is call'd *Kadijeinaifcheddirum*. That which comes once a Month is call'd *Ammawaschei*; the yearly Fast is *Ketariwurudum*. A Fast kept always in *October* is named *Kandatfchestsiwurudum*; the *November* Fast is *Kadijeitfchomawarum*, in which Month is reckon'd four *Mondays*; in the End of this Month is the Fast *Pulleiarnonpu*. The *December* Fast is *Diruwadirei*. The *January* Fast is celebrated on four *Sundays* successively, and is call'd *Naiddukirmeiwurdum*. The *February* Fast is *Tjchiwatrairei*: In *July* is the Fast call'd *Neiru*, celebrated four *Sundays* successively. The Fast in *August* is *Awanimulum*, and that of *September* is call'd *Airapuschi*: Moreover 'tis the Custom, that once a Year every Body fasts if his Father is dead, to commemorate his Name by distributing of Alms. Of all these Fast-Days, observe that such as fast on *Sunday*, they do it in Honour of the Sun, in order to obtain Children and Riches; and therefore they boil Rice and Milk and other Things to offer it to the Sun, with ma-

ny solemn Ceremonies. The *Monday* Fast is in Honour of *Tschiven*, whom we worship, as one that can grant us *Bliss* and *Happiness*. The *Tuesday* Fast is to honour *Waidianada Schwami*, one of *Isurens's* Sons, whom we pray to give us *Children*. The *Wednesday* Fast is in Honour of *Maga Letschimi*, the God of *Riches*. Evening *Saturday* fasting is to honour *Sanieschurabagawan*, who, as we believe, is that *Devil* that possesses *People* and torments them most miserably, and makes *Men* unhappy in all their *Enterprizes*, as he plagued formerly a *King* call'd *Nalarascha*. 'Tis said that he possesses and torments the same *Man* for seven *Years*, and to qualify his *Anger* and *Malice*, we have instituted a *Fast* to his Honour, and those that are zealous in his *Service*, find that he becomes very gracious toward them. The *Fasts* that happen twice every *Month*, are kept in the Honour of *Wischtanu*, desiring him to receive the *Votary* into *Paradise*; the Original and Institution of all these are accounted for in the *Book* call'd *Egadeschipuranum*. The *Fast Boraloschum* is *Tschivens* beloved *Day*, because for our fasting this *Day* he forgives all *Sins* committed for fifteen

teen Days, and will prevent his true Worshippers from falling into any Error, that they may be perfectly happy in the other World. The Fast *Tschestiwurudum*, is to honour the Image *Ischuri*, by Women only observ'd, that they may bear Children, in the mean while praying for the Health and long Life of their Husbands. The Fast *Kaddijeinatscheddirum* is in the Honour of *Isuren*, whom we pray to endue us with good Understanding and Wisdom, and to make us happy hereafter. The Monthly Fast Day *Ammarwaschei*, is in Honour of the Dead, wherein we pray *Tschiwens* to make all our dead Relations happy in the other World. The yearly Fast *Ketariwurudum*, is instituted for the attaining good Understanding and Knowledge. The yearly Fast *Kundatschestiwurudum* is in the Honour of *Subbira manien*, to whom we pray to root out all our Enemies, and to assist us to walk in the Ways of Virtue. That call'd *Kaddijeitschomarwarum*, is a Fast highly esteem'd; for he that offers the Blossoms of the Tree *Willam* on this Day, and lights the Lamps in the *Pagod* at his own Charges, merits infinitely, and the Devil *Emadudakal* can't approach

proach such a Man. The yearly Fast, call'd *Nompu*, is good for preserving Household Stuff from receiving any Damage; and he that neglects the solemnizing of this Fast, all his Household Stuff will rot and spoil, as 'tis written in a Book which treats expressly of this Fast. The Fast *Dirumwadirei*, the Wives yearly observe for the Prosperity of their Husbands. The yearly Fast *Naiddukirumeirwurudum* is in Honour of the Sun, and for the getting of Children. There is a Book extant that gives an Account of what great Reward he may expect that observes the Fast *Tschiwaratirei*, upon Condition he offers to *Tschiven* the Leaves of the Tree *Wil-lam*. The Fast *Naira* in the Month *Ju-ly* is in the Honour of the Sun, where-in they beg and pray him for all Necessaries. The yearly Fast call'd *Awanimulura* is instituted to pray *Ischuren* to accord them the hop'd-for Happiness in the other World. The Fast *Aira Pusch-ebadi* is instituted in Honour of *Saraschubadi*, who is pray'd to make us happy and prosperous in Arts and the exercising of our Employments; and that call'd *Didi*, is employ'd in praying *Tschivens* in the behalf of our deceas'd Parents, that they may

may obtain Rest and Happiness in the other World. *Pulciar Tschawadi* is instituted also to draw the benign Influences of Heaven upon our studying Wisdom and other practical Sciences; lastly, *Weigunda Egadeschi* is in Honour of *Wischnu*, they use to watch all Night, eating nothing but the Soft or Juice of the Tree *Dalafcha*. If you would know more of these Fasts, consult learned Men, and Authors that have handled industriously - this Argument, describing the Origin, Authors, and Nature of Fasting.

Schalam.



L E T T E R X X .

Wherein is explain'd the Genealogy of their Gods.

IN the Year *Nandanarwaruschum*, the 24th of October, I N. greet the Priests in *Tranquebar*. You desire me to inform you in things, that you yourselves understand better than I do. You reject all our Gods, and pray to what Purpose shou'd I give you an Account of their Genealogy? If I should advance
any

any thing that is not written in our Books, you wou'd condemn me for a Liar: If I send you that Account we have of them in our receiv'd publick Writings, you'll charge me with Extravagancy and Madnefs. But seeing 'tis your Desire it shou'd be so, I'll shew you how willing I am to serve you, tho' upon the Expences of my own Reputation. The Gods most famous in our Law and History Books, are the *Mumurtigol*, *Biruma*, *Wischnu*, *Ischuren*, who have a thousand other Names besides. 'Tis said of *Biruma*, that he is the Creator of all Things, and when he created Man, he writ all the fatal Occurrences of his future Life in his Forehead, which will unavoidably come to pass; for they are writ by *Biruma* in visible Characters, on that Part of the Skull which we call the *Suture*, [for they assert that those little Streaks indenting into one another, are the Fatalities of the Person, mark'd there by the Creator's Hand]. *Biruma's* Wife is *Sarashubadi*. The Book *Negendu* [a Poet that treats of the Genealogy of the Gods] gives an Account of all his Names, and Worshippers. *Wischnu* is a Protector and Deliverer, and has also many Names: The two Goddesses

deſſes *Maga Lethſchini* and *Pumadenei* are his Wives, who are likewise pray'd to, for the obtaining of what we have a Mind to. *Maga Lethſchini* is the Goddess of Fortune, and her Presence or Absence is thought to be the Cause of Men's Misery or Happiness in this Life. 'Tis further said, that *Wiſchtmu* came nine times into this World to deliver and redeem Men from Destruction, and to set them to rights again; Once more he will come into the World in the Shape of a Horse. He has one Son called *Kuſchen*, born of *Tſchidei*, in the House of *Walnigarariſhi* [a Prophet] who lived in a Wilderness, and led a very austere Life, before whom the new-born Child was laid; but while the Prophet was blessing the Child, and a long time in a contemplative Rapture, *Tſchidi* removed the Child *Kaſchan* from before him, and having ended his Devotion, he saw that the Child was taken away, and thought a wild Beast had snatch'd it, and therefore took presently a Log of Wood and made it unto a fine Child, and said to his Mother, *There is your Son*, to whom she presently reply'd, as a little astonish'd, *Good Sir. what sort of Child is this?* the

Prophet

Prophet reply'd, 'tis your Child, take him away, and bring him up, and thenceforth he was call'd *Lawen*, and taken for the Son of *Wischnu*. So that we may say, he had two Sons. *Ischuren's* Employment is to reward or punish every one according to his Works, and is very kind to all his Worshippers, giving them Riches and Honour in abundance, and when they die, he takes them into the Paradise, where *Tschitwen* himself dwells; especially if they offer unto him the Leaves of the Tree *Willam*. He has two Wives, *Ispari* and *Kenkabewani*, whose several Names are specify'd in the Book *Negundu*. *Ischuri* and *Leticheni* have the same Worship paid to them on Earth. This *Ischuren* has two Sons, *Wikkineschuren* or *Pulieiar*, and *Subbira-manien*. The first Son, form'd of his own Seed at the appearing of *Wischnu* to him in the Shape of a Woman, is call'd *Arrigribuddiren*, who is always honoured with Offerings when one begins or undertakes any great Enterprize; for then the Design will have good Success. *Subbira-manien* is honoured with Offerings and Prayers, that we may not be led by the Devil into Temptation, and that he may destroy all our Enemies.

mies. The other Gods that are worship'd in our *Pagod*s, are *Periatampiran*, or the Devil call'd the God of this World, *Aianar*, *Piravior*, *Dukkei*, *Kali*, *Wiren*, who are all Demons by the Curse of the Supreme Gods. We look upon them as Protectors of Towns, Villages, and Provinces, and that they stand in awe at the repeating the Prayer call'd *Tseivens Panschatfcharum*. They respect also those that have the Mark *Wischtnum-Attascharum* on their Arms, and revere the Names and Praises of the Gods *Subhiramanien* and *Pulleiar*. If the Inhabitants become cruel and merciless, then these *Demons* chastise them, and will not be atton'd or reconciled but by many Offerings, as He-Goats, Swine, Hens, strong Liquors, Rice differently prepar'd, and other Meat Offerings, to appease their Displeasure. As for the 33000000 Gods mention'd in our Books, and the 48000 Prophets that are in the World *Dewalogum* [or the World where the Gods reside] where *Dewen-liren* rules as King, we have indeed many Books that treat of such Subjects; but the Names of all these Deities are known to few or none; and therefore to tell their Names and Employments

in a methodical Order, as you desire me, is altogether impracticable, for there wou'd be no End to be hop'd in such an Undertaking. The Book *Negendu* will give you the fullest Account of their Employments, Order, and Genealogy, of any Writing that is extant among us. *Schalam.*



L E T T E R X X I .

Wherein is shewn the manner of dividing Inheritances.

TO the Priests (that preach intelligibly to all Men, and shew the right way of attaining Salvation and Happiness) living in *Tranquebar*; I *N.* wish all Happiness and Prosperity. At your Request I send you a short Account how Inheritances are divided among us, and 'tis as followeth, If a Father has ten or twelve Children, he divides his Estate among them; but 'tis to be observ'd that Daughters have no Shares, but their

their Brothers are oblig'd to maintain them, and employ them in the Affairs of House-keeping. But if the Father shou'd happen to die before this Division is made, the Children solemnize in the first Year their Father's Funeral with all the usual Ceremonies; and if they can't live friendly together, then they call some of their Friends and Relations to divide their Father's Substance into equal Shares amongst them, and those that are unmarried have the Marriage Expences, over and above their Share, allowed to them. But if they live lovingly together, the Elder Brother by common Consent is declared Head of the Family, and they eat and drink out of the common Cash, every one following his own Employment. But if the Father dies indebted, every Son takes a Part of his Father's Debt upon himself, and so the Debt is paid. But sometimes the second Brother, if he is a better Economist, is made the Head of the Family, and the wisest of the Family is the Judge and Arbitrator in all their Differences, but if they will not stand to his Decision, they appeal to the Ordinary Courts of Judicature.



L E T T E R X X I I .

Shewing how Women are brought up in the Pagods to attend all their Lives on the Pagod's Service.

IN the Year *Nanānawaru Shūm*, the 27th of *October*, I send Greeting to the Priests; you desire me to give you some Account of the Manner of Educating our Religious Women call'd *Devotaschigol*. In short take this for Answer: They must be well shaped, they must learn to read at five Years of Age, and then go to the Dancing School, where they wear Under Garments, and anoint themselves daily with Oil to make their Members more pliable; they learn first a Jig or Dance call'd *Tagu Deri Kirata*, *Dainichatay*; and having perfected themselves in all sorts of Dances, by the Dancing Master that is maintain'd at the Charges of the *Pagod*, they go back again to the first School to study all sort of moral and poetical Books, and having exercis'd themselves thus 'till nine

or ten Years of Age, they are to give a Publick Specimen of all their Dances, and other Exercises they have learnt, before all the World in the *Pagod* or Church, and this solemn Act is call'd *Arankeddukalianum*, or the Woman's Marriage Day, and the Priest betroths her solemnly with a Nuptial Chain to *Kumara-Schawmi*, one of the God *Isuren's* Son, a great Lover of Women. The Prince is there present to represent *Kumara-Schawmi*, otherwise call'd *Subbiramaniem*. She receives then a new Name, and takes one of the chief Inhabitants of the Town for her God-father; they are commonly Bastard Girls brought up to the Service of the *Pagods*, upon the Expences of rich Persons, which is reckon'd a very meritorious Work. Their Under Garments trail on the Ground, and their upper Garments are very strait; in their Nostrils hang golden Rings, and on their Foreheads a semilunar Plate of Gold, their Hair is full of hanging Trinkets and Bawbles, in the tip of their Ears hang golden Rings, their Necks are adorn'd with Chains of Gold or of Pearls or Coral, about their Arms are tyed silver or gold Ribbans, and many other Ornaments for their Feet, which is te-

dious to describe here. In this Dress they go and attend the Service of the *Pagods*, and being now arrived to the Age of Marriage, they are marry'd in Appearance the second time, observing all the usual Marriage-Ceremonies, and after this they lead the most scandalous Lives, prostituting themselves to all Comers, by keeping Publick Stews; for the Order forbids them lawful Marriage. They are oblig'd to go to their *Pagods*, Morning, Noon, and at Evening, the set times for burning of Incense by the Priests; for then they shew Gestures with their Hands, and dance with Lamps in their Hands before their Idols, the Musicians playing at the same time on their Instruments for the Space of one hour; such as are made of Wood, Brass, Leather, or Skins, which is a sort of a Drum. All these Ceremonies being at an End, every one goes to her own House, which is kept in Repair at the Expences of the *Pagod*, and they themselves receive their Daily Portion of Rice. And the Musicians receive 15 *Tanos* a Month for a Sallery. Thus I have given you a short Account of what you desir'd me to inform you in.

Schalam.

L E T-



LETTER XXIII.

Wherein is an Account given of what the Women learn and do.

I N. send greeting to the Priests in Tranquebar, the 30th of October, in the Year *Narandarwaruschum*. Sirs, our Daughters, till the Fifth Year of their Age, are carefully serv'd without applying their Minds to any sort of Learning or Business; and from that time they accustom themselves to all sort of Housewifery, if their Parents have Business for them; and poor Folks put them to Service, as to go on Errands; and when they are Seven Years of Age, they learn to boyl Rice, to spin, and to make Mats; and when Nine or Ten Years of Age they are esteem'd Marriagable, and thenceforth they are not permitted to go Abroad, unless Accompanied with two or three other Women; and when once Married she keeps close in her Father-in-law's House, and does the Business of the Family, in which consists all their Education: For no Girls are

sent to School but those that are design'd for the Service of the *Pagods*, or the King's Daughters who learn all sorts of Sciences. Poor Women earn their Living by pounding or bruising Rice, and such other Employments. If the Husband dies she is taken under the Protection of the Husband's Brother, who takes care for her and her Children; but if she has no Children, she takes the nuptial Jewels, or what else she brought with her, and retires to her Father's House, or to some of her own Relations. This is the way of Living that Women observe with us.

Schalam.



LETTER XXIV.

Wherein is shewn the way of preparing the Ashes with which the Tschiwapaddikarer besprinkle themselves, and what Ceremonies are usual on that Occasion.

IN the Year *Nandanawaruschum*, the 3^d of November, I N. present both the Priests my most humble *Schalam.*
You

You wou'd, I find, be inform'd how the *Dirunuru* is prepar'd with us. I Answer, it's diversly prepar'd by *Bramans*, *Pantaren* and *Antigöl*, but the genuin and truest way of making it, is thus. We take a Cow all over Black, and fed not with Grass, but with green Straw, and take her Dung, and with repeating some formulary of Prayers we form it into Lumps, and for four or five Days dry it in the Shade, and then in the Sun, till it's harden'd; then they take it to a holy Place (*Famous for Miracles done there by Ischuren*) call'd *Tschitvadalingöl*, and lay a great deal of Chaff in that Place, and put Fire to it, and when the Fire is quench'd they take the Ashes in a Vessel, and with some Formulary of Words they sprinkle it with Water, and stir it, sift it three Times thro' a Cloth, and make it again into Lumps, which they dry, and season it with all sorts of odoriferous Blooms or Flowers, and bring before their Idols, and make use of it in all sort of Offerings; this is the *Dirunamun* (or *Ashes prepar'd by the Bramans and other Priests*); but the ordinary and common *Dirunuru*, may be made by any Man without any preliminary Ceremonies; it being but Earth found

on a certain Mountain, which they allay in Water, and bruise it small, and pass it thro' a Sieve; they that go a Pilgrimage to *Dirrappodi* bring with them Earth thence; but while I am no *Wischtnupadikarer* I can't tell you the way of preparing it, nor what Ceremonies are us'd in bestrewing themselves with these Ashes. But the Ceremonies us'd in the *Dirunuru* are these, first the Man washes all his Body with great Devotion, then takes the Ashes in his Hand, reciting devoutly the Prayer *Namatshiwaiia*, and other Forms learn'd of their Priests, and likewise takes up in his Hand some drops of Water, and washes his Body therewith, repeating a Form of Prayer: And if 'tis in the Morning he turns his Face towards the East, and if in the Afternoon he turns it towards the West. Then he takes the Ashes in both his Hands, and rubs it together, directing his Thoughts in the mean while to God, and besmears his Head with it, and the Person thinks of the God *Tschivens* in particular, and besmears his Forehead with the same Mixture. And the third Time, he directs his Thoughts to *Ruddiren* and Anoints his Breast; the fourth Time he thinks

on *Wischnu* and Anoints the Navel. The fifth Time he Anoints his Back, addressing his Contemplation to *Bruma*, besmearing likewise the Neck, Knees, and the Arms. And all this Anointing is to keep off *Emadudakol* (or the Messenger of Hell) who comes to fetch away the Dead, which is effectually done, as we believe, if we repeat the Prayer twenty Times that we have learn'd of our Priest. When this Action is ended, one sings a Hymn in the Praise of some Idol that he has chosen then for the Object of his Devotion, either in one's own House, or by a River's side. Why they Anoint the Body with three Fingers, is because it's order'd in our Law; the Advantages of this Anointing, and the marking one's self with the *Dirundanam*, I am not capable to give you sufficient Satisfaction in; you may if you please consult Persons that are more Learned than my self in this Point.

Schalam.

LET.



L E T T E R XXV.

Of Husbandry.

IN the Year *Nandanawaruschum*, the 6th of *November*, I N. send greeting to the Priests. In Answer to your Demand, take this following Account. In the first place, they that make Profession of Husbandry, must have Cows and Oxen in their Possession, a Plow, and Plow-share, Joke-cords to tye the Cows or Oxen together, Forks, Sickles, and such other like Instruments. They must Plow their Ground in the Month of *July*, and Sow in it their *Karnellu* which they have moisten'd in a Pool of Water a great part of the Day, and Sow it; they make the Ground even and plain by a Board drawn over the Field by the Oxen, upon which Board the Plow-Man sits, to press the Seed the better into the Earth. If it's any other sort of Seed, then they Harrow the Ground with a Branch of white Thorn which we call *Tarei*. When the *Nellu* (their ordinary Corn) does

does shoot about a Span above Ground, then they prepare another Field by watering it well, into which the *Nellu* is to be Transplanted. There are several sorts of this *Karnellu*, some kinds of it Ripen in *September*, some in *October*. As soon as this Harvest is over, then we Sow the *Pischuma Nellu*, which is the best sort and more wholesom than that of the first Seed, for now the Rains fall and soke the Earth plentifully. Among all the sorts of Grains among us, there is but that which we call *Irawi kamittan* that is not Transplanted from the Place where it was first sown. Of this kind of Corn we have nineteen different Species, as *Arinwiagen*, *Kuruwei*, *Porkali* &c Besides the *Nellu* we have many other kinds of Grain, which have their different Culture and Seasons for Sowing. We have in our Gardens Saffron, Ginger, a sort of Turnip call'd *Tschirukiranku*, Onions, Sugar Canes out of which we press our Sugar; and lastly, Tobacco Leaves grow with us plentifully, which is a Plant but lately known to the *Europeans*. Out of all our *Nellu* or Corn we pay three Parts out of Five to our King, and the half of all other Grains.



LETTER XXVI.

Wherein is shewn how unwilling the Pagans bear their Religion cry'd down, and how they find as many Faults with the Christian Religion.

IN the Year *Nandanawaruschum*, the 8th of *November*, *N. N.* presents his humble *Schalam* to the Priests at *Tranquebar* which teach the way of Holiness, and fight with the Weapons of the Holy Spirit. I have observ'd, Sirs, that all your design and end in Preaching is to destroy our Religion, affirming that all contain'd in our four Law Books, in our six *Sastriangol*, and in the 18 *Puranen* is altogether false: And that we, by reading such Books, are drawn away from God into gross Errors, for all our Histories (say you) and our other poetical Fictions, are Inventions of Devils, whom we Worship in our Images. You affirm moreover that we suppose the Existence of fourteen Worlds, and that
in

in the World *Dewologum* there are 33000000000 Gods, 48000 Prophets, and very many Musicians, which you look upon as ridiculous. That we attribute visible Shapes, Wives, Children, and Comedies to our Gods, seems to you absurd. Our Offerings, Fastings, and Pagod-worship, you esteem sinful Actions: And you esteem it both sinful and foolish, that we carry about us the *Ruddirashangol*, [or a dry'd Fruit which they hang about their Necks as something contributing to Holiness,] besmear'd with Ashes of Cows Dung. You blame us also for the Respect we have for Cows, the Worship we shew for the Sun, that we look upon some Days lucky and some unlucky, and you are displeas'd with us for studying the Magick-Art. You laugh at our Pilgrimages, Washings, Formularies of Prayers, manner of doing Penance for the Remission of Sins, our Distinction of Families, our manner of Eating and Living, and that of our Alms-giving: Under pretence that we are Heathens and Enemies to God, under the Curse, having no repenting Hearts, and in a state of Impossibility of pleasing God with all our outward Works of Righteousness,

ousness, because they are not the way of serving God according to his own Will, but Ways found out by our own Brains.

'Tis true some Things there are in our Worship that may be reprov'd, and we confess there are many Immoralities rise among us ; but does it follow that therefore there is no Good among us, or no Virtue exercis'd among Heathens ? This is not reasonable to conclude. But were we, as you say, Worshippers of False Gods, we could have no Virtuous Actions at all among us ; but we have in Effect such holy Men among us, as no Man could ever have accus'd of the least Sin. Is it possible then that our Law can be false, that commands all that is Good, and threatens to punish Evil, and that we can't be happy in the Observation of it ? In short, every Nation has its own Manners and Fashions, which to another Nation seem Ridiculous ; and so 'tis with Religion. God is manifold and various in his Creatures, and in all his Works, and it's his Will and Pleasure to be diversly worshipp'd by diverse Nations. Our Law is good in it self, but that it's blam'd by you, it's our
own

own Fault, while we do not Live strictly according to it, or that we do not study the Grounds of it to be more ready to defend it. But on the other side, if we are to judge of the Excellency of the Christian Religion, by the Life of Christians that come to live among us, we can't have any great Esteem for it. For we see little Justice or Chastity exercised among them. They seldom exercise good Works, or give Alms; you take Bribes very willingly, make your selves Drunk, and martyr and murder living Creatures and eat them, observe no Cleanliness, despise all other Men, and are very Covetous, Proud, and Angry. Our *Bramans* say that the white Nations have no Notion of Vice or Virtue, have no Regard either for Good or Evil, but are meer *Adamers*, that is Men that mind nothing but sinning. But those among us that have read your Books, confess that your Law is very good. But it seems to us very strange that you worship a God murder'd by his own People. But who am I, to talk of these Things? and did we dispute all our Lives, it must at length come to this, that we are all God's Creatures,
have

have the same way of entering into, and the same Exit out of this World. So far God exercises his Mercy on us, so far we are happy; and as he is pleas'd to govern us, so we must obey him, and can do neither more nor less then what he has destin'd and decreed for us. *Schalam.*



L E T T E R XXVII.

Wherein is declar'd the Difference between the Christian and Malabarish Religion.

IN wish Health and Peace to the Priests at *Tranquebar*, who preach the Law of God the Creator of all Things, and pray that their Doctrine may be profitable to many.

In reading your Books I find this Difference between your and our Books. First, your Books are writ in Prose, and propose things very clearly, but our Books are mostly poetical or in Verse, which Stile is hard to be understood by such as do not understand Poetry; and also your Books are chiefly treating of the
 Things

Things relating to the other World, and as every Man is concerned in his own Salvation, so he may easily understand the Doctrine of Salvation. But our common People understand nothing in Religion, which the *Bramans* monopolize to themselves; and our Religious Men or Priests do not explain the Law, but sing some Verses of it, which are suited to their own Interest. But there are some of our *Bramans* that understand our Law, as well as you do understand yours; as for Example, how the World is governed, and how a King is to govern his People, and how every particular Person is to carry himself; what we are to believe of the other World, why so many Gods are to be worshipped, and why we make use in our Worship of carv'd and graven Images of Stone and Wood, and other things of that Nature. But the *Bramans* keep these things to themselves, and tell us such things only as regard their own Advantage, for the procuring to themselves a good Maintenance. This is what I had to communicate to you.

Schalam.

LETTER



L E T T E R XXVIII

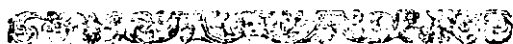
Wherein an Account is given of Priests and of their Disciples, shewing how each are to behave themselves.

IN the Year *Nandanawaruschum*, the 9th of November, I greet the Priests who wish me to inform them, how Priests and Disciples are to behave themselves; to whom I return this Answer in an Historical Passage. In the time when the three Royal Families *Tscheren*, *Tschoren* and *Pantien* sway'd the Scepter in these Countries, the King then ruling order'd it to be enquir'd by a Common-Cryer, if there was any *Karankara* near at Hand [that is a Priest quite wean'd from all the Concerns of this Life] and a Priest in that Town hearing the Cryer's Voice, he got the same Cryer to cry throughout the Town, if there was any where to be found a *Karanatschischen*, or a Lay-man or Disciple that was quite disengag'd from all worldly Ties and earthly Interests. Whereupon some informing

forming the King, saying, *Sire, did not your Majesty order the Cryer to cry out for Karanakuru, and he cries for a Karanatschischen?* The Cryer was call'd for by the King, and being ask'd who put him upon crying for a holy sanctify'd Lay-man, whereas he order'd him to cry for a holy Clergyman; the Cryer told the King that 'twas such a Priest that put him upon it. Then the King asked him, *Canst thou shew me that Priest?* He answer'd, *yes Sire;* whereupon the King laid down his Royalties, and put up another on the Throne, and went to the Priest in his Kingly Robes to be one of his Disciples. Then the Priest addressing himself to his other Disciples, said, *This Man has not advanced so far in his denial, that he can bid adieu to his Royal Robes,* whereupon he took him with him to a Banker; to whom he said, *Sir, take this Man under thy Inspection, and advance me two hundred Rixdollars upon him;* The Banker seeing that he was richly cleath'd, and gloriously adorn'd with Jewels, counted out to the Priest the said Sum; whereupon after some Instructions given his Disciple, he went his way. The Banker for some Days admired the Costliness of this Disciple's

Disciples Jewels, and therefore treated him magnificently. But after some time he bid him lay down those fine Jewels, which he voluntarily did, giving them to the Banker, and was then thrust out of the House, and was forced to lye in the Streets, the Banker's Maid carrying him some Meat. Then the Disciple reflecting upon his Master's Documents lifted up his Heart to God. And having suffer'd many Hardships in this Manner for some time, at length *Isuren* had Regard to his Prayers and Sufferings, and designing him for Happiness, sent one of his Messengers to administer Consolation to him, encouraging him to follow the Priest's Advice in every Point, and stand fast in his Faith and Love. Hereupon came the Priest and paid the Banker his two hundred Dollars, and re-took his Disciple, when sitting together under a Tree, and telling his Priest by whom he was comforted, and that the time of his Redemption was at hand, the Priest gave him more wholesome Instructions, and led him into a Forest where they pray'd together, and where *Isuren* and *Isuri* appearing to them visibly, carry'd away both Priest and Disciple unto Paradise. And this is an Example for
Master

Master and Disciple to steer the Course of their Lives accordingly, that is, the Priest must be knowing and sincere in giving good Instructions to his Pupil, and the Pupil must obey cheerfully without gainsaying his Master's Instructions. This is what I had to communicate to you at this time.



LETTER XXIX.

Of the Flood, of the World's Conflagration, and of the final Judgment, and of a New Creation.

IN the Year *Nandanarwaruschum*, the 11th of November, I present my *Schalam*, with Hands up-listed, to the Priests at *Tranquebar*, who desire me to inform them in what I am not vers'd in my self, that is, what we believe of the Destruction of this World, and of that which has been destroy'd already. What I know of these Things is as followeth. One World is destroy'd by Water, of which Flood, *Wischnu* foretold the Inhabitants, and afterwards lent them his Assistance: As for the Duration of
this

this World, you must know that 432000 Years will be the Duration of the *Kalijum* of it, of which time 4337 Years are already past, and then the World is to be destroy'd by Fire; after that every one is to be judged, and God will begin a new Creation. This is all that I have heard of these Things. If it was not for the Care of this Life to get a Livelyhood, I would apply myself to know more of these Matters that are pass'd and that are to come; but we must only mind the present, because of these dear Times, and because of our Families, for whom we must take Care. But you are free from worldly Cares, you have nothing to trouble your Minds and engage your Thoughts, but heavenly things; and yet you live comfortably and can help others with your Alms, and we mind nothing but this World, and yet are not the happier Men; we are born in Pain, brought up to the great Affliction of our Parents, and when they die we Inherit all their Miseries in the maintaining of our Bodies, which in a little time are to be burnt to Ashes. *Schalam.*



LETTER XXX.

Wherein the Correspondent declares his Inclination and Desire to embrace the Christian Religion.

