

Dänisch-Hallesche Mission

Propagation of the Gospel in the East

Propagation of the Gospel in the East: Being a Farther Account of the Success Of The Danish Missionaries, Sent to the East-Indies, For The Conversion Of The Heathens in Malabar

Böhm, Anton Wilhelm

London, 1714

An Account Of East-India, &c.

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A N
A C C O U N T
O F
East-India, &c.

S E C T I O N I.

Containing Answers to such Questions as relate to the Government or Political State of the Indians.

The First QUESTION.



Bout what Time was the Colony about Tranquebar planted? How Strong is, the same; and how far do its Limits extend?

Answer: 'Tis above Fourscore Years when the Danish Colonie about Tranquebar was first planted: I could never learn the exact Time or Year thereof; the old Books or Records, that might give

2 Of the Town of Tranquebar.

a Light into this Matter, being wanting, and said to be lost. *Tranquebar* it self was formerly but a small Country-Town; but after the King of *Denmark* had purchased it, by Treaty from the then reigning *Malabarick* Emperor, and peopled it with *Europeans*, it became by degrees a fine flourishing City, fortified with a strong Castle. According to the abovementioned Treaty, two Thousand Perdous are still yearly to be paid to the Heathen King of *Tanjour*: The whole City is strongly walled about, and its Bastions are provided with a sufficient Artillery. The Castle lieth reaching toward the Sea, and has a Ditch, strong Walls and Bastions to defend it. Before the Gate which leads towards the Country, stands a fine Citadel.

Within the City are three Churches belonging to the Christians, viz. the *Danish* Church, called *Zion*; our own, erected for the converted *Malabar* Heathen, and named *Jerusalem*; (a) to which may be added, that of the *Papists*. There is also a large *Moorish* or *Mahometan* Church, together with five huge *Pagodes* or Pagan Temples, wherein the Heathens perform their Worship.

The Inhabitants are partly white *Europeans*, partly white tawny *Portugueze*, and partly yellow *Moors*; but for the most part, black-brown *Malabarians*. The exact Number of all these distinct Inhabitants I cannot truly tell; but

(a) A fuller Account of this Church may be seen in the first Part of the *Propagation of the Gospel in the East*, Lett. IX, pag. 70, seqq.

but 'tis certain that *Tranquebar* is a very populous City, whose Streets are crouded with vast Numbers of great and little ones; being much frequented by many different Nations, that trade to and fro, both by Sea and Land. The Garrison is not very numerous, and consists of white *Europeans*, who list many Heathens for Soldiers, but keep the Places of Officers always in their own Hands.

The District which is subject to *Tranquebar* containeth fifteen Villages; the largest whereof is called *Borejar*, holding almost as many Inhabitants as *Tranquebar* it self. Here are several large *Malabarick Pagodes* and Moorish Churches or *Mosques*; and 'tis but lately the *Moors* have raised here a very fine new *Mosquee*. After this, *Tilliar* is the largest and most pleasant Village, in which are above forty Houses inhabited by *Bramans*: (b) It has in it one very large *Pagode*, with several others of a less Size. The Highway from *Tranquebar* to this Place is adorned with Trees, planted very regularly on both sides: They bear red, white, and yellow Flowers, much resembling our *Lillies* in *Europe*.

These two Towns or Villages are the largest and most populous of all the rest. Here follow the Names of seven other Places or Villages; viz. *Tsandarapári*, *Kottupálem*, *Erukittántscheri*, *Tscháttanguri*, *Dewanallúr*, *Oruwamángalam*, and *Tschenkitankarei*. These are not near so populous, and have but very small

B 2

Pagodes.

(b) See the Character of these Men at the End of this Piece.

A *Of the Inhabitants of the Coast.*

Pagodes. The Inhabitants maintain themselves by their handy-work in serving the City.

The Names of the six remaining Places are: *Pommeampoettei, Killinschimedu, Kalinkaráipoettei, Singnurpoettei, Akkamenpoettei, and Ellamenpoettei*; all which are but small Villages, crouded by Fishers, and other Men that follow the like sort of Business. Few of the white *Europeans* know the Names of these sundry Towns and Villages, which is the Reason they frequently give them quite other Names, according as their Fancy leads them. In those *fifteen* Towns or Villages, and likewise in many others farther up into the Country, I constantly use to preach the Gospel, going from Place to Place, till I come quite round; and having finished this Excursion, I begin again with the *first*.

The Second Question.

Is the Sea-Coast below and above Ceylon inhabited by Europeans? And have these any Communication with the Danish Colony?

Answer. The Sea-Coast below Ceylon is all along inhabited, partly by the *Dutch, French* and *English*, and partly by the *Portuguese*; these having formerly been possessed, not only of the Island of Ceylon it self, but also of almost all the Sea-Coast above it: However, when the *Dutch* began to grow formidable on this Coast, they left but very little in the Hands of the Portuguese.

The

Of the Indian Kings.

5

The manner of settling upon this Coast is thus: About *six, seven, eight, nine or ten* Leagues distance, there is either a Fort, Town, or Village inhabited by *Europeans*; from whence they can enlarge their Trade and Commerce, and advance it to the furthestmost Parts of the Island; and this by the Help and Influence of their *Malabarick* Servants, and by virtue of the Bargain every Sea-Port Town of the *Europeans* has struck up with the neighbouring Heathen Kings.

The *Danes* had formerly many Settlements, as well upon this Sea-Coast, as in divers other Places in the *East-Indies*; when now they have only some in *Benjalen*, and upon the *Pepper-Coast* as they call it: yet they may Sail and Traffick freely throughout all *India*, and *Persia*, and where-ever they please, they being every where admitted by the Heathen Kings, as well as by the *Europeans*; but their Lading runs for the most part upon Merchandises they purchase from the *Moorish* Merchants. Thus have both the *Indians* and *Europeans* some Communication with the *Danish* Colony.

The Third Question.

How far reacheth the Territory of the Indian King who borders upon the Colony? Which is the Place of his Residence? What Power has he? What other Kings are there in this great Peninsula belonging to the Jurisdiction of the great Mogol? Are they Sovereigns or Vassals, &c?

Answer. The King who reigneth here upon the Coast of *Coromandel*, has but a small Ter-

ritory, not much extending above a *Hundred English Miles* in Length, and *Seventy* in Breadth.

Tanjour is the Name of his Residence, distant about sixty *English Miles* from hence. The Town it self is pretty large, and encompassed with a strong Wall: the Castle or Residence very spacious and magnificent. Besides which, the King has two other very pleasant Castles, the first being in the Town of *Dirumarur*, about *thirty two Miles* from us; and the second, on the other side, in the Town of *Diruwiramá-rudur*, much about the same distance from hence. He hath several other smaller Castles, which he visiteth but very seldom.

There are in the whole Kingdom *four* fortified Towns or Fortresses, viz: The Towns of *Tanjour*, *Pattukotei*, about *Forty eight English Miles* from this Place; *Mannakowil*, forty Miles distant from hence; and the little Seaport Town *Kalkalatschéri*, but *sixteen Miles* from hence. Many other large Towns are in this Kingdom, famous on Account of the *Pagodes* they have in them, being stately and spacious Buildings. The former Kings have spared no Cost in raising and building such and the like *Pagodes*, and in erecting many large *Refectories* or *Piazza's*, for the Entertainment of Strangers, Pilgrims, and Travellers. These *Refectories* are very numerous throughout the whole Kingdom, in all Towns and Villages, and even in the high Ways, at about *four Miles* distance, where every one, especially during the great Heats, may freely enter, lodge, and continue therein as long as he pleaseth, let him be Heathen or Mahometan, black or white Christian.

Christian. Most of the Heathens, if they be but in any tolerable good Circumstances, will be at the Charge of Building such Houses or *Refectories*. Some of them will constantly keep and maintain Servants therein, in order to wait on Travellers, and provide fresh Water for them; this being one of the greatest Benefits in those hot Countries.

The King's Power consists chiefly in Wealth and Riches. He draws yearly out of his Dominions above *thirty* Tuns of Gold in Money: In his Treasury are said to be lodged above *Thirty Hundred Thousand* Tuns of Gold. He keeps *one Hundred and forty four* Elephants in his Army, trained up for Battle; and above *three Hundred* Horses, both which are brought to him from foreign Countries. In time of Peace, his Forces are not considerable; but when he engages in War, he can with his Money raise, in a very short time, a most numerous Army. 'Tis about ten Years since he besieged the Town of *Tranquebar* with *forty Thousand* Men, for the Space of nine whole Months, from which he would not retire, till they paid him down a Sum of Money, and agreed to such Terms as he demanded. He is obliged to pay Annually a very great Sum of Money to the *Mogol*, to whom he is Tributary. Thus is he no Sovereign King, but a Vassal of the great *Mogol*. And such are all the other Kings and Princes upon the other Coasts, since they all pay Tribute to the *Mogol*.

About a *Hundred and forty four English* Miles from hence, is a Kingdom which is governed by a Queen, as others are by Parliaments.

ments. In the ordinary course of my reading *Malabar Books*, I have met with up and down several Histories relating to the former State and Condition of the *Indian Kings*, together with an Account of their Genealogie for the Space of some Thousand Years. At present there is no Sovereign King in all *East-India*, except in the Island of *Ceylon*, who is called *Kāndiarāsha*, and is altogether independent. The *Malabarians* have written many voluminous Books relating the Atchievements and warlike Exploits of former Kings, most of which I am like to purchase in time.

The Fourth Question :

In what Parts of India is the Malabarick Language spoken? Has it any relation to the Arabick, Persian, Mogol, or Sinesian Languages?

Answer : Eighteen different Languages are spoken among the *Malabarick Heathens*, of which the *Kerendum*, *Damul*, and *Wardagū*, are the Chief, being most frequently used in Conversation and Correspondence. The *Kerendum* is the ordinary Language of the *Bramanes*, and is esteemed among the Heathens, as the *Latin* is by the *Europeans*. The most vulgar Language is the *Damul*, or the common *Malabarick*, spoke in the compass of near *three Thousand two Hundred English Miles*, being almost known every where, and in many distant Kingdoms. Upon this Coast, the *Malabarick* is spoken in its greatest Purity and Perfection : So that *Malabarick Books* of all sorts are written in this Dialect.

