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In Six VOLUMES.

With a General PREFACE, giving an Account of the
Progress of NAVIGATION, from its first Beginning.

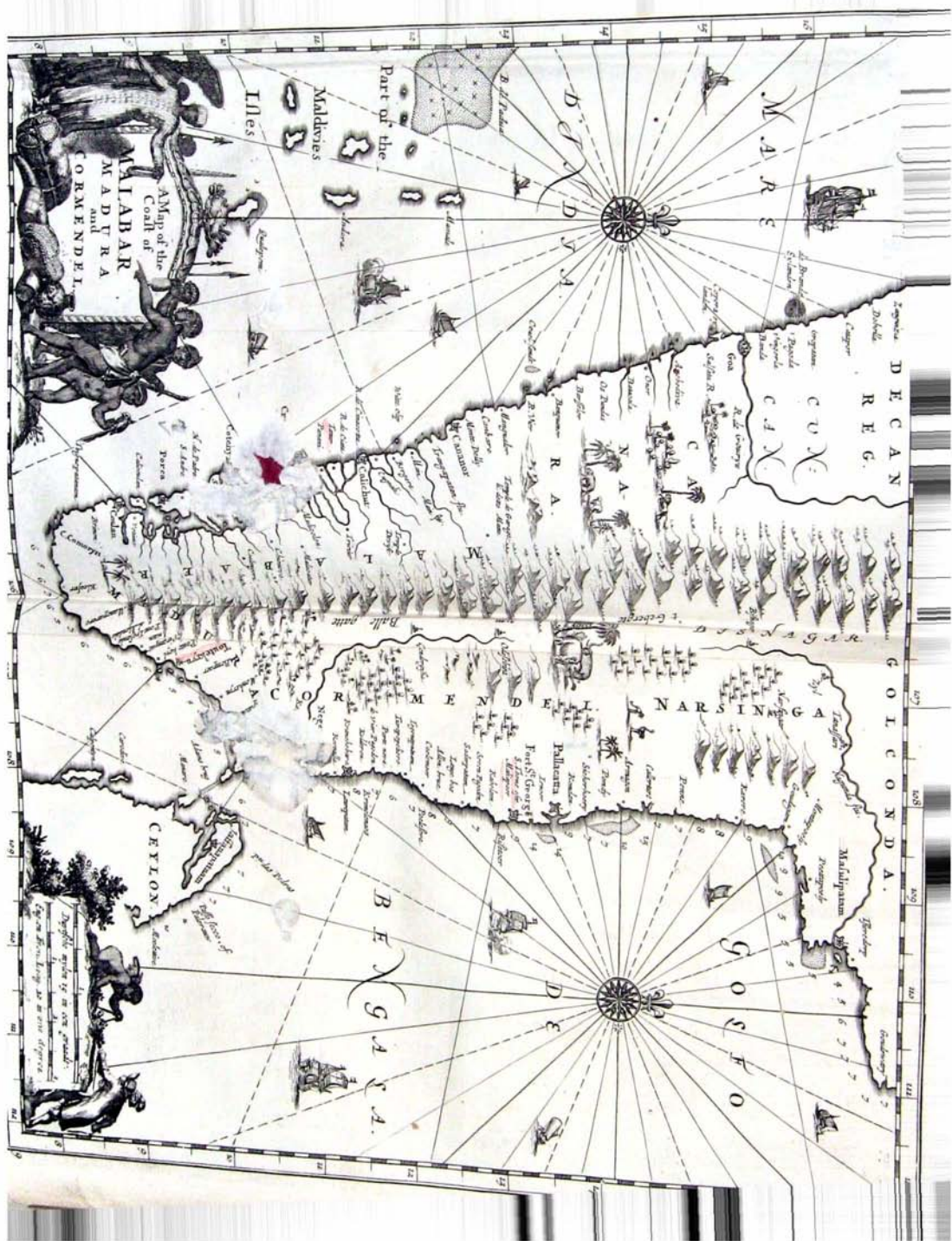
Illustrated with a great Number of useful Maps and Cuts,
Curiously Engraven.

VOL. II.

L O N D O N :

Printed by Assignment from Messrs. CHURCHILL,

For JOHN WALTHOE, over-against the Royal-Exchange, in Cornhill; THO. WOTTON,
at the *Queen's-Head* and *Three Daggers* over-against St. Dunstan's Church, in *Fleet-
street*; SAMUEL BIRT, in *Ave-Mary-Lane*, *Ludgate street*; DANIEL BROWNE,
at the *Black-Swan*, without *Temple-Bar*; THOMAS OSBORN, in *Gray's-Inn*;
JOHN SHUCKBURGH, at the *Sun*, next the *Inner-Temple-Gate*, in *Fleetstreet*;
and HENRY LINTOT, at the *Cross-Keys*, against St. Dunstan's Church, in
Fleet street. M DCC XXXV



DECAN
REG.

GOLCONDA.

M.A.R.E.

GOSFO

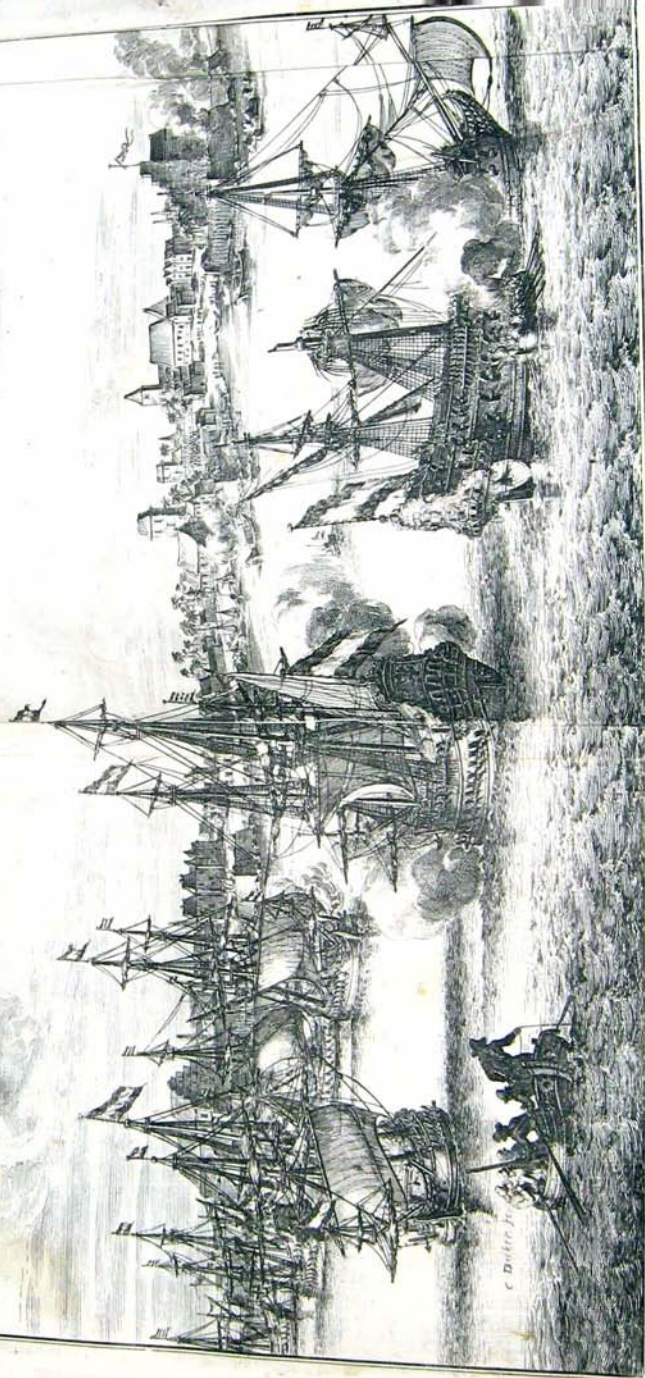
B.S.D.V.A.

R.A.

B.F.G.A.

A Map of the
Coast of
MALABAR
MADURA
and
COROMANDEL.

The Taking of the City
of
COTCHIN
in
1663

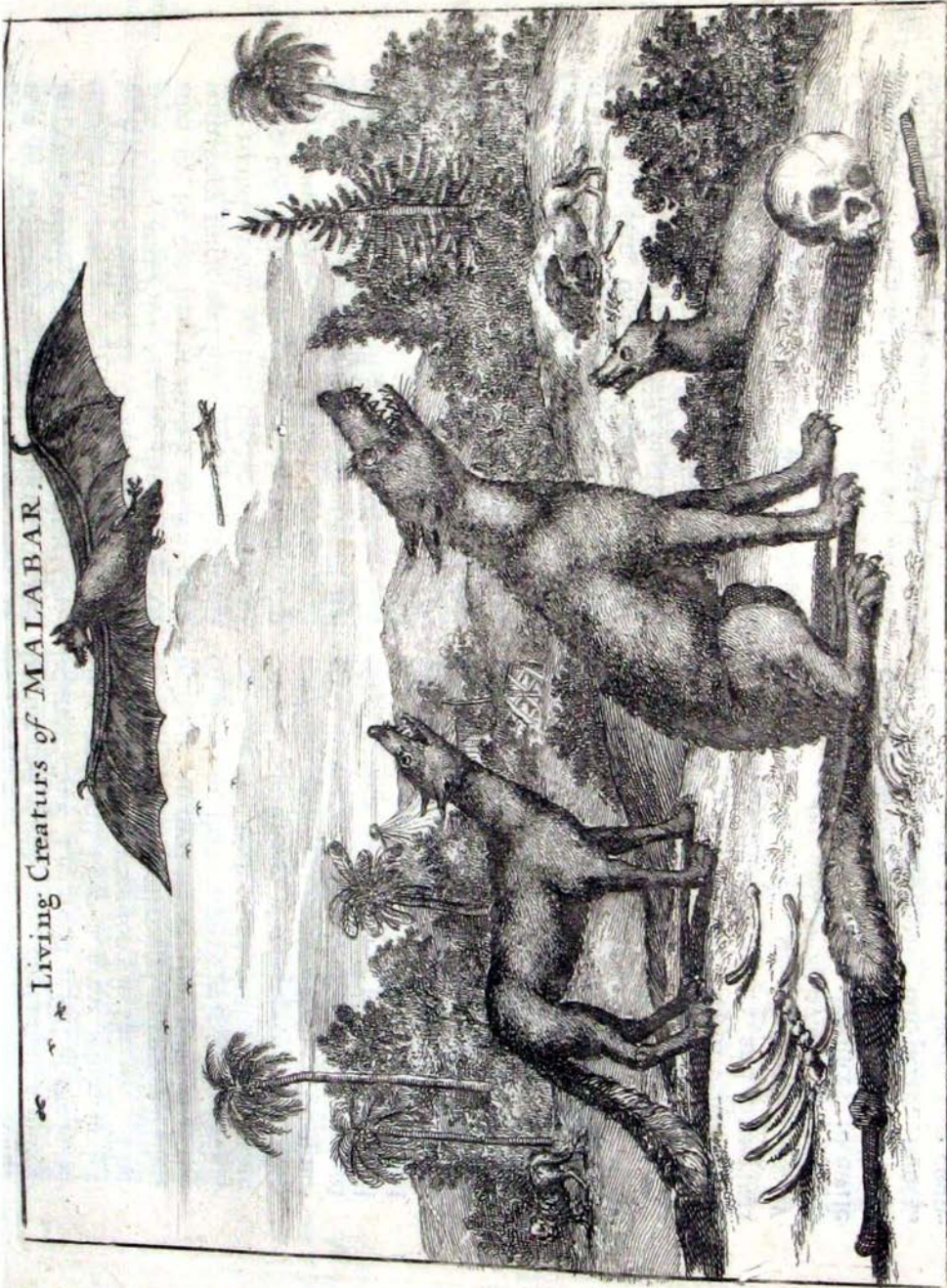






Pocahontas and the Queen of England

Living Creatures of MALABAR.



1662. other sorts of grains brought weekly to market here. The fort is on one side wash'd by a river, which swells very high in the rainy season, when the merchandizes may be unloaden here by the help of lighters. But in the summer season the river being quite dry'd up, the goods are forc'd to be carried ashore on their backs. This river abounds in fish in the winter-time, most of which die in the summer, which makes the inhabitants catch them before that time, and dry them in the sun, and so transport them to other places. The north Monzon begins here in October, and holds all the November and December, with such violence, that the ships can scarce ride in the road. In January the Monzon changes, and the fair season returns.

As to the city of Paliakatte, its inhabitants are for the most part *Mestices* and *Kastices*; *Mestices* are such whose parents were married with foreigners; as for instance, when an Hollander marries an Indian woman, or an Indian man a Dutch woman; but the children of the *Mestices* are call'd *Kastices*. Thus many of the natives, especially of the *Thiobles* have married Dutch women, as on the other hand, several *Hollanders* are married to women of the *Thiobles*, from whence is come a numerous off-spring of *Mestices* and *Kastices*. Many *Bramans*, *Banyans* and *Panekayers*, or *Thomists* and *Jews* live here, of great traffick; for every month comes hither the *Kaffra* or caravan of *Agra*. The *Banyans* and *Jews* are the chiefest of all the traders here, this city being a place *Golconda*, *Suratte* and *Cambaja* by land; both *Christians* and *Mahometans* bring to this place their merchandizes from the *Red-Sea*, the *Persian Gulph*, from *Suratte*, *Goa*, *Malabar*, *Sumatra* and *Malacca*. There is great plenty of fish at Paliakatte, and a neighbouring country furnishes them with all other sorts of provisions.

They leave
Paliakatte.

After we had dispatch'd our business here, we pursued our voyage towards the great city of *Masulipatnam*, where we were to load wood and other materials for the building of our fort at Paliakatte. We set sail the 20th of July, and came to an anchor before *Masulipatnam* the 22^d. I went ashore the same evening to take care of our loading, which consisted for the most part in timber and other materials for building, besides some callicoes, which took us up till the 14th of August, when we were ready to set sail again. In the mean while I had sufficient leisure to take a full view of the city of *Masulipatnam*. It lies near the seashore, upon a branch of the great river *Kisna*, a few leagues from *Negenapatnam*, being surrounded on all sides with water. It is closely built and well peopled, it being

Arrive at
Masulipatnam.

A description
of this
city.

the only place of traffick in callicoes, indigo, diamonds, and other precious stones, in the kingdom of *Golconda*. To the land-side, north-west of the city, is a standing pool, over which is built a bridge of 2000 paces long, in the midst of which stands a house for the convenience of the passengers to repose themselves there. This bridge rests upon very thick posts, which are covered with shells of 12 or 14 feet long, without any leanings on either side. Most of the inhabitants are *Pagans* and merchants. The *Persian Mahometans* have here likewise a mosque built of white stone, after a very antique fashion, in the very center of the city. The houses are all of wood cover'd with pantiles, the king having expressly forbid the building of stone houses, for fear of encouraging his subjects to revolt; who, tho' *Pagans*, wear white callicoe vests and turbants like the *Moors*. They use rice instead of bread, and drink commonly water; they have also great plenty of all sorts of fishes, ducks, geese, and tame and wild fowl. Both the Dutch and English East-India companies have each a house here, with their respective flags on the top of them. The *Franciscans*, who are all Portuguese, have here a Monastery over against the city; on the continent is a village, where the governor has a country-seat, where he divers himself sometimes.

The river of *Kisna* arises very deep in the country, and exonerates itself with one branch about five leagues below the city of *Masulipatnam* into the sea, where it is but shallow, but the other turns to *Masulipatnam*, which is much deeper. This river is not join'd to the city by a bridge, but they pass it in boats; it has plenty of fishes, as likewise crocodiles; it swells sometimes to such a height during the rainy season, that you may pass in boats thro' the streets of the city, but in the summer season it is so shallow, that near the city it is scarce four foot deep. About half a league to the west is a champaign country, and on the east-side the country is planted with palm and fyry trees, behind which you may discern the tops of the mountains. We left *Masulipatnam*, and the 29th return'd to Paliakatte, where meeting with several sorts of commodities that were wanting at *Batavia*, I made all the haste I could to have the ship loaded; but when we were almost ready to depart, the yacht call'd the *Per-roket* arrived in the road, with advice, that the ships the *House of Zwieten*, the *Sea Horse*, the *Exchange*, the *Stadthouse of Amsteldam*, the *Rising Sun*, and the *Increasing Moon* were at sea, being sent from *Holland* with men and all sorts of ammunition, to assist in the expedition against the coast of *Malabar*.

The Dutch
lay a design
against the
coast of
Malabar.

1662. labor. This soon made us alter our measures, every one having received orders to join the said fleet, so that after we had unladen our ships, we set sail the 10th of September for Colombo, the general rendezvous of our fleet. We stop'd at *Pedro Panto*, where having provided ourselves with fresh water and fuel, we came to an anchor the 7th of October before *Colombo*, where we were employed among the rest to take the great train of artillery aboard of us. The commodore *Roodbaes* in the mean while went out before the rest with seven ships only, ordering the rest to follow him to *Manapara*, one of the seven seaport villages on the coast of *Malure*, where all our ships were to meet, which we did accordingly on the 15th of November. Mr. *John vander Hout*, Mr. *Symonion*, and myself, were made not only supervisors, but also treasurers of the whole train of artillery. Being provided with every thing requisite for such an expedition, we set sail from thence, and came with the whole fleet the 7th of December to an anchor, about two leagues to the south of the city of *Kelang* or *Koulang*. The remaining part of the day was spent in landing our soldiers and other necessities, and bringing the ships as close as possible could be to the shore. The 8th we march'd in battle array into the country, and the *Negroes* had thrown up a small redoubt within half a league from the city, from whence they fir'd thick upon our yachts, but without any great loss, yet they ply'd us so warmly near the shore, that we were forced to cut our way thro' the woods to attack them from behind. Immediately all our carpenters were set to work to cut down the bushes and trees, whilst the seamen were employed in levelling the grounds to make way for our artillery. After we were advanced a little way into the wood, we came into a small plain, to the left of which, leading to the sea-side, we saw a stone-house, where we halted a little to take breath, because the seamen had been hard put to it, in drawing the cannon thro' the deep sand along the sea-side. The enemy at the same time kept within his strong hold, but as we advanced farther they charged our vanguard, who were order'd to break in upon them; they bravely stood the first brunt, but afterwards retreated again to their fort. In the mean time our cannon having joined us, we prepar'd for a general attack, which was carried on so vigorously, that the *Negroes* deserted the fort, in hopes of saving themselves by flight, but were most of them either kill'd upon the spot or in the flight. A strong party of them happen'd accidentally to fall in with captain *Polmans* company of firelocks, who were sent thro'

the woods to attack the fort from behind, here you might have seen them fight like desperate men, the engagement was very terrible considering the number of men on both sides; at last they were overcome with their side; we had no more than three kill'd, but a great many wounded, who were sent aboard the ships to be taken care of. We found two iron pieces of cannon in this fort, which we haul'd up, and beat the carriages in pieces: After we had placed guards in all convenient posts thereabouts, the soldiers repos'd themselves under the shadow of trees; but within two hours after we continued our march to the city of *Kelang*, passing all the way by a great many fine plantations, surrounded on all sides with walls, the road betwixt them being very narrow. As we advanc'd to the city, the enemy fir'd briskly upon us from a small fort near the water-side, where they had set up the *Portuguese* standard, but perceiving us notwithstanding this to march undaunted towards the walls, their hearts began to fail, and betaking themselves to flight, left the city to our mercy, which *Kelang* took without the least resistance. All the officers and soldiers, each according to their respective qualities, had their quarters and posts assign'd them; we rested the next day, but every one being animated by the last success in taking so considerable a city without opposition, long'd for action, so that before the morning the whole body being put in battle array without the water-gate, the chief minister of the camp, Mr. *Baldeus*, made a short but very fervent speech, and the commanders exhorted them to fight courageously for the honour of their country and religion; which being joyfully accepted by the soldiers, who promised to hazard all for the service of the company, the drums and trumpets began to sound the march. Mr. *Jbrand Gofkeled* commanded the van, and commodore *Roodbaes* the rear, being both persons of known bravery; Mr. *Rikkof van Goens* commanded the main battle; we carried some field pieces along with us to serve us upon occasion. We were forced to march thro' narrow ways, where scarce four could march a-breast, and finding that the enemy gall'd us from an adjacent small fort, some companies wheel'd to the right, and the rest to the left, whilst the seamen undauntedly approach'd with their scaling ladders, and mounting the walls, took the fort with little resistance. We found here no more than two iron pieces of cannon ready charged; notwithstanding all this they skirmish'd briskly with our foremost troops as they were advancing beyond the fort, but gave way by degrees and retreat-

1662. ed to the royal palace, where they made another halt, and engaged our troops a second time, but with no better success; for being once seiz'd with a panick fear, they soon gave ground, and left the place to our mercy, which we plunder'd and destroy'd. They had however in the mean while attack'd our rear several times, because our heavy cannon could not come up soon enough with us, by reason of the narrowness of the way; the enemy making use of this advantage, attack'd us very furiously, but were bravely repuls'd by the help of our field pieces, which being charged with small shot, were discharged among them with such success, that many of them remained dead upon the spot; and by this means we kept them so long in play, till we received a seasonable reinforcement, when they betook themselves to their heels, and left us absolute masters of the field. In the mean while our troops were advanced to the river, where they made themselves masters of another fort, in which they found 2 brass and 10 iron pieces of cannon. In a certain *Pagode* next to the royal palace, call'd *Matta del Reyne*, we found a great chest with gunpowder, which being set on fire, in an instant blew up and destroy'd this ancient structure, covered on the top with brass. Then our troops beat the country both to the right and left, burning and destroying all they met with. In an instant we saw whole woods in a flame, the *Bambo* canes making a most terrible noise, and burning like brimstone, a miserable spectacle to the enemy, who from the other side of the river, saw the flame consume in an instant, what had cost them many years labour. *John Piccard* my nephew, a captain lieutenant, and *William van Teylingin* were sent with some chaloups up the river *Arwick*, to pursue the flying enemy on that side, but these took another way; most of them wading thro' the river, where they could not come near them with their chaloups. Mr. *Piccard* then landed his company on the other side, where he set 40 houses on fire, which occasion'd a fresh consternation among the flying enemy. After we had thus ravaged the country, we return'd to the before-mention'd *Pagode*, where our troops repos'd themselves for a while, and the same evening return'd conquerors to the city of *Koulang*. The 12th, all the ships carpenters were sent for ashore to cut down the trees that stood upon the city walls, and orders were given for breaking down part of it, and to bring it into a narrower compass, which was put in execution immediately. About the same time the natives sent some deputies to sue for peace; by what we were inform'd, that at the time

of our arrival, a *Portuguese* in the city, born *Portuguese* in the city, immediately, and that the *Negroes*, who were near 800 strong, having had some notice of our design near 15 days before, had resolv'd to kill all the *Hollanders* they met with except a few, whom they intended to preserve to send them aboard their gallees, but the scene was altered: in the mean while we continued with breaking down and removing, which had almost proved fatal to the ship the *Sea-Horse*, which happened to take fire, and was in great danger of being burnt by the violence of the flame, had not the seamen quenched the fire.

By this time it being resolv'd to prosecute the career of our victories, the commodore *Roodbaes* with eight ships sail'd towards the city of *Cranganor*, to block up the entrance of that river, the best being to follow with all convenient speed. The 19th I went on board the commissary *James Borchorst*, with whom I had some earnest business, but scarce was I come thither, but on a sudden there arose such a tempest, that with much ado I could get ashore again, for the wind arose first from the land-side with most violent rains, but soon after chop'd about with such violence, that it tore roots of trees out of the ground, and untied abundance of houses. By this sudden change of the wind, our whole fleet consisting of thirty ships great and small, were in no small danger of being shipwreck'd. The ship the *Stadtbouse* was driven among the rocks, where having lost her rudder, she gave the signal of being in utmost distress, but no body durst venture to bring her off. The ship the *Achilles* was likewise forced from her anchors among the rocks, but by good fortune happened to cast anchor again, not far from the *Stadtbouse*. The ship the *Erasmus* was also got adrift, and was in great danger of running upon the shelves; several of our small craft were beaten to pieces by the sea, and many others much endamaged. The ship the *Stadtbouse* continued in great distress all that day and night, striking several times against the rocks, but next morning the fury of the tempest being somewhat appeas'd, we sent out some boats to her assistance, which brought both her and the *Achilles* safe from among the rocks into the open sea. So that at last, thro' God's mercy, all our great ships escap'd the danger of this storm without any considerable damage, except what was in their rigging, which however fell most upon the smaller vessels.

The 24th the garrison of the conquered city of *Koulang*, consisting of 663 men, both soldiers and mariners, under the command of captain *Cox*, and *Henry Walling*, being provided

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of our arrival there were not above 30 true born *Portuguese* in the city, who fled immediately, and that the *Negroes*, who were near 800 strong, having had some notice of our design near 15 days before, had resolv'd to kill all the *Hollanders* they met with except a few, whom they intended to preserve to send them aboard their galleys, but the scene was altered; in the mean while we continued with breaking down and removing, which had almost proved fatal to the ship the *Sea-Horse*, which happened to take fire, and was in great danger of being burnt by the violence of the flame, had not the seamen quenched the fire.

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TRAVELS to the EAST-INDIES.

217

1662.

provided with all necessaries, during our intended stay before Cranganor, Mr. Van Goens set sail the same day with the ships the *Walnut-tree* and the *Uticland* towards Cranganor, commodore Gofke being to follow with the rest; we were in the mean while busy with refitting the ship the *Stadt-bouje*, and I stay'd ashore with Mr. Gofke till such time that the gunpowder of the *Stadthouje* and several other ships, which had got wet in the last storm could be dried again; about the same time we were inform'd, that the negroes had receiv'd a good sum of money to fight against us, but when they perceived we were in earnest, they left the *Portuguez* in the lurch, who as we told you before, left the city of *Koulang* the same afternoon, when we landed. The 29th we set sail in the ship the *Exchange* to follow the fleet; by an express sent us from some of the *Malabars*, we were desired to stay till the next day, which we refus'd, it being not our business to tarry here for matters which might well be defer'd till another time. The next following day we pass'd by *Kalkoulang*, the governor of which came aboard of us, with a present of fresh provisions, which we accepted. The 31st we coasted it along the shore, where we cast our anchor, because one of our yachts approach'd so near to the shore, that we feared she would run herself into danger, which made us detach 20 soldiers in a boat to her relief, if occasion should require. The 1st of January 1662, by break of day we found ourselves within a league of the city of *Cochin*, and soon after sail'd so near the shore, that we could hear the centinels speak. We saw five ships lying in the road, the foremost of which carried *English* colours. The same day about noon we came into the road, at the entrance of the river *Palliport*, and the next day having embark'd our men in boats, and our ammunition with two field pieces in another, we landed them without any opposition, except that the enemy discharg'd some of his great cannon against us from *Cranganor*, but without any loss on our side.

The Dutch Land near Cranganor.

We had posted our forces in three several places, the better to cut off all correspondence betwixt the enemy and the country. The next following day we brought two tuns of rice, and two brass guns ashore, and soon after our whole train of artillery, with all other necessaries requisite for such an undertaking. For some time we had kept the place block'd up both on the land and river side, but now we began to open our trenches with such success, that in a short time we carried them on under the cannon of the city, the garrison being all this while not idle on their side, but endeavoring

Vol. II.

vouring to hinder our approaching by continual fire out of their cannon and arms, which they did with such dexterity, that they kill'd many of our men in the trenches; among the rest, a certain soldier had his arm and shoulder shot off at once, notwithstanding which, Mr. Van Goens order'd him to be dress'd, which he did soon time, that since he must infallibly die, he would give him something that might ease his pain; I ask'd the poor wretch how he did, he answer'd me without any alteration in his countenance, *Pretty well, I don't find myself very ill, tho' he died in a few hours after.* Fourteen days after we had carried our trenches to the body of the place, during which we had several smart skirmishes with the enemy, it was resolv'd to venture a general assault; pursuant to this resolution, I was sent with two servants to confer with commodore Gofke and Mr. *Roodbaes*, concerning the most convenient place the assault was to be made in. I was sometimes to wade up to the middle in water, and met with captain lieutenant *Piccard*, who had the advanced guards. He forewarn'd me not to approach too near the city, from whence they sh'd without intermission, but I was forc'd to venture at all, being oblig'd to be with the admiral general again the next morning. I went close under the walls of the place, the centinels ask'd me in *Portuguese*, who was there? I answer'd in the same language, a friend, and so escap'd the danger. Mr. Gofke and *Roodbaes* had been before inform'd concerning the condition of the place by a certain *Negro*, and where it might be most conveniently assaulted, of which they having given me a circumstantial account, I return'd forthwith, and was with the admiral by next morning, who thereupon resolv'd to assault the city, and as he left me said, *To morrow the city shall be ours.* So soon as every thing was prepar'd for the intended assault, I went on board the fleet to keep a watchful eye over the ships, which were of the utmost consequence to us all.

Consultations about the assault.

In the mean time our forces mounted the breach, and assaulted the town with great fury under the favour of the smোক of their cannon and fire arms, which by the wind was forced toward the city; I saw from on board the ships the smোক approach nearer and nearer to the place, which I looked upon as a good omen on our side; the enemies defended themselves with a great deal of bravery for a considerable time, but our men pushing on the assault with the utmost vigour, they were at the last forced to give way, and to leave us masters of the city. Mr. *Polman* and *Shuilenburgh*, two of our captains,

K k k

1662.
Cranganor
taken by
them.

captains, were dangerously wounded, 50 common soldiers were killed in the assault, and a great many more wounded. The loss of the enemies side was much greater, 200 Portuguese being slain during the action, besides a great number of negroes, who were all thrown into the river, and carried back and forwards several times by the tides, a most terrible spectacle to behold. For we found the taking of this place to be another piece of work than that of *Koulang*, and we were upon the point of founding the retreat, had not the commanders by their own example animated the soldiers to do their utmost; it being almost surprising how with so small a force we were able to attack and conquer so strong a place as this. After the city was plundered it was laid level with the ground, except one stone tower, which standing upon the river, was preserved entire, and a garrison put into it for the security of the river.

