AN ACCOUNT
OF THE
Religion, Manners, and
Learning of the People
OF
MALABAR,
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.

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To the Right Honourable

Thomas Ld 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,

THE PREFACE.

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 itself, 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 Comand nel makes that Part of Asia, which beginning about 15 Degrees North Latitude, extends itself 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 Maimer's Tom's dy'd
in his Return from thence, without Issue; whereupon his Great Ministers divided it into five Kingdoms, viz. Cananor, Calcut, Cran-ganor, Cochinh, 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 Vosco 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 visitted these Countries: Upon this Occasion I cannot pass by in Silence what is mentioned by Ferdinando de Cañtenheda in his History of the Indies, lib. i. cap. 16. (viz.) that Gama with some of his Retinue being at Calcut, 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 Roman 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.
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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 established 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 Portuguese Types, that Useful Books may be published 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 Portuguese 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 Portuguese Tongue, and of transcribing the New Testament into the Language of Malabar, which they printed for the Use of the Indians; and some:
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Some Copies of it have been transmitted to England.

Secondly, That they might be the better appris’d 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 received 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 appris’d 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.
As this Book has been kindly receive'd in Germany, so I hope it will meet with no less favourable Reception here, inasmuch as for a thousand Years 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 wholesome Lessons of Morality, with many Material Hints which will point out to him the Original of divers Ceremonies, and pompous Superstitions falsely call'd Christian, and receive'd into the Roman 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 Immortal Beings, such as the Souls of Men were capable of being purified by those two Elements. So the Roman 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 Roman Priests; they Copy from the Heathens also the Numberless Orders of Priests and Monks. The Brahams 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 Brahams was so Famous among the Antients, that Alexander the Great put many Difficult
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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.
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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.

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

(You B)

(a) Nandanawaruschun 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 skillful 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 Sarpa-
the Malabarians. 3

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 persuaded 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
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, Wischtu, 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 Buganangol 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 Dirumurtigoi came forth likewise the four Law Books, with the six Safterangoi, 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 Safterangoi, [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.
tained Rules and Ceremonies on the People; pursuant to which Precepts they get up very early before Sun-rising, case Nature, and cleanse themselves carefully; after which they wash their Mouths, and perform that Exercise which is call’d Aschamen Kirigen, 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 kind

* A Form of Prayer.
kind of Worship; for they must be regularly and perfectly done, and by no means abridged or hinder'd, not even by the King's Presence.

**QUESTION II.**

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

**ANSWER.**

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 sentenced 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 fall and give Alms, hoping that such Acts will redound to the Advantage of
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 Safirangül.

**QUESTION V.**

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

**ANSWER.**

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 *Kurundum.*]

* 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 practice. [The Braman, more
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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 charg-
the Malabarians.

aged, to what Place the Brahman shall appoint.] The next good Work is the Puranum, [which is the conveying of Lands; or Tenements to the Brahman,] by which also our Sins are remitted. And lastly, the Wasiratanum, [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 Wischi-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 ex-
pe& if we honour his Commands with Willingness and Cheerfulness of Mind, 'tis therefore we honour those inferior Gods by visible Figures or Images.

LETTER 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 perus'd your Writings, and think my self highly obliged to give you faithful and quick Returns; wherefore I have already thrown your eighteen hard Questions to one of our Learned Men, and have committed to Writing his several Answers to them.

The Bramans, and *Tschuddires, 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

*Tschuddires, an Ecclesiastical Order of Men among them.
so Expeditious, as I could have with'd.
In the mean while assure your selves,
that altho' I am distant from you, yet
will I do you all possible Service in con-
sulting our Wise Men in those Matters
you desire, whenever I shall have Op-
portunity; and will continue writing
to you, tho' my Letters may not per-
haps 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 other-
wise come to learn; all which I will
carefully observe, and remain yours.

Sallam. Farewell.

QUESTION I.

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

ANSWER.

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 Tshadda
Kori muga Mandiram, which is the A-
bridgment of the eighteen Historical
Books of the Law. One Part, which is
called
called Wiransku, 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. Dirunallar, a Village three Miles distant from Tronquebar.

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

5. Dirudalei, 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 Tanjpur, 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?

**ANSWER.**

The Sins strictly forbidden in our Law, are Murder, 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 fly to us for Refuge, blaspheming the Gods, breaking down the Pagods 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 Annata-nun [or Alms consisting of boyled Rice to feed the Poor, the Bramans, Pontarangol, and other holy Men.] The Wajjiratanum [or Alms consisting in Garments;] Konianatum, [when a rich Man gives his Daughter in Marriage to a poor Man, or helps a poor Man to settle his Daughter in Marriage;] Fischo-
natanum [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 adorned, near to some Pagod, and are afterwards consecrated, then are they made use of in our Washings and Purifications; to build Houses for Travellers 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, Pantaran-gol, 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-Ban­
dels [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 Cokoa-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 Transmi­
gration 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 Rea­
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?

**ANSWER.**

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 Chrysal, representing
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sent 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?

**ANSWER.**

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?

**ANSWER.**

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?

**ANSWER.**

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?

**ANSWER.**

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

**ANSWER.**

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-**
ANSWER.

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

QUESTION X.

What is the Office of those you call Tscha-rigeikarers?

ANSWER.

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.

QUESTION XI.

What is the Employment of the Jogigol among the Malabarians?
ANSWER.

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 Granigel, surpassing all the rest in Strictness and Austerity of Life, and Profoundness of Wildom. 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
the Malabarians.

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

QUESTION XII.

What Penitential Exercises are in use in Malabar?

ANSWER.

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 Exercises longest, is the devoutest.

QUESTION XIII.

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

ANSWER.

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

**ANSWER.**

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 die?

**ANSWER.**

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

**ANSWER.**

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 Mony 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 Cokoa Nuts; and on a Fourth is laid Betel-Areek, 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-Areek 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 Coko Tree twisted together, and adorn'd with Pieces of Cloth and Figg Branches in such sort, that
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, Wischtnu, and Ruddiren, with 33000000 Gods more; and proceed to the Temple with Flowers and Sandal-Meal for the Performance of that Ceremony call'd Tsibikkatscharanku. 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
the Malabarians.

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

LETTER 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 Notices 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 Isurens are only worshipped by this Sect: 2 Wiratschaitwam, (or that Sect which worship the Lingum already before mentioned.) 3 Tschilumadam. 4 Wischiruwwedum. 5 Tadduwadimadam. 6 Namaperamalwedum. 7 Tschainermadam, to which Sect is reckoned the Tschirawwedakarar, who worship the Lingum, and honour with Religious Adorations several Persons, as Wikknieschuren the Son of Isurens, Nandischuren, who is Isurens himself, worship'd under the Figure of an Ox: Subbiraramanien another Son of Isurens, and Ispari (who is Isurens's Wife.) Others do worship Biraddilnigapusebi, they make a Lingum of Earth, and perform their Devotion before him, (which consists in Ceremonious Washings by Rivers sides.) Some of them adore Alaga Lofschini,
the Malabarians.

Shini, (or the Goddess of Fortune;) and others worship Diriburashboundari, one of the Names of Isarens's Wife; some have another sort of Devotion called Walapushbeii; and some of them worship Patirrakoli, (a she Devil,) and her Sister Dakki: All these several ways of Worship are in Use among the several Sects of the Tschaiver. But as for the Devotion of another Sect, named the Wirnofschaiver, ’tis as followeth; they make a Stone or Christal Lingam, and carry it about to perform their Devotion before it, and they call it Biran-limgum, 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 Tibilamadakaver, 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 Lingam 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 Tibhimada. All these three different Sects are expressed with the
the one Word Tschawiwamadam, or Tschaiwakalam. The Fourth Sect, Wischtnu-wedakarar, or Wischtnupaddikkarar, carry always upon their Foreheads or upon their Arms, the holy Name of Wischtnu, besmear'd thereon with some colour'd Mixture, and worship Perumal, which is one of the Names of their God Wischtnu. The Fifth Sect, Tadduwadi-karar, besprinkle themselves with Santal Meal, and worship Wischtnu, under the Name of Rischtne. The sixth Sect, Namaperumalwedum, does also carry upon their Foreheads or Arms the Dirunamum, and worship Rischtne or Wischtnu. The Seventh Sect, Tschainer, observe the same way of Worship, and when they go to eat, they eat upon a Brass Plate, and perform their Religious Ceremonies; these four last mentioned Sects do all worship Wischtnu; and there are many more Sects that are not mentioned here.