Dialect. But at about *two Hundred* and *forty* Miles distance, farther up in the Country, we meet with another Dialect, and a different Pronunciation, much as there is between the *High-Dutch* and *Low-Dutch* in *Europe*. And as he who knows the *Low-Dutch*, can pretty well read and understand the *High-Dutch*; so the *Low-Malabarians* read in a manner nothing but what is composed in the high Dialect, which they understand very well.

As from the *High-German*, many other Languages are derived; so likewise from the *High-Malabarick*, divers other Languages do spring up, which a *Malabarian* can easily learn. And since the *Malabarick* Merchants, on account of their Seafaring Trade, make many Voyages far and near, there is hardly a Sea-Coast in all *India*, where this Language is not heard and spoken. Yet has it no manner of Affinity either with the *Arabick*, *Persian*, *Mogol*, or *Sinesian* Languages, but is a peculiar Language for it self, full of Gravity and Pathos: It touches the Ear very agreeably, particularly if a Man has a good knack of Delivery, and takes time to pronounce it with Deliberation. It is also very exact and copious, as the *German* or *Latin* are. Its Words are somewhat difficult to remember, and to pronounce; yet very easily to be learned by the help of Grammar-Rules. The reading Part, I think, is almost as difficult as the Reading of the *Hebrew*. During my three Years stay in this Country, I have hardly read any *German* or *Latin* Books, but have spent most of my time, from Morning till Night, in perusing *Malabarick* Compo-
sures.

fores. In this Language I do also discharge my Ministerial Labours, and converse by its means with such Heathens as are Natives of this Coast ; being now as readily versed in it as in my own vernacular Tongue. I have also for two Years together writ several Books in the same. (c)

(c) See Part III. of the Propagation of the Gospel in the East, pag. 47. Likewise the Letter writ by the Missionaries to the Reverend Mr. Lewis, pag. 27.

S E C T I O N II.

Containing Answers to such Questions as relate to Physick, Oeconomy, and the natural State of the Country.

The First Question :

HOW is it with the Air, Heat, Cold, Day, and Night ?

Answer : The Air is different, according to the different Seasons of the Year. In the Months of *August, September, and October*, we have the most temperate and healthiest Air, but it is subject to change almost every Day, blowing in the Forenoon from the Land, attended with some Heat ; and in the Afternoon from the Sea, refreshing every thing again.

gain. In *November*, *December*, and part of *January*, a westerly Wind reigneth, causing nothing but Rain, and very often stormy Weather, with a little Cold and Frost.

In the midst of *January* to the End of *April*, bloweth again a very temperate Wind: But from *May*, to the latter End of *July*, we are incommoded with a very strong, unhealthy, and hot Wind, blowing from the Land, which occasioneth various Diseases among the *Malabarians* as well as the *Europeans*. This Wind carrieth with it so violent and scorching a Heat, that one would think it came blowing out of a fiery Furnace. Looking upwards to the Sky, we can discern nothing but Sand, which the Wind drives in Heaps into the Houses: Walking in the Street, a Man can hardly open his Eyes, and he must wade through the Wind, as through a Stream of Water. During this obnoxious Wind, I am always very much indisposed, being brought by it to a meer Skeleton: I can hardly fetch my Breath, nor do I feel the least Perspiration of Sweat. Against this Inconveniency, I have this Year preserved my self very much, by the Help of some *European* Liquors, which I found my self obliged to use every Day.

Concerning the *Heat*, it is strongest in the Months of *February*, *March*, *April*, *May*, and *July*. The Dress of the *Malabarians* is so light and easie, that it does not incommode them at all. They are much given to washing, or bathing themselves in cold Water. They have always a sort of a Fan, wherewith they Air themselves: And to prevent the Sun's scorching them too much,

much, they lay a Cloth on the Crown of their Head plaited into many Folds. Besides this, they have on their High-ways, at every two or three *English* Miles Distance, a *resting Place*, or *Refectory*, wherein they may retire and cool themselves. During the greatest Heat, *viz*: from *Twelve* to *Two* a Clock, they use to sleep or sit down in the Shade.

As for the white *Europeans*, they are considerably more molested by this Heat, as wearing not only more Cloaths upon them, but adding also to this outward Heat, an inward one, by indulging themselves in all sorts of strong and hot Liquors. However, in their Houses they can guard themselves pretty well from an excessive Heat. When they sit or lay down, they have always cold Water sprinkled about them, and keep nothing on but some thin under Cloaths, whilst their Servants or Slaves do at the same time continually ventilate or fan the Air. When they go abroad, they have a *Somprair*, or *Ombrella*, swayed over their Head, to assuage the burning of the Sun. At Noon, from *Twelve* to *Two* a Clock, they conform to the Custom of the Land, and betake themselves to rest. Thus they do, at least in some measure, secure themselves from the consuming Heat.

As for my self, the greater the Heat is, the better I enjoy my Health; it agreeing so well with my Constitution, that I seldom as yet felt any Inconveniency by it: Nay, I should find it rather somewhat strange, if I should happen to return to *Europe* again in a cold, and chilly Winter.

Touching

Touching the Cold in this Country, 'tis such, that few have reason to complain of it: The *Europeans* especially enjoy their Health best whilst the rainy Season continueth, which beginneth the latter End of *October*, and lasteth to the Beginning of *January*. As the Rains in *Europe* are generally attended with a cool and refreshing Air, so are they here: But then does this cooling Air more pinch and pierce our Bodies here, than perhaps a sharp Winter-Season will do in *Europe*: The Reason whereof I suppose to be the violent Heat we commonly endure, before the cold or rainy Season breaketh in upon us; and which openeth the Pores of the Body to that Degree, that the cold Air succeeding that Heat, doth more sensibly touch us, than it would do, were the Pores kept closed, as they are in *Europe*. Hence it is, that we are very fond of a good warm Bed, and warm Cloaths, whilst the rainy Season continueth. We have, however, no need of Stoves, Ovens, or Chimneys, to warm our selves; it having never yet been so cold, as to make us stand in need of these or the like Means to get us a Heat. But our Nights, even in the warmest Season, are oftentimes so very cold, that at my rising in the Morning, I have now and then found my Feet very stiff; particularly when they happen'd to lie uncovered. Others again, when they awake in the Morning, are often quite shrunk together, and as it were half dead, having lain exposed to the open Air and uncovered. Yet after all, the cold Season is the most agreeable, and the most delightful Time of the Year, refreshing every thing,

thing, making it green and blooming, and yielding a most delicious Scent, as it doth in *Europe* in the Spring-time.

The *Malabarians* however complain only of the cold Season, as bringing the greatest Inconveniencies upon them; which cannot be otherwise, since they wear but a single thin Cloth, not thick enough to keep off the Cold, or to resist the Rain. And truly, if they did not ply their Work at such a time, to get themselves a Heat, they would be sadly pinched with Cold, as the idle Fellows use to be in *Europe* when it is very cold.

Days and Nights are here pretty near of an equal Length; but the Days are however somewhat shorter when the Sun is nearest to the Tropic of *Cancer*, or the Tropic of *Capricorn*, which however doth not long continue.

The Second Question :

What is their proper Diet? How do the Europeans Dress themselves? What Habitations and Houses have they? Is it expensive or cheap to live there?

Answer : The *Malabarians* live upon boiled Rice, with some Fish, Milk, or some green Herbs. This is their ordinary Diet, together with some *Betel Areck*, which serves them instead of sweet-Meats. The *Moors*, or *Mahometans*, feed besides this upon *Flesh*, *Fowls*, *Hares*, and all sorts of roasted and other delicate Meats. The great and wealthy among the *Moors*, entertain their Guests with a huge
Piece

Piece of *Amber* of a vast Value: It is like a great *Dutch Cheese*, of which every Guest taketh but a very small Crumb. The white *Europeans* eat *Rice, Bread, Fish, Fowls, Birds, Pork, Beef, Hares, Veal, Mutton, Goats, Eggs, Herbs*, and all sorts of *Roots and Greens*. They can prepare here above *three Hundred* different sorts of *Dishes*, and are in no want either of *Victuals*, or of high seasoned *Sauces*; with this difference only, that the *Victuals* are not near so nourishing or succulent as they are in *Europe*.

Bread is very scarce in these Parts, we having no *Wheat* here but what is brought us from *Europe* or *Benjalen*. Those that will drink *European Liquors* at their *Meals*, may easily spend *eight Dollars* a Month for *Drink and Victuals*: But if they will content themselves with *Water*, and such *Dishes* as are prepared of *Rice*, as our *Soldiers* do, then the Diet cannot stand a Man in above *two Dollars* a Month, or *three* at farthest. Formerly, a *Malabarian* could make shift to live upon *half a Dollar*, or *three Parts of a Dollar*; when at present, an entire *Dollar* or *Crown* will hardly maintain him a Month. The Reason must be ascribed to the extraordinary Dearness of *Rice*. About *sixteen Years* ago, *Twenty four Mediden* or small *Rice-Measures* were sold for about *four or six Pence English*; when at this time, we can get no more than *three Measures* and a *half* for the same Price. And indeed, every thing is considerably dearer to what it was formerly. This causeth great *Lamentations* and *Complaints* among the common sort of People,

ple, of whom, many have hitherto perished with Want and Hunger.

The *Europeans* dress themselves here as they do in *Europe*, every one according to the Fashion of his own Country; but during the hot Season, they wear only some very light silken *East-India* Stuff. In the rainy Season, a good Coat made of *European* Cloth will do no disservice: I have hitherto wore my self a Cloak and Coat of Cloth, and found much Benefit by it, since it secures me both against the Heat and Cold of this Country.

As for the Natives themselves, many of them go naked, covering only their Privities with a small Piece of Cloth: Others go but half covered; and some are quite dressed, especially the Women. Though their Dress be but mean and indifferent, yet do they often discover a deal of Pride and Vanity by it. Such as converse with *Europeans*, use to put on clean Cloaths once or twice a Week.