It laid desolate.

A description of this city.

This city of *Cranganor* (for there is another on the coast of *Malabar*, nearer to the sea shore) lies about four or five leagues to the north of the city of *Cochin*; being the capital city of a kingdom of the same name, bordering to the north upon *Cochin* and to the south upon *Koulang*. It was very famous among the *Indians*, by reason of its antiquity; being situate upon the banks of a river, about a league from the sea shore, defended by a wall of earth, and a stone breast work; which had seven bastions and the wall of earth three more. At the point near the river is remaining to this day a strong stone tower for the defence of the river, which served instead of a bulwark on that side; on the other point was a small fort which commanded the river, and all ships going out or in. Several goodly stone houses were in this city, and among the rest a church, excelling all the rest; on the opposite side of the river, towards the side of *Cochin*, is the redoubt called *Pallipport*, built for the better defence of the river; upon a long island called *Baypin* extending to the river of *Cochin*. The royal palace is not far from hence, in a very pleasant country; the king then reigning being a prince of great bravery, and well versed in military affairs, in the flower of his age.

The redoubt Pallipport.

Cochin besieged.

After the taking of *Cranganor*, it was concluded by the majority of voices to attack likewise the famous city of *Cochin*, not questioning but that the same of our late victories would open us likewise a way to the conquest of this place, before the enemies of this could recollect themselves from the fear they were in at that juncture. Accordingly we decamped from thence, and set down before *Cochin*, our forces as in the last siege were again posted in three several

places, from whence the attacks were carried on against the city; *Mr. Goltze* had his post assigned him near the sea shore; *Mr. Roddaes* upon the bank of the river; and the admiral general's quarters was betwixt both. But the garrison of *Cochin* was not so much frightened as we hadattered ourselves, but made a brave resistance. We did all we could to persuade the negroes that we were not come hither with an intention to hurt them, but the Portuguese, our enemies; but in vain, for they all appeared in arms against us, and several times attacked us like madmen, throwing themselves in among our ranks, tho' they were sure to die in the attempt, and thrusting themselves upon our swords and pikes, not like men, but rather like wild boars or enraged bears. Not far from the royal palace was a very large *Pagode*, where the negroes had fortified themselves: Our men, notwithstanding their fury, attacked them in this advantageous post with so undaunted a courage, that they chased them from thence with the loss of 400 negroes, and many more wounded. The old queen would fain have hid herself in a corner on the top of the *Pagode*, but was found out, and brought a prisoner by captain *Henry Rede* into our camp. But after we had spent near two months in the siege, the waters beginning to rise more and more every day, which filled up our trenches to the middle, and our forces by the several losses we had sustained in divers engagements and attacks, and thro' the garrisons we had been obliged to put in the conquered places, being considerably diminished in number, it was thought most expedient to raise the siege for this time, and to return with a greater force against next spring. Accordingly we decamped without any noise, and in one night got all our men, artillery, and ammunition aboard, without being perceived by the enemy, who were not sensible of our departure till next day about noon, as looking upon our motion only as a feint to draw them out of the town into an ambush. But when they found how matters stood, they discharged all their cannon round the walls, unto which we gave no answer for that time, but delayed it till a more convenient opportunity. The next thing the enemy had to do was to flight our works and trenches, which they did immediately, and to cut down all trees and edifices which they had found to be an obstacle to them during the siege, they also took effectual care to have their fortifications repaired and strengthened, as not questioning but that we should give them another visit with the next fair opportunity, in which they found themselves not deceived.

The fort raised.

TRAVELS to the EAST-INDIES

1662.

After the raising of the siege of Cochin, our land forces and ships were ordered to such places where their presence was judged to be most necessary at the present juncture. Mr. *Ybrand Goltke* sailed with a Squadron of ships to *Batavia*, and the rest steered their course to other places thereabouts; I went aboard the ship the *Exchange*, and passed by the city of *Kalkoulang*, in my way to *Koulang*, where I was appointed chief director of the company: At the same time it was thought convenient to strengthen the fortifications of *Kalkoulang*, and to put a good garrison into it under captain *Pollman* and several other commanders, till we could dispose our forces in more convenient quarters.

See author's notes to Koulang.

I arrived at *Koulang* the 7th of January, where I gave immediate orders for the repairing the castle, and such houses as belonged to those that were in the company's service; and settling every thing that might tend to the re-establishment of traffick with the queen of *Koulang*, and other neighbouring princes, unto whom I was sent as a deputy, to treat with them concerning the most convenient methods, and to enter into a confederacy with them for that purpose.

See description of Koulang.

The first treaty that was set on foot after the taking of the city *Kalkoulang*, was with the queen of *Koulang*, which was soon concluded upon these conditions; that her palace and great guns should be restored to her, for the rebuilding of which, and other damages sustained, she was to have a certain sum of money to be paid her by the company, whose interest it was, rather to purchase a peace upon reasonable terms, than be at the charge of a war.

See description of Koulang.

The city of *Kolang*, or *Koulang*, or *Koulon* and *Koylang*, the capital of a kingdom bearing the same name, is situate upon the sea shore of the coast of *Malabar*, under 9 deg. of northern latitude, about 13 French leagues (*Linshot* says 24) to the south of *Cochin*. It is fortified with a stone wall of 18 or 20 foot high, and 8 bastions; its suburbs which are very large and stately, are by the Portuguese called *Colang China*. For *Koulang* is separated into two bodies, one of which is called the *Upper* or *Malabar Koulang*, the other the *Lower Koulang*; in the first the king and queen kept their ordinary residences; the last was formerly in the possession of the Portuguese, as lying nearer to the sea side; here the friars of *St. Paul* and the *Franciscans* had each a monastery, adorned with stately chappels and steeples. Besides which there were four other Portuguese churches here, dedicated to as many *Romish* saints; they had no less than seven goodly churches, among which was the famous church built many ages ago

by the Christians of *St. Thomas*, left standing, after we reduced it to a narrower compass; in this town, who was governor of *Koulang*. The houses of the inhabitants were stately and lofty built of freestone, which the stadthouse surpasses, as it was two stories high, and had stately stone steps on each side. But the residence of the Portuguese was surmounted all the rest in magnificence; this I took up for our own lodgings, it was very near the sea-side, at one end of the city, being cover'd on the top with cocon-leaves, as likewise two of its turrets, the third being tiled with pan-tiles. Just upon the sea-shore is another four-square tower, where I set up the company's flag on the top of a mast. In the midst of it is a very lofty edifice, which the Portuguese used for a chapel, which I order'd to be made up into divers convenient chambers, and to be fitted for the use of the company's officers. This castle is the strongest the Portuguese ever were masters of on the coast of *Malabar*, being built some hundred years ago, by the famous engineer *Hector de la Casa*.

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This city, as I told you before, was drawn into a less compass by the Dutch, which they fortified on the land-side with two half and one whole bastion. Most of the churches and other publick edifices were pull'd down, except the castle, *St. Thomas's* church, and some monasteries, which remain'd standing within the said precinct. Behind most of the houses here are very pleasant gardens, planted with *Cocoa*, *Mangoes* and other *Indian* fruit trees; and about the city you see very fine basins cut out of the rocks, unto which you ascend by steps. They have also some ponds with fresh water, their water being else for the most part brackish and full of salt-peter. The air is very wholesome in this country, which is low and full of rivers, which afford a convenient passage from hence to *Kalkoulang*, *Cochin* and *Cranganor*; and is accounted the best both for fruitfulness and its pleasant situation in all the *Indies*. This part of the country affords abundance of pepper, which twists itself round the trees; the fruit is gather'd in *January* and *February*. The harbour is very convenient for small vessels, but not for great ones, because the south wind blows directly upon the shore, and forces the waves with great violence thither; they call it *Coydanel*. Near the sea-side you see great store of stone-like rocks, but they lie loose upon the sand, and are frequently wash'd away by the sea. About a league to the west of *Koulang*, the great river *Egwick* disembogues into the sea.

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by the Christians of *St. Thomas*, which was left standing, after we reduc'd the place into a narrower compass; in this church is the tomb of a certain great *Portuguese* captain, who was governor of *Koulang* 60 years. The houses of the inhabitants were very stately and lofty built of freestone; among which the stadhous surpass'd all the rest; it was two stories high, and had very curious stone steps on each side. But the castle, the residence of the *Portuguese* governor, surmounted all the rest in magnificence; this I took up for our own lodgings, it lies very near the sea-side, at one end of the city, being cover'd on the top with coco-leaves, as likewise two of its turrets, the third being tiled with pan-tiles. Just upon the sea-shore is another four-square tower, where I set up the company's flag on the top of a mast. In the midst of it is a very lofty edifice, which the *Portuguese* used for a chapel, which I order'd to be made up into divers convenient chambers, and to be fitted for the use of the company's officers. This castle is the strongest the *Portuguese* ever were masters of on the coast of *Malabar*, being built some hundred years ago, by the famous engineer *Heñor de la Cafa*.

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The

1662.

The Dutch were once before masters of the city of *Koulang*, till the Negroes took the opportunity of murdering captain *Henry* their governor there, as he was *Gunning* a walk without the gates, and afterwards massacred all the Dutch; since which time the Portuguese got into possession of it. On the side of *Koulang China*, along the sea-shore, the Jesuits had built a great village for the *Parues*, a poor sort of *Malabars* living upon fishing, where the governor of the king of *Travankor* and Prince *Baryette Poole* kept their residence, which are about a mile in circuit, and surrounded with an earth wall, with some points like bastions, on which are mounted good store of great cannon, which command the roads, without which there is scarce any access to them. If we may believe the *Malabars*, the *Maldiva* islands, which lie about 60 leagues deep in the sea, just over-against the palace, were formerly part of the continent and torn from thence by the sea; and as a confirmation of their opinion, they shew certain rocks betwixt the shore and these islands, upon which they assure us stood at that time a goodly church. The best houses are built along the river-side, with very good gardens, stock'd with all sorts of trees, fruits, flowers and herbs, but especially with citrons, which grow here not on trees, but shrubs; their houses are seldom above two stories high, their stairs within of stone, their rooms above stairs are pav'd with green and yellow four square stones, the ceiling of which is commonly of Indian oak, some being finely carved, others painted. They commonly have an arbour or summer-house belonging to each garden, which is commonly near the river-side, where they spend generally their evenings, and divert themselves with angling.

The river
Kulhan.

The mouth of the river *Kalchan* or *Mangar*, upon which this place is built, is a very large bay, where yachts of 300 tons may come close to the shore and unload, being 28 feet deep at high water; but of very difficult entrance, if the winds be not favourable, because they blow the waves directly upon the shore. In the midst of this bay you see three vast rocks lying all together in a ridge. During the rainy season this river frequently overflows the neighbouring country, and carries away a great deal of the adjacent grounds; these violent rains are occasion'd by the clouds, which gathering among the tops of the mountains, break out into sudden storms and tempests. The country is flat and marshy hereabouts, and the air not altogether so wholesome as at *Koulang*.

By this time the season for action draw-

ing near, and every thing being prepar'd for a vigorous expedition, the king of *Cochin* was resolv'd upon the second time, for which purpose Mr. *Jacob Hoffart*, one of the member's of the great council of *India*, with captain *Peter de Pon* and *Henry Van Radt* set sail the 25th of October 1662, with 11 ships from *Batavia*, Mr. *Van Goens* being order'd to follow with three more, with all imaginable speed. No sooner had they landed their men, but they began to form their attacks, notwithstanding they found the place much strengthen'd by some additional fortifications, since the last siege, and put them so to it, that the besieged being enclosed on all sides, and beyond all hopes of relief, were forced to capitulate, and to surrender the city, after a siege of three months; after the Portuguese had (with the consent of the king of *Cochin*) been in possession of it above 150 years. The Portuguese had not long before re'd *Nomadawil*, the lawful king of *Cochin* to leave the city, in whose stead they had set up an aunt of his of the house of *Godarme*; but whilst our forces lay before *Cochin* the de-thron'd king stay'd with me at *Koulang*, in order to his solemn coronation after the taking of the place. I had taken all imaginable care to have his room hang with tapestry, and furnish'd with other moveables, the best the place afford; he came often to visit us, being commonly clad in white callicoe, with his hair tied in a knot on the top of his head, rings on his fingers, and a gold chain hanging down before him. He spoke the Portuguese and *Malabar* tongues, and was of a pleasant conversation. But scarce a few days were pass'd, when finding himself not very well, he desired to go to the Queen of *Koulang* for his diversion; which I was very unwilling to grant, being sensible that his person being committed to my care, I might be call'd to an account by his subjects, who much esteem'd him, if any sinister accident should befall him; but at his reiterated instances, and the earnest request of the queen of *Koulang*, who was an excellent good natur'd person, and engag'd her word to bear me harmless, I conducted him thither, but he found no considerable alteration in his health, for when not long after a yacht was sent to *Koulang* on purpose to fetch this prince to the camp before *Cochin*; he was so very weak that he would fain have avoided going thither, but there being positive orders given for his coming, I sent him my *Palakin* or letter, and conducted him with some of our officers aboard, but before he could reach *Cochin*, his sickness increased to that degree, as to put an end to his life. His brother

1662.

Is for-
render'd.

Motac-
vil king
of *Cochin*.

Dies a-
board.
Is succed-
ed by his
brother.

TRAVELS to the EAST-INDIES

1662.

ther, who was aboard the same yacht, being the next heir to the crown, was, after the taking of the city, crowned king of Cochin, by the Dutch, his crown, which was of gold, having the cypher of the East-India company, engraven on one side. He kept his residence not far from Cochin, in a place situate in a very pleasant country, call'd by the Dutch Malabar Cochin, had his guards, musician, and all other things belonging to a royal court, according to the custom of that country.

The city of Cochin.

The city of Cochin, by the Portuguese call'd *Cochin*, and generally *Kakochin*, is the capital of a kingdom of the same name, and tacked of the whole coast of Malabar. It is situate under 10 deg. of northern latitude, 4 or 5 leagues to the south of Koulang, extending along the bank of the great river Koulang or *Kolebar*, or *Mangai* or *Mangar*. Some authors make mention of two different *Cochins*, viz. the Old *Cochin*, lying about a league and a half from the sea-shore; the Portuguese call it *Cochin Dacima*, or *Arabia*, i. e. the Higher *Cochin*, because it lies higher up the river; by the Dutch it is call'd the Malabar *Cochin*, where the king keeps his residence; being situate upon the banks of a river, and pretty well peopled, and adorn'd with several goodly structures and *Pagodes*, according to the custom of the Malabars. The other *Cochin*, call'd commonly the New *Cochin*, is scarce a league distant from the sea, just at the entrance of the same river; it was for many years together in the possession of the Portuguese, who had fortified it with a stone wall, and several bulwarks, and beautified it with several fine edifices, churches and monasteries. In the suburbs towards the land-side were several goodly churches, and a little nearer to the sea-shore the monastery of St. John. Here the *Austrian Fryers*, *Franciscans* and *Jesuits* had likewise their several convents, all magnificently built, with very pleasant gardens and walks, the place being inhabited only by Portuguese. But since this city was conquer'd by the Dutch, the greatest part of it was laid desolate, and the rest fortified with regular stone, bastions, curtains and a very broad ditch, so that it is now look'd upon as impregnable. Among other steeples, that of St. Paul being magnificently built of square stones, exceeded all the rest as well in height as beauty, which is since demolish'd with all the other churches, except one, where divine service is exercised according to the tenets of the reform'd religion. The houses here are cover'd with tiles of about the breadth of a hand, and are fastned to the laths by small hooks. Some make their windows only of a kind of lattice-work, others of canes very artificially twisted to-

gether; others make use of large glass, which the pearls grow, these they use to flatten, and make windows of as we do of glass.

After we thus had made our selves masters of the greatest part of the Malabar coast, and had taken all imaginable care, to re-establish the commerce in those parts, it was judg'd necessary for the better obtaining of this end, to enter into strict alliances with the kings and princes of the adjacent countries; for which purpose Mr. James Huxart, chief councillor of the East-India company, and the Malabar coast, having sent me the necessary instructions and credentials, I provided my self with all things requisite for such a journey, and the 21st of January 1664, embark'd aboard a small vessel, with one serjeant, several soldiers, an interpreter, and divers mariners, which carried us up the river, as far as to the city of Kalkolung, where we arriv'd safely the next day. So soon as I had provided my self with a convenient lodging, I gave notice of my arrival, by our interpreter to the king, who soon after returned in company of a *Residoor* from the king, to fetch me to court. Accordingly I and Mr. Willing, who resided there in the quality of under factor of the East-India company, were introduced by the said *Residoor* into the kings presence, whom we found surrounded with a good number of courtiers, that constantly attend his person. After the first ceremonies and compliments, such as are usual in this place, were pass'd, I surrender'd my credentials to the king, who received them with a great deal of respect and seeming satisfaction. After he had perus'd them, he gave orders to one of his *Residoors*, one of his chief favourites to treat with me concerning such points as I should propose to him, tending to the maintaining of a good correspondence betwixt us and them, and to make his report to him. This prince had the character of a very sincere person, which appeared both in his countenance and actions; but leaves the chief management of all affairs of moment, to the beforemention'd *Residoor*, who knows how to make his advantage of it. After I had treated with the *Residoor*, as far as my commission would give me leave, I desired to be dismiss'd, under pretence of fetching new instructions, which being granted, I took leave of the king, and with Mr. Willing pursu'd my journey to *Porka*, whither I had sent a serjeant with six soldiers before. But at our arrival there, being inform'd that the king of *Porka* was ten days before gone to his palace call'd *Kudda Malair* or *Koramallur*, or *Koramallo*, about ten leagues distance from hence, I resolv'd

Departs
from
Porka.

1662. resolv'd to go thither. We were forced to go by water through several channels and rivers, the country thereof being full of both, like the province of *Holland*, which affords scarce any passage by land, but by the dikes, all the rest being rice fields, curiously planted with trees on all sides.

We were forc'd to have our *Manfool* (vessel) drawn through a narrow sluice, which open'd us the passage into a large lake, which to the north is about two leagues broad; from thence we enter'd into a channel of about a league in length, its entrance is somewhat narrow and so full of flags, that there was scarce room enough to manage our oars. At the end of this channel you see very pleasant rice-fields, which extend to the foot of the mountain, and are stock'd with prodigious quantities of wild and water fowls. The inhabitants hereabouts have a certain way to drain their fields, which makes them bear rice all the year round; so that whilst they are sowing and planting in one field, in another the rice is half ripe, and in another its come to its full maturity, which renders this country both very fruitful and populous. The mountains produce some pepper, but in no great quantity. This part betwixt the channel and the mountains is water'd by a very fair and large river, beautified on both sides with many fair houses, gardens and trees, which afford a very agreeable spectacle to those that pass by that way, the houses being all built among small groves. After we had spent several hours in coming up the river, we in the afternoon cast anchor before the court of the king of *Porka*, situate upon the right side of the said river, near a village inhabited by christians of *St. Thomas*, who enjoy great privileges here. As we were passing up the river, not far from the court, we saw a large crocodile sunning himself upon the sandy bank; I order'd our soldiers to fire at him, which they did, but he escap'd under water. This creature was used to set upon the people as they pass'd by that way, and consequently much dreaded by them. The king of *Porka* was at this time rebuilding his palace, in which they say he had already bestow'd 20 years; it was but an old old fashion'd piece of structure, surrounded with walls of earth and a dry ditch; I sent our interpreter to notify our arrival, and to provide us a lodging, who being return'd, we scarce had set a foot ashore, but the chief *Residoor* of the king came to conduct us to court, where he introduced us into his presence. After the usual compliments I deliver'd him my credentials, which he receiv'd with extraordinary marks of respect, ordering the *Residoor* to entertain me till he had read and

consider'd of them. In a little while after he return'd with some of his attendants into the same apartment, where he ask'd me whether I had any other commission to treat with him, and I answering that I had, he declared to me, that his inclinations had been always for us, even whilst we appear'd in arms on that coast, though at the same time he was not insensible, that some had endeavour'd to persuade us to the contrary, but that time and opportunity should discover the good sentiments he had for us. He told us farther, that he had caus'd the flags of the *English* and some other nations to be taken down, and the *Dutch* flag to be set up, for which they threaten'd him with an open war, in his own territories, and refus'd to quit the country, which made them to be look'd upon but with a very indifferent eye by all the neighbouring princes. Having afterwards given him a farther account of the occasion of my coming, he told me that he should be very glad now he was convinc'd of the intentions of the company, which were agreeable to his, to speak with Mr. *Husart* himself: I reply'd for answer, that the company was sensible of his favourable sentiments to them, and had always put a great value upon his person, inviting him at the same time to *Cochin*, to visit Mr. *Husart*, the last of which he modestly declined, alledging that for several reasons he could not come to *Cochin*, but that if Mr. *Husart* would come either to *Porka*, or any other place under his jurisdiction, he should be very ready to treat with him concerning such matters as tended to their mutual advantage. The king farther ask'd me, whether I desir'd an account of my negotiation in writing, which I having accepted of, he said it should be sent to my lodgings, and at my departure conducted me in person to the door of his apartment, from whence the *Residoor* carried me to his lodgings, and treated us with all sorts of refreshments, a very welcome entertainment to some of my attendants, who had not met with the like since the beginning of our journey. Towards the evening the *Residoor* brought me the writings, with whom whilst we were taking a view of the court, I had abundance of discourse concerning the intended treaty.

This palace of the king is a four square structure of about 40 paces in the square, in the middle of which is a court, about which the apartments (of which there is a great number) are built; they are all four square, their chief ornaments within being the carving of leaves and other work in all sorts of fine wood; in some of these lodgings you see fine cisterns for the convenience of bathing; you ascend to them by

The audience of the king of *Porka*.

Palace the king of *Porka*

TRAVELS to the EAST INDIES.

1662. by certain broad stone steps, like our grave-stones. In one of these lodgings is a very large bason, surrounded with such stones, which are about 20 feet broad, and a foot and a half thick, which have been brought thither with incredible pains and charges, a great way out of the country. The palace it self is cover'd with small tiles of a hand broad, the windows being made either of twisted canes or shells, which transmits the light.

After my return from thence to Koulang, I went farther to Cocbin, to give a verbal account of my transactions to Mr. Iliffart, who thereupon order'd me to go once more to the court of the king of *Porka*, in order to set matters there upon a sure foundation; accordingly I set out the 3^d of February, with some of my former attendants from Cocbin to the king of *Porka*'s court, where within an hour after giving notice of my arrival, one of the king's *Residoors* came to introduce me to the king, whom that time I found in a most magnificent array, (after the *Malabar* fashion), in the midst of his courtiers. After the usual respect paid, I deliver'd to him my credentials, which he having received, he order'd all his attendants and my interpreter among the rest to withdraw, because he had a mind to discourse with me alone in *Portuguese*, which he understood very well. I told him that I was sent on purpose by my masters to his majesty, to assure him of their friendship, and to pay the money stipulated by the last treaty, which sum, though it much exceeded the value of the thing receiv'd, yet notwithstanding all this my masters had thought fit not to recede from what had been promised in their name. The king gave for answer, that it never had been a custom to weigh the pepper at Cocbin, (which I had desired should be done) and that therefore he hop'd the company would not introduce any novelties in his territories; assuring us withal, that he would be ready to assist the company and their officers upon all occasions, besides several other assurances too tedious to be inserted here. I soon understood his meaning, to wit, that he would not have the pepper trade transferr'd to Cocbin, which was a matter of no great consequence, so I did not insist any longer upon it, but agreed, that the pepper should be receiv'd and weigh'd at *Porka*; assuring him, that the company had never had the least intention to impair any body's right, as his majesty might easily be convinc'd as well by this as several other transactions and treaties made lately with other kings and princes. The king appeared to be highly satisfied thereat, desiring that a factor might be sent

thither forthwith, to buy and receive pepper; which I having promised to the king, he order'd the *Residoor* to receive the money, and granted me leave to depart.

The next following day, just as I was ready to depart, a *Residoor* came to my lodgings, which was an old chapel, and presented me, from the king, with several refreshments, according to the custom of the country, and knowing this *Residoor* to be a person in great esteem with the king, I requested his favour in behalf of the company, which he promised to do.

The king then reigning at *Porka* was a person of 30 years of age, very stately and well made. He was adorn'd with many jewels of diamonds and rubies, which he wore on his hands, arms and ears, according to the *Malabar* fashion. He is a most absolute prince, acknowledging no superior, every foot of the country being his own, and at his disposal. Justice is administr'd here with extraordinary severity, especially on the account of theft, which makes this crime scarce ever to be heard of here, of which I saw the following instance myself; whilst I was paying the money to the before-mention'd *Residoor*, I was call'd away to the king, and seeing above 50 persons in the same room, I charg'd one of my attendants to take care of the money; the *Residoor* having taken notice of it, laugh'd heartily, and told me, *You need not give yourself that trouble, no body will dare to touch the money, tho' it was untold and unguarded, for we know scarce what thieves are, which surpriz'd me not a little, knowing that the Malabars in general are the crassest thieves in nature.*

The kingdom of *Porka* or *Porkab*, otherwise *Perkattin*, has borrow'd its name from its capital city; it borders to the north upon the kingdom of Cocbin, to the south upon that of Kalkoulang, it has Takken Berkenker to the north-east, and the sea to the west, being about 12 leagues in length; its capital city is *Porka* or *Porkab*. Another of the chief cities is *Koramallur* or *Koramallo*, situate upon the same river with the cities of Cocbin and Koulang. The kings of *Porka* were in ancient times great idolaters, who worship'd at least 900 idols, unto each of which daily sacrifices were offer'd, and visits made them about six or seven a clock in the morning till twelve at noon. It was not till the year 1590, that the *Romish* religion was openly profess'd here with consent of the king. Tho' many years before, the Christians call'd of *St. Thomas* liv'd in these parts. This king granted considerable privileges to the jesuites; such as the building of churches with crosses on the top of them, and the necessary bells, near unto which no

1662. by certain broad stone steps, like our grave-stones. In one of these lodgings is a very large bason, surrounded with such stones, which are about 20 feet broad, and a foot and a half thick, which have been brought thither with incredible pains and charges, a great way out of the country. The palace it self is cover'd with small tiles of a hand broad, the windows being made either of twisted canes or shells, which transmits the light.

After my return from thence to Koulang, I went farther to Cocbin, to give a verbal account of my transactions to Mr. Hufart, who thereupon order'd me to go once more to the court of the king of Porka, in order to set matters there upon a sure foundation; accordingly I set out the 3^d of February,

The author goes a second time to the court of Porka.

with some of my former attendants from Cocbin to the king of Porka's court, where within an hour after giving notice of my arrival, one of the King's Residoors came to introduce me to the king, whom that time I found in a most magnificent array, (after the Malabar fashion), in the midst of his courtiers. After the usual respect paid, I deliver'd to him my credentials, which he having received, he order'd all his attendants and my interpreter among the rest to withdraw, because he had a mind to discourse with me alone in Portuguese, which he understood very well. I told him that I was sent on purpose by my masters to his majesty, to assure him of their friendship, and to pay the money stipulated by the last treaty, which sum, though it much exceeded the value of the thing receiv'd, yet notwithstanding all this my masters had thought fit not to recede from what had been promised in their name. The king gave for answer, that it never had been a custom to weigh the pepper at Cocbin, (which I had desired should be done) and that therefore he hop'd the company would not introduce any novelties in his territories; assuring us withal, that he would be ready to assist the company and their officers upon all occasions, besides several other assurances too tedious to be inserted here. I soon understood his meaning, to wit, that he would not have the pepper trade transferr'd to Cocbin, which was a matter of no great consequence, so I did not insist any longer upon it, but agreed, that the pepper should be receiv'd and weigh'd at Porka; assuring him, that the company had never had the least intention to impair any body's right, as his majesty might easily be convinc'd as well by this as several other transactions and treaties made lately with other kings and princes. The king appeared to be highly satisfied thereat, desiring that a factor might be sent

thither forthwith, to buy and receive the pepper; which I having promised to the king, he order'd the Residoor to receive the money, and granted me leave to depart.

1662. Depart from thence.

The next following day, just as I was ready to depart, a Residoor came to my lodgings, which was an old chapel, and presented me, from the king, with several refreshments, according to the custom of the country, and knowing this Residoor to be a person in great esteem with the king, I requested his favour in behalf of the company, which he promised to do.

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Has another.

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The king-don of Porka.

1662. Pagodes, Jewish Synagogues, or Mahometan mosques were to be erected; they had also liberty to baptize as many as were willing to embrace the christian religion, all which was punctually observ'd. The king of *Porka* who reign'd 1599, was call'd *Nambrale* or *Numbrene*, which implies as much as the high price in the *Malabar* tongue. In the year 1640, one *Siam Baatbery Vaubaar* reigned over *Porka*. They claim a superiority over the king of *Cochin*, against whom they waged heavy wars in former ages; but now aids the kings of *Porka* are under the jurisdiction of the *Dutch East-India* company, being forc'd thereunto by their victorious arms; the chief strength of the king of *Porka* consists in his small frigates, of which he has 500, and are made use of, when the fields are overflown with water; formerly the *Portuguese* were masters of the pepper trade here, with the king's consent; but finding that they intended to fortify themselves in several places, he engaged in a war against them, which lasted three whole years. The *Dutch* never came to *Porka* till 1642, under the reign of *Siam Baatbery Vaubaar*, being then not above 24 years old; they were very kindly receiv'd by him, a treaty being concluded betwixt them at that time, by which the *Dutch* had the pepper trade granted to them. It is part of the country is very fruitful, but unwholesome, most of the inhabitants being afflicted with thick swell'd legs, occasioned by the drinking of brackish water; blindness is also a common distemper here, which by some is ascrib'd to their feeding so much upon hot rice. Most of the inhabitants live by husbandry, tho' during the rainy season, most of the rice fields hereabouts, as well as all along from the cape *Comarin*, as far as *Pokare Biarbar*, lay under water. This country produces also a considerable quantity of pepper yearly, which is for the most part bought up by the *English*, who have had a factory here many years ago. Deeper into the country live abundance of christians, who were formerly converted by the *Portuguese*, these buy up the pepper in the country, which they are oblig'd to deliver to a certain merchant, appointed for that purpose by the king.