QUESTION II.

What Law Books have the Malabarish Religion?
Our Religion is comprehended properly in four Books, 1. the Samawedum, 2. Urukkuwedom, 3. Edirwarnawedum, and 4. Airwedom, to which you may add, the Book Dakasirum, which is the Grounds of all their Religious Ordinances, gathered together Dialogue-wise from many other Authors, writ in the Krendum 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.

QUESTION III.

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

ANSWER.

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

the Malabarians.

whose Name is Markanden.) 17. Wadupuranum, (Wonders done in Wadur.)
18. Eyateschipurum, (a Book according to which they institute two Feasts every Month) 19. Ramaiamun, (a Book treating of the Wonders of Raman, by which Name is meant the God Wischnu.)
20. Walsakandaramaianum, (a Poetical praise of Raman.) 21. Paradum, (the History of Five Kings who were Brothers, and one of them, Tanmer by Name, was visibly taken into Heaven by the Gods.)
22. Indiraschei'dda-baralum, (the History of Indiotitei'ddu, who was the Emperor of Ceylon's Son,) who wag'd great Wars with Romen.
23. Rombakarnabaralum, (an History Book.) 24. Irantawadeiberalum, (the History of the Giant Iranien who rebell'd against the Gods, setting up himself for a God, but for his Ambition was struck dead by the God Wischnu.)
25. Ramaschium, (the History of Wischnu, and the way of worshipping him aright, with all the Ceremonies belonging thereunto.) 26. Ramawatarum, (another History of Wischnu.) 27. Kishchntentuda, (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 Sañirängöl, which treat of Ñchivens, (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 Pantiman-dolam, (whose Kings are Vassals to the great Mogol,) or in the Kingdom of Ton-damandolam, 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 Sañirängöl?

ANSWER.
The Six Sañirängöl contain all the Points and different Ceremonies in Worship,
ship, that the several Sects among us are oblig'd to observe, as the Tscharigei-
karer, Kirikeikaver, Jogigöl, and Gnanigöl mentioned already, as also the Tschara-
bergöl, (a Sect who brand their Arms with an hot Iron, and are addicted to
the worship of Wischtну,) Tscharankamar-
öl, 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 Ca-
puchins.) There are other Books, call'd
Saṭirangöl, which are Philosophical, as
Tscharodvischum treating of Altronomy, and
Panschankum is an Almanack.

**QUESTION VI.**

**What is the God universally worshipped
in Malabar?**

**ANSWER.**

Tscharivens is but one, and Wischt-
ну 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 ma-
ny Names; as likewise Mariammān and
Elamen have very many different Names,
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 Praisings 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?*

**ANSWER.**

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 *Arubaddunaru dirumwileiadel* treats at large.]

**QUESTION XI.**

*What are the Means to free us from Sin?*

**ANSWER.**

Besides those Exercises and Walkings in the Paths of Virtue mention’d already, it will not be amiss to relate the History of King Magareden, 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 Kalawadi 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 Ceremo-
nies, 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, 0 Wife, thy Body is lovely as
a Tree adorn’d with fresh and new Blos-
soms: 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 Mo-
ment; but you know your Life has been the
Reverse of mine; for you have led a scan-
dalous Life from your Youth; ’tis therefore
that my chaste Body can’t bear the Touch of
your polluted Caress. H. reupon 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 Direc-
tions for the Absolution of your Sins; there-
fore let’s go together to Kerukker the Priest,
inhabiting the Banks of the sacred River
Jamunli, from whose Hands you shall re-
cieve the Tischtischei (or Baptism) and
therewith the Remission of thy Sins. There-
upon she led him to the Priest, and the
King
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 procured 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 *Bramoddiramandam,* and is a Parable teaching how the Remission of Sins may be attained.
QUESTION XII.

What are the Characteristicks 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 afflict 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
He created Man and Woman, from whom came the Ithaddiria Waschio Ithuddira-Ithbadi. This Family has been afterwards divided into 96 Kinds. [They say moreover, that God, out of one of his 1068 Attributes, created Man after his own Likeness.]

LETTER IV.
Wherein is shown, 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 Nandanavaruschum, 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.
LETTER 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 Nandanaawaruschum, 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
the Malabarians.

Skill in Divinity, so far as to write anything for your Information. You desire me to abridge Takkafasirum 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 Brunswick into Malabarish. But hitherto no body has ventured to put * Takkafasirum 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 E L T.
LETTER VI.
Wheretn a Native acknowledgeth 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 Nanansawaruschun, 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 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-

vious
profound Schalam [God save you.] I have receiv'd both your first and second Letter, with the reading of which I have been mightily 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 Karerkkal is a Village call'd Dirunattaru, where there is a great Temple, in which lives a holy Sannaishchi, 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 ceremonial 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 ye Sinners why do you come near me: Of all this, I am, Sirs, an Eye-witness: The Avaluar [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 Nagasananum, Southward by the Village Karuwalankirei, is found a Fountain an Ell Diameter, called Kannizrudeiatirtun; 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-Areek, 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 Expenses towards maintaining their Friday Ceremonies.

Schalom.

LETTER VIII.
Wherein 'tis shown how the Popu-
lace perform their Devotion.

IN the Year Nandana-waruschum, the 13th of October, I N. with the Danish Priests at Tronquebar Health and Peace. You have desir'd me to give you some Information about the Religi-
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 choose themselves a God, and take a Priest from among themselves, worshiping the Idol Mar-cammen, 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.

L E T T E R I X:

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 Nandanauarusheum, the 14th of October, I wish the Priests at Tromquebar a Thousandfold Schalam, [i.e. Preipe-
Prosperities.] You ask me, Sirs, an Account of the Bramans Feast, called Abhasshi Dalakkaweri, where all they of the Bramanish Tribe come together in the Town Mairon; 'tis after this manner: They get up very early, and bathe themselves in the sacred Ponds that are by the Temple, and lay 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.

LET-
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 would 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 ⅓ ⅔ ⅓ and exercise themselves in doing of Examples or Sums, and then let them
them proceed to learn to read the *Entschhuwari* (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 *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 *Lekkaborawidei* (that is Addition) First in 7 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 \( \frac{1}{4}, \frac{1}{2}, \frac{1}{3} \); 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 Kilwaillekkum (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, Pattchawarakanaku (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 learned 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.

LET:
LETTER 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 Nandanavatrisbhum, 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 Cucuruma 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 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 Palanquin 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 called Konnerswohnter [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 Waramugoda (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 Nagharte (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 Ramajaainum. 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.
LETTER 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 satisifie 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, Wischtanu, Ruddiren, Malesehuren, Tschataschewum, Winaiagen, and Subdiramantren, 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 Barabarawaslu, Tschiwew, Tschatastchiwum, Barabiruma. This great God has created all the rest to be the Governors 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, Wischtimu the Supporter and Redeemer, and Tschatastchiwum 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.
LETTER XIII.

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

In the Year Nandanawaruachum, 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 throughly 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 public 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 Houté and Home, and come hither among Strangers only for Trading's sake. These are some of the Reasons that debar 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 Meat. 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. Schalom.

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.

I kiss 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 1794. 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 *Pantachscharum* very devoutly, and sprinkle the Meat with Holy Water, and then fall to Eat. The other sorts of Meat, are *Kiri* (a Garden-Root much in use here) *Wai-rikai* (or Green Figs that are not ripe made into Soop) *Kaddarikai* (a sort of round Fruit of a very greable Odour) *Pawakai* (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,
us, that this manner of eating is not only wholesome 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 abtains 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 Happinels 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 among 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 covets 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. with 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, Scholars, Disciples, Subjects, and Slaves; on the other hand, how Inferiors are to carry themselves towards Superiors; in one Word, you would 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 Ser-
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 gain-saying; 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
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 Forward, that he may be retriv'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 Pagods, 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
An Account of

settling 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 likes, 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 declared the Nature of their Polity, or Civil Government.