IN the Year *Nandanawaruschum*, the 11th of October, I N. send Greeting to the Priests. 'Tis some time since I came to this Land from the Country of *Marawerschen*, and join'd my self to you; and the last time you spoke with me, you bid me go to your School, to understand the Grounds of Religion, that I might the better capacitate my self for Service among you: thereupon I put my self to School under the Care of your two School-Masters, and have been obedient to them, and have not only read throughout some of your Books relating to Religion, but I have read out the *Takkasfirum* and *Mandirat, schwari* (or a short System of Divi i y) and have committed them all to Memory, and in six Weeks time have learn'd Accempts and all that great Boys use to learn, and have assisted at their Sermons both in
G
their

their House and at the Church. I had some Tincture and slight Knowledge before of your Religion, but knowing the Grounds and Nature of your Doctrine I am resolv'd to be Member of your Church, and to embrace your Religion as the sure way to Happiness. Pray God in my behalf that he may graciously bring me out of Paganism. You know that in this Country I have none to help and assist me, but God only, upon whom I throw my self wholly; what Measures I shall take, I am not yet resolv'd, therefore be pleas'd to help me with your Counsel, as one of your Disciples. Before I came to you, I thought my self very learned, but after I conversed with you, I soon perceiv'd that I understood nothing, and had need to go to School with little Children. Moreover I know not how long I have to live in this World, and when the Day of my Death will come, therefore I desire I may be further instructed and prepared for receiving the Holy Baptism, that I may leave the way of Sin and Paganism, and convert my self by sincere Repentence to an honest and holy Conversation. I beg of you also to give me further Instructions, how I may continue
in

in well-doing, that I may, together with you, enjoy the Happiness of the other World. My Mother is very old, and always brought up in Paganism, and 'tis with difficulty she can comprehend the Grounds of your Religion, and has hitherto learn'd no further than the Commandments. This I was willing to acquaint you with, pray pardon me if I mistake in any Point. The Grace of God the Father, the Redeeming Power of God the Son, and the illuminating Virtue of the Holy Spirit. the increase of Wisdom, the Propagation of Truth, and blameless walking according to God's Commandments, an Ho'y Eloquence to preach the Word of God, and that powerful Efficacy in shewing all Sinners the way of Salvation, all Blessings, Spiritual Riches, in this World Victory, and in the next Happiness, that all these things may remain and abound with you richly, is my earnest and fervent Prayer for you all.



LETTER XXXI.

Wherein the Correspondent declares what are the Hopes of his Salvation.

IN the Year *Nandanawaruschum*, the 14th of *November*, I send greeting to the Priests in *Tranquebar*, who endeavour to drive away the darkness of Paganism, by teaching the Doctrine of true Wisdom; and according to your Desires I send you the Grounds upon which I hope to be saved, and this in short is what I firmly believe, That there is but one God and Supreme Being, who is Lord of All, having created the World, and all that therein is. Moreover when I see a holy Priest, I reverence and respect him, by lending an attentive Ear to their Instructions, and receiving them with all my Heart; and as for our Pagods, Images, Offerings, Feasts, and other Ceremonies in use among us, I hold them for meer Inventions of Mens Imaginations; but I make my Religion to consist in considering Morning and Evening

Evening that there is but one God who created me, and then I cry out, O Lord, all that we do is Sin. This I reflect upon with Sorrow of Heart, and then break out and cry, Lord forgive us our Sins; then I ponder with my self the Sayings and Deeds of wise and understanding Men, and consider the Nature of both Good and Evil; and all the Heathenish Worship of many opposite Gods is nothing but the extravagant Whimsie of Mens Fancies, and receiv'd in the World because accompany'd with the Splendor of outward Pageantry, and because of that blind Respect we pay to the Customs of our Ancestors. But as for your Doctrine of the Nature and Remission of Sins I comprehend very well, as also the Nature of good Works, all which is darkly and unintelligibly taught us, for the *Bramans* will let no Man know the true Contents of the four Books of the Law, and of the six *Sastriangol*: How then can we know these things? But I have impress'd this great Truth in my Heart, that there's but one Creator of all Things, and pray him to forgive me both my known and unknown Sins, and do study to know what is the Will of this God my Crea-

tor. This Progress I've made by reading your Books, otherwise I had remained still in Ignorance. How God will dispose of me the remaining part of my Life, I know not. I say often with myself, thou art not worthy to enjoy everlasting Happiness because of the daily Transgressions which I am guilty of by doing, hearing and acting; but notwithstanding all my Unworthiness, I know that your Prayers for me to God will be of great Use. This is all I had to acquaint you with.



L E T T E R X X X I I .

Wherein is contained an Account of a Priest and his Disciples that did eat Cows Flesh.

IN the Year *Nandanawaruschum*, the 14th of November, I N. greet the Priests living in *Tranquebar*. You wonder that eating of Cows Flesh is deem'd so great a Crime among us here, but there have been Men of your Opinion among our selves that thought it lawful to kill Cows, and eat their Flesh; it will

will appear from a Priest much esteem'd for his holy Living, and who had many Disciples that esteem'd him very highly. He took a Resolution to go a Pilgrimage, in the mean while giving all necessary Lessons for his Scholars to observe in his Absence, for entertaining Faith and Love among themselves: Then he began his Pilgrimage, to whom two of his Disciples said We will turn Pilgrims also and bear you Company, and coming into a great Forest hungry and wearied, thence they went to a Village inhabited by *Barcier* (or a sort of poor People that eat all sort of Flesh and other things which others deem unclean) who offer'd the Priest Cows Flesh boil'd, which he did eat, as did also the two Disciples; but the Priest, not accusom'd to eat Flesh, vomited it up again in the form of the Flowers of a Tulip, and the Disciples vomited pure Flesh, and the reason of the difference was the great Faith the Priest had on God: For he that hath a strong Faith, Love, and Constancy, all things are clean unto him, let him eat what he will, for 'tis Faith, Truth, and Love are the Virtues that God looks upon.



L E T T E R X X X I I I .

*Of Alms given yearly by the Sons
for their Fathers Souls, and of
Funeral Ceremonies, call'd Didi.*

IN the Year *Nandanamarusebum*, the 17th of November, I N. greet the Priests at *Tranquebar*. You ask me an Account how the yearly Alms upon a Father's Death are distributed among us; to which I answer, When the Anniversary Day is at hand, the Son or Sons of the deceased provide themselves all sorts of Eatables and Garden Fruits, Blossoms, Santal-wood, and all sorts of Spices for Incence, and moreover about ten Measures (*Murakal*) of Rice, some more, some less, according to the Ability of the Master of the Feast, who must get Milk and other things in readiness; and must cleanse all his House the Day before the Feast, and the Rooms must be smear'd with Cow-dung; all Cloaths must be wash'd, and all the Family wear clean Cloaths. Then present themselves eight, ten, twenty or thirty
Bramans,

Bramans, whom you must invite to sit down. The Son that undertakes in his Father's Name to deal out the *Didi*, performs all his ceremonious Purifications, and when he has done, he finishes the whole Work. The *Bramans* take of this consecrated Water, and sprinkle him with it three different times, throwing also Flowers on his Head, this is done by three or five *Bramans*. When this is done, then he lays before them Fig-leaves, upon which he sets several sorts of Meats, calling upon the Name of *Biruma* (God) *Wischmu, Tschiven*, and gives the *Bramans* (who throw'd Water and Flowers on his Head) new Cloaths, and to the other *Bramans* their respective Portions. Then he falls at their Feet and Reverences them, falling on his face before them; then he brings Rice and all sort of Fruits unto the place where the *Bramans* are, and makes a mixture of all by kneading it together and forming it into Lumps, three or four of which he lays upon a Fig-leaf, and thinks on his deceased Father, Mother, and Grandfathers, and believes himself so, as if they were there present eating of his Feast, then he takes all away and keeps it; lastly, he makes another Present to

the *Bramans*, and dismisses them. Then he calls his Friends, Relations, and Strangers, and desires them to eat, and presents them with *Betel Areck*, and dismisses them with all demonstration of Respect and loving Kindness, and so much of *Didi*. As for our Funeral Ceremonies take the following Account. Before a Man dies, he endeavours yet, tho' at the Extremity, to do good Works, consisting in Corn, Cloaths, Mony, Fruits, and other Eatables to be distributed partly to *Bramans*, and partly to the Poor and to other Strangers.

The *Bramans* perform all Funeral Ceremonies which the Law commands to be done on such Occasions ; as *Firstly*, As soon as a Man is dead, the *Braman* is sent for to wash the Corps with Water taken out of the Pagods, or Temple, then they make Burnt-Offerings. In the mean while the Ceremonies are perform'd with the reading of the Law ; then the Corps is carried to the Funeral Pile to be burnt, where all the Friends and Relations follow with their Heads cover'd, throwing some Grains of Rice on the dead Corps, laying it on the Pile, the Son of the deceas'd taking Santal-Wood and fires the Pile, near
where

where the Head lies, and then the whole Pile is suddenly all on a flame. The next Day the Son accompany'd with his Friends come to the place to gather the Bones of the deceas'd, and carry them into a River. This I write to you very compendiously, knowing none of these things are hid from you.

Schalam.



L E T T E R X X X I V .

*Of the Diet of Children prescrib'd
by the Bramans in order to have
a wholesome Constitution.*

IN the Year *Nandanawruschum*, the 17th of *November*, I *N.* greet the Priests. You ask what is the wholesomest Diet for Children and School-boys; to which I answer, Children of five Years of Age are to get up betimes in the Morning, and two Hours afterward they should Breakfast on what was boiled the Day before. At Noon they must eat fresh boil'd Victuals well season'd with hot Spices, as Pepper, &c. also give them cool Milk, and Butter-milk with
Rice

Rice. In the Afternoon, they must be allow'd something to stay their Stomachs; at eight a Clock at Night give them Milk and Rice, and if you have no Milk at hand, make them a Soup with *Samarri* and Pepper, and let them eat it with Rice. Let them wash the whole Body once a Week without fail, anointing the Head and all their Members with Oil once in four Days. Give them the Drink whose Preparation is as followeth, Take the weight of a *Pagode* of Pepper, and three Sprigs of the Tree *Webbamaram*, to which add half the weight of a *Pagode* of Fennel; mix these in Powder and boil them together. But thus Children must be dieted when they have attain'd the eleventh Year of their Age, they must learn their Lessons for three or four Hours every Morning, perform their Devotion according to the Law, and every Morning before Sun-rising cleanse their Teeth with a piece of Lime-tree, or of any other Tree, rubbing them also with Ashes, for 'tis very wholesome. After they have perform'd their Devotion, they may learn till nine a Clock, and then eat of what was left the Night before, and then dine about one of the Clock; but let all their Vi-
 ctuals

Stuuls be well spic'd with hot and bitter Spices, but let them not eat their Meat while 'tis very hot, for 'tis not wholesome unless very well butter'd. Sleep is not allow'd to Children in the Afternoon, for 'tis very prejudicial to their Health; after eight a Clock they may eat Suppers; thus Children are to be dieted till the sixteenth Year of their Age, and then let them Exercise themselves for bodily Health two Hours every Day, purge once a Month without fail, which is good likewise for more tender Years, once a Week let them wash their Bodies, and anoiat their Heads and Members very well with Oil, washing the same afterwards with Water. Drink once in four Days of the above-mentioned Drink. If you diet them thus, they'll seldom be troubled with Sicknesſes. If I was to give an ampler Account of this Matter, I must write out two or three hundred Sheets of Paper. This I have writ compendiously and in haste. Let them go to Bed at ten a Clock, and accustom themselves to awake in the Morning three Hours before they get up. If you would know more of those things send me a Man than can write in *Malabarish*, for I can write in *Telinkish* only,
and

and I will dictate unto him what is worthy to be known further on this Matter.

Schalam.



LETTER XXXV.

Of their superstitious Observation of Signs and Wonders, to fore-know the bad and good Success of their Undertakings.

TO both the Priests in *Tranquebar*, who preach the way of Happiness to the Inhabitants of this Land, I present my most humble *Schalam* in the Year *Nandanawaruschum*, the 17th of *November*. You desire to know what are the Customs of this Country in Relation to Prognostications, or Signs fore-running and pointing out as it were bad or good Success. Did you, Sir, but consult the Learned that make Profession of these Sciences, they could in all things give you a full Satisfaction, to all the Circumstances of your Question, in as much as they have all the Books that describe all those Signs, significative either of Good or Evil; but such Men
that

that are illiterate like my self, can give you but a very imperfect Account of such things. Yet, however, that which is commonly known among us, as a receiv'd Opinion, is this. When any Man has an Undertaking to begin, 'tis thought necessary to chuse a lucky Day for that purpose, and says this Project of mine will meet with good Success, when he goes out of Doors; after this, he observes all that meets him, or happens unto him, very scrupulously. If he happens to sneeze, he turns in the Book of Prognostication to the Chapter of Sneezing; if a Crow croaks, to the Chapter of Crows or Birds; and in general 'tis interpreted as a very bad Sign if a blind Man, a *Braman*, or a Washer-Woman meets one in the way; as also when one meets a Man with an empty *Panel*, or when one sees an Oil-mill, or if a Man meets us with his Head uncover'd, or when one hears a weeping Voice; or sees a Fox crossing the Way, or a Dog running on his right Hand, or when a poor Man meets us in our Way, or when a Cat crosses our Way; and many other such Signs are all portending bad Success. Moreover when an Earthen-Pot-Maker, or Widow meets us, we inter-

interpret it in the worse Sense. When one sprains his Foot, falls on his Head, or is call'd back, presently the Professors of these Sciences are consulted, and they presently turn to the proper Chapter for such a Sign, and give the Interpretation of it. This is all I know of this matter: *Sehalams.*



LETTER XXXVI.

What manner of worship the Women perform in Malabar.

IN the Year *Nandanawarusehum*, the 18th of *November*, to the Priests in *Tranquebar* I N. send greeting. You ask me, Sirs, what manner of worship our Women perform in order to obtain everlasting Happiness; to which I answer, when a Girl is 7, 8, or 9 Years of Age, she gives herself a Disciple to her Parents Priest, and when she is Married she lets herself be listed in the Catalogue of the Priests Disciples, and hears thenceforth their Discourses and Documents, going into their *Pagods*, and makes her *Sehalams* or Salutations to the Images, and

to the *Bramans*. If she is yet Young she goes alone, but if she is Marriageable, she is always accompanied with two or three other Women, who every now and then bestrew themselves with consecrated Ashes, and present their Offerings, in the mean while repeating the form of Prayers they have learnt of their Priests; what they have offered in their Houses to *Pulleiar* (an Idol) they give among the Poor. Moreover they observe Fastings and Vows, and if a Woman is of good Understanding, she performs the Ceremonial Purifications commanded in the *Malabarish* Law in honour of their Gods. Some go often unto the *Pagods*, others pay their Devotions to the Images in the Streets when they are carried about on Feast-days; for then every one at the door of his House presents the Idol with lifted up Hands, and a very profound *Schalam*. They do the same if they hear that there is any such solemn Feast kept in the Countrey about, but into maritime Towns our Women do not go, because of the *Europeans* residing there, whom they mightily fear. Therefore our Women that distinguish themselves from the rest, seldom walk in the Streets, fearing to meet *Europeans*

or

or *Moors*. The Women carry their Censor with them to make their Offering. In general, they are very Charitable; when the Priest comes to their Houses, they hear his Instructions in the first Place, then they set before him Meat and all sorts of Fruits. In one Word, the Women observe all that the Men do in order to attain Happiness. This I had to communicate to you.

Sabalam.



LETTER XXXVII.

Wherein is shew'd, that these People judge all the outward Ceremonious Worship, without the inward Worship of the Heart, to be unprofitable and to no purpose.

IN with the Priests Health and Prosperity, with all the necessary Eloquence and freedom of Speech to preach the Doctrine of Holiness. You have desired me to inform you by writing, if all our Religious Worship consists chiefly in the Performance of external Ceremonies, or whether it be our Opinion

nion that it consists also in the inward Devotion and frame of the Mind? to which I answer, that most of what we do in Religion are outward Performances, as visiting the *Pagod*s, purifying our selves with Water, and sprinkling our selves with Ashes, hanging about us the *Ruddiratschangol*, Pilgrimages, worshipping of Images, Offerings, bathing our selves in divers Ponds, building Alms-houses, Monasteries, Conveniences for Travellers, Pagods and Waggon for the Images, fasting and doing Penances, all which Works are external Performances: but the internal part of Worship consists in Love, Faith and Sincerity, which is the most essential and excellent sort of Worship, without which all the rest is nothing at all in the sight of God; for when we Pray or Offer, our Hearts full of Love should be directed to God.



LETTER XXXVIII.

Wherein is shewn the Difference between the Supream Being, and the other Gods.

IN the Year *Nandanawaruschum*, the 19th of *November*. As for the Difference we make between the Supream Being and other Gods who are worshipp'd in this Land, take this for an Answer. In the end of the World all these Gods, *Piradiar, Ayanar, Periatampiram, Elammen, Mariammen, Dukkei, Bayabani, Tannar, Mannarschwami, Ankalammen, Wirabaddiren*, will then cease to be such, for in the beginning they were but the Servants and Chief Ministers of the only Supream Being; but becoming Arrogant and Proud in their own Imagination, pretending to the Power of creating Man and other Creatures, God to punish their Vanity thrust them into this World, where they address'd themselves to the Almighty, saying, *O God when shall the time of our Redemption come? to whom Cod Almighty*

ty answer'd, Go into the World, and be Kings over Devils and evil Spirits, and see that they do no harm to Mankind, and for your Protection Men shall celebrate yearly Feasts to your Honour, and present you Offerings. Stay as you are until the end of the World, for 'tis my Will it should be so; but in the end of the World you shall be received into Happiness. And while 'tis thus written in our Law, 'tis for this Reason we Honour these Gods with yearly Feasts and Offerings, and therefore there is an infinite Difference between these Gods and the Great Supream Being. But as for the Gods *Ishuren*, *Perumal*, and *Kudlireu*, they are the same with the Supream Being, differing only Nominally. We say also, that *Subbira-manien* is God's Son, who was created for this reason. There was then a King call'd *Tschurapadbama* ruling over 14 Worlds, entertaining a thousand Miriad of Soldiers, and offering many Injuries to the other subordinate Gods that were under the Supream Being; and therefore a joint Complaint being brought against him to the Almighty, he created *Subbira-manian Schwami*, and sent him with Orders to kill that King call'd *Tschurapadbama*. Hereupon *Subbira-manien* mount-

mounting on a Peacock's Back came, kill'd, and destroy'd this King, and all his Race, upon which Account he obtained the highest Degree of Happiness, as a Reward of his Prowess and great Service, in subduing the Enemy of the Gods. We say further, that seeing all these Persons we call Gods are comprehended in the Divine Essence, we think there is no great Difference between them and the Supream Being, who is still the same, Unchangeable, and Immortal, and in the end of the World all those Gods shall return again into the Essence of the Supream Being. *Wiruma, Wischtnu, Rud-diren, Tschatatschium, Maeschuren*, are Gods of five Faces, or the Supream Being's five Aspects, which five Faces or Aspects, in the end of the World will be made again one. This is what I have to return you for an Answer.

Schalam.



LETTER XXXIX.

Wherein is an Account given of Demoniacs in Malabar.

IN the Year *Nandanawaruschum*, the 20th of *November*; being ask'd if there are Men possessed with Devils among us, and of the manner of curing such, to this Question of yours I send you the following Answer. There are without doubt possessed Persons among us, for there is in this Land a the Devil, called *Ratteri*, who possesses several Persons, especially handsome young Women, and makes them neglect the Affairs of the Family, their Husbands and Children, and do nothing but turn their Heads about, and sing continually, and scold at all those that approach them, beating them with Stones and running about like mad. They talk without Coherence, have no Appetite to Rice, or to any other sort of Meat, run into the Woods, and pass their time there, or in old Pagods which are in the Power of the Devil, with whom they play and sport.

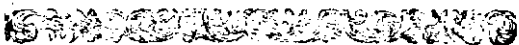
Thus

Thus they strowl about, and when they are pinch'd with Hunger they eat any thing that comes in their way; if any Man undertakes to scold them fairly or admonish them, they rail at him and beat him, exercising all Misrulines and extravagant Practices; moreover there is among us a Devil call'd *Periatampiran*, who possesses Men in such a maner that they can't digest their Meat, but vomit it up again, turning always their Heads awry; these sort of Men we lead unto the Pagods of the God *Protector* against the Devils, and offer unto those Gods, He-Goats, Swine, Hens and such like Eatables, and put the possessed Person to sit under the Image of the God *Protector*, in order to drive out the Devil, and speak thus to the Image, *What will you have more, Mother? will you have any other sort of Meat-offering, for I am willing to give it you?* and the Possessed sitting before the Image, Drums beat and other sorts of Musick are play'd upon; in the mean time they strike the possessed Person with a Cudgel to threaten the Devil, and thereupon being frightened at this Treatment, he gets out of the possessed Person, who immediately comes to himself, and speaks soberly, as he was wont to do when in his right Senses. There

There are some among us possess'd with the Devil *Ettfchipifchafchu*, others with *Bareipifchafchu*, *Bramanapifchafchu*, *Tfchurakatupifchafchu*, and some with *Birumakatschadi* and *Wettunipifchafchu*. If one leaps voluntarily into the Fire or Water, or lays violent Hands on himself, or commits any Capital Crimes, we look upon all such as possess'd Demoniacks. There are likewise Water Devils, who fright Men in passing over great Rivers, in order to hasten their End. Now, all Devils can be driven out and dispossess'd, except *Bramanapifchafchu*, *Bareipifchafchu*, and *Birumaratschadi*, for none of these three Devils can be driven out of a possessed Person, tho' you bring him to the Pagods, before the Images of the Gods by whose Name you usually Conjure them out, yea tho' we Conjure by the Name of the one only God the Supream Being, yet the possessed can't be deliver'd of his Plague till he dies. The other Devils that can be conjur'd, cry out in Anger when they are threaten'd to be driven out, promise to be going, and to assure those that are present, that he is departed from the Patient, he strikes a Pail of Water

H lay'd

lay'd there on purpose to assure them of his Dispossession, complaining in the mean while of Injustice done him, in driving him out of his Possession.



LETTER XL.

Whercin is given an Account of Witchcraft practis'd among the Heathens:

IN the Year *Nandanarwaruschum*, the 21st of November. You ask me if there are Witches among us; to which I answer, *Ayanar, Pattirakali, Wairawen, Piratampiram, Kotteri, Rinawirabaddiren, Mariammen, Ankalammen, Kattarunen, Munnariar, Antarentawirabaddiren*, all these are Protectors and Patrons of Towns, and Kings over the other Devils. To these tutelar Gods, we bring He-Goats, Swine, Hens-Eggs, strong Liquors and other Eatables for Offerings, then we vow to give twenty *Perdous*, [*30 Pence*] to be equally divided among them. Then one Swears by the *Perumefuren* to observe this very religiously,

in

in a solemn Formulary of Prayer, saying *Behold I dwell with thee, dwell thou also with me*, and having contracted thus with the Tutelar Gods, we honour them with Sacrifices twice or thrice a Year, and they on their side perform all they have promis'd us. When the Contract is finish'd, the Conjuror, or the Person contracting, takes black Thread, and rubbs it in his Hand, and then looking upon it, he sees as in a Mirror all those Tutelar Gods and Goddesses, and calling them by their Names, asks them their Pleasure, and what would they have, and immediately he sees in his Hand the express Image of that thing they have a mind to; then he detains those Gods that are for his purpose, and most for his Service, and dismisses all the rest. These he keeps, sends them here and there upon Errands; and by their help, such a Conjuror can cause the Head-ach, or the Gripes, break the Leg or Arm of any Man, make Men out of their Senses, make them hideous in their Looks, and frightful in their Aspects, torment Men with Pains, and Sickneses, and benum'd Members, till at last they lose their

Lives. In the Night he sends out his Devils to torment Men with frightful Dreams, for Men imagine they have their Bowels torn to pieces, their Necks broken, they see themselves threaten'd with Swords, Muskets, and Halbards; and at other times, that Serpents bite and sting them. The Devils do all these Drudgeries for fear of the Oath which the Conjuror swore them by, in the Name of the Tutelar Gods, who would punish severely these inferior *Demons*, if they had no Regard to an Oath swore by their Names; the same happens here very often in Civil Affairs, * for when a Creditor swears by the Prince, or by some other great Magistrate, that he will have his Debt paid him upon the spot, the Debtor is oblig'd immediately to give him Satisfaction, or to be dragg'd before the Person by whose Name the Creditor swore. There are Men here who by the help of a Formulary of Words can assemble the Fish in the Sea in great Shoals, and with other Words that no
Fish

* *The Sacredness of Oaths.*

Fish can be taken in Nets, and that Cows and other Beasts can't eat their Fodder; all these things the Conjuror can perform, as long as he observes the Letter of his Contract, which if he transgresses he is murder'd by the Devil.



L E T T E R X L I .

Wherein these three Questions are answer'd, viz. What is a Heathen? What Nations are accounted Heathens? and if the Nation of Malabar is Heathen or no?

IN the Year *Nandanawaruschum*, the 25th of *November*. You ask me what is Paganism, or wherein it does consist? Who are Pagans? and if we in *Malabar* are such? To your First Question I answer, That those are Heathens or Pagans, who do not love God, nor believe in him, do not go to the Pagods, or to the consecrated Water; but cherish a sinful Heart and wicked Mind, and lead such a Life as is displeasing both

to God and Man. Moreover they are Heathens that keep Company with lewd Women, follow Gaming, that Lie, Drink and Steal, debauching other Men, and making a Contract with the Devils; all such Men, in our *Malabarish* Dialect, are call'd Heathens. Now I come to your Second Question, and say that all those Sects of People in this Land are Heathens, that do not make use of the *Wipudi*, [*consecrated Ashes*] and of the * *Pantschatsharum*, as also others that neither Pray, Offer, nor observe Feast-Days, but live a Life of Sin without Love, Humility, Patience, or Mercy. There was formerly a Nation call'd *Schammaner*, who made no use of consecrated Ashes, but in all other things conformed themselves to our *Malabarish* manner of Worship; yet esteemed us as Heathens. In Answer to your last Question, While the Nation of *Melabar* bestrew themselves with consecrated Ashes of Cows Dung, and repeat the Formulary of *Pantschatsharum*, it can't be said by any means to be Heathenish;

* A Formulary of Prayer.

thenish; but there are Men among us that observe none of these things, and live as Brutes, having no Sense of any Religion at all. These, tho' they pretend to be of our Religion, yet in Truth they are real Heathens, for Heathenism signifies a sinful and a Savage way of living, and such as are blinded in their Understanding belong to the Heathens.



LETTER XLII.

Wherein is demonstrated that 'tis impossible to do good Works without the Knowledge of the True God, and that those that knowingly do lead wicked Lives are the worst of Mortals.

IN the Year *Nandanawaruschum*, the 27th of November. You desire to know what we think of good Works, Alms, Offerings, Prayers, and other Religious Exercises, perform'd by such as do not know the True God, understanding neither his Law nor any other

part of his Will; and on the other hand you desire to know, what we think of a Wise Understanding Man, who has study'd Divinity out of the Law of God, and all other Philosophical Sciences, yet lives a Brutish Sensual wicked Life. To both which Questions I answer, That as for the first sort of Men, whatever they do in these outward Performances can neither be acceptable to the Gods, nor to *Afchurer* [*Giants or Demi-gods.*] And as for the second sort of Men, God detests them, for they are by far the worst of all Men living. But as for those that are Ignorant of God's Laws, they are capable of knowing his Will, and, tho' in Ignorance, yet are they reputed honest Men, but he that knows him and loves him not, is Execrable.

LET-



L E T T E R XLIII.

How a wicked Man may be made to become Virtuous and useful to the World.

IN the Year *Nandanawaruschum*, the 27th of *October*. You ask me if the Wicked are capable of doing any good in his Generation; to which I answer, that when such a wicked Man forsakes his Evil Courses, studies the Law, and believes in God, and leading a Life conformable to God's Will, continues in well Doing patiently unto the End, such a Man, I say, may be very useful to Mankind by doing many good Works; for as a good Man may become Wicked, so the worst may become the best of Men.



LETTER XLIV.

That all Men are Born with the Seeds both of Virtue and Vice, that no Man is without Sin, but such as are God's redeemed Ones, tho' the Alms of his Friends may stand him in great stead, as likewise the Instructions of the Priest; and tho' our Youth is spent in Sin, yet upon Repentance he shall receive Forgiveness.

IN the Year *Nandanawaruschum*, 28th of *October*. You ask me if Men were Created sinful, or did they become so afterwards of themselves; to which I Answer, Virtue and Vice are born together with Man, it's for this Reason that every Man who comes to Years of Discretion must live according to his Birth, which is to be understood thus. We here believe that a Man is Born several Times, and if in his former Life he did good Works, Pray'd, and

and offer'd diligently to the Honour of the Gods, then he will be Born now a Virtuous Man who will have good Success in all Things, and shall have Want of nothing. But if he lead his former Life in the Practice of Sin and Vice, then he will be by this Birth a Sinner still, until he comes to reflect upon his former and present sinful Life, and by Repentance begins to lead a Virtuous Life, then without being subject to another Birth he obtains perfect Happiness. But as to your Question, if any Man is Born or lives without Sin; My Judgment is, that no Man is without Sin, for as soon as we are Born, we Sin either by doing, seeing, hearing, speaking, or thinking. God alone, the supream Being, is without Sin; for the Beasts also are Born and live in Sin; all the different Species of living Creatures, which amount to 8400000, from the smallest to the greatest *Elephant*, all and every one of them have their respective Vices and Virtues. But to answer your Question wherein you ask me what I believe of a Redeemer that will deliver Man from Sin; To this I reply, that God alone, the Supream Being,

ing, can redeem Man from Sin. But to Man it's impossible, tho' he can tell what Sin, is and what Virtue is; they know likewise what Works are helpful to redeem Man from Sin, and shew how one must lead a Virtuous Life; but no Man can deliver or redeem another from Sin, tho' Alms giving and feeding the *Bramans* by the Sinners Children and Relations, may be something helpful toward his Redemption from Sin. And when a sinful Man is obedient to his Priest in all Things, and turns to God through Repentance, God forgives such a Man his Transgressions, and redeems him from his Sins, tho' such a one had led his Life in the exercise of Vice and Prophaneness to the Thirty seventh Year of his Age. One of our wise Men, called *Diruwallurwer*, is of Opinion, that Vice and Virtue are nothing else but the genuine Productions of worldly Cares, and of the roving Thoughts of an unconstant Mind, and there is no Deliverance from this Unsettledness, and Inconstancy of Mind, till one is chang'd into the Essence of the Supream Being, and strictly united to him.