The *Habitations* of the black Heathens are very different. Poor People build their Cottages of a Clayish Earth, and cover them afterwards with Straw. The Rich and better sort raise their Houses with Brick, and contrive them so conveniently, that they may sit themselves down both within and without, though they have neither Chairs nor Benches. They have also Light enough to see by, though their Houses be without Windows.

The

The Houses of the *Europeans* are all built of pure Stone, but then they are only one Story high, so that the Cover of the House maketh the Ceilings of the Rooms, which they whiten and paint with many different Colours.

The Third Question.

What sorts of rare Creatures are there? What Plants and Rarities doth the Country produce? What degree of Cold is there in the Winter? And how long doth it continue? Do the Plants continue green all the Year round?

Answer: Here are extraordinary great *Elephants*, well inured to War; but they are brought to us from *Ceylon*, and other Places. We have a sort of rare *Stags*, as small as a young *Hare* in *Europe*, which however, have their compleat Horns, and never grow bigger. Our black-fighting *Goats* fight so furiously, that one would think, they must presently knock out one another's Brains; but their Heads being as hard as Iron, they never give over till one of them is at last killed upon the Spot, or saveth himself by Flight. When they are preparing to fight, they take Place at some distance from one another, and then turning to the Charge, they fight in such Order as they have been taught.

Upon this Coast are neither Woods nor Forests, and consequently, it does not breed many wild Creatures: But in the vast Dominions of the *Mogol* are many great Forests, stock'd with abundance of rare Animals, whose

Names I find expressed in *Malabarick Books*, but forbear setting them down at present, since I never had a sight of those Creatures, and so do not know how they are shaped. We have also divers sorts of rare *Birds*, as different *Parrots*, black-streaked *Nightingals*, very fine *Peacocks*, *Paradise-Birds*, and *Anas-Birds*, which are worshipped by the *Malabarians*. There are many more of this Kind, esteemed by the Heathens as *sacred Birds*, and are had in Veneration accordingly.

I proceed now to *Trees*, and *Fruits* of the Earth. They are quite different from those in *Europe*, and I do not remember I ever have seen either a Tree or Fruit resembling those in *Europe*. The best Fruits for eating are the Figs, called, *Ananas*, *Manges*, *Cojavves*, *Coco-Nuts*, and the like. Whatever this Soil produceth, be it never so common with us, would certainly pass for a Rarity in *Europe*. But how is it possible to number all those Rarities, and take them down in Writing? What the *Europeans* call *Winter*, is called here the *Rainy-Season*; whose Cold is not properly a Cold, but a fresh Air only, and holdeth commonly but two Months and a half. This Year we have had no *Rainy-Season* at all, which has caused a great Scarcity of all manner of Fruits. All Greens, and other Garden-Stuffs, continue green all the Year round, and are never more green and lively than during the *Rainy-Season*, which falls out when you have Winter in *Europe*. Our *Trees* are clad with Leaves and Blossoms throughout all the Year, as is likewise

wise the Soil that produces them. We have also *two* regular Harvests, or Reaping Seasons, every Year.

The Fourth Question.

What do they drink there, Wine, Beer, or Water?

Answer: All manner of Liquors fit for drinking, are somewhat scarce in *India*. There is Water enough to be had, 'tis true, but not without Money. We pay about *Three-pence* a Day *English* for Water for the Use of our House. Those that either cannot or will not go to the Price of it, may chuse to drink Salt-Water, or walk themselves to those Wells or Springs that afford good Water. But since those Wells are but rarely to be met with, the general Part of the *Malabarians* living in the Country, are forced to drink Pond, or River-Water.

Besides *Tea-Water*, which doth very good Service in this Country, we have several sorts of Liquors, called *Areck* and *Fincken*: The first of these is a kind of Brandy, and the other a sort of small Wine; but I have not yet tasted either the one or the other. The Juice of *Coco-Trees*, known here by the Name of *Suere*, and not unlike to that Beer in *Germany* which is called *Bryhane*, is pretty common in these Parts. Our *Coco-Nuts* contain in them a fresh and cooling Water, which in the Hot-Season most effectually quencheth the Thirst. One may have also *Milk* of *Cows*, *Sheep*, and *Goats*, throughout the Country. The *Europeans* are fond

fond of their own Country-Liquors, which indeed do best agree with their Constitution, provided they keep within Compass and Moderation. For this Reason, abundance of *European* Liquors are yearly imported into this Country, amounting to the Value of many Thousand *Rix-Dollars*. We are not only supplied with *Rhenish*, but also *French* and *Spanish* Wines; with *Brunswic-Mum*, with Variety of Beers sent from *Lubeck*, *Wisnar*, *Zerbst*, *England*, *Denmark*, &c. together with great Quantities of Wine shipped off at the *Cape of Good-Hope*.

As for *Brunswic-Mum*, it doth the best Service in this Country: One Spoonful of this Beer being mixed, by way of a Tincture, with a Glass of boiled *Sugar-Beer*, will make it drink as fresh and good as if it had but just been brewed in *Europe*. So that with one Bottle of *Mum*, one may tincture about twenty Bottles of *Sugar-Beer*, and make it good and palatable. This is the most common Liquor in this Place, and is called by the Name of *Shamprade*.

Neither are we here without *French* Brandy; which, though it be very dear, is reckoned however to be very wholesome for those that drink much Water. This Country produceth no Wine; only I have seen and tasted at *Nagapatnam*, a Place belonging to the *Dutch*, some fine and large Bunches of Grapes; of which the Governour there useth to send Presents to *Tranquebar*, where they are looked upon as great Rarities.

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The Fifth Question.

By what Means do the Malabarians get their Livelihood?

Answer: Some of the *Malabarians* maintain themselves by Trade and Commerce; others by the Plow; others again by Handy-craft Work, and other Labour and Business of that Nature. In such Sea-port Towns as *Tranquebar*, Trade is far greater, and every thing more plentiful, than in any other Parts of the Country. Those that can and will Work, find Employment enough to get a Livelihood. There are no *Beggars* to be seen among them except the *Faquiers*, (d) who pretend, that for the better serving of the Gods, they have *denied* all their Friends and Relations, their Houses and Estates, their Wives and Children; and such have some Rice given them wherever they come.

There are many rich and great Men among the *Malabarians*; but for the generality they are poor, or of midling Circumstances. The chief Handy-craft Trades among them are, Linnen-Weavers, Shoe-makers, Taylors, Knitters of Stockings, Dyers, Painters, Masons,

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(d) Tavernier tells us there are in the Indies about Eight Hundred Thousand Mahometan Faquiers, and Twelve Hundred Thousand Pagan Faquiers, or voluntary Beggars; where he also speaks at large of their first Rise and Religion. See Book III, of his *Indian Voyages*, Chap. 2, and 6.

Carpenters, Joiners, Potters, Goldsmiths, Brasiers, Ironmongers, &c. and some work in Chalk and Lime-Houses, in Brickilns, and Glafs-Houses, where Glafs-Bracelets are made.

There are Physicians, Surgeons, Barbers, Exchangers of Money, &c. I may truly say; the *Malabarians* are as expert and ready in their several Trades and Arts as any Nation in *Europe*, and are able to imitate almost every thing that cometh to their Hands, and relateth to their Profession.

Their *Women* maintain themselves by Spinning of Wool, grinding of Rice; by felling of Cheese, Milk, Butter and Fish; by baking Cakes, fetching and carrying of Water; by putting themselves out to Service, &c.

The Sixth Question.

Are strong Rains, Thunder, Hail, Snow, and Rain-bows, very common in India?

Answer: It often does not rain for *four* or *five* Months together, especially during the hot Season of the Year, that one must wonder how it is possible any Sprig or Grass can put forth under so long and consuming a Drought. And truly we should have but a sorry Crop, were it not for a great deal of Water which, in the dry Season, gushes forth out of the high Countries, and discharging it self upon the whole Coast of *Coromandel*, renders it green and fruitful. This Water undoubtedly floweth from some Countries where the Rainy-Season has been. As soon as it reacheth

eth our Coast, every Country-Man, whose Land it approacheth, turns it to his own Ground ; and after having thoroughly watered it, lets it pass on to his Neighbour. In this manner the whole Coast is overflown and refreshed with Water, till at last it emptieth it self into the Sea.

Whenever this Flood happens to be kept back for a whole Twelve-Month together, it causeth a great Scarcity of all Eatables : But when it comes, it comes with so abounding a Plenty, that it doth not only lay the Land under Water, but riseth about two Foot high above it, that one would think, it must either entirely rot, or at least stifle the Growth of the Seed. However, I have observed, that the Crop never appears more promising, than after it has been covered a while with this Water, which carries a very nourishing Virtue with it.

In the Months of *October* and *November*, we generally have Rains and Storms. *Thunder* and *Lightnings* are very common in *India* throughout the whole Year, and are observed to be far more violent than in *Europe*. There passeth seldom a Year, wherein Thunder or Lightning doth not do some Hurt or other. Had it not been for the merciful Providence of God, our whole Castle had been blown up last Year by the Thunder and Lightning, which falling next to the Magazine of Powder, exposed every thing to the greatest Danger.

As for *Snow*, there is none to be seen here : And the *Malabarians* do not know what to make of it when they hear of the Depth of

Snow in *Europe*, and of the *Water* froze into *Ice*. The Appearance of *Rain-Bows* happens very often, called by the *Malabarians*, *Indiravillu*. They pretend to know, that there is another *World* above us, wherein *Dewa Indiren* sways the *Sceptre*. When it *thunders*, they say, that this *King* is at *War* with his *Neighbours*, and that the *Rain-Bow* is his *Shooting-Bow*. But this is the *Opinion* of the *Vulgar* only, and of the ignorant sort of *People*, who take in *Things* upon trust, without any farther *Enquiry*. Their *Scholars* and *Naturalists* have a far better knack in *Reasoning*, and know very well what *Cause* to assign for these and the like *Contingencies* that happen in *Nature*.

The Seventh Question.