The author
says to
Marten.

From hence we went to the king of *Martea* or *Marten*, the capital city of the same name, three leagues to the south of *Cochin* upon the same river. I and Mr. *George Henry Willeng*, under factor of *Koulang*, got on horseback early in the morning, and arriv'd at 10 a clock before noon at *Carnopoly*, where we took up our lodgings in a house near the river side, which the *Dutch East-India* company some years before had

purchased from the king. It is pretty large, but not very convenient, being built according to the *Malabar* fashion, with abundance of corners and inlets oddly contriv'd. The gardens are well planted with palm-trees, for the use of the house. I had no sooner given notice of my arrival, but I was sent for to the king. After the usual compliments to be paid to the *Malabar* kings, I deliver'd the following *Ola* (letter) from Mr. *Huflart* to the king.

James Huflart councillor of the Indies, governor and director of the isle of Ceylon, and the *Malabar* coasts, sends his *Ola* to the king of Marten.

Illustrious prince,

Nothing could be more welcome to me, than to understand at my first arrival in these parts, that your majesty had always liv'd in a good correspondence with our company. To shew your majesty what an extraordinary value we set upon your friendship, we have sent Mr. John Nieuhoff captain of *Koulang*, in order to enter with you into a more strict league and friendship. We hope your majesty will give an entire credit, in what he shall propose to you, which I shall be ready to acknowledge upon the like occasions.

God preserve and give your majesty a long and a happy life.

Cochin
2 Feb. 1664.

James Huflart.

After which I gave the king a more particular account of my commission, unto which he answer'd, that he would consider of it till the next day; accordingly I was sent for at the appointed time, when I found the king surrounded with a great number of his courtiers, and among the rest some mahometan merchants; he order'd immediately two of them, and one of his captains, who was in great esteem with him, to treat with me concerning the propositions made on behalf of the company; but as I was sufficiently inform'd that most of the mahometan merchants here drove considerable traffick to *Cananor*, to the no small prejudice of our company, I did not think fit to treat with them, if possible I could avoid it, which made me to tell the king, that I had no commission to treat with the mahometan merchants, but with his majesty; that the company at present offer'd peace to the whole coast of *Malabar*, in which, if his majesty was desirous to be included, and to enjoy the benefit of a flourishing trade, he might himself treat with me, but if not, grant me leave to depart. The king after a little pausing, desired that my propositions might be drawn up in writing, which I did accordingly: Our demands were,

TRAVELS to the EAST-INDIES

1602.

To forbid the importation of amson, the peeling of the wild cinamome, and the exportation of pepper.

These propositions the king order'd to be read aloud in our presence, which the mahometan merchants endeavour'd to oppose with all their might; and the greatest part of the day being spent in messages betwixt the king and us, by the *Refidors*, who gave an exact account of all what pass'd to the king, he gave leave for us to return to our lodgings, and order'd us to attend him again the next day. But early in the morning a certain person of quality, who bears the second rank in that kingdom, came along with the before-mention'd captain, to tell us, that what we desired, was absolutely to the prejudice of the king and kingdom, which I endeavour'd to put out of their heads, by telling them, that we were come with no other intention, than to establish a free commerce with them, as we had done with most of the other *Malabar* kings and princes before, and which would turn to their great advantage; notwithstanding this they were for making several alterations in each point, and five or six messages pass'd betwixt the court and us; at last they ask'd what quantity of pepper we desired yearly? We answer'd them, that it was no matter about the quantity, since we were for buying all. This point was vigorously oppos'd by the mahometan merchants, who vain would have persuaded the king to reserve part of it for them; but by degrees we overcame all these difficulties, the king having granted us all we demand'd, except the peeling of the wild cinamome, which we did not so much insist upon, being a thing uncertain whether it would quit the cost to the undertakers or not, because it was in the kings power to fet what price he pleas'd upon it.

The kingdom of Marten.

The kingdom of *Maria* or *Marten* is very near as big as that of *Kalkolang*, extending to the north as far as *Porka*; to the south it borders upon the *Indian* sea, and to the east it is surrounded by high mountains, and wash'd by the same river, upon which *Cochin* and *Koulang* lie: The capital city is likewise call'd *Maria* or *Marten*. But to the south near the sea-shore is another city call'd by the inhabitants *Panderatoutte*, and *Pesse* by the *Portuguese*; here we built a house by the king's consent, for the conveniency of the pepper trade, which is always weigh'd here. There is another city belonging to this kingdom call'd *Podiagabo* or *Maulikara*. This king possesses some parts of the country in common with the king of *Kalkolang*, a thing not usual on this coast, where are so many petty kingdoms, that it requires no small

VOL. II.

time, to distinguish and know on another. The country is here, abounding in pepper, and the fields near the river are in sale-pits. The king is a Mahometan, he that then reign'd being about 60 years of age, very large of body, and of a countenance; upon his head he wears a turban of scarlet cloth lined with gold. He keeps constantly 12000 soldiers. His residence is at *Carnatab*, a place walled with an earthen wall of 20 feet high, but appeared much decay'd at that time. This kingdom has long ago been inhabited by christians, which however were forced to live there 12 whole years without a church, viz. till the year 1588, when the king then reigning, not only gave them liberty to build a church, but also to cut wood in the adjacent forests dedicated to the pagan idols. He also gave permission to his subjects to turn christians, and the jesuits had full power granted them to exercise the church censure, and to inflict it upon those that were baptiz'd by them. The said church was dedicated to St. *Andrew*, because it was finish'd upon that saints day.

Upon the banks of the same river, where the kingdom of *Marten* lies, is also the kingdom of *Batyma*, with its city call'd *Katyafery*. It is commonly reported in these parts, that the kings of *Batyma* made a law, by which a man was impos'd to kill any woman that should refuse him a kindness.

By this time our negotiation being brought to an entire conclusion, I offer'd the usual presents to the king, which he order'd to be taken by him who bears the second rank in the kingdom, who as well as several others of his courtiers having been very instrumental in promoting the treaty, we thought fit to engage to our party by some small presents. At last we were appointed to attend before the court in the open air, where the king sate, and I afterwards sign'd the treaty with our own hands, in the presence of a great multitude of people, that were flock'd thither on purpose to be spectators of this ceremony. This done I took my leave of the king and his chief courtiers, and the same evening went aboard our vessel, which about a league from thence did ride at anchor in the river. A certain lord commanding over the country here, a vassal of the king of *Marten*, came on purpose to meet and compliment us and presented us with some fowls, *Pyang* and other refreshments, of whom I likewise took my leave and return'd to *Koulang*, where I arriv'd the 9th of February.

Whilst I was negotiating with the king of

The author leaves Marten.

Returns to Koulang.

1662

Is present-
ed by the
king of Ka-
kolang.

of *Porka*, the king of *Kalkolang* sent for me to his court, where he presented me with a very fine *Brocade* silk gown, made accord-
ing to the *Indian* fashion, testifying his joy-
ing to the good success we had had in our nego-
tiation with his neighbour; I return'd my
heartly thanks to the king for this and other
favours I had receiv'd at his hands, and went
back again to the king of *Porka*.

But to return to *Koulang*; no sooner was
I arrived the 9th of Feb. at *Koulang* but the
queen of the same name, sent the next day
her chief captain to receive the customs
and cannon she pretended to be due to her
by virtue of the late treaty; I was will-
ing to surrender the cannon, according to
our agreement, but could not consent to
the other; and in the mean while we were
preparing our *Manjio* (vessel) for a voyage
to the king of *Travankoor's* court, the *Re-
sidoors* of the king of *Goenree* and *Barriette*
Pule desir'd an interview with me, whom I
gave a meeting accordingly in company of
Mr. *Cher de Venne*, book-keeper of the
Dutch East-India company. We saw above
300 negroes all in a body, who with one
voice cry'd out for the customs, which
made me, after many debates and disputes,
tell them, that I would go home, with an
intention to return the next day to them,
provided they would desist from these
things, that were not granted them by the
treaty, nor were ever likely to be granted,
and so return'd to *Koulang*.

The 12th of February, I embark'd at
nine a clock in the evening for *Atingen*,
where the king of *Travankoor* kept his re-
sidence then, being come thither some days
before. With break of day we found our
selves near the village of *Mappul*, about
five leagues to the east of *Koulang*, but not
daring to approach the shore with our ves-
sel, we were forced to hire an *Indian* boat,
which carried us safely ashore, notwith-
standing the violence of the waves that
rowled against the shore. We travell'd
for about a league along the sea-side, till
we came to a large river, which carried us
in three hours rowing to the court; here
we understood that the king was just then
ready to go to *Kalkolang*, I gave immedi-
ate notice of my arrival to his majesty,
who sent for me by one of his *Residoors*;
he met us on the stairs-head, with many of
his courtiers; where I presented him with
the usual respect, the letter, with some
presents, which he receiv'd and caused the
letter to be read aloud before all there pre-
sent, telling me, that he would forthwith
let me know his intention, and that in the
mean while I might take a walk into the
garden of the castle, with some of his *Re-
sidoors*; and discourse with them farther in

a certain grove, which he pointed at with
his fingers. Accordingly I began to talk
more at large, concerning my propositions,
with the four *Residoors*, who were for treat-
ing with me immediately upon the sub-
ject in hand, which I told them I had no
orders to do, my business being to treat with
the king in person. They having given
the king an account of what I said, brought
me word, that his majesty, in a matter
of such consequence could not take a reso-
lution till next day, desiring me to have
patience till then, and presented us with
Pyfang and some other refreshments. On
the western-side of the palace is a pleasant
house at the foot of a hill, in the midst of
a very pleasant grove, from whence there
is a prospect into a very fruitful valley full
of rice-fields, hedg'd in with palm-trees;
this place was assign'd us for our lodgings,
our host appearing to be a very honest
man, but so mistrustful withal, that when
we were going to supper, he refused to
let us have dishes or any other utensils;
their soldiers being exasperated at this u-
sage, the whole house began to be in an
alarm, and I enquiring the reason, could
get no other answer from him, than *That*
the devil and his ill fortune ow'd him a shame,
when they brought such lodgers into his house,
desiring us at the same time to look out for
another lodging. With much ado I per-
suaded him, that we were no such fellows
as he imagin'd us to be, and so at last with
the help of a little money, he let us have
what we had occasion for.

The next day, being the 14th of Feb.
about eight a clock in the morning the king
sent for me to court again by a negro, court.
where we met the before-mention'd four
Residoors at the gate, ready to receive us,
we went together into the garden, where
I caused a carpet to be spread under the
shadow of some trees, as they did their *In-
dian* mats; and being seated, the chiefest
of the *Residoors* told me, *That his majesty*
was not a little dissatisfied at our burning the
royal palace of Koulang, and that he had
given him orders to treat of that as well as
the other subject with me. That the letter sent
to admiral Huisart had been written with no
other intention, than to treat concerning the
pretensions of prince Gondormo, and that
*therefore they would be glad to hear what in-
structions I had about that matter.* As I
thought it not for our purpose to tergiver-
sate in the matter, I told them bluntly,
that *Gondormo* might thank himself for his
misfortunes; for that when our fleet and
forces, about two years ago appear'd near
Cochin, to attack the *Portuguese* our enemies,
the *Dutch* admiral had set up a white flag,
to shew his willingness to treat with the
queen

Goet to
Atingen.

His as-
sist

TRAVELS to the EAST-INDIES

queen of *Cochin*, which *Gondormo* had not only prevented, but also attack'd our forces, and oppos'd and still did oppose all our designs tending to the re-establishment of the government of *Cochin* upon its true foundation. I further told them, that, when about two years ago, I had the honour to see his majesty at *Kalikoti*, I assured his majesty that we had conquer'd *Cochin*, and were engag'd in an everlasting alliance with *Monta Davila*, their legal sovereign; and that therefore *Gondormo* need not flatter himself with the least hopes of his re-establishment. Of this they gave an account to the king, who soon sent them back with another proposition, to wit, whether he might not be admitted as a second or third person in the kingdom? To make an end at once of this dispute, I ask'd them whether they did acknowledge *Monta Davila* lawful king? They answer'd they did? I demonstrated to them, how unreasonable it was, to demand that one who had set up against his legal sovereign, should be receiv'd in such a station in the same kingdom, and considering the ill-consequences which must needs ensue from thence, I told them it was in vain to say a word more of it. This made them insist no more upon the business of *Gondormo*, they only told us, *That we had best be upon our guard, Gondormo and his three brothers being resolv'd to live, and to be buried in the kingdom of Cochin.* I answer'd him carelessly, that I had travelled thro' the greatest part of that kingdom; and that I was sure there was room enough for 100000 of them. I assured them farther, that his majesty of *Travankoor*, had been always in great esteem with our company, that they never doubted of his friendship, notwithstanding he seem'd to bear so great a share in *Gondormo's* business; that I was sent thither on purpose to enter into a more strict league with him, in the same manner as had been done with several other kings his neighbours. Whilst they were debating this matter, an envoy arriv'd from the queen of *Koulang*, with a letter, in which she complain'd, that she had not receiv'd any share of the customs, nor were the cannon restored to her; the *Residoor* ask'd me what the meaning of it was, and whether we would do less than the *Portuguese* had done? I answer'd him, if we should follow the footsteps of the *Portuguese*, we must be guilty likewise of the same enormities, in murdering, plundering, &c. things not customary among us, the intention of our company being to maintain every one in his right, and to establish a free commerce without interruption; and these, said I, are the main contents of my commission, according to which I am to

treat with all the kings and princes on the coast of *Malabar*. After several objections, finding them full of tergiversation, I roundly told them, that I found them very backward in what had been propos'd; that for my part, I had done all what I could to procure a peace, but that they seem'd to be rather inclinable to war; and finding them somewhat puzzl'd by their silence, said, that if as yet they could find out any expedient, to compose matters upon reasonable terms, I should be willing to listen to them, and that, if it was for a yearly present, or a sum of money, once for all, they should have it. The king being inform'd of this resolution, sent me word back, that in a thing of this nature, in which several others besides himself were concerned, he must take some leisure to advise, which done, he would send one of his *Residoors* to *Koulang*, to treat farther of the matter. I insist'd upon having all things dispatch'd here, but the *Residoors* telling me, that they durst not urge it any more to the king, for that time, I was fain to acquiesce, and to defer it till our next meeting at *Koulang*, tho' I very well foresaw that this negotiation would meet with no small difficulties, unless something more were granted than had been offer'd hitherto. About the same time the before-mention'd queen, sent me underhand word, that she was very inclinable to a farther treaty, but that it could not be done till the king of *Travankoor* was gone, which as it was no unwelcome news to me, so I desired the *Residoor* whom she sent to me, to use his utmost interest with her majesty to bring it to pass, being sensible that it was the intention of my Masters to live with her in a good correspondence.

The country about *Attingen* has hitherto not been describ'd by any that I know; it abounds in pepper, of which a great quantity is brought thither out of the circumjacent parts. The ancient race of the kings of *Travankoor* owed its origine to *Attingen*, but for want of male heirs, one of the princes of *Cochin* was placed in that throne; the king who then reign'd, being descended from the *Cochin* race of *Ram-merankoil*, and elected king of *Travankoor*. The ground where the pepper grows, is hereabouts strong and red, which makes the pepper not full so large here, as in the valleys about *Koulang* and *Cochin*. On the descents of the hills you see very pleasant rice-fields, cut out like steps, and water'd from the top by small rivulets. The king and queen's palace are directly opposite to one another, with some rice-fields betwixt them.

The next following day about 10 a clock.

1667

It call'd to
court a-
gain, and
departs
from
thence.

clock in the morning, I was call'd to court again, where the king told me in person, that it would be better to reassume the treaty at *Koulang*, which I being fain to be satisfy'd with, I took my leave of his majesty and the *Residoors*, who offer'd me a present from the king, according to the custom of the country, which I accepted off, and went directly to the river-side, where we found our boat, and sailing down the river, came just before sun-set to *May-pule*, where I was met by the resident of *Tengepatnam*, whom I had given notice of my coming that way. The next following day, viz. the 16th of *February* we re-imbark'd our vessels, and steer'd our course by sea to *Koulang*, from whence I immediately dispatch'd our interpreter to *Pule de Margaty*, to inform himself where the queen of *Goenree* at that time kept her court; he return'd the next day with advice, that a month before she was gone deeper into the country, to a place call'd *Esretaly*, about four days journey from thence.

The king-
dore of
Travan-
koor.

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The kingdom of *Travankoor* (thus call'd from its capital city) begins at the cape of *Comory* or *Comorin*, and extends all along the sea-coast as far as *Koulang*, comprehending a tract of ground of 20 or 24 leagues in length; the famous village of *Paru*, belonging to the queen of *Sing-nat*, being only in the middle. To the east it borders upon the kingdom of *Madure*, and to the west upon the countries of *Peretaly* and *Kotarkery*. It has several considerable villages which are inhabited by the moors, such as *Tengepatnam*, *Kuletture*, *Koritypatnam* and *Allage*. About the year 1544, above 30 villages, inhabited by the *Makaos*, who live for the most part upon fishing, and by the mahometans, were upon this coast. But the chief cities lie deeper in the country, which is of a great extent all along the mountains to *Naynar*, near the cape of *Comorin* and toward *Travankoor*, in all 29 great cities and villages. About a league and a half to the north of the cape *Comorin* is the city of *Kolate* or *Kokatti*, a place of great traffick; the populous city of *Simintira* and *Matadavalur*, famous for its bigness, being surrounded by six or seven other towns; *Verrage* is not above a quarter of a league distance from *Kolate* and *Tatikury*, the two most considerable places of the whole country. *Kul-kolang* is a very large city, being a league and a half long, upon the confines of the *Neyk of Madure*. It is situate upon a high hill, 3 leagues from *Tengepatnam*, and 12 from *Koulang*; being on one side strengthen'd by inaccessible mountains, on the other by a wall, the undermost part of which is of stone, the uppermost of brick-work, in all

24 foot high; the royal palace stands at the west end, being surrounded by a stone-wall. On the east-side you see the ruins of an old castle, built on the top of a hill, fortified with a triple wall. The city of *Kul-kolang* is the chief residence of the king, who constantly keeps a garrison of 10000 negroes here, to secure it against the *Neyk of Madure*, whose power is much dreaded here. It is a very fertile country, abounding in pepper, rice and other grains. It also produces wild cinnamon, the best, the whole coast of *Malabar* affords, but it wants several things requisite for the convenience of life. One of the chiefest rivers which water this country, is the river *Mannikurin*, it exonerates itself into the sea, near cape *Comorin*. The king of this country is by some stiled the great king, because he possesses larger territories than any other of the *Malabar* kings. He is served in great state, and maintains abundance of commanders, whom they call *Mandigali*, and many councillors, call'd *Pallas*. Some ascribe to him a superiority over neighbouring princes, but of this I am convinced to the contrary by my own experience; it is true they reverence him, as a potent king, but pay him no obedience. Others will have him to be a vassal of the king of *Nar-singa*. The whole country is well stock'd with people, who appear very well cloth'd according to the *Malabar* fashion.

The 18th of *February*, I set out from *Koulang* in company of Mr. *Siewert Baker*, for the kingdom of *Goenree*. But scarce were we come to *Kaligoli*, but one of the *Residoors* told us, that the queen of *Goenree* was a month ago gone into the country, and would not return very quickly, by reason of a certain religious ceremony, she was obliged to perform there, before her return; I desired a guide, because I had something of moment to communicate to the queen, but they excused it, telling me that the ways were so rocky and impassable, that it would be impossible for me to get thither, it being five tedious days journey to the country of *Peretaly*, bordering upon the territories of the *Neyk of Madure*. Being made sensible that this journey could not be undertaken without great difficulty and charge, I thought it most expedient to leave a letter with the *Residoor*, to be deliver'd to the queen, the contents of which were as follows.

The en-
gates to
Goenree

His letter to the queen.

THAT I was come hither to offer a small present to her majesty, and to enter into a strict and everlasting alliance with her; but tho' I was so unfortunate, as not to meet with

1662. her majesty, I had better in hopes, that she would not be backward in entering into a general league, which the company had lately concluded with all the Malabar princes, to contribute every thing on our side, so we did not question, but that her majesty would be pleased to let us know her sentiments by the bearer of this letter.

also laid about 80 houses in ashes, and cut down many palm-trees. That they had been sent to besiege him in his castle, but that at the intercession of the king of Travankoor's Residoor, who had promised that the said prince should be call'd to an account by the king his master, they had delay'd the execution of it for three days; but he much fear'd he should scarce withhold them much longer, from taking a decisive revenge of him. He was very inquisitive concerning our late transactions with the king of Marten, but I excus'd the matter, telling him only, that I hop'd it would be brought to a conclusion, to both sides satisfaction.

Whilst I tarried here, I understood that the Residoor of the king of Travankoor was arriv'd the 20th at Koulang China, and had notified his arrival by our Petangalin Thome Bontanco, desiring to confer with me, concerning certain matters command'd him by the king his master, since my departure from thence. The place appointed for our interview, was the church of the christians of St. Thomas in Koulang China, where I was present at the appointed hour, but finding them to trifle away the time in altercations and tergiversations; I was ready to mount on horse-back again, in order to return to Koulang, which when they perceiv'd, they desired me to stay and give them another meeting, which I agreed to do. At last, after abundance of contests, the following agreement concerning the shares of the customs, the importation of ambon and the exportation of pepper, was made betwixt the Dutch East-India company, by their deputy Mr. John Nieuhoff on one, and the kings of Marten, Singnaty, Goenree, Travankoor and Barrigetta Pule on the other side.

Articles of agreement.

I. **N**O body shall import, sell or exchange any ambon into these countries, except the Dutch East-India company.

II. No body, without any exception, shall be permitted to export any pepper or cinamome out of this country, or to sell them to any body, except to the said company.

III. A certain price was settled, betwixt both parties, and what share each should have in the customs, whereby all former pretensions and exceptions should be annulled.

February
21, 1664.

Sign'd in the court
Matta del Reyne.

In my return from Koulang, in the road leading to Matta del Reyne, I found guards posted upon all the cross roads, which made me enquire of Matta del Pule chief commander of the negroes, what the meaning of it was, who told me with a sorrowful countenance, that the prince Barrigetta Pule, had caused one of the queen's Residoors to be slain by his soldiers, who had

The 22^d I sent a letter by Mr. Sebastian Ferdinandi, our interpreter, to the queen of Singnaty, in which I gave her an account of what had been transacted betwixt the Residoor of the king of Travankoor and myself. In the mean while the king's and prince's soldiers were come to blows, several being kill'd and wounded on both sides. Whereupon the prince finding himself besieged in his castle, sent one of his most trusty servants to desire assistance, and some powder and ball for his master, which I thought fit to refuse, for weighty reasons; for whatever may be the opinion of those who think it a maxim of state to fill in troubled waters, I was too well acquainted with the perfidiousness of the Malabars, who make not the least account of faith or leagues, unless they are forced to it, than to put the least confidence in them.

In the mean time the beforementioned Residoor of the king of Travankoor not appearing at the time and place appointed for the removing of some remaining differences, I sent him the following letter, by Topaes Nicolaes da Costa.

The captain of Koulang sends this letter with his service, to Narrano Poly, Residoor of Travankoor.

The author's letter to the Residoor of Travankoor.

PUrsuant to our mutual agreement, I came to Koulang China, in order to bring the treaty begun before to a happy conclusion. But your highness did not perform your promise, neither had I the least account since, how the queen of Singnaty was likely to relish our transactions. And as the nature of the thing would admit of no delay, I saw myself oblig'd to send my interpreter to the queen of Singnaty, and Topaes Nicolaes da Costa, to the Goenree and Barrigetta, to be inform'd concerning that point. They bring me for answer, that the said queen pretends to the customs without

Troubles
re-ed by
Barrigetta
Pule.

Vol. II.

1662.

without the least diminution, which is not in my power to agree to. As I am sensible, that I have left nothing unattempted, which might reasonably and honestly be expected from me, for the terminating of these differences, but all in vain, I have nothing left to do, but to protest once for all, according to the strictest rules of justice, in the name of the whole company, against your Narrano Poly, and your transactions, and all others who take part with you, that we will, and hereby declare our selves innocent, and guiltless of all the troubles and miseries of a future war.

Koulang Feb.
26, 1664.

John Nieuhoff.

In the mean while I had given an account of the whole matter to Mr. *Husart*, desiring him to come in person, and to endeavour by his presence to put a happy conclusion to the negotiations. He sent me an answer dated *Cochin* the 24th of February, intimating that he had intended to set out from thence within two days after, of which he order'd me to give notice to the king of *Travankoor*, and queen of *Singnaty*, which I did accordingly by an express sent with letters to both their majesty's. The 27th the residoor of *Travankoor* sent me word by *Topaes Nicolaes de Costa*, that he was willing to treat with me once more about the customs, but that no body except the queen must be privy to the matter; for which reason he could cause a quite different rumour to be raised among the people; but considering with my self that the negroes, who are in great esteem here, might get scent of the matter, and that (as the king had told me himself before) several persons in the first rank were concern'd in the customs, I did not look upon this underhand treaty as advantageous for the company; which made me write to the *Residoor*, that I was willing to contribute all what in me lay, towards the composing of the differences betwixt us, provided it could be done in the same nature as with the other *Malabar* princes, who had not refus'd to read the treaties in the presence of their subjects, to shew that their words were altogether consonant to their deeds. I receiv'd an answer the same evening, in which the *Residoor* desired an interview with me in *St. Thomas's* church the next day. Accordingly I went thither on horse-back with Mr. *James Cher de Venne*. After many contests on both sides, we agreed at last, and the *Residoor* promised to return to morrow to finish the treaty. About this time I receiv'd a letter from the queen of *Singnaty*, in answer to that I had sent her before; as follows.

The queen of *Singnaty*'s letter to the author. 1662.

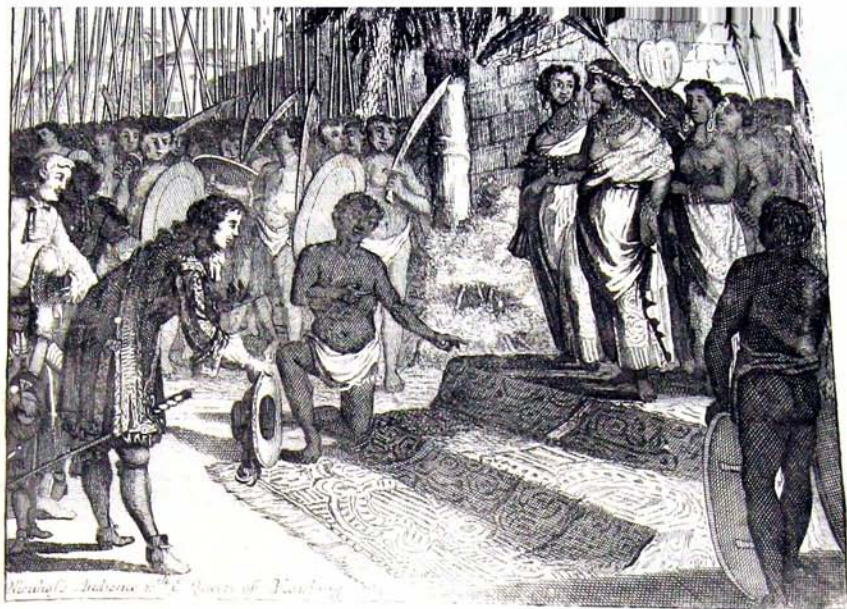
I Receiv'd and saw the contents of the letter sent to me from Mr. John Nieuhoff, captain of *Koulang*, concerning the proposed treaty; I will find word in the Month of March to *Kottekkery*, where we will meet together, and I shall be ready to rectify what my plenipotentiaries shall agree to. For which reason I order'd this letter to be written to captain John Nieuhoff.

The next day the *Residoor* of the king of *Travankoor* came to *Koulang*, who was receiv'd by us with all imaginable respect; he began among other things to renew his former discourse about the prince *Gondormo*, upon which it was agreed to delay the last conclusion of the treaty till the coming of Mr. *Husart*, who was expected every day at *Koulang*.