L E T T E R XLV.

Wherein 'tis shewed that Forgiveness of Sins is to be attained by good Works.

IN the Year *Nandanawaruschum*, the 28th of *October*. You ask me if Pardon of Sin, and Happiness is attained by good Works, or by the free Grace of God. To which I answer, that every one is to expect to receive Forgiveness of Sins here, and Happiness hereafter, by his good Works, such as Offerings, Prayers, Faith, Love, and by such other Virtuous Deeds, as feeding the Hungry, educating such as are Shiftless and Poor, and treating other Men as he would be treated himself, as distributing Cloaths, Cattle, Money, to the Repairing of Temples, and reposing Houses for Travellers, sacred Ponds for Ceremonious Washings; such as do these good Works with a design to please and love God, lifting up their Minds always unto him, shall receive the pardon of Sin, and obtain

ate in the Beginning? *Secondly*, How and in what manner did God create this World? 3. What was his End in Creating it? 4. What are Men oblig'd to do towards God? 5. How and by whom is Sin come into the World? 6. What is it that you call Virtue? 7. What was before Heaven and Earth? 8. Who worshipp'd and honour'd God before the Creation of Man? 9. Of what is Man's Soul created? 10. Where is the Soul placed in the Body of Man? 11. Where is the Activity of the Soul while we sleep, and where does she rest? 12. What is the original of Light? 13. Whence do Sounds and Eccloes derive their Original? 14. Whence comes the Wind? 15. What is the Original of the Elements? 16. What Colour have the Elements? 17. How many Fold is Life, or how many kinds of Life are there in the World? 18. How should Men live in the World? 19. What are the Means of attaining Happiness? 20. Wherein consists the Obedience of a Disciple toward his Teacher? 21. What must a Teacher do in Behalf of his Disciple? 22. Whence comes it that among Men some are Rich and some Poor? 23. How can one make a bad Man

Man to become good? 22. When Children are born either Lame, Blind, or with some other Imperfection, whence comes that? 25. Some Children die in the Mother's Womb, some at one, some at three Years old; pray whence comes that? 26. How comes it that some are of quick bright Parts, and some very dull and backward? 28. When a Man dies where is his Soul? 28. What is Happiness? 29. What is Hell? 30. Will the Soul of a dying Man be again united to another Body, and be Born an other Time? 31. What proper Form has the Soul? 32. What Reason do you give that the Soul should be united to the Body in the Birth, and keep Company with the Body for some Space of Time, and at last abandon it? 33. Have the living Creatures a Soul, Will, and Understanding? 34. Does God look upon Men alike without any respect of Persons? 35. Whence comes the great diversity of Religions in the World? 36. When had the Christian Religion its Beginning? 37. How is Christ God's Son? 38. How can the Unity of God, and the Trinity, be consistent one with the other? 39. How

was Christ conceiv'd without Sin in the Womb of *Mary*? 40. If Christ is God, why did not he come into the World some other way than by Birth? 41. What was Christ's Design in being born, and in coming into the World? 42. Why was he born of so poor a Maid? 43. Why did he suffer himself to continue in so great Poverty? 44. Why did he take poor Men for his Disciples? 45. Why did not he travel over all the World, that all Mankind might hear his Doctrine? 46. What is properly the Sum and Substance of his Doctrine? 47. Why was he despis'd and mock'd of many in the World? 48. Why did not the *Jews* themselves receive him as a God? 49. What was his Doctrine in respect to Sin and Virtue? 50. What Mark did he give his Disciples to distinguish themselves by? 51. What Form of Prayer did he give his Disciples? 52. What is the Way that he shewed Men to lead them unto Happiness? 53. Why must all his Disciples be baptiz'd? 54. Why was he himself at last hang'd as a Thief on a Cross? 55. He being a true God, how could he have died? 56. Why did he descend into Hell?

57. How is he risen again from the Dead? 58. How is he ascended into Heaven? 59. How comes it that his Doctrine is every where contradicted? 60. Why do some Christians lead such bad Lives? 61. How is it possible that all Souls will be re-united to their own individual Bodies at the End of the World? 62. How will that Judgment be order'd, that Christ will pass upon all Men at the last Day? 63. Those that will be condemned into Hell, will they lye there for ever, or shall they in time attain to Happiness? 64. Will no other Men be made happy but Christians? All these Questions are partly out of our Law, and partly out of yours, which I send you, having obtain'd your Permission and Leave so to do. If you find any thing amiss in any of them, I hope you will forgive me, for you know that 'tis one of the brightest Perfections in God, in Kings and Princes, to pardon the Faults of their Ministers and Subjects.



L E T T E R XLVII.

Wherein is shewn that no Man is without Sin, and how the Good may fall into great Sins.

IN the Year *Nandanawaruschum*, the first of *December*. I am of Opinion that none is born without Sin, and tho' God has a Son among Men born unto him, yet he is not without Sin: For he brought, in his Birth, Sin with him into the World; and tho' as God's Son he wittingly and willingly commits no Sin, yet he commits many Sins through Ignorance. Therefore assure your self, that no Man in this World is without Sin. As to the other Point, I give you my Opinion in few Words, There are some good Men that continue in well doing 'till the Day of their Death; there are others that at first are good, virtuous Men, but in the midst of their Course, by some intervening Temptations, they abandon themselves a Prey to Sin, and
make

make a very shameful Catastrophe, and therefore merit not to be called good Men. Those only that begin well, and end well, merit to be called so. There are some who, while poor, are seemingly very good Men, but becoming rich, they are proud, arrogant, unjust, forgetting to love God and believe in him as they did before; which if visited with Affliction, Poverty and such other Plagues to exercise their Patience for some time, and happen to be made rich again and continue to love God and believe in him 'till the End of their Lives, these Men are acceptable to God. But all these Things are but necessary Consequences of every Man's Birth, according to what is destined to every one while he is yet in his Mother's Womb.



LETTER XLVIII.

That more go to Hell than to Heaven.

IN the Year *Nandanawaruschum*, the 4th of *December*. You were pleased to ask me if there are more good than bad Men in the World? Or if there are more that run in the way of Sin, than those that seek after Happiness; to which I answer: Those that seek Happiness in the way of virtuous Actions are but very few, but those that walk in the Paths of Sin and Vice, which lead unto Hell, are very many. For here in *Malabar*, there are many Sorts of Religious Sects, and many live as they list, and never hear a Priest's Instructions, nor put themselves in the Number of his Disciples, nor ever concern themselves to know the Difference between Vice and Virtue, nor to know the different ways of worshipping the Gods, walking in Contradiction to the Dictates of

of their own Minds: All these Things therefore rightly consider'd, we may justly conclude that very many go to Hell. In this present Duration of the World there is but Cheats, Lies, and the Reverse of Virtue and Honesty among Men; 'tis therefore Sin has got the upper Hand, and rules every where with despotick Sway.



L E T T E R X L I X .

Wherein is shewn whose Fault it is that Men perish.

IN the Year *Nandanawaruschum*, the 4th of *December*. That Men perish and run upon Destruction, 'tis purely their own Fault; for while they have the Law of God in their Hands, they neglect to live according to its Precepts, by practising good Works, but are arrogant, proud, and wickedly prophane, despising the Exhortations of wise Men, thinking themselves more knowing than the rest of
Man-

Mankind, speaking evil of others with Backbiting Words, running after other Men's Wives and Goods, inclin'd to Treachery and rebellious Practices, talking spitefully and unthankfully of Superiors on whom they depend for Maintenance: All these Things Men commit willingly and designedly, therefore we may justly conclude, that Man's Destruction comes of himself.



LETTER L.

Wherein is demanded whether it is better to suffer Affliction in this World, or to enjoy the Pleasures of Life.

IN the Year *Nandamuzharufchum*, the 7th of December, your Question I resolve thus, and say that 'tis a very melancholy Story to be born into this World; for tho' born a Man, it happens yet very often that one's Birth is attended with Lameness, Blindness, or some other Bodily Imperfection; or if you put
the

the Case that a new born Child be happily bless'd with a sound wholesome Body, Integrity of Parts, set off with the Lustre of excellent Beauty, yet for all this one may be unfortunate and unlucky in all his Enterprizes, or want Knowledge, and Wisdom, and other intellectual Endowments; but if you suppose a Man richly blessed at once with all these Advantages continu'd to him all his Life, we call him a dear Child of God, a happy Man; he practises Charity and good Works; such and more other-like Epithets of Praise the World bestows on such a Man, and he is not only styled happy, but has in deed and in truth attain'd the highest Degree of Happiness that is to be hop'd for in this World, for he is in Favour with God and Man. As for those that are poor, despis'd, sick, distress'd, and subject to many other Afflictions, they are not esteem'd happy, tho' all their Pains and Ailings, all Troubles and Wants will end with their Lives. Of these Men we may say however, that they are dear to God, and that they will be seated on the highest Form of Glory and Happiness in the Kingdom of Heaven: All these

these Afflictions are but the Punishments sent him for Sins committed before his last Birth; and when they are atton'd for, by a long Series of Penances, God pardons him and receives him unto Happiness; tho' sometimes God only tries the Faith and Love of good-Men by Afflictions, and finding by their patient suffering his Corrections, that their Love and Faith is true and sincere, God ceases to afflict them any more, and makes them perfectly happy; and that these are God's Ways of dealing with his Children, is beyond all Peradventure very certainly true.



L E T T E R L I.

God does not rule according to the Fancies of Men, and why; and if he rule alone.

IN the Year *Nandanawarusebum*, the 7th of *December*. God alone rules the World, and all that therein is; 'tis he alone rules the 840000 Kinds of living
I
Creatures;

Creatures; but because of his different and various Appearances, he has many different Names, as *Tschiven*, *Barabiruma*, *Ischuren*, *Ruddixen*, *Wischtuu*, *Tschatzatshiwum*, *Malschuren*, and *Biruma*. Hence we say that *Biruma* creates, *Wischtuu* rules, *Ischuren* annihilates; all which different Expressions denote but one Supreme Being: And when we attribute the Protection of Towns and Villages to *Tutelar* Gods, our Meaning is, that the great God does mediately protect Towns and Countries by his Vicegerents and Governours. For there is neither Government, nor the least Motion in the World, without the Will of the first prime Cause or Supreme Being. Indeed there are many Gods, but they of themselves can't as much as move a Straw out of its Place without the Assistance of the prime Cause, 'tis therefore he is justly called the Lord of the World, for 'tis his Power and excellent Majesty that rules all Things; and his Power is infinite and incomprehensible. But if you further urge me, and say, Why does not God rule so as to give more Satisfaction to Mankind for all his Proceedings? To this I answer, God created Man, and there-

therefore is not obliged to rule according to Man's Caprichio, but according to the Order which he propos'd to himself in creating Man and all other Things. For did God rule the World as Men would have it, universal Nature would be in Danger, and the World could not subsist for one Moment. But God has order'd every one, while in the Womb, what he must do, and how long he is to live, and Man lives to no greater Intent than to execute those Orders of his Maker. In the first Beginning of Things God put himself to Rule as Men would have it, resolving to satisfy all; but finding this to be absolutely impossible and impracticable to Omnipotence itself, he ever since rules the World according to the Order and Method prescribed by infinite Wisdom. If you ask me how it comes that there is so much Sin and Wickedness in the World, I reply, it comes hence, because of so many Evil Spirits and Devils, who endeavour to delude Men, drawing them aside from the Paths of Virtue. If you ask me further, whom do they delude and exercise their Malice upon, I answer, upon the proud, the arrogant, those

who live at random, extravagant, and careless in all their Days; for the Devil cannot hurt those that believe in God and love him sincerely with all their Hearts. Besides the want of Understanding causes much Evil in the World: For he that can rightly distinguish Good from Evil, to such a Man no Evil will happen. But the Ignorant, that knows not to distinguish accurately between Good and Evil, is every now and then reiterating and multiplying the Number of his Transgressions.



L E T T E R LII.

*How long this World has lasted,
and what Kings have Ruled
therein.*

IN the Year *Nandanawaruschum*, the 7th of *December*. How long the World has lasted I can't tell you precisely: The Duration of this present
World,

World, called *Kalivium*, is 432000 Years, whereof 4337 Years are already past; in which Duration of Years these following Kings have rul'd here among us, *Manumandari*, *Manu*, *Muschwandatschakkarawadda*, of whom 'tis said, that he being a Barber by Profession, pray'd God that he might be born of a Royal Family the next time that he was to be born, which God promising to do for him, he immediately leap'd into the *Ganges* and was drowned, and soon after was born again of a Royal Family, and became the King of this Land. *Tanmabuddiradi*, who built many *Pagod*s. *Nalen*, *Wikkiramatiten*, *Pascharascha*, who was succeeded by King *Tschigen*, from whom the Period of Time called *Tschigattum* had its Name, whence we date our Letters, that it may appear in what Year such a Letter is Dated. After him came *Nanden*, and then *Mananiditschoren*, from whose Family we have had three hundred Kings successively, and these are the Kings that have Reigned in this World. After them the Kingdom

was chang'd and became an Empire govern'd by twelve Emperors, succeeding one the other, and at last the Empire came to be divided unto several Principalities. But if you desire an exact Account of such Matters consult the Mathematicians who are only capable to give you a full Satisfaction in these Things.



L E T T E R LIII.

*Wherein the Correspondent wishes
a happy new Year to his Friends.*

IN the Year *Nandanawaruschum*, the 8th of *December*. I receiv'd yours, and have understood thereby what your Meaning is. I have been for Fifteen or Twenty Days very sick a-bed, but thro' God's Grace, and the Mediation of your assisting Prayers, I am restor'd to perfect Health, ready to do you all kinds of Services that I am capable of; and tho' I have nothing to write but what you know, yet I catch at every Opportunity to write, that you may
assure

assure your selves you have a Disciple in the City *N*, now the New-Year is approaching, that we may forget all the unlucky Days of Adversity; for God helps those that call upon him: May be you doubt of the Truth of what I say at present, but in few Months Time I hope your Eyes shall be Witnesses that what I say is very true. 'Tis now two Years, that no Ship is come from *Denmark*, which renders your Circumstances uneasy without doubt, and therefore I see before my Eyes the Sorrow of your Hearts, which has exercised you for some Years. But take Courage, God will send you Assistances; and such Helps as will capacitate you to assist others. *N*. salutes you heartily, and I am ready to receive your Commands.





L E T T E R L I V .

Wherein is shew'd that both the good and vicious Inclinations in Children, is in a great Measure due to the good or bad Disposition of their Parents.

IN the Year *Nandanawaruschum*, the 9th of *December*. You were pleased to ask me, whether by vertue of the bodily, or by means of the spiritual Birth is made a Son of God. My Answer, Sirs, is this. There are some good and virtuous Children born so, from good and pious Parents : As, there are others who are Born of good and honest Parents, who yet themselves are at their Birth impiously Inclined; and on the contrary some, tho' Born of vicious Parents, are themselves dispos'd to walk in the fair Paths of Virtue: But if you further urge me to tell you why God suffers them thus to be Born, I conceive that his proceeding thus does manifest

nifest very much his glorious Omnipotency, and the Efficacy of his great Goodness, for we often find that Children tho' Born of the best Parents, as of Priests and Schoolmasters who spare no Pains to seasons their Minds with virtuous Principles, are for all this, sometimes the worst of Men.



LETTER LV.

Wherein is an Account of a Solar Eclipse.

IN the Year *Nandanawaruschum*, the 10th of *November*, *N.* greets the Priests in *Tranquebar*, and sends them this Information. *On Wednesday* was Sennight being the 18th of *December*, early, at Sun rising, happen'd here a Solar Eclipse which lasted Three quarters of an Hour; tho' but for one half Hour remarkable. The half of the Sun was darken'd. I do not pretend to understand these things, yet what I have heard from others I shall communicate

municate to you. There is a Serpent call'd *Tscheschen*, sustaining the Mountain *Raliaschum* (*Esteem'd to be Paradise, and the Residence of Ischuren*) and the 14 Worlds on her Back, she has 1000 Heads which stand together making but one Head. When this Serpent is 1000 Degrees (*Joschinei*) distant from, but opposite to the Sun, then its thousandfold head covers the Sun, whence comes the Solar Eclipse; as the Lunar Eclipse also, when this Serpent with her Head covers the Moon; but Mathematicians here know better things, who can to a Minute Calculate Eclipses. At the Time of such Darkneses, poisonous Vapours are spread over the Face of all the Earth, and therefore upon such Days all of us from the greatest to the least, fast, and taste nothing at all. And if any happens to be tainted with any poisonous Influences, during that Darknes caus'd by the Eclipse, they Bath themselves in the Sea, which is a sovereign Cure, and withal they receive the Remission of all their Sins. There are total Eclipses covering the whole Discus or Body of the Sun. At other times Three fourths, half, one fourth Part,

Part, and sometimes but the eighth Part is darkened. The *Bramans* know before-hand exactly, when the Sun or Moon is to be Eclipsed; and what it portends, and to what Creatures Eclipses are us'd to be Noxious, as it is to be seen in their yearly Almanack. The King of *Tanjour* is now breaking up at the Appearance of this Eclipse, to go to Bath himself at *Tschankumugum* [a Place a Mile distant from *Tranquebar* much resorted at such Times, as is all the Sea Shore every where] he is already Arriv'd at *Kombakonum*, and brings a great deal of Damage to the Inhabitants by thus marching thro' the Country, for they must supply the March with all Necessaries; and tho all is upon the King's Expences, yet for all this the Horse and Foot rattle and snatch away all they can come at; as Field and Garden Fruit, and beat the Boors into the Bargain. There are Captains indeed set over every Hundred, and over every Thousand Men, to prevent or punish the foresaid Inconveniencies; but no Body dares make a Complaint. When the King Baths himself in the Sea, he is accompanied with a great Number
of

of other Noblemen of the Country, and the Country People must bring in to such Bathing Places 200 Cows, upon which the *Bramans* transfer the Sins of the People; then the Cows are their own. At such Times the *Bramans* receive very great Presents in Clothes, Money, and Victuals; and then every one returns Home. This is what I had to Inform you of at this Time.

Sehalam.

F I N I S.





AN
ACCOUNT

OF THE

Religion, Manners, and
Learning of the People

OF

M A L A B A R,

In several LETTERS.

Written by some of the most learned
Men of that Country to the
Danish Missionaries.

Translated from the *High-Dutch*

By *J. THO. PHILLIPS.*

L O N D O N:

Printed for W. MEARS, at the Lamb
without *Temple-Bar.* 1717.

To the Right Honourable

Thomas L^d Parker,

Baron of *Macklesfield* in the
County Palatine of *Chester*,
Lord Chief Justice of *England*,
and one of His Majesty's most
Honourable Privy Council,

AND THE

Other Honourable Commissioners
appointed for the Building of
Fifty New Churches,

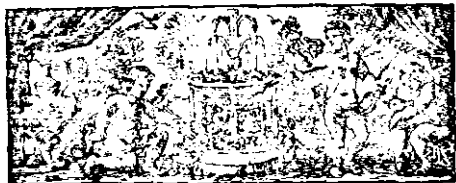
The following Papers are

Humbly Dedicated,

by their most Devoted,

Humble Servant,

J. THOMAS PHILLIPS.



THE
P R E F A C E.

AS the following Sheets contain such Matter only as relates to the Religion, Manners, and Learning of the Inhabitants of Malabar and the Adjacent Countries, without a particular Survey of the Country it self, or what was the Occasion of the Printing of these Letters; It will not be improper to give my Reader some Hints concerning the Situation of the Place, and for what Reason this Correspondence was entered into.

To begin then with the Country; Malabar and Cornandel makes that Part of Asia, which beginning about 15 Degrees North Latitude, extends it self Southward as far as Cape Comorin. The best Maps place its most Western Part in 42 Degrees Longitude, and its most Eastern Bounds in about 70 Degrees towards the East. In former Ages this Country had but one Sovereign, who undertaking a Voyage to the Red-Sea to visit Mahomet's Tomb did

P R E F A C E.

in his Return from thence, without Issue; whereupon his Great Ministers divided it into five Kingdoms, viz. Cananor, Calecut, Cranganor, Coachin, and Coulang. The Natural Produce of these Countries are so Rich and Profitable to the Merchants, that the English, Dutch, French, Portugueze, Danes, and People of other Trading Countries have made large Settlements upon their Coasts.

The Famous Vasco de Gama, a Portugueze Admiral who dyed Anno 1524, was the first who discover'd the Passage to the East-Indies by the Cape of Good Hope, and visited these Countries: Upon this Occasion I cannot pass by in Silence what is mentioned by Ferdinando de Castenheda in his History of the Indies, lib. 1. cap. 16. (viz.) that Gama with some of his Retinue being at Calecut, and entering into the Pagan Temples pay'd their Reverence to the Images there, taking them for the same which they had left in their own Churches in Portugal: A convincing Proof that Pagan and Romish Idols are so like, that the Difference is hardly discernable even by their own Votaries.

'Tis now about an Hundred Years since the Danish Kings built a Fortress at Tranquebar, for the carrying on the Indian Trade, which according to Baldaeus (who liv'd there a long time, and writ an exact History of the Country) is but very inconsiderable, and says that he has often wonder'd why the Danes should not Encourage the Indian Trade more than they do, seeing they have as good an Opportunity as the English. *The*

P R E F A C E.

The present King of Denmark, Frederick the IVth, in the Year 1705 first sent Ministers to preach the Gospel of Christ in those Parts, at the same time consecrating some Part of his Royal Revenues to carry on that his Pious Undertaking. And also establish'd a Society of good and learned Men at Copenhagen, to concert the most proper Methods for the carrying on this Work.

The Honourable Members of the Society settled at London for Promoting Christian Knowledge, are great Encouragers of the Tranquebar Missionaries, and have, besides other Marks of their Favour, sent them a Printing Press, with a Font of Portugueze Types, that Useful Books may be publish'd in that Language, which is understood by most of the Inhabitants.

The Missionaries, upon their first Arrival in the Indies, had two great Difficulties to surmount before they could entertain any Hopes of answering the Design of their Mission. The First was, to learn the Portugueze and Malabar Languages; the other, to Inform themselves of the Genius, Manners, and Capacities of the Heathens who were the Subjects of their Mission.

*The First they apply'd themselves to with so much Diligence and Industry, that they were soon capable of preaching the Gospel in the Portugueze Tongue, and of transcribing the New-Testament into the Language of Malabar, which they Printed for the Use of the Indians; and
some*

P R E F A C E.

Some Copies of it have been transmitted to England.

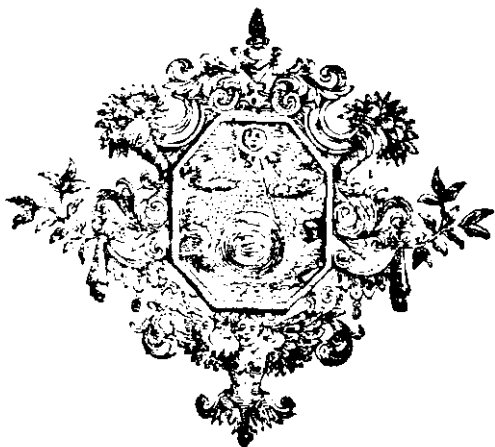
Secondly, That they might be the better apprised of the Faith and Doctrine of the Indian People, they endeavour'd to discover the Principles and Notions which those Heathens hold of the Supream Being, his Nature, Attributes, and Providence, and also to learn from them what Rewards or Punishments they expected in the next World. This was the prudent Proceeding of the Missionaries, that by knowing in what common Principles the Heathens agree with the Christians, they might avoid the trouble of unnecessary Disputes, and more easily convince the Indians upon their own Concessions of the Validity of the Christian Doctrine. The ensuing Sheets will far better set forth the Design of the Danish Ministers, by shewing what particular Enquiries they have already made, and the several Answers they have receiv'd from the learned Priests of Malabar, concerning the Religion and Manners of the People of that Country. It is the Design of the Mission still to pursue for some time the like Correspondence with the Wise Men of Malabar, by which means they will be fully apprised of all the Mysteries as well as let into the Weaknesses of the Heathen Religion, without Imbittering the Minds of those People against them; and after being fully possess'd of all the Necessary Preliminaries to a formal Siege, will then attack the Capital Errors of Heathenism.

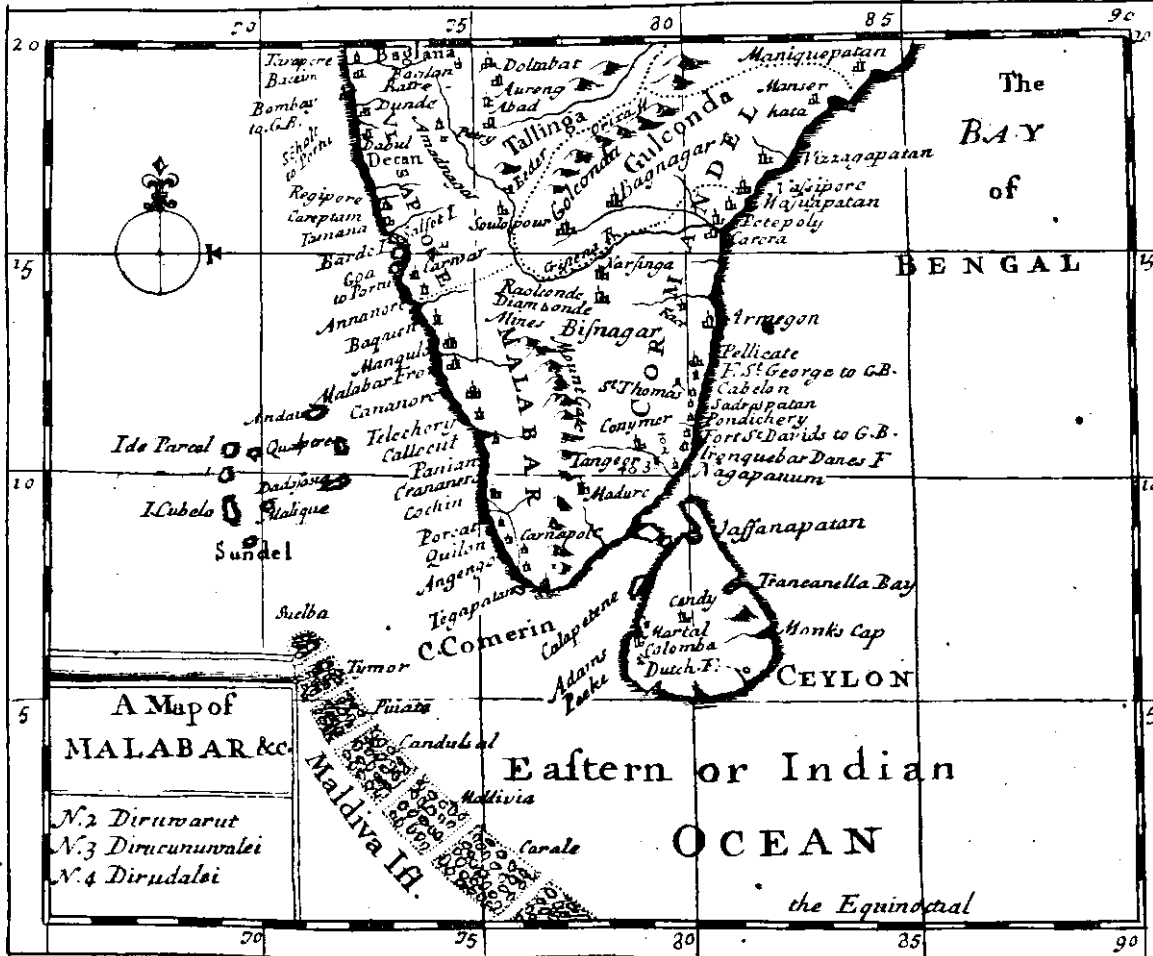
P R E F A C E.

As this Book has been kindly receiv'd in Germany, so I hope it will meet with no less favourable Reception here, inasmuch as for a thousand Years last past very few Productions of this Nature (written by the Heathens themselves) have been seen in Europe. The Reader will find in it many diverting Passages, strict and wholsom Lessons of Morality, with many Material Hints which will point out to him the Original of divers Ceremonies, and pompous Superstitions falsly call'd Christian, and receiv'd into the Romish Church. 'Tis known that some Nations have worship'd the four Elements, especially those of Fire and Water, because of their cleansing and purifying Qualities, foolishly supposing that Immaterial Beings, such as the Souls of Men were capabl. of being purified by those two Elements. So the Romish Priests prefer their Purgatorian Fire and Holy Water as Essentials to Salvation, and which they can have no other than the above-mentioned Reason for, and that they are the most fruitful Branches of the Sacerdotal Income. We find likewise, that it is not only these Heathenish Opinions that are follow'd by the Romish Priests; they Copy from the Heathens also the Numberless Orders of Priests and Monks. The Bramans are the Keepers of the Malabarish Law, which is written in a Language of their own, and as little Understood by the Common People, as the Holy Scriptures and publick Masses are by the Hearers of the Church of Rome. The Learning of the Bramans was so Famous among the Antients, that Alexander the Great put many
Difficult

P R E F A C E.

Difficult Questions to them when he invaded India, and so much were they celebrated for their Doctrine, that the Noted Apollonius Thyoneus (whose Life was written by Philostrates, one of his Disciples,) went to India on purpose to be instructed by them; so that 'tis plain enough, that the Romish Church have robb'd them of their Ceremonies, and Rome has not the Honour of so much as being the Inventor of her own Superstitious Follies.





A Map of
MALABAR &c.

- N. 2 Diruwarut
- N. 3 Dirucunumlei
- N. 4 Dirudalei

Eastern or Indian
OCEAN

the Equinoctial



AN
ACCOUNT
OF THE

*Religion and Manners of the
People of MALABAR.*

LETTER I.

Wherein the Corresponding Indian excuses himself, for not answering sooner to the Contents of the Letter directed to him. He promises to be more punctual for the future, and returns short Answers to Nine Questions relating to the Religion of his Country.