*What sort of Wood use they for Firing?
What Oil, or Tallow for their Candles?*

Answer : The *Europeans*, as well as *Malabarians*, use for their *Kitching-Fire* nothing but *dried Cow-dung*, made up in small round *Cakes*, called by the *Natives*, *Praten*. They have also some small *Wood*, which is daily carried about the *Streets* to be sold, but it is somewhat dear.

Concerning *Timber* for *Building*, 'tis imported from *Europe*, or from some other *Place* in *India*, and is consequently sold at a high *Rate*. A *Board* of a middling *Size*, is hardly sold under *five Dollars*; and a *Piece* of *Timber* for about *fifteen*. This obligeth them to build their *Houses* mostly of *Brick*.

Oil

Oil they have in abundance, and extraordinary cheap, not drawn from Olives or Turnip Seed, but pressed out of another Fruit and Seed, much like unto the *European Mustard*. It is called *Ellu*, but hitherto unknown to me. *Wax-Candles* may be had for a moderate Price, and much cheaper than in *Europe*, there being Multitudes of Bees swarming every where in the Country.

The Eighth Question.

Do they Till the Ground? What doth it produce?

Answer: They do Till it. This Coast being extremely fertile, it is able to furnish other neighbouring Countries with Corn. That which groweth here most plentifully, is our *Nellu* or *Rice*, and is used for the same purpose as the Corn is in *Europe*. It groweth almost like *Millet*, or *Hirse* in *Germany*, and often beareth an Hundred-fold. The Fields are *Plowed* and *Harrowed* after the manner of *Europe*. In the Reaping Time, all is cut down with a Sickle, and being carried together in Heaps, they strike a Floor in the midst of the Field, and Thresh it. If there remaineth any thing in the Stalks, their Cows and Oxen must tread it out.

Besides the Arable Ground, they have also fine Pastures and Meadows for Cattle. Horses are very scarce among them. They have great Numbers of *Asses*, *Puffeloes*, and divers Kinds of *Cows* and *Oxen*. Such of the *Malabarians* as make it their Business to till and ma-

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manure the Land, are held here in great Esteem, and are not near so contemptibly used as the poor Plow-Men in *Europe*. I have in my Hands some *Malabarick* Composures, descanting upon the Excellency of a *Rustical* State, together with a Copy of Verses made on every Branch of a Husbandman's Life.

The Ninth Question.

To what Age do the Malabarians commonly attain?

Answer: Some of the *Malabarians* attain to a far greater Age than perhaps you may find in *Europe*. The Reason whereof is undoubtedly to be ascribed to the good *Diet* they observe in Eating and Drinking, since they feed on nothing but what is Simple and Natural: When, on the contrary, the *Europeans* having but little regard to a moderate *Diet*, overcharge themselves with Variety of high-seasoned Dishes, and so considerably weaken their Nature. Many very old Men and Women are found among the Heathens, and yet still nimble enough to go about their Business.

In their Histories, one may read many fabulous Relations of the uncommon Age of the *Malabarians*; and I heard but lately, that one of their *holy Men* has already attained an Age of four Hundred Years, and that none can tell by whom he is supplied with Victuals. And there is a Mountain, eight Days Journey from hence, out of which, they say, none that entereth in it doth ever return, but lives eternally

ly in Company with the *holy Prophets*, who have their *Habitations* there.

I have my self conversed with some that were above a *Hundred* Years old, and as yet of a sound and perfect Understanding. However, the *Malabarians* fare no better in this respect than other Nations do in the Universe; since Abundance both of young and middle-aged People are daily cut off in the very Bloom and Strength of their Years.

The Tenth Question.

The Palm-Leaves, or Books you have sent to Europe, are they writ with Pen and Ink, or are they engraven with an Iron Pencil? And can you your selves write in this manner?

Answer: The *Malabarians* do not know how to handle Pen and Ink, but they take the *Palm-Leaf* in the Left, and an Iron Stile or Pencil in the right Hand, and write with it as fast as we do with Pen and Paper: Yet it requireth a great deal of Patience and Exercise, to write with so heavy a Pencil every Day, and from Morning to Night, and to hold the *Palm-Leaf* in the left Hand, without laying or resting the same on any thing at all.

On their left Thumb they have a pretty long Nail with a Nook cut in it. To this they fasten the sharp End of the Pencil, whilst the upper-end is held by the Fingers of the right Hand; the *Olie*, or *Palm-Leaf*, they hold with the four Fingers of the left-Hand, and putting the Thumb, which supports the Pencil,

cil, on the Top of the Leaf, they move it forwards till a Line is finished, after which, they take back the Leaf, and begin another. I can write indeed in the same manner, as the *Malabarians* do; but since I have no great Occasion for it, (whilst I can dictate every thing to a *Malabarick* Writer,) I have made no extraordinary Proficiency in this Piece of Curiosity. However, I do not question, but I should be as nimble a Writer as a *Malabarian*, if I did but handle my Leaf and Pencil for a whole Week together, in order to use my Fingers to this Exercise.

The Letters on the Palm-Leaves look black, and the Leaves themselves yellowish: The Cause of which is, a sort of Oil mixed with *Saffron*, *Tinder*, and other Ingredients of a blackening Nature. This Oil rendereth both the Book durable, and the Writing legible, when without it, all would appear white, and the Reading prove very difficult to those that were not well-acquainted with it. This blackish Colour is also a great Comfort to the Eye; and truly, had it not been by this Means, the constant Perusal of so many *Malabarick* Writings would have long since impaired my Sight.

The Eleventh Question.

Do you make use of such Books among the Malabarians, and can they read this sort of written Leaves?

Answer: This Way of writing Books, has been in use among the *Malabarians* for some
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Thousand Years together. They have in all their Cities, Market-Towns, and Villages, settled Schools, wherein their Youth is taught to *Read* and to *Write*, though there are but few that attain to any Perfection, either in the one, or in the other. The Reason seems to be, because no less than *six* Years Study is required to make a Man perfect in both. There is, it may be, but one in a Thousand that can both read and write. And again: Among a Thousand that can read and write, you will find but very few arrived to such a Degree of Scholarship, as to perform it readily, and without Hesitation.

Their Women are not kept to School at all, and consequently remain ignorant in either, except a few of them, singled out to attend the Service of the Idols in their *Pagodes*. These are called for that Reason, *the Servants of the Gods*. They usually learn to *Read*, *Write*, and to *Sing*; and apply themselves to attain the learned *Malabarick*, or the Language of the *Bramans*. Many of these Girls are of good Parts, and quick of Apprehension. Much more could be said here of the Books of this Nation; but I refer the Reader to my *Bibliotheca Malabarica*, sent to *Europe* some time since, and dedicated to the Reverend D. *Lutkins*, at *Copenhagen*; wherein I have drawn up a pretty long *Catalogue* of their Books or Composures, and made some short *Annotations* concerning the *Contents* and *Authors* of them, and the Time wherein the Books were supposed to be writ.

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As for those *Arts* and *Sciences* that flourish in *Europe*, I can assure you, the *Malabarians* do not come behind in any Branch of Learning. They teach *Theology*, called by them, *Weda Sastirum*; their *Ethick* is called, *Grara Sastirum*; and their *Logick*, or Art of Arguing, *Dakka Sastirum*: Their *Oratory* is styled, *Saduria Sastirum*; and their *Poetry*, *Panschaletschina Sastirum*: Their *Philosophy*, taken in a large Sense, is termed, *Loga Sastirum*; and their *Physick* is expressed by *Pumi Sastirum*: They call *Geography*, by the Name of, *Puwana Sastirum*; and their knowledge in *Physick*, by that of *Waiddia Sastirum*: Their *Politicks* go under the Name of, *Nidi Sastirum*; and their *Mathematicks*, under that of, *Sodirishia Sastirum*: Their *Astronomy* is known by the Name of, *Natshettirum parkira Sastirum*; and their *Geomancy*, by that of *Samostrigei Sastirum*: *Musick* is called with them, *Párada Sastirum*; *Chymistry*, is noted by, *Rashamiddei*; and *Geometry* is named, *Kennida Sastirum*.

Thousands of such *Arts* and *Sciences* are in Vogue among their *Literati* or Scholars; but I forbear to specify more at present. More particularly (which is to be lamented!) are they acquainted with such *Arts* and *Mysteries* as spring up from Sin, and lead to Sin. It is astonishing to see what Masters of *Witchcraft* there are in this Nation.

SECTI-

SECTION III.

Containing Answers to such Questions as relate to Sacred or Religious Matters.

The First Question.

ARE the Malabarians for the most part Heathens, or Mahometans?

Answer: I never have seen as yet a *Malabarian* that was a *Mahometan*. The *Mahometans* here, are generally *Blackamoors*: Though they are settled every where among the *Malabarians*, yet do they make a particular Body of Men, or a quite different sort of People from the *Heathens*. And since the *Malabarick* Language has the Ascendant here above all others, they very seldom speak their native Tongue, and suffer their Children to frequent the *Malabarick-Schools*, without obliging their Masters to teach them the Tenets of the *Mahometan* Faith. So that the *Moors* or *Mahometans* understand the *Malabarick* Language, both as to *read*, *write*, or to *speak* it; yet are they no *Malabarians*, but vastly different from them, as well with respect to their *Religion*, as likewise to their *Complexion*, their *Shape*, and *Apparel*. Many *Hundred Thousands* of those *Moors* inhabit the Coast of *Coromandel*, enjoying every where great Power and Liberty: For as they depend on the great *Mogol*, so he doth always

ways protect them against the Insults of the *Heathenish* Kings, if they should offer to molest them.

The richest and greatest Merchants are among these *Moors*; one of whom died but lately, worth above a *Tun of Gold*. Their Trade and Commerce at Sea, doth far exceed that of the *Malabarians*; and for that Reason, they generally dwell along the Sea-Coasts. The *Mahometan-Moors* are far greater Enemies to the *Christian* Religion, than the *Heathens* themselves. They often visit me, as I do them; but they will seldom listen to any Reason, firmly believing their own Religion to be of the greatest Extent of all, as having possessed no less than almost *Three Parts* of the Universe. This is the Reason, that when they write a Letter to a *Christian*, they cut off *three Corners* of the Letter, leaving but one entire, to intimate thereby, that the *Christians* possess but *one*, and they, the other *three Parts* of the World.