The 2^d of March with break of day, the vice-roy of the king of *Travankoor*, call'd by them *Gorepe*, the chief commander of the negroes, call'd *Matta de Pulo*, and my self, set out for the court of the queen of *Koulang*, which was then kept at *Callicoe*. We arriv'd there about two a clock in the afternoon, and as soon as notice was given of our arrival, we were sent for to court, where, after I had deliver'd the presents, and laid the money down for pepper, I was introduced into her majesty's presence. She had a guard of above 700 soldiers about her, all clad after the *Malabar* fashion; the Queen's attirement being no more than a piece of callicoe wrapt round her middle, the upper part of her body appearing for the most part naked, with a piece of callicoe hanging carelessly round her shoulders. Her ears, which were very long, her neck and arms were adorn'd with precious stones, gold rings and bracelets, and her head cover'd with a piece of white callicoe. She was past her middle age, of a brown complexion, with black hair tied in a knot behind, but of a majestickein. The being a princess who shew'd a great deal of good conduct in the management of her affairs. After I had paid the usual compliments, I shew'd her the proposition, I was to make to her in writing; which she order'd to be read twice, the better to understand the meaning of it, which being done, she ask'd me, whether this treaty comprehended all the rest, and whether they were annull'd by it; unto which I having given her a sufficient answer, she agreed to all our propositions, which were accordingly sign'd immediately. This done, I recommended Mr. *James Cher de Venne*, who was to succeed me at *Koulang*, to her majesty, desiring her to acknowledge

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The author
goes to the
queen of
Koulang.



knowledge him as such, and to continue in a good correspondency with our company, by whom I was order'd to go to *Toutekorin*, which she promised to do. I then desired leave to depart, because I expected Mr. *Hufart* every hour at *Koulang*, which she readily granted, and at the same time took a golden bracelet from her arms, which she presented me as a token of her good inclinations to the company. She order'd one of the *Refidoors* to fasten it to my arm, but it being too streight, she caused it to be fitted for me, she having once before, viz. when I first gave her notice of Mr. *Hufart*'s coming, presented me with another golden bracelet, for which and all other honours, I had received from her majesty, since my residence at *Koulang*, I returned my hearty thanks, desiring her once more not to withdraw her favour from the company. Thus I return'd to *Koulang*, about two a clock in the night, where I was let in through one of the gates, the admiral *Hufart* being the day before arriv'd there with two ships, the *Erasmus* and the *Nieuwenboven* from *Batavia*. The next morning I paid a visit to the admiral at his lodgings, where I gave him an ample account of my negotiations, and other matters relating to our factory here, wherewith he was highly satisfied, and gave me some farther orders

about certain matters to be transacted before my departure. 1662,

About the same time the viceroy of the *king of Travankoor* came back to the city of *Koulang*, to compliment the admiral, and to consummate the treaty. The admiral sent him afterwards several presents, and let him know, that if the king his master did give any assistance of men or arms to prince *Gondormo* against *Cochin* and the company, he must expect to be treated as an enemy; he return'd for answer, that he was sure his master would not do it, but always maintain a good correspondency with the company, upon which he was dismiss'd, and left *Koulang* the same night, as did the admiral soon after, who set sail for *Cranganor*, leaving the commodore *Bitter* behind him, who with his wife and family was come aboard the ship the *Nieuwenboven* to load pepper here. His wife being very desirous to see the queen of *Koulang*, I caus'd her to be carried thither in my *Palankin*; the queen receiv'd her very courteously, being extremely well pleas'd with the sight of a *Dutch* woman; and many of the *Malabars* were so curious as to peep into the *Palankin* to see her; they being no less surpriz'd at the sight of the *Europeans* than we were at them. Commodore *Bitter* having by this time got his full cargo, set sail again for *Batavia*, X

The viceroy of Travankoor comes to Koulang.

1662. Batavia, as I did the 11th to the court of
The author takes his leave of *the court of* *Gouree* *and prince* *Baryette* *Pule.*
 Gouree, and so to the prince Baryette Pule, where I introduced Mr. Cherde Venne, who, as I told you before, was to manage the affairs of the company after my departure; they receiv'd him very civilly, and promis'd to maintain an everlasting correspondence with our company. At parting, prince Baryette Pule presented me with a golden bracelet curiously wrought, and the viceroy with a silken suit of cloaths, and so I return'd very well satisfied to Koulang, where I prepar'd for Toutekorin; for within four days after, viz. the 12th of March, having first surrendred all my accounts, and what also belong'd to the company, and given the best instructions I could to Mr. James Cherde Venne, taken my leave of the chiefest officers belonging to the company, I set out for Toutekorin, after a stay of two years at Koulang, considering that my appointed time was near expiring, and I had settled our traffick at Koulang upon a good foot. I could have been very glad to have stay'd the remainder of my time here, for which purpose I sent a letter to Colomba, but the chief director of Toutekorin being order'd to *Perisa* upon some urgent business, I was forc'd to supply his place. And upon this occasion I think it not amiss to give the reader an account of what I have observ'd most remarkable during my stay on the coast of Malabar, together with the products, beasts and inhabitants of this country.

The coast of Malabar is properly call'd

their rivers are shallow, and consequently unfit for ships of burthen. Here grows a great store of the best pepper, exceeding the rest in goodness; formerly the inhabitants us'd to exchange the pepper with the foreign merchants for silver, gold, amboyna and other commodities; but since the Dutch East-India company have made themselves masters of the kingdoms of Cranzanor, Cochin and Koulang, and forc'd the Portuguese from thence, they have by entering into several leagues with the neighbouring princes, got the monopoly of pepper on that coast into their hands, and have so well provided the three before mention'd places with strong fortifications and garrisons, that they are look'd upon as impregnable. Besides this, the country of Malabar is full of coccoetrees, especially in the marshes, where these trees thrive better than in any other place in the Indies, there being some trees here of 95 and more foot high. They drive a considerable trade with the oil and bark of this fruit, neither do they want wood fit for the building of houses and ships. The air is very pure here, and very cold in the night time, during the three months of January, February and March; and when the nights are very foggy, which questionless occasions the cold, the days being excessive hot. The winter begins here in April, or at the most in May, and ends in September or October, *Season of the year.* with thunder, lightnings and storms: This season produces the most fruits, by reason of the warm rains. Then begins the sum-

1662. *Batavia*, as I did the 11th to the court of *Gonree*, and so to the prince *Baryette Pule*, where I introduced Mr. *Cberde Venne*, who, as I told you before, was to manage the affairs of the company after my departure; they receiv'd him very civilly, and promis'd to maintain an everlasting correspondence with our company. At parting, prince *Baryette Pule* presented me with a golden bracelet curiously wrought, and the viceroy with a silken suit of cloaths, and so I return'd very well satisfied to *Koulang*, where I prepar'd for *Toutekorin*; for within four days after, viz. the 12th of *March*, having first surrendred all my accounts, and what also belong'd to the company, and given the best instructions I could to Mr. *James Cberda Venne*, taken my leave of the chiefest officers belonging to the company, I set out for *Toutekorin*, after a stay of two years at *Koulang*, considering that my appointed time was near expiring, and I had settled our traffick at *Koulang* upon a good foot. I could have been very glad to have stay'd the remainder of my time here, for which purpose I sent a letter to *Colomba*, but the chief director of *Toutekorin* being order'd to *Persia* upon some urgent business, I was forc'd to supply his place. And upon this occasion I think it not amiss to give the reader an account of what I have observ'd most remarkable during my stay on the coast of *Malabar*, together with the products, beasts and inhabitants of this country.

Limit of the coast of Malabar.

The coast of *Malabar* is properly called that tract of ground where the *Malabar* tongue is us'd, beginning 50 leagues to the south below *Goa*, and extending to the fourth to the cape *Comorin*, under 7 $\frac{1}{2}$ degree of northern latitude, about 80 leagues along that coast. On the west-side it borders upon the *Indian* sea, and to the east it is surrounded by a ridge of high mountains, which divide it from the coast of *Coromandel*. It is commonly divided into five kingdoms, viz. *Cananor*, *Calicut*, *Cranganor*, *Cuebin* and *Koulang*, unto which some add the kingdom of *Porka*, *Tanakor* or *Tanor*, *Koulang* and *Travankoor*; not to mention here the petty kingdoms of *Kola*, *Mountingua*, *Badara*, *Chambaya*, *Marta*, *Materte*, and several others among the mountains. It is situate almost in the midst betwixt the line and the tropick of Cancer; which makes the days here excessive hot, notwithstanding which, it is a pleasant, extraordinary fertile and healthful country. It is full of very fine springs, pools, rivers and channels, even as far as the mountains, but most towards the sea-side; in which it resembles the province of *Holland*, being scarce passable without boats; tho' most of

their rivers are shallow, and consequently unfit for ships of burthen. Here grows great store of the best pepper, exceeding all the rest in goodness; formerly the inhabitants us'd to exchange the pepper with the foreign merchants for silver, gold, amison and other commodities; but since the *Dutch East-India* company have made themselves masters of the kingdoms of *Cranganor*, *Cuebin* and *Koulang*, and forc'd the *Portuguese* from thence, they have by entering into several leagues with the neighbouring princes, got the monopoly of pepper on that coast into their hands, and have so well provided the three before mention'd places with strong fortifications and garrisons, that they are look'd upon as impregnable. Besides this, the country of *Malabar* is full of cocobtrees, especially in the marshes, where these trees thrive better than in any other place in the *Indies*, there being some trees here of 95 and more foot high. They drive a considerable trade with the oil and bark of this fruit, neither do they want wood fit for the building of houses and ships. The air is very pure here, and very cold in the night time, during the three months of *January*, *February* and *March*; and when the nights are very foggy, which questionable occasions the cold, the days being excessive hot. The winter begins here in *April*, or at the most in *May*, and ends in *September* or *October*, with thunder, lightnings and storms: This season produces the most fruits, by reason of the warm rains. Then begins the summer season, which continues till *April* or *May* with intolerable heat, and commonly without any rains, which renders the sandy grounds so hot, that they cannot pass over them with their bare feet, but are forced to make use of a certain sort of shoes, call'd by them *Siripous*. Every morning about nine or ten a clock, the land wind blows from the *East*, and immediately after sunset the west wind from the sea, both which contribute much towards the cooling of the air, as well here, as in all other adjacent islands. What is most observable is, that the land wind never reaches above ten leagues in the sea; an observation which has never been known to miss. The seasons here are quite of a different nature from ours, for whilst during the summer months every thing is dried up in the hot climates of *Europe*, here the fruit appear most florid and green, because this is the winter season in *Malabar*, where it rains continually for six months, during which time you not as much as see the least glimpse of the sun, but in the other six months it never rains. During the months of *October*, *November* and *December*, they are much afflicted with dreadful storms. There is another thing which

1662.

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Its air.

Seasons of the year.

Its division.

1662. is most surprizing here, that when it is summer on the coast of *Malabar*, it is winter on the coast of *Ceramandel*. This is occasioned by the mountains call'd *Gate*, which stop the passage of the winds; for whilst on the east-side of these mountains, which extend all along the coast of *Malabar*, they have great heats and droughts during their summer season, those on the west-side have their winter with violent rains. Thus on the south-side of the cape *Comarin*, they have their summer during *April, May, June, July, August* and *September*, whilst at the same time, those on the north-side have their winter, it being very stormy and rainy on one, and fair and calm on the other side at the same time.

Houf.

Their ordinary houses are of bamboo canes, cover'd with leaves of coco-trees; some are plaistered with carving, without any cellars, gartets or windows. They never lock up their houses, because their household-stuff is not worth stealing, unless they be persons of an eminent rank; their doors are so low, that you cannot enter without stooping, tho' they have also some houses cover'd with lead, copper and tiles, and built otherwise and well fitted up, according to their fashion; their private buildings don't approach in height to ours, they commonly have two or three apartments within one another; within the compass of the middlemost of these apartments is a small square, with some small galleries round about it, which receive the water from the tops of the houses. At the entrance of all their houses, whether rich or poor, are court-yards surrounded with high walls and ditches, and one of strong palliades. These court-yards are for the reception of travellers, who eat, drink and sleep here, with more conveniency than if they were lodged within, being ready at all times to proceed on their journey when the rest of the company goes. Their royal palaces and pagods are commonly built of stone, surrounded with a mud wall, on which are mounted some great cannon. Most of their princely palaces are erected in large ponds or lakes, some having a league and a half in circumference. They have most excellent carvings in wood, with all sorts of images in their houses; their ceiling is of a plain polish'd wood; among the marshes are to be seen many ruins of old houses, which appear to have been built many ages ago. Some tell us, that *Alexander* the great coming into those parts, after he had order'd his admiral to enter by the way of the river *Ganges* the sea, and from thence by the *Euphrates* to *Babylon*, had laid these countries desolate; others ascribe this devastation to *Tamerlane*.

The *Malabars* eat and drink sitting upon the ground, after the *Mahometan* fashion, almost like our taylors. Their cups, dishes, and spoons are made of coco-nuts; people of quality have them made of metal. Instead of bread they use nothing but rice; besides which, they feed upon flesh, fish, abundance of water, as likewise the juice of the coco-trees; some of which give 30 quarts of this liquor in 24 hours, but if they are drain'd too much, the trees perish. They also distil a spirit call'd *Arack* out of this liquor, but it is not near so good nor wholesome as our brandy. When they drink they don't touch their lips with the cup, but pour the liquor from above into the mouth; some eat neither flesh nor fish, but live purely upon the products of the ground.

1662.

How they eat and drink.

They use *amfion* very greedily. They take the quantity or the bigness of a pea, this they either mix with *Arack*, or chew it alone, sometimes till they fall asleep; they pretend that this makes them have very pleasant dreams of the *Elysian* fields and such like. When they are to attack an enemy, they take a good quantity of it, which makes them fall on like enraged wild beasts, and the virtue of the *amfion* being gone, they don't remember what has pass'd, which shews that it is very obnoxious to the memory. Some have accustomed themselves to use *amfion* every day, some every two or three days; and before I knew the effects of it, I have been often surpriz'd, that they should be so forgetful in such matters as I had treated with them of before. The queen of *Koulang* asking me once among other things, what was the reason the *Dutch* were more active and perseverant than the *Malabars*, who were generally sickle and unsettled, I laid the fault upon the use of the *amfion*, telling her withal, that the *Malabars* should imitate the *Dutch*, and drink wines, which used with moderation, did acuate the understanding, made the spirits active, and often discovered the truth.

Among these several sects of the *Malabars*, that of the *Brabmans* is most renowned, and maintains a peculiar manner of living. They are generally very wise, ready, active, modest and charitable, and strict observers of their promises. They betake themselves to divers employments at pleasure; some are soldiers like the natives, and wear the same clothes, except that they are distinguish'd from them by the cord they wear round their middle, and abstain from flesh. Others are priests, whose business it is to offer sacrifices to their idols, no other sect being admitted to that service.

1662. Some also encrease traffick, and tho' they grow very rich, yet observe the same rules of living. Some there are among them who addict themselves to natural philosophy and other sciences, but especially to astronomy, others to physick and pharmacy. They eat neither flesh nor fish, nor any other living creature, and drink nothing but water; nor do they ever eat before they have washed and bathed themselves; which done, they only cover their privy parts, and for the rest eat naked. They are forbidden to eat any thing but what is prepared by one of their own sect; which makes them commonly be their own cooks; for they rather chuse to die than eat any thing touch'd by one of another sect; whereas all the others are at liberty to eat what is dress'd by a *Brahman*. They never (no more than all the other *Malabars*) touch the brim of the cup when they drink, but pour it from above into the mouth. They wear a white turbant upon their heads, red shoes, and a callicoe coat, which reaches down to their ankles. Over this they have another large white piece of stuff, which they wrap three times round their bodies, which they draw thro' betwixt their thighs, and tie it together behind upon their buttocks in a knot. They wear about the middle a girdle or scarf of fine white callicoe, as their turbants are, and over the shoulders a piece of colour'd callicoe or silk, as the *Europeans* do their cloaks. They also have long hair, with pendants in their ears. But that which distinguishes them from all the other *Malabars*, is a cord of fine cotton thread, which they wear next to their skin, and is put about them first of all in their temples with a great deal of ceremony, and not without a considerable charge, which is the reason you cannot do a greater injury to a *Brahman* than to tear this cord, which he is obliged to purchase again, if he will pass for a true *Brahman*; and if any of them is to undergo any corporeal punishment, his cord must first be taken from him, which is likewise done if any of them happen to transgress the rules prescribed to their sect. As they pass along the streets in their white callicoe clothes, they tell such as they meet that they are *Brahmans*, because the cord by which they are chiefly distinguish'd is worn next to their skin, and consequently not to be seen; when they are to take an oath, they lay the hand upon it. The *Brahman* women have holes in their noses, in which they hang gold and silver rings, pearls and precious stones, as well as about their legs and in their ears, where they have silver and gold plates set round with precious stones. The wives of the *Negroes*, of the *Moncoris*, and the other *Malabars*,

are not permitted to use these ornaments. They also wear bracelets from their wrists up to their elbows, some of gold and silver, others of glass and tortoise-shell curiously engraven and enamell'd. These women are generally handsome and well-featured, some of them being not inferior in complexion to the *Portuguese* or the brown *Dutch* women. They marry very early, sometimes before they are quite 7 or 8 years old; for the boys and girls are permitted to sport together till they come to be in good earnest; but they take great care not to mix themselves with another sect. The men are allow'd to marry twice, tho' no more than one woman at a time. Be they never so poor, they will be sure to keep their rank, and to oblige such as meet them to pass by with making a bow, in token of their reverence. Those among the *Brahmans* who have list'd themselves among the *Negroes*, are in the same degree with them, except that they observe more austerity. The *Brahmans* are in great esteem with their kings, who keep some of the chiefest always near their person, to advise with them in all matters of moment. Those of the first rank among the *Brahmans*, as well as other *Indian* persons of quality, have commonly a numerous attendance; some of whom carry their umbrellas, others a silver basin full of *Betel*; others one full of water; some are carried in palankins or chairs.

The *Brahmans* have, under pretence of *Fest* of a religious worship, introduced a feast, *Brahma* which furnishes them with a certain opportunity of being revenged of their enemies. It is a custom among the the *Malabar* kings once every year, viz. at the time of the new-moon in *October*, to remember the blessings they suppose they have received from their Idols, by a solemn sacrifice, which is perform'd by setting certain houses on fire, such as are appointed by the *Brahmans*: This is commonly perform'd in the night time, without the least fore-warning given, so that sometimes not only the house, but also the inhabitants, with all their goods are burnt, no body daring to quench the flame. This they call *The sacrifice of fire and blood*.

There live many of the *Banjans* of *Cam-Swett* *baya* in *Malabar*; these have also *Brahmans*, *sorts* who are in great esteem among them; *Brahm* the *Brahmans* of *Malabar* are allow'd to frequent their temples. The *Banjans* themselves lead as austere a life as their *Brahmans*, but they are of an inferior degree, nor can they intermarry with them. In the kingdom of *Calicut* is a certain sort of *Brahmans*, who despise all images, and live in chastity after the 20 or 25th year of age. They

TRAVELS to the EAST-INDIES.

1662. They are so averse to the female sex, that as often as they stir abroad, some body cries out aloud before them *Poo, Poo, i. e.* keep back, keep back, to let the women know they must keep out of sight. These don't wear the cord twined of cotton thread, neither do they abstain (like the other *Brabmans*) from flesh, fish or wine; but to preserve their chastity eat daily a certain quantity of the pulp of the fruit *Karuza*, being taught by experience, that the same has a quality of checking the venereal appetite. Neither do they bury their dead bodies like the other *Brabmans*; some strew themselves all over with ashes, and are enclosed day and night in iron cages, which are so small, that they can scarce sit upright in them. Others burn or scald certain parts of their bodies, whereby they suppose to gain the Affections of the common people. Thus far of the *Brabmans*.

Direct
sorts of in-
habitants.

For the rest it is to be observed, that the inhabitants of the coast of *Malabar* may be divided into foreigners and natives; the foreigners are properly those call'd commonly *Malabars*, being a colony of *Arabians*, who have fix'd their habitations there many ages ago, near the sea-side chiefly. The natives are pagans, divided into *Brabmans* or *Bramenis*, *Bramos* or *Bramen*; into the *Nairos* or *Nayros*, and into the common people call'd *Moncoris* or *Pouleas*, and otherwise *Paruas*. They are also divided into five several degrees; the first are the royal families, among which the house of *Gondormo* is one of the most illustrious; the second is the sect of the *Brabmans*, or of the priests. The third is the military order or nobles, call'd the *Nayros*; the fourth comprehends the merchants, and the fifth the *Paruas* or fishermen.

in Nay-
s.

The *Nayros*, as I told you, are descended of noble families, and brought up to the war. They appear with a shield on their left-arm, which they carry aloft, and with a naked sword in the right-hand. They are very haughty, and at first pretended to dispute the rank with the *Portuguese*, which occasion'd no small disturbance, 'till the difference was agreed to be decided by a single combat betwixt a *Portuguese* and a *Nayros*, in which the last being worsted, the *Nayros* ever since were forced to give way to the *Portuguese*; but all the other *Malabars* must give place to the *Nayros*. They are generally well proportion'd, tho' of a brown or olive colour; they take a singular pride in having long ears, which they perform by art; they bore holes thro' the ears of both boys and girls, which they fill up with palm-tree leaves roll'd together; these rolls they make bigger and bigger by degrees, 'till the holes are

extended to the utmost reach the holes can bear, and hang down to their very breasts: This is accounted one of their chiefest pieces of gallantry, and they adorn them with gold, silver and jewels. Tho' the *Nayros* are from their infancy train'd up in arms, and are very bold and brave, they are nevertheless very civil and meek in their conversation, according to the custom of that country; notwithstanding which they are mightily addicted to robbing upon the high-way, and will kill the travellers unawares, unless they be well upon their guard. This is the reason why the mahometan *Malabars* dwelling in this country, whenever they are travelling from one place to another, take one of these *Nayros* along with them, who is their conductor for a certain piece of money, to the next place where they take another, and by this means may pass without any danger thro' a thousand of *Nayros*, tho' their conductor should be an old decrepit person, or only a boy. These *Nayros* are strict observers of the times, which are neglected by the common people, for they will not converse with any of the inferior orders, except the *Brabmans*; nay, if any of the vulgar sort happen only to touch a *Nayros*, as he passes by, he will make his servant that carries his meat after him, to throw it down upon the ground; nay, if they do enter their houses, or only touch the doors and walls, they will not eat there for fear of being defiled. However the *Nayros* are not altogether so nice in these points, as the *Brabmans*. For the rest, they are not much inclined to vice, sodomy and incest; nay, the boys and girls, tho' they converse together daily, and that without cloths, you shall seldom observe in them either in word or action, any thing that savours of uncleanness. The *Nayros* scarce ever laugh, and that not but upon extraordinary occasions; and if they see others laugh they will look downward. Those *Nayros* who are watching at the town gates, and serve for conductors to travellers, are the poorest of all, yet will they rather follow this employment than a trade, which they look upon below their quality. They apply themselves from their infancy to the use of arms, and frequently fight together with swords and targets, which renders them infinitely active at that sport. They are the best wrestlers in the world, and are very nimble on foot. They attack their enemies quite naked, their privities being only covered. Their arms are bows, arrows, javelins, swords and shields; these are very large, which they use with the utmost dexterity to cover their bodies. On the hilt of their swords they have small plates of metal, which

ing, and serves to animate them. Since the *Portuguese* and *Dutch* have got footing there, they have also learn'd the use of fire-arms to that degree, that they will turn right and left, and give a volley of shot with the same order as the *Europeans* do.

One *Nayros* is not allow'd more than one wife at a time, but the women in this point have got the start of the men, they being permitted to have three husbands at once; except that a woman of the sect of the *Brabmans* that is married to a *Nryros* is not allow'd more than one. Each of these three husbands contribute their share towards the maintenance of this woman and her children, without the least contest or jealousy. As often as any of them comes to visit her, he leaves his arms at the door, a sign that neither of the other two must come in, for fear of disturbing the first. From hence the poorer sort reap this benefit, that they have the use of a wife, yet contribute only the third part towards the maintaining of the family; tho' on the other hand this carries along with it a great inconvenience concerning the inheritance of their children, which they recompense in some measure, by making the sister's children the heirs of their uncles. The *Nayros* employ the common people in the country and other drudgeries, but in their houses they make use of none but *Nayros* (or gentlemen) tho' very poor, who are willing to serve them for their bread. The vulgar sort are all clad after the same manner, being quite naked except that they have a small girdle round their waste, on which they hang a piece of callicoe, or perhaps of the bark of a tree, or a few leaves to cover their privities. The women wear a kind of vestment of callicoe, which reaches down to their knees, and have very long hair; whereas the men are obliged to cut their hair close, except one tuft which they keep on the crown of their head. All the *Malabars* have black teeth, occasion'd by the continual chewing of the leaves of *Betbel*: Black teeth are in great esteem among them, because those that don't chew *Betbel*, are considered here as of a mean extraction. The *Malabars* are said to be much addicted to sorcery, who are able to kill people as they pass by or at least throw them into a lingering distemper. They are extremely covetous, and will venture at any thing for a small gain. The women are generally unchaste, the young women about 17 or 18, being obliged by custom to dispose of their maidenheads, for no body cares to marry a maiden here, but such as have been best beloved, soonest meet with a husband. The *Malabars* have great store

of great artillery, muskets and pikes; nay, their arms were in more esteem than those of the *Portuguese*, only they did not know the art of hardning their armour: They now make very good and strong gun-barcels and gun-powder. The children of the *Nayros* are from the seventh year of their age exercised in arms, and train'd up to the wars; but every one betakes himself to one peculiar kind of arms, it being their opinion, that they cannot excel in the use of all. They anoint the limbs of their young children every day with a certain oil, to make their joints pliable; for when they forced to fly, they put their greatest confidence in the agility of their bodies, and will in an instant turn back upon their enemies, and attack them in the rear; besides, that in their flight they throw their javelins backward with great dexterity, and as soon as they have thrown their darts, they know how to shelter themselves behind their shields.

Tho' the *Nayros* in general are very good soldiers, yet there is a certain kind among them call'd *Amokos*, who are esteem'd above all the rest, being a company of stout, bold and desperate bravadoes. They oblige themselves by most direful imprecations against themselves and their families, calling heaven to witness, that they will revenge certain injuries done to their friends or patrons, which they certainly pursue with so much intrepidity, that they stop neither at fire nor sword, to take vengeance of the death of their master, but like mad men run upon the point of their enemies swords, which makes them be generally dreaded by all, and makes them to be in great esteem with their kings, who are accounted the more potent, the greater number they entertain of those *Amokos*; tho' this their fool-hardiness is chiefly attributed to the excessive use of the amfion. You see the streets of all the towns on the *Malabar* coast full of *Nayros*, with their arms always about them, tho' many of them dwell in the country, and a good number are kept near the king's person. Most persons of quality here maintain some of those they call *Janguys*. If a quarrel happens to arise betwixt a *Nayros* and another *Malabar*, the king allows the latter a guard of another *Nayros*, and as long as he stays with him, they dare not fight, the first aggressor being guilty of high-treason; for persons of the chiefest rank, if they will be admitted in the number of the *Nayros*, must have the king's peculiar leave for it, and are afterwards distinguish'd by a gold ring they wear on the right arm, or by a buffler's horn. The *Nayros* frequently hunt the tigers, some apply themselves to philosophy, but especially

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1662.

pecially astronomy, but never to traffick or any handicraft trade. They eat all sorts of meat, except cows flesh, and are very fond of pork. They go above half naked, with bare heads and feet, having only a large piece of white callicoe wrapt round their middle, which reaches down to their knees, and is drawn thro' betwixt their thighs, and tied together behind above their buttocks. They wear also a red silken scarf, with a fringe of about half a foot long, being half gold and half silk. They let their hair grow very long, without ever cutting it, by which they are distinguished from the common people; they have a way of tying it very neatly together in a puff on the crown of their heads. Their shield they carry on the left arm, and their sword in the right hand; some have also a javelin, musket or pike. The *Nayros* women are clothed after the same manner as the men, so that there is not the least distinction to be seen betwixt boys and the girls, till the breasts begin to appear in the last. They are forbid to marry any other person but of the same rank, and but one at a time; and in case a *Nayros* woman should marry another, except a *Nayros*, she instantly forfeits her head; in the same manner, if a *Nayros* should marry a woman of another tribe but a *Nayros*, he is punished with death. This they have provided against, because they would not have their blood mixt with strangers or those of an inferior rank, of which they are so cautious, that they will not as much as suffer any to approach them; for which reason, when they walk abroad, they cry out aloud to the common people, *Poppoie*, keep back; for if any of these should touch a *Nayros*, he would certainly ruin him.

The common people of Malabar.

The common people of *Malabar* call'd *Moncois* or *Poulias*, or otherwise *Parvas* or *Parivas*, are a wretched sort of slaves; they are blacker and much uglier than the *Nayros*, neither must their ears hang down above three inches at most. They are again of different kinds, for those inhabiting near the sea-shore, are properly call'd *Moncois*; these are all fishermen, and all along the coast of *Malabar* are employed at sea in rowing and otherwise for certain wages. Their wives and daughters perform all manner of drudgery by land, and expose themselves for money to the first man, without the least distinction of quality or religion, without the least fear from their husbands, who are well enough pleased at it. For it is to be known, that there are no common strumpets here, but the wives and daughters of these *Moncois*, and of the *Tivas*, who are handicrafts men; for the rest are obliged to contain themselves within

their own tribes. The common people are often put to a great nonplus when they happen to meet a *Nayros* at the corner of a street, when they are fain to stand aside till they are passed by. There is another kind among the vulgar sort, call'd by some *Tivas*, whose employment is to draw the liquor from the coco-trees: The rest are handicraft and husbandmen. But these intermarry with one another, notwithstanding there is some difference in their rank, for the husbandmen claim the first, and the *Tivas* or handicrafts men the second degree, the *Moncois* or fishermen are the last.

1662.

Those call'd *Parivas* or *Parvas* live in the *Par*-villages near the sea sides; some of these live near the coast, and in the isle of *Markar*, where, as well as near *Toulicorin*, betwixt the cape *Comorin* and the isle of *Ceylon*, they live upon pearl fishing; they are a stubborn generation, more addicted to laziness than labour; they live chiefly upon pearl and oyster fishing, being the best divers in the world, unto which they are accustomed from their first infancy. Whilst the men are abroad at sea, the women and children are employ'd in gathering of pearl dust near the shore. They are a cowardly and deceitful sort of people, lying and deceit being so customary among them, as not to be look'd upon as a sin. They are great admirers of the ecclesiastical laws, it being a strict custom among them, not to punish a crime; if the transgressor confesses it and promises amendment. The *Parivas* were formerly all *Pagans*, but being sorely oppress'd by the *Mahometans*, they rebell'd against them, and with the assistance of the *Portuguese*, shook off the yoke, which proved the opportunity of their conversion to the *Romish* religion.