In the Year Nandanañvaruschum the 19th of October, I N. greet and present my Schalam to the Royal Priests at Tranquebar,
the Malabarians.

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 Sibjestoren. Towns and Villages are govern'd by inferior Officers, call'd Aculutor, 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 Mule; 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. Salam.

LET-
LETTER XVII.

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

In the Year Nandanawarushum, the 29th 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 Luft, and hearken to their Voice, they murther them upon the Spot; but they that fear them they assail 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.

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

In the Year Nandana waruschu, the 23d of October, N. wishes Health and all sorts of Prosperity to the Priests that preach Holiness to all Mankind. The Question you proposed 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.

LETTER XIX.

Wherein is an Account given of their Weekly Feasts.

In the Year Nandanawarushum, the 24th of October, being hitherto perfectly in Health, I greet the Priests in Tranquebar, and with 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 chooses for his Fasting Day,
as he himself thinks best and most fitting to his Vow and Design. Our Monthly Fasts are these. Engadeschiwurudum, Boraloscham, and Tschetsiwurudum. The Fast that comes every seven and twentieth Day is call'd Kadijeinaischeddirum. That which comes once a Month is call'd Ammawaschei; the yearly Fast is Ketariwurudum. A Fast kept always in October is named Kandatscheshiwurudum; the November Fast is Kadijeitschomawarum, 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 Tschiwatrairei: In July is the Fast call'd Nairu, celebrated four Sundays successively. The Fast in August is Awanimitum, 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 many
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 Waiddianada Schwami, one of Isurens's Sons, whom we pray to give us Children. The Wednesday Fast is in Honour of Maga Letchimi, the God of Riches. Evening Saturday fasting is to honour Sanieschurabagawan, who, as we believe, is that Devil that possessest 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 possessest 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 Wishtnu, 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 Worshipers from falling into any Error, that they may be perfectly happy in the other World. The Fast *Tschepfistiwurudum*, is to honour the Image *Ifchuri*, 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 *Kadjeinatscheddirum* 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 *Ammawaschei*, is in Honour of the Dead, wherein we pray *Tsibwens* to make all our dead Relations happy in the other World. The yearly Fast *Kesariwurudum*, is instituted for the attaining good Understanding and Knowledge. The yearly Fast *Kundatschepfistiwurudum* is in the Honour of *Subbiramanien*, to whom we pray to root out all our Enemies, and to assist us to walk in the Ways of Virtue. That call’d *Kaddijeitschomawarum*, 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 Naiddukirumeiwarudum 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 Tschiwatatiw, 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, where-in they beg and pray him for all Necessaries. The yearly Fast call'd Awanimulura is instituted to pray Tschuren to accord them the hop'd-for Happiness in the other World. The Fast Aira Puschei 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 Tschiven in the behalf of our deceas'd Parents, that they may
may obtain Rest and Happiness in the other World. *Pulliciar Tschawadi* is instituted also to draw the benign Influences of Heaven upon our studying Wisdom and other practical Sciences; lastly, *Weigundas Egraydeschi* is in Honour of *Wischhu*, they use to watch all Night, eating nothing but the Soft or Juice of the Tree *Dalafcha*. If you would know more of these Facts, consult learned Men, and Authors that have handled industriously this Argument, describing the Origin, Authors, and Nature of Fasting.

Schalam.

**LETTER XX.**

Wherein is explain'd the Genealogy of their Gods.

In the Year *Nandanaararaschum*, 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 should I give you an Account of their Genealogy? If I should advance any
any thing that is not written in our Books, you would 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 Madnes. 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, Wischtenu, Isburem, 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 Sarasbubadi. The Book Negendu [a Poet that treats of the Genealogy of the Gods] gives an Account of all his Names, and Worshippers. Wischtenu is a Protector and Deliverer, and has also many Names: The two God-
deffes 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 Kaschen, born of Tschidei, in the House of Walmigararishi [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
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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 Wischtnu. So that we may say, he had two Sons. Ishurens'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 Ischiwen himself resides; especially if they offer unto him the Leaves of the Tree William. He has two Wives, Ispary and Kenkachewani, whose several Names are specify'd in the Book Negundu. Ishuri and Letchberi have the same Worship paid to them on Earth. This Ishuren has two Sons, Wikkineschuren or Pulieiar, and Subbiramanien. The first Son, form'd of his own Seed at the appearing of Wischtnu to him in the Shape of a Woman, is call'd Arrigariibuddiren, who is always honoured with Offerings when one begins or undertakes any great Enterprize; for then the Design will have good Success. Subbiramanien 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.
The other Gods that are worship'd in our Pagods, are Periatampiran, or the Devil call'd the God of this World, Aianar, Pirariar, 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 called Theivens Punsthatscharum. They respect also those that have the Mark Wischeatnum-Atatscharum on their Arms, and revere the Names and Praises of the Gods Subbiramanien 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-Wiren 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
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in a methodical Order, as you desire me, is altogether impracticable, for there would 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.

LETTER XXI.

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 Happines 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 should 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.
LETTER XXII.

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

In the Year Nandaamazara Chium, 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 De-wotafchigol. 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 Tago Deri Kirata, Dambamata, 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
the Malabarians, 

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 Arankeudukalianum, or the Woman's Marriage Day, and the Priest betroths her solemnly with a Nuptial Chain to Kumara-Schavami, one of the God Isuren's Son, a great Lover of Women. The Prince is there present to represent Kumara-Schavami, otherwise call'd Subbiramanien. 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 Neck 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 tedious
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 Fanos a Month for a Sallary. Thus I have given you a short Account of what you desir'd me to inform you in.

Salam.

L E T-
LETTER XXIII.

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

In, send greeting to the Priests in Tranquebar, the 30th of October, in the Year Narandawaruchum. 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 House-wifery, 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 boil 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 shown the way of preparing the Ashes with which the Tchiwapaddikarer besprinkle themselves, and what Ceremonies are usual on that Occasion.

In the Year Nandanawarufchum, 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 Dirunamun is prepar'd with us. I Answer, it's diversely prepar'd by Bramans, Pantaren and Antigol, 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 Ifeburen) call'd T'chitamalangol, 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 flir it, lift it three Times through a Cloth, and make it again into Lumps, which they dry, and seafen 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 Dirunam, may be made by any Man without any preliminary Ceremonies; it being but Earth found
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on a certain Mountain, which they alay in Water, and bruise it small, and pass it thro’ a Sieve; they that go a Pilgrimage to Dirroppodi bring with them Earth thence; but while I am no Wischetupadikaver 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 Namatschiwaia, and other Forms learnt 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
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 Divundanum, 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.

Schalom.

LET
LETTER XXV.
Of Husbandry.

In the Year Nandana waruschum, 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 Pissibume Nellu, which is the best sort and more wholesome 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 callTrans
camittan that is not Transplanted from the Place where it was first sown. Of this kind of Corn we have nineteen different Species, as Arinnggen, Kun
wei, 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 Gar
dens Saffron, Ginger, a sort of Turnip call’d Tsibirukiranku, 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 hear their Religion cry'd down, and how they find as many Faults with the Christian Religion.

In the Year Nandanaواروسه، the 8th of November, N. N. presents his humble Schalam to the Priests at Transquebar 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 Sástríangol, and in the 18 Purān is altogether falle: 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 Deworologum 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 Ruddiraschangol, [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 rife 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 worshipped by diverse Nations. Our Law is good in itself, 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 mere 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 murdered 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 than what he has destin'd and decreed for us. Schalom.

LETTER XXVII.

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

I 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.

Salam.