IN the Year (a) Nandanawaruschun, the Second of October, I N. N. wish the Priests Health and Peace.

B

You

(a) Nandinawaruschun signifies the present Year; for they don't reckon their Years from the Creation of the World, or from any other certain Epocha: but they have a Period of Sixty Years, which they call Antu; and every Year in every Antu has its particular Name, so that

You have, some time since, sent me Nine Questions in Writing, desiring my Answer to each of them; but as I have been little conversant in the Matters you propos'd, and likewise finding it difficult to meet a Person skilful enough to resolve such nice Enquiries, I have therefore been thus tedious in obeying your Commands. But now having the Opportunity of consulting with a Wise and Understanding Priest of *Sarpanum*, I send you his several Answers to your respective Questions, in as few Words as may be: for according to the *Malabarish* way of Reasoning, I might have given you Six several Answers to each Question, which would have swell'd my Letter to too great a Bulk.

You may assure your selves of the Truth of what I send you; for I shall never communicate any thing to an Assembly of your great Wisdom and Learning, which has not the Approbation of our Wise Men, and of which I am not fully convinc'd. I am now prepared to answer all your Letters, and will endeavour to be a more punctual Correspondent; but I am of Opinion you would do well to send for the Priest of *Sarpanum*,

num, and discourse with him your selves about those Points which you enquire after: for he is a Man well qualified to satisfie you in every Matter relating to this Country, and is highly esteem'd for his great Wisdom, and his Contempt of Riches. And now, as I am perswaded that the Fire of Anger does not burn in your Breasts, I hope you will easily excuse my seeming Neglect. Our *Bramans*, and learned Men, do not stir from home this wet Weather; but for the future, I promise you speedy Answers to such Enquiries as I shall receive from you.

Schalam (i. e.) Farewel.

QUESTION I.

What gave the first Rise or Beginning to the Malabarish Religion?

A N S W E R.

The Supreme Being, who is the Almighty God, is called in our Language *Barabiruma*, from whom the Goddess *Tschadai* derived her Original. [They believe that this Goddess was heretofore existing in the Supreme Being as the *Feminine Faculty*, and was since sever'd

from the *Masculine Power*.] There were born of her Three Gods, call'd *Dirumurtigoi*, [which are worship'd by these *Pagans*, sometimes as the Supreme Being in One Person; and at other times as Three Persons, namely *Biruma*, *Wischnu*, and *Ruddiren* or *Isuren*. They esteem these Three to be so many Attributes of the Almighty, which are communicated to the several Creatures among them; and therefore often worship Animals, &c. in that Sense.] From the Looks of the God *Biruma* were born the 420 *Buganangöl* with their Lords. [These are the several Orbs, or Spheres of the Material World, which are severally under the Direction of some particular Leader.] From the *Dirumurtigol* came forth likewise the four Law Books, with the six *Sasterangöl*, which explain the Doctrines contain'd in the Four Books of the Law: as likewise the 18 *Purans*, or *Porans*, which are Historical Explications of the Six *Sasterangöl*, [or Books that contain both their sacred and profane Histories.] From the Doctrinal Points contain'd in these Books, the (a) *Bramans* impose certain

(a) *Bramans* are to them what the Tribe of Levi was among the Jews.

tain Rules and Ceremonies on the People; pursuant to which Precepts they get up very early before Sun-rising, ease Nature, and cleanse themselves carefully; after which they wash their Mouths, and perform that Exercise which is call'd *Afchamen Kirigei*, which is one of the many Parts of their outward Worship. After this they lift up their Minds to God, and read that Part of the Law which treats of Washing and Purification, at the same time washing themselves with Water. Then they read their Form of Prayer with all its Ceremonies; after which they repeat their * *Kiaddiri*, praying and humbly beseeching *Dirumurtigol* [the three Persons or Gods] to present all their Performances to the great Supreme Being, in the Place where his Honour dwelleth. [Then they honour and worship their Idols, bringing their Offerings before them; and lastly, they direct their Thoughts to the supreme Being, as if he himself was there visibly present. These Ceremonies are so tedious in their Performance, that sometimes the greatest Part of a Day is taken up in this

* A Form of Prayer.

kind of Worship; for they must be regularly and perfectly done, and by no means abridg'd or hinder'd, not even by the King's Presence.]

QUESTION II.

What Thoughts do the People of Malabar entertain of the Christian Religion?

A N S W E R.

We abhor the Christians, principally because they kill and eat Cows, [which they esteem to be a Crime as heinous as Homicide or wilful Murder. Nor is it only that Beast in particular that they respect; for they have likewise such great Affection for all other living Creatures, that on no Pretence whatsoever may they be kill'd. It is now about three Months since a Man of this Country, being greatly press'd with Hunger, kill'd a Cow for his Support; but upon the Discovery of it was sentenc'd to dye: Nevertheless, upon some Intercession made for him, his Execution was remitted, upon Condition that he should have his Right Hand and Left Leg cut off. And so much is a Man defil'd with eating of Flesh, that
their

their Law obliges them neither to touch such a Person, nor any Utensil belonging to him.] Again, the Christians do not purify themselves after they have been eating of Nature, and have no Regard which Hand they make use of to cleanse themselves. [Their Law directs them to use the Left Hand only for that Purpose, and therefore they never touch their Meat with it. Seeing therefore that the *Europeans* are careless in this Point, they consider them as profane and impure.] Thirdly, the Christians drink inebriating Liquors: [and that is accounted with them to be the most flagrant Crime. The meaner Sort only are guilty of it; and it is upon this Account, more than any other, that their Prejudices are continu'd against the *Europeans*, who make Drunkenness their daily Practice.] And, lastly, because they seem to be negligent in lending their last Offices and Assistance to their departing Friends, to the end that their Souls may be directly convey'd to the Mansions of Bliss. [For when any Person among them is near Death, they fast and give Alms, hoping that such Acts will redound to the Advantage

I shall not particularize, altho' they are not much inferior to the preceding either in Wisdom or Learning. The Work of these last is chiefly to instruct the Youth in those Points which relate to publick Worship and solemn Feasts; as they are taught in the Glossaries called *Sastirangöl*.

QUESTION V.

What are the Opinions and Doctrines peculiar to the Sect of the Bramans?

A N S W E R.

In their Youth they study the Law, and its several Systems; but more especially the Practice of a virtuous and sober Life. They are likewise diligent in Praying, Offering, and such other good Works. [Most of their Books are Ceremonials, and Tracts of moral Virtues, which they have translated into the *Malabarish* Language from the * *Kirundum*.]

* Which is the sacred Language known only to the Bramans.

QUESTION VI.

By what Means do they hope to obtain eternal Happiness?

ANSWER.

We represent Happiness by landing, or coming on shore at the Regions of Bliss. We believe we shall obtain Happiness by observing the *Malabarish* Laws, and being obedient to the Instructions of the Priests; by praying and meditating constantly upon God, the Creator of all things. All such we believe shall be saved.

QUESTION VII.

What Rules have the Malabarians for the Government of their Conversation, in order to obtain Salvation?

ANSWER.

All depends on the Instruction of the *Bramans*, taken out of the four Books of the Law, and the six Systems, which shew us what Sins and Vices we ought to avoid, and what Virtues we should diligently practise. [The *Bramans*
more

more particularly instruct them in these Matters; but as these learned Men are but few in Number, so are they chiefly employ'd by the rich Men of their Country, who give them Entertainment at their Houses for the sake of their religious Instructions; and nothing passes in the *Pagod*, or Churches, without the Direction of these wise Men.]

QUESTION VIII.

By what Means do the Malabarians hope to free themselves from the Guilt of Sin?

ANSWER.

By visiting of holy Places, where Miracles have been done; and honouring God there, with Meat and Drink Offerings; purifying themselves with Water [which is always found near to such Temples]; and by using Hospitality towards the *Bramans*; and in the Exercise of good Works, such as the *Kotanum* [a Ceremony whereby the *Bramans* transfer the Sins of the People into one or more Cows, which are then carry'd away, both the Cows and the Sins wherewith these Beasts are charged,

ged, to what Place the *Braman* shall appoint.] The next good Work is the *Puranum*, [which is the conveying of Lands or Tenements to the *Bramans*,] by which also our Sins are remitted. And lastly, the *Wastiratanum*, [an Alms consisting of Garments,] or the *Juraniatanum*, [which is an Alms of Corn;] either of these we give for the same Purpose. By these Means we are freed from the Guilt and Penalty attending Sin.

QUESTION IX.

Why do the Malabararians make use of Images, both in their Houses, and in publick Places of Worship?

ANSWER.

God Almighty can't be likened to any Creature, and therefore no Man can consider God under any material Form whatsoever. But how *Biruma Wischt-nu*, and *Ruddiren*, and the other Gods are form'd, we are taught out of our written Law; and while the supream Being has shew'd us what Gods we are to pray to, and in what manner, as likewise what Rewards we are to expect,

pect, if we honour his Commands with Willingness and Chearfulness of Mind, 'tis therefore we honour those inferior Gods by visible Figures or Images.



L E T T E R II.

In the Year Nanda, &c.

I Have presented my Service unto you, most Reverend Priests, by your Servant N. I have receiv'd and perused your Writings, and think my self highly obliged to give you faithful and quick Returns; wherefore I have already shewn your eighteen hard Questions to one of our Learned Men, and have committed to Writing his several Answers to them.

The *Bramans*, and **Tschuddirers*, are the proper Persons to satisfie your Enquiries; but these are seldom to be spoken with in the Evening, and hardly remain half an Hour in one Place: Therefore my Returns have not been
so

**Tschuddirers*, an Ecclesiastical Order of Men among them.

so Expeditious, as I could have wish'd. In the mean while assure your selves, that altho' I am distant from you, yet will I do you all possible Service in consulting our Wise Men in those Matters you desire, whenever I shall have Opportunity; and will continue writing to you, tho' my Letters may not perhaps give you that ample Satisfaction which you desire.

You have intimated to me your Will, that I take Notes of any remarkable Passage I may happen to hear, or otherwise come to learn; all which I will carefully observe, and remain yours.

Schalam. Farewell.

QUESTION I.

How can it be made appear, that the Malabarish Law is a saving Doctrine?

A N S W E R.

It can be demonstrated not only from the four Books of the Law, and the six Systems derived from them; but likewise from a Book named *Tschadda Kori maga Mandiram*, which is the Abridgment of the eighteen Historical Books of the Law. One Part, which is called

called *Wirancku*, treats of the six Holy Places, which all Persons must visit, if they will obtain Salvation; these are namely the old *Diruwarur*, a City five German Miles distant from *Tronquebar*, famous for many Miracles done there, and for the Apparition of their Gods.

2. *Nagapanum*, a Maritime Town, five Miles from *Tronquebar*, now belonging to the *Hollanders*, it has a fair strong Castle, and famous among the Natives for the Appearance of our Gods.

3. *Dirunallaru*, a Village three Miles distant from *Tronquebar*.

4. *Dirukurwalei*, a Village seven Miles South-West from *Tronquebar*.

5. *Dirudallei*, a Village six Miles South-West of *Tronquebar*.

6. *Dinikorarum*, eight miles West from *Tronquebar*.

Our Books assure us, that all those Persons who visit these Places, and do Penance for their Sins, shall be, in a visible Manner, introduced by the Gods themselves into the Place of Happiness.

Now besides these six chief Places of Worship there are reckon'd 364 Holy Places or Pagods in the Kingdom of *Tanjour*, with many Holy Rivers, and purifying Waters.

The Names of their Gods in these 364 Places of Worship are manifold, but every one is at his own Liberty to make Choice of which he likes best, and also to chuse his Priest, according to whose Directions he is to order his Life and Conversation, which if he does punctually observe in Faith and Practice, he shall be saved, for so it is written in all our Law Books.

This is the avowed way of Salvation among the *Bramans* and all other of our Priests who acknowledge our Law.

QUESTION II.

What Vices are mostly forbidden, and what Virtues are chiefly recommended, in the Malabarish Law?

A N S W E R.

The Sins strictly forbidden in our Law, are Murther, Whoredom, Theft, Enmity, and Hatred, betraying our Trust, Treason against one's Lord or Master, bearing false Witness, Perjury, Lying, Disobedience to spiritual Leaders, Ingratitude, refusing to restore Things committed to our Charge, oppressing the Poor, betraying those

who

who fly to us for Refuge, blaspheming the Gods, breaking down the *Pagod*s or Places of Worship, destroying the Flower-Gardens thereunto belonging, and killing any living Creature. These, and such like Sins, are forbidden in our Law.

The Virtues commanded are *Annatanum* [or Alms consisting of boyled Rice to feed the Poor, the *Bramans*, *Pontarangol*, and other holy Men.] The *Wasiratanum* [or Alms consisting in Garments;] *Kaniatanum*, [when a rich Man gives his Daughter in Marriage to a poor Man, or helps a poor Man to settle his Daughter in Marriage;] *Fischoranatanum* [an Alms consisting of Mony;] to build Places of Worship; to make Ponds of Water for the Conveniency of Man and Beasts, because of the excessive Heat and great Scarcity of Water in many Places of this Land; and if such Ponds are magnificent and well adorn'd, near to some *Pagod*, and are afterwards consecrated, then are they made use of in our Washings and Purifications; to build Houses for Travelers to rest themselves in; to build Hospitals for the Maintenance of one hundred or one thousand holy Men, all of one

one Order, either *Bramans*, *Pantarangol*, or *Antigol*; to build Houses for the *Bramans*, which we esteem to be a very meritorious Work; to plant Gardens near the *Pagods*; to erect Water-Bandels [which are little Sheds for the Conveniency of drinking Water, to shadow it from the Heat of the Sun;] to plant Flowers and Trees, especially the *Cocoa-Tree*, whose Flowers are offer'd to the Gods, and whose Fruits are useful for the Maintenance of Man; to plant Trees in the Highways for the Shelter of Travellers, to bring up poor fatherless and motherless Children, to assist the Poor, to feed the Hungry, to give Drink to the Thirsty, to assist Learned Men that they may live comfortably, to instruct the Ignorant, and to maintain such as cannot help themselves. These, and such other good Works, are much recommended in our Law.

We neither kill nor eat of any living Creature, because we believe the Transmigration of Souls, loaded with Sins, into Beasts. This Opinion is strictly maintained among us, except only by one Sect who eat Fish and Fowl; and the poorer Sort of them feed on the Flesh of Cows and Rats. [For which Reasons

sons they are considered by the rest of the Nation as unclean, and therefore obliged to keep at a Distance from other Men.]

QUESTION III.

Why do the Bramans keep the Law in their own Hands, and suffer no other Persons to handle it, or explain it, besides themselves?

A N S W E R.

Because the God *Biruma* has so order'd it, in as much as the *Bramans* are descended from the Family of *Biruma*, which is the most Holy and wisest Family; for this Reason they are qualified to impose Ceremonies in the Churches, and to explain the Ordinances of our Law. As for the *Tschudirers*, they have Licence only to read the six Systems, if they abstain from eating and drinking unclean things, such as Flesh and strong Liquors, and content themselves with Water and Milk, which is accounted the only clean Diet among us. [These Priests are likewise permitted to carry about the *Lingum*, or Figures cut in Stone or Chrystal, representing

sending the private Parts of both Sexes) which the People hold in great Veneration, and as Amulets wear them in the Hair of their Heads, and about their Necks, wrap'd up in Linnen Cloth. They place them likewise in the innermost Part of their Temples, where the *Bramans* honour them with daily Offerings.]

Moreover the *Tschudirers* are allowed to carry about the *Pantschutschorum*, (i. e.) the five Letters *na-ma-Tschi-wa-Ja*, which make the Words *nama-Tschiwaja*, that is Praise the true God. [With these Letters they pretend to produce many Wonders and Mysteries; and the common People, who know no more than the Ceremonies attending the *Pantschutschorum* and the six Systems of the Law, believe all Men are damn'd that are negligent in the Observation of them.]

QUESTION IV.

How came Sin into the World, or what is the Cause of Evil?

A N S W E R.

When God in the Beginning created the World, Vice and Virtue had their
Being

Being at the same time; for as there are two Principles in Man, *viz.* Anger and Patience, so Sin and Obedience have maintain'd their Ground ever since; and therefore we believe that God is the Author and Cause both of Vice and of Virtue.

QUESTION V.

What are the most proper Means to reclaim a Vicious Man from the Errors of his Way and his Evil Practices?

A N S W E R.

The only sure way to become a good Man, is to suffer one's self to be instructed, and guided by good Men, and to walk in the same Way with them, following their Examples.

QUESTION VI.

What are the Distinguishing Marks or Characters to know a good Man by?

A N S W E R

A Good Man will love God, and the Exercise of Good Works, be kind and friendly to all Men, speak of Good Things,

Things, avoid and shun Evil, continue in no Sin, shun Wrath and Anger, render Good for Evil, exercise Patience in the greatest Afflictions, hurt no Man, he will carry himself modestly and with Prudence, desire no other Wife but his own, and esteem every other Woman as his own Mother, not covet what belongs to another Man, he will keep his word and make good what he has promis'd, but more especially will not break his Oath, he will cherish holy Thoughts, and exercise Justice and Equity towards all Men, and live by his Labour and Industry. These we take to be the Distinguishing Marks of a Good Man.

QUESTION VII.

What Reward have Godly and Virtuous Men in this Life?

A N S W E R.

Such Men are not solicitous for Meat or Cloathing, they shall be freed from dangerous Sicknes and killing Pains, they shall be happy in the Education of their Children, and attain to a high Degree of sound Knowledge; they

they will acquire the Love and Friendship of many People, and prosper in all their Undertakings; they will be enabled to build Temples, Hospitals, and Water Bandels; their Family will flourish and multiply, and at last they shall dye happily. These are the Rewards of Good Men in this Life.

QUESTION VIII.

What are the Punishments of Wicked Men while they are in this World?

A N S W E R.

As the Wicked are commonly Rich, so do their Riches leave them suddenly; they are visited with the incurable Disease of Leprosie; they lose the King's Favour; they have always an Evil Name, and whatever they undertake will not prosper. These are the Punishments of the Wicked in this World.

QUESTION IX.

Whither do the Souls of Men go after the Dissolution of their Bodies?

A N S W E R.

The Souls of Good Men go to the World *Tschirwalogum* [that is, the true World and Residence of God]; and the Souls of Wicked Men to the World *Emalogum*, where Punishments are administered, and where Death keeps his Court.

Q U E S T I O N X.

What is the Office of those you call Tschairigeikarers?

A N S W E R.

There are many Sorts of these Men, some of them marry, others live in Celibacy; some are more austere than others: They go Pilgrimages to search for Gifts for the Temple, they spend their Lives in penitential Exercises; in a Word, they are both Ecclesiastical and Secular, as are also the *Kirigeikarers*, who till the Ground and perform several religious Ceremonies.

Q U E S T I O N XI.

What is the Employment of the Jogigol among the Malabarians?

A N S W E R.

They live in Holes of the Earth, from whence they never stir but once in eight Days, to receive such Alms as will be distributed among them in a Neighbouring Hospital. Their Diet is chiefly Milk, and their Exercise is holding in their Breath, and attracting Water to their Bodies thro' the *Anus*, and squirting it out again at Pleasure, when they have sufficiently cleansed the lower Venter. [These are the most rigid Sect among the Heathens, given to Contemplation (as their Name intimates;) they are truly weaned from the Enjoyment of worldly Pleasures, for they have no Property, but live on Alms; they believe that holding in one's Breath contributes much to long Life, and many Volumes are writ on that Subject.] But besides this, we have yet in *Malabar* another Sect, which are called *Gnanigol*, surpassing all the rest in Strictness and Austerity of Life, and Profoundness of Wisdom. These reject all the Ceremonies of the *Pagods*. They renounce the Plurality of *Gods*, and will acknowledge only one supreme Being. They live in Caves in the Mountains; they never speak

ſpeak nor have any Converſation with Women, neither have they any Poſſeſſions.

Q U E S T I O N XII.

What Penitential Exercifes are in uſe in Malabar?

A N S W E R.

To ſit down for ſome time croſs-legg'd, to hold up their Arm above their Head. Some twiſt their Arms one within the other; ſome let their Nails grow to a great Length, others ſtand on their Heads, or on one Leg, as others on the Tops of Trees, or under certain Trees, or in the Temples. He that continues ſuch Exercifes longeſt, is the devouteſt.

Q U E S T I O N XIII.

Why do the Malabarians take two, three, and ſometimes five Wives, in Marriage?

A N S W E R.

The King alone is allow'd five Wives, for the Increate of the Royal Family; the reſt do it to prevent the want of Heirs, and that after the Death of the

Father; his Children being numerous they may (as they are obliged to do) make great and many Alms for the speedy Deliverance of his Soul out of Torments.

QUESTION XIV.

Why do Widows never re-marry here?

A N S W E R.

We have four Families that in this Point observe the same Laws, viz. *Wirumatschadi, Tschaddirca, Waschia Tschaddi, and Tschuddiratschadi*. These four are subdivided into eighteen other Families, which all hold that a Widow that marries is no better than a Whore: But she that continues to mourn the Death of her Husband, 'till she dies, will obtain Eternal Happiness.

QUESTION XV.

Why do Women burn themselves when their Husbands dye?

A N S W E R.

One of the King's five Wives who is properly his Queen (if she has had
Sons

Kailaschum, Kailaschum, that is *Glory, Glory, Glory*. The Men, there present, recommend her to their Wives as a true Pattern of Conjugal Love.

QUESTION XVI.

What are the Nuptial Ceremonies observ'd in Malabar?

A N S W E R.

When any young Man has set his Affections upon a Woman, the Astrologer (who is a *Braman*) is sent for; (these Priests are the Almanack Makers here, and publish yearly their Kalenders in the Language of their Country.) These are the Men who are consulted under what Constellations the two young People were born, and as their Opinion is, that the Stars which were predominant at the time of their respective Nativities, are opposite and angry, or whether they be more harmonious Prognosticks, so is it concluded they will be more or less happy (for what he says is an Oracle.) If Fortune favours the young Couple, the Bridegroom sends a Dowry to his Bride of Money and Cloaths, which, in the Presence

Presence of all her Friends and Relations, are laid on a wooden Charger. On a second Plate are put Flowers, and Meal made of Sandal Wood. On a Third, Fruits and *Cocoa* Nuts; and on a Fourth is laid *Betel-Areck*, which is a Confection of the Leaf *Betel* and the *Areck* Nut, somewhat like the Nutmeg. These Plates are carry'd by young Maids and Boys on their Heads, who walk in great Pomp, Procession-wise, 'till they deliver their Charge to the Bride. Then the Parents of the young Couple propose Conditions of Marriage, in the Presence of all their Friends; and when the Articles are fully agreed on, the Bride and Bridegroom are handsomely entertain'd, and the *Betel-Areck* and Sandal Meal (for its sweet Smell) are distributed among the Guests. The Time for the Celebration of the Nuptials is then fix'd, and all depart home 'till the Day appointed, at which time the Friends assemble again at the same Place, making great Feasting and Rejoicings, erecting Pillars and Bandels before the Bride's House. These Bandels are artificial Trees made with Boughs of the *Cocoa*-Tree twisted together, and adorn'd with Pieces of Cloth and Figg Branches in such sort,

that they resemble Tabernacles or Bowers. In the mean time, seven young Women are employ'd to boil Rice in Pannels or large Caldrons, while the *Bramans* prepare a burnt Offering in Honour of the Goddess of Fire, with many other Ceremonies in the Presence of all the Company, to the almost smothering them with the smoak of their combustible Materials. Then they pray to *Biruma*, *Wischnu*, and *Ruddiren*, with 33000000 Gods more; and proceed to the Temple with Flowers and Sandal-Meal for the Performance of that Ceremony call'd *Tschikkatscharanku*. The Nuptial Chain is then lay'd on a wooden Plate to be consecrated by the *Bramans*. This Chain in this Language is called *Tali* or *Dirumankilium*. 'Tis a little golden Image, representing a Heart and Face, which being put upon a Piece of Thread, is tyed about the Bride's Neck, where it must always remain, so long as her Husband lives. After this Ceremony is over, the young Couple walk Hand in Hand three times about the formention'd Pillar or Bandel; and then sit down together, with their Faces Eastward, and after some little time pass'd in that Manner, they are led home

home with great Marks of Joy, accompany'd with all their Relations and Friends, then and there present.



L E T T E R III.

IN the Year *Nandanwaruschum* the 7th of *October* Old Stile [for their Months exactly answer ours here in *England*] I greet you Royal Priests a thousand times. Your Letter with the fourteen enclos'd Questions I have receiv'd, but at such time, when all the Inhabitants of this Town are gone to celebrate a Feast of Purification kept at *Mairom*, so that I have had no wise Men to consult with, in solving your Difficulties; therefore what I write to you at this time is all my own, the Truth of which I am very well assur'd of, for what seem'd doubtful to me, I deferr'd the writing of; in the mean while I expect your Answer with Impatience, to know if my Notions have had the good Luck to please you. We have had here Rain for eight Days without Discontinuance, which render'd the Ways very dangerous and most impracticable to the Messenger, because of the great overflowings of Rivers.

QUESTION I.

Is the Religion of Malabar Uniform, or is it divided into divers Sects?

ANSWER.

We have many different Sects, as First, the *Tschirawwedum*, which is again subdivided into many minor Sects; the Gods descended from the Family of, 1 *Ifurens* are only worshipped by this Sect: 2 *Wiratschairwam*, (or that Sect which worship the *Lingum* already before mentioned.) 3 *Tschilamadam*. 4 *Wischnuwedum*. 5 *Taduwadimadam*. 6 *Nameperamalwedum*. 7 *Tschainermadam*, to which Sect is reckoned the *Tschirawwedakarer*, who worship the *Lingum*, and honour with Religious Adorations several Persons, as *Wikknieschuren* the Son of *Ifurens*, *Nandischuren*, who is *Ifurens* himself, worship'd under the Figure of an Ox: *Subbivamanien* another Son of *Ifurens*, and *Ispari* (who is *Ifurens*'s Wife.) Others do worship *Biradditnigapuschei*, they make a *Lingum* of Earth, and perform their Devotion before him, (which consists in Ceremonious Washings by Rivers sides.) Some of them adore *Maga Letschini*,

shini, (or the Goddess of Fortune;) and others worship *Diviburascbundari*, one of the Names of *Isurens's* Wife; some have another sort of Devotion called *Walapuschei*; and some of them worship *Patirrakoli*, (a she Devil,) and her Sister *Dakkei*: All these several ways of Worship are in Use among the several Sects of the *Tschaiwer*. But as for the Devotion of another Sect, named the *Wiwotschawer*, 'tis as followeth; they make a Stone or Christal *Lingum*, and carry it about to perform their Devotion before it, and they call it *Biran-lingum*, which they carry always about them, and is buried with them, for these Mens Bodies are not burnt. And lastly, the Third Sect call'd *Tschilamadaker*, dig a Well in their Houses, upon whose Water the Light neither of *Sun* or *Moon* must shine, for they make use of it in their Ceremonial Purifications, and in boyling their Victuals, and touch not any other sort of Water. They carry also a *Lingum* of Christal about them, and are buried in a sitting Posture, with their Hands lifted up as if they were in an act of Devotion or Prayers, which they call *Tschimadu*. All these three different Sects are expressed with the

the

the one Word *Tschairwamadam*, or *Tschaiwakalam*. The Fourth Sect, *Wischtनुwedakarer*, or *Wischtनुpaddikkarer*, carry always upon their Foreheads or upon their Arms, the holy Name of *Wischtनु*, besmear'd thereon with some colour'd Mixture, and worship *Perumal*, which is one of the Names of their God *Wischtनु*. The Fifth Sect, *Tadduwadikkarer*, besprinkle themselves with Santal Meal, and worship *Wischtनु*, under the Name of *Rischtनुen*. The sixth Sect, *Namaperumalwedum* does also carry upon their Foreheads or Arms the *Dirunamum*, and worship *Rischtनुen* or *Wischtनु*. The Seventh Sect, *Tschainer*, observe the same way of Worship, and when they go to eat, they eat upon a Brasen Plate, and perform their Religious Ceremonies; these four last mentioned Sects do all worship *Wischtनु*; and there are many more Sects that are not mentioned here.

QUESTION II.

What Law Books have the Malabarish Religion?

A N S W E R.

Our Religion is comprehended properly in four Books, 1 the *Samarwedum*, 2 *Urukkuwedum*, 3 *Edirwarnarwedum*, and 4 *Airwedum*, to which you may add, the Book *Dakaflirum*, which is the Grounds of all their Religious Ordinances, gathered together Dialogue-wise from many other Authors, writ in the *Kirendum* Language, are highly esteem'd among them, and they will not shew it to Strangers, nor is it understood by the Vulgar, nor are they indeed permitted to look into them, for the *Bramans* reserve the studying of these Books to themselves.

Q U E S T I O N III.

What Books are currently in Use, and read by the Vulgar?

A N S W E R.