For finding themselves daily more and more oppress'd, by the advice of one *John de Cruis* (a native of *Malabar*) they sent their deputies to *Cochin*, to crave assistance against the mahometans, offering at the same time to be baptized. The *Portuguese* receiv'd these *Pentagiti* (being then their magistrates) very courteously promising them immediate succours against their enemies, which had so powerful an influence upon these deputies, that to shew their gratitude, they receiv'd baptism immediately, and took upon them the surname of *De Cruis*, which name is retain'd by many of the *Parvas* to this day. After the *Parvas* had rid their hands of the *Moors*, with the assistance of the *Portuguese*, and got the pearl fishery again into their hands, many thousands of them, at divers times and places, embraced the christian faith; and under the viceroyship of *Stephen Gamma* the *Portuguese*, viz. about 1500, above

Here they were converted to the Roman faith.

20000

1662. 20000 *Parvas* received baptism; but for want of good ministers, who understood the *Malabar* tongue (few of the *Portuguese* clergy being willing to settle here) they soon return'd to their pagan superstitions, having scarce any thing left among them but the name of christians, till *Francis Xaverius* (who arrived in the *Indies* 1540, and went by the name of the great and holy father) being inform'd by *Michael Vas* of the miserable condition of the *Parvas*, resolv'd to go thither from *Goa*, to re-establish the decay'd state of christianity among the *Parvas*. Accordingly he set out from *Goa* (after a stay of five months there) in the beginning of *October* 1543, in company of *Francis Manfilla*, who was come along with him out of *Portugal*, and two novices of the college of *Goa*, who understood the *Malabar* tongue. After his arrival at the east end of that coast, near the cape *Comorin*, finding that his young interpreters stood him but in little stead, he found out this expedient; he call'd together such of the natives, as he knew to be well versed in the *Portuguese* tongue; among those he chose certain persons, who join'd with those two he had brought along with him from *Goa*, translated the chief articles of the christian faith, the ten commandments, with a short explication, a general confession of faith, and some other such like necessary matters into the *Malabar* tongue. Then he began to preach to them according to the capacity of his auditors, explaining to them the chief duties of christianity, the glory of heaven, and the punishment of hell, with the reason, why some deserve heaven, and the other hell. He explain'd afterwards to them the sign of the cross, and began to unfold to them the mystery of the holy trinity, of which they had been quite ignorant before, and made such a progress among them, that whereas at his coming thither he found not above 2500 demi-christians, at his going away he left near 40000 good christians behind him. *Xaverius* himself in his letter dated the 12th of *Jan.* 1554, speaks of the vast increase of the christians in those parts, saying thus:

Are returned to the church by *Xaverius*.

King, you may guess what a great number of these poor people were reduced back to the flock of Christ from thence, that my arms and bands used to be tired with baptizing, sometimes whole villages at a time. My strength and voice have often failed me, by reason of the frequent repetitions of the articles of faith.

The *Romanists* tell us, that besides these, *Xaverius* converted ten towns betwixt *Bringen* and *Permanel* (and six or seven more near *Bengala* and *Remanankoris*.) This they say he performed by his miracles, by healing the sick, casting out demons, and rai-

sing the dead from their graves. He raised a certain young man, the son of a poor widow, who was choak'd in the mud, from the dead. The same he did to another young man, the son of a person of quality in the city of *Puvicale*, and to a young maid. Another woman in labour, being reduced to the last gasp, he deliver'd without the least pain, as soon as she had received baptism. By his miracles he converted a whole village at once, near *Toutekorin*; so that both christians and pagans used to have their last recourse to him in their sicknesses, many of which he restored by reading the gospel over them; as may be seen more at large in the life of *Xaverius*, of *Johr.de Lucenas*, and other *Roman* authors.

But whatever success *Xaverius* had in converting the *Parvas* and others to the christian religion, certain it is, that he brought no more than one *Brabman* over to the *Romish* faith, tho' he bestow'd much time and pains in speaking to them. And among the *Parvas* themselves are many to this day, who adhere so deeply to their pagan superstitions, that they make but little account of christianity. However, those that have ever since persevered in the *Romish* faith, are from time to time furnish'd with and instructed by the *Portuguese* priests; who ever since 1685, when we made ourselves masters of *Toutekorin*, lived about a league or two from the town in the country, whither they carry their children to be baptized. They are very obstinate in their religion, which extends no farther than the knowledge of the christian faith, our father, the ten commandments and an *Ave Mary*, but they follow blind-fold the directions of the *Portuguese* priests, carry *Pater Nosters* and a rosary constantly about them, and use the sign of the cross on their foreheads and breasts, like as the *Roman* catholics do. The *Dutch* ministers of the protestant religion, have several times attempted to introduce the reformation into the churches of the *Parvas*, both before and since we were masters of *Toutekorin*, but all in vain; for tho' we caused the word of God to be preached in the *Portuguese* tongue, the *Parvas* durst not venture to come to church for fear of the *Roman* priests living among them. These *Parvas* declared to *Xaverius* and *Michael Jassus*, in those days, that whilst they were yet involv'd in darkness of paganism, the devil used to appear to them in most frightful shapes, so that they durst not stir abroad at night, or go a fishing, unless in great companies. He us'd to enter into the bodies of the living, and declared he would not leave them, till they had erected

temple

1662. temples for him. But since they had embraced the christian religion, the devil never had appear'd either in their houses or vessels, tho' they freely went abroad a fishing without any company. *Xaverius* having exhorted them to persevere in their religion, set out from thence to *Makarara* and the adjacent places, and so further to the isle of *Ceylon*.

The Mahometan Malabars.

All the *Mahometan Malabars* are either merchants or pirates; if any foreigners come into the harbours where these pirates lie, they endeavour to engage them into their service; which if they accept of, they maintain them and their families throughout the whole winter; when they are just a going to engage an enemy, they take some *Betbel*, by which they swear to stand by one another; if they take a prize, they ransom the ship, and all the mariners and passengers before they come ashore; the captain and other officers take the best part for themselves, the rest is divided among the crew. These poor wretches endure incredible fatigues and miseries at sea, and tho' they have no head that has any legal authority over them, they seldom fall out or quarrel, a thing scarce to be believ'd among us. Several of the richer sort of the *Malabars* equip certain vessels, with a good number of soldiers and galley slaves, which always keep at sea, except that now and then the captain comes ashore to dispose of the booty, which the merchants buy without any regard, whether they belong to friends or foes, provided they can have a good bargain; the *Mahometan Malabars* knowing no other preference but riches: the merchants are distinguish'd only by their habits; both these and the corsairs being never to be seen without arms; but the merchants wear their hair short, and have a bonnet of red scarlet cloth upon their heads, sometimes with a handkerchief rowl'd about it like a turban, which they call *Mondu*, and are commonly embroider'd with gold and colour'd silk. They half shave their beard, but without whiskers, wear a silk or callicoe vest, reaching three inches below the middle, and under that a kind of drawers hanging down to the knees. They commonly carry a silk or callicoe handkerchief flourish'd, in which they tie and hide their purses. The corsairs never shave their heads, but wear their hair very long, like the women, which they like the rest of the *Indians*, tie together in a knot, and wear one of these flourish'd and embroider'd handkerchiefs over it; for the rest they go quite naked, except that they wear a silk vestment down to their knees; both the merchants and corsairs have knives with silver hasts, on which hang all sorts of toys,

such as tooth-picks and the like, all curiously wrought.

The corsairs have their beards, but leave whiskers, which in time grow excessively, that so one may tie them together behind. These, as well as all the *Malabars* use no shoes. Their women are clad like the men, neither do they wear any other ornament upon their heads but their hair, but have pendants in their ears, and rings on their fingers and toes. They wear a slight callicoe coat, reaching only to the middle, and under it a silk or callicoe vestment, from the middle down to their knees; they walk bare-footed like the men. All the *Malabars* are of a middle size, and very hairy upon the breast and other parts of their bodies. The women are very well featured, but small of stature. Their men undergo incredible fatigues at sea, and tho' they are *Mahometans* they use the *Malabar* tongue, and pay allegiance and taxes to the several kings of the *Nayrats*, under whom they live, which is commonly near the sea shore. Their priests never meddle with any thing except marriages, and what relates to their temples. They are clad in white, after the *Arabian* manner; besides which, they have a certain kind of religious men call'd *Abedallen*, or *ministers of God*, who vow poverty, and beg in the country: You may see sometimes 30 or 40 of them together, tho' they travel not above two or three at a time, and sometimes one alone.

The country of *Malabar* was formerly under the subjection of one potent prince, *Sarana Perimal*, who at the persuasion of some *Arabian* merchants that traded thither, having embraced mahometism, became so great a zealot of that religion, that he resolv'd to leave his kingdom, and to undertake a pilgrimage to *Meccha* and *Medina*, to visit *Mahomet's* tomb: And having no children, divided before his departure the whole country, betwixt his chief favourites and courtiers, to wit, the country of *Cananor* to his Esquire; to his sword-bearer, who was his darling favourite, *Calicut*; to his scepter-bearer *Cochin*; and to another *Koulang*, unto which he annexed the title of kingdoms, and gave several other countries to others of his friends. Upon his sword-bearer, who had *Calicut* for his share, he bestowed the title of *Zamory* or *Zamorin*, or emperor, and to have a preeminency above the rest: For *Zamorin* signifies in the *Indian* tongue as much as an emperor, being otherwise express'd by the word *Tambaran*, i. e. *God*, which is the reason that all the other *Malabar* countries follow the religious ceremonies of those of *Calicut*, as being the chiefest kingdom of *Malabar*.

1662.

1662. *Malabar*. From hence it is, that the *Zamorin* claims the preheminance before all the other *Malabar* kings, he having alone the prerogative of coining. The two next in rank were the kings of *Koulang* and *Cannor*; besides which, many other petty princes on the coast of *Malabar* claim the title of kings, tho' they are not really so, nor enjoy the prerogative of coining. The *Zamorin*, or king of *Calicut* lost a considerable share of his lustre, after the coming of the *Portuguese* into those parts, with whose assistance the king of *Cochin* freed himself from all subjection formerly due to the kings of *Calicut*, and soon after arrived to that pitch of greatness, that they thought themselves not in any wise inferior to the *Zamorins*, and waged continual war against them. Nevertheless most of the petty *Malabar* kings, and the *Nayros* are vassals of the *Zamorin*, and never speak of him but with a great deal of reverence, except the king of *Cochin*; and the king of *Koulang* being the most remote of all, pays the *Zamorin* less respect than any of the rest. However, all the kings of *Malabar* are sovereigns in their own dominions. The *Malabar* kings never marry, but maintain a concubine of a noble family, who lives commonly in the same palace; if they happen to disagree, another is taken in her place, tho' they are so modest as seldom to change their bedfellows.

The *sons* born from these concubines are not regarded as the king's children, neither do they succeed in their territories or estates, but are heirs only to their mothers, except what money the kings are pleased to bestow freely upon them, to make them live with the more lustre among other gentlemen: But the king's sisters sons inherit their dominions. These sisters don't marry no more than the kings, but are at liberty to chuse a gallant, such a one as they like best. If they have three or four sons, and two or three daughters, the eldest son succeeds the king his uncle, and the other brother after him. After their decease, the succession goes to the eldest son of the king's second sister, and to his brothers afterwards. After their decease, the sons of the other sisters are the next heirs to the crown, so that the succession descends from the brothers to their sisters sons. If it happens that the king's sisters bear no sons, the chief men of the kingdom elect a king who is next of kin, but for want of such a one, chuse whom they please. When the king's sisters are arrived to age of maturity, viz. to their 13 or 14 years, they pitch upon one of the nobility whom they like best; unto whom, after they have made him considerable presents, they send word

that he is chosen to get her maiden-head, and to get her with child. The young noble man accosts her the first time with a great deal of respect and ceremony, and after having tied a very fine jewel about her neck, he diverts himself in private for some days with her, and so returns home: If she proves with child, it is well, if not, she commonly chuses some *Brahman* or other to try his strength whether he can get her with child. When a *Malabar* king dies, the corps is burnt three days after. All his subjects, from the next successor to the meanest child, shave themselves from head to foot, leaving no hair, except what is on the eye-brows and eye-lids. They are also obliged to abstain from the use of *Betel* for the space of 13 days, and if any one should be found to chew *Betel* during that time, they cut off his lips. During these 13 days they dare eat neither fish nor flesh, and the fishermen are forbidden to fish upon pain of death. Considerable alms are given to the poor out of the king's coffers, and the *Brahmans* are provided with victuals at the publick charge. After the expiration of these 13 days, every one is at liberty to eat what he pleases, except the new king, who is tied to the same rules for a whole year after; during which time, he must neither have the hair of his head or of his body cut, nor pare his nails: He is obliged to say certain prayers every morning, and must eat but once a day. Some time before dinner he bathes himself, which done, he must forbear to cast his eyes upon any body till after he has taken food. Towards the latter end of this mourning year, his next successor in the kingdom, the other princes of the royal blood, and other persons of the chiefest quality attend the new king, and pay their homage to him, in the presence of many thousands; at which time the new king declares his next successor, and the others each in his degree; which done, he confirms the lords there present in their respective places and offices. He that is declared the next successor to any new king, is oblig'd from that time not to appear at court as long as the king lives; but those princes who are to succeed him may continue there. Before the above-mentioned 13 days are expired, the new king has not the least authority in the kingdom, which they take for a general maxim here, to see whether any body else will lay claim to the succession: But, after the expiration of this time, the great men of the kingdom, and chief officers of state, engage the new king by a solemn oath, to maintain the laws made by his predecessor, to pay his debts, and to endeavour the recovery of the territories lost under

TRAVELS to the EAST-INDIES.

662. under the reigns of his predecessors. Whilst he takes the oath he lays his right hand upon an oil cask, in which are set up many lighted wicks, and with a drawn sword, which he holds in his left, touches a jewel set in gold within the cask. This done, they strew rice upon his head with a great deal of ceremony, and certain forms of prayers, turning their faces to the sun. In the same manner, all the princes of the blood, and other great men swear fealty to the new king. During the first 13 days after the king's decease, the sole administration of the government is lodged in the lord chancellor, who has also the management of the treasury, without whom the king cannot take or dispose of the publick money, unless it be in case of the greatest necessity. It is also the chancellor who puts the king's mandates in execution. The first in rank next to the king are those call'd by them *Kaimales*, then the *Brahmans*, who are in great esteem in those courts, the king of Calicut himself being of that sect, and wearing the twisted cord. After the *Brahmans* come the *Nayros*, or military order, the true off-spring of their ancient nobility; then come the vulgar or common people, call'd *Moukai*, or *Poulas*, or *Parvas*: The king is the only judge here, before whom are brought all such as have committed any crime, or refuse to pay their debts: In his absence certain great men of the court determine all affairs of any moment; but if a difference arises betwixt two or more *Moukais* or any strangers, he that thinks himself aggrieved, makes his complaint to the next *Nayros* he meets, who is obliged to do him justice immediately, without receiving any reward, unless the plaintiff will voluntarily give him a present: This holds in matters of small consequence, for all matters of moment are decided before the king in person. Their ordinary punishments are imprisonments, or the loss of a joint of a limb; if the crime be capital the malefactor is thrown to the elephants. They have no other prisons but what are in the royal palaces. In case of any difference betwixt two *Pagans*, when the truth is to be verified by a solemn oath, they put one hand into boiling oil, or else lay hold of a piece of red hot iron; sometimes they swim crost a river swarming with venomous creatures; it being their opinion, that if they have spoke the whole truth, they shall not receive any hurt; but the trial with the hot iron is most generally received. When the *Malabar* kings or their governors intend to inflict a punishment upon the inhabitants of a certain place, they surround it with wooden stakes like an enclosure, out of which they must not stir, neither may they buy or

A peculiar way of taking an oath.

sell, or have the least communication with others, till the same be removed again under pain of death. This is sometimes done also before the doors of private persons.

All the *Pagans* here, as well *Brahmans* ^{1662.} *their families* as the *Nayros* and *Moukais*, burn the carcasses of their deceased friends; tho' this was more universally practis'd before the *Portuguese* and *Dutch* introduced and settled the christian religion here. They take peculiar care to provide in their life-time as much fine scented wood and other precious drugs as they think requisite for the burning of their bodies to ashes, which is afterwards divided among their relations and friends, who preserve them, and at their festivals mix them with water, and paint their faces with them. When a *Brahman* happens to die, his widow is obliged, as a demonstration of her affection towards her deceased husband, to burn herself; this is commonly done under the noise of several musical instruments, to suppress the doleful outcries of the dying person, and in the presence of their next kindred. However they may excuse themselves as to this point if they please, but then they are branded with infamy, their hair is cut off close, which they must not let grow to any length again; they are excluded from the society of other women, nor are allow'd to marry again. Notwithstanding which, many chuse rather to dispense with these disadvantages than to burn themselves. The wives of the *Nayros* are not obliged to this custom, tho' there are not wanting ^{1662.} *some* that they have thrown themselves into the flames which consum'd their husband's carcass; the men are not engaged to mourn for their wives, except that they are forbidden to marry again.

The marriages of the richer and better fort are celebrated here with a great deal of solemnity; the first thing they do after matters are agreed betwixt them, is to repair to the *Pagode* or temple, where the priests perform certain ceremonies; after this, the friends and relations of the new married couple, both men and women, lead the bride for 15 days consecutively to the bridegroom's house, where they are entertain'd at his charge; most of the women singing and playing upon flutes, small drums, and other musical instruments; the bride and bridegroom are placed together very richly attir'd, especially with jewels, to such an excess, that they have been computed to amount sometimes to 200000 crowns. The room is hung with fine silk hangings interwoven with gold, and among other things, a plate with *Betel* offered to every one there present; nay, even to those that are strangers; towards

Their marriages.

1662. the evening the women reconduct the bride to her house. At the expiration of the 15 days, the bride and bridegroom are mounted on an elephant richly accoutred, so as to face one another; the elephant is led by a *Nayros*, and surrounded by the friends and relations on foot; thus they are conducted thro' the whole city, and are sure always to stop at the doors of any of their nearest kinsfolks, relations or particular friends, who present them with *Betel*, fruits and sweet meats, and anoint the head of the elephant with sweet scented waters; they are very careful not to miss any of their friends houses, for if any such thing should happen, they would look upon it as a signal affront. When they come to the *Pagode* they dismount, and after they have tarried there for some time, return to the bride's house, where the marriage is consummated, each of the guests being obliged to present the *Nayros* that led the elephant with a coco nut.

They begin their new year in September, but have no fix'd day, which they regulate according to the decision of the astrologers and conjurers, who pretend to find out by their art the very hour which is likely to be the most fortunate for the beginning of the year. All those that are above 15 years of age cover their faces that day, for fear of casting their eyes upon any thing; thus they are led by children to the temple, where uncovering themselves, they cast their eyes upon what object they find directly before them; if this happen to be an idol (which their temples are full of) they have a peculiar veneration for it, they look upon it as a good omen that the next year will prove prosperous to them.

Their writing.

All over *Malabar* they use a peculiar language call'd by them *Malkana*. Paper they have none, but instead of it write upon the leaves of the wild coco-trees, with an iron pencil or pen; which contain not only their religious ceremonies, but likewise the whole series of their most ancient histories. These leaves they cut all in the same shape of the breadth of two inches, and two hands length; of these they lay together as many as they think fit, and put a small stick thro' them on the top; which done, they fasten the stick on both ends to the leaves with a pack-thread, which they loosen as often as they have occasion to peruse them. Each of these leaves is call'd *Ola* by the *Malabars*. They exceed all the *European* writers in swiftness, which they perform with that dexterity, as to turn their faces frequently from the leaves, and to entertain others with talking whilst they are writing. The *Malabar* tongue is very

difficult to be learn'd, by reason of its multitude of words, one and the same thing being express'd by different terms; nay, each day throughout the year is distinguished by a peculiar name. Several *Portuguese* jesuites have attempted to give us an insight into the *Malabar* tongue, and among the rest father *Gaspard Aguiar*. They have their peculiar letters, which are very ancient, and resembling the *Syriack* characters.

The inhabitants of *Malabar*, as we told you before, are either natives, or descended from foreigners; the last of which being first come thither out of *Arabia*, are *Mahometans*, as the natives are *Pagans*. Some are of opinion, that all the kings of *Malabar* follow one and the same religion, but that their subjects are divided into 18 several sects; but, as far as ever I could learn by the most exact enquiry I was able to make, all the natives of *Malabar*, as well *Brabmans* as *Nayros* and *Moukois*, perform their religious worship in the same manner; for they adore their idols, and the sun, as they rise in the morning. In their temples you see a golden cow, or some other image, unto which they pay their devotions; which is the reason that neither the *Brabmans*, *Nayros* nor *Moukois* will kill this beast, but pay such reverence to it, that they paint the walls of their houses with its dung mix'd with water; thus, when the king of *Calicut* is to bathe himself, fifteen maids with cow-dung in their silver basons, phister the rooms with it thro' which he is to pass twice a day. Their chief God they call *Parabramma*, with three sons near him, in remembrance of which the *Brabmans* wear a cord twisted of three threads on their bare skin. They not only worship man, but, as I told you, the beasts also, and erected temples for them, exceeding in magnificence those of the ancient *Romans*. There is one temple dedicated to the ape, the gallery of which is supported by 700 marble columns. Besides the cow they pay likewise a godly veneration to the elephant, it being their opinion, that the souls of men transmigrate into those beasts. They have many books, which contain an account of their religious ceremonies, much resembling the ancient *Greek* and *Roman* fables. The priests and *Brabmans* keep these books from the sight of the vulgar, these being their oracles, unto which they have recourse for their prophecies, to blind these poor wretches, as has been confess'd by some converted *Brabmans*. They make however much more account of religion than the *Nayros*; for they daily provide (at the king's charge) a considerable quantity of boil'd rice in their temples.

1662. temples, which is distributed among the poor, or given to any body else that will ask for it, this being not look'd upon as ignominious among them. They keep continually burning lamps in their temples, and their prophets are almost cover'd with bells, which when they dance and make other awkward postures make a great noise; the *Moukoi* have their own temples, which are neatly kept; they don't frequent them above once a month, *viz.* at the new moon, because they can spare no more time from their daily labour: At the entrance, each of them is presented with some ashes mix'd with water. The *Nayros* go commonly once a day to their temples, where each mutters out a short prayer; these temples are disposed throughout the whole country, and are most frequented at certain days, when they repair thither with a great deal of devotion; some for 20 or 30 leagues, for they have their appointed seats, but two or three before all the rest. The chiefest is that of the new-years day, when the *Nayros* come to pay their reverence to the king, who receives them standing at a window, and throws a certain quantity of *Betel* to each, and some gold and silver among them, as well as the rest of his subjects that appear there.

The *Malabar* kings, *Brahmans* and *Nayros*, pay likewise their devotions to serpents, which they consider as evil spirits made by God to torment mankind for their sins. You meet here with certain vagabonds who carry serpents in a basket, with some bran for their food, hanging on a stick, carried on the shoulders of two fellows; some of these serpents are six, seven or nine foot long, of a grass green colour, and not above an inch thick; some are very large and bulky, with grey spots; so soon as these *Malabar* vagabonds begin to play upon a certain instrument like a bagpipe, the serpents set themselves upright upon their tails, twist themselves in a most surprizing manner, and soon after raise their heads or bristles, which are near the head, and fill on with such fury, as if they would tear one another to pieces, to the no small terror of the spectators.

The Mal-
icans.

On the tops of the high rocky mountains of *Malabar* (on the foot of which live the christians of *St. Thomas*) dwells a certain nation call'd the *Malleans*, they have a pretty good tillage about 13 or 14 leagues from *Madura* call'd *Priata*. According to the description given us by *Plutarch* and *Curtius*, and the resemblance of their names, these may not unlikely be the same mention'd by them as the most warlike nation of all the *Indians*, *Alexander* the great having receiv'd a mortal wound as he was

attacking one of their cities. Now adays they don't inhabit any cities, towns or villages, but only certain enclosures in the valleys betwixt the rocks; their houses are built of canes very low, and plaiter'd up with loom or clay. Some of them live in the woods, these make their houses of wood, which they remove from tree to tree, to secure themselves against the elephants and tygers. The first they catch in holes cover'd with the branches of trees, with some earth on the top; they also cultivate the ground, but in a very slender manner, tho' their valleys would be very fruitful if they were duly manag'd. They have but one wife at a time, who goes abroad a hunting with them, or wherever they go, whereas the *Pagan Malabars* marry generally several women. They chiefly differ from the other *Malabars* in their complexion, are just and honest, good natur'd, charitable, without deceit; for the rest, courageous, ingenious and cunning; they pretend to converse with the devils, only out of curiosity to know the event of things; the custom of the other *Malabars* and *Indians*, who hurt others by their forceries, being unknown to them. They pay a great deal of deference to the sepulchres of their ancestors, and if they happen to be defiled, they look upon it to be an ill omen. Upon their festivals they wear a long gown, with a turban, as the *Mabometans* do; but at other times they go half naked, like as the other *Malabars*. They have holes in their ears and noses, in which they hang gold rings and jewels; a custom common also to the *Pagan Malabar* women, who look upon this as their chief ornament, especially to wear such things in one of their nostrils. At their feasts and festivals, the maidens play upon rush-pipes and small flutes and drums; theft is a thing unknown among the *Malabars*, every one living in his house in a profound security, with open doors; sometimes the inhabitants of a whole enclosure transfer their habitations to another. Part of the *Malabars* acknowledge the king of *Turbula*, part the king of *Pagnati Perinal* for their superiors, unto whom they pay some yearly tribute, yet with the entire preservation of their liberty, they being govern'd by their own laws, under captains or judges of their nation, call'd by them *Arley*, each of them has commonly 5000 or 6000 under his district; besides which, each enclosure is govern'd by its own judge, call'd *Pandera*, unto whom they pay strict obedience.

Before 1599, when they began first to be instructed in the *Romish* religion, by the assiduity of the then archbishop of *Goa*, they were all pagans, but since that time, a good

1662. a good number of them have embraced christianity; eight of their best men, among whom were three *Pandaras*, with their whole families, first received baptism, who being follow'd by many others, a church dedicated to St. Michael was built in the village of *Priata*. Before their conversion they had no temples erected in honour of their idols, neither did they sacrifice with feasting, dancing and such like ceremonies, but each family had its domestick god, unto whom they paid their devotions. They are much more esteem'd among the *Malabars*, than their common people, neither are they look'd upon as unclean by them, no more than the christians of St. Thomas, if they happen to touch a *Nayras*; they keep scarce any commerce with the neighbouring nations, even not with the *Thomists* themselves, who live at the foot of the same mountains. Their weapons are the same as the rest of the *Malabars* use, viz. a bow and arrows pointed with a broad iron. They use also scimiters or hangers, and a peculiar sort of fire arms, such as are no where else to be seen among the *Malabars*. On the foot of the mountain inhabited by the *Malabars* call'd *Karakara*, bordering upon the kingdom of *Karanarata*, stands a church belonging to these *Thomists* or christians of St. Thomas, dedicated to St. Austin, because the inhabitants owe their conversion to certain fryers of that order..

Products
of Malabar.

Malabar, as I told you before, is a country abounding in divers sorts of fruits, such as the *Indians* commonly afford, of the choicest of which we will give you a short description here.

Coco-tree.

All along the sea-shore of *Malabar*, and the rivers near the sea-side, the *Indian* palm or coco-tree, grows in sandy and brackish grounds; the *Malabars* call it *Tenga*, the *Brahmans* *Mado*, and in the *Malabar* tongue it is call'd *Kalappa*. Its trunk, which is of an ash colour, rises sometimes to the height of 95 feet; such I have several times measured my self near the city of *Koulang*; it has commonly 16 inches diameter, tho' sometimes it is so thick, as scarce to be grasped by a man; and is of the same thickness from the bottom to the top; the wood is spongy, and the pith as white as paper. However the trunk does not grow up strait, but is jointed, without any branches, but only on the top, where commonly sprout forth 16 or 18, and in a very large tree sometimes 28, which bear green large leaves like reeds, being about a finger's length broad, and about two foot long. The root of this tree is very small in proportion of its bigness, and does not reach deep under ground, but creeps just under its surface, so that it seems next to a mira-

cle, how these high trees are able to withstand the fury of the winds. The fruit, call'd commonly coco-nuts, after the *Portuguese*, who call them *Cogua* and *Cocce*, grow at the ends of the branches, about 6, 8, or 10 in a bunch; a bunch weighing sometimes from 60 to 100 pounds weight; each ripe nut exceeds the bigness of a lusty man's head, being of a triangular figure, and cover'd with a double peel; the first is an inch thick, consisting of many threads, extending length-wise round the fruit; the outside is of an ash colour, but inwardly inclining to red; the next peel is hard and brown, which contains the peel. Before they are ripe, they are of a pale yellow colour, and afterwards turn dark green, having at one end a bush of small leaves, resembling our turnep leaves. The pith is white, inclining to yellow, about an inch thick, and to the second peel, the remaining hollowness being fill'd with liquor, and containing according to the bigness of the unripe nut, a pint of liquor, which in the ripe one diminishes by degrees, and encreases the bulk of the peel. This liquor is good to drink, the pith is sweet, and of no ungrateful taste, only a little flat. The blossom, which is not unlike that of the chestnuts, appears at the ends of the branches which produce the fruit, which ripens in three months time. The pith dried, may be kept and transported like chestnuts; if it be powder'd and mixt with sugar and cinnamon, it tastes very well, augments the feed, and is a strong provocative. When the *Nayras* are to gather the nuts, they climb with most wonderful nimbleness to the tops of these high trees, where they cut off as many branches as are ripe, and let them fall down upon the ground. Besides the fruit, this tree affords also a certain liquor, call'd by them *Sury*, and by the *Europeans* palm-wine: When they are to gather this liquor, they only cut off one of its branches, from whence issues the liquor, which falls into a vessel of bamboe, hung under it for that purpose; if they draw too much liquor at a time, the branches turn brown, and the tree produces no more nuts. These trees being planted in a straight line, the *Nayras* lay sticks reaching from one to other, by which means they get to the branches, where they have fasten'd the vessel that receives the liquor. This liquor, whilst fresh is very good to drink, and will inebriate like wine; but if kept in the sun, turns to vinegar in an hours time. But tho' they take never so much care of it, what is gather'd about noon, will turn by night, taste fourth the next day, and turn quite to vinegar the day after that. The liquor which

1662.