LETTER
LETTER XXVIII

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

IN the Year Nandamavarausschum, 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, Tscheren 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 Karanakara 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 Karanakaraschichten, or a Lay-man or Disciple that was quite disengag'd from all worldly Ties and earthly Interests. Whereupon some in-
forming the King, saying, Sire, did not your Majesty order the Cryer to cry out for Karanakuru, and be 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 sancti-ty’d Lay-man, whereas he order’d him to cry for a holy Clergyman; the Cryer told the King that it was 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 Vis-derven, 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 a-dorn’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 Contliness 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 Isure 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 fitting 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 Instruc-
tions, and led him into a Forest where they pray’d together, and where Isure 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 gain saying 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 Nandanawaruschum, the 11th of November, I present my Schalam, with Hands up-lifted, to the Priests at Tranquebar, who desire me to inform them in what I am not vers'd in myself, 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 Kalinjum 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 Nandanawanuschum, 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 Takkusaflirum and Mandiratschwari (or a short System of Divinity) and have committed them all to Memory, and in six Weeks time have learn'd Attempts and all that great Boys use to learn, and have asilited at their Sermons both in...
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 myself 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 myself 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 myself by sincere Repentence to an honest and holy Conversation. I beg of you also to give me further Instructions, how I may continue
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 learnt 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 Holy 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 Nandanaavaraschum, 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 revere 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 mere Inventions of Mens Imagination; but I make my Religion to consist in considering Morning and Evening
the Malabarians.

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 received 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 Safftriangel: How then can we know these things? But I have imprest 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 my felt, 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 Unworthines, 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 Nandanavarunshum, 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 Barieier (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 accustomed 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.
LETTER XXXIII.

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

In the Year Nandananawarschum, 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 Incense, 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 smeared 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,
Brahmans, whom you must invite to sit down. The Son that undertakes in his Father's Name to deal out the Didi, performs all his ceremonial Purifications, and when he has done, he finishes the whole Work. The Brahmanse 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 Brahmans. When this is done, then he lays before them Fig-leaves, upon which he sets several sorts of Meats, calling upon the Name of Brahma (God) Witchwu, Wochven, and gives the Brahmans (who throw'd Water and Flowers on his Head) new Cloaths, and to the other Brahmanstheir respective Portions. Then he falls at their Feet and Reverences them, falling on his Face before them; then he bring's Rice and all sort of Fruits unto the place where the Brahmans 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 behoves himself so, as if they were these present eating of his Feast, then he takes all away and keeps it; lastly, he makes another Present to the
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, Money, Fruits, and other Establishes 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 deceased 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 deceased, and carry them into a River. This I write to you very compendiously, knowing none of these things are hid from you.

Schalam.

LETTER XXXIV.

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

IN the Year Nandanaumuschum, 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 boil'd the Day before. At Noon they must eat fresh boil'd Vijectuals 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 allowed 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 Soop with Samarni 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 O.I 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 Webbuamarn, 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 Sunrising 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-
Auals 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.

Schalum.

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 Schalum in the Year NandanaSanambum, 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 myself, 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 Braham, 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 l′pains his Foot, falls on his Head, or is call’d back, presently the Professors of these Sciences are consult’d, and then presently turn to the proper Chapter for such a Sign, and give the Interpretation of it. This is all I know of this matter.

Schalam.

LETTER XXXVI.

What manner of worship the Women perform in Malabar.

In the Year Nandanamanuschum, the 18th of November, to the Priestts 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 list’d in the Catalogue of the Priestts Disciples, and hears thenceforth their Discourses and Documents, going into their Pagods, and makes her Schalams 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 Pulicat (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 abroad, 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.

Schalam.

**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.

I N. 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 Pagods, purifying ourselves with Water, and sprinkling ourselves with Ashes, hanging about us the Rudderatscbangol, Pilgrimages, worshipping of Images, Offerings, bathing ourselves in divers Ponds, building Almshouses, Monasteries, Conveniences for Travellers, Pagods and Waggons 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 light of God; for when we Pray or Offer, our Hearts full of Love should be directed to God.
LETTER XXXVIII.

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

IN the Year Nandana-maruschum, 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, Peria-tampiram, Elammen, Mariamman, Duk-kei, 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 Almigh-
ty answered, 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 Isburen, Perumal, and Baddiren, they are the same with the Supream Being, differing only Nominally. We say also, that Subbiramanien 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 Subbiramanien Schwami, and sent him with Orders to kill that King call'd Tschurapadbama. Hereupon Subbiramanien 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. Wiruna, Wischmu, Rud-diren, Tschatatschium, Maesekuren, 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 Demoniaks in Malabar.

IN the Year Nandanamavuscbum, 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 stroll about, and when they are pinch'd with Hunger they eat any thing that comes in their way; if any Man undertakes to sol, cak them fairly or admonish them, they rail at him and beat him, exercising all Misrulefulness and extravagant Practices; moreover there is among us a Devil call'd Periatampiran, who possessest Men in such a manner 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 frightned 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 are some among us posses'd with the Devil Ettshchipischaschu, others with Bareipischaschu, Bramanapischaschu, Tschrakatupischaschu, and some with Birumakatschadi and Wettunipischaschu. 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 posses's'd Demoniacs. 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 disposses'd, except Bramanapischaschu, Bareipischaschu, and Birumakatschadi, 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 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

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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.
Wherein 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, Rinarwirabaddiren, Mariammnen, Anthalammen, Kattaruwen, Munnariar, Amarentawirabaddiren, 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, thong 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 Peru-meefuren 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 Conjurer, 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 Conjurer 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 Sicknesse, and benum'd Members, till at last they lose their Lives.
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 Conjurer 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 Sholes, 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 Conjurer can perform, as long as he observes the Letter of his Contract, which if he transgresses he is murder'd by the Devil.

**LETTER XL.**

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 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

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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 * Pantschatschbarum, 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 Pantschatschbarum, it can't be laid by any means to be Heathenish;

* A Formulary of Prayer.
the Malabarians.

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
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.
LETTER XLII.

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.
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 Mundayawuruschum, 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 Judgement 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 Supreme Being, is without Sin; for the Beasts also are Born and live in Sin; all the different Species of living Creatures, which amount to 84,000,000, 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 Supreme Be-
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 show 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 Diruwallower, 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.
LETTER 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
the Malabarians.

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? 29. What is Happiness? 30. What is Hell? 31. Will the Soul of a dying Man be again united to another Body, and be Born another 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
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.
57. How is he risen again from the Dead? 58. How is he ascended into Heaven? 59. How comes it that his Doctrine is everywhere 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 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.
LETTER XLVII.

Wherein is shown 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 Nandanawarauschem, 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.

LETTER XLIX.

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 practicing good Works, but are arrogant, proud, and wickedly proflane, 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 spightfully 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 M. C. Nandamivvarumchum, 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 Enterprises, or want Knowledge, and Wisdom, and other intellectual Endowments; but if you suppose a Man richly bless’d 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 practices 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 e-stemed 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 afflic 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.

LETTER LI.

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 Creatures;
Creatures; but because of his different and various Appearances, he has many different Names, as Tschiven, Barabiruma, Ischuren, Ruddiren, Wischtna, Tschatschirum, Malschuren, and Biruma. Hence we say that Biruma creates, Wischtnu rules, Ischuren annihilates; all which different Expressions denote but one Supream 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 Governors. For there is neither Government, nor the least Motion in the World, without the Will of the first prime Cause or Supream 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 it self, 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
who live at random, extravagant, and careless in all their Days; for the De-
vil cannot hurt those that believe in God and love him sincerely with all
their Hearts. Besides the want of Un-
derstanding causes much Evil in the
World: For he that can rightly di-

stinguish 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 Trans-
gressions.

LETTER LII.

How long this World has lasted:

and what Kings have Ruled

therein.

IN the Year Nandanaawaruschum, the
7th of December. How long the
World has lasted I can't tell you pre-
cisely: The Duration of this present
World,
the Malabarians.