The most common Books in this Land are these that follow. 1 *Dewarum*, wherein the Glory of *Tschivens* (one of their Gods) is describ'd. 2 *Dirumwaschagum* (a Book consisting of many Sayings of their Prophets, collected into one Volume) 3 *Tschiwapodagum* (or a Po-

Poetical Book writ in the Praise of *Tschivens*.) 4. *Willakkoli*, (or Book containing moral Discourses.) 5. *Diruwal-lurwet*, (one of their best Books in Morality.) 6. *Ganapodagum*, (or a Treatise of Wisdom.) 7. *Tschiwakarwischum*, (an Elogium, or Panegyric Discourse upon *Tschivens*.) 8. *Dewikarwischum*, (or the Praise of the Goddess *Tschaddi*, *Tschivens's* Wife.) 9. *Waripaddu*, (consisting of Hymns to comfort such as are lying on their Death-Bed; and Death in their Opinion is but an Introduction to a better State.) 10. *Anta-Sastirum*, (or a System of Natural Philosophy.) 11. *Abira-miandadi*, (or the Praise of the Goddess *Ammei*, *Isurens's* Wife.) 12. *Kaschikandum*, (the History of Miracles done in the City *Roschi*.) 13. *Periapuranum*, (or one of the greatest of the 18 History Books.) 14. *Weruttaschelpuranum*, (or the History of the Gods, and of their Actions in the City *Werruttaschel*.) 15. *Randapuratum Dirutawenkapurianum*, (being the History of the Actions of the Gods in the City *Dirumwenkatu*, a place about seven Miles from *Tronquebar*.) 16. *Mutupuranum*, (treating of Miracles in the Town *Mutur*.) *Murkandapuratum*, (the History of a young Man, whose

whose Name is *Markanden*.) 17. *Wadupuranum*, (Wonders done in *Wadur*.) 18. *Eyateschipuranum*, (a Book according to which they Institute two Feasts every Month) 19. *Ramaianum*, (a Book treating of the Wonders of *Raman*, by which Name is meant the God *Wischtuu*.) 20. *Walakandaramaianum*, (a Poetical praise of *Ramen*.) 21. *Paradum*, (the History of Five Kings who were Brothers, and one of them, *Tanner* by Name, was visibly taken into Heaven by the Gods.) 22. *Indirascheidubaralam*, (the History of *Indiroscheiddu*, who was the Emperor of *Ceylon's* Son,) who wag'd great Wars with *Romen*. 23. *Rombakarnabaralam*, (an History Book.) 24. *Irantawadeiberalam*, (the History of the Giant *Iranien* who rebell'd against the Gods, setting up himself for a God, but for his Ambition was stuck dead by the God *Wischtuu*.) 25. *Ramaschium*, (the History of *Wischtuu*, and the way of worshipping him aright, with all the Ceremonies belonging thereunto.) 26. *Ramawatarum*, (another History of *Wischtuu*.) 27. *Kischnentudu*, (a Book much to the same purpose.)

QUESTION IV

Are the Contents of the 18 Puranen and the Historical Relations in the 24 Agaman-göl, true or false?

ANSWER.

All that is written in those Books, whether Historical or Dogmatical, is very true, and also in the Four Books of the Law, and in the *Sastirangöl*, which treat of *Tschivens*, (by which Word is signify'd the True God or Supream Being;) all the People of *Malabar*, whether in this Kingdom of *Tschoramandolam*, and in the Kingdom of *Pantimandolam*, (whose Kings are Vassals to the great *Mogol*,) or in the Kingdom of *Tondamandolam*, do verily believe the Contents of all the above-mentioned Books to be all Truth; they have many other Books in History and Philosophy not mentioned here.

QUESTION V.

What is contain'd in the Six Sastirangöl?

ANSWER.

The Six *Sastirangöl* contain all the Points and different Ceremonies in Worship,

ship, that the several Sects among us are oblig'd to observe, as the *Tscharigeikarer*, *Kirikeikarer*, *Jogigöl*, and *Gnanigöl* mentioned already, as also the *Tschardabergöl*, (a Sect who brand their Arms with an hot Iron, and are addicted to the worship of *Wischtu*,) *Tschankamargöl*, they carry the *Lingum* and belong to the Tribe of *Antigöl*. (The latter is a Sect that go naked, and abstain from Marriage, and go about begging as *Capuchins*.) There are other Books, call'd *Sasirangöl*, which are Philosophical, as *Tschodivischum* treating of Astronomy, and *Panschankum* is an Almanack.

QUESTION VI.

What is the God universally worshipped in Malabar?

ANSWER.

Tschivens is but one, and *Wischtu* is but one, tho' they have very different Names, for every new Wonder a God does, entitles him to a new Name; *Ayanar* is but one God, and *Pirari* is but one God, tho' they have very many Names; as likewise *Mariammen* and *Elamen* have very many different Names,
and

besprinkling all their Offerings and Images with the Powder of *Sandal-wood*. Next they proceed to their Incensing, which they call *Tubum*, or *Tubaradinei*, wherein they make use of *Sandal-wood* and of an odoriferous Wood called *Agil*, in a Censer provided for that purpose; and then they proceed to their Meat-Offering, consisting of Rice, Pease, Beans, Butter, and Cokoa Nuts, [*which they set before their Images, and afterwards take it away and eat it among themselves, repeating at the same time several Formularies of Prayers, and read the Praises of the Idol, to whom the Sacrifice is made, and this sort of Worship is perform'd daily, among them.*]

QUESTION X.

What Notion have your People of the Creation?

A N S W E R.

God has Created Heaven, and Earth, and Hell, and all other Creatures for the sake of Man; and hinted unto him what Creature is clean and fit for eating, and what Creatures are not so; and that Man might know his *Creator*, he is furnish'd with five Senses, and God has promised everlasting Happiness to them that walk

walk according to his Will, and pronounces eternal Misery to the Transgressors of his Commandments. [They say this World and all that is done in it, Vice and Virtue, Heaven and Hell, are some of the 64 Sports or Comedies, with which God pleases himself; and some of those 64 Comedies were acted by *Tschivens* in the Town *Madurei* in the Presence of many Men: Of all which divine Sports the Book *Arubaddunалу dirumwileiadel* treats at large.]

QUESTION XI.

What are the Means to free us from Sin?

A N S W E R.

Besides those Exercises and Walkings in the Paths of Virtue mention'd already, it will not be amiss to relate the History of King *Mazareden*, who liv'd in the Town *Muduraburi*. He led a very debauch'd Life, and his daily Companions were the vilest Miscreants; but when he ascended the Throne he thought of Marriage, and took to his Wife *Kalwadi* a very virtuous Princess, and Daughter to the King of *Kaschi* in the Country of the Great *Mogol*. After
the

the solemnizing of the Nuptial Ceremonies, and the King and Queen had retired to their Apartments, the King found the Queen's Body to be as it were a Pillar surrounded with Flakes of Fire; and fearing to be burnt, let her go and cry'd out, *O Wife, thy Body is lovely as a Tree adorn'd with fresh and new Blossoms: But whence is it that 'tis now all Fire?* To whom the Queen reply'd, *I have walk'd in the fair Paths of Virtue and Chastity from my Youth 'till this Moment; but you know your Life has been the Reverse of mine; for you have led a scandalous Life from your Youth; 'tis therefore that my chaste Body can't bear the Touch of your polluted Carcass.* Hereupon the King answered, *But how shall I be Partaker of thy Chastity and Purity of living, that I may be cleansed from my Sins?* to whom the Queen answer'd, *Sir, you are now my Husband and we must live together, but I am altogether unworthy to give you Directions for the Absolution of your Sins; therefore let's go together to Kerukker the Priest, inhabiting the Banks of the sacred River Jamunli, from whose Hands you shall receive the Tischtsehei (or Baptism) and therewith the Remission of thy Sins.* Thereupon she led him to the Priest, and the

King ask'd him very devoutly if he might be baptiz'd; to whom the Priest answer'd, *I will baptize you very willingly,* and so led him to the Banks of the sacred Stream, and bid him sit down under a Lime-Tree with his Face Eastward, and having perform'd all the Religious Ceremonies, his Prayers, and the requisite Offerings, the Priest laid his Hands on the King's Head, and took him into the Number of his Disciples. Presently, while he was yet under the Tree, all his Sins fled out of his Body in the Figure of Ravens, and flying very high they appeared like so many burning Flashes of Fire, and fell down again as Flakes of Ashes upon the Earth. Then the Priest spoke thus, *O King, thou hast been a wicked Liver, but the Merit of thy virtuous Ancestors, the Prayer of a good Priest, and the Efficacy of Baptism, have procur'd thee Remission of thy Sins. Now go home, and sway thy Scepter in Justice and Righteousness;* and giving them both his Blessing, he dismiss'd them, and thenceforth they liv'd together very happily. This History is taken out of a Book *Bramoddirakandam*, and is a Parable teaching how the Remission of Sins may be attained.

QUESTION XII.

What are the Characteristics of a wise Man, or the distinguishing Marks of Wisdom?

ANSWER.

The Contempt of the World, and all that the Vulgar calls Great; not to be curious about eating and drinking; to lay all their Thoughts and Cares at the Feet of the great God; and to be wholly taken up in such Prayers and Ejaculations, as are consistent with sound Understanding: He that acts thus, is esteemed a wise Man.

QUESTION XIII.

What Formularies of Prayers are in use in Malabar?

ANSWER.

We have among us all Sorts of Prayers, which every particular Man learns of his Priests; and besides the Formularies, every one prays to God, according to his own Understanding and Discretion, for the preventing of Evil, and
for

for the obtaining the good things we want. When we Pray, we reflect upon the Sins we have committed, either in Thought, Word, or Deed; or what we have seen with our Eyes, or heard with our Ears. We pray that all sorts of Evil may be forgiven us, and that we may be delivered from an irregular Will, and from Ignorance in our Understanding, and that God may be pleased to guard us from all evil Thoughts. We pray that he may assist us daily, with all things necessary for the Support of Life; and that we may never covet other Mens Goods, and that we may be preserv'd from all sorts of Plagues and Crosses; that God may bless all our Benefactors: and as for those who have done us Evil, we pray God to reward them with Good for their Evil; and lastly we pray, that at the Hour of Death, we may be receiv'd unto a State of Bliss and Happiness.

QUESTION XIV.

How many Men did God Create in the Beginning?

D

A N-

A N S W E R.

He created Man and Woman, from whom came the *Tschaddiria Waschio Tschuddira-Tschadi*. This Family has been afterwards divided into 96 Kinds. [They say moreover, that God, out of one of his 1008 Attributes, created Man after his own Likeness.]



L E T T E R . I V .

Wherein is shewn, what Disposition there is in that People to embrace the Christian Religion, and their Willingness to partake of the same Advantages as Christians do.

IN the Year *Nandanawaruschum*, to the Teachers of Truth, and to the Priests that are Lovers of Mankind, I N. salute you at *Tronquebar*, and have these things most humbly to propose unto you. When I narrowly observed that you are richly endowed with Wisdom, Understanding, and Holiness, walking always according to the Laws of your
God,

God, and that you wage continual War against the three Enemies, viz. the World, Sin, and the Body, keeping them in Subjection, and endeavour to propagate the Laws of your God, tho' through much Hardship and Difficulties; yet you never cease to do well, and to assist Mankind: therefore I doubt not, but that you will obtain a Crown of glorious Reward in the other World. 'Tis for these Reasons, tho' unworthy of my self, yet in your Company, hope I may be elevated towards the Glory that is above; as Leaves, Thorns, and Prickles, break out at the same time with the Odoriferous Flowers of a Fair-blossoming Tree; and I beg Jesus Christ that he may grant me the Favour to enjoy your Company daily, to assist at your holy Exercises, and be a Hearer of that Law that God himself has given. This is my hearty and ardent Desire.





L E T T E R V.

Wherein a Braman being desir'd to translate into Malabarish the Substance of a Book on Controversial Divinity, writ in the Bramans Speech; he excuses himself upon his Incapacity for such an Undertaking, yet offers to explain it to him by word of Mouth.

IN the Year *Nandanawaruschum*, the 7th of October, I Salute and Greet the Reverend Priests. Seeing you are such as know all that can be learnt of Man, pray why do you write to me with such unusual Terms of Respect? for I am a Man that understand nothing; but it may be you shew'd me so much Honour in your Letter, because I am one of your most humble Servants. 'Tis true, in the Art of Medicine I understand a little, and therefore I have at your Request drawn a Compend of this Study of Physick, as 'tis practis'd amongst us; but I do not pretend to have any
Skill

Skill in Divinity, so far as to write any thing for your Information. You desire me to abridge *Takkasastirum* into the *Malabarish* Tongue. There are some things I confess in Medicine, Mathematicks, Astrology, and Poetry writ in *Malabarish*, and 'tis not impossible to translate Books in these Sciences from our *Bromish* into *Malabarish*. But hitherto no body has ventured to put * *Takkasastirum* out of † *Kirundum* into *Malabarish*, because of the depth and difficulty of the Theological Matter therein contain'd, and express'd in Philosophical Terms, which can't be easily express'd in *Malabarish*. But were I present with you, I would propose the things in such a Light, that you might express it better in your own Language, which perhaps is more Copious and Expressive than *Malabarish*: and so you might commit the Substance of this Book into writing. This it is that I had to aprize you of.

D 3

L E T.

* A Book in their Controversial Divinity.

† The Language of the Bramans, in which all their Learning is written.



LETTER VI.

Wherein a Native acknowledges to have read in his own Language several Books writ by Christians, to his great Edification; and that he is very sorry, that he, like many others, too much entangled with the things of this Life, is hinder'd from embracing openly the Christian Religion, with the Renunciation of Paganism.

IN the Year Nandanawaruschun, the 11th of October, I N. have thro' God's Goodness, and your Sacerdotal Blessing, enjoy'd Health and Plenty unto this very Moment. Having both had the Advantage to hear your Law read when I was with you, and since have read it and writ it my self; you desire me therefore to give you a brief Account, wherein the chief Differences consist between your Law and ours, and what Thoughts I entertain of your Religion. You know me well enough, and that
my

my Capacity is not sufficient for such an Undertaking; for to tell you the Truth, I understand as little of the *Malabarish* Law as I do of yours; and indeed I am better vers'd in yours, seeing I have from the 15th Year of my Age convers'd more with Christians than with my own Country-men. But to let you know how willing I am to serve you, I send you my Thoughts in few Words. All the World does acknowledge that there is a Sovereign Being, who has created the World, and all that therein is; but that Mankind dispersing itself into different Parts of the World, is the Cause of different Nations, who entertain different Manners, Laws, and Opinions; and hence it is, that we receive the Manners, Laws, and Opinions of the Country where we are born, and with Aversion reject all that is not of our own native Production: and tho' sometimes we perceive the Vanity of our own Opinions, yet we walk forward in the same erroneous Paths, shutting the Eyes of our Understanding against all others; but as for you, nothing is hid from you, for you have overcome the World, and all its Vanity, and your Law is therefore ob-

profound *Schalam* [God save you.] I have receiv'd both your first and second Letter, with the reading of which I have been mightly refresh'd. You ask me, if there is any thing in our Parts remarkable, relating to Religious Worship. Hereupon I have a few things which I shall communicate to you, which seem to me and others very extraordinary and wonderful, *viz.* Eastward behind *Kaverkkal* is a Village call'd *Dirunattaru*, where there is a great Temple, in which lives a holy *Sannaschi*, who gets up early in the Morning, and entring the sacred Pond stands upon his Head in the Water for three full Hours, with his Feet lifted up above the Water: And in this Posture, and Space of Time he performs his Devotion; and coming out of the Water performs his ceremonious Offerings. Besides this he doth nothing that is singular, except that he Prays always in the Vault under the Temple. His Meat is only Milk and Fruit, he is never heard to speak to any Man other Words than these, *O you Sinners why do you come near me:* Of all this, I am, Sirs, an Eye-witness: The *Avalular* [Governor of a Place] falls down before him, as do all other great Men,
when

when they approach him. The other remarkable Thing I shall Communicate to you is this, Beyond *Nagapanum*, Southward by the Village *Karuwalankirei*, is found a Fountain an Ell Diameter, called *Kannizrudeiatirtum*; it's an Ell also in Length, and an Ell in Depth, and in the greatest Drought and in the greatest Rain it's still the same: The Mud under that Water is above Four Hundred Cubits deep. Every Friday great Ceremonies are celebrated here, and every Person that has been a long time languishing they bring hither, and make their Offerings consisting of Betel-Areck, Saffron, new fresh Rice, and Cokoa Nuts, prepar'd and mixed with Balsamick Oyl; and being spread at the Fountain side, they throw into the Fountain a Lemmon, which if it sinks the Patient Dies, but if it swims he'll Live and Recover his Health: This has been experienced by many. Moreover barren Women having prepar'd themselves by Fasting, come to this Fountain, and after having presented the accustomed Offerings, throw in their Lemmon with this Formular, *let us know if we shall bear Children or not?* And if the Lemmon sinks they shall have no Children,

Children, but if it swims they shall Bear. This draws and invites many Strangers to come to this Well, call'd *the Virgins Well* in their Language; for they think the Virgins of the other World come to this Fountain in the Night, to Revel and to Bath themselves: If you throw in Saffron, the next Morning the Water will seem yellowish, because these celestial Damsels trouble the Water in the Nights. All this, if you come to those Parts, you shall be an Eye-witness to: The King of *Tanjour* is at great weekly Expences towards maintaining their *Friday Ceremonies*.

Schalem.



LETTER VIII.

Wherein 'tis shewn how the Populace perform their Devotion.

IN the Year *Nandanawaruschum*, the 13th of October, I N. wish the *Danish* Priests at *Tronquebar* Health and Peace. You have desir'd me to give you some Information about the Religi-

ous Worship of the Populace in these Parts; because the *Bramans*, and other Religious Orders, have no Conversation with them; for they look upon them as unclean, because they eat and drink all that they can come at without Distinction; and that they are Handy-craft Men, such as Fishers, Shoemakers, Stocking-knitters, they that burn the Bodies of the Dead, &c. They chuse themselves a God, and take a Priest from among themselves, worshipping the Idol *Marcammen*, *Apianar* or *Ellammen*; others worship *Ankalammen*, whom others look upon to be a Devil; some adore *Manara Schwami*, *Taumer* or *Pemural*, &c. They celebrate a yearly Feast when they offer to their respective Images, and adorn their Houses with Cow-dung. The whole Process of their Worship consists chiefly in the following Particulars. On *Friday* they boil Rice with Milk, they kill He-goats, Swine, Hens, Peacocks, Rice boil'd in Wine, with new Linnen Cloth that never before was us'd, and for Drink they bring *Sure* [being the Juice press'd out of the Palm and Cokoa Tree.] All these they present to their Image, hoping for a kind Acceptance, and that whatever they

they pray for shall be given them ; having perform'd all their usual Ceremonies, they take away the said Dishes of Meat-offerings, and feed upon them, distributing Part of it among their Friends and Acquaintance of the same Perswasion ; and if any Body is sick at Home, they pray the Image for his Health, in these Words, *O God restore Health, and I Vow to give thee Ten Gilders which shall be spent in Meat-offering ; or I will kill a He-goat, or boil Rice for thy Use ; or I will make thee an Image, &c.* Besides this they have no other Religion, but their Belly. *Schalam.*



L E T T E R IX.

Wherein is describ'd an yearly Feast of the Bramans Celebrated the 30th of October, with bathing and reading of the Law, and with many other Ceremonious Solemnities.

IN the Year *Nandanawaruschum*, the 14th of October, I with the Priests in *Tronquebar* a Thousandfold *Schalam*, [or *Prcipe-*

Prosperities.] You ask me, Sirs, an Account of the *Bramans* Feast, call'd *Ad-bajchi Dulakkaweri*, where all they of the *Bramanish* Tribe come together in the Town *Mairom*; 'tis after this manner: They get up very early, and bath themselves in the sacred Ponds that are by the Temple, and say their Formularies of Prayers, and read some Sections of the old Histories of the Achievements and Miracles of their Gods done formerly in that Place; which Lecture lasts for three whole Hours in all Places thro' the whole Land: The People come together in vast Numbers, carrying with them great Quantity of Spices, Rice, Fruits, and other Eatables, which they present to the *Bramans*, falling down at their Feet, taking from their Hands the *Wipudi*, which is the Ashes of Cows Dung sprinkled upon their Foreheads, as a Preservative against Misfortunes. After the *Bramans* have continued their Lectures 30 Days throughout, they are carried about the Streets in *Palanquins*, or a Sedan born on the Shoulders of two Men, and receive a *Fann* [about Four Pence *English* Mony] from every House, and with this the Feast is concluded.



LETTER X.

Wherein is shew'd the Manner of casting Accounts in Malabar.

TO the Holy Priests in *Tronquebar*, endued with Patience, Humility, and all Virtues, Preachers of the Law of Jesus Christ to all Mankind, I wish Prosperity, Health and Peace; letting them know, that hitherto I am very ready to serve them according to the best of my Abilities. You desire me to inform you of our manner of casting Accounts; or rather, if I understand your Meaning, you wou'd know of me, which is the easiest way of teaching this Science to Youth in publick or private Schools: To this I answer, Children must in the first Place learn to read any Number given so far as 'tis necessary for daily Practice; secondly, they must learn well the *Nellu*, or the Names of all sorts of Measures, with their Subdivisions and Parts, as $\frac{1}{2}$ $\frac{1}{4}$ $\frac{1}{8}$ and exercise themselves in doing of Examples or Sums, and then let them

them proceed to learn to read the *Entschu-wari* (Multiplication Table) and get it perfectly by Heart, by writing in the Sand, and repeating it Morning and Evening with a singing Tone for the better impressing it in their Memory; which is done by a great Number of Boys together, the one writing in the Sand, and all the rest singing; then the first Characters are struck out, and another writes them over, the rest singing; and so the third and the fourth, 'till every one of the Company has writ over the whole Table of Multiplication. When they are Masters of this, they proceed to the 100 *Kurimaddu* (or Demonstration how all Numbers to a Hundred may be multiplied by many different ways, as well as simples ones) in which they must be very ready to answer Extempore, and then we give them an Example in *Lek-kaborawidei* (that is Addition) First in 5 Numbers only, and then in nine Cyphers; and when they are ready in this Exercise, we let them go on to the learning of Fraction, as $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$; then they proceed to Division by such a Divisor that will admit of no Remainder, which they call *Oddeiwinakkanakku*, and thence they may go on to divide by

Num-

Number admitting of a Remainder (the Dividend not being divided into so many equal Parts) then follows the *Kilwailekkum* (or divisional Fraction) wherein consists the greatest Niceties of Arithmetick; and being here well vers'd they proceed to *Kasukanakku* (which consists in reckoning up Sums of Money) and lastly he shall learn the *Nellukanakku*, *Awankanakku*, *Pattschawarakanaku* (which are several Species of keeping Merchants Accounts; where Creditor, Debtor, Buyer and Seller are exactly consider'd) and when all these different Rules are learn'd perfectly, a Man may do any thing in Accounts; and may earn a very handsome Maintenance in these Countries; especially if he is capable of being an Accomptant in the *Pagods*, where Receipts and Disbursements are very different, and therefore the more difficult. 'Tis for this Reason that we look upon Arithmetick to be the most necessary Science, for reading without it, is of little use in this Land; and upon this Consideration we put Children to cast Accounts before they learn to write. This is what I have to say upon this Head.

Schalam.



L E T T E R X I.

Wherein is shewed the Method of teaching Children in our Schools, and what Ceremonies are in use among us at such Occasions.

IN the Year *Nandanawarustham*; the 15th of October, I am hitherto, thro' the Blessings of your Prayers, in very good Health; and don't forget what you have desir'd of me, *viz.* to give you an Account of School Proceedings, and what Method is observed with us in bringing up our Children: 'Tis, Sir, as follows. The Child that is to be brought unto our School, prepares himself with washing and purifying his Body; as also his Parents, and all that are with him in the same Family: Then they pitch upon some Day that they esteem fortunate, and under the Dominion of some lucky Star; inviting the School-master, accompany'd with all his Scholars, to their House. There they place the Image of *Isuren* Sons. He is represented by Elephants Trunks. They present it with all Sorts of Meat Offerings, Cow Dung, and

and about two Groats in Silver. Then the Schoolmaster writes out three Pages out of *Ariwari* (or the *A. B. C. Book*) and besprinkles it with the yellow Juice of Cucurma Root; and after having incensed it well, they give it round, that all the Friends there present may touch it with their Hands. In the mean while, the Child must thrust his Head against the Image *Winiaigen*, and make three low Reverences before it. This done, the Schoolmaster reads before him his then written *A. B. C.* distinctly three times, and he must speak out after him. Then he takes his *A. B. C. Book*, and is led in Triumph by the Schoolmaster and his Scholars from his Father's House to the School, where he must repeat again these three written Leaves of *A. B. C.* three different times; then they distribute Sweet-Meats among the Friends there present, and go back to the Child's Father's House, with the Schoolmaster and all his Disciples, among whom Rice is distributed, and that Day is a Play-day, and some Present is made to the Schoolmaster. The new Scholar rides in Pomp, or is carried in a *Palalanquin*, about the Streets in great Triumph. So soon as the Child has learnt his *A.*

B. C. he is put to read a little Book containing wise moral Sentences, which are not then explain'd unto him, but only they teach him to read distinctly. Then they read a Book in Morality call'd *Konnerwebnter* [which has been translated into High Dutch, and sent some time ago unto Europe.] This he learns to read well, by writing every Day in the Sand; and next to this he reads *Weramugoddu* (or a small Treatise about the Gods); then they learn to draw Ciphers on the Sand, and learn by Heart the Multiplication Table, and then they learn to write on Palm Leaves [which is their Paper] with a sharp Pencil. They read the Books *Mudirei* and *Nalwari* (which contain Rules of living soberly) and read several Books writ in Praises of their Gods, not neglecting to perfect themselves in Arithmetick, proceeding to Poetry and History contain'd in the Book *Tolkabiam* and *Ramaianum*. Being once well vers'd in these sort of Studies, and especially if inclin'd to be a Priest, he goes to School to the *Bramans*, *Pantaren*, or to the *Antigol*, to perfect himself in the Studies of *Theology*.
Schalam.



L E T T E R XII.

Wherein is demanded if the Malabars worship many, or one God only?

IN the Year *Nandanawaruschum*, the 15th of *October*, I let the Priests in *Tronquebar* know that thro' the Mediation of their Prayers I am hitherto in good Health. You desire to be inform'd of me if here we worship one or many Gods. But you that have read our Writings, and disputed against us, cannot want Information in this Point. But however I'll endeavour to satisfy your Demand, by writing you my Opinion and which all of us own, that there is but one God. But the Gods that are worshipped among us, are very many, as *Biruma*, *Wischnu*, *Ruddiren*, *Maieschuren*, *Tschbatafchirum*, *Winaiagen*, and *Subbiramanien*, all seven descended from *Tschaddai*; and all the other Gods among us are in Truth but these seven under other Appellations or Names; and all the seven are indeed but one Sovereign Being, known by

by the Names of *Barabarawastu*, *Tschiwien*, *Tschataschiwum*, *Barabiruma*. This great God has created all the rest to be the Governours of the World in their respective Employments, and upon that Account has order'd us to worship them, as we find it written in all our Law and History Books: For God promises expressly to Reward such as devoutly Honour these Persons or Gods. But there are Men among us, who direct their Prayers to the Supream Being only, and to none other; and meditate on him alone, despising all that is in the World, saying that they are united to him, that they are in him, and he in them. 'Tis he that is the Giver of Happiness, *Biruma* the Creator of all Things, *Wischnu* the Supporter and Redeemer, and *Tschatatschiwum* is the Distributer of Rewards and Punishment. This is all that I know in these Things: But the *Bramans* can give you a more full and perfect Satisfaction in these Matters.

Schalam.

LET-



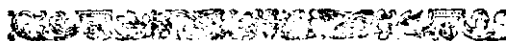
LETTER XIII.

Wherein are given the Reasons, why the People of Malabar refuse to Embrace the Christian Religion.

IN the Year *Nandanawarufchum*, the 17th of *October*, we greet the Priests of Jesus Christ living at *Tronquebar*, praying that God, call'd in your Religion the Father, Son and Holy Ghost, may Enlighten our Understandings more and more. You desire to know upon what Grounds we refuse to Embrace the Christian Religion, to which I Answer; We have perus'd and thoroughly Examin'd your Law, and find it to be very Good; but the Reasons which detain us from your Churches are these. *First*, We are unwilling to offend great Men upon whom we depend, and who would not cease to Molest us, if we did abandon our Religion. *Secondly*, We are loath to disoblige our Parents and Relations. *Thirdly*, This would hinder our Trade, by which we get a Living. *Fourthly*,

Fourthly, Besides we have Families for whom we must provide. *Fifthly*, We are too much entangled in the Vanities of the World. *Sixthly*, We believe that we shall be Saved by doing what is contained in your Law, tho' we don't frequent your publick Worship. But there are many among us who refuse to embrace your Religion, because they are ignorant of its Excellencies, and that there are so many different Opinions and Sects among the Christians themselves; and seeing that the different Kinds or Classes of Men are not consider'd among you Christians, neither the necessary Washing and Purification after you have eas'd Nature; and observing you make no Difference between clean and unclean Meat; for you kill living Creatures, and eat their Flesh, and yet cry aloud your selves if you are ever so little in Pain or Injur'd: And lastly, they wonder that you leave Houſe and Home, and come hither among Strangers only for Trading's sake. These are some of the Reasons that detain us from receiving your Religion. But if all the Body of the Nation did accept Proposals of joining with you in Worship, it might easily be effected; and more especially your Law would be quickly receiv'd by those Men among

us, who have renounced the World and make no difference between Meats or between the different kinds of Meats. The common Opinion that the People of this Country entertain of your Religion is this; That your Law is very just and very good, but your Lives very bad: And that therefore Men should have nothing to do with you, or with your Religion. *Schalam.*



L E T T E R XIV.

Wherein is an Account given of their Eatables, and how the Wife never Eats with her Husband with Reasons why they abstain from Flesh.

