

xxxvi *A Preliminary Discourse, &c.*

Christians of *Europe*, in order to maintain the better such Heathens as left all they had to follow Christ, and who could not be deterr'd from entring, even naked into the Lists of Christianity, hath produced already a good Effect. Several Sums have been successively transmitted to the Reverend Professor *Franch* at *Hall*, to be convey'd to *India* for the Benefit of the Mission. Now, as this shews, that there is still a Remainder left of that Christian Love, which is large and *universal*, and influences at this Day some Souls that are hidden from the World; so it deserveth so much the more our Regard, if we consider the Circumstances of a Country exhausted by many long and consuming Wars and Oppressions. However, *LOVE*, we know, is a Stock never to be exhausted.

§. 48. What good an Impression the Account of this Affair has made in *England* since the Year 1709, when the first Edition came out, shall be mention'd in another Place. However I cannot but gratefully acknowledge on this Occasion, the Readiness of the Honourable *East-India COMPANY* at *London*, in generously offering their Help as soon they came to hear of a Project set on Foot for the Conversion of the Heathen in *Malabar*. They have not only been willing to commit to their Ships such Books and Presents as were sent from *England*, by Well-wishers to the Mission; but have also offered their Hand and Assistance for settling a more fix'd Correspondence betwixt *Europe* and *India*: Which, under the Blessing of God, may prove in Time of very great Advantage, for facilitating the Propagation of Christian Knowledge among Heathens and Infidels.

§. 49. May the Lord have Mercy upon all Jews, Turks, Infidels, and Hereticks! And take from them all Ignorance, Hardness of Heart, and Contempt of his Word: and so fetch them home to his Flock, that they may be saved among the Remnant of the true Israelites: and be made one Fold under one Shepherd JESUS CHRIST our Lord, who liveth and reigneth with the Father and the Holy Spirit, one God, World without End! Amen.

(1)

AN
Account of the Success
OF TWO
DANISH Missionaries,
Sent to the
EAST-INDIES,
FOR THE
CONVERSION
OF THE
HEATHENS in MALABAR.

LETTER I.

*Containing an Account of their Voyage from
Denmark to the Cape of Good-Hope.*

THE further we find our selves removed from you, by the wonderful Providence of God, the more fervent and sincere grows our Love and Affection to you ; being assured, that, as we remember you both before God and in our daily Conversation, to our mutual Joy and Comfort ; so you, according

B ing

2 *Voyage to the Cape of Good Hope.*

ing to your wonted Love, will be no less mindful of us, and consequently will gladly receive some Account of our present Circumstances. Seeing then we are by the Favour of God safely arrived in this long wished for Harbour, and have now light on a fair Opportunity of conveying Letters to *Europe*; we thought it our Duty, to send you the first News of our surprizing Preservation and happy Voyage to these Parts; to the Praise of God's Goodness, and the Edification of many well-disposed Souls.

The 29th of *November* 1705. We embarked with great Joy, in a Ship called *The Princess Sophia Hedwigh*, being dismissed by the Well-wishers to our Undertaking with Tokens and Presents convenient for our Expedition. This we looked upon as a Pledge, that God had not left our Acquaintance contracted in *Denmark*, without a Blessing. Thus attended with many hearty Wishes, we cheerfully went on Board, hoping that the Presence of God would go before, and lovingly incline the Hearts of that barbarous People to us, whom we were going to visit with the welcome Tidings of Salvation.

The 30th of *November* we set sail, and arrived the Night following at *Helsingoehr*. Here a Mariner of our Ship tumbling down from the Main-Mast, miserably broke his Neck, to our great Surprise; and another falling into the Sea, was narrowly caught by the Hair of his Head, and saved from Drowning. The Wind being contrary, we could not move hence, till the 4th of *December*; and the 6th instant we reach'd in stormy Weather a *Swedish* Harbour, not far from *Gottenborough*, surrounded with pleasant and delightful Rocks.