World, called Kalivium, is 43,2000 Years, whereof 4337 Years are already past; in which Duration of Years these following Kings have ruled here among us, Manumandari, Manu, Mushwuandatschakkarawadda, 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. Tam-mabuddiradi, who built many Pagods. Nalen, Wikkiramatiten, Paschrascha, 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

I 3
was chang’d and became an Empire
govern’d by twelve Emperors, suc-
ceeding one the other, and at last
the Empire came to be divided un-
to several Principalities. But if you
desire an exact Account of such Mat-
ters consult the Mathematicians who
are only capable to give you a full
Satisfaction in these Things.

LETTER LIII.

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

In the Year Nandana-waruschum, 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
tho’ God’s Grace, and the Mediation
of your aslifting 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
affure 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 Adversitie; 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.
LETTER LIV.

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
manifest 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 season 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 Rariaschum (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 (Jeschinei) 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 Eclipcises. At the Time of such Darknesses, 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 Darkness 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 Eclipcises 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 beforehand 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 Tschan-kumugum [a Place a Mile distant from Tranquebar much resort’d 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 ruffle 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 Inconveniences; 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 Vi\-\uals; and then everyone returns Home. This is what I had to Inform you of at this Time.

Sedulam.

FINI S.
AN ACCOUNT
OF THE
Religion, Manners, and
Learning of the People
OF
MALABAR,
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.

LONDON:
Printed for W. Mears, at the Lamb without Temple-Bar. 1717.
To the Right Honourable

Thomas Ld 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,

S 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 itself, 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 Coromandel makes that Part of Asia, which beginning about 15 Degrees North Latitude, extends itself 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 Mehemet's Tomb, did
in his Return from thence, without Issue; whereupon his Great Ministers divided it into five Kingdoms, viz. Cananor, Calcut, Canegon, Cochich, and Coulong. The Natural Produce of these Countries are so Rich and Profitable to the Merchants, that the English, Dutch, French, Portuguese, Danes, and People of other Trading Countries have made large Settlements upon their Coasts.

The Famous Vasco de Gama, a Portuguese 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 Caftenheda in his History of the Indies, lib. i. cap. 16. (viz.) that Gama with some of his Retinue being at Calcut, 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 Baldeus (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 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 Portuguese 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 Portuguese 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 Portuguese Tongue, and of transcribing the New Testament into the Language of Malabar, which they Printed for the Use of the Indians; and some:
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 endeavoured 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 received 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 possesed of all the Necessary Preliminaries to a formal Siege, will then attack the Capital Errors of Heathenism.
As this Book has been kindly receiv'd in Germany, so I hope it will meet with no less fav'rous Reception here, inasmuch as for a thou-sand Years last past very few Productions of this Nature (written by the Heathens them-selves) have been seen in Europe. The Rea-der will find in it many diverting Passages, strict and wholesome Lessons of Morality, with many Material Hints which will point out to him the Original of divers Ceremonies, and pompous Superstitions falsely 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 Wa-ter, because of their cleansing and purifying Qua-li-ties, foolishly supposing that Immaterial Beings, such as the Souls of Men were capable of be-ing purified by those two Elements. So the Romish Priests prefer their Purgatorian Fire and Holy Water as Essentails 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 writ-ten in a Language of their own, and as little Understood by the Common People, as the Ho-ly Scriptures and publick Masses are by the Hearers of the Church of Rome. The Learn-ing of the Bramans was so Famous among the Antients, that Alexander the Great put many Difficult
PREFACE.

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 Dirunwarut
N. 3 Dirucanuwalei
N. 4 Dirudalsai

MALABAR

MALDIVA

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. with the Priests Health and Peace.

B You

(a) Nandanawaruschun 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 skillful 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,
the Malabarians.

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 persuaded 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.) Farewell.

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
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, Wischtnu, 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 Buganangol 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 Dirumurtigoi came forth likewise the four Law Books, with the six Safterangol, 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 Safterangol, [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.


the Malabarians.

tain Rules and Ceremonies on the People; pursuant to which Precepts they get up very early before Sun-rising, case Nature, and cleanse themselves carefully; after which they wash their Mouths, and perform that Exercise which is call'd *Aschamen Kirigii, 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 Diramurtigol [the three Persons of Gods] to present all their Performances to the great Supreme Being, in the Place where his Honour dwellth. [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 kind

* A Form of Prayer.
An Account of

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

QUESTION II.

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

ANSWER.

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 sentenced 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 fall and give Alms, hoping that such Acts will redound to the Advantage of
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 Safirangül.

**QUESTION V.**

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

**ANSWER.**

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.*]

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*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 Malabarian Laws, and being obedient to the Instruc-
tions 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 charg-
ged, to what Place the Braiman 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 Waziratanum, [an Alms consisting of Garments,] or the Juranatanum, [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 Woschitnu, 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,
pept, if we honour his Commands with Willingness and Cheerfulness of Mind, 'tis therefore we honour those inferior Gods by visible Figures or Images.

LETTER 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 thrown your eighteen hard Questions to one of our Learned Men, and have committed to Writing his several Answers to them.

The Bramans, and *Tschuddirens, are the proper Persons to satisfy 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

*N: Chuddirren, an Ecclesiastical Order of Men among them.
so Expeditious, as I could have with'd. In the mean while assure your selves, that altho' I am distant from you, yet I will 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.

Salam. Farewell.

QUESTION I.

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

ANSWER.

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 Tsebadda Kori muga Mandiram, which is the Abridgment of the eighteen Historical Books of the Law. One Part, which is called
An Account of

called Wiranuku, treats of the six holy Places, which all Persons must visit, if they will obtain Salvation; these are namely the old Diruwarar, 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. Dirunallar, a Village three Miles distant from Tronquebar.

4. Dirukruwalei, 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?*

**ANSWER.**

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 Pagods 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 boiled Rice to feed the Poor, the Bramans, Pontarangol, and other holy Men.] The Wasbiratanum [or Alms consisting in Garments;] Koniatanum, [when a rich Man gives his Daughter in Marriage to a poor Man, or helps a poor Man to settle his Daughter in Marriage;] Fischobranatanum [an Alms consisting of Money;] 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 adorned, near to some Pagod, and are afterwards consecrated, then are they made use of in our Washings and Purifications; to build Houses for Travellers to rest themselves in; to build Hospitals for the Maintenance of one hundred or one thousand holy Men, all of
one Order, either Bramans, Pantaran-gol, 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-Bandel's [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 Cokoa-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 Rea-
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?

**ANSWER.**

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, repre-
The Malabarians.

Senting 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-Tschiwasa, 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?*

**Answer.**

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?

ANSWER.

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?

ANSWER.

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 promised, 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?

ANSWER.

Such Men are not solicitous for Meat or Cloathing, they shall be freed from dangerous Sickness 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?*

**ANSWER.**

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?*
ANSWER.

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.

QUESTION X.

What is the Office of those you call Tscharigeikarers?

ANSWER.

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.

QUESTION XI.

What is the Employment of the Jogigol among the Malabarians?
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
the Malabarians.

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

QUESTION XII.

What Penitential Exercises are in use in Malabar?

ANSWER.

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 Exercises longest, is the devoutest.

QUESTION XIII.

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

ANSWER.

The King alone is allow'd five Wives, for the Increase of the Royal Family; the rest do it to prevent the want of Heirs, and that after the Death of the Father,
An Account of 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?*

**ANSWER.**

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?*

**ANSWER.**

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

ANSWER.

When any young Man has set his Affections upon a Woman, the Astrologer (who is a Braham) 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 Mony 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 Cokoa Nuts; and on a Fourth is laid Betel-Arec, which is a Confection of the Leaf Betel and the Arec 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-Arec 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, Wischtnu, and Ruddiren, with 33000000 Gods more; and proceed to the Temple with Flowers and Sandal- Meal for the Performance of that Ceremony call'd Tshibikkatscharanku. 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, accompa-
ny'd with all their Relations and Friends, then and there present.

LETTER III.

IN the Year Nandavanwaruschen 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 Noti-
ons 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 Messinger, be-
cause of the great overflowings of Rivers.