IN. kiss the Feet of the Priests a *Tranquebar*, offering them all possible Services; being, thro' the Mediation of your Prayers, very well in Health till the 17th of this Instant *October*, of the Year *Nanacnoarusebum*. You desire me Sirs, to give you a full Account of our way of Eating, and for what Reasons we shew so much Aversion for Flesh: and

and why all the Members of one Family do not Eat together? My Answers to your respective Questions are these. Some among us eat nothing but *Marakari* (or all sort of Garden Herbs and Roots) which accompany with very many Ceremonies of Washing, Offering and Prayers; and then they eat, some once, some twice, and others thrice a Day. The Wife serves her Husband, and the Children are serv'd by her a-part. Men that are grown up repeat the *Pantscatfcharum* very devoutly, and sprinkle the Meat with Holy Water, and then fall to Eat. The other sorts of Meat, are *Kiroi* (a Garden-Root much in use here) *Waeikai* (or Green Figs that are not ripe made into Soop) *Kaddarikai* (a sort of round Fruit of a very greeable Odour) *Parwakai* (a Fruit prickl'd without full of Kernels like Beans,) *Mankai* (a green Fruit, which, when boil'd, is good for Eating) with several other Fruits, which are eaten with Milk, and sometimes with Butter, or in Broth prepar'd with several sort of Herbs. We keep to these simple Eatables because they have been the Food of many Ages past; and we have a constant Tradition among

us, that this manner of eating is not only wholesom to the Body, but contributes to attain everlasting Happiness: And on the contrary, they that make no difference between clean and unclean Food, shall be severely punished in the other World. When the Husband and Children have been serv'd, then the Wife with the rest of the Family and Slaves eat: For we take it for a certain Family Maxim, that there can be no Order in that House, where the Wife eats before or at the same Time with her Husband; for that bespeaks Pride and Ambition in the Wife, as it happens sometimes among us. Flesh is but little in use here, tho' there are many that eat Fish and Fowl, and several of the small living Creatures. But as for the Populace, they eat any thing they can come at, viz. both unclean Birds and Beasts without Distinction. One of our Poets writes that whoever abstains from the Flesh of living Creatures, all Men and all sorts of living Creatures regard such a Man with the profoundest Respect, and salute him with a thousand *Schalam*; and it's a received Opinion among us, that such as kill and eat the Flesh of any Creature endued

endued with the five Senses, can't obtain the Happiness of the other World; but his Lot will be to keep Company with *Emadudakkol* (or *the God of the Dead and King of Hell.*) 'Tis also a Proverb receiv'd amongst us, That he that steals his Neighbours Goods, a Child will be born unto him who shall squander all away before his Death; and he that covers his Neighbour's Wife, must suffer Hell Torments for One and twenty Generations, and after such a Revolution of Ages, he must return again into this World to animate the Body of a Beast. Moreover our Histories tell us that the Gods appear'd sometimes in the Shape of Beasts, and therefore out of Respect to such, or such a Divinity, we have an Aversion to eat the Flesh of any living Creature. But however the wise Men among us look upon all things indifferent in themselves, and that nothing is to be properly avoided but sinful Actions. This is what will serve as an Answer to your Question: And if I have mistaken in any Point, I humbly beg your Pardon.



L E T T E R X V.

TO the Priests who propagate more and more the Praise and Goodness of God, I *N.* wish Health and Prosperity. Tho' you know your selves all our Customs and Manners, yet your desiring me to give you an Account how Parents, School-masters, Priests, Magistrates, and Sovereigns, behave themselves towards their Children, Schollars, Disciples, Subjects, and Slaves: on the other hand, how Inferiours are to carry themselves towards Superiours; in one Word, you wou'd know the reciprocal Duties of the one towards the other. To which I Answer, *First*, Children are serv'd with all the Care imaginable till the Fifth Year of their Age. Then the Boys are sent to School, and the Girls are kept at Home to *Economy*. *Secondly*, If they perceive any early Inclination to Vice in their Children, they Chastise them severely. And their Boys, when they have finished their School Exercises, either go to Service,

vice,

vice, or apply themselves to some Trade to earn their Living.

The Duty of Children to Parents, is to obey them and believe them in all things without murmuring or gainsaying; serving them in all what they are capable of; and never eating till their Parents have eaten First; assisting them when they are Old and Weak, and mourning for them when they Die, gathering their Bones, and all the Days of their Lives remembering them with the usual Ceremonies and Alms-giving. As for the Duty of School-Masters to their Scholars, it consists in diligently teaching them the respective Sciences they profess with Perspicuity, to regard all their Scholars with an Evenness of Severity and Kindness, and without Respect of Persons, as if they were their own Children, having as tender a Regard to imbue their Minds with Seeds of Virtue, as with the first Principles of the Sciences and of Truth. On the other hand; Scholars must obey, and receive their Masters Correction, give them no Offence or Provocation, and pay them Liberally, that they and their Families may subsist Honourably. The Priest must not be given to Anger

and Passion, he must be Zealous in praying the Lord in the Behalf of his Disciples, to the end they may be blessed with all sorts of Mercies, and be preserv'd from all evil Occurrences. They must threaten and discipline the Froward, that he may be retri'd from his Evil Courses; and lastly, he must bless all the People, that they may increase and multiply more and more. The Disciple's Duty towards his Priest, consists in leading a virtuous Life, worthy of the Priest's Blessing, to receive their Instructions with a firm Faith and full Consent of the Mind, and to endeavour to advance in the Degrees of Knowledge, and to take care that the Priest has wherewith to Live comfortably.

The King's Duty is to shew himself to be the Protector and common Comforter of his Subjects, laying no Impositions or Taxes upon them, but such as they are able to bear; they must be just and strict to keep the Promises they have made to their Subjects, and be sure to chuse Wise and Virtuous Subjects for their Ministers, that will not oppress the People; moreover to examine well the Grounds of all sorts of Complaints and Grievances, and without
 Partiality

Partiality or Anger to punish Offenders. Lastly, they must abstain from coveting the Goods of their Subjects, extending their Liberality to the Poor and to the Stranger, and maintaining the *Pagod*s, or Places for Divine Worship, in good Order and Repair.

The Subject must pay Tribute, obey his Sovereign's Commands, abhor Rebellion, pray God to bless their King with Wealth, Riches, and sound Wisdom, and that they may pay him all due Submission and Obedience with Cheerfulness and Alacrity; and lastly, they must be diligent in cultivating the Ground, plant Trees, and forward all parts of Husbandry, that the Land may prosper, and that the King may rejoice in the plentiful Abundance of his Subjects.

The Duty of Masters of Families towards their Domesticks and Slaves are these: First, they should take care both of their Souls and Bodies, teaching them how to serve God, as if they were their own Children, without Anger or Partiality, giving them also due Correction if deserved: and as for those that have been Obedient and Just, let their Masters set them free, and help them to

settle themselves in the World. The Duty of a Slave is to obey his Master's Commands in all things, to receive his Admonitions and Correction in good part, to pray for his Prosperity and Welfare, and to seek his Advantage in all things. These are, according to my Judgment, the Reciprocal Duties between Superiors and Inferiors; and if every one in his Station did but perform these their several Duties, we should be all of us very happy; but as long as every one lives as he lists, following his own Imaginations, we can't expect any other but Plagues and Famine, with which our Land is visited at this time. If I can do you any further Service, you may command me. *Schalam.*



L E T T E R X V I .

Wherein is declar'd the Nature of their Polity, or Civil Government.

IN the Year *Nandanawaruschum* the 19th of October, I N. greet and present my *Schalam* to the Royal Priests at *Tranquebar,*

Tranquebar; and in answer to your Questions you must know, that we have Books in which are written the fundamental Laws of the Land, according to which Kings are to govern their Kingdoms, shewing what Punishment is due to every Transgression. Custom likewise, confirmed by the Testimonies of the eldest Men of the Country, has the Force of Law. All the Subordinate executive Power of the Law under the King, is lodg'd in the Hands of four Magistrates, which they call *Subietoren*. Towns and Villages are govern'd by inferior Officers, call'd *Avalutor*, and *Maniakarer*, [*Mayors or Bailiffs*] who hear the Complaints of the Inhabitants, and before they pass a final Judgment in any Case, they call the eldest Men of the Country and ask their Counsel what is best to be done in that Case; and if they remember of any the like Case defin'd and judg'd in their time, the Verdict of the Old Men is then taken unto Consideration; and if the Case is clear, Execution is done immediately: if not, they refer themselves to the Superior Magistrate, where the Offender, if rich, comes off with a Pecuniary Mulct; if Poor, he commonly pays with his Life.

And

And as for the sorts and manners of Punishing, take this following Account. Malefactors are sometimes rack'd, sometimes their Feet are put in Iron Chains, and thrown into Prison; they cut off the Ears of some, of others a Hand on one side, and a Leg on the other side; they bind them Hand and Foot in a Ring, and plunge them under Water for several times; bind their Hands behind their Back, and make them go backwards; tie them to a Tree with their Heads hanging downwards, and whip them with twisted Thongs. They are Empal'd alive till they die with Hunger; they are branded in their Faces, and in their Members, with a glowing Iron; they are sometimes hang'd on a Gallows, have their Tongue cut out of their Mouths, they pluck out their Eyes, sometimes bind them Hand and Foot, and let them welter Naked in the hot Sands, expos'd at the same time to the burning heat of the Sun; sometimes they cut off their Heads, and at other times lead them about riding on an Ass, and more such like sorts of Punishments.

Schalam.



LETTER XVII.

Wherein is given an Account of the Opinion of the Inhabitants about Spirits and Apparitions.

IN the Year *Nandanawaruschum*, the 20th of October, I Greet both the Priests You ask me if Spirits do appear among us; to which Demand of yours I answer, Without doubt there are Spirits, and we look upon them to be Devils; for all those that Hang, Poison, or any other way lay violent Hands on themselves, or die suddenly, their Souls go neither to Heaven nor to Hell, but stroul about, and are what we call Spirits, and are under the Power of *Pironi, Dukki, Kali, &c.* (which are the several Names of the Chief Devils,) for if any Servant of *Tschiven* commits a heinous Crime, *Tschiven*, or God, curses him, and they become Devils, and appear under different Shapes to deceive the Simple and Ignorant People, by stirring in their Minds many unclean and extravagant Thoughts; and then they appear in the Even-

Evenings under the Form of Fair young Women; and these we call Whorish Devils, calling Men with an audible Voice, and as many as suffer themselves to be master'd by the Force of Lust, and hearken to their Voice, they murder them upon the Spot; but they that fear them they assault and enter unto them, and they become *Demoniacks* or possessed, and run about Naked and Mad to disturb the Neighbourhood, eating Grass and Raw Flesh. These sort of Spirits haunt most of all Drawers of Water, for the refreshing of Fields and Gardens, and also Travellers, and lead them out of their way; and thus they always go from Place to Place hatching and doing of Mischief. If you read a Book Entitul'd *Wetulakadei*, you will find an ampler Account of these sorts of Spirits.

Schalam.

LET.



L E T T E R X V I I I .

Wherein is declar'd the Difference that is between the People of Malabar, and the Christians, in teaching.

IN the Year *Nandanawaruschum*, the 23^d of *October*, *N.* wishes Health and all sorts of Prosperity to the Priests that preach Holiness to all Mankind. The Question you propos'd me, was to shew the Difference between your way of Teaching and ours, and I think it consists herein chiefly, That our Youth learn in the first place things that belong to this Life, and your Children the things that belong to the Life to come. We endeavour that our Children may study to read and write, against they come to live in the World; and you are all for stocking your Childrens Heads with the Rules of Wisdom and Prudence, and all this you do for their Good and Advantage but not for your own Profit, as our Priests here, who seek their own Gain, and teach (*if they can help it*) none but rich

rich Mens Children. But you receive the poor as well as the rich, because your great End of Teaching is the Happiness of the other World: And this is likewise the great Difference between your Books and ours; for your Books regard mostly the Life to come, and our Writings treat chiefly of the Things of this World. *Schalam.*



L E T T E R X I X .

Wherein is an Account given of their Weekly Feasts.

IN the Year *Nandanawaruschum*, the 24th of *October*, being hitherto perfectly in Health, I greet the Priests in *Tranquebar*, and wish them all sort of Prosperity. Upon your finding so many times of Fastings among us, you were pleased to desire me to give you an Account of the chief Fasts that we celebrate, to which I thus answer. The Weekly Fasts are these, the *Sunday*, *Monday*, *Thursday*, *Friday* and *Saturday* Evening. Some one of these five Days every one chuses for his Fasting Day,

as he himself thinks best and most fitting to his Vow and Design. Our Monthly Fasts are these. *Engadeschiwurudum*, *Boroloschum*, and *Tjchesiwurudum*. The Fast that comes every seven and twentieth Day is call'd *Kadijeinaifcheddirum*. That which comes once a Month is call'd *Ammawaschei*; the yearly Fast is *Ketariwurudum*. A Fast kept always in *October* is named *Kandatfchestsiwurudum*; the *November* Fast is *Kadijeitfchomararum*, in which Month is reckon'd four *Mondays*; in the End of this Month is the Fast *Pulleiarnonpu*. The *December* Fast is *Diruwadirei*. The *January* Fast is celebrated on four *Sundays* successively, and is call'd *Naiddukirmeiwurdum*. The *February* Fast is *Tschiwatirairi*: In *July* is the Fast call'd *Neiru*, celebrated four *Sundays* successively. The Fast in *August* is *Awanimulum*, and that of *September* is call'd *Airapuschi*: Moreover 'tis the Custom, that once a Year every Body fasts if his Father is dead, to commemorate his Name by distributing of Alms. Of all these Fast-Days, observe that such as fast on *Sunday*, they do it in Honour of the Sun, in order to obtain Children and Riches; and therefore they boil Rice and Milk and other Things to offer it to the Sun, with ma-

ny solemn Ceremonies. The *Monday* Fast is in Honour of *Tschiven*, whom we worship, as one that can grant us *Bliss* and *Happiness*. The *Tuesday* Fast is to honour *Waidianada Schwami*, one of *Isurens's* Sons, whom we pray to give us *Children*. The *Wednesday* Fast is in Honour of *Maga Letschimi*, the God of *Riches*. Evening *Saturday* fasting is to honour *Sanieschurabagawan*, who, as we believe, is that *Devil* that possesses *People* and torments them most miserably, and makes *Men* unhappy in all their *Enterprizes*, as he plagued formerly a *King* call'd *Nalarascha*. 'Tis said that he possesses and torments the same *Man* for seven *Years*, and to qualify his *Anger* and *Malice*, we have instituted a *Fast* to his Honour, and those that are zealous in his *Service*, find that he becomes very gracious toward them. The *Fasts* that happen twice every *Month*, are kept in the Honour of *Wischtanu*, desiring him to receive the *Votary* into *Paradise*; the *Original* and *Institution* of all these are accounted for in the *Book* call'd *Egadeschipuranum*. The *Fast Boraloschum* is *Tschivens* beloved *Day*, because for our fasting this *Day* he forgives all *Sins* committed for fif-

teen Days, and will prevent his true Worshippers from falling into any Error, that they may be perfectly happy in the other World. The Fast *Tschestiwurudum*, is to honour the Image *Ischuri*, by Women only observ'd, that they may bear Children, in the mean while praying for the Health and long Life of their Husbands. The Fast *Kaddijeinatscheddirum* is in the Honour of *Isuren*, whom we pray to endue us with good Understanding and Wisdom, and to make us happy hereafter. The Monthly Fast Day *Ammarwaschei*, is in Honour of the Dead, wherein we pray *Tschiwens* to make all our dead Relations happy in the other World. The yearly Fast *Ketariwurudum*, is instituted for the attaining good Understanding and Knowledge. The yearly Fast *Kundatschestiwurudum* is in the Honour of *Subbira manien*, to whom we pray to root out all our Enemies, and to assist us to walk in the Ways of Virtue. That call'd *Kaddijeitschomarwarum*, is a Fast highly esteem'd; for he that offers the Blossoms of the Tree *Willam* on this Day, and lights the Lamps in the *Pagod* at his own Charges, merits infinitely, and the Devil *Emadudakol* can't approach

proach such a Man. The yearly Fast, call'd *Nompu*, is good for preserving Household Stuff from receiving any Damage; and he that neglects the solemnizing of this Fast, all his Household Stuff will rot and spoil, as 'tis written in a Book which treats expressly of this Fast. The Fast *Dirumwadirei*, the Wives yearly observe for the Prosperity of their Husbands. The yearly Fast *Naiddukirumeirwurudum* is in Honour of the Sun, and for the getting of Children. There is a Book extant that gives an Account of what great Reward he may expect that observes the Fast *Tschiwaratirei*, upon Condition he offers to *Tschiven* the Leaves of the Tree *William*. The Fast *Naira* in the Month *July* is in the Honour of the Sun, wherein they beg and pray him for all Necessaries. The yearly Fast call'd *Awanimulura* is instituted to pray *Ischuren* to accord them the hop'd-for Happiness in the other World. The Fast *Aira Puschai* is instituted in Honour of *Saraschubadi*, who is pray'd to make us happy and prosperous in Arts and the exercising of our Employments; and that call'd *Didi*, is employ'd in praying *Tschivens* in the behalf of our deceas'd Parents, that they may

may obtain Rest and Happiness in the other World. *Pulciar Tschawadi* is instituted also to draw the benign Influences of Heaven upon our studying Wisdom and other practical Sciences; lastly, *Weigunda Egadeschi* is in Honour of *Wischnu*, they use to watch all Night, eating nothing but the Soft or Juice of the Tree *Dalafcha*. If you would know more of these Fasts, consult learned Men, and Authors that have handled industriously - this Argument, describing the Origin, Authors, and Nature of Fasting.

Schalam.



L E T T E R X X .

Wherein is explain'd the Genealogy of their Gods.

IN the Year *Nandanarwaruschum*, the 24th of October, I N. greet the Priests in *Tranquebar*. You desire me to inform you in things, that you yourselves understand better than I do. You reject all our Gods, and pray to what Purpose shou'd I give you an Account of their Genealogy? If I should advance
any

any thing that is not written in our Books, you wou'd condemn me for a Liar: If I send you that Account we have of them in our receiv'd publick Writings, you'll charge me with Extravagancy and Madnefs. But seeing 'tis your Desire it shou'd be so, I'll shew you how willing I am to serve you, tho' upon the Expences of my own Reputation. The Gods most famous in our Law and History Books, are the *Mumurtigol*, *Biruma*, *Wischnu*, *Ischuren*, who have a thousand other Names besides. 'Tis said of *Biruma*, that he is the Creator of all Things, and when he created Man, he writ all the fatal Occurrences of his future Life in his Forehead, which will unavoidably come to pass; for they are writ by *Biruma* in visible Characters, on that Part of the Skull which we call the *Suture*, [for they assert that those little Streaks indenting into one another, are the Fatalities of the Person, mark'd there by the Creator's Hand]. *Biruma's* Wife is *Sarashubadi*. The Book *Negendu* [a Poet that treats of the Genealogy of the Gods] gives an Account of all his Names, and Worshippers. *Wischnu* is a Protector and Deliverer, and has also many Names: The two Goddesses

deſſes *Maga Lethſchini* and *Pumadenei* are his Wives, who are likewise pray'd to, for the obtaining of what we have a Mind to. *Maga Lethſchini* is the Goddess of Fortune, and her Presence or Absence is thought to be the Cause of Men's Misery or Happiness in this Life. 'Tis further said, that *Wiſcbtmu* came nine times into this World to deliver and redeem Men from Destruction, and to set them to rights again; Once more he will come into the World in the Shape of a Horse. He has one Son called *Kuſchen*, born of *Tſchidei*, in the House of *Walnigarariſhi* [a Prophet] who lived in a Wilderness, and led a very austere Life, before whom the new-born Child was laid; but while the Prophet was blessing the Child, and a long time in a contemplative Rapture, *Tſchidi* removed the Child *Kaſchan* from before him, and having ended his Devotion, he saw that the Child was taken away, and thought a wild Beast had snatch'd it, and therefore took presently a Log of Wood and made it unto a fine Child, and said to his Mother, *There is your Son*, to whom she presently reply'd, as a little astonish'd, *Good Sir. what sort of Child is this?* the

Prophet

Prophet reply'd, 'tis your Child, take him away, and bring him up, and thenceforth he was call'd *Lawen*, and taken for the Son of *Wischnu*. So that we may say, he had two Sons. *Ischuren's* Employment is to reward or punish every one according to his Works, and is very kind to all his Worshippers, giving them Riches and Honour in abundance, and when they die, he takes them into the Paradise, where *Tschitwen* himself dwells; especially if they offer unto him the Leaves of the Tree *Willam*. He has two Wives, *Ispari* and *Kenkabewani*, whose several Names are specify'd in the Book *Negundu*. *Ischuri* and *Leticheni* have the same Worship paid to them on Earth. This *Ischuren* has two Sons, *Wikkineschuren* or *Pulieiar*, and *Subbira-manien*. The first Son, form'd of his own Seed at the appearing of *Wischnu* to him in the Shape of a Woman, is call'd *Arrigribuddiren*, who is always honoured with Offerings when one begins or undertakes any great Enterprize; for then the Design will have good Success. *Subbira-manien* is honoured with Offerings and Prayers, that we may not be led by the Devil into Temptation, and that he may destroy all our Enemies.

mies. The other Gods that are worship'd in our *Pagod*s, are *Periatampiran*, or the Devil call'd the God of this World, *Aianar*, *Piravior*, *Dukkei*, *Kali*, *Wiren*, who are all Demons by the Curse of the Supreme Gods. We look upon them as Protectors of Towns, Villages, and Provinces, and that they stand in awe at the repeating the Prayer call'd *Tseivens Panschatfcharum*. They respect also those that have the Mark *Wischtnum-Attascharum* on their Arms, and revere the Names and Praises of the Gods *Subhiramanien* and *Pulleiar*. If the Inhabitants become cruel and merciless, then these *Demons* chastise them, and will not be atton'd or reconciled but by many Offerings, as He-Goats, Swine, Hens, strong Liquors, Rice differently prepar'd, and other Meat Offerings, to appease their Displeasure. As for the 33000000 Gods mention'd in our Books, and the 48000 Prophets that are in the World *Dewalogum* [or the World where the Gods reside] where *Dewen-liren* rules as King, we have indeed many Books that treat of such Subjects; but the Names of all these Deities are known to few or none; and therefore to tell their Names and Employments

in a methodical Order, as you desire me, is altogether impracticable, for there wou'd be no End to be hop'd in such an Undertaking. The Book *Negendu* will give you the fullest Account of their Employments, Order, and Genealogy, of any Writing that is extant among us. *Schalam.*



L E T T E R X X I .

Wherein is shewn the manner of dividing Inheritances.

TO the Priests (that preach intelligibly to all Men, and shew the right way of attaining Salvation and Happiness) living in *Tranquebar*; I N. with all Happiness and Prosperity. At your Request I send you a short Account how Inheritances are divided among us, and 'tis as followeth, If a Father has ten or twelve Children, he divides his Estate among them; but 'tis to be observ'd that Daughters have no Shares, but their

their Brothers are oblig'd to maintain them, and employ them in the Affairs of House-keeping. But if the Father shou'd happen to die before this Division is made, the Children solemnize in the first Year their Father's Funeral with all the usual Ceremonies; and if they can't live friendly together, then they call some of their Friends and Relations to divide their Father's Substance into equal Shares amongst them, and those that are unmarried have the Marriage Expences, over and above their Share, allowed to them. But if they live lovingly together, the Elder Brother by common Consent is declared Head of the Family, and they eat and drink out of the common Cash, every one following his own Employment. But if the Father dies indebted, every Son takes a Part of his Father's Debt upon himself, and so the Debt is paid. But sometimes the second Brother, if he is a better Economist, is made the Head of the Family, and the wisest of the Family is the Judge and Arbitrator in all their Differences, but if they will not stand to his Decision, they appeal to the Ordinary Courts of Judicature.



L E T T E R X X I I .

Shewing how Women are brought up in the Pagods to attend all their Lives on the Pagod's Service.

IN the Year *Nanānawaru Shūm*, the 27th of *October*, I send Greeting to the Priests; you desire me to give you some Account of the Manner of Educating our Religious Women call'd *Devotaschigol*. In short take this for Answer: They must be well shaped, they must learn to read at five Years of Age, and then go to the Dancing School, where they wear Under Garments, and anoint themselves daily with Oil to make their Members more pliable; they learn first a Jig or Dance call'd *Tagu Deri Kirata*, *Dainichatay*; and having perfected themselves in all sorts of Dances, by the Dancing Master that is maintain'd at the Charges of the *Pagod*, they go back again to the first School to study all sort of moral and poetical Books, and having exercis'd themselves thus 'till nine

or ten Years of Age, they are to give a Publick Specimen of all their Dances, and other Exercises they have learnt, before all the World in the *Pagod* or Church, and this solemn Act is call'd *Arankeddukalianum*, or the Woman's Marriage Day, and the Priest betroths her solemnly with a Nuptial Chain to *Kumara-Schawmi*, one of the God *Isuren's* Son, a great Lover of Women. The Prince is there present to represent *Kumara-Schawmi*, otherwise call'd *Subbiramani*. She receives then a new Name, and takes one of the chief Inhabitants of the Town for her God-father; they are commonly Bastard Girls brought up to the Service of the *Pagods*, upon the Expences of rich Persons, which is reckon'd a very meritorious Work. Their Under Garments trail on the Ground, and their upper Garments are very strait; in their Nostrils hang golden Rings, and on their Foreheads a semilunar Plate of Gold, their Hair is full of hanging Trinkets and Bawbles, in the tip of their Ears hang golden Rings, their Necks are adorn'd with Chains of Gold or of Pearls or Coral, about their Arms are tyed silver or gold Ribbons, and many other Ornaments for their Feet, which is te-

dious to describe here. In this Dress they go and attend the Service of the *Pagods*, and being now arrived to the Age of Marriage, they are marry'd in Appearance the second time, observing all the usual Marriage-Ceremonies, and after this they lead the most scandalous Lives, prostituting themselves to all Comers, by keeping Publick Stews; for the Order forbids them lawful Marriage. They are oblig'd to go to their *Pagods*, Morning, Noon, and at Evening, the set times for burning of Incense by the Priests; for then they shew Gestures with their Hands, and dance with Lamps in their Hands before their Idols, the Musicians playing at the same time on their Instruments for the Space of one hour; such as are made of Wood, Brass, Leather, or Skins, which is a sort of a Drum. All these Ceremonies being at an End, every one goes to her own House, which is kept in Repair at the Expences of the *Pagod*, and they themselves receive their Daily Portion of Rice. And the Musicians receive 15 *Tanos* a Month for a Sallery. Thus I have given you a short Account of what you desir'd me to inform you in.

Schalam.

L E T-



LETTER XXIII.

Wherein is an Account given of what the Women learn and do.

I N. send greeting to the Priests in Tranquebar, the 30th of October, in the Year *Narandararuschum*. Sirs, our Daughters, till the Fifth Year of their Age, are carefully serv'd without applying their Minds to any sort of Learning or Business; and from that time they accustom themselves to all sort of Housewifery, if their Parents have Business for them; and poor Folks put them to Service, as to go on Errands; and when they are Seven Years of Age, they learn to boyl Rice, to spin, and to make Mats; and when Nine or Ten Years of Age they are esteem'd Marriagable, and thenceforth they are not permitted to go Abroad, unless Accompanied with two or three other Women; and when once Married she keeps close in her Father-in-law's House, and does the Business of the Family, in which consists all their Education: For no Girls are

sent to School but those that are design'd for the Service of the *Pagod*s, or the King's Daughters who learn all sorts of Sciences. Poor Women earn their Living by pounding or bruising Rice, and such other Employments. If the Husband dies she is taken under the Protection of the Husband's Brother, who takes care for her and her Children; but if she has no Children, she takes the nuptial Jewels, or what else she brought with her, and retires to her Father's House, or to some of her own Relations. This is the way of Living that Women observe with us.

Schalam.



L E T T E R XXIV.

Wherein is shewn the way of preparing the Ashes with which the Tschiwapaddikarer besprinkle themselves, and what Ceremonies are usual on that Occasion.

IN the Year *Nandanawaruschum*, the 3d of November, I N. present both the Priests my most humble *Schalam.*

You

You wou'd, I find, be inform'd how the *Dirumuru* is prepar'd with us. I Answer, it's diversly prepar'd by *Bramans*, *Pantaren* and *Antigöl*, but the genuin and truest way of making it, is thus. We take a Cow all over Black, and fed not with Grass, but with green Straw, and take her Dung, and with repeating some formulary of Prayers we form it into Lumps, and for four or five Days dry it in the Shade, and then in the Sun, till it's harden'd; then they take it to a holy Place (*Famous for Miracles done there by Ischuren*) call'd *Tschivanakongöl*, and lay a great deal of Chaff in that Place, and put Fire to it, and when the Fire is quench'd they take the Ashes in a Vessel, and with some Formulary of Words they sprinkle it with Water, and stir it, sift it three Times thro' a Cloth, and make it again into Lumps, which they dry, and season it with all sorts of odoriferous Blooms or Flowers, and bring before their Idol, and make use of it in all sort of Offerings; this is the *Dirunamun* (or *Ashes prepar'd by the Bramans and other Priests*); but the ordinary and common *Dirumuru*, may be made by any Man without any preliminary Ceremonies; it being but Earth found

on a certain Mountain, which they allay in Water, and bruise it small, and pass it thro' a Sieve; they that go a Pilgrimage to *Dirrappodi* bring with them Earth thence; but while I am no *Wischtnupadikarer* I can't tell you the way of preparing it, nor what Ceremonies are us'd in bestrewing themselves with these Ashes. But the Ceremonies us'd in the *Dirunuru* are these, first the Man washes all his Body with great Devotion, then takes the Ashes in his Hand, reciting devoutly the Prayer *Namatfchiwaia*, and other Forms learn'd of their Priests, and likewise takes up in his Hand some drops of Water, and washes his Body therewith, repeating a Form of Prayer: And if 'tis in the Morning he turns his Face towards the East, and if in the Afternoon he turns it towards the West. Then he takes the Ashes in both his Hands, and rubs it together, directing his Thoughts in the mean while to God, and besmears his Head with it, and the Person thinks of the God *Tschivens* in particular, and besmears his Forehead with the same Mixture. And the third Time, he directs his Thoughts to *Ruddiren* and Anoints his Breast; the fourth Time he thinks

on

on *Wischnu* and Anoints the Navel. The fifth Time he Anoints his Back, addressing his Contemplation to *Bruma*, besmearing likewise the Neck, Knees, and the Arms. And all this Anointing is to keep off *Emadudakol* (or the Messenger of Hell) who comes to fetch away the Dead, which is effectually done, as we believe, if we repeat the Prayer twenty Times that we have learn'd of our Priest. When this Action is ended, one sings a Hymn in the Praise of some Idol that he has chosen then for the Object of his Devotion, either in one's own House, or by a River's side. Why they Anoint the Body with three Fingers, is because it's order'd in our Law; the Advantages of this Anointing, and the marking one's self with the *Dirundanam*, I am not capable to give you sufficient Satisfaction in; you may if you please consult Persons that are more Learned than my self in this Point.

Schalam.

LET.



L E T T E R XXV.

Of Husbandry.