Not far from hence liveth an *Hermit*, whom the *Moors* worship as one of their first-rate *Saints*. He pretends to be of the House of *Mahomet*, and that the Blood of that Prophet runs in his Veins. He hath a Banner displayed in the Garden where he dwelleth. Once I had the Curiosity to see him: When he was told of it, he sent Word I should be admitted to his Presence, provided I would put off my Shoes, and leave my *Somprair* or Umbrello with the Servants. To which I replied, I should comply neither with one nor the other, and so I went on straight forwards with-

without any great Ceremony. At my nearer Approach to the *Saint*, I met with others of the Domesticks, desiring me again to put off my Shoes; but I walked on, and took no notice of them. I came at last to the *Saint's* Dwelling Place, where I found him sitting on an *elevated Ground* in so starch a Posture, that he did not make the least stir or Motion towards me. However, after I had begun to address him, he desired me to sit down. I then sat my self down on the same *elevated Ground* with the *Saint*; but perceived at the same time, great Murmurings among the Standers-by, every one exclaiming against my Shoes. Hereupon, I took an Occasion to discourse them about God's Commandment to *Moses*, his Servant of old, bidding him indeed to put off his Shoes; but I added withal, that *Moses* was then on a far *Holier Ground* than whereon I was at present. I told them besides, that being a Servant of the true God, I could not in Conscience perform such Ceremonies as tended to the Honour of *Mahomet*, whom I did not own.

After having done at last with arguing about the ceremonious Part, we entred upon more serious Matters, relating to our and their *Religion*, to the Person of *Christ*, *Mahomet*, &c. Upon which Occasion, I cannot but observe, that the *Saint* shewed always a greater Inclination to discourse of *Virtues*, and a *holy Life*, than of these controversial Matters. He asked me, *Whether I had seen God? How a Man must be qualified that would see God? Whether a Man must first learn to know himself, or*

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God?

God? &c. Having answered all these Questions, I asked him again: *Wherein true Holiness did consist? What Qualifications a holy Man ought to have? What Treatment he must expect in this World?* When I found his Answers silly and insufficient, (as often they were:) I endeavoured to rectifie them; and did what I could to convince him, that the Law of *Mahomet* did not afford us a sound *Idea* of the Nature of *Holiness*; neither did it furnish us with sufficient *Means* to attain it. He replied: *Every one is apt to cry up his Religion to be the best of all, when a Saint doth only concern himself about Holiness, without troubling his Head with Disputes about Religion:* I answered: That the *TRUTH* must always be the *Foundation* and *Basis* of *Holiness*, and that without the former, the latter will prove but a meer Counterfeit at last.

Concerning Religions, says he: *We ought to let Things continue as they have been established in the World many Thousand Years since.* I said: A holy Man, enlighten'd by God himself, ought to lead the Blind into the same Way of true *Holiness*: But if he designed to be holy for himself alone, without being concerned about bringing others to the same Possession of Truth and *Holiness*, he then too visibly betrayed his own Emptiness; and that he had no true Character of any *Holiness* at all, &c.

This Discourse held above two Hours, wherein he behaved himself with a great deal of Modesty: His Dress was *Mahometan*; he had on his Head a green silken *Turbant*, with a black

black filken Scarf about his Body. He was besides loaden with Gold, Silver, Pearls, and other precious Ornaments hanging about him. A Scymeter lay on his left Side. His Bed was all of pure red, black, and green Velvet. Whilst we thus conversed together, a great many *Moors* sitting on the Ground near us, listened with much Attention to what we said. All the *Moors* of both Sexes, very reverently kissed his Feet both when they came, and when they went, and behaved themselves so respectfully as if he had been a Piece of a Deity. At last, he ordered all sorts of very fine Fruit to be presented to me. When I took my Leave, he rose from his Seat, and stepping on the Ground, joined Hands with me, and followed me about ten Steps, saying: I should be always welcome to see him; and if at any time I had a Mind to tast of his Fruit, I might freely send for it.

A Month after, four of us went to him again: Having acquainted the Saint with our Desire, we obtained Liberty to come in: But then they fell again to the Shoes and the *Somprair*, which should be left behind, and no Servant or Soldier should enter in with us. However, we boldly passed on, without regarding such Ceremonies. He met us in the midst of the Garden; but observing our Shoes were on, he was not a little nettled about it, and could not forbear telling us, that even the King of *Tanjour* himself, did not only take off his Shoes in his Presence, but prostrating himself on the Ground, did not rise till he bad him. I answered, that it was certainly a *Spirit of Pride,*

Pride, that put him upon such unaccountable Doings, altogether inconsistent with the Nature and Property of a holy Man, whose chief Concern was how to attain and practise *Humility*, the best of Virtues. This freeness of my Discourse, wherewith I addressed the Saint, made him still more uneasie and discontent: However, I laid before him so many indisputable Arguments of the Necessity of an *Humble* Mind, that he seemed to be reconciled to what I said, and in a pretty good Humour, bad us sit down by him under a Tree.

Here we had a long Discourse upon the *Nature of Sin*; the *Representation of God in Prayer*; the *Deceitfulness of Mahomet*; the *Characteristicks of a true and false Religion, &c.* After this, he presented us with some choice Fruits, and peaceably dismissed us at that Time.

After a while, when our third Colleague was arrived from *Europe*, we made another Attempt to come to the Sight of the Saint: But then he absolutely refused to admit us, except we would put off the Shoes: We replied, we were now more than convinced, that the pretended *Saint* was altogether destitute of that *essential* Character which a wise and holy Man ought to have, and which is nothing else but *Humility*, and a *sober Opinion* of himself. In effect, we supposed the true Reason of this Denial to be, not so much the Ceremony about the Shoes, as the Consciousness of his Weakness in Arguing, and the Fear of exposing himself thereby to the Reflexions of the *Moors* and *Malabars*, who gave diligent Attendance

tendance to the Discourses that passed betwixt us. But be that as it will, we left the Oracle, and intruded no more upon him.

Such, and other Instances of that Nature, may give you a Taste of the Temper of the *Mahometans*, and of their intolerable and silly *Pride*, which they do not fail to express upon any Occasion that offers: And *Pride*, you know, is always an infallible Character and Mark of *Antichrist*.

But to return to the *Malabarians*: I must needs say, I have found them more civil and tractable, as well as far more desirous to be instructed in better Things. The Answers they use to give to such Questions as are put to them, are indeed not always very wise; yet will they presently yield, whenever they happen to be convinced of an Error. It was but Yesterday, I took a little Walk with two of my Fellow-Labourers into the neighbouring District, under the King of *Tanjour*: Coming to a very pleasant Market-Town, called, *Anándamangalam*, we had the Curiosity to view a small Princely-Palace which is there. After this, we went into the Garden adjoining to it, and from thence passed to the great *Pagode*, and came at last to the House of a *Braman*, where several of them were assembled together. Finding one of them very busy in casting and writing Accompts, I took an opportunity from thence of speaking of the Nature of those *spiritual Accompts* we are to give to God at the last Day. No sooner had I begun to discourse on this Head, but Numbers of Men and Women flocked to the

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House

House where we were, and very seriously listened to what was delivered. I still insisted upon the Point of *spiritual Accompts*, and explained to them the Nature of our Stewardship, and of the Resigning it up as soon as we had departed this Life : When not only we, but all Men that are dead, should, by the Power of God, be raised to Life, and called before the Judgment-Seat of Christ, to give an Account of all their Thoughts, Words, and Actions ; and that therefore it was highly necessary to clear our Accompts every Day with God.

They asked, *How this possibly could be ?* I answered : ‘ First of all, you must endeavour
 ‘ to attain a true Knowledge of that God to
 ‘ whom you must give an Account of your
 ‘ past Life ; but not being able to appear before his Justice, by reason of your Sins, you
 ‘ stand therefore in need of a *Saviour* and *Mediator*, to interpose in your behalf : This
 ‘ is by no means your *Wischnum*, or *Ispiren*,
 ‘ or *Brumma*, who were subject to Sin themselves, and, according to the Tenor of your
 ‘ own Books, did abundance of Mischief in the
 ‘ World : But it is *JESUS CHRIST*, the
 ‘ true Son of God, who coming into the
 ‘ World, was made Man ; and taking all our
 ‘ Sins upon Him, suffered and satisfied for us,
 ‘ in order to reconcile us to God the Father,
 ‘ and to redeem us from Sin, Death, the Devil,
 ‘ and Hell. It is by *Faith* in this Saviour, you
 ‘ must turn your selves to God, and after having
 ‘ abandoned all Communion with wicked
 ‘ Men and Devils, enter into a close Union
 ‘ with

' with the only true God : Then your Sins
 ' will not only be pardoned, but you will al-
 ' so be endued with Power to flee from it,
 ' and to follow that which is really Good.
 ' And it is then you will be able to keep a
 ' strict and daily Account of all your Actions:
 ' You will then, Morning and Evening, seri-
 ' ously consider on one Hand, the manifold
 ' Mercies God hath bestowed upon you ; and
 ' on the other, the Sin and Ungratefulness of
 ' which you stand guilty. This Consideration
 ' will inspire you with a fervent Prayer for ob-
 ' taining Mercy, and with a firm Resolution to
 ' Sin no more hereafter. And such an Ac-
 ' count would undoubtedly be pleasing to God,
 ' the Author of our Being.

Upon this they replied : *We are an ignorant
 and unlearned People, not able to argue with you
 upon these Matters.* ' There is, said I, neither
 ' a great Stock of Knowledge, nor of Arts or
 ' Sciences required towards attaining eternal
 ' Salvation, but only a *Singleness of Heart*, joined
 ' to a hearty *Love to that Truth* of which we
 ' are convinced : And therefore I speak to
 ' you of such plain Things as People of the
 ' meanest Capacity, and even Children, might
 ' understand.