G S
QUESTION I.

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

ANSWER.

We have many different Sects, as First, the Tschiewawedum, 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 Tschiliadam. 4 Wiscnwawedum. 5 Tadduwadadam. 6 Namaperamalawedum. 7 Tschainermadam, to which Sect is reckoned the Tschiewawedakarer, who worship the Lingum, and honour with Religious Adorations several Persons, as Wikkniesburen the Son of Isurens, Nandischuren, who is Isurens himself, worship'd under the Figure of an Ox: Subbiramanien another Son of Isurens, and Ispari (who is Isurens's Wife,) Others do worship Biraddilnigapuschoi, 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 Letfchini,
Shini, (or the Goddess of Fortune;) and others worship Diriburashbundari, 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 Wirotschhaiwer, 'tis as followeth; they make a Stone or Christal Lingam, 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 Tchibilamadakar, 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 boylings their Vi'ctuals, and touch not any other sort of Water. They carry also a Lingam of Christal about them, and are buried in a fitting Potture, with their Hands lifted up as if they were in an act of Devotion or Prayers, which they call Tchimbau. All these three different Sects are expressed with the
An Account of
the one Word Tschaiwamadam, or Tschaiwakalam. The Fourth Sect, Wischtwuwedakarer, or Wischtwnupaddikkarer, carry always upon their Foreheads or upon their Arms, the holy Name of Wischtwu, besmear'd thereon with some colour'd Mixture, and worship Perumal, which is one of the Names of their God Wischtwu. The Fifth Sect, Tadduwaddiker, besprinkle themselves with Santal Meal, and worship Wischtwu, under the Name of Rischtten. The sixth Sect, Namaperumalwedum does also carry upon their Foreheads or Arms the Dirunamum, and worship Rischtten or Wischtwu. 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 Wischtwu; 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 Samawe-dum, 2 Urukkuwedum, 3 Edirwarnawedum, and 4 Airwedum, to which you may add, the Book Dakasliyum, which is the Grounds of all their Religious Ordinances, gathered together Dialogue-wise from many other Authors, writ in the Kirrendum 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. Dewarum, wherein the Glory of Tshivens (one of their Gods) is describ'd. 2 Dirumwasechagum (a Book consisting of many Sayings of their Prophets, collected into one Volume) 3 Tschiwapodagum (or a Po-
An Account of

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. Walskandaramaianum, (a Poetical praise of Raman.) 21. Paradum, (the History of Five Kings who were Brothers, and one of them, Tanmer by Name, was visibly taken into Heaven by the Gods.) 22. Indirasmheiddu-baralam, (the History of Indirotscheiddu, 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 struck dead by the God Wischtnu.) 25. Ramaishiam, (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 Saftirangöl, 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 Ton-damandolam, 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 Saftirangöl?

ANSWER.

The Six Saftirangöl contain all the Points and different Ceremonies in Worship,
ship, that the several Sects among us are oblig’d to observe, as the Tscharigei-kaver, Kirikeikaver, Jogigol, and Guanigol mentioned already, as also the Tscharada-bergol, (a Sect who brand their Arms with an hot Iron, and are addicted to the worship of Wischtu,) Tschankamar-gol, they carry the Lingum and belong to the Tribe of Antigol. (The latter is a Sect that go naked, and abstain from Marriage, and go about begging as Capuchins.) There are other Books, call’d Saffirangol, which are Philosophical, as Tschodivischum treating of Altronomy, and Panschankum is an Almanack.

**QUESTION VI.**

What is the God universally worshipped in Malabar?

**ANSWER.**

Tscheivens is but one, and Wischt-nu 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,
besprinkling all their Offerings and Images with the Powder of Sandal-wood. Next they proceed to their Incensing, which they call Tubam, 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 Praisers 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?

ANSWER.

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 furnished 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 Tschiwens 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?*

**ANSWER.**

Besides those Exercises and Walkings in the Paths of Virtue mention'd already, it will not be amiss to relate the History of King Magareden, 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 Kālawadi 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 Carkiss. H. reupon the King answer’d, 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 Tischlichbei (or Baptism) and therewith the Remission of thy Sins. Thereupon she led him to the Priest, and the King
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 procured 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 Characteristsicks 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 esteem- ed 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 afflict 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
He created Man and Woman, from whom came the Tschaddiria Waschio. This Family has been afterwards divided into 96 Kinds. [They say moreover, that God, out of one of his 108 Attributes, created Man after his own Likeness.]

**LETTER IV.**

*Wherein is shown, 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 Nandanaowaruschum, 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 Exercizes, and be a Hearer of that Law that God himself has given. This is my hearty and ardent Desire.
LETTER V.
Wherein a Braman being desired 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 Nandanavarusbean, 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
the Malabarians. 53

Skill in Divinity, so far as to write any thing for your Information. You de-

fine me to abridge Takkasafirum 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 Bرمish into Malabarish. But hitherto no body has ventured to put

* Takkasafirum out of † Kirundum into Malabarish, because of the depth and
difficulty of the Theological Matter therein contain'd, and express'd in Phil-
osophical 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 Ex-

pressive than Malabarish: and so you might commit the Substance of this

Book into writing. This it is that I had
to aprize you of.

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* 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 Nandanaawarushun, 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-

D 4
profound Schalam [God save you.] I have receiv'd both your first and second Letter, with the reading of which I have been mightily 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 Sannachbi, 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 ceremonial 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 Avaluar [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 Nagasanum, 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.

Schalom.

LETTER VIII.

Wherein 'tis shewn how the People perform their Devotion.

IN the Year Nandanawaruschum, the 13th of October, I N. with the Danish Priests at Tronquebar Health and Peace. You have desir'd me to give you some Information about the Religious
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, worshiping the Idol Marcammen, Aplanar 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 Persuasion; 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.

LETTER 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 Nandanaawaruschium, the 14th of October, I wish the Priests in Tromquebar a Thousandfold Schalam, [or Peace-
Prosperities.] You ask me, Sirs, an Account of the Braham Feast, called Adhajchi Dulakkaweri, where all they of the Braham Tribe come together in the Town Mairom; 'tis after this manner: They get up very early, and bathe 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 borne on the Shoulders of two Men, and receive a Fann [about Four Pence English Money] 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 would 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 \( \frac{1}{2} \), \( \frac{1}{3} \), and exercise themselves in doing of Examples or Sums, and then let them
them proceed to learn to read the Entschbuvarti (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 Kasukanakkun (which consists in reckoning up Sums of Mony) and lastly, he shall learn the Nellukanakkun, Awanakanakkun, Pattchawarakanaku (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 learnt 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 Accompts before they learn to write. This is what I have to say upon this Head.
LETTER 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 Nandanawatufbum, 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,
An Account of

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 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 Palalaquin 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 called Konnterwobtir (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 Weramugodds (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 Nalbart (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 Ramaijanum. 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.
LETTER 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 Tronquobar 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 satisifie 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, Wischtnu, Ruddiren, Maleschuren, Tschatschiwum, Winaiagen, and Subbiramant-en, 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 Barabarawasfu, Tschiwen, Tschatathschiwum, 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, deifying 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, Wischtwu the Supporter and Redeemer, and Tschatathschiwum 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.
LETTER XIII.
Wherein are given the Reasons, why the People of Malabar refuse to Embrace the Christian Religion.

IN the Year Nandanavaruscham, 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 thorougly 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 Moleft 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 frequently 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 easly 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 Men.

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, kis 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 Nanamanaumunshum. 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 Malakari (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 Pantscatsharum very devoutly, and sprinkle the Meat with Holy Water, and then fall to Eat. The other sorts of Meat, are Kirai (a Garden-Root much in use here) Wa-rikai (or Green Figs that are not ripe made into Soop) Kaddarikai (a sort of round Fruit of a very greeable Odour) Pawakai (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,
us, that this manner of eating is not only wholesome 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 abounds 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 Happines 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 among 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 covets 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. with 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, Scholars, Disciples, Subjects, and Slaves: on the other hand, how Inferiors are to carry themselves towards Superiors; 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 Ser-
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 gain-saying; 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
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 Proud, that he may be retri'ved 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 choose 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 Pagods, 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
An Account of

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 lifts, 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 Nandana-waruschum 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 Advizor, and Maniakaror, [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 Mule; if Poor, he commonly pays with his Life.
And as for the sorts and manners of Puni­nishing, 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 fame 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 Nandanavarusham, 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 Luft, 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 posseted, 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.
LETTER XVIII.