1662. which distils from the young trees, is not so strong and spirituous as that gather'd from the old ones, but the first affords a greater quantity. After this liquor has been kept 24 hours, they distil a spirit of it, with the addition of a small quantity of the oil of clove; this is by the *Indians* call'd *Arack*, and by some *Tula* or *Myse*. Out of this liquor they prepare vinegar, thus: They put the vessels in which the liquor has been gather'd, in lime 15 days, during which time it ferments, casting gross sediments to the bottom; the clear is very good vinegar. Out of the same sugar they make a kind of liquor call'd *Jagra*. They put a small quantity of lime in the vessel which contains the liquor, as much as is sufficient to make it turn red; for if you put in too much lime, the liquor turns whiter and whiter, but if you put too little, it does not change its colour. The liquor thus mix'd with a sufficient quantity of lime, must be boil'd and stirred continually with a spoon, till it comes to the consistency of red sugar; where it is to be observed, that if there be not lime enough added, it will produce no sugar, but if too much, part of it will settle to the bottom, which must be taken out before you can boil it into a sugar. If you intend to make white sugar or *Java*, you must take care to pour the liquor mix'd with the lime out of one pot into another (to separate the superfluous lime) which you must repeat three times; as for instance, if your liquor be gather'd in the morning, you must pour it into another vessel by noon, and repeat the same a second time about two a clock, and a third time before night, and then boil it. What liquor is gather'd in the night-time keeps longer than that gather'd in the day-time. Whilst it is fresh, its taste is not much unlike our whey, unto which the inhabitants add some raisins, and make it taste like *Spanish* wine. The trunk of the coco-tree is used for timber in the building of houses and ships, the branches and leaves to write upon and to cover houses with, as also by the basket-makers. Out of the hard shell of the nuts (some of which are of a pale, others of a dark brown colour) they make drinking cups and other vessels, which they polish, and sometimes are edg'd with silver. The hairy substance, call'd *Kayer*, is used by the rope-makers; these ropes don't rot easily: They also make matches of them, which burn very fiercely. In the *Maldiv* islands (where these trees are found in vast quantities) they sometimes equip whole vessels out of the coco-trees; the body of the vessels being made of the trunk of a tree, without any nails or other iron-work; the sail and ropes of the hairy substance, the

provisions consisting of the liquor and kernels of the coco-nuts, their drinking and other vessels being made of the shell, and their hammocks, quilts and other implements of the leaves. In short, this tree furnishes the *Indians* upon occasion, with all that is necessary for their subsistence, being very fruitful in marshy and low grounds, but bears not so great a quantity of fruit, neither so big in the mountainous countries. The coco-tree is in its prime from the 25th to the 30th year, and affords the most fruit and liquor; from the time it begins to bear, the ripe fruits fall off, and others grow continually in their stead, but when it begins to grow old, the fruit grows lesser and lesser. This tree will continue till it is too years old; when the small branches and leaves begin to turn yellow, it is an infallible sign of its decay. It is produced out of the kernel of the coco-nut; these the *Indians* put into the ground till they begin to sprout, then they make as many holes as they intend to plant trees, and of such a depth, that the tops of the leaves don't reach beyond the surface of the ground; then they throw a handful or two of sand (unless it be in sandy ground) and half a handful of salt in each hole, upon which they put the kernel, which they cover with the same ground they had taken out of the hole before, and every other day water them, till they are sure the nuts have taken root. They plant them with the point downwards, out of the opposite part of which at first shoot forth two or three broad leaves, after which comes the right leaves, and soon after the small sprouts, which fall off as new ones succeed, till the tree comes to its full growth. The young tree commonly begins to bear in the fifth year after its planting; great care is taken that the hori-flies don't spoil the young trees. This is a kind of worm not unlike our hornets, with two sharp horns, but not so big; this worm gets to the pith of the tree, which he consumes till the tree dies, unless he be taken out in time, at which the *Malabars* are very dextrous, and then the tree will recover. It has been observed that this tree in the third year after its planting, has its branches in their perfection, and from that time the branches begin to fall off. Those branches are at that time about five or six yards long, tho' the stem on which they grow is not above two foot high, and about a foot in circumference. Every month you see commonly a new branch come forth, and then the old ones fall off, but in the summer and dry seasons they fall off more frequently than in rainy weather; these branches come to their full growth in

1662. three months. I caused above 4000 coco-trees to be planted near *Koiland*, but most of them came to nothing, being not carefully look'd after by my successors. There are divers kinds of this tree, which are distinguished by the fruit, but especially by the watery substance found within the shells of the nuts.

Wild cin-
namon
trees.

Malabar produces prodigious quantities of wild cinnamon trees, but the cinnamon is neither in smell nor in goodness comparable to that which grows in the isle of *Ceylon*; this island, and that of *Flory* being the only ones where the true cinnamon grows. The *Portuguese* call this wild cinnamon *Canella de Mato*, i. e. *Wood-Cinnamon*, the *Malabars* *Larva* or *Bahona*, as also *Kaunema*, i. e. *Sweet-Wood*, from the word *Kau*, which in their language signifies wood, and *Nema* i. e. *sweet*, the *Malayans* *Kais Manis*, the *Zingalese* or inhabitants of *Ceylon* *Kurudo* or *Kurundo*, and the *Arabians* *Querfaa* and *Querfe*, as also *Kerjak*. Before the *Dutch* got into possession of *Ceylon*, they used to transport this cinnamon, but since that time they make no account of it. The tree is of the bigness of our orange tree, less or more, but not large as the cinnamon trees in *Ceylon*. It has abundance of branches, leaves not unlike the laurel leaves, but broader, of a paler colour, with three distinct veins. The blossom is white, almost without any scent; the fruit not unlike the wild olives, first green, afterwards inclining to red, and when ripe, black shining. It has also a kernel not unlike the wild olive, which is covered with a pulp like the same, out of which issues a kind of green oily liquor, of the same scent as the laurels, biting and bitterish upon the tongue. The rind of this tree (or the cinnamon it self) is thick, without any remarkable taste, tho' the small sprouts or racks are somewhat bitter, yet don't come near to the cinnamon of the isle of *Ceylon*.

Oil of cin-
namon and
volatile
salt.

Out of the rind of the root they prepare a kind of volatile salt, which they call camphire, swimming upon the surface of the water of a yellow colour, clear, strong and well scented, sharp upon the tongue, and very penetrating, being so volatile, that if exposed to the air, it evacuates immediately. This camphire is exceeding white, excelling the common camphire in its scent; the particles of this camphire are insensibly mix'd with the oil, whilst yet warm, immediately after its distillation; but as soon as the oil begins to cool, they adhere to one another in divers shapes, and settle to the bottom. This camphire is very volatile, and so fiery that it takes fire in an instant, and leaves not the least impurity behind, after it is consumed. The oil ap-

proaches very near both in smell and taste to the camphire, and is so volatile, that if some of it be dropped upon woollen stuffs, even of the nicest colours, it evaporates immediately, without leaving the least spot behind. It is also very combustible, burning with a white and blue flame; if put upon the fire, it evacuates in an instant, and turns into a white smoke, which is very apt to take fire. This oil mix'd with gunpowder, will set it on fire by degrees, yet not till a great part of the oily substance be evacuated. If mix'd with sulphur or saltpeter, or with both, it will take fire immediately and consume the sulphur and salt-peter, remaining without the least alteration. If you put the oil upon the fire, and receive the flame which evaporates from thence, in a thick cloth, a white kind of salt will settle in it, which is the camphire itself. This oil will also in time separate some of those camphirous particles, which falling to the bottom, render the oil more clear and pure. The oil drawn out of the *Malabar* cinnamon, is clear, transparent, yellowish and well scented, swimming upon the water; whereas out of the common cinnamon of *Ceylon*, besides that oil which rises on the top of the water, another is also drawn, which sinks to the bottom. The oil distill'd from the leaves is thin at first, turns yellowish by degrees, and transparent, and of a greenish colour at last, being very sweet, but sharp at last, having something of cinnamon; it sinks to the bottom of the water.

Iturmus.

The oil made out of the rind of the root, with its volatile salt (the camphire) is endow'd with greater virtues. It is a sovereign remedy against all lameness, if applied outwardly, and gives immediate ease in the gout; it may also be taken inwardly with very good success, being a great remedy against malignant fevers, a great sudorifick, expelling the wind, procuring an appetite in the stomach, and consuming the stone both in the kidneys and bladder, and is good in the cough, and many other chronick distempers; to be short, it is the most universal remedy made use of there by the *Dutch* in their hospitals. The camphire is very proficuous in all distempers in the womb, promotes the monthly terms, and is a great sudorifick, being used in all respects like the common camphire. The oil distill'd out of the bark of the tree, is an excellent remedy in all distempers of the stomach, and in the cholick, proceeding from a cold cause; the water of cinnamon is cordial; the oil of the leaves is good against the cholick, if applied outwardly to the belly, and helps lameness.

TRAVELS to the EAST-INDIES.

1662.

Zua or Zarambet.

In the woods of Malabar about Kananor, grows a certain shrub in great plenty, call'd Zna by the Malabars, at Surate Dekan, and Cachora by the Canarins; by the Arabians and Persians Zarambet, and Zeruba by the Turks. If planted or sow'd, it will grow also in many other places. By some it is reckoned a kind of ginger, and not without reason, its leaves resembling those of the ginger, only that they are somewhat larger, as is also the root, which being cut in pieces and dried, is thus transported into foreign parts.

The tree call'd Macre of Malabar.

On the coast of Malabar, in the isle of St. Cruce, belonging to the kingdom of Cochim, near the river Manatte, grows a certain tree call'd Macre by the Brahman physicians, by the christians there Makuyre, and by the Portuguese *Arbore de las Canaras* and *Arbore Santo*, i. e. the *Tree of the Bloody Flux* and the *holy Tree*. The faints of this country have this saying of it; *Kura Santea Macre Nistusa garul*: i. e. *Macre was discover'd to mankind for their benefit by the Angels*. Galen, Dioscorides and Pliny call it *Macer*, and Avicenna *Talisfar*; this tree spreads its branches in a large compass, being bigger than our elm-tree. Its leaves are seven foot long, and two broad, the uppermost side of a pale, and the undermost of a dark green colour. It is generally believ'd, that this tree produces no fruit, but only a kind of seed, of the bigness of a farthing, thin, yellowish, resembling in taste the kernel of an almond or peach-stone, cover'd with a white skin. It is enclosed in a kind of a bladder composed of two different peels. This bladder comes forth in the middle of the leaf, resembling that which in May sprouts forth on the elm-trees, except that it is somewhat broader and flatter. The leaf of this bladder is of the bigness of other leaves, but not so much pointed at the end, and narrow towards the stalk, of a deep yellow colour, cover'd with a kind of curl'd down from the stalk to the end. The root of this tree is not unlike that of the *Stone palm-tree*, with large and thick roots spread at a great distance; the rind of those roots is thick, rough, of an ash-colour without, but white within; containing a juice like milk whilst fresh, but turns yellow; when dry it is very astringent. This tree delights in few but sandy grounds, and kills all other trees or shrubs near it. The rind of the root of this tree is in vast esteem among the Malabars, as well as among the Chinese, Javanese, Malabars and all Bengale; being look'd upon and made use of in their hospitals, as the most sovereign remedy in the world, against looseness and all manner of bloody fluxes. The Indian physicians, as well Brahman,

as Malabars, cure with this whilst fresh, powder'd and mix'd with water-milk, the bloody flux; some infuse in an ounce of the rind, dried and powder'd in a quartern of whey for 12 hours, which they give the patient twice a day, viz. in the morning and evening, immediately after they give the patient rice to eat, boil'd without salt or butter, and after that a chicken boil'd in the decoction of rice flour. If the distemper be very urgent, they add some Opium for the strengthening of the stomach; and to stop vomiting, they mix a little mastich with this rind, and give it in mint water. They tell you that a small quantity of this rind, excels much in virtue a considerable number of the *Myrobolan* rinds, or of *Areka*; nay, they prefer it before the *Koru* of Malabar itself. The fruit, or rather seed, expels all sorts of worms, and dissolves the stone in the kidneys, being look'd upon likewise as a great preservative both against the stone and cholick. Besides the tree *Macer*, other trees grow here very different in kind, but agree in virtue with the *Macer* tree.

The first of these two is by the Malabars call'd *Kurodapala*, or *Kuro*, and *Koru* by the Canariins, by the Brahmans *Kura*, and *pala*. by the Portuguese the Malabar shrub, its use having been first shewn them by the Malabars. This tree or shrub is not unlike a small orange tree, especially as to its leaves, except that the vein in the middle of the leaf, out of which come 8 or 9 on both sides, is somewhat thicker. The blossom is yellow, and without the least scent. *Garcias* says this tree is somewhat less than a common crab-tree, its leaves like a peach-tree, with a white blossom. It has a pale green and smooth bark, out of which, if cut with a knife, issues a milk-like juice, more viscous than that which comes forth out of the *Macer* tree, bitterish of taste; the Malabar physicians assign it a cooling quality. This tree affords an infallible remedy against all kinds of bloody fluxes, provided the gross ill humours have been purged away before, without which the patient will soon have a relapse. The Malabars (according to *Garcias*) prepare a compounded water out of the root, unto which they attribute great virtues against the bloody flux; they take 8 ounces of this root well beaten to powder, and infused in whey, and the liquor of boil'd rice, unto this they add the seeds of pursley, black cummin and coriander, each an ounce and a half; of the *Myrobolan* rind 7 drachms, and fresh butter 2 ounces; this they distil, and mix a quartern of this distill'd water with half a quartern of *Arack*, and give it the patient. They apply this water also in form

1662. form of a clyster in the night time, by reason of the excessive heat of the days in those parts. Inwardly they commonly give it twice a day, viz. in the morning about six a clock, and in the afternoon about two. Their diet is rice mix'd with fat, and chickens boil'd in the decoction of rice, which they call *Kaeje* in their language, but the use of wine is absolutely forbidden, unless it be in an inveterate bloody flux, to keep up the spirits. Some give only the juice of the shrub whilst green, of which they give a quartern and a half in the morning, and as much in the evening; and to take away the bitterish taste, allow the patient to drink a little whey after it. In case of necessity they mix some *Opium* with it. It is also a good remedy to strengthen the stomach, and to stop vomiting, if taken in mint water, or mix'd with some mastich powder'd. The root taken inwardly with the decoction of rice, or applied outwardly is very good against the piles. The decoction of the leaves, and those of tamarinds, make an excellent fomentation for swell'd legs, held over the hot steam, and a cloth dip'd in the same decoction is with good success applied in the looseness and dropsy.

Pavate or
Vasa Veli.

The third sort of those vegetables which are us'd here against the bloody flux, is call'd by the *Malabars Pavate*, and *Vasa Veli* by the *Brahmans*, and *Canarins*, and *Arbor contra las erysipelas*, i. e. the Tree against the *St. Anthony's Fire*. It is a shrub not above 8 or 9 foot high, with a few branches and leaves; resembling the small leaves of orange-trees before they come to their full growth, green on both sides; the blossom is white and small, the seed round, in bigness like to that of the mastich-tree; dark green at first, which turns black as it ripens. The stem and tacks are of an ash-colour, the root either without scent or taste, except that it is somewhat bitterish.

Jambos or
Jambeiro.

Among the fruit trees of *Malabar*, that which the inhabitants call *Jambos*, and the *Portuguese Jambeiro*, must not be pass'd by in silence. The *Malabars* and *Canarins* call the fruit *Jambali*, the *Arabians Tufa Indi*, the *Turks Alina*, and the *Persians Tufat*. It is the common opinion, that this was first of all for the pleasantness of its blossom, and excellency of its fruit, transplanted from *Malacca* (where it is found in great plenty) into all the other parts of the *Indies*. There are two kinds, resembling one another in most respects, except in their fruit, which is somewhat different. Both are not unlike, as well in shape as bigness to our *European* apple-trees, and will grow without much cultivating in any ground, and bear fruit within 5 years; they take root very deep, a thing seldom observ'd among

the *Indian* trees. These trees are of a pleasant aspect, spreading their branches to the height of a good plumb-tree. The bark, as well of the tree as of the branches, is of an ash-colour and smooth; the wood brittle; the leaves also resemble those of the plumb-tree, but are somewhat more pointed at the end, being a palm in length, and not unlike the iron point of a long pike or lance. The upper side is dark, and the undermost pale green, with a strait vein in the middle, which sends out divers others on both sides. The blossoms are both for scent and colour like our roses, but inclining more to a purple colour; the first is of the bigness of a large pear, or of a goose egg, or rather bigger. They are of two sorts; one of which is a dark red, inclining to black, generally without stones, excelling the other in taste; the other is pale red, has a longish white stone of the bigness of a peach-stone, cover'd with a white rough skin; this, tho' inferior to the former, yet is of a most pleasing taste. Sometimes the first is absolutely red, and these are of a purple colour, and smell like a rose; the fruit is cover'd with so thin a peel, that no knife can separate it from the pulp, which is accounted cold and moist; and so are the blossoms, notwithstanding which they are very well scented, and for that reason in high esteem among the inhabitants. The fruit is commonly eaten before dinner, or at the beginning of a meal; neither are they useless in physick, both the fruit and flowers preserved, being prescribed in violent burning fevers; having besides their cooling quality, a certain virtue of comforting the spirits. This tree may well be accounted among the number of those, which by the excellency of their fruit, and the agreeableness of their flowers, surprizes the beholders; for, whilst you see one side of the tree bare of leaves and blossoms, the other is stor'd with fruit, which last, till the other side begins to renew its leaves; so that in one and the same tree you see a continual spring and autumn at once. Thus you never can cast your eye upon this tree but you meet there either with blossom or fruit; and as the blossom drops underneath on the ground (which is frequently cover'd with those purple colour'd flowers) others come forth in their stead; and whilst some of the fruit are ripening, others are to be gathered. The best way to gather their fruit is to shake the tree, then they fall with ease; but if you endeavour to pull them off, the tacks are apt to break.

The fruit *Karkapuli*, call'd *Kerkapoli* by the *Canarins*, is in shape and bigness like an orange; they are green at first, afterwards

TRAVELS to the EAST-INDIES

7662.

terwarden ripe yellow, and when ripe, white, of sweet taste, but a little tartish. In the centre of the pulp lies the seeds, flat and long, of the bigness of a joint of a finger, and are of a dark brown colour.

Koddam Pulli.

The tree which bears this fruit is very tall, call'd *Koddam Pulli* by the *Malabars*, sometimes *Otta Pulli*, and by the *Brabmans Danubis*, by the inhabitants of the isle of *Ceylon Chorakas*; the fruit is eaten, and used in physick among the *Indians*, being accounted an excellent remedy against looseness, especially if occasioned by too much vengry. Besides which, the fruit before it is quite ripe, or the juice of it mix'd with butter-milk, or the fruit dried and powder'd mix'd with butter-milk and boil'd rice, is excellent good to acuate the appetite of the stomach. This juice also, as well as the dry fruit powder'd, is accounted a good remedy against the dimness, cataracts, and other infirmities of the eyes; they apply the juice, mix'd with some other herbs, to the nail of the great toe, on that side where the defect of the eye is. The midwives give it to women lately brought to bed, to expel the after-birth, and produce plenty of milk for suck. This fruit, when dried, is transported to foreign countries. There is another kind of this tree, bearing a round fruit and sweet, of the bigness of a cherry, call'd *Karkapuli* by Mr. *Dinsholen*; this tree is call'd *Karue Choraka* by those of *Ceylon*, i. e. *sweet Choraka*; out of the bark of both of these trees, if slit with a knife, issues a gum call'd *Gutta*, but that which comes from the *Kanka Choraka* is the best.

The use of
aloe leaves
among the
Malabars.

The use of aloe leaves is very frequent among the *Malabars*, a purge they boldly give not only to children, but also to women with child. They take of the aloe leaves 3 ounces cut very small, these they boil with two drachms of black salt over an easy fire, and after they have strain'd it, add to it an ounce of sugar, and so let it stand the whole night in the air. The next morning about six a clock they give the patient this decoction cold, ordering him to abstain from sleep, and to walk about to promote its operation; three hours after he hath taken it, they give him a little chicken broth, with a few grains of mastich in it, and an hour after that allow him to eat, and to take a little wine of the smallest fort. They either increase or diminish the dose of the decoction, according to the constitution of the patient.

There grows in *Malabar* a certain fruit of the bigness of a hazle nut, but is not quite so round and white; it grows on the racks of a certain shrub which they sow; it has no peculiar use in physick, tho' *Serapio* ascribes to it a virtue of augmenting

the seed, and promoting the birth in women; the same the *Malabars* do to this day, who call the fruit *Cheviue lenga*, and in some places *Kurkas*, and those of *Cambaiak Cheviue Karpata*. If *Garcias* may be credited, this is the same fruit described by *Serapio* by the broken name of *Habd-calcus*, whereas it should have been *Hab-alcal*, which signifies as much as the seed of *Calcul*.

The tree call'd *Kumbulu* by the *Malabars*, and *Bon-Varo* by the *Brabmans*, grows very tall, with a trunk of that thickness, that a man can scarce grasp it. The leaves are a span, and two or three inches long, and two palms broad, woolly at the end of the stalks, which are round, long and thick; at the extremities of the stalks, which sprout forth out of the branches, grow certain yellow flowers in clusters on short stalks, consisting of five round and thick leaves. After these comes a fruit that's like a pear, full of juice, the pulp being of a yellowish colour, and a sweetish taste, but the juice when press'd out is deep yellow. They are green at first, next of a pale yellow, and turn reddish at last; in the centre of the fruit is a white smooth stone, shap'd like a pear, with a small kernel in it. The decoction of the root, mix'd with a little rice, is a good remedy against the ague, which often follows the gout or rheumatism. Taken in butter-milk, or mix'd with the oil of *Sirchelem*, it expels the wind, and eases the pain; and the juice of the leaves taken with butter-milk, is good against the cholick.

The tree
Ganfichi.

The tree call'd *Ganfichi* by the *Malabars*, and *Schivanni* by the *Brabmans*, grows in sandy grounds a great height and thickness, so that a man can scarce grasp the trunk, which as well as the branches has a bark of an ash-colour without, but green within. The leaves hang on long, round and green stalks, being above a span in length, and two palms broad, of an oblong figure. The blossoms fastened to stalks which are pale green, sweet, round and thin, each flower consisting of no more than three, and seldom of four leaves. After these comes the fruit, which is of a triangular figure, flattish, and of a green colour, hanging on long and green stalks, the seed being triangular, and the pulp very substantial; the decoction of the root is used against the gout, and apply'd to the affected part.

Of the tree *Palega* there are two kinds; The tree one is call'd *Palega-Pajaneli* by the *Malabars*, and the other barely *Pajanel*. The *Palega-Pajaneli*, called *Davandiku* by the *Brabmans*, is very tall, with a trunk enough for a man to grasp, having an ash-coloured bark, as well as the branches, which grow strait upright, of a considerable thickness.

The

1662. The leaves hang on stalks, which shoot forth both out of the stem and branches of the tree. On the extremities of the branches grow certain clusters of flowers shap'd like bells, consisting of six thick leaves; whitish or pale yellow within, and streak'd with red on the out-side, the scent of which is offensive to the nostrils. The fruit which follows the flowers is about three spans long, of the breadth of a hand, and an inch thick, with a dark green peel. The pulp juicy and tender at first, but grows hard at last; the seed is very flat. The bark of the tree powder'd and mix'd with wine, applied to a wound, or broken bones, heals them. The decoction of the root is good against the dropfy; and the leaves, whilst yet very young, mix'd with *Malabar* saffron, cures all sorts of ulcers, if apply'd to them outwardly.

The second
kind of
Pajanti.

The second kind of the *Pajanti*, called *Davandiku* by the *Brabmans*, is likewise a very tall tree, whose branches shoot forth upright to a great height; it delights in sandy grounds: The root spreads at a great distance, having a thick ash-coloured rind. The trunk is of that thickness, that a man can scarce grasp it, of a brittle wood, with a dark ash-coloured bark: The flowers are like the former, shap'd like bells, but have no more than five leaves. The fruit is the same: Of the juice of the leaves, and that of the fruit *Kareka*, or *Mirobolans* mix'd together, the *Malabars* make a black dye to dye their mourning cloaths with. The decoction of the rind of the root dispels hard tumours if they be fomented with it.

Of the tree *Paia*, called *Santeru* by the *Brabmans*, there are four kinds; 1. *Pala*; 2. *Kuruta Pala*; 3. *Kadaga Pala*; 4. *Kaikotten Pala*: The first kind, called only *Pala*, is a high tree growing in sandy places, and spreading its branches into a great circumference: The root, which has a dark yellow rind, reaches very deep into the ground, and contains a milky juice: The trunk is two or three fathoms thick, the bark of an ash-colour, as is likewise the bark of the branches. The leaves grow four or five together, on stalks of an oblong figure, and towards the stalks full of a milky substance; the flowers grow in clusters, having five whitish leaves of a strong scent, but offensive to the brains. The fruit which comes immediately after the blossom, do likewise hang in clusters on small tacks, being green husks of about two spans length, but small and flat, full of a milky juice or substance, as is the tree itself, which produces fruit but once a year, viz. in January.

The second kind of *Paia* is by the *Malabars* called *Kuruta Pala*, by the *Brabmans* *Kudo*, being a tree from six to twelve foot

high, the trunk about the thickness of a foot, with an ash-coloured bark, as well as the branches. The leaves come forth out of the branches with their stalks, being of an oblong figure, and pointed at the end. The flowers grow on the extremities of the small tacks, are white, and bigger than those of the first kind, and have five long leaves. The fruit grows likewise in clusters, being of an oblong figure, dark green at first, and as they ripen turn yellow. The husk contains five, six or seven seeds. The tree bears fruit all the year round, but most in the rainy season. The bark of the tree beaten to powder, and taken in warm water, is good against the loose piles, but if taken in milk stops the bloody flux.

The third kind of *Pala*, called *Kadaga-Pala* by the *Malabars*, and *Alego-Kugo* by the *Brabmans*, is no higher than the *Kuruta-Pala*, and delights in sandy grounds. The root does not go so deep underground as that of the *Pala*, the bark is of a dark brown colour; the trunk is of a foot circumference like the second kind, but the leaves and blossom being also like the same. It bears long husks like the *Pala*, but are somewhat thicker, of a green colour, a span long, and full of a milky liquor. The bark of the trunk beaten to powder, and taken in butter-milk, stops the looseness; and the rind of the root, taken in the same manner, cures the bloody flux. The decoction of the seeds is given in burning fevers, and kills the worms. The fourth kind, called *Kaikotten-Kala*, is very near the same with the third.

Kaikotten
Kala.

There are two kinds of the tree called *Parva* by the *Malabars*; the first they call *Tindaparva*, and the second *Anaparva*, and the *Brabmans* *Bendarli*. The *Tindaparva* grows to a great height in sandy grounds, having a thick whitish root with a soft rind: The trunk is so thick that a man can scarce grasp it with his arms, having an ash-coloured bark as well as the branches, which underneath the bark are of a dark brown colour. The leaves which are long, and pointed at the end, hang on short stalks, as do likewise the flowers, consisting of four pale green and pointed leaves. The fruits are a kind of round berries, with a very thin peel, green at first, afterwards inclining to white, and turn red as they ripen. In the peel is enclosed a round kernel. The root beaten to powder and taken inwardly, is a sovereign remedy against epileptick fits; and the decoction of the leaves dispels all pain, if the affected parts be well fomented with it.

The tree *Kavalkan*, as the *Malabars* call it, and *Bankar* by the *Brabmans*, grows in stony

TRAVELS to the EAST-INDIES.

166.

flony, above finely grounds; its root, which is very thick, and covered with an ash-coloured but forish rind, stretching very deep underground. The trunk is so thick that a man can scarce grasp it with both his arms, covered with a thick bark, of an ash-colour without, and pale green within. The wood is also white, and may be drawn into thread. The leaves are of an oblong figure, a span and 2 or 3 inches long, pointed at the ends, hanging on long round and green stalks: The flowers consisting of five small leaves sprout out in clusters, with green and hairy stalks. The fruit comes forth in bunches, three, four, or five together, being of the shape of an egg, with a thick and hard rind, containing nine or ten beans of the length of a finger each, but round and smooth, with a double peel: These beans, when roasted are good food. This tree bears blossom but once a year, viz. in May, and is not used in physick among the Malabars.

The tree
Ambalam.