IN the Year *Nandanawaruschum*, the 6th of *November*, I N. send greeting to the Priests. In Answer to your Demand, take this following Account. In the first place, they that make Profession of Husbandry, must have Cows and Oxen in their Possession, a Plow, and Plow-share, Joke-cords to tye the Cows or Oxen together, Forks, Sickles, and such other like Instruments. They must Plow their Ground in the Month of *July*, and Sow in it their *Karnellu* which they have moisten'd in a Pool of Water a great part of the Day, and Sow it; they make the Ground even and plain by a Board drawn over the Field by the Oxen, upon which Board the Plow-Man sits, to press the Seed the better into the Earth. If it's any other sort of Seed, then they Harrow the Ground with a Branch of white Thorn which we call *Tarei*. When the *Nellu* (their ordinary Corn) does

does shoot about a Span above Ground, then they prepare another Field by watering it well, into which the *Nellu* is to be Transplanted. There are several sorts of this *Karnellu*, some kinds of it Ripen in *September*, some in *October*. As soon as this Harvest is over, then we Sow the *Pischuma Nellu*, which is the best sort and more wholesom than that of the first Seed, for now the Rains fall and soke the Earth plentifully. Among all the sorts of Grains among us, there is but that which we call *Irawkamittan* that is not Transplanted from the Place where it was first sown. Of this kind of Corn we have nineteen different Species, as *Arinwiagen*, *Kuruwei*, *Porkali* &c Besides the *Nellu* we have many other kinds of Grain, which have their different Culture and Seasons for Sowing. We have in our Gardens Saffron, Ginger, a sort of Turnip call'd *Tschirukiranku*, Onions, Sugar Canes out of which we press our Sugar; and lastly, Tobacco Leaves grow with us plentifully, which is a Plant but lately known to the *Europeans*. Out of all our *Nellu* or Corn we pay three Parts out of Five to our King, and the half of all other Grains.



LETTER XXVI.

Wherein is shewn how unwilling the Pagans bear their Religion cry'd down, and how they find as many Faults with the Christian Religion.

IN the Year *Nandanawaruschum*, the 8th of *November*, *N. N.* presents his humble *Schalam* to the Priests at *Tranquebar* which teach the way of Holiness, and fight with the Weapons of the Holy Spirit. I have observ'd, Sirs, that all your design and end in Preaching is to destroy our Religion, affirming that all contain'd in our four Law Books, in our six *Sastriangol*, and in the 18 *Puranen* is altogether false: And that we, by reading such Books, are drawn away from God into gross Errors, for all our Histories (say you) and our other poetical Fictions, are Inventions of Devils, whom we Worship in our Images. You affirm moreover that we suppose the Existence of fourteen Worlds, and that
in

in the World *Dewologum* there are 33000000000 Gods, 48000 Prophets, and very many Musicians, which you look upon as ridiculous. That we attribute visible Shapes, Wives, Children, and Comedies to our Gods, seems to you absurd. Our Offerings, Fastings, and Pagod-worship, you esteem sinful Actions: And you esteem it both sinful and foolish, that we carry about us the *Ruddirashangol*, [or a dry'd Fruit which they hang about their Necks as something contributing to Holiness,] besmear'd with Ashes of Cows Dung. You blame us also for the Respect we have for Cows, the Worship we shew for the Sun, that we look upon some Days lucky and some unlucky, and you are displeas'd with us for studying the Magick-Art. You laugh at our Pilgrimages, Washings, Formularies of Prayers, manner of doing Penance for the Remission of Sins, our Distinction of Families, our manner of Eating and Living, and that of our Alms-giving: Under pretence that we are Heathens and Enemies to God, under the Curse, having no repenting Hearts, and in a state of Impossibility of pleasing God with all our outward Works of Righteousness,

ousness, because they are not the way of serving God according to his own Will, but Ways found out by our own Brains.

'Tis true some Things there are in our Worship that may be reprov'd, and we confess there are many Immoralities rise among us ; but does it follow that therefore there is no Good among us, or no Virtue exercis'd among Heathens ? This is not reasonable to conclude. But were we, as you say, Worshippers of False Gods, we could have no Virtuous Actions at all among us ; but we have in Effect such holy Men among us, as no Man could ever have accus'd of the least Sin. Is it possible then that our Law can be false, that commands all that is Good, and threatens to punish Evil, and that we can't be happy in the Observation of it ? In short, every Nation has its own Manners and Fashions, which to another Nation seem Ridiculous ; and so 'tis with Religion. God is manifold and various in his Creatures, and in all his Works, and it's his Will and Pleasure to be diversly worshipp'd by diverse Nations. Our Law is good in it self, but that it's blam'd by you, it's our
own

own Fault, while we do not Live strictly according to it, or that we do not study the Grounds of it to be more ready to defend it. But on the other side, if we are to judge of the Excellency of the Christian Religion, by the Life of Christians that come to live among us, we can't have any great Esteem for it. For we see little Justice or Chastity exercised among them. They seldom exercise good Works, or give Alms; you take Bribes very willingly, make your selves Drunk, and martyr and murder living Creatures and eat them, observe no Cleanliness, despise all other Men, and are very Covetous, Proud, and Angry. Our *Bramans* say that the white Nations have no Notion of Vice or Virtue, have no Regard either for Good or Evil, but are meer *Adamers*, that is Men that mind nothing but sinning. But those among us that have read your Books, confess that your Law is very good. But it seems to us very strange that you worship a God murder'd by his own People. But who am I, to talk of these Things? and did we dispute all our Lives, it must at length come to this, that we are all God's Creatures,
have

have the same way of entring into, and the same Exit out of this World. So far God exercises his Mercy on us, so far we are happy; and as he is pleas'd to govern us, so we must obey him, and can do neither more nor less then what he has destin'd and decreed for us. *Schalam.*



L E T T E R XXVII.

Wherein is declar'd the Difference between the Christian and Malabarish Religion.

IN wish Health and Peace to the Priests at *Tranquebar*, who preach the Law of God the Creator of all Things, and pray that their Doctrine may be profitable to many.

In reading your Books I find this Difference between your and our Books. First, your Books are writ in Prose, and propose things very clearly, but our Books are mostly poetical or in Verse, which Stile is hard to be understood by such as do not understand Poetry; and also your Books are chiefly treating of the
Things

Things relating to the other World, and as every Man is concerned in his own Salvation, so he may easily understand the Doctrine of Salvation. But our common People understand nothing in Religion, which the *Bramans* monopolize to themselves; and our Religious Men or Priests do not explain the Law, but sing some Verses of it, which are suited to their own Interest. But there are some of our *Bramans* that understand our Law, as well as you do understand yours; as for Example, how the World is governed, and how a King is to govern his People, and how every particular Person is to carry himself; what we are to believe of the other World, why so many Gods are to be worshipped, and why we make use in our Worship of carv'd and graven Images of Stone and Wood, and other things of that Nature. But the *Bramans* keep these things to themselves, and tell us such things only as regard their own Advantage, for the procuring to themselves a good Maintenance. This is what I had to communicate to you.

Schalam.

LETTER



LETTER XXVIII

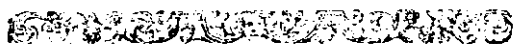
*Wherein an Account is given of
Priests and of their Disciples
shewing how each are to behave
themselves.*

IN the Year *Nandanawaruschum*, the 9th of November, I greet the Priests who wish me to inform them, how Priests and Disciples are to behave themselves; to whom I return this Answer in an Historical Passage. In the time when the three Royal Families *Tscheren*, *Tschoren* and *Pantien* sway'd the Scepter in these Countries, the King then ruling order'd it to be enquir'd by a Common-Cryer, if there was any *Karankara* near at Hand [that is a Priest quite wean'd from all the Concerns of this Life] and a Priest in that Town hearing the Cryer's Voice, he got the same Cryer to cry throughout the Town, if there was any where to be found a *Karanatschischen* or a Lay-man or Disciple that was quite disengag'd from all worldly Ties and earthly Interests. Whereupon some in-
forming

forming the King, saying, *Sire, did not your Majesty order the Cryer to cry out for Karanakuru, and he cries for a Karanatschischen?* The Cryer was call'd for by the King, and being ask'd who put him upon crying for a holy sanctify'd Lay-man, whereas he order'd him to cry for a holy Clergyman; the Cryer told the King that 'twas such a Priest that put him upon it. Then the King asked him, *Canst thou shew me that Priest?* He answer'd, *yes Sire;* whereupon the King laid down his Royalties, and put up another on the Throne, and went to the Priest in his Kingly Robes to be one of his Disciples. Then the Priest addressing himself to his other Disciples, said, *This Man has not advanced so far in self-denial, that he can bid adieu to his Royal Robes,* whereupon he took him with him to a Banker; to whom he said, *Sir, take this Man under thy Inspection, and advance me two hundred Rixdollars upon him;* The Banker seeing that he was richly cloath'd, and gloriously adorn'd with Jewels, counted out to the Priest the said Sum; whereupon after some Instructions given his Disciple, he went his way. The Banker for some Days admired the Costliness of this Disciple's

Disciples Jewels, and therefore treated him magnificently. But after some time he bid him lay down those fine Jewels, which he voluntarily did, giving them to the Banker, and was then thrust out of the House, and was forced to lye in the Streets, the Banker's Maid carrying him some Meat. Then the Disciple reflecting upon his Master's Documents lifted up his Heart to God. And having suffer'd many Hardships in this Manner for some time, at length *Ifuren* had Regard to his Prayers and Sufferings, and designing him for Happiness, sent one of his Messengers to administer Consolation to him, encouraging him to follow the Priest's Advice in every Point, and stand fast in his Faith and Love. Hereupon came the Priest and paid the Banker his two hundred Dollars, and re-took his Disciple, when sitting together under a Tree, and telling his Priest by whom he was comforted, and that the time of his Redemption was at hand, the Priest gave him more wholesome Instructions, and led him into a Forest where they pray'd together, and where *Ifuren* and *Ifuri* appearing to them visibly, carry'd away both Priest and Disciple unto Paradise. And this is an Example for
Master

Master and Disciple to steer the Course of their Lives accordingly, that is, the Priest must be knowing and sincere in giving good Instructions to his Pupil, and the Pupil must obey cheerfully without gainsaying his Master's Instructions. This is what I had to communicate to you at this time.



LETTER XXIX.

Of the Flood, of the World's Conflagration, and of the final Judgment, and of a New Creation.

IN the Year *Nandanarwaruschum*, the 11th of November, I present my *Schalam*, with Hands up-listed, to the Priests at *Tranquebar*, who desire me to inform them in what I am not vers'd in my self, that is, what we believe of the Destruction of this World, and of that which has been destroy'd already. What I know of these Things is as followeth. One World is destroy'd by Water, of which Flood, *Wischnu* foretold the Inhabitants, and afterwards lent them his Assistance: As for the Duration of
this

this World, you must know that 432000 Years will be the Duration of the *Kalijum* of it, of which time 4337 Years are already past, and then the World is to be destroy'd by Fire; after that every one is to be judged, and God will begin a new Creation. This is all that I have heard of these Things. If it was not for the Care of this Life to get a Livelyhood, I would apply myself to know more of these Matters that are pass'd and that are to come; but we must only mind the present, because of these dear Times, and because of our Families, for whom we must take Care. But you are free from worldly Cares, you have nothing to trouble your Minds and engage your Thoughts, but heavenly things; and yet you live comfortably and can help others with your Alms, and we mind nothing but this World, and yet are not the happier Men; we are born in Pain, brought up to the great Affliction of our Parents, and when they die we Inherit all their Miseries in the maintaining of our Bodies, which in a little time are to be burnt to Ashes. *Schalam.*



LETTER XXX.

Wherein the Correspondent declares his Inclination and Desire to embrace the Christian Religion.

IN the Year *Nandanawaruschum*, the 11th of October, I N. send Greeting to the Priests. 'Tis some time since I came to this Land from the Country of *Marawerschen*, and join'd my self to you; and the last time you spoke with me, you bid me go to your School, to understand the Grounds of Religion, that I might the better capacitate my self for Service among you: thereupon I put my self to School under the Care of your two School-Masters, and have been obedient to them, and have not only read throughout some of your Books relating to Religion, but I have read out the *Takkasfirum* and *Mandirat, schwari* (or a short System of Divinity) and have committed them all to Memory, and in six Weeks time have learn'd Accempts and all that great Boys use to learn, and have assisted at their Sermons both in
G
their

their House and at the Church. I had some Tincture and slight Knowledge before of your Religion, but knowing the Grounds and Nature of your Doctrine I am resolv'd to be Member of your Church, and to embrace your Religion as the sure way to Happiness. Pray God in my behalf that he may graciously bring me out of Paganism. You know that in this Country I have none to help and assist me, but God only, upon whom I throw my self wholly; what Measures I shall take, I am not yet resolv'd, therefore be pleas'd to help me with your Counsel, as one of your Disciples. Before I came to you, I thought my self very learned, but after I conversed with you, I soon perceiv'd that I understood nothing, and had need to go to School with little Children. Moreover I know not how long I have to live in this World, and when the Day of my Death will come, therefore I desire I may be further instructed and prepared for receiving the Holy Baptism, that I may leave the way of Sin and Paganism, and convert my self by sincere Repentence to an honest and holy Conversation. I beg of you also to give me further Instructions, how I may continue
in

in well-doing, that I may, together with you, enjoy the Happiness of the other World. My Mother is very old, and always brought up in Paganism, and 'tis with difficulty she can comprehend the Grounds of your Religion, and has hitherto learn'd no further than the Commandments. This I was willing to acquaint you with, pray pardon me if I mistake in any Point. The Grace of God the Father, the Redeeming Power of God the Son, and the illuminating Virtue of the Holy Spirit. the increase of Wisdom, the Propagation of Truth, and blameless walking according to God's Commandments, an Ho'y Eloquence to preach the Word of God, and that powerful Efficacy in shewing all Sinners the way of Salvation, all Blessings, Spiritual Riches, in this World Victory, and in the next Happiness, that all these things may remain and abound with you richly, is my earnest and fervent Prayer for you all.



L E T T E R X X X I .

*Wherein the Correspondent declares
what are the Hopes of his Sal-
vation.*

IN the Year *Nandanawaruschum*, the 14th of *November*, I send greeting to the Priests in *Tranquebar*, who endeavour to drive away the darkness of Paganism, by teaching the Doctrine of true Wisdom; and according to your Desires I send you the Grounds upon which I hope to be saved, and this in short is what I firmly believe, That there is but one God and Supreme Being, who is Lord of All, having created the World, and all that therein is. Moreover when I see a holy Priest, I reverence and respect him, by lending an attentive Ear to their Instructions, and receiving them with all my Heart; and as for our Pagods, Images, Offerings, Feasts, and other Ceremonies in use among us, I hold them for meer Inventions of Mens Imaginations; but I make my Religion to consist in considering Morning and Evening

Evening that there is but one God who created me, and then I cry out, O Lord, all that we do is Sin. This I reflect upon with Sorrow of Heart, and then break out and cry, Lord forgive us our Sins; then I ponder with my self the Sayings and Deeds of wise and understanding Men, and consider the Nature of both Good and Evil; and all the Heathenish Worship of many opposite Gods is nothing but the extravagant Whimfie of Mens Fancies, and receiv'd in the World because accompany'd with the Splendor of outward Pageantry, and because of that blind Respect we pay to the Customs of our Ancestors. But as for your Doctrine of the Nature and Remission of Sins I comprehend very well, as also the Nature of good Works, all which is darkly and unintelligibly taught us, for the *Bramans* will let no Man know the true Contents of the four Books of the Law, and of the six *Sastriangol*: How then can we know these things? But I have impress'd this great Truth in my Heart, that there's but one Creator of all Things, and pray him to forgive me both my known and unknown Sins, and do study to know what is the Will of this God my Creator.

tor. This Progress I've made by reading your Books, otherwise I had remained still in Ignorance. How God will dispose of me the remaining part of my Life, I know not. I say often with myself, thou art not worthy to enjoy everlasting Happiness because of the daily Transgressions which I am guilty of by doing, hearing and acting; but notwithstanding all my Unworthiness, I know that your Prayers for me to God will be of great Use. This is all I had to acquaint you with.



LETTER XXXII.

Wherein is contained an Account of a Priest and his Disciples that did eat Cows Flesh.

IN the Year *Nandanawaruschum*, the 14th of November, I N. greet the Priests living in *Tranquebar*. You wonder that eating of Cows Flesh is deem'd so great a Crime among us here, but there have been Men of your Opinion among our selves that thought it lawful to kill Cows, and eat their Flesh; it will

will appear from a Priest much esteem'd for his holy Living, and who had many Disciples that esteem'd him very highly. He took a Resolution to go a Pilgrimage, in the mean while giving all necessary Lessons for his Scholars to observe in his Absence, for entertaining Faith and Love among themselves: Then he began his Pilgrimage, to whom two of his Disciples said We will turn Pilgrims also and bear you Company, and coming into a great Forest hungry and wearied, thence they went to a Village inhabited by *Barcier* (or a sort of poor People that eat all sort of Flesh and other things which others deem unclean) who offer'd the Priest Cows Flesh boil'd, which he did eat, as did also the two Disciples; but the Priest, not accusom'd to eat Flesh, vomited it up again in the form of the Flowers of a Tulip, and the Disciples vomited pure Flesh, and the reason of the difference was the great Faith the Priest had on God: For he that hath a strong Faith, Love, and Constancy, all things are clean unto him, let him eat what he will, for 'tis Faith, Truth, and Love are the Virtues that God looks upon.



L E T T E R X X X I I I .

*Of Alms given yearly by the Sons
for their Fathers Souls, and of
Funeral Ceremonies, call'd Didi.*

IN the Year *Nandanawarusebum*, the 17th of *November*, I N. greet the Priests at *Tranquebar*. You ask me an Account how the yearly Alms upon a Father's Death are distributed among us; to which I answer, When the Anniversary Day is at hand, the Son or Sons of the deceased provide themselves all sorts of Eatables and Garden Fruits, Blossoms, Santal-wood, and all sorts of Spices for Incence, and moreover about ten Measures (*Murakal*) of Rice, some more, some less, according to the Ability of the Master of the Feast, who must get Milk and other things in readiness; and must cleanse all his House the Day before the Feast, and the Rooms must be smear'd with Cow-dung; all Cloaths must be wash'd, and all the Family wear clean Cloaths. Then present themselves eight, ten, twenty or thirty
Bramans,

Bramans, whom you must invite to sit down. The Son that undertakes in his Father's Name to deal out the *Didi*, performs all his ceremonious Purifications, and when he has done, he finishes the whole Work. The *Bramans* take of this consecrated Water, and sprinkle him with it three different times, throwing also Flowers on his Head, this is done by three or five *Bramans*. When this is done, then he lays before them Fig-leaves, upon which he sets several sorts of Meats, calling upon the Name of *Biruma* (God) *Wischmu, Tschiven*, and gives the *Bramans* (who throw'd Water and Flowers on his Head) new Cloaths, and to the other *Bramans* their respective Portions. Then he falls at their Feet and Reverences them, falling on his face before them; then he brings Rice and all sort of Fruits unto the place where the *Bramans* are, and makes a mixture of all by kneading it together and forming it into Lumps, three or four of which he lays upon a Fig-leaf, and thinks on his deceased Father, Mother, and Grandfathers, and believes himself so, as if they were there present eating of his Feast, then he takes all away and keeps it; lastly, he makes another Present to

the *Bramans*, and dismisses them. Then he calls his Friends, Relations, and Strangers, and desires them to eat, and presents them with *Betel Areck*, and dismisses them with all demonstration of Respect and loving Kindness, and so much of *Didi*. As for our Funeral Ceremonies take the following Account. Before a Man dies, he endeavours yet, tho' at the Extremity, to do good Works, consisting in Corn, Cloaths, Mony, Fruits, and other Eatables to be distributed partly to *Bramans*, and partly to the Poor and to other Strangers.

The *Bramans* perform all Funeral Ceremonies which the Law commands to be done on such Occasions ; as *Firstly*, As soon as a Man is dead, the *Braman* is sent for to wash the Corps with Water taken out of the Pagods, or Temple, then they make Burnt-Offerings. In the mean while the Ceremonies are perform'd with the reading of the Law ; then the Corps is carried to the Funeral Pile to be burnt, where all the Friends and Relations follow with their Heads cover'd, throwing some Grains of Rice on the dead Corps, laying it on the Pile, the Son of the deceas'd taking Santal-Wood and fires the Pile, near
where

where the Head lies, and then the whole Pile is suddenly all on a flame. The next Day the Son accompany'd with his Friends come to the place to gather the Bones of the deceas'd, and carry them into a River. This I write to you very compendiously, knowing none of these things are hid from you.

Schalam.



L E T T E R X X X I V .

*Of the Diet of Children prescrib'd
by the Bramans in order to have
a wholesome Constitution.*

IN the Year *Nandanawruschum*, the 17th of *November*, I *N.* greet the Priests. You ask what is the wholesomest Diet for Children and School-boys; to which I answer, Children of five Years of Age are to get up betimes in the Morning, and two Hours afterward they should Breakfast on what was boiled the Day before. At Noon they must eat fresh boil'd Victuals well season'd with hot Spices, as Pepper, &c. also give them cool Milk, and Butter-milk with
Rice

Rice. In the Afternoon, they must be allow'd something to stay their Stomachs; at eight a Clock at Night give them Milk and Rice, and if you have no Milk at hand, make them a Soup with *Samarri* and Pepper, and let them eat it with Rice. Let them wash the whole Body once a Week without fail, anointing the Head and all their Members with Oil once in four Days. Give them the Drink whose Preparation is as followeth, Take the weight of a *Pagode* of Pepper, and three Sprigs of the Tree *Webbamaram*, to which add half the weight of a *Pagode* of Fennel; mix these in Powder and boil them together. But thus Children must be dieted when they have attain'd the eleventh Year of their Age, they must learn their Lessons for three or four Hours every Morning, perform their Devotion according to the Law, and every Morning before Sun-rising cleanse their Teeth with a piece of Lime-tree, or of any other Tree, rubbing them also with Ashes, for 'tis very wholesome. After they have perform'd their Devotion, they may learn till nine a Clock, and then eat of what was left the Night before, and then dine about one of the Clock; but let all their Vi-

Stuals be well spic'd with hot and bitter Spices, but let them not eat their Meat while 'tis very hot, for 'tis not wholesome unless very well butter'd. Sleep is not allow'd to Children in the Afternoon, for 'tis very prejudicial to their Health; after eight a Clock they may eat Suppers; thus Children are to be dieted till the sixteenth Year of their Age, and then let them Exercise themselves for bodily Health two Hours every Day, purge once a Month without fail, which is good likewise for more tender Years, once a Week let them wash their Bodies, and anoint their Heads and Members very well with Oil, washing the same afterwards with Water. Drink once in four Days of the above-mentioned Drink. If you diet them thus, they'll seldom be troubled with Sicknesſes. If I was to give an ampler Account of this Matter, I must write out two or three hundred Sheets of Paper. This I have writ compendiously and in haste. Let them go to Bed at ten a Clock, and accustom themselves to awake in the Morning three Hours before they get up. If you would know more of those things send me a Man than can write in *Malabarish*, for I can write in *Telinkish* only,
and

and I will dictate unto him what is worthy to be known further on this Matter. *Schalam.*



LETTER XXXV.

Of their superstitious Observation of Signs and Wonders, to fore-know the bad and good Success of their Undertakings.

TO both the Priests in *Tranquebar*, who preach the way of Happiness to the Inhabitants of this Land, I present my most humble *Schalam* in the Year *Nandanawaruschum*, the 17th of *November*. You desire to know what are the Customs of this Country in Relation to Prognostications, or Signs fore-running and pointing out as it were bad or good Success. Did you, Sir, but consult the Learned that make Profession of these Sciences, they could in all things give you a full Satisfaction, to all the Circumstances of your Question, in as much as they have all the Books that describe all those Signs, significative either of Good or Evil; but such Men that

that are illiterate like my self, can give you but a very imperfect Account of such things. Yet, however, that which is commonly known among us, as a receiv'd Opinion, is this. When any Man has an Undertaking to begin, 'tis thought necessary to chuse a lucky Day for that purpose, and says this Project of mine will meet with good Success, when he goes out of Doors; after this, he observes all that meets him, or happens unto him, very scrupulously. If he happens to sneeze, he turns in the Book of Prognostication to the Chapter of Sneezing; if a Crow croaks, to the Chapter of Crows or Birds; and in general 'tis interpreted as a very bad Sign if a blind Man, a *Braman*, or a Washer-Woman meets one in the way; as also when one meets a Man with an empty *Panel*, or when one sees an Oil-mill, or if a Man meets us with his Head uncover'd, or when one hears a weeping Voice; or sees a Fox crossing the Way, or a Dog running on his right Hand, or when a poor Man meets us in our Way, or when a Cat crosses our Way; and many other such Signs are all portending bad Success. Moreover when an Earthen-Pot-Maker, or Widow meets us, we inter-

interpret it in the worse Sense. When one sprains his Foot, falls on his Head, or is call'd back, presently the Professors of these Sciences are consulted, and they presently turn to the proper Chapter for such a Sign, and give the Interpretation of it. This is all I know of this matter: *Sehalams.*



LETTER XXXVI.

What manner of worship the Women perform in Malabar.

IN the Year *Nandanawarusehum*, the 18th of *November*, to the Priests in *Tranquebar* I N. send greeting. You ask me, Sirs, what manner of worship our Women perform in order to obtain everlasting Happiness; to which I answer, when a Girl is 7, 8, or 9 Years of Age, she gives herself a Disciple to her Parents Priest, and when she is Married she lets herself be listed in the Catalogue of the Priests Disciples, and hears thenceforth their Discourses and Documents, going into their *Pagods*, and makes her *Sehalams* or Salutations to the Images, and

to the *Bramans*. If she is yet Young she goes alone, but if she is Marriageable, she is always accompanied with two or three other Women, who every now and then bestrew themselves with consecrated Ashes, and present their Offerings, in the mean while repeating the form of Prayers they have learnt of their Priests; what they have offered in their Houses to *Pulleiar* (an Idol) they give among the Poor. Moreover they observe Fastings and Vows, and if a Woman is of good Understanding, she performs the Ceremonial Purifications commanded in the *Malabariss* Law in honour of their Gods. Some go often unto the *Pagods*, others pay their Devotions to the Images in the Streets when they are carried about on Feast-days; for then every one at the door of his House presents the Idol with lifted up Hands, and a very profound *Schalam*. They do the same if they hear that there is any such solemn Feast kept in the Countrey about, but into maritime Towns our Women do not go, because of the *Europeans* residing there, whom they mightily fear. Therefore our Women that distinguish themselves from the rest, seldom walk in the Streets, fearing to meet *Europeans*

or

or *Moors*. The Women carry their Censor with them to make their Offering. In general, they are very Charitable; when the Priest comes to their Houses, they hear his Instructions in the first Place, then they set before him Meat and all sorts of Fruits. In one Word, the Women observe all that the Men do in order to attain Happiness. This I had to communicate to you.

Sibalam.



L E T T E R X X X V I I .

Wherein is shew'd, that these People judge all the outward Ceremonious Worship, without the inward Worship of the Heart, to be unprofitable and to no purpose.

IN with the Priests Health and Prosperity, with all the necessary Eloquence and freedom of Speech to preach the Doctrine of Holiness. You have desired me to inform you by writing, if all our Religious Worship consists chiefly in the Performance of external Ceremonies, or whether it be our Opinion

nion that it consists also in the inward Devotion and frame of the Mind? to which I answer, that most of what we do in Religion are outward Performances, as visiting the *Pagod*s, purifying our selves with Water, and sprinkling our selves with Ashes, hanging about us the *Ruddiratschangol*, Pilgrimages, worshipping of Images, Offerings, bathing our selves in divers Ponds, building Alms-houses, Monasteries, Conveniences for Travellers, Pagods and Waggon for the Images, fasting and doing Penances, all which Works are external Performances: but the internal part of Worship consists in Love, Faith and Sincerity, which is the most essential and excellent sort of Worship, without which all the rest is nothing at all in the sight of God; for when we Pray or Offer, our Hearts full of Love should be directed to God.



LETTER XXXVIII.

Wherein is shewn the Difference between the Supream Being, and the other Gods.

IN the Year *Nandanawaruschum*, the 19th of *November*. As for the Difference we make between the Supream Being and other Gods who are worshipp'd in this Land, take this for an Answer. In the end of the World all these Gods, *Piradiar, Ayanar, Periatampiram, Elammen, Mariammen, Dukkei, Bayabani, Tanmer, Mannarschwami, Ankalammen, Wirabaddiren*, will then cease to be such, for in the beginning they were but the Servants and Chief Ministers of the only Supream Being; but becoming Arrogant and Proud in their own Imagination, pretending to the Power of creating Man and other Creatures, God to punish their Vanity thrust them into this World, where they address'd themselves to the Almighty, saying, *O God when shall the time of our Redemption come?* to whom God Almighty

ty answer'd, Go into the World, and be Kings over Devils and evil Spirits, and see that they do no harm to Mankind, and for your Protection Men shall celebrate yearly Feasts to your Honour, and present you Offerings. Stay as you are until the end of the World, for 'tis my Will it should be so; but in the end of the World you shall be received into Happiness. And while 'tis thus written in our Law, 'tis for this Reason we Honour these Gods with yearly Feasts and Offerings, and therefore there is an infinite Difference between these Gods and the Great Supreme Being. But as for the Gods *Ishuren*, *Perumal*, and *Ruddiren*, they are the same with the Supreme Being, differing only Nominally. We say also, that *Subbira-manien* is God's Son, who was created for this reason. There was then a King call'd *Tschurapadbama* ruling over 14 Worlds, entertaining a thousand Miriad of Soldiers, and offering many Injuries to the other subordinate Gods that were under the Supreme Being; and therefore a joint Complaint being brought against him to the Almighty, he created *Subbira-manian Schwami*, and sent him with Orders to kill that King call'd *Tschurapadbama*. Hereupon *Subbira-manien*
 mount-

mounting on a Peacock's Back came, kill'd, and destroy'd this King, and all his Race, upon which Account he obtained the highest Degree of Happiness, as a Reward of his Prowess and great Service, in subduing the Enemy of the Gods. We say further, that seeing all these Persons we call Gods are comprehended in the Divine Essence, we think there is no great Difference between them and the Supream Being, who is still the same, Unchangeable, and Immortal, and in the end of the World all those Gods shall return again into the Essence of the Supream Being. *Wiruma, Wischimu, Riddiren, Tschatatschirum, Maeeschuren*, are Gods of five Faces, or the Supream Being's five Aspects, which five Faces or Aspects, in the end of the World will be made again one. This is what I have to return you for an Answer.

Schalam.



LETTER XXXIX.

Wherein is an Account given of Demoniacs in Malabar.