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

In the Year Nanjanawaruschum, the 23d of October, N. wishes Health and all sorts of Prosperity to the Priests that preach Holines to all Mankind. The Question you proposed 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.

LETTER XIX.
Wherein is an Account given of their Weekly Feasts.

IN the Year Nandana warusheum, the 24th of October, being hitherto perfectly in Health, I greet the Priests in Tranquebar, and with 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, Boroschibum, and Tscheftiwrurudum.* The Fast that comes every seven and twentieth Day is call’d *Kadijeinaiwedchidurum.* That which comes once a Month is call’d *Ammawasbehi;* the yearly Fast is *Ketariwurudum.* A Fast kept always in October is named *Kandatscheftiwrurudum;* the November Fast is *Kadijeitschomawarum,* in which Month is reckon’d four Mondays; in the End of this Month is the Fast *Pulleiaronpu.* The December Fast is *Diruwadirei.* The January Fast is celebrated on four Sundays successively, and is call’d *Naiddukimeiwurudum.* The February Fast is *Tschiwatrairei:* In July is the Fast call’d *Nairu,* 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 many
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 Waidddianada Schwami, one of Isurens's Sons, whom we pray to give us Children. The Wednesday Fast is in Honour of Maga Letchimi, the God of Riches. Evening Saturday fasting is to honour Sanieschurabagawan, who, as we believe, is that Devil that possesseth 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 possesseth 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 Wischtnu, 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 Worshipers from falling into any Error, that they may be perfectly happy in the other World. The Fast *Tsche-stiriwurudum*, is to honour the Image *Ishchuri*, 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 *Kadjeinatscheddirum* 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 *Ammawaschbei*, is in Honour of the Dead, wherein we pray *Tsibwens* 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 *Kundatschbestiriwurudum* is in the Honour of *Subbiramanien*, to whom we pray to root out all our Enemies, and to assist us to walk in the Ways of Virtue. That call’d *Kaddjeitschomawarum*, 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 Naidukirumeiworudum 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, where-in they beg and pray him for all Necessaries. The yearly Fast call'd Awanimu-lura is instituted to pray Ischuren to accord them the hop'd-for Happiness in the other World. The Fast Aira Pufchei 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 Tschiven in the behalf of our deceas'd Parents, that they may
may obtain Rest and Happiness in the other World. Pullciar 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 Wischi-mu, they use to watch all Night, eating nothing but the Soft or Juice of the Tree Dalascha. If you would know more of these Facts, consult learned Men, and Authors that have handled industriously this Argument, describing the Origin, Authors, and Nature of Fasting.

Schalam.

LETTER XX.

Wherein is explain'd the Genealogy of their Gods.

IN the Year Nandanawaruschum, 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 should I give you an Account of their Genealogy? If I should advance any
An Account of

any thing that is not written in our Books, you would 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 Madnens. 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, Wischtnu, 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 wrote 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 Sarasbubadi. The Book Negendu [a Poet that treats of the Genealogy of the Gods] gives an Account of all his Names, and Worshippers. Wischtnu is a Protector and Deliverer, and has also many Names: The two God-
the Malabarians. 95

defies Maga Lethshini and Pumadenei are
his Wives, who are likewise pray'd to,
for the obtaining of what we have a
Mind to. Maga Lethshini is the God-
dess 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 Wischtchu 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 call-
ed Kuschen, born of Tschidei, in the
House of Walmigararish [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 De-
votion, he saw that the Child was ta-
taken away, and thought a wild Beast
had snatch'd it, and therefore took pre-
sently a Log of Wood and made it un-
to a fine Child, and said to his Mo-
ther, There is your Son, to whom she
preently 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 Wischtnu. 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 Tschiven himself dwelleth; especially if they offer unto him the Leaves of the Tree William. He has two Wives, Ispere and Kenkubewani, whose several Names are specify'd in the Book Negundu. Ischuri and Letchcani have the same Worship paid to them on Earth. This Ischuren has two Sons, Wikkineschuren or Puleiar, and Subbiramanien. The first Son, form'd of his own Seed at the appearing of Wischtnu to him in the Shape of a Woman, is call'd Arrigaribuddiren, who is always honoured with Offerings when one begins or undertakes any great Enterprize; for then the Design will have good Success. Subbiramanien 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.
The other Gods that are worship'd in our Pagods, are Periatampiran, or the Devil call'd the God of this World, Aianar, Pirarior, 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 called Thievens Pushebatscharum. They respect also those that have the Mark Wifchtunum-Atascharum 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-Wiren 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
An Account of
in a methodical Order, as you desire me, is altogether impracticable, for there would 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.

LETTER XXI.
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.
LETTER XXII.

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

In the Year Nanenawazawrashum, 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 De-votashigol. 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, Dadaeth, 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
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 Arankedukalanum, 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 Subbiramanien. 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 Pearl or Coral, about their Arms are tyed silver or gold Ribbons, and many other Ornaments for their Feet, which is tedious
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 Fanos a Month for a Sallary. Thus I have given you a short Account of what you desir'd me to inform you in.

Schalam.
LETTER XXIII.

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

IN. send greeting to the Priests in Tranquebar, the 30th of October, in the Year Narandawarushum. 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 House-wifery, 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 boil 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 shown the way of preparing the Ashes with which the Tichiwapaddikarer 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 diversely prepar'd by Bramans, Panta-ren and Antigol, but the genuine 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 Ichaberen) call'd Thubunadalan-gol, 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, lift it three Times through a Cloth, and make it again into Lumps, which they dry, and seafon 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 
Wischinupadikaver I can't tell you the 
way of preparing it, nor what Ceremo-
nies 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 Di-
votion, then takes the Ashes in his 
Hand, reciting devoutly the Prayer 
Namatschiwai, 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 Wischtnu 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 Divundanum, 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.
LETTER XXV.
Of Husbandry.

IN the Year Nandanawaruschum, the 6th of November, I N. fend 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 Karnella 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 KarnaLlu, 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 wholesome than that of the first Seed, for now the Rains fall and soak the Earth plentifully. Among all the sorts of Grains among us, there is but that which we call Transkamittan that is not Transplanted from the Place where it was first sown. Of this kind of Corn we have nineteen different Species, as Arincingen, Kurnwei, 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 Tsibirukiranku, 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 shown how unwilling the Pagans hear their Religion cry'd down, and how they find as many Faults with the Christian Religion.

In the Year Nandanaivarushum, 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 Safriangol, 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 Deworologum there are 3300000000 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 Ruddirafchangol, [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,
oufness, 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 reprovd, and we confess there are many Immoralities rife 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 Man- ners 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 worshipped 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 murther 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 mere Adamers, that is Men that mind nothing but finning. 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 murther'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 go-
vern us, so we must obey him, and can 
do neither more nor less than what he 
has destin'd and decreed for us. Schalam.

LETTER XXVII.
Wherein is declar'd the Difference 
between the Christian and Mala-
barish Religion.

IN, with 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 Diffe-
rence between your and our Books. First, 
your Books are writ in Prose, and pro-
pose 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.

Salam.