Here

Voyage to the Cape of Good-Hope. 3

Here we lay Wind-bound for eight Days together. The 14th of December we sailed again, and came the next Day into the North-Sea, where we both fell Sea-sick, but soon recovered, by the Help of God. The 16th we left Norway on the Right, and *Hitland* with other little Islands on the Left; near which a Boy, dead of the Small-Pox, was on the Side of our Ship buried in the wide Sea, having before a Funeral Sermon preach'd for him. The 22^d we sailed by the Western Islands, called *Orcades*. After this we left *England* and *Ireland* on the left Hand. The 27th we entered the *Spanish Seas*, whose towering Billows received us very stoutly, the Ship seeming as if it were carried through a deep Vale, betwixt two lofty Mountains. The Sight we had of the marvellous Works of God, did not a little chear up our Spirits. And the more the Storms and Roarings of the Seas broke in upon us, the more increased the Joy and Praise of God in our Mouths; seeing we have such a potent and powerful Lord for our Father, whom we may daily approach, and as confident Children, put up our Prayers and Petitions to Him.

The 1st of January 1706. We met Two Ships bound from *America* for *England*. At the first Sight, we took them to be *French Privateers*, and our Men fell a charging their Guns, expecting to be attacked. But they perceiving our Preparations in Order to receive them, suspected us likewise, none trusting to the Colours put up on both Sides. At last they sent one to inform us who they were, and hearing from whence we came, we parted after a Discharge of

4 Voyage to the Cape of Good-Hope.

some of our Cannons. We sailed here commonly in a Day and a Night about forty or fifty Leagues, and pass'd at length the *Azoran Islands*, which we left on the right Hand. The 9th of *January* we drew near the Coasts of *Africa*, where the Weather began to be a little warmer. From thence sailing by *Turkish Barbary*, we were in danger of Pyrates; but under God's Protection we happily touch'd the *Canary-Islands*.

The 15th, passing under the Tropick of *Cancer*, to the Torrid Zone, we perceived the Heat to be very excessive, attended with Lightnings, and terrible Thunder-Claps. The 20th, we came to the *Souds Islands*. The 25th, we left *Cape Verde* on the left Hand. Here we had continually, till we came to the Equinoctial Line, a small Side-Wind. The Heat grew so piercing, that our Ship's Crew, to get a little Refreshment, would often throw themselves into the Sea, and stay there all the while the Ship was becalmed.

The 9th of *Febr.* we at length pass'd the Line very successfully. After this we had a contrary Wind for about Eight Weeks together, and were driven quite upon the Coast of *America*, and forced to sail all along the Coast of *Brazil* towards the South, being but a few Miles from it. Under the 18th degree on this side the Equinoctial Line near the Coast of *America*, lies an Island, that is sunk into the Sea, called *Abrothos*; and we finding our selves very near striking upon it, our Seamen were not a little afraid, that they should be obliged either to sail back to the Line, with the Side-Wind that attended us, and to steer their Course up higher to the East; or that they might suffer

Voyage to the Cape of Good-Hope. 5

suffer Shipwrack unawares, as had happened to many before. But by the Help of God we safely got over this Difficulty; which caused such an extraordinary Joy in the whole Company, that the next Day was not only kept as a Day of Thanksgiving, but we had also a considerable Collection made for the Benefit of the Poor.

The 5th of *March*, we passed the Tropick of *Capricorn*, being tossed up and down in the huge Ocean, according as we were driven by contrary Winds; and having passed some degrees, by sailing forty, seventy or more Leagues, at length we came sensibly again into the Cold, and so far Southwards, as perhaps no *East-India* Ship has ever reach'd before. The whole Company was desirous to put in at the *Cape*, partly to take in some Refreshments; partly because we knew not whether we should from hence find out so strait a Passage to the *East-Indies*, as from the *Cape*. Wherefore we steer'd our Course thither with as much Expedition as possibly we could. The 31st of *March* we came to an unknown and uninhabited Island, called *Tristante Conto*; from thence sailing towards the *North East*, we at last happily arrived here the 23d of *April*, after we had plied from *Copenhaguen* to the Equinoctial Line 1300, but from thence to this place 1500 Leagues; at which the Pilots by their Mathematical Instruments can make a pretty probable Guess.