Nay, said one of them, *Do all the Blanks un-
 derstand what you say ? Do they all speak as you
 do ? What is the Reason, that coming amongst us
 they are bent on nothing but on doing of Mischief ;
 that having carouzed it a while among us, and in-
 dulg'd themselves in excessive Drinking, they turn
 us out of our own Houses in their mad Pranks ?*
 To this I said : ' Those that commit such

‘ Disorders among you, are in no wise to be
 ‘ counted *Christians*, though they should call
 ‘ themselves by that Name: They are rather
 ‘ Children of *Belial*, than of Christ, &c. But
 said they again: *Why can’t you tell them the*
same Things you tell us? Why do you not reclaim
them, as you would reclaim us? I replied:
 ‘ They have the Word of God in their Hands:
 ‘ They hear us preach constantly on *Faith* and
 ‘ *Repentance*; but they proving disobedient to
 ‘ what they hear, make ineffectual the Word
 ‘ that is preached to them. For this Reason,
 ‘ we are now come to you; if perhaps the
 ‘ Word may have a better Effect upon you
 ‘ than it hath upon them.

They further asked: *If we should embrace*
your Religion, do you suppose we should be cer-
tainly saved in it? ‘ If you suffer *Faith* and un-
 ‘ feigned *Repentance* to be wrought in your
 ‘ Souls; a *Faith*, I mean, attended with a con-
 ‘ stant Exercise of good Works, and with a
 ‘ continued Perseverance to the End; there is
 ‘ no doubt but your Souls shall be saved by
 ‘ Virtue of our Religion. But if you bare-
 ‘ ly change the *Name*, and not the *Heart*,
 ‘ then the coming over to our Religion, and
 ‘ the taking upon you the Name of a Christi-
 ‘ an, will do you no good at all.

To this they answered: *Every one may be*
saved in his own Religion, provided he doth but
live up to the same. I replied: ‘ This is very
 ‘ false, and a common Snare of the Devil in
 ‘ the Pagan World: For by this, he holdeth
 ‘ you fast in the Blindness of *Heathenism*: You
 ‘ have no true Religion at all, how can you
 ‘ then

‘ then be saved thereby? Pray shew me your
‘ Law : ” They answered : *This is in the*
Hands of our Bramans. I asked all the Stand-
ers-by : If ever they had seen the Law of God
in the Hands of the *Bramans*, or heard them
expound it? They all said : *No, we have not.*
I then put this Question to them : “ Is it the
‘ Will of God that all the *Malabarians* should be
‘ saved by their Law, or only the *Bramanes*?
They answered : *That all Men should be saved*
by it. ‘ It must then follow, said I, that all
‘ Men that would be saved, must read this
‘ Law, hear, learn, and understand it ; and
‘ why do you not do all this? ” Their Answer
was : *Our Bramans do not permit us to see it,*
much less will they suffer us to read it. ‘ From
‘ hence, said I, you may safely conclude, that
‘ the *Bramans* either have no Divine Law at
‘ all, or else, that their pretended Law, must
‘ be a false and lying Law. For were it a
‘ true one, they would not scruple to put it
‘ into your Hands. And pray, what good do
‘ the *Bramans* do to you? What Care do they
‘ take for your Souls? Do they declare unto
‘ you the Way to Salvation? Do they instruct
‘ you in sound Principles of Religion? Do
‘ they reprehend and reprove you for your
‘ Sins? ” To this, one of them answered :
When we come to our Bramans, and ask them :
Good Sirs, what must we do to save our Souls?
They will give us no other Answer, but ‘ That we
‘ *should make them large Offerings, and give them*
‘ *part of our Possessions ; and then for certain we*
‘ *should be saved.* Some of the *Bramans* be-
ing present at this Discourse, said : *But is it*
not

not reasonable we should get something too, to maintain our selves and Families? I answered thus:
 ‘ Were you true Servants of God Almighty,
 ‘ and earnestly concerned for the Welfare of
 ‘ your Followers, then neither God himself,
 ‘ nor the Love of your Disciples, would let
 ‘ you suffer Want.

When I was thus arguing with them, the great *Braman* that lived there, happened to come out of his *Pagode* into the same Room where we were assembled. I asked him: What says your Idol in the *Pagode*? He tells us, said he, we should eat and drink well, and make much of our selves. I reprov'd him for this light Expression, and told him: ‘ You
 ‘ pretend to be Priests of Gods, and yet speak
 ‘ in so despiteful a manner of your own Idols,
 ‘ and this, in the Presence of your Disciples too,
 ‘ whom you should endeavour to inspire with
 ‘ Awe and Reverence towards any thing that is
 ‘ Sacred: From whence it is plain, you bear no
 ‘ manner of Fear or Respect to your own Gods,
 ‘ as knowing well enough that they are but a
 ‘ Pack of silly Idols. Why do you amuse ignorant People with such *Heathenish* Stuff, and have no Care at all either for your own or other Mens Souls? He replied: I do not understand these Things; go to such Priests as are more learned than I am, and they will give you Satisfaction. I said: ‘ When I ask the
 ‘ simple and ignorant People concerning, the
 ‘ Salvation of their Souls, they answer: We
 ‘ do not understand the Matter, you may address
 ‘ your selves to the *Pantares*, and they will satisfy you on that Head. These put me off again,
 ‘ gain,

gain, and sent me to the *Bramans*. And these again, will have me apply to the *Chief* of their Order for my fuller Satisfaction, and own themselves unable to argue the Point in Hand. The chief of your Priests excuse themselves again, with saying: *We are in those hard and troublesome Times, so much taken up with worldly Concerns about getting a Livelihood, that we cannot think on such Things as those; much less can we give you such Answers as you desire; your best way would be to converse with the Learned of the Land, who will be able to dispute the Matter with you.* Do I apply my self to your Learned, I find them full of Complaints about the Injustice of the Times, and other such Hardships as these, which prevailing every where, did not permit them to study *Divinity*. They advise me, however, to find out their *Hermits*; who would be ready at any Time to resolve all such Questions as I should propose to them.

If after all my Searches, I come at last to the *Hermits*, their Answer is: *Alas, dear Sir! we live at present in a very wicked World, full of Disorder and Confusion, so that we do not only find it impracticable to live up to the Rules of our Order; but are fain to work hard for our Bread: And this is the Reason we cannot spend much Time about spiritual Concerns: The only Way for you would be to visit our holy Prophets, and discourse with them those Points; and you need not doubt but they will resolve all your Questions to your Content.* In this Manner do you all go
astray,

‘ astray, and are destitute of a saving Know-
 ‘ ledge of God and Religion.

‘ ’Tis true, among the meaner sort of Peo-
 ‘ ple I find still the greatest Attention, and
 ‘ some little Concern about their future State ;
 ‘ which small Knowledge would also be im-
 ‘ proved to higher Attainments, were it not
 ‘ for the *Bramans*, who do what they can to
 ‘ stifle all good Impressions in the People.
 Hereupon, a simple Plow-Man answered : *I*
love my own Profession : I work hard all the Day
long, and hope God will grant me Salvation at last.
 My dear Friend, said I : ‘ ’Tis true, your Pro-
 ‘ fession is infinitely better than that of your
 ‘ *Bramans*, who squander away their precious
 ‘ Time in Idleness, Strife, and Jestings ; when
 ‘ you on the contrary, being employed in hard
 ‘ and continued Work, are not near so much
 ‘ exposed to wicked Thoughts and Actions :
 ‘ But whatever Advantage you have over the
 ‘ *Bramans* in this respect, ’tis still impossible for
 ‘ you to be saved, except you submit to a seri-
 ‘ ous Course of Repentance, and in this Order,
 ‘ be truly converted to God.

When I had said this, some of them replied
 in this manner : *But, pray, as for Repentance ;*
have we not many great Penitents among us ;
Men that will undergo the severest Penance that
can be ? Don't many give plentiful Alms to the
Poor, and do all the Good they can in other re-
spects ? Don't they build Houses and Hospitals
for the Needy and Indigent ? Are they not ve-
ry punctual in saying their Prayers, and in bring-
ing their Offerings ? Do not many go on great Pil-
grimages for the sake of Religion ? They ad-
 ded

ded likewise : *Are there not many, who, to serve the better their Gods, retire into most distant Deserts, freely leaving Father and Mother, Wife and Children, Houses and Estates, and even whole Kingdoms? And should not these Men be in a fair Way of Salvation, and attain eternal Happiness by so many good Performances?*

To this I said : ‘ If a Man did perform never so many and great Things in the World, but had not at the same time a living Faith in Jesus Christ, all his Doings would be of none Effect, nay, even displeasing to God ; since they were begun and carried on in *Self-will*, which proved the sad Occasion of all that Pride and Ostentation which did so visibly appear among them, and whereby they became disobedient to the Righteousness of God. Upon this, some of the most tractable among them, approved of what I said, and exclaimed against the *Bramans*, as the chief Cause of their Ignorance in spiritual Matters. I made then a short Exhortation both to them and their *Bramans*, and wished them true Wisdom and Understanding about the most important Concerns.

After I had taken my Leave of them, and was going away, some other Heathens stood by the Way-side, one of whom being the Wife of a *Braman*, called to me, and desired to hear something of our Law. I gave her a brief Account of the Christian Faith, and of the whole Method of Salvation ; at which she greatly rejoiced, and declared the same to those again that were near her.

Thus

46 *Of good Motions among the Heathens.*

Thus much I thought good to return in Answer to your Question about the *Mahometans* and *Malabarians*, and about the *inward State* of the Religion of both these Parties.

The Second Question.

Pray have you discovered some true Workings of Grace on the Souls of the Catechumens? Are you assured there is more in their Conversion than a bare external Compliance with, and verbal Confession of the Christian Doctrine? What Proofs and Indications have you of the inward Work of Grace?

Answer: After the Gospel of Christ has begun to be preached in the Pagan World, many Commotions have been observed among *Heathens, Mahometans*, and the Popishly-affected *Christians*. Before we began to preach here the Word of Repentance, every one thought himself safe in his wonted Way of Religion, without any Doubt about his future Salvation. But after we have begun to call in Question the Goodness of their Religion, and alarmed them into some Doubts and Apprehensions, many have exclaimed against us, and loaded our Labour with Lies and Calumnies. Others have been desirous to discourse with us more at large about their better Concerns: Others have been so far convinced, as to own they stand in need of a thorough Conversion; but then they have suffered themselves to be diverted from so good a Design, by the Cunning of *Satan*. Others of the *Heathens* have agreed with us in many Points, and have approved of whatsoever is

is written in the Word of God concerning a holy and virtuous Life ; but then they have refused to be fully initiated by *Baptism* into the Christian Church, and to take upon them the Name of *Christians* ; pretending they could be saved without all this.