Of the tree *Ambalam* there are two kinds in Malabar; one is simply called *Ambalam*, or *Koduko Ambado*, (i. e. *Sweet Ambado*) by the *Brabmans*; the other, *Kat Ambalam*, or *Pee Ambalam*. The tree *Ambalam* grows to a great height in sandy grounds, with its branches not spreading, but upright. The root which is very large, stretching with many twigs under ground. The trunk is of a great circumference, covered with a very thick bark; the wood being very soft: The leaves hang on small green stalks or sprouts, in bunches of five together; they are generally as long again as they are broad, smooth and soft, and of a light green on both sides. Those leaves which are nearest to the small twigs, are not so large as the rest, of an agreeable scent, and tartish, not unlike the rind of the *Indian Mangoes*. The blossom or flower do likewise come forth out of small and green sprouts, are of a whitish colour, shaped like stars, having five or six leaves. The buds of these flowers are round, and green at first, but turn white before they open; which when it happens, the leaves fall from the tree, which continues bare as long as it stands in blossom, but as the fruit grows, new leaves come forth by degrees. The fruit grows in clusters, being of an oval figure, and pretty hard, not unlike to the *Indian Mangoes*: Before they come to maturity their rind is dark brown, and full of sour juice, but when they begin to ripen turn light green, and at last yellow, of an agreeable tartish taste, and are eaten by the inhabitants. In the midst of the fruit is a very large stone. This tree bears twice every year, viz. in January and May. The root of it thrust into the matrix stops the super-

fluous monthly times. The bark powdered and taken in butter-milk is good against the looseness, and so is the juice mix'd with rice. The decoction of the wood is a good remedy against the involuntary emission of the seed, and the juice of the leaves mix'd with that of the fruit infus'd into the ears, eases the pain in those parts.

The second kind of the *Ambalam*, *Kat* The tree
Katamba-
lin. *Ambalam*, or *Pee Ambalam*, as the *Malabars* call it, and *Kaduko Ambado* by the *Brabmans*, resembles the first in a great many respects, except that its leaves are less, and so are the fruit, being somewhat rounder, and the taste a mixture of sour and bitter, which is the reason they are never eaten. *Kat Ambalam*, or *Pee Ambalam*, signifies in the Malabar tongue as much as *Wild Ambalam*, and *Kaduko Ambado* among the *Brabmans*, as much as the *Bitter Ambado* from its taste.

The tree called *Agaty* by the Malabars, The tree
Agaty. and *Agasho* by the *Brabmans*, runs up to the height of ten or twelve yards, the branches growing strait upright: The trunk is so big in circumference that a man can scarce grasp it, having a very soft wood, and the pith much tender. If an incision be made into the bark, a certain watery substance distils thence, which turns to gum afterward. The leaves come forth out of small and green sprouts or buds, being near a span and a half long, and growing two and two on long green stalks. The flowers consist of five small leaves, and grow in clusters on stalks of a pale green colour. After the blossom come thin, strait and green husks, of about a span in length, and an inch in breadth, having a thick peel, in which are enclosed certain beans, not unlike in taste to, but somewhat smaller than, our *French beans*, being white at first, but turn pale green by degrees, and are very good food. This tree bears fruit twice or thrice in the rainy season, and indeed the whole year round, but not so frequently in the summer. The juice of the bark of this tree, either by itself, or mix'd with honey, is an excellent remedy against all the inflammations of the throat and mouth. The juice of the leaves taken into the nostrils like a liquid snuff, cures the quartan ague.

The tree call'd *Appel* or *Nalla-Appella*, The tree
Appel. by the Malabars, and *Karo-Ner-Joloe* by the *Brabmans*, has a very thick and hairy root, the rind of which is of a saffron colour. The circumference of the stem is of five or six palms; the branches growing directly upright: Its wood is white, but the peel dark red. The leaves sprout forth out of the branches in small green and square buds, the stalks being round, very short, and of a pale green colour, commonly two and two together. The leaves

1662. leaves are of an oval figure, round near the stalk, and pointed toward the end. The flowers grow in clusters, consisting of four round white and small leaves each. The fruit are round berries, having a round stone in the middle; are pale green at first, but when ripe turn black. The tree bears but once a year. The root of this tree powdered and taken in water, stops the looseness, and boiled in sea-water and applied outwardly, appeases the pain of the gout. The decoction of the leaves is a good remedy against the pain of the belly and stomach, occasioned by wind; the same effect has the oil drawn out of the root, if anointed on the painful part; this oil is yellow and transparent, of an agreeable scent, and a piquant bitterish taste.

Schageri-
Kottam.

The tree call'd *Schageri Kottam* by the *Malabars*, and *Sabali* by the *Brabmans*, seldom exceeds the height of six foot, and delights in sandy grounds: Its stem is of the thickness of a man's arm, the root red within, and black on the out-side. The leaves sprout forth out of the twigs and hang on round, and green stalks; they are very large, and pretty long, broad towards the stalk, and pointed at the ends; the upper-side dark green, and the undermost side of a pale green colour. At the very extremities of the small twigs grow the flowers in clusters on small stalks, consisting of four or five great leaves, of a white and pale yellow colour. The fruit is in shape like an *European* pear, dark green at first, and when ripe, turns black; it is of a sweetish taste, and eaten by the *Malabars*. The juice of the leaves boil'd with sugar, and taken inwardly, strengthens the liver, and stops the looseness.

Kolinit.

The tree call'd *Kolinit* by the *Malabars*, and *Scheera Punka* by the *Brabmans*, does not grow above two or three foot high, its stem being not above three or four inches thick, the branches spreading round about it. The wood of the stem is very hard, and the green bark which covers it of a piquant bitterish taste. The leaves come forth out of small and green sprouts, hanging on very small stalks; they are of an oval figure, round at the ends, and somewhat pointed towards the stalks, of a sharp and bitter taste: The blossom is like our bean blossom, having each four leaves: The fruit is a kind of a small, smooth, and long husk, yet not above two or three inches in length, are green in the beginning, and dark red at last, having within them certain beans, which are green at first, and black at last. This tree produces fruit twice a year, once in the winter, and once in the summer. The root powdered and boiled in milk, or the juice of the coco-

tree, is a good remedy against the falling-sick kness.

There are four kinds of fig-trees in *Malabar*, call'd by one general name *Alu*; the first they call *Atty-Alu*, the second *Itty-Alu*, the third *Arealu*, and the fourth *Peralu*. The fig-tree *Atty-Alu*, call'd *Roombadoo* by the *Brabmans*, grows to a great height, spreading its branches at a good distance. The trunk is of that thickness, that a man cannot well grasp it; the fruit is round, but flat, and lesser towards the stalk, and somewhat hairy and rough, not unlike our figs. Before they are ripe, they are green and full of a milky juice, but turn red when ripe, and are not so juicy. Within the pulp, you see small kernels like those in our figs, and as soon as they are ripe, the pismires get into them. These figs are the only ones that are eaten by the *Malabars*, and eaten raw when ripe are accounted good against the looseness. If the inhabitants may be believed, these trees are produced out of the seed of the fruit, after it is eaten by the ravens, and discharged again with their dung.

The second sort call'd *Itty-Alu*, and *Areka Itty-Alu* by the *Brabmans*, is the smallest of all the four kinds, its trunk being to be grasp'd by any ordinary man. It bears a small and round fruit, which is green, whilst not come to maturity, and full of a milky juice, but when ripe turns yellow. It has also abundance of kernels, like the first kind.

The tree of the third kind, call'd *Arealu*, *Arealu* and *Bipaloe* by the *Brabmans*, is as tall as the former, spreading its branches very loosely, at a good distance: The trunk is of such a thickness, that two men can scarce grasp it: The fruit is like that of the *Itty-Alu*, small and round, and not forced, as that of the *Atty-Alu*. These *Pagans* have dedicated this tree to their idol *Vishnu*, who they say was born under this tree, and took of its blossoms: For this reason it is, that they surround it with a stone wall, and worship it. The christians call it the *Devil's-tree*.

The fourth sort call'd *Peralu*, and *Vadboe* by the *Brabmans*, exceeds all the others in height; for which reason the *Brabmans* have given it the name of *Vadboe*, i. e. large. The fruit is much the same with that of the *Atty-Alu*, but very round, and of a very high red colour, being covered with a kind of a *Lanugo* or woolly substance when they are ripe.

Of the tree call'd *Pantiti* by the *Malabars*, are likewise four different kinds, viz. *Pariti*, *Bupariti*, *Kadupariti* and *Schem-Pariti*. The tree *Bupariti*, call'd *Valli-Kari-Kapoei* by the *Brabmans*, is a very high tree, with very lofty branches, growing in the

TRAVELS to the EAST-INDIES

662.

the tree
Bupariti.

the shape of a crown round the tree, which is never infested with any insects. The leaves resemble in shape a man's heart, of the bigness of the palm of a man's hand, somewhat pointed at the end, of a lovely green on the upper-side, and a pale green on the other. The flowers are of the shape of bells consisting of several white leaves; after these comes a certain round spongy fruit, which emits a gummy liquor, if an incision be made with a knife. For the rest, the tree produces flowers all the year round.

Pariti.

Pariti, or the tree of the second kind, call *Karikapressi* by the *Brahmans*, grows to the height of 18 foot, the trunk being however within the compass of a man's grasping. The flowers are like those of the *Bupariti*, only somewhat lesser; and after these come certain oval sponges, covered with a *Lanugo* or hairy substance. The blossom bruised and mix'd with women's milk, and infused into the ears, cures the head-ach.

Kudupariti.

The tree *Kudupariti* of the third sort, called *Kapussi* by the *Brahmans*, runs to the height of 12 foot, tho' its stem is not above two palms thick. The flowers are likewise like bells, of the same shape and colour as the precedent, only that they are a little lesser, and inclining to green. The spongy fruit are three corner'd, pointed at the top, and within distinguish'd by three skins in as many different concavities, each of which contains three or four seeds enclosed in a thick white *Lanugo* or woolly substance: This tree is never without blossom throughout the whole year. The leaves bruised and mixed with cow's milk, and apply'd outwardly to the head, procures sleep, and consequently cures the head-ach. The fruit bruised and taken inwardly in water stops the bloody flux. The fourth sort is very near the same with the third.

Chavanna Mandaru.

Of the tree *Mandaru* are likewise four different sorts, viz. *Chavanna Mandaru*, of which two bear the same name; *Velutta Mandaru*, and *Kanschenapou*. The first call'd *Chavanna Mandaru* by the *Malabars*, and *Tambido Mandaru* by the *Brahmans*, grows up to the height of 24 foot, spreading its branches far round about. The trunk is not above a foot thick. The leaves hang on very short stalks, being even in two at the upper-end, like goats feet, whence the *Portuguese* have given them the name of *Pee de Capra*. The flowers have five leaves of an oval figure, among which the largest and broadest is rounder than the rest, white on the outside, and of a purple colour within; the other four are more oval, of a pale red colour without, but high red within; two of those four, viz. those next to the

biggest leaf are on the inside which wards the bottom, but the other two over of a rose-colour within; from which rose-colour the *Malabars* have given them name of *Chavanna Mandaru* to this tree. In some of those leaves you see streaks as red as blood, which they say are the remnants of the blood of St. Thomas, who preach'd the gospel on the coast of *Malabar*, and in the isle of *Ceylon*. After these come certain flat, long and smooth husks, of the length of seven or eight inches, in which are enclosed flat and long beans, which at first are ripe, but afterwards turn dark red. This tree produces flowers all the year round, but in the rainy season in greater plenty. The flowers preserved with sugar, are used with good success for a laxative, as we do with our rose-sugar. The second sort of the *Chavanna Mandaru* is a very tall tree like the first, with such like branches, a trunk of the same thickness, and the same leaves, only somewhat larger. The flowers have five oval leaves of a purple colour, both in and outside with white streaks. The husks of this tree are the largest of all the four kinds, being two spans long, an inch thick, flat and smooth; the beans are the same both in shape and colour as the first; and this tree blossoms at the same time, and in the same manner. The flowers of this tree eaten raw are laxative; the bark, flowers and fruit bruised together and mix'd with the liquor of the decoction of rice, is a sovereign remedy to bring to maturity, and to open all sorts of tumors. The bark chew'd cures the tooth and head-ach.

The third sort, call'd *Velutta Mandaru* ^{V. Jutta} by the *Malabars* and *Dove Mandaru* ^{Mandaru} by the *Brahmans*, is not above six foot high, and an arm thick; the leaves are cloven like those of the first, but the flowers white without the least scent, having five round leaves. The husks are not so big as those of the others, viz. not above four or five inches long, and an inch thick, for the rest flatish and smooth. The beans are long and round, of a yellowish colour, neither so big nor so red as those of the *Chavanna Mandaru*. This tree blossoms two or three times every year, but chiefly in the rainy season. The flowers bruised and mix'd with some pepper, and applied outwardly to the head cures the head-ach; and if you wash yourself with the decoction of the root, it lays all sorts of itching of the skin.

The fourth sort called *Kanschenapou* ^{Kanschenapou} by the *Malabars*, and *Kansjanu* ^{Kansjanu} by the *Brahmans*, is a tree which runs up to the height of 12 foot or more, with lofty branches, but the stem is not above half a foot thick.

T t t

1662. The leaves are cloven like the rest, but not so big, very strong scented if rubb'd betwixt your fingers, especially in the night-time: The flowers consist also of five leaves, of a pale yellow colour, without the least scent. The husks are the same with those of the *Chavanna Mandaru*, very smooth on the outside, but somewhat hairy whilst very young. The beans are small, in shape and colour resembling those of the *Velutia Mandaru*. The tree bears flowers twice or thrice a year, but most plentifully in the rainy season. The decoction of the root taken inwardly, is a good remedy against the worms and inflammations of the liver, and the piles. The bark powder'd disperses tumors, cleanses the wounds, and is an excellent narcotic.

The tree
Nilikamaram.

The tree call'd *Nilikamaram* by the *Malabars*, and *Anvati* by the *Brabmans*, grows up to the height of 24 foot, tho' its trunk be no bigger than a man's arm, which as well as the branches, are covered with a black bark. The leaves sprout forth out of thin and round twigs, with very short stalks; they grow two and two together, of an oval figure, and very small, being dark green on the upper side, and light green on the other side. Every night the leaves close up like tulips; the flowers grow on small twigs in clusters, consisting of six very small leaves. It bears a round, but flattish fruit, of a pale green colour when ripe, and somewhat transparent; the pulp being likewise green and very juicy, of an agreeable astringent taste: In the midst is a stone, distinguish'd into six different concavities, each of which contains a small triangular seed or small kernel. The fruit is much used by the *Malabars*: The water distill'd from this fruit cools the liver, and dry'd and power'd, and mix'd with four coagulated milk, stops the bloody-flux.

Odollam.

The tree call'd *Odollam* by the *Malabars*, and *Uro* by the *Brabmans*, grows to the height of 18 foot, its trunk being so thick as scarce to be encompass'd by a man with both his arms, with crooked branches. The wood of the stem is very soft, and the pith red, the bark of an ash colour, bitter and very hot upon the tongue. The leaves grow scattering upon the twigs and long stalks, are of the shape of a tongue, thick, smooth, dark brown on the upper-side, bitter and biting upon the tongue. The flowers grow in clusters like cornets, on long, thick, and green stalks, having five very white and pointed leaves. It bears a kind of ground-apple, with a green and smooth rind, under which is a white pulp of a waterish taste. The stone which is in the midst, is shap'd like the heart of a man, of a pretty large size, with two ker-

nels within it. Some will have this tree to be the same which the *Indians* call *Mongas*.

The tree call'd *Nurotti* by the *Malabars*, and *Kaitu* by the *Brabmans*, rises up to a great height, its branches spreading very lofty round about it: The trunk is so big as scarce to be grasped by a man; the wood white, with a thick bark, which is green without and red within. The leaves are scattered here and there on the twigs with short, round and green stalks, of the length of a span, and the breadth of four or five inches, of an oval figure, pointed at the ends, not unlike the laurel leaves. The flowers sprout forth six or seven together out of the extremities of the small twigs, consisting of three rows of small leaves. The first row makes up a star of five small pointed and dark brown hairy leaves. The second row contains five round and small leaves of a rose-colour, and the third or outermost row, five pointed green leaves. The fruit grows on short and thick stalks, being of an oval figure, having a rose colour'd rough peel, and within a large yellowish stone, containing 10 or 12 kernels of an oleaginous substance. This tree produces both flowers and fruit in great plenty all the year round: From the kernels or seeds an oil is drawn, which has an anodyne quality, and applied outwardly, cures all sorts of scurfs and itchings: The same oil, mixed with a certain fruit, the *Malabars* call *Palego*, kills the corns in the feet, if applied to the affected part.

1662.
Nurotti.

Of the tree call'd *Kaniram* there are four *Kaniram*. several kinds: One is call'd *Kaniram* only; the second *Karakamram*, and the third and fourth *Vallikaniram*. The tree call'd *Kaniram*, and by the *Brabmans*, *Karo*, grows up to a great height, with lofty and far spreading branches. The root is very thick, exceeding bitter, and covered with a yellow rind. The trunk is of that thickness as scarce to be grasped by two men, having a dark ash colour'd bark. The leaves, which are of an oval figure, are very broad in the middle, and pointed towards the ends, of a bitterish taste and an odd scent, growing two and two over against the other: The flowers sprout forth in clusters, having each five or six pale green and pointed leaves. No sooner begins the blossom to bud, but the tree loses all its leaves, instead of which new ones come soon after. It bears a kind of round and smooth apple, which is green at first and turns yellow afterwards, two, three, four or more hanging together on short stalks. The pulp, before they are ripe, is white and insipid, but when ripe, bitter with a thick rough peel. It blossoms in the summer,

TRAVELS to the EAST-INDIES.

1662. summer, and brings forth fruit in the winter. In the pulp are round but flattish seeds, which are also very bitter. The juice of the leaves taken in the decoction of the same leaves cures the head-ach, but if used in too great a quantity is mortal, the only antidote against which is man's dung taken inwardly. Two or three of those seeds taken every day for two years successively, is a preservative against the biting of the serpent, called *Cobra de Capelo* by the Portuguese.

Manjapum-
eram.

The tree called *Manjapumeram* by the *Malabars*, and *Pariataku* by the *Brabmans*, rises up to the height of 18 or 24 foot, with very thick and lofty branches spreading round about it, but the stem is not above the thickness of an arm, having an ash-coloured bark: The leaves hang crosswise over one another, being pointed at the ends, the uppermost side of a dark green, and the other of a light green colour, of an astringent and bitterish taste; the flowers grow on stalks which stand upright five in a cluster, are very agreeable and sweet scented, having six, seven, and sometimes eight leaves each, of a whitish colour both in and outside. The fruit is of an oval figure, but flat, of a green colour, containing two round and flattish seeds. This tree is of no use among the *Malabar* physicians.

Champa-
kam.

This tree *Champakam*, as the *Malabars* call it, and the *Brabmans* *Champo*, is a very tall tree, with many lofty branches spreading at a good distance: The trunk is of that thickness as scarce to be grasp'd by a man, with a thick bark of an ash-colour without, and soft within, of a bitter astringent taste. The wood is white: The leaves are of an oval figure pointed a good way towards the ends, of the length of a span, and the breadth of four or five inches; the uppermost side dark green and shining, the other side light green, bitter and biting upon the tongue. At the extremities of the small twigs sprout forth pale green flowers, of a quick odoriferous scent, having oval leaves placed in three rows within one another. In the first root are about eight leaves, being as broad again as those of the second row, round but pointed at the ends; but those in the second row are more pointed still, and those in the third more than the second, and pale yellow. The fruit grows in bunches of an oval figure, with a thick rind. Whilst not come to maturity it is green, but turns pale yellow when ripe, being sharp of taste, and of no agreeable scent: Within are three or four seeds, round on one, and flat on the other side; within those seeds, when they are come to their full perfection, is a thin milky substance enclosed in a skin of a pur-

ple colour, and within it a black skin. The tree, if not too old, blossoms twice a year; out of these flowers they distil a good cordial water.

The tree call'd *Elengi* by the *Malabars*, and *Vavalli* by the *Brabmans*, grows up very high, with many far-spreading branches: The trunk is of that thickness, that two men can scarce well grasp it, with a dark brown and rough bark, containing a milky liquor within. The wood is full of the same juice, and will keep a great while under water, but not very long in the air. The leaves grow on small round and green stalks, being of an oval figure, but pointed at the ends. The flowers have pale green stalks, growing five or six in a cluster, of a white colour, consisting of 16 leaves of an odoriferous scent. The *Malabars* make nosegays of them. The fruit is shap'd like an olive, green at first, but turns yellow and red by degrees: The pulp is yellow and mealy. The *Malabars* eat this fruit, which has two oval but flat and dark brown stones within. This tree bears flowers twice a year, out of which the *Malabars* distil a well-scented water, which is look'd upon as a great cordial, and revives the spirits. The fruit bruised and taken inwardly in warm water, promotes the birth.

Besides these there also grows here *Cassia Fistula*, called *Konna* by the *Malabars*, and *Bajo* by the *Brabmans*; and *Tamarinds* call'd *Balam-Pulli*, or *Maderam-Pulli* by the *Malabars*, and *Sinza* by the *Brabmans*. The coast of *Malekar* produces likewise *Cardamom*, *Berbergy* ginger, and some aloes; as also bezoar-stones, salt-petre, honey, lacca, and cotton; to be short, this country abounds in all sorts of *Indian* trees and fruits.

The woods afford vast plenty of birds of all kinds, and among the rest most excellent peacocks, the flesh of which is very white and well tasted. No place in the world abounds more in all sorts of water-fowl, and there are a great many birds here so tame, and so plentiful, that you may kill them with a stick, the reason of which is, that as the *Pagans* adhere to the opinion of *Pythagoras*, concerning the transmigration of the soul; so they won't kill any living creature, which makes all sorts of wild creatures multiply here, almost in infinitum. The flesh of their hogs (of which they likewise have great plenty) is also excellent good; but above all, tame fowl is plenty of
Living creatures of
Malabar.
Plenty of
fowl.
we

buy a very good pullet for two-pence, and thirty eggs for the same price. I remember I had once bought up 300 pullets against the arrival of our ships, which being put in the old church of *St. Thomas*,

Living Creatures of MALABAR.



1662. we found all dead one morning; we could not guess at the cause of this disaster, till a certain *Malabar* told us, that it could not be otherwise, but that a *Cobre Kapel* (a not be otherwise, but that a *Cobre Kapel* (a very venomous serpent) must be hidden in the place; whereupon strict search being made we found the serpent under a heap of old wood, which was no sooner removed,

but the serpent set herself upright upon the tail, spitting fire and flame, so that no body durst approach her, till one of our foldiers kill'd her with his sword. Of venison there is also great plenty.

They have likewise bats of divers kinds; and among the rest a certain sort of that bigness, that their wings when extended are



as long as man can stretch with both his arms together. They have red heads and necks, black bodies, and are shaped like a fox. They are extremely nimble, and having very sharp teeth do a great deal of damage to the fruit. Their wings are bare, like those of our bats, unto which are fastened their legs and tails, so that they can neither walk nor stand; to recompence which defect they have a kind of a hook, of the thickness of a finger on each wing, wherewith they fasten to the branches of the trees: You see here vast multitudes of them in the woods, so that it is no difficult thing to kill them; but whatever you kill, remains hanging among the trees: They are naturally so fierce that they are not to tamed; for if taken alive, they will bite their own wings and flesh as far as they can reach; I once had the curiosity to set two of these creatures a fighting, which they did with such fierceness, that they both remained dead upon the spot. They will

drink of the liquor of the coco-tree till they are drunk; they commonly bring forth two young ones at a time, and that generally in the hollow of trees; the *Malabars* eat the flesh, which has no agreeable taste.

Here you meet also with *Jackalls*, as our people call them, being not unlike a large fox, of the bigness of an ordinary peasant's dog, of a red grey colour, but thinly covered with hair. They assemble in the night in whole troops, and approaching (especially about the new-moons) to the villages or plantations, make a hideous noise, like the outcries of women or men; they are very greedy after mens flesh, and will scratch the dead carcases out of the graves, unless they be well covered with stones: They are scarce ever to be tamed. The *Malabars* eat the flesh of these *Jackalls*. And thus much of the coast of *Malabar*.

After, as I told you, we had set sail the 12th of March from *Kaulang*, the wind turn'd against us the same evening, but about ele-

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TRAVELS to the EAST-INDIES

1662.

Come over
against
Tenge-
patnam.

ven a clock at night we set sail again with the land wind. The 13th we kept along the shore with a gentle breeze and very fair weather; but the wind turning soon after to the E. S. E. we were forced to chafe the main sea, but made to the shore again towards evening, and took the benefit of the land-wind. The 14th there being but little wind we advanced no farther than 12 leagues from *Koulang*; and the 15th finding ourselves off of the city of *Tengepatnam*, we gave the signal by a cannon shot for the resident Mr. *Kock* to come aboard us, which he did accordingly; and after I had discoursed with him of what I had in commission to tell him, we continued our voyage, but bring towards evening overtaken by a tempest, were forced to come to an anchor. The 16th early in the morning the winds being somewhat laid we set sail again, but by reason of the contrary winds were forced to return towards *Pulon*, near the cape of *Comorin*, where the *Portuguese* have a small church dedicated to *St. Mar-*

Come to
Touteko-
riin.

tin. The 17th we made this cape, but the winds continuing still against us, it was not till the 18th that we could reach *Toutekorriin*, the chief among the seaports of the coast of *Madure*. Here I tarried for some time to observe the interest of the company, both in respect of their traffick hither, and in the government of the inhabitants, who live under their jurisdiction along the sea-coast, in seven large villages, the chief of which is *Toutekorriin*, the other six are *Manapara*, *Alendale*, *Wiranypatnam*, *Pommeikel*, *Baypaer* or *Vaypaer*, and *Bempaer*. After a stay of six months here, I received orders from Mr. *Van Goens* to return to *Koulang*, and to take once more upon me the government of this city, being very well known to the queen there; accordingly having surrendered my accounts to Mr. *Lawrentz Piil*, in the presence of captain *Van Reede*, I left this place the 19th of May 1665, and went by land to *Koulang*. The number of the inhabitants of the before-mentioned seven villages amounted in 1664 to above 20000 souls, viz. in *Toutekorriin* about 3000, in *Mannapara* 4000, in *Alendale* 800, in *Wiranypatnam* 900, in *Pommeikel* or *Punikael* 2800, in *Baypaer* 700, and in *Bempaer* 800; besides those inhabiting on the coast of *Comorin*, which amounted to a considerable number: All these villages are adorn'd with stately churches, built by the *Portuguese*, especially those of *Mannapara* and *Bempaer*, but are now in a decaying condition, since the *Portuguese* have been chased thence. Some of the *Romish* priests now and then come to say mass in the neighbouring villages, whither the people flock in great numbers; tho' to speak truth, they are

Their in-
habitants.

more heathens than christians. consumes yearly abundance of foreign commodities, by reason of the great number of inhabitants living along this coast, must be provided from abroad with many things they stand in need of; *Toutekorriin*, otherwise *Tutukuriin*, or rather *Tutukury*, *The village* or *Tutukuriin*, or *Totokury*, is now, as we of *Toutekorriin* told you, the chief of all those seaports, being an open place, but beautified with stately stone buildings. It has three large churches built by the *Portuguese*, which are to be seen at a great distance at sea, the country round about being flat and low. In one of these the reformed exercise their religious worship: Besides which the convent of the *Franciscans* is lately fitted up for the same use.

The *Dutch East-India* company have a factory here, managed by a merchant as chief governor; by a factor as his deputy; two or three assistants, and a military officer, under whose command are some soldiers, but the *Nayk* of *Madure* will not allow them to erect any fortifications: During my stay here, I begun to erect a brick-wall round the garden, but finding the *Jenitives* to look with a jealous eye upon it, I desisted; yet I took care to repair the house of the company, and set their flag on the top of it, which might be seen a good way at sea.

This place was taken by the *Dutch* from the *Portuguese* 1658, without much resistance. In the road of *Toutekorriin*, is good anchorage at five fathom water in a sandy bottom.

Three small leagues from *Toutekorriin* near the rocks of *Remanekor*, not far from the kingdom of *Narasinga* lies the village of *Punikael*, where the *Portuguese* formerly had a fort, and a garrison of 40 men. Two leagues from thence there was a *Pagan* temple of the *Brahmans* call'd *Tricbanduri*, against which and the priests thereof the *Portuguese* would frequently utter very injurious words, which so exasperated the inhabitants, that they entered into a league with their neighbours, viz. the *Badagas* of *Narasinga*, in order to drive the christians thence: Accordingly, having with a great deal of secrecy got together a body of 6000 men, and received certain intelligence that the *Portuguese* in the fort were but ill provided with gunpowder (the chief terror of these *Barbarians*) they march'd directly to *Punikael*; the *Portuguese* being not a little surprized at so unexpected a sight, were put to the greatest nonplus that could be, being in want of ammunition, and no great account being to be made upon the *Parvas* (the christian inhabitants) as being not trained up to military affairs, but living upon

War be-
twixt the
inhabi-
tants and
the *Portu-
guese*

1662. upon fishing and swimming: These being sensible of their inability to resist the enemy, no sooner heard of his approach, but they began to betake themselves with their moveables to their boats which lay near the shore, which the *Bagadas* endeavouring to prevent, some retired to unpassable places, others to the sea-side, whilst others were exposed to the mercy of the enemy, and with most dreadful outcries implored the assistance of the *Portuguese* in the fort.