And this is a short Draught of our Voyage thus far accomplish'd, and of the Adventures attending us on our way to this Place. As to the manner of spending our time all this while, we would have you know, that never a more convenient Opportunity has been offered us, than even

6 Voyage to the Cape of Good-Hope.

this, for obtaining some true and substantial Wisdom, so much pleasing to God. For the nearer we touch'd upon the very Brink of Death, the more we endeavour'd thoroughly to acquaint our selves with the Great God, & to adore him in Spirit & in Truth, that so we might be ready prepared, whenever the Lord should be pleas'd to bury us in the merciless Waves of the Sea. And this Consideration must needs have been a Cause of much Good on our side. The Faculties of our Soul became hereby more and more purified, and consequently fit to receive the gracious Operations of divine Wisdom. Our Meditations, and whatever we read, saw, or heard, in things both *Spiritual* and *Natural*, we could now, under this Disposition of Mind, deeper penetrate into, and improve to its main and genuine Scope. Morning, Noon, and Night, we usually had some Exercise of Piety in the Ship, discoursing of the Word of God, Praying, Singing, and Praising the Lord for all his wonderful Mercies vouchsafed to us.

And this proved an Excitement to many others that were about us. The rest of the Day we employ'd likewise in reading and pondering some Scriptures, with such Discourses, as might stir up the Mind to contemplate the Wonders of God in the Works of Creation, which were now the daily Objects of our Senses. Sometimes we endeavour'd to praise God with a Consort of Musick, both Vocal and Instrumental, and by some melodious Hymns awakened the inward Harmony of our Soul to praise and magnifie the Lord.

Thus we pass'd our precious Time, both with great Advantage and a delicious Entertainment of our

1 Voyage to the Cape of Good-Hope. 7

our Minds, so that the same seemed rather too short than too long, under such useful Exercises. Nay, we should now count it a small matter, if it was our Lot to live a Seafaring Life for some Years together, provided the Lord did grant us our Health. For this very Voyage has been hitherto an *Experimental School*, wherein we have so much taught the bare Letter of Divinity, as the lively and practical Sense of the inward Power and Sweetness thereof. After this Manner has the Lord, under various Crosses and Trials, more and more opened unto us the Mysteries of Salvation hid in the Letter, and lively impressed the Divine Truths on our Minds, to the End we might be able to deliver it unto others again, with the greater Boldness, from the Stock of our own Experience. All which makes us intirely rely upon the Paternal Assistance of God, in the Discharge of that Office wherewith he has entrusted us, and not to be terrified at all by any Sufferings, Perplexities and Persecutions that perhaps may attend a Work of this Nature. And tho' in the Beginning we should meet with many Lets and Impediments, obstructing the Work of Conversion among the Heathens; yet we hope God will bestow a Blessing at least on our Conversation with the *Christians* residing there, of which we have had several Proofs in our Expedition to this Place.

In the mean time we trust, dear Friends, you will not cease to put up your hearty Prayers to the Lord on our behalf; to the End, that as we have hitherto enjoyed his blessed Influence upon our Souls; so we may be further encouraged, humbly to wait for the good Success of our

8 *Voyage to the Cape of Good-Hope.*

Labours, after having safely overcome the Difficulties: we still are to pass through before the End of our Voyage. We cannot sufficiently express what Comfort we felt within us, whenever we remembered you and other Friends, allied to us in the Spirit of Love, being mindful of your incessant Prayer for enlarging the Kingdom of Christ. Therefore we would have you know, that as you have been with us, so we have been with you, when you were offering up your Supplications on our behalf. May the Lord unite our Hearts in this Bond of Love to all Eternity! May he graciously hear whatever we desire in one Mind and Spirit, for the Increase of his Glory, and the Propagation of his Truth!