Some, at last, have been entirely convinced of the Necessity of *Believing* in Christ, and of being *Baptized* into his holy Name, and have freely complied with these Terms. However, before their Admission to so sacred an Ordinance, they have been faithfully instructed in the most necessary Articles of our Religion ; especially about the *Nature of Faith in Christ*, and about true *Repentance* preceeding it. Whenever we found so saving a Change wrought in some degree upon their Minds, attended with a hearty Desire to be admitted to *Baptism*, we would then make no further Delay in administering it unto them, for fear of giving an Opportunity to their Friends to obstruct the Design, and by the Craft of the Devil, make them return to Heathenism. It has happened so with some, whose Baptism was prevented by these and such like Delays and Difficulties.

Yet none have ever been admitted to *Baptism*, but after a previous Instruction in the Principles of the *Catechism*, and this for *two* or *three* Months together. Hereby, they have not only been thoroughly acquainted with the Sense of every Word in the *Catechism*, but also enabled to give an Account of the prime *Articles* of the Christian Religion. There has been none of these *Catechumens*, but he has had his share both of *outward* Afflictions and of *inward* Tem-

Tem-

48 *Of the Temptations of the Catechumens.*

Temptations, during that Time wherein he was prepared for Baptism. *Outwardly*, they have been insulted by their Friends, and despised by other Heathens. They have been called by the odious Name of *Barier*, which is a common *Nick-name* among them, and signifies a *Fear of a dead Beast*. No less have they suffered *inwardly*. Some have been most violently tempted by the Enemy of Souls; the Devil having appeared to them in visible Shapes. Of this, we had a remarkable Instance, about Two Years ago, when a Man with his Wife was to be baptized. The Night before the Administration of Baptism, he was most grievously harrassed by the Devil, who appeared to him in various Forms, and terrified him to that degree, that the poor Man came the next Morning almost half dead, and told us what he had suffered. But it was quite otherwise with his Wife, who expressed a great Joy at her approaching Baptism. After I had comforted her Husband, he became somewhat easie and composed in his Mind, and would no longer delay his Baptism, tho' he was at the same Time very feeble in his Body. When he was examined at his Baptism, he answered every Question with so unexpected a Presence of Mind, that all the Standers-by were surprised thereat, and shewed a great deal of Kindness both to the Man and his Wife.

We have had several other surprising Instances of the like Nature, whereby we have been fully convinced, how enraged the Devil must be at the Loss of a Soul, and at the Means of Salvation, whereby she is delivered
out

out of his Jaws. Nay, even after Baptism hath been conferred upon them, he doth not cease to disturb them with the Darts of his hellish Temptations. And since Original Sin is so strong and restless an Evil, our young Christians stand daily in need of wholesome Advice, to make them bear up against such Trials and Sufferings, as are like to beset them on all sides. However, they are far more tractable than our *European* Christians, who presently fall out with those that reprove them, and by good Advice endeavour to reclaim them from their disorderly Conduct. When, on the contrary, our *new-converted* Malabarians are not near so refractory and stubborn, but may be daily admonished, instructed, and rebuked, in order to convince them more and more of the Corruption of their Heart, and of the Necessity of a *daily Repentance* to reform it.

This done, we must leave them to the powerful Operation of the good Spirit of God, and thank the Lord for so promising a Beginning. He hath hitherto granted to our weak Endeavours, in rescuing some from Heathenish Errors and Superstitions; particularly, in the midst of so many Impediments that surround us on all Hands.

As soon as a *Malabarian* embraces the Christian Faith, he is despised by others, and persecuted by his very Friends and Relations. But after all, the whole Design we have in View, is chiefly bent upon the Education of *Malabar* Youth, which may be brought up in the same good Manners and Principles as our
E Children

Children in *Europe*. For this purpose we have erected both a *Malabarick* and *Portuguese* School, (e) wherein the Children of our Congregation not only are maintained, but also used to good Order and Discipline. These give us no small Hopes towards establishing a real and true Christianity among them. Out of these may in time be chosen such Persons or Labourers, as will be helpful in Propagating the Christian Faith in their own native Country.

The Third Question.

What Method do you observe in Preaching, and in administering the Sacraments, particularly that of holy Baptism?

Answer: When I first began to preach in the *Malabarick* Tongue, I did always chuse such a Sentence of Scripture as treated upon an Article of Faith; and this I explained in an easie doctrinal Manner. According to this Method, I preached *Five* and *Twenty* Sermons, and therein I opened, as well as I could, the principal Branches of our holy Religion. Afterwards being straitned in Time, I could not set down any longer my Sermons at large as I had begun, but was fain to preach without the Help of such Notes. However, I did earnestly meditate upon each particular Point I was to propose,

(e) See the Propagation of the Gospel in the East part I. pag. 37. And Part II. p. 6, and 54, seqq.

pose, in order to deliver every thing in a good Connexion, and with all possible Plainness.

Thus have I gone through a good Part of the *History of the Gospel*. After I have laid open the *literal* Sense of the Text, I endeavour to set home every Doctrine by way of a *practical* Application. The *Catechism* is taught twice every Week at Church, and twice every Day in our House. Lately I have begun to preach upon some of the *Epistles* of the New-Testament. I follow the same *Method*, expounding first the Words of the Text, and then applying the whole by way of *Instruction, Correction, Consolation, &c.* Besides this, I treat on the Study of Divinity in a more *Systematical* Manner; having for that Reason reduced the chief Heads of Theology into a succinct and easie Method. My Fellow-Labourer has hitherto preached on the Gospels in the *Portugueze* Tongue. In the same Language he catechizes every Week.

In the Administration of the holy *Communion*, we follow the *Liturgy* of the Church of *Denmark*. Every one that intends to receive the *Sacrament*, must give Notice of it *eight* Days before. During this Time, he is daily one Hour catechized, admonished, and duly prepared for a worthy Receiving of that Ordinance.

Baptism is likewise administred conformably to the aforesaid *Ritual*. It was but Yesterday, that *Two* of our *Malabarick* Boys were Baptized, the one *Six*, and the other *Nine* Years of Age. *Ten* of our white Christians stood God-Fathers. The Boys were dressed in white and red.

red. They kneeled at Church during the Service: as did all the Members of our Congregation round about them. First, I examined over the Article of *Baptism* in a plain *catechetical* Manner. After having examined the several Members then present, I turned towards the *Two* Boys in particular, and made them rehearse the *Catechism*. This done, I briefly went through all the Articles of the Christian Faith, and made them answer every Question according to their own Understanding and Capacity. This they performed with so much Presence and Readiness of Mind, that the whole Congregation was pleased with it. When they had thus made a *publick Confession* of their Faith, I addressed my self to the *God-fathers*, to influence them the better with a Sense of their Duty. After having prayed over the Boys, I went with them to the Font, accompanied by the God-fathers that stood.

Those two new Christians were Brothers, and had by their Baptism, the Names of *David* and *Solomon* given them. At the Baptismal Act, they answered themselves all the Questions I put to them. After Baptism, I prayed for them again, and after a short *Exhortation* made both to them, and the Sureties, I dismissed them. Thus we use to baptize all adult Persons; but in Christning Children, we follow the same Method which is commonly practised in the Churches of *Europe*.

The

The Fourth Question.

Do the New-Converted make their Confession before they are admitted to the Communion?

Answer: In the *Externals*, as was hinted before, we follow the *Ritual* of the Church of *Denmark*, on purpose to prevent thereby the frivolous Aspersions of those who would insinuate, as if we ordered every thing by our own Head and Fancy. And since many such false Accounts have already been sent to *Europe*, we use such and the like Precautions, as may in Time, and after due Enquiry made for that purpose, confound the Lies of Slanderers.

Thus we do in the main conform to the *Rites* of the Church of *Denmark*; though we do not think it convenient to introduce in *India* every little Circumstance that may be innocently used in *Europe*. Thus we durst never conform to the wearing a *Crucifix* drawn on the Top of the Surplice, as the Custom is in some Churches in *Europe*. For should we use this, the Heathens would certainly take the *Crucifix* for an *Idol*, and worship it. An Instance of this Nature, happened once in the *Danish* Church here, when a *Malabarian* stepping in, and beholding a Lion drawn on the Top of the Altar, very devoutly lifted up his Hands, and made his *Salàm*, or reverent Bow to it.

54 *Of the Conduct of the Heathens.*

For this Reason we altogether abstain from all manner of *Pictures* and *Images*, which in other Countries may be more inoffensively used than among the Heathens in *India*.

All other *Rites* and *Ceremonies* are ordered in such a manner, that they may prove conducive to Edification. As for *Confession* in particular, it gives us a fair Opportunity to discourse our People about the State of their Souls, and to stir them up on that Occasion to an unfeigned Practice of true Religion.

The Fifth Question.

Do the Heathens tolerate by little and little the New-converted Christians? How do they get their Livelihood?

Answer: The Heathens in these Parts, being under the Jurisdiction of His Majesty the King of *Denmark*, they dare not vent their Fury on those that espouse the Christian Religion: For the same Reason, they dissemble so far, as to speak well of them in our Presence. It would prove quite otherwise in the *Dominions* of the King of *Tanjour*, where it is more than probable, they would banish them from their Country, and persecute them to the utmost of their Power. However, we can't but observe, that even in those Parts where they dare not give vent to their usual Malice, they bear however a secret Grudge to those that have left their old idolatrous Way, and embraced the Religion of Christ. They studiously avoid conversing with them, particularly

cularly if the Converted be some of their Friends and Relations. But after all, we have prevailed with some of the Heathens so far, as to suffer the Christians to live with them in their Houses, and even to eat with them. Nay, some of them have expressed a great deal of Kindness to those who have been adopted into our Holy Religion. 'Tis but a few Days since, when a Woman of our Communion fell suddenly sick, and I was sent for in the Night to visit her. When I came thither, I found the Room filled with Heathens, aiding and assisting the Patient in whatever they could. I laid hold on this Opportunity to declare to those Heathens the Gospel of Christ: I bad them to consider, ' That as they had shewed some
' Kindness to a Christian Woman, our most
' merciful God was ready to reward their Service by healing and saving their Souls, and
' this with a far greater Desire, than they
' could express towards recovering the Body
' of this Christian Woman. Accept ye therefore the Tender of his Mercy with Joy and
' Readiness, and continue to help and assist
' our Christians in their bodily Want and
' Distress.