LETTER
LETTER XXVIII

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

In the Year Nandanawaraschum, the
9th of November, I greet the Priest,
who wish me to inform them, how
Priests and Disciples are to behave them-

selves; to whom I return this Answer in
an Historical Passage. In the time when
the three Royal Families Tseberen, Tsebo-
ren 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 Cry-
er's Voice, he got the same Cryer to cry
throughout the Town, if there was any
where to be found a Karanatschichen,
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 be 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 sanctity'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 cloth'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 Coldness 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 Nandanaavaraschum, the 11th of November, I present my Schalam, with Hands up-lifted, 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, Wischtmu 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 Kalinjum 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 go: a Livelyhood, I would apply my self 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 Nandanawanschum, 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 Takkusafirum and Mandiratshwari (or a short System of Divinity) and have committed them all to Memory, and in six Weeks time have learn'd Accompts and all that great Boys use to learn, and have assist'd at their Sermons both in...
An Account of

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 myself 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 myself 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 myself by sincere Repentence to an honest and holy Conversation. I beg of you also to give me further Instructions, how I may continue
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 learned 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 Holy 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 Nandanaawarushum, 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 revere and respect him, by lending an attentive Ear to their Instructions, and receiving them with all my Heart; and as for our PAGANS, Images, Offerings, Feasts, and other Ceremonies in use among us, I hold them for mere 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 received 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 Sutriangles: How then can we know these things? But I have impress 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 remain-ed still in Ignorance. How God will dispose of me the remaining part of my Life, I know not. I say often with my felt, thou art not worthy to enjoy ever-lasting Happines because of the daily Transgressions which I am guilty of by doing, hearing and acting; but notwithstanding all my Unworthinesfs, 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 Nandanauanuschum, the 14th of November, I N. greet the Priestts 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 law-ful 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 Abence, 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 accusstom'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.
LETTER XXXIII.

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

In the Year Nundanamaruscbum, 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 (Marakal) of Rice, some more, some less, according to the Ability of the Mother 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 smeared with Cow-dung; all Cloaths must be washed, and all the Family wear clean Cloaths. Then present themselves eight, ten, twenty or thirty Brahmans,
the Malabarians.

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 Bhrama (God) Vishnu, Vishiven, and gives the Bramans (who threw'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 behoves himself so, as if they were these present eating of his Feast, then he takes all away and keeps it; lastly, he makes another Present to the
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, Money, Fruits, and other Establishes 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 deceased taking Santal-Wood and fires the Pile, near where
the Malabarians.

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.

Salam.

LETTER XXXIV.

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

In the Year Nandanaawusahum, 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
An Account of 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 Samarni 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 O.1 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 Weblastamaram, 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 this is 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 Vtuals
Auals 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 hutter'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 Nandanamannsham, 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 myself, 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 choose 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 Braham, 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 lprains his Foot, falls on his Head, or is call'd back, presently the Professors of these Sciences are consulted, and then presently turn to the proper Chapter for such a Sign, and give the Interpretation of it. This is all I know of this matter.

Scalam.

LETTER XXXVI.

What manner of worship the Women perform in Malabar.

IN the Year Nandanamavosebum, 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 Schalams or Salutations to the Images, and
to the Brahmans. If she is yet Young she goes alone, but if she is Marriagable, she is always accompanied with two or three other Women, who every now and then betrew 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 Salam. 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.

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 Pagods, purifying ourselves with Water, and sprinkling ourselves with Ashes, hanging about us the Ruddiratschangol, Pilgrimages, worshipping of Images, Offerings, bathing ourselves in divers Ponds, building Almshouses, Monasteries, Conveniences for Travellers, Pagods and Waggons for the Images, falling 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 light of God; for when we Pray or Offer, our Hearts full of Love should be directed to God.
LETTER XXXVIII.
Wherein is shown 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, Tannier, 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 Almigh-
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 Happi-ness. 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 Suprem Being. But as for the Gods Ishuren, Perumal, and Ruddiren, they are the same with the Suprem Being, differing only Nominally. We say also, that Subbiramanien is God's Son, who was created for this reason. There was then a King call'd Tscharapadbama ruling over 14 Worlds, entertaining a thousand Miriad of Soldiers, and offering many Injuries to the other Subordinate Gods that were under the Suprem Being; and therefore a joint Complaint being brought against him to the Almighty, he created Subbiramania Schwami, and sent him with Orders to kill that King call'd Tscharapadbama. Hereupon Subbiramanien 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 Supremam 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 Supremam Being. Wiruma, Wischtnu, Rudder, Tschatatschium, Maaeschoren, are Gods of five Faces, or the Supremam 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.

Sachalam.
LETTER XXXIX.
Wherein is an Account given of Demoniaks in Malabar.

In the Year NandanaMARUSCHUM, 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 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 howl about, and when they are pinch’d with Hunger they eat anything that comes in their way; if any Man undertakes to ask them fairly or admonish them, they rail at him and beat him, exercising all Misrule and extravagant Practices; moreover there is among us a Devil call’d Periatampiran, who possesseth Men in such a manner 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, Hogs 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 Ettschipschacbu, others with Bareipischacbu, Baramanapischacbu, Tschurakatupischacbu, and some with Birmakatschadi and Wettunipischacbu. 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 Baramanapischacbu, Bareipischacbu, and Birmakatschadi, 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 and 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.

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

IN the Year Nandanawarufchum, 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, Mannarian, 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 Perunmesuren to observe this very religiously,
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 promised us. When the Contract is finish'd, the Conjurer, or the Person contracting, takes black Thread, and rubs 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 Conjurer 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 Sicknesses, and benum'd Members, till at last they lose their Lives.

*the Malabarians.*
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 Conjurer 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 Sholes, and with other Words that no Fish

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

**LETTER XL.**

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 Nandanaawaruschum, 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
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 * Pantsehatscharam, 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 Pantsehatscharam, 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 Nandana-varuschem, 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.
LETTER XLIII.

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

In the Year Nandanawaruuschum, 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 like-wise the Instructions of the Priest; and tho' our Youth is spent in Sin, yet upon Repentance he shall receive Forgiveness.

In the Year Nandawawarshum, 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 supremum 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 Supremum Be-
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 show 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 Diruwallower, 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.
LETTER 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 Naṃdaṇa-vaṇarṣabhaṃ, 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
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 another 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
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 con-
tinue 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 di-
stinguish 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.
LETTER 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.

LETTER XLIX.

Wherein is shown whose Fault it is that Men perish.

IN the Year Nandanaazaruschum, 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 proflane, 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 Nandana-vrata, tham, 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.

LETTER LI.

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

IN the Year Nandanawarufsbum, the 7th of December. God alone rules the World, and all that therein is; 'tis he alone rules the 84000 Kinds of living Creatures,
Creatures; but because of his different and various Appearances, he has many different Names, as Yschizen, Barabiruma, Yschuren, Rudder, Wischibini, Yschatatschirum, Malchiren, and Biruma. Hence we say that Biruma creates, Wischibini rules, Yschuren 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 mediatly protect Towns and Countries by his Vicegerents and Governors. 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 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 De-
vil cannot hurt those that believe in God and love him sincerely with all their Hearts. Besides the want of Under-
derstanding causes much Evil in the World: For he that can rightly di-
istinguish 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 Trans-
gressions.

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 pre-
cisely: 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, Mustubwandumatschakkarawadda, 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. Tan-mabuddiradi, who built many Pagods. Nalen, Wikkiramatiten, Pascharascha, who was succeeded by King Tsibigen, from whom the Period of Time called Tsibigattum 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 Mananidrschoren, 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
was chang'd and became an Empire govern'd by twelve Emperors, succeeded 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.

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

In the Year Nandana-waruschum, 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
affure 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 Assurances; and such Helps as will capacitate you to assist others. N. salutes you heartily, and I am ready to receive your Commands.
LETTER LIV.

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 Nandana-warushum, 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
nifelt 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 season 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 Nandanawarusthum, 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 Tschebichen, sustaining the Mountain Radiauschum (Esteem'd to be Paradise, and the Residence of Ichuren) and the 14 Worlds on her Back, she has 1000 Heads which stand together making but one Head. When this Serpent is 1000 Degrees (Joshchini) 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 Eclipces. 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 Darkness 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 Eclipces 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 Tanjor 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 Neces-
saries; and tho all is upon the King’s Expences, yet for all this the Horse and Foot rifle 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 Inconveniences; 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.

Sibalam.

FIN' I S.