Besides this, you must know, that the Lord has also supported our Bodies hitherto with things needful for our outward Subsistence. The Captain of the Ship, in whose Affection we had but a small Share at first, soon after proved so kind, that he made all things common with us. God inclined his Heart, with the rest that were in the Ship, in such a manner, as made him rejoice to lend us a helping Hand, whenever it did lie in his way; he being within himself, by the Means of our Ministry and daily Conversation, convinced that we were sincerely disposed, ~~for~~ had rather the Good of their Souls.

Some other Things and Curiosities, ~~and~~ the might be willing to hear, we cannot at present, for want of time, give you a full Account of. However from what has been said, you may probably infer, that God is with us of a Truth, and that he perhaps is about to kindle and blow up the Fire of his Knowledge through our Ministry,
chiefly

Voyage to the Cape of Good-Hope. 9

chiefly among the Christians dispersed here and there; ~~and how glad would we be, if it was already kindled.~~

Further : We found not a little Satisfaction in viewing the Wonders of God, gloriously displayed in the Seas. The various sorts of Fish have many times afforded us innocent Sport and Diversion. It often seemed, as if a whole Multitude was gathered together in the Sea, with Intent to storm the Ship. Some marched in great Pomp and State, accompanied with a large Train of lesser ones. We caught a great many of those that are called *Hayen*. Some of 'em are above Six Yards long, having six Rows of Teeth in their Mouth, which is under the Belly. Their Skin is of the Thickness of a Finger, and their Brain is said to be useful in Physick. Their Strength exceeds that of many Men; and they, together with their Attendants, are very pleasant to look on, being never left by 'em, till they be drawn up by Ropes into the Ship. In warm Weather we saw every Day Flying-Fish, hovering about us in great Numbers. It is impossible to mention particularly all the several other sorts that came within the Reach of our Sight.

Near the Line, a *Sea-Devil* (so called) swam. Most of them, roved all Day long about our Ship, have been, did not take him. He had great Horns, every whereness and in Length equally proportioned, and was for the rest very ghastly to look on. We saw Birds of many differing sorts. In fair Weather we sat down on the Deck of the Ship, and gave Vent to our Mind, rejoicing in the Contemplation of the pleasant Scituation of the Skies and Seas; and from thence took an Opportunity
to

10 Voyage to the Cape of Good-Hope.

to entertain our selves with Discourses concerning the Glory of the World to come, and the lively Hope of those that have a Share in it. But besides this, we had a particular Cabin in the Ship, reserved to our own Use, and very convenient for our Studies, and Exercises of Piety.

To sum up the whole: We cannot sufficiently thank God for the signal Benefits conferred upon us, in relation both to Soul and Body, in this otherwise so dangerous Voyage. And we write this to you in a deep Sense of Humility, for no other End, than that you may join with us in Prayers and Praises; nay, that all such as know us, and sincerely seek God, might see with what Glory, Wisdom and Providence, the Lord leads those that are of his Household, if they do but fully and resignedly depend upon his Paternal Goodness.

We hoped, we should have met with among the Christians here, such Souls, as might have a true Hunger and Thirst after the Word of God, most of them being *German Lutherans*, left without a Minister: but hitherto we find little among 'em, besides a Religion raised on Maxims of State and Policy, void of all that substantial Piety and Truth which is in Jesus. Every one pretends, he cannot serve God so well in these Parts, as in his own Country; and so they think they had rather put it quite off, till they come home again. On the contrary, we can't but own, that we found the *Dutch* here in a far better Condition as for Matters of Religion. They have set up a very useful Exercise for the *Catechizing* of Children. They had their *Bibles* always ready at Hand, and loved to hear us talk of Piety and Religion. Their Minister is a learned and wise Man, and very kind

Voyage to the Cape of Good-Hope. 11

kind to the *Indians* here. We found with him many good Books of some of our best Divines, and hope our Conversation with him will not prove altogether useless. We presented him with Mr. *Freylinghausen's Fundamental Principles of Divinity*, lately published. We were rejoiced, to hear the Children of the *Blacks* answer so prettily to all the Questions of the Christian Religion; but were much amazed to see, that the Christians use their Slaves so hard, and (as it was said,) deny 'em the very Benefit of *Baptism*, whereby they might be initiated into the Christian Faith.