The Heathens listened to what I said with great Attention, and freely assisted the Patient till she was fully recovered. In this manner we hope to soften the Heathens in Time, into some Love and Kindness, and to remove such *Prejudices* as have possessed them with so much Hatred and Bitterness against Christianity.

56 *Of the Maintenance of the New-Converted.*

As for getting an honest *Substance* for those that come over to Christianity, it is a Matter of the greatest Importance, and which hitherto has put us to no small Trouble and Difficulty: But we have not been able as yet to remove such Obstacles as have retarded this Work. The Children of our Congregation are maintained in our House, and freely provided with *Meat, Drink, and Cloaths*. But grown and healthy People, tho' they be obliged to earn their Bread by the Labour of their Hands, yet do we allow them weekly a small Charity towards their better Support. The Sick and Poor are sustained at our Cost, and the Dead buried on the same Score. If some have a Mind to set up some little Trade or other, we furnish them with so much as we can, to begin withal, and to get an honest Livelihood in Time. By these and other such Ways and Means, we endeavour to help them forward as much as the Nature of the Thing, and our own Circumstances will permit.

The Sixth Question.

Is it not worth while to try whether they might get their Bread by Manufactures, and their own Industry and Labour?

Answer. Nothing would be more easie and practicable, provided the Government would lay to Heart the Design, and concern themselves about it. These Heathens are born as it were to Labour and Hardships, and are
willing

willing to work, if they can but meet with any Encouragement. We shall do what we can towards establishing in Time, one *Manufacture* or other, for the Benefit of this People. Many indeed, are well inclined to Christianity, but they shrink back at the Sight of Poverty, seeing they cannot live among us without a deal of Trouble and Misery.

The Seventh Question.

Is this Nation naturally sly and fickle, or is it naturally upright and open-hearted? How doth their Nature behave it self towards Grace?

Answer: This Heathen Nation is naturally inclined to Candour and Honesty towards those that are of the same Religion with them: But then they shew but little Regard to our *European* Christians, among whom they have for these *Hundred and Fifty* Years past, observed innumerable bad and disorderly Doings. The Consequence whereof is, that many will not stick to over-reach our Christians in whatever they can. They have all along harboured this Opinion, that there could not be a duller and more dangerous People in the Universe, than the Christians. But be that as it will, when an upright and honest *European* comes in their way, they will entertain him very civilly, without Fraud and Malice. However, what I say of their *Honesty* and *Faithfulness*, I would not have extended to all, but to such only as are somewhat more improved in Civility and good Manners. There are many that do not
live

live at all like rational Men, but rather like Beasts and Brutes. The whole *Malabarick* Nation in general, is very much addicted to the Sin of *Uncleanness*, the most reigning Vice among them.

As for their natural Parts, I cannot but say, they are *sharp* and ingenious enough to imitate all the Arts and Sciences of the *Europeans*. They are besides of a *compassionate* Temper towards the Poor and Indigent. They love Eloquence, and Discourses on serious Subjects. When I happen to preach unto them, they give, for the most Part, a diligent Attendance to what is delivered. When their *Nature* comes to be sanctified by *Grace*, they are very earnest in the Practice of true Religion. Those that have been affected by the *Preventing* Grace of God, but cleaving too much to their own erroneous Books and Fancies, do not yield an entire Obedience to the divine Conviction; those, I say, are led by their own Will into various Temptations and Errors. Their Conscience convinceth them that they are not safe in their own Pagan Religion; and yet they are unwilling too to embrace *JESUS CHRIST* as their only Redeemer and Saviour. Thus they wander about in the Conceits and Inventions of their own deluded Heart. They retire from the outward Converse with the World, into Desarts and lonesome Places: They forsake all they have, and living very austere and mortified Lives, they fancy they must merit Eternal Salvation by such strict and severe Performances.

The

The Eighth Question.

Is there any certain Account of the so called Thomas-Christians?

Answer : The *Papists* will give you long and various Accounts concerning the *Thomas-Christians*. I have seen my self a large Book, written by the *Papists* in *Malabarick*, on that Head. But there is so little Credit to be given to the Stories recorded therein, that I did not think it worth my while to get the said Book transcribed.

But be that as it will, it is generally believed in those Parts, that *St. Thomas* hath not only been in *India*, but likewise that he hath propagated the Christian Religion here, wrought many Miracles, and undergone hard Persecutions on that Account. The Heathens themselves do not question the Truth of this Report.

As for *Thomas's Mountain*, the Place where *St. Thomas* is said to have resided, there is at present a Popish Bishop, who possesses abundance of *Reliques*, which they say to be the genuine Remains of the Church of *Thomas* the Apostle. They shew there likewise many Marks and Prints on Stones, relating to the Kneeling and Praying of the Apostle. Concerning the *Thomas Christians* themselves, there is no certain Account to be had of them, at least, no such History as a Man may depend upon. The Places which they are said to have inhabited, are over-run with gross Popery, distinguished from

o *Of some Diseases, &c.*

from Heathenism, by no other Mark than the Language in which the Office of the *Mass* is usually celebrated.

Dated in the *East-Indies*, on
the Coast of *Coromandel*,
at *Tranquebar*, August
27. 1709.

Bartholomew Ziegenbalg.

*EXTRACT of another Letter, relating to
some Diseases incident to the Malabari-
ans: Likewise of some Remedies they
commonly use against them.*

The First Question.

W *HICH are the reigning Diseases a-
mong the Malabarians?*

Answer: The most dangerous Diseases are,
(1.) A *Lameness of all the Limbs.* (2.) *Stoppage of
the Wind-pipe*, whereby many strong and healthy
People are often carried off very suddenly.
(3.) *Agues*, which are likewise very dange-
rous in these Parts. Many other Diseases are
common on this Coast, of which some are in-
curable, and others cause a sudden Death;
whose several Names I cannot tell you in *High-
Dutch*. The Natives call them, (4) *Polawei*,
which

which causeth first a great Swelling on th
Back, and then breaks out into many Ulcers.
(5.) *Shumasckasham*, which almost quite taketh
away Peoples Breath. (6.) *Kannakirendi*, is a
consuming Cancer. (7.) *Magodaramikkum*, is
attended with an uncommon Swelling in all
the Joints and Limbs, &c.

I remember I once had in my Hands a long
Catalogue of all the Kinds of Diseases, toge-
ther with their Names, presented me by a
Malabarick Physician. They have strange No-
tions concerning the *Winds* in humane Bodies:
They have writ whole Books upon this Sub-
ject, and maintain that there are no less than
Ten Cardinal-Winds in the Body, which they
afterwards subdivide again into *Seventy* more,
according to their several Corners from which
they blow: These, say they, when they stand
fair and move regularly, will keep the Body
in Health; but when they come to be put out
of Order, they produce various Diseases and
Illnesses. All this they pretend to demon-
strate, by 'comparing the Winds of the Body
with those of the World: And truly, they
can frame long Discourses about *Microcosm*
and *Macrocosm*, the *little* and the *great* World,
and their mutual Order and Harmony.

The Second Question.

*Do the Malabarians purposely apply themselves
to the Study of Physick?*

Answer: *Ars Medica*, or the Art of Phy-
sick, is had by the *Malabarians* in great Vogue
and

and Esteem, and exalted above all other Arts and Sciences. Those that do professedly study it, take the greatest Pains imaginable to search into the Secrets of Nature. There are extant many useful Composures on the *Art of Physick*, some whereof I have read with Pleasure and Satisfaction, and often wished to be at Leisure to translate but one into *High-Dutch* for your Perusal. I do not question our Physicians in *Europe* would wonder at the Performance of our *Malabar* Doctors here. But hitherto my Ministerial Functions have not permitted me to effect it.

Our *Europeans* or *Blacks* that are settled in *India*, do for the most part consult the black Physicians upon any emergent Occasion: And it must be supposed, they are best acquainted with the Quality of the Air, and the Nature of the Food and Climate. They often perform very successful Cures: But whilst a *European* is under their Hands, they absolutely restrain him from eating any thing but such Victuals as are prepared after the Manner of the Country, as do undoubtedly best agree with their physical Prescriptions.

The Third Question.

What Species or Ingredients do they use to make up their Medicines?

Answer: The *Ingredients* they use in their Physical Compositions are quite different from what we apply in *Europe*. I own, I never have seen as yet, any Medicine prepared in
India,

India, which look'd as our Compositions do in *Europe* ; except perhaps it was something made up of such Drugs as the Apothecary-shop of the *East-India* Company here does afford.

Their usual Prescriptions are *Oils, Powders,* and *Potions*. But those that are the most skillful and noted Physicians among them, have always recourse to *Chymical* Preparations, particularly in high and dangerous Distempers: But then they seldom make use of any Spirits or Liquids, but generally of *Stones* made up of *Pearls, Gold,* and other *Metals*, and prepared in such a manner, that, upon Occasion, one may scrape off a Doze for the Use of the Patient. The Colour of such a Stone is commonly red and white. I have taken my self part of such a Stone, and have found effectual Help by it. I had once a Mind to have purchased such a Physical Stone or Compound, but it would have stood me in *Three-score* Rix-dollars. In the Kingdom of *Ceylon*, a Stone is found in *Hogs*, which is called *Lepes de Porco*, and said to be of an extraordinary Virtue for curing all manner of Distempers.

Our black Physicians here do give out, that Medicines prepared in *Europe*, and transported to *India*, have not that Power and Efficacy here, which perhaps they may have in those Places where they have been prepared.