IN the Year *Nandanawaruschum*, the 20th of *November*; being ask'd if there are Men possessed with Devils among us, and of the manner of curing such, to this Question of yours I send you the following Answer. There are without doubt possessed Persons among us, for there is in this Land a the Devil, called *Ratteri*, who possesses several Persons, especially handfom young Women, and makes them neglect the Affairs of the Family, their Husbands and Children, and do nothing but turn their Heads about, and sing continually, and scold at all those that approach them, beating them with Stones and running about like mad. They talk without Coherence, have no Appetite to Rice, or to any other sort of Meat, run into the Woods, and pass their time there, or in old Pagods which are in the Power of the Devil, with whom they play and sport.

Thus

Thus they strowl about, and when they are pinch'd with Hunger they eat any thing that comes in their way; if any Man undertakes to scold them fairly or admonish them, they rail at him and beat him, exercising all Misrulines and extravagant Practices; moreover there is among us a Devil call'd *Periatampiran*, who possesses Men in such a manne that they can't digest their Meat, but vomit it up again, turning always their Heads awry; these sort of Men we lead unto the Pagods of the God *Protector* against the Devils, and offer unto those Gods, He-Goats, Swine, Hens and such like Eatables, and put the possessed Person to sit under the Image of the God *Protector*, in order to drive out the Devil, and speak thus to the Image, *What will you have more, Mother? will you have any other sort of Meat-offering, for I am willing to give it you?* and the Possessed sitting before the Image, Drums beat and other sorts of Musick are play'd upon; in the mean time they strike the possessed Person with a Cudgel to threaten the Devil, and thereupon being frightened at this Treatment, he gets out of the possessed Person, who immediately comes to himself, and speaks soberly, as he was wont to do when in his right Senses. There

There are some among us possess'd with the Devil *Ettfchifchafchu*, others with *Bareifchafchu*, *Bramanapifchafchu*, *Tfchurakatupifchafchu*, and some with *Birumakatschadi* and *Wettunipifchafchu*. If one leaps voluntarily into the Fire or Water, or lays violent Hands on himself, or commits any Capital Crimes, we look upon all such as possess'd Demoniacks. There are likewise Water Devils, who fright Men in passing over great Rivers, in order to hasten their End. Now, all Devils can be driven out and dispossess'd, except *Bramanapifchafchu*, *Bareifchafchu*, and *Birumaratschadi*, for none of these three Devils can be driven out of a possessed Person, tho' you bring him to the Pagods, before the Images of the Gods by whose Name you usually Conjure them out, yea tho' we Conjure by the Name of the one only God the Supream Being, yet the possessed can't be deliver'd of his Plague till he dies. The other Devils that can be conjur'd, cry out in Anger when they are threaten'd to be driven out, promise to be going, and to assure those that are present, that he is departed from the Patient, he strikes a Pail of Water

H

lay'd

lay'd there on purpose to assure them of his Dispossession, complaining in the mean while of Injustice done him, in driving him out of his Possession.



L E T T E R X L.

*Whercin is given an Account of
Witchcraft practis'd among the
Heathens:*

IN the Year *Nandanawaruschum*, the 21st of November. You ask me if there are Witches among us; to which I answer, *Ayanar, Pattirakali, Wairawen, Piratampiram, Kotteri, Rinawirabaddiren, Mariammen, Ankalammen, Kattarunen, Munnariar, Antarentawirabaddiren*, all these are Protectors and Patrons of Towns, and Kings over the other Devils. To these tutelar Gods, we bring He-Goats, Swine, Hens-Eggs, strong Liquors and other Eatables for Offerings, then we vow to give twenty Perdous, [30 Pence] to be equally divided among them. Then one Swears by the *Perumefuren* to observe this very religiously,
in

in a solemn Formulary of Prayer, saying *Behold I dwell with thee, dwell thou also with me,* and having contracted thus with the Tutelar Gods, we honour them with Sacrifices twice or thrice a Year, and they on their side perform all they have promis'd us. When the Contract is finish'd, the Conjuror, or the Person contracting, takes black Thread, and rubbs it in his Hand, and then looking upon it, he sees as in a Mirror all those Tutelar Gods and Goddesses, and calling them by their Names, asks them their Pleasure, and what would they have, and immediately he sees in his Hand the express Image of that thing they have a mind to; then he detains those Gods that are for his purpose, and most for his Service, and dismisses all the rest. These he keeps, sends them here and there upon Errands; and by their help, such a Conjuror can cause the Head-ach, or the Gripes, break the Leg or Arm of any Man, make Men out of their Senses, make them hideous in their Looks, and frightful in their Aspects, torment Men with Pains, and Sickneses, and benum'd Members, till at last they, lose their

Lives. In the Night he sends out his Devils to torment Men with frightful Dreams, for Men imagine they have their Bowels torn to pieces, their Necks broken, they see themselves threaten'd with Swords, Muskets, and Halbards; and at other times, that Serpents bite and sting them. The Devils do all these Drudgeries for fear of the Oath which the Conjuror swore them by, in the Name of the Tutelar Gods, who would punish severely these inferior *Demons*, if they had no Regard to an Oath swore by their Names; the same happens here very often in Civil Affairs, * for when a Creditor swears by the Prince, or by some other great Magistrate, that he will have his Debt paid him upon the spot, the Debtor is oblig'd immediately to give him Satisfaction, or to be dragged before the Person by whose Name the Creditor swore. There are Men here who by the help of a Formulary of Words can assemble the Fish in the Sea in great Shoals, and with other Words that no
Fish

* *The Sacredness of Oaths.*

Fish can be taken in Nets, and that Cows and other Beasts can't eat their Fodder; all these things the Conjuror can perform, as long as he observes the Letter of his Contract, which if he transgresses he is murder'd by the Devil.



LETTER XLI.

Wherein these three Questions are answer'd, viz. What is a Heathen? What Nations are accounted Heathens? and if the Nation of Malabar is Heathen or no?

IN the Year *Nandanawaruschum*, the 25th of *November*. You ask me what is Paganism, or wherein it does consist? Who are Pagans? and if we in *Malabar* are such? To your First Question I answer, That those are Heathens or Pagans, who do not love God, nor believe in him, do not go to the Pagods, or to the consecrated Water; but cherish a sinful Heart and wicked Mind, and lead such a Life as is displeasing both

to God and Man. Moreover they are Heathens that keep Company with lewd Women, follow Gaming, that Lie, Drink and Steal, debauching other Men, and making a Contract with the Devils; all such Men, in our *Malabarish* Dialect, are call'd Heathens. Now I come to your Second Question, and say that all those Sects of People in this Land are Heathens, that do not make use of the *Wipudi*, [*consecrated Ashes*] and of the * *Pantschatsharum*, as also others that neither Pray, Offer, nor observe Feast-Days, but live a Life of Sin without Love, Humility, Patience, or Mercy. There was formerly a Nation call'd *Schammaner*, who made no use of consecrated Ashes, but in all other things conformed themselves to our *Malabarish* manner of Worship; yet esteemed us as Heathens. In Answer to your last Question, While the Nation of *Malabar* bestrew themselves with consecrated Ashes of Cows Dung, and repeat the Formulary of *Pantschatsharum*, it can't be said by any means to be Heathenish;

* A Formulary of Prayer.

thenish; but there are Men among us that observe none of these things, and live as Brutes, having no Sense of any Religion at all. These, tho' they pretend to be of our Religion, yet in Truth they are real Heathens, for Heathenism signifies a sinful and a Savage way of living, and such as are blinded in their Understanding belong to the Heathens.



L E T T E R XLII.

Wherein is demonstrated that 'tis impossible to do good Works without the Knowledge of the True God, and that those that knowingly do lead wicked Lives are the worst of Mortals.

IN the Year *Nandanawaruschum*, the 27th of November. You desire to know what we think of good Works, Alms, Offerings, Prayers, and other Religious Exercises, perform'd by such as do not know the True God, understanding neither his Law nor any other

part of his Will; and on the other hand you desire to know, what we think of a Wise Understanding Man, who has study'd Divinity out of the Law of God, and all other Philosophical Sciences, yet lives a Brutish Sensual wicked Life. To both which Questions I answer, That as for the first sort of Men, whatever they do in these outward Performances can neither be acceptable to the Gods, nor to *Aschurer* [*Giants or Demi-gods.*] And as for the second sort of Men, God detests them, for they are by far the worst of all Men living. But as for those that are Ignorant of God's Laws, they are capable of knowing his Will, and, tho' in Ignorance, yet are they reputed honest Men, but he that knows him and loves him not, is Execrable.

LET-



LETTER XLIII.

How a wicked Man may be made to become Virtuous and useful to the World.

IN the Year *Nandanawarufchum*, the 27th of *October*. You ask me if the Wicked are capable of doing any good in his Generation; to which I answer, that when such a wicked Man forsakes his Evil Courses, studies the Law, and believes in God, and leading a Life conformable to God's Will, continues in well Doing patiently unto the End, such a Man, I say, may be very useful to Mankind by doing many good Works; for as a good Man may become Wicked, so the worst may become the best of Men.



L E T T E R XLIV.

That all Men are Born with the Seeds both of Virtue and Vice, that no Man is without Sin, but such as are God's redeemed Ones, tho' the Alms of his Friends may stand him in great stead, as likewise the Instructions of the Priest; and tho' our Youth is spent in Sin, yet upon Repentance he shall receive Forgiveness.

IN the Year *Nandanawaruschum*, 28th of *October*. You ask me if Men were Created sinful, or did they become so afterwards of themselves; to which I Answer, Virtue and Vice are born together with Man, it's for this Reason that every Man who comes to Years of Discretion must live according to his Birth, which is to be understood thus. We here believe that a Man is Born several Times, and if in his former Life he did good Works, Pray'd, and

and offer'd diligently to the Honour of the Gods, then he will be Born now a Virtuous Man who will have good Success in all Things, and shall have Want of nothing. But if he lead his former Life in the Practice of Sin and Vice, then he will be by this Birth a Sinner still, until he comes to reflect upon his former and present sinful Life, and by Repentance begins to lead a Virtuous Life, then without being subject to another Birth he obtains perfect Happiness. But as to your Question, if any Man is Born or lives without Sin; My Judgment is, that no Man is without Sin, for as soon as we are Born, we Sin either by doing, seeing, hearing, speaking, or thinking. God alone, the supream Being, is without Sin; for the Beasts also are Born and live in Sin; all the different Species of living Creatures, which amount to 8400000, from the smallest to the greatest *Elephant*, all and every one of them have their respective Vices and Virtues. But to answer your Question wherein you ask me what I believe of a Redeemer that will deliver Man from Sin; To this I reply, that God alone, the Supream Being,

ing, can redeem Man from Sin. But to Man it's impossible, tho' he can tell what Sin, is and what Virtue is; they know likewise what Works are helpful to redeem Man from Sin, and shew how one must lead a Virtuous Life; but no Man can deliver or redeem another from Sin, tho' Alms giving and feeding the *Bramans* by the Sinners Children and Relations, may be something helpful toward his Redemption from Sin. And when a sinful Man is obedient to his Priest in all Things, and turns to God through Repentance, God forgives such a Man his Transgressions, and redeems him from his Sins, tho' such a one had led his Life in the exercise of Vice and Prophaneness to the Thirty seventh Year of his Age. One of our wise Men, called *Diruwallur*, is of Opinion, that Vice and Virtue are nothing else but the genuine Productions of worldly Cares, and of the roving Thoughts of an unconstant Mind, and there is no Deliverance from this Unsettledness, and Inconstancy of Mind, till one is chang'd into the Essence of the Supream Being, and strictly united to him.



L E T T E R XLV.

Wherein 'tis shewed that Forgiveness of Sins is to be attained by good Works.

IN the Year *Nandanawaruschum*, the 28th of October. You ask me if Pardon of Sin, and Happiness is attained by good Works, or by the free Grace of God. To which I answer, that every one is to expect to receive Forgiveness of Sins here, and Happiness hereafter, by his good Works, such as Offerings, Prayers, Faith, Love, and by such other Virtuous Deeds, as feeding the Hungry, educating such as are Shiftless and Poor, and treating other Men as he would be treated himself, as distributing Cloaths, Cattle, Money, to the Repairing of Temples, and reposing Houses for Travellers, sacred Ponds for Ceremonious Washings; such as do these good Works with a design to please and love God, lifting up their Minds always unto him, shall receive the pardon of Sin, and obtain

tain eternal Happiness. But as these Works can be done only by the Rich and Wealthy, tell us, say you, what will become of the Poor. I Answer, the Poor must earnestly endeavour and strive to please God above all Things, and in consideration of his Love and Obedience; God will pardon this Sins, and receive him to Eternal Happiness; for we must not think that God will bestow Pardon and Happiness upon any Man *gratis* for nothing, for he will shew no Grace or Favour to such who, like Beasts, are slothful and negligent of their Welfare.



LETTER XLVI.

Containing 64 Questions.

IN the Year *Nandanawaruschum*, the 29th of *November*. You have, Sirs, from time to time sent me many Questions, to which I have Answer'd according to the best of my Understanding: Now I shall take the Liberty to propose to you some Questions. And *first*, How many Kind of Men did God create
ate

ate in the Beginning? *Secondly*, How and in what manner did God create this World? 3. What was his End in Creating it? 4. What are Men oblig'd to do towards God? 5. How and by whom is Sin come into the World? 6. What is it that you call Virtue? 7. What was before Heaven and Earth? 8. Who worshipp'd and honour'd God before the Creation of Man? 9. Of what is Man's Soul created? 10. Where is the Soul placed in the Body of Man? 11. Where is the Activity of the Soul while we sleep, and where does she rest? 12. What is the original of Light? 13. Whence do Sounds and Eccioes derive their Original? 14. Whence comes the Wind? 15. What is the Original of the Elements? 16. What Colour have the Elements? 17. How many Fold is Life, or how many kinds of Life are there in the World? 18. How should Men live in the World? 19. What are the Means of attaining Happiness? 20. Wherein consists the Obedience of a Disciple toward his Teacher? 21. What must a Teacher do in Behalf of his Disciple? 22. Whence comes it that among Men some are Rich and some Poor? 23. How can one make a bad Man

Man to become good? 22. When Children are born either Lame, Blind, or with some other Imperfection, whence comes that? 25. Some Children die in the Mother's Womb, some at one, some at three Years old; pray whence comes that? 26. How comes it that some are of quick bright Parts, and some very dull and backward? 28. When a Man dies where is his Soul? 28. What is Happiness? 29. What is Hell? 30. Will the Soul of a dying Man be again united to another Body, and be Born an other Time? 31. What proper Form has the Soul? 32. What Reason do you give that the Soul should be united to the Body in the Birth, and keep Company with the Body for some Space of Time, and at last abandon it? 33. Have the living Creatures a Soul, Will, and Understanding? 34. Does God look upon Men alike without any respect of Persons? 35. Whence comes the great diversity of Religions in the World? 36. When had the Christian Religion its Beginning? 37. How is Christ God's Son? 38. How can the Unity of God, and the Trinity, be consistent one with the other? 39. How

was Christ conceiv'd without Sin in the Womb of *Mary*? 40. If Christ is God, why did not he come into the World some other way than by Birth? 41. What was Christ's Design in being born, and in coming into the World? 42. Why was he born of so poor a Maid? 43. Why did he suffer himself to continue in so great Poverty? 44. Why did he take poor Men for his Disciples? 45. Why did not he travel over all the World, that all Mankind might hear his Doctrine? 46. What is properly the Sum and Substance of his Doctrine? 47. Why was he despis'd and mock'd of many in the World? 48. Why did not the *Jews* themselves receive him as a God? 49. What was his Doctrine in respect to Sin and Virtue? 50. What Mark did he give his Disciples to distinguish themselves by? 51. What Form of Prayer did he give his Disciples? 52. What is the Way that he shewed Men to lead them unto Happiness? 53. Why must all his Disciples be baptiz'd? 54. Why was he himself at last hang'd as a Thief on a Cross? 55. He being a true God, how could he have died? 56. Why did he descend into Hell?

57. How is he risen again from the Dead? 58. How is he ascended into Heaven? 59. How comes it that his Doctrine is every where contradicted? 60. Why do some Christians lead such bad Lives? 61. How is it possible that all Souls will be re-united to their own individual Bodies at the End of the World? 62. How will that Judgment be order'd, that Christ will pass upon all Men at the last Day? 63. Those that will be condemned into Hell, will they lye there for ever, or shall they in time attain to Happiness? 64. Will no other Men be made happy but Christians? All these Questions are partly out of our Law, and partly out of yours, which I send you, having obtain'd your Permission and Leave so to do. If you find any thing amiss in any of them, I hope you will forgive me, for you know that 'tis one of the brightest Perfections in God, in Kings and Princes, to pardon the Faults of their Ministers and Subjects.



L E T T E R XLVII.

Wherein is shewn that no Man is without Sin, and how the Good may fall into great Sins.

IN the Year *Nandanawaruschum*, the first of *December*. I am of Opinion that none is born without Sin, and tho' God has a Son among Men born unto him, yet he is not without Sin: For he brought, in his Birth, Sin with him into the World; and tho' as God's Son he wittingly and willingly commits no Sin, yet he commits many Sins through Ignorance. Therefore assure your self, that no Man in this World is without Sin. As to the other Point, I give you my Opinion in few Words, There are some good Men that continue in well doing 'till the Day of their Death; there are others that at first are good, virtuous Men, but in the midst of their Course, by some intervening Temptations, they abandon themselves a Prey to Sin, and
make

make a very shameful Catastrophe, and therefore merit not to be called good Men. Those only that begin well, and end well, merit to be called so. There are some who, while poor, are seemingly very good Men, but becoming rich, they are proud, arrogant, unjust, forgetting to love God and believe in him as they did before; which if visited with Affliction, Poverty and such other Plagues to exercise their Patience for some time, and happen to be made rich again and continue to love God and believe in him 'till the End of their Lives, these Men are acceptable to God. But all these Things are but necessary Consequences of every Man's Birth, according to what is destined to every one while he is yet in his Mother's Womb.



L E T T E R XLVIII.

That more go to Hell than to Heaven.

IN the Year *Nandanawaruschum*, the 4th of *December*. You were pleased to ask me if there are more good than bad Men in the World? Or if there are more that run in the way of Sin, than those that seek after Happiness; to which I answer: Those that seek Happiness in the way of virtuous Actions are but very few, but those that walk in the Paths of Sin and Vice, which lead unto Hell, are very many. For here in *Malabar*, there are many Sorts of Religious Sects, and many live as they list, and never hear a Priest's Instructions, nor put themselves in the Number of his Disciples, nor ever concern themselves to know the Difference between Vice and Virtue, nor to know the different ways of worshipping the Gods, walking in Contradiction to the Dictates
of

of their own Minds: All these Things therefore rightly consider'd, we may justly conclude that very many go to Hell. In this present Duration of the World there is but Cheats, Lies, and the Reverse of Virtue and Honesty among Men; 'tis therefore Sin has got the upper Hand, and rules every where with despotick Sway.

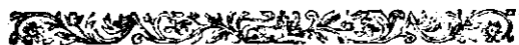


L E T T E R X L I X .

Wherein is shewn whose Fault it is that Men perish.

IN the Year *Nandanawaruschum*, the 4th of *December*. That Men perish and run upon Destruction, 'tis purely their own Fault; for while they have the Law of God in their Hands, they neglect to live according to its Precepts, by practising good Works, but are arrogant, proud, and wickedly prophane, despising the Exhortations of wise Men, thinking themselves more knowing than the rest of Man-

Mankind, speaking evil of others with Backbiting Words, running after other Men's Wives and Goods, inclin'd to Treachery and rebellious Practices, talking spitefully and unthankfully of Superiors on whom they depend for Maintenance: All these Things Men commit willingly and designedly, therefore we may justly conclude, that Man's Destruction comes of himself.



L E T T E R L.

Wherein is demanded whether it is better to suffer Affliction in this World, or to enjoy the Pleasures of Life.

IN the Year *Nandanwarufchum*, the 7th of *December*, your Question I resolve thus, and say that 'tis a very melancholy Story to be born into this World; for tho' born a Man, it happens yet very often that one's Birth is attended with Lameness, Blindness, or some other Bodily Imperfection; or if you put
the

the Case that a new born Child be happily bless'd with a sound whole some Body, Integrity of Parts, set off with the Lustre of excellent Beauty, yet for all this one may be unfortunate and unlucky in all his Enterprizes, or want Knowledge, and Wisdom, and other intellectual Endowments; but if you suppose a Man richly blessed at once with all these Advantages continu'd to him all his Life, we call him a dear Child of God, a happy Man; he practises Charity and good Works; such and more other-like Epithets of Praise the World bestows on such a Man, and he is not only styled happy, but has in deed and in truth attain'd the highest Degree of Happiness that is to be hop'd for in this World, for he is in Favour with God and Man. As for those that are poor, despis'd, sick, distress'd, and subject to many other Afflictions, they are not esteem'd happy, tho' all their Pains and Ailings, all Troubles and Wants will end with their Lives. Of these Men we may say however, that they are dear to God, and that they will be seated on the highest Form of Glory and Happiness in the Kingdom of Heaven: All these

these Afflictions are but the Punishments sent him for Sins committed before his last Birth; and when they are atton'd for, by a long Series of Penances, God pardons him and receives him unto Happiness; tho' sometimes God only tries the Faith and Love of good-Men by Afflictions, and finding by their patient suffering his Corrections, that their Love and Faith is true and sincere, God ceases to afflict them any more, and makes them perfectly happy; and that these are God's Ways of dealing with his Children, is beyond all Peradventure very certainly true.



L E T T E R L I.

God does not rule according to the Fancies of Men, and why; and if he rule alone.

IN the Year *Nandanawaruschum*, the 7th of *December*. God alone rules the World, and all that therein is; 'tis he alone rules the 840000 Kinds of living
I
Creatures;

Creatures; but because of his different and various Appearances, he has many different Names, as *Tschiven*, *Barabiruma*, *Ischuren*, *Ruddiren*, *Wischtnu*, *Tschatschirum*, *Malschuren*, and *Biruma*. Hence we say that *Biruma* creates, *Wischtnu* rules, *Ischuren* annihilates; all which different Expressions denote but one Supreme Being: And when we attribute the Protection of Towns and Villages to *Tutelar Gods*, our Meaning is, that the great God does mediately protect Towns and Countries by his Vicegerents and Governours. For there is neither Government, nor the least Motion in the World, without the Will of the first prime Cause or Supreme Being. Indeed there are many Gods, but they of themselves can't as much as move a Straw out of its Place without the Assistance of the prime Cause, 'tis therefore he is justly called the Lord of the World, for 'tis his Power and excellent Majesty that rules all Things; and his Power is infinite and incomprehensible. But if you farther urge me, and say, Why does not God rule so as to give more Satisfaction to Mankind for all his Proceedings? To this I answer, God created Man, and there-

therefore is not obliged to rule according to Man's Caprichio, but according to the Order which he propos'd to himself in creating Man and all other Things. For did God rule the World as Men would have it, universal Nature would be in Danger, and the World could not subsist for one Moment. But God has order'd every one, while in the Womb, what he must do, and how long he is to live, and Man lives to no greater Intent than to execute those Orders of his Maker. In the first Beginning of Things God put himself to Rule as Men would have it, resolving to satisfy all; but finding this to be absolutely impossible and impracticable to Omnipotence itself, he ever since rules the World according to the Order and Method prescrib'd by infinite Wisdom. If you ask me how it comes that there is so much Sin and Wickedness in the World, I reply, it comes hence, because of so many Evil Spirits and Devils, who endeavour to delude Men, drawing them aside from the Paths of Virtue. If you ask me further, whom do they delude and exercise their Malice upon, I answer, upon the proud, the arrogant, those

who live at random; extravagant, and careless in all their Days; for the Devil cannot hurt those that believe in God and love him sincerely with all their Hearts. Besides the want of Understanding causes much Evil in the World: For he that can rightly distinguish Good from Evil, to such a Man no Evil will happen. But the Ignorant, that knows not to distinguish accurately between Good and Evil, is every now and then reiterating and multiplying the Number of his Transgressions.



LETTER LI.

*How long this World has lasted,
and what Kings have Ruled
therein.*

IN the Year *Nandanawaruschum*, the 7th of *December*. How long the World has lasted I can't tell you precisely: The Duration of this present World,

World, called *Kalivium*, is 432000 Years, whereof 4337 Years are already past; in which Duration of Years these following Kings have rul'd here among us, *Manumandari*, *Manu*, *Muschuwandatschakkarawadda*, of whom 'tis said, that he being a Barber by Profession, pray'd God that he might be born of a Royal Family the next time that he was to be born, which God promising to do for him, he immediately leap'd into the *Ganges* and was drowned, and soon after was born again of a Royal Family, and became the King of this Land. *Tanmabuddiradi*, who built many *Pagods*. *Nalen*, *Wikkiramaiten*, *Pascharascha*, who was succeeded by King *Tschigen*, from whom the Period of Time call'd *Tschigattum* had its Name, whence we date our Letters, that it may appear in what Year such a Letter is Dated. After him came *Nanden*, and then *Mananiditschoren*, from whose Family we have had three hundred Kings successively, and these are the Kings that have Reigned in this World. After them the Kingdom

was chang'd and became an Empire govern'd by twelve Emperors, succeeding one the other, and at last the Empire came to be divided unto several Principalities. But if you desire an exact Account of such Matters consult the Mathematicians who are only capable to give you a full Satisfaction in these Things.



L E T T E R LIII.

*Wherein the Correspondent wishes
a happy new Year to his Friends.*

IN the Year *Nandanawaruschum*, the 8th of *December*. I receiv'd yours, and have understood thereby what your Meaning is. I have been for Fifteen or Twenty Days very sick a-bed, but thro' God's Grace, and the Mediation of your assisting Prayers, I am restor'd to perfect Health, ready to do you all kinds of Services that I am capable of; and tho' I have nothing to write but what you know, yet I catch at every Opportunity to write, that you may
assure

assure your selves you have a Disciple in the City *N*, now the New-Year is approaching, that we may forget all the unlucky Days of Adversity; for God helps those that call upon him: May be you doubt of the Truth of what I say at present, but in few Months Time I hope your Eyes shall be Witnesses that what I say is very true. 'Tis now two Years, that no Ship is come from *Denmark*, which renders your Circumstances uneasy without doubt, and therefore I see before my Eyes the Sorrow of your Hearts, which has exercised you for some Years. But take Courage, God will send you Assistances; and such Helps as will capacitate you to assist others. *N*. salutes you heartily, and I am ready to receive your Commands.





L E T T E R L I V .

Wherein is shew'd that both the good and vicious Inclinations in Children, is in a great Measure due to the good or bad Disposition of their Parents.

IN the Year *Nandanawaruschum*, the 9th of *December*. You were pleased to ask me, whether by vertue of the bodily, or by means of the spiritual Birth is made a Son of God. My Answer, Sirs, is this. There are some good and virtuous Children born so, from good and pious Parents : As, there are others who are Born of good and honest Parents, who yet themselves are at their Birth impiously Inclin'd; and on the contrary some, tho' Born of vicious Parents, are themselves dispos'd to walk in the fair Paths of Virtue: But if you further urge me to tell you why God suffers them thus to be Born, I conceive that his proceeding thus does manifest

nifest very much his glorious Omnipotency, and the Efficacy of his great Goodness, for we often find that Children tho' Born of the best Parents, as of Priests and Schoolmasters who spare no Pains to seasons their Minds with virtuous Principles, are for all this, sometimes the worst of Men.



L E T T E R L V.

Wherein is an Account of a Solar Eclipse.

IN the Year *Nandanawaruschum*, the 10th of *November*, *N.* greets the Priests in *Tranquebar*, and sends them this Information. On *Wednesday* was Sennight being the 18th of *December*, early, at Sun rising, happen'd here a Solar Eclipse which lasted Three quarters of an Hour; tho' but for one half Hour remarkable. The half of the Sun was darken'd. I do not pretend to understand these things, yet what I have heard from others I shall communicate

municate to you. There is a Serpent call'd *Tschefchen*, sustaining the Mountain *Raliafchum* (*Esteem'd to be Paradise, and the Residence of Ifchuren*) and the 14 Worlds on her Back, she has 1000 Heads which stand together making but one Head. When this Serpent is 1000 Degrees (*Jofchinei*) distant from, but opposite to the Sun, then its thousandfold head covers the Sun, whence comes the Solar Eclipse; as the Lunar Eclipse also, when this Serpent with her Head covers the Moon; but Mathematicians here know better things, who can to a Minute Calculate Eclipses. At the Time of such Darkneses, poisonous Vapours are spread over the Face of all the Earth, and therefore upon such Days all of us from the greatest to the least, fast, and taste nothing at all. And if any happens to be tainted with any poisonous Influences, during that Darknes caus'd by the Eclipse, they Bath themselves in the Sea, which is a sovereign Cure, and withal they receive the Remission of all their Sins. There are total Eclipses covering the whole Discus or Body of the Sun. At other times Three fourths, half, one fourth

Part,

Part, and sometimes but the eighth Part is darkened. The *Bramans* know before-hand exactly, when the Sun or Moon is to be Eclipsed; and what it portends, and to what Creatures Eclipses are us'd to be Noxious, as it is to be seen in their yearly Almanack. The King of *Tanjour* is now breaking up at the Appearance of this Eclipse, to go to Bath himself at *Tschankumugum* [a Place a Mile distant from *Tranquebar* much resorted at such Times, as is all the Sea Shore every where] he is already Arriv'd at *Kombakonum*, and brings a great deal of Damage to the Inhabitants by thus marching thro' the Country, for they must supply the March with all Necessaries; and tho' all is upon the King's Expences, yet for all this the Horse and Foot raffle and snatch away all they can come at; as Field and Garden Fruit, and beat the Boors into the Bargain. There are Captains indeed set over every Hundred, and over every Thousand Men, to prevent or punish the foresaid Inconveniencies; but no Body dares make a Complaint. When the King Baths himself in the Sea, he is accompanied with a great Number of

of other Noblemen of the Country, and the Country People must bring in to such Bathing Places 200 Cows, upon which the *Bramans* transfer the Sins of the People; then the Cows are their own. At such Times the *Bramans* receive very great Presents in Clothes, Money, and Victuals; and then every one returns Home. This is what I had to Inform you of at this Time.

Schalam.

F I N I S.