About that time a certain priest, named *Anthony Kriminalis*, who was come some days before thither to take care of the christians there, seeing this miserable spectacle, applied himself to *John Ferdinando Korrea*, governor of the fort, remonstrating to him, that since they were not in a condition to oppose the enemy, to endeavour to bring things to an accommodation; but the governor answer'd, that it was against the glory of his king to submit in the least respect to those *Barbarians*; *Kriminalis* made what haste he could to return to his flock, which he met in the church where he had preached the same morning, and led them to the sea-shore, endeavouring as much as he could to fee them embark in their boats, whilst he refused to enter himself, being resolved to stay ashore, and to expect the utmost fury of the *Barbarians*, who were advancing apace, and with their arrows had already kill'd several of the *Portuguese* and others, among whom was the interpreter of *Kriminalis*, who was shot by his side, notwithstanding which he remained immovable in his resolution, and wringing his hands up to heaven, fell upon his knees; the first troop of the *Bagadas* pass'd by without doing him the least harm, except that they took his hat, and so did the second, but one of the third troops (consisting of *Mabometans*) run a lance into his left side, whilst others let fly their arrows at him, and thinking he had been kill'd came to take his cloaths, which he, being yet alive, gave to them, and so retreated into the church, with an intention to spend the small remainder of his life at the foot of the altar; and being follow'd by the *Bagadas*, he there received a second thrust, and soon after a third, which put a period to his life: They afterwards cut off his head, which together with his bloody cloaths they carried in triumph to their temple of *Trichanduri*; the trunk of the body was afterwards buried by the christians.

1. killed.

Not far from *Punikael* or *Pommekiel*, lieth a great village call'd *Putanam*, and so further up the coast *Bembar* or *Bempaer*, *Kalekure*, *Beadal*, *Nianankor*, or rather *Romanakoris* and *Kanbancira*; next you see *Negapatnam*, the first frontier of the coast of

Coromandel, but one of the chiefest towns of this coast is *Periapatan*, situate near the rocks of *Romanankoris* being the capital city of the *Maravas*, who inhabit the mountains, a barbarous generation, living only upon robbing; the jesuites that formerly belonged to the church of *Periapatan*, did endeavour to reclaim them in some measure from their barbarity, but most of them soon return'd to their old way of living. There is another village seated on the other side of the rocks of *Romanankoris*, directly opposite to *Negapatnam*, the inhabitants of which are all christians. All along the sea-coast are about 30 villages, among which, besides the before-mention'd, are the chiefest, *Trichandar* or *Trekandar*, *Kallegrande* and *Oberakalle*.

The inhabitants of those places are very black and strong; they are deceitful and cunning, make but little account of their wives, but generally keep two or three harlots, by whom they have sometimes 16 or 18 children. The men wear nothing but a single piece of callicoe wrap'd about their middle, and another piece about their head, which they call *Romare*. The ordinary women commonly wear painted callicoe, those of fashion are adorn'd with gold rings and bracelets when they are abroad, but are very natty at home. They tie their hair up in a truss behind, like those of *Malabar*, for the rest they have very good features. They live upon meat and rice, but drink nothing but water, which they are fain to fetch half a league from the sea-shore; they live by pearl fishing and catching of fish, by weaving and shipping, there being some who drive a considerable trade with the painted callicoes to *Kalpentien*, *Kolomba* and the *Malabar* coast. They have abundance of callicoe and linnen weavers here, and great numbers of people are employed in painting of callicoes, which they do very artificially. This trade was in great request whilst I was here, because I used to give all imaginable encouragement to them; the inhabitants are govern'd by judges of their own, who are chosen every year by the chief director of the *Dutch* company there, whom they stile the *Captain of the seven Seaports*. Each village has the privilege to propose four, out of which the *Captain* chuses two, who swear fealty to the company; all civil causes are transacted in their respective villages, but criminal matters are decided at *Toutekoriin* in the council of nine, whereof the *Captain* is president. The remaining *Portuguese* pay no taxes to the *Dutch* company, but to the *Nayk* of *Madure*; however, this tax is paid with the approbation of the chief director, who allows

Manners and customs of the inhabitants.

Their clothing.

Way of living.

Government.

TRAVELS to the EAST-INDIES.

1662. lots every one his share according to his substance; those who are backward in their payment, must expect speedy execution, and causes frequent quarrels betwixt the inhabitants and the soldiers, as it happened in my time; when the *Nayk* peremptorily demanded the tax from the *Parvas*, which they were not able to pay, I sent to him a serjeant with some soldiers, to desire that he would send a commissioner with whom they might treat, and obtain some time for the payment thereof; upon which the *Nayk* having sent one of his great officers with a body of horse, I remonstrated to him the impossibility of the matter, telling him that the seven seaports were willing to make a present of two silver dishes fill'd with ducats to his master, which was well accounted of, and the *Nayk*, as a token of his satisfaction, sent me a scarf richly embroidered with gold. These seven seaports were formerly (before the *Portuguese* fleets appear'd in these parts) under the government of the king of *Marten*, a vassal of the queen of *Tengauzy*, unto whom they were forc'd to pay many taxes; at which time the *Parvas* lived deeper in the country, and us'd to serve in the wars to such princes as would pay them best.

Wars betwixt the *Parvas* and *Moors*.

One time a certain *Parvas* happening to fall out with some *Moors*, these cut off his nose and ears, which so exasperated the *Parvas*, that they resolv'd to take up arms, and to revenge the quarrel of their countryman. To begin the fray, they took one of the *Moors*'s merchants prisoners, whose nose and ears they likewise cut off, and so sent him home. Hereupon the *Moors* having assembled a body of 30000 men, they march'd to, and pitch'd their tents near *Toutekorün*; on the other hand, the *Parvas* were not above 5000 men, and well arm'd, and trusting more to their bravery than number, fell upon the *Moors* so courageously, that they made them quit the field, with the slaughter of 7000 of their men; a great number of them being forc'd to the sea-shore, saved themselves in boats, but were scarce got to sea, when by a strong tempest from the S. W. they were so dispers'd, that no news was ever heard of them since. After this victory the *Parvas* having made themselves masters of these seaports, came to a composition with the queen, promising to pay her the same taxes as the *Moors* had done, which being impossible for them to perform, this proved the occasion of unspeakable miseries; some of them being imprisoned for want of payment, others sold for slaves to that degree, that at last they resolv'd to shake of the

yoke, cost it what it would: The *Portuguese*, who 1490 appear'd first thereabouts with their ships from *Cochin*, having at that time traded there for 40 years before, and consequently their strength at sea, being not unknown to the *Parvas*, they sent their deputies to *Cochin* to implore their protection, and to promise their obedience, and that they were ready to embrace the christian faith. The *Portuguese*, willing to improve this opportunity, came with their fleet 1533 on that coast, and having made themselves masters of the seaport towns, the *Parvas* received baptism all on one day. However they met with great opposition afterwards from those on the coasts of *Coromandel* and *Malabar*, encouraged underhand by the *Parvas*, till at last matters were adjust'd thus, that the *Portuguese* should remain masters of the coast, that the *Parvas* should pay them a certain annual tribute, according to their ability, and that all the chief men of that coast should have their share in the pearl fishing, which was to be perform'd on a certain day. After all, the *Nayk* of *Madure* having found means to get into the possession of this country, left the *Portuguese* in the full possession of their jurisdiction over the *Parvas*, and of the free exercise of their religion, in which state it continued till the year 1630, when the king of *Portugal* having sent thither a governor, to clip the wings of the *Romish* clergy, who were grown too powerful there, this occasion'd new troubles; for the *Parvas* being a zealous kind of people, and for the most part at the devotion of the priests, they were divided into two factions, during which intestine commotions the clergy did not forget to improve their authority, and to enrich themselves at the expence of their flock, but the *Jentyres* or *Pagans* also began to increase to such a degree, that being become formidable to the *Parvas*, they often forc'd them to shelter themselves against their forces in the neighbouring islands. Since that time the *Parvas* acknowledged the jurisdiction of the *Portuguese* governor; each village has two judges, who are changed every year, they keep courts twice a week, and in conjunction with the *Petangins* (who are hereditary officers) decide all controversies of less moment; they raise the taxes, and are accountable once a year to the people for all their transactions; whilst the *Portuguese* were masters here, the *Jentyres* or *Pagans* durst not exact more taxes from the *Parvas* than was agreed for, unless they would see them go with wife and children to the neighbouring islands, from whence they did not return till they had obtain'd some considerable

1662. de able abatement; but of late years the *Parcas* having left off that custom, the *Jentyes* improve it to their advantage, and force them to pay three times as much as they used to do formerly.

The kingdom of the *Nayk* of *Madure*.

The kingdom of the *Nayk* of *Madure*, under whose jurisdiction the seven before-mentioned sea-ports are, borders to the west upon the kingdom of *Travankor* to the east upon the sea, and to the north-west upon the country of the *Nayk* of *Tanjaor* or *Tanjawer*, betwixt the coast of *Malabar* near the cape *Comorin* and *Coromandel*; its whole extent being along the whole eastern gulph or coast opposite to *Ceylon* from the cape *Comorin* (where the coast of *Malabar* ends) to the town of *Bembaer* or the river *Ullon*, a tract of 75 leagues in length, and 30 in breadth. The sea-shore, commonly call'd the *Pearl-Coast*, from the many pearl-banks that are hereabouts, extends from south to north in length, and in some places about half a league deep into the country. The capital city and ordinary residence of the *Nayk* is *Madure*, five days journey to the north of *Koulang*; being adorn'd with many most magnificent *Pagodes*, or pagan temples, which have very high turrets gilt on the top. Along the coast of *Madure* neither græs or herb, or plant is to be seen, except thistles and house-leek; it having been found by experience, that the coco-trees would not thrive here no more than several other *Indian* trees; notwithstanding which they are sufficiently provided with all manner of necessaries from the circumjacent country, as well as from abroad, by the way of *Toutekorin*; besides that, the sea-shore abounds in hares and partridges, the first of which resemble our rabbits, their flesh being tough, yet in taste like our hares. The flesh of the partridges, which have red legs and round bills here, is of an agreeable taste.

They have here mice as big as cats, which dare not approach them, for if they be pursued, they will settle upon a chair or chest, and sitting upright, fight and bite like dogs: They are in colour and shape like the *European* mice, except that they are without hair, and have a rough skin like an elephant. They will dig underneath the doors, and do considerable mischief to the merchandizes in the warehouses.

There is also here another sort of mice, red and much lesser than the first, but so fierce, that they will make the cats run before them.

This country also produces serpents, and divers other sorts of venomous creatures. One morning, as I was rising, I found the skin of a serpent sticking to one of the posts of my bedstead, which she had

cast there the night before, without being perceived by me or any body else. In *October*, *November* and *December*, the western winds blow with such violence, the sand from the adjacent mountains to the shore, that you are not able to open your eyes. Much rain falls deeper in the country, and near the cape *Comorin*, but never at *Toutekorin*, instead of which a thaw falls every night, which is very cold, and consequently, by the sudden alteration of the weather, very unwholesome; the winds being sometimes so excessive hot here, as if they did blow out of a fiery furnace; as long as these winds last, the inhabitants dare not go abroad into the fields for fear of being overwhelm'd by the sand.

The *Nayk* of the kingdom of *Madure* is master of several considerable countries, each of which are govern'd by a peculiar governor; besides which, there is one governor-general, who has the chief management of the whole kingdom, who ruled all our time the country, which was called *Boomalapelles*; besides the governors, each village has two judges, who are much respected by the inhabitants. The *Nayk* to secure himself of the fidelity of his governors, detains always their wives and children in a certain castle call'd *Zwela Baddy*, about seven leagues from *Madure*, under the guard of 300 eunuchs; neither are the husbands permitted to see them without peculiar licence from the *Nayk*, and are oblig'd to depart again in two or three days; some to avoid this inconveniency, content themselves with harlots. Most of the inhabitants of the country of *Madure* are *Jentyes* or pagans, (by some they are call'd *Badagas*) tho' some of them have been converted to the *Romish* faith by the *Portuguese*. The *Jentyes* are accounted good soldiers, yet much inferior to the *Malabars*, witness the wars the *Nayk* of *Tanigos*, tho' much inferior in power, wages against them.

There are three *Nayks* in this part of the *Indies*, viz. the *Nayk* of *Madure*, the *Nayk* of *Tanjaor*, by the *Dutch* call'd the *Tanjawer* and *Tanjouwer*, and sometimes *Teaver*, and the *Nayk* of *Gingi*, otherwise call'd *Cingie*, or *Chengier*. The word *Nayk*, *Neyk*, or *Najeka*, signifies as much as a governor, vassal or viceroy, their predecessors having in ancient times been only governors of those countries they are now possessed of under the jurisdiction of the kings of *Vidia Najar* or *Bijnagar*, or *Narsinga*; but having revolted against their liege lord, each of them assumed the royal power and title. The *Nayk* of *Madure* had been for a considerable time in war with the *Nayk* of *Tanjaor*, and taken many places

1662.

places from him: At my time the war was renewed with more vigour than ever; and the *Nayk* of *Tanjaor* having gathered a great army, attack'd the *Nayk* of *Madure* so briskly, that he took from him in a few days all the places he had conquered from him before. The army of the *Nayk* of *Madure* being much disheartened by the victories of their enemies, the *Madure* sent to me, to *Koulang*, his chief governor, desiring assistance from the company; but as it was not our interest to engage on any side, I excused it as handsomely as I could.

The Pearl-Banks.

Betwixt the coast of *Madure*, where the seven villages are, and the isle of *Ceylon*, are divers famous pearl banks by the sea, for which reason this tract is called the *Pearl-Fishery*. These pearl-banks are properly rocks of white coral stone, which sometimes are covered with sand; on these rocks, the oyster-shells, containing the pearls, are fastened, but in what manner no body knows. Some of those banks are about 12 or 13 fathoms, and others at 15 fathoms distance from the shore, so that they can scarce be seen from thence: Some of those banks are five, six or seven fathom under water. The oysters live six years, after which time the shells open and the pearls are lost; of which I have seen several that were shown me by the divers. These pearl-banks are search'd every year to see whether the shells are come to their full maturity: This is commonly done in *October*, when the weater is calm, and the sea clear hereabouts. After they are convinced that the said oysters are come to their full perfection, the time of pearl-fishing is appointed and proclaimed throughout the country, so that the merchants resort thither from the other part of the *Indies*, nay, from *Arabia* and *Turkey* it self, who set up their tents near the sea-side, to buy the pearls.

Pearl-fishing. how perform'd.

They fish for pearls, or rather the oyster-shells containing the pearls, in certain boats called *Toniis*, being about 28 foot long, (of these you shall see 3 or 400 at time,) each of which has 7 or 8 stones, which serve instead of anchors, and 5, 6 or 7, nay sometimes 8 divers, who are to dive one after another. These divers are quite naked, being covered only with a kind of thin wastecloth; they have each a net hanging down from the neck, and gloves on their hands, wherewith they are to pick the oysters from the rocks; each of them has also a stone of about a foot in length, and 50 pound weight, to make him dive the swifter: This stone has a hole on the top, wherewith it is fasten'd to a rope; when they are going to dive, they set their foot into a kind of a stirrup, laying hold

with their left-hand of the rope, the other end of which is held by one in the boat, stopping their nose with the right-hand to hold in their breath, and so go to the bottom; where they are no sooner come, but they give a signal, by pulling the rope, for those in the boat to pull up the stone. This done, to work they go, and scraping the shells from the rocks, fill their nets, and then pull again the rope, when those in the boat draw up the nets first, and soon after the divers, who are succeeded continually by fresh ones. These divers can hold their breath four times as long as other people; they are obliged to dive from 3 fathoms to 15, being not able to hold their breath any longer. These boats commonly go to sea every morning by break of day, with the land-winds, and return in the afternoon with the sea-winds. Those who equip those boats, hire both the divers and the rest of the boat's crew at a certain price *per diem*, like as we do our day-labourers. All the oyster-shells are brought ashore, and there laid up in a great heap, till the pearl fishery is over, which begins immediately after *October*, and continues all the *November* and *December*, which makes the oysters smell very strong, and sometimes occasions distempers. The pearl-fishing being over, a wooden house is erected for the company and the *Nayk*, where each receives his share, the boats being obliged to fish one day for the *Nayk*, and another for the company; and these take care that they be not disturbed in their fishing, the governor and two judges being every day near the sea-shore, to decide such differences as arise betwixt them. At last the oyster-shells are opened in the before-mention'd house, in the presence of certain commissioners; every oyster-shell does not contain pearls, nay, the most are either without any, or have at least very small ones: On the other hand, some shells contain five, six, seven, nay eight pearls apiece. Some of these pearls are found in the liquor, some in the flesh of the oysters, others, but few, are fasten'd to the shells, of which last I keep several by me. The pearls being all taken out of the shells, are put into sifts of different holes, and according to their different sizes are sold to the fairest bidder: The pearl-duft is bought and sold by the *Dutch*. They stew and eat the flesh of these oysters, but it is somewhat rank and hardly, not comparable in taste to our *English* oysters. They give the pearls a glance by rubbing them with *Pearl*-salt and powder'd rice. Out of the shells *and* they make a very fine mortar.

They have two sorts of pearl-duft, the old and the new: The new pearl duft is search'd

1662. Search'd after daily by the women among the dirt and rubbish of the oysters: The old pearl-dust is dug out upon the very brink of the sea-shore, dirt, sand and all, sometimes six, seven or eight foot deep; this they let dry altogether in the sun, and by degrees the dust being blown away by the wind, the black pearl-dust remains behind, which they bring to those in small parcels, who have given them some money beforehand. This pearl-dust being the worst of the two, and of no great value, these poor wretches can scarce get a half-penny a day for their labour, a wretched gain indeed, but sufficient to keep them from starving in this country.

The horns
of Sian-
kos.

Besides the pearl-oyster, they also catch on this coast certain horns call'd *Siankos* by the inhabitants, being in shape long, round and thick, and very white; out of these they make bracelets and thumb-rings, which they make use of in drawing their bows, being valued much beyond Ivory. This product of the sea is found at 8 or 12 fathom depth, in a tract of the sea of about 10 leagues in length, from the coast of *Pyraamdes Laam* to *Ilba Doce*. They begin to fish for it in the middle of *December* till the middle of *May*, when the sea hereabouts beginning to be unclear, the divers cannot without great danger go to the bottom. Among these sea-horns they now and then, (tho' scarce once in 100 years) meet with one they call the *King's-Horn*, being not to be distinguish'd from the rest, except by the opening, which is on the contrary side, being red within and green without; they are said to swim before the rest, which follow them like their king; for which reason it is, that the kings of *Gelonda*, and several other *Indian* kings are accounted out of one of these horns, which makes them to be in great esteem here, especially among the *Jentyers*, who will sometimes give 800 reals for such a horn. Whilst I was hereabouts, a certain fisherman dream'd that he had taken a king's-horn, which he telling to one of his comrades, they agreed, that they would go immediately to try, and divide the booty; accordingly they did, and he who had dream'd the night before, catch'd a king's-horn, but refusing to give to his comrade his share, they went before the judges, who were obliged to decide in favour of the dreamer, the other having no witnesses to prove his bargain. I bought the same horn afterwards for 170 reals, and was offered 20 reals gain immediately after, by one of the judges. These *Siankos* are sold at a dear rate at *Bengal*, where they have a way of polishing them, that they shine with a most lovely white,

much beyond any ivory: They are made into bracelets and other ornaments of them.

As the fishing of these horns is one of the main subsistence of the inhabitants on this coast, so they must be carefully look'd after, that under pretence of fishing for them, they don't dive for oysters, for which reason certain people are maintained to watch them. I remember they once brought up a moorish boat belonging to *Kalipnam*, which under pretence of fishing for *Siankos*, had been found among the pearl-banks; when they came before me, I found upon a strict examination, that extreme poverty had enforced them thereunto, and so dismissed them for that time. Some are of opinion, that the pearl-dust dug on the sea-shore, has lain there ever since the isle of *Ceylon* and the *Maldivo* islands, were torn from the continent, when the pearl-shells were cast up by the floods here, and opening themselves, were consumed by degrees, leaving the pearls under ground. The pearl-dust is gather'd by the men during those intervals, when they can't go a fishing, but when they are abroad at sea their wives and children do it in their stead. Abundance of divers are devoured by the sharks, against which they pretend to defend themselves by certain incantations, notwithstanding they are christians.

After I had settled my accounts at *Touloukoria*, I prepared for my journey to *Koulang* cross the mountains of *Balligate*; and accordingly as I told you, set out the 19th of *May* 1665, under a guard of some soldiers, and with an attendance of some porters to carry my baggage and provisions, there being no inns by the way, and in many places not the least thing to be got for money. We had scarce travell'd a day but were met by a troop of *Malabar* robbers, arm'd with bows and arrows ready to let fly at us: They had already laid hold of two slaves, who were carrying some *Persian* wine, but seeing the soldiers ready to discharge their firelocks among them, they thought it their best way to retire, and finding us continually upon our guard, quite to leave us at last. We pass'd that dreadful ridge of mountains call'd *Balligate*, extending 120 leagues in length, and is cover'd with a very fine red sand, which being as light as dust, is in *October*, *November* and *December* blown by the continual strong west winds as far as the isle of *Ceylon*, a tract of at least 50 leagues; whence it is probable, that these mountains are not so high now as they were in former ages. When the sun casts its rays upon this red land, the reflection thereof appears most dreadful to the eyes in the sky, which seems to be all on fire. This high ridge of mountains

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TRAVELS to the EAST-INDIES.

1662.

mountains does likewise occasion most surprizing alterations in the season; so that whilst on the north side of the cape *Comorin*, it is winter during the months of *May, June, July, August, and September*; it is summer at the same time on the south-side of that cape; on one side you meet with continual tempests, thunder and lightning, whilst the other enjoys an agreeable and lovely season. About that time black clouds are gathering upon these mountains by the winds, which break out into very hard and sudden rains, occasioning great water floods, by the overflowing of the rivers, which are oftentimes thereby choak'd up with sand to that degree, that they are rendered unnavigable for a considerable time after.

Comes to Koulang.

X Having at last passed the mountains I arrived the 25th of *May* at *Koulang*, whereabouts I found all the fields under water. Pursuant to the orders I had received, to draw the city of *Koulang* into a narrower compass, and to fortify it on the land-side with one wall and two demibastions, I ordered all the houses, churches, trees, and what else stood in our way to be cut or pull'd down; and 30000 stones, each of two foot long and one broad, to be cut out of the quarries; so that the first foundation of these fortifications being laid the 1st of *July*, the same was continued with all imaginable diligence. In the mean while I went in an inland bark to *Cochin*, by the way of *Kalkolang*, to confer with the governor *Kolster* how to regulate the factories of *Koulang, Kalkolang* and *Karnopoly*, to the best advantage of the company.

Goes to Cochin.

After a stay of three days at *Cochin*, in my return to *Koulang*, we were surprized by so violent a tempest, that we were forced to leave the bark and to get ashore, but the next day the violence of the wind being much abated, we prosecuted our journey to *Koulang*, where I arrived the 4th day after I left *Cochin*.

The war among some of the *Indian* kings continuing as yet, it was generally reported, that the king of *Travankoor* (who was then at *Manjassie*, tho' the queen resided at the same time at *Koulang*) was marching with a considerable force to attack the fort of *Kalkolang*, whereupon I sent our factor with letters from our chief director *Mr. Kolster* to the king, to know the reason of this enterprize: But he was forced to return without any other answer from his courtiers, than that the king being employed in his devotions, no body could be admitted into his presence till that time was expired, which was likely to hold for some time; however the army did remain all the time in its former camp, without commit-

ting any hostilities: In the mean while I had taken effectual care to provide for the security of *Koulang*, the walls advancing apace, and being in such forwardness, that we hoped in a little time to bring them to perfection; this being the only thing that stay'd me at *Koulang*; for as the time of my contract with the company began to come near a period, I began to make preparations for my return into *Holland*. But *Mr. Jacob Hyslar* being gone to *Batavia*, and *Mr. Goens* put in his place, I happened to have some difference with him concerning the government of *Toutekorin*, which rose to that height, that he ordered me immediately from *Koulang* to the city of *Kolombo* in the isle of *Ceylon*, leaving captain *Van Reede* governor of *Koulang*.

The author comes to Kolombo.

The season for sea-voyages (which must be exactly observed in these parts) being then expired, I was forced to travel for above 60 leagues along the sea-shore, with no small difficulty, there being no such thing as an inn to be met with hereabouts, or any other convenient lodgings, unless you meet with some charitable popish priest or other, who will receive you into his house, most of the inhabitants along this shore being *Roman Catholics*, who have here and there a small church. However, after some troublesome days journey I came safely to *Toutekorin*, where I found the *Mary* yacht ready to transport me to *Kolombo*, where I arrived the next day, viz. the 18th of *Sept.* 1666, I stay'd here above a whole year; when I resolv'd to go aboard the *Brederoo* yacht bound for *Batavia*, where I landed the 20th of *August* 1667, without meeting with any thing remarkable at sea. I continued for three whole years at *Batavia*, without being engaged in the companies service, and in 1670 return'd thence into *Holland*. During those three years, I had sufficient opportunity to take a full view of the city, both within and without, in which I was so curious, as not only to make draughts of all its publick structures, but also of such plants and trees as grow in and about that city; tho' to confess the truth, the same could oftentimes not be undertaken without great hazard, as well from the wild beasts, as from the barbarous *Javanese*, so that I durst not venture far out of the town without a good guard; but before I proceed to give you a description of the living creatures, trees, fruits and plants, and of the city of *Batavia* itself, in the isle of *Java*, it will be requisite I should give you an account before-hand of the situation of this great island.

Comes to Kolombo.

The isle known generally by the name of *Great Java*, to distinguish it from the *Lesser Java*, otherwise call'd *Bali*, lies six degrees

The isle of Great Java.

1662. degrees to the south of the line, directly opposite to the south-point of the isle of *Sumatra*, from which it is separated only from the straits of *Sunda*, where the same is not above four or five leagues over. To the north lies the isle of *Borneo*, betwixt which and this isle there is a convenient passage for small vessels; to the east it has the isle of *Bali*, or the *Lesser Java*, from which it is divided by the channel of *Balambuan*, and to the south by the main ocean. Its length from the straits of *Sunda* to the channel of *Balambuan*, viz. from E. to W. inclining however a little to the S. and N. is about 130 or 140 leagues; its breadth is very different, but the whole circumference is computed at 300 leagues: The north coast of *Java* has abundance of very commodious creeks, bays, harbours, and goodly towns, with many little islands near the shore. In former times the isle of *Java* had as many petty kings as there were cities, but now adays it is divided into two kingdoms only, the one of which is under the jurisdiction of the emperor of *Mataram*, the other under the king of *Bantam*. The first is in the possession of the eastern and greatest part of the isle, the other of the western and lesser part; for since the emperor of *Mataram* (call'd also the emperor of *Great Java* by the *Dutch*) had once found means to subdue his petty neighbours, he soon extended his conquests all over the eastern parts of this isle: The emperor who reign'd all the time of my being there, was a young prince named *Sousuboonnan Ingelaga*, the son of *Sultban Mabomet*.

Java has two kingdoms.

Unto one or other of these two potent princes all the rest are obliged to pay homage, tho' there be also as yet remaining some petty sovereignties along the sea-coasts, besides what belongs to the city of *Batavia*.

Cities of Java.

In the eastern parts of *Batavia* are the cities *Balambuan*, *Panarukan*, *Passarvan*, *Joartan*, *Surabaaya*, *Brandaon*, *Sydayo*, *Tubaon*, *Kajaon*, *Japare*, *Pati*, *Dauma*, *Samarang* and *Mataram*, the residence of the emperor of *Java*. To the west, near the sea are *Taggel*, *Charabaon*, *Dermayaon*, *Manukaon*, *Karavaon* and *Batavia*; of the coast of which we intend to give you a short but exact account. About 10 or 12 leagues from *Batavia* is the famous city of *Bantam*, where the *English* have a factory, and a considerable traffick.

Manners and customs of the Javane.

The *Javane* are a barbarous, proud, and fierce nation, of a brown colour, with flat faces, and thin, short, coal black hair, large eye-brows, and large cheeks. They boast themselves to be descended from the ancient *Chinese*, unto whom they resemble

in some respects, having very small eyes with large eye-lids. The men are very robust and strong limb'd, and well fitted for the war; the women are but small. The men wear a piece of callicoe wrap'd two or three times round their bodies; people of fashion have them with gold flowers or streaks. The women wear it from under their arm-pits down to their knees, all the rest bare. They marry sometimes two or three wives, and perhaps keep divers concubines besides, according to their ability. Lying and cheating is a daily practice with them. Those living near the sea-side are for the most part *Mabometans*, which was introduced there about 150 years ago. In the inland countries they are generally *Pagans*, abstaining from feeding upon any living creatures. When they are to consult about matters of moment it is done in the night time.

The isle of *Java* is very fertile, tho' a great part thereof be not known hitherto; it has very high mountains, reaching to the very clouds, witness the pepper mountain on the south-side of the island; it has likewise impassable forests and wildernesses; but to the north, betwixt *Batavia* and *Bantam*, is a very populous country, full of rice fields, and all sorts of tame and wild creatures; hereabouts also is salt and pepper to be found, but not so good as that at *Malabar*, besides most other sorts of *Indian* fruits, which are sold in great plenty at *Batavia*. They abound also in fish, are well stor'd with hogs, oxen, sheep and other tame beasts, the flesh whereof is of a very good taste; fowl both wild and tame they have in great plenty; but the woods have also large tigers, rhinoceros's and divers other wild beasts; in the rivers you see also often *Crocodiles*, call'd *Kaymans* by the *Indians*.

The air or climate of *Batavia* is in my opinion as temperate and healthy as any place whatever in the *Indies*; the east and west winds blowing all the year long along the shore, besides the ordinary land and sea winds. The seasons of the year run here in the same manner as in *Europe*, except that the sun passes twice a year directly over their heads; the most agreeable season begins in *May*, which continues with continual breezes from the east, and a very serene sky till *November*; when the winter season approaching it rains sometimes continually for three or four days without intermission, which sets all the low grounds under water, which however has this convenience, that it kills and washes away all insects, which else would prove very noxious to the fruits. This season ends about *May*, when the dark clouds beginning

1664.

There is a city.

Religion.

The air is very healthy.