As soon as we landed, the *Hottentots* received us very kindly, in Hopes of a Present. They are truly a wretched and miserable People. They have no divine Worship at all, but live in little Cottages, not unlike our baking Ovens; they have Sheep-skins hanging about them, the Head and other Parts of the Body being every where left naked. The Women twist Sheep-Guts about their Legs, and wear all sorts of Metal in their Hair and Neck. They are very civil to Strangers, and make odd and ridiculous Postures. They have a Captain, who leads them; but God is called by 'em the *Captain-General*. Most of them speak *Low-Dutch* pretty well. We have been several times in their Huts, giving every one a piece of Money, or some other little thing, which made them love us so affectionately, that they cried after us in broken *Dutch*: *Good Christians, good Christians, fine Christian Men; We also such Christian Men; &c.* They observe many Ceremonies among them; but being asked, Why they do this or that? They can give

no

12 Voyage to the Cape of Good-Hope

no other Reason for it, than that it is the Manner of the *Hottentots*. When the Moon is full, they express an extraordinary Joy all the Night long with Hollowing, Shouting, and Dancing. Their Language is very uncouth, and a sort of Gibberish, which no Body can learn. They are otherwise of a Temper good enough, and of a suitable Proportion of Body; but stink terribly, greasing themselves daily with Fat. They are a People overfond of their Liberty, and not to be induced to subject themselves to the Christians. However, they make us Christians ashamed in many Particulars. They are very kind one to another, and so communicative in their Love, that if one has something that is good, he shareth it among all the rest. They are content with very little, If you will give them a *Ducat* they will hardly take it, requiring only a *Groat*, by reason they don't use to spend more in a Day; and they are unconcerned for the Morrow. They are very ready to serve one: If one gives them a *Groat*, they will run as many Miles for it as you please. They are very faithful in things committed to their Care, and never pilfer the least Farthing from the Christians, tho' they should see great Store of Money about them. They are not seized with the Plague of *Ambition*, *Covetousness*, and of *anxious Cares* for the Belly, like our Christians in *Europe*. Every one is solicitous for the present Day only. There is no Precedence, or any Degree of Dignity observed among them, save that the Captain sits always in the middle of them, and is the first that falls to Eating or Drinking. We can truly say, that their Condition moved us to an hearty Compassion, giving

Voyage to the Cape of Good-Hope. 13

us at the same time a fair Opportunity, to thank God the more fervently for the great Mercies conferr'd upon us Christians beyond these Wretches.

We found here Mr. Colben, a Student from *Hall*, sent hither from *Berlin* by the Lord Privy-Counsellor *Crosecck*, to make Astronomical Observations in this Place the whole Year throughout. We took up our Lodging with a Student from *Coningsberg*. The 25th of April, we went up the *Lion-Mountain*, (so called) which is extraordinary high. And because we got up quite alone, we sung some spiritual Hymns to the Praise and Glory of God, in Consideration of his manifold Goodness. The *Taffel* and *Devil's-Mountain*, as they call it, being excessive high, we forbore to ascend. Truly we think, one has a World of Reason to be surpris'd at the marvellous Works of God, so conspicuously display'd in Nature.

The Dutch East-India Company has an extraordinary fine and spacious Garden here, stored with all manner of rare and precious Plants. We saw in it strange kinds of Beasts; as a *Sea-Cow*, resembling much the Description given by *Job* of *Behemoth*; a *Rhinoceros*, almost as big as an Elephant; an *Elk*, a *Wild-Horse*, being in part white and red-streaked; a *Mouſe-Dog*, *Badgers*, *Wild Goats* with crooked Horns; likewise *Harts* quite differing in Shape from those in *Europe*; *Lions*, *Fishes*, with strong sharp-edged Prickles instead of Fins. One of them had a Bump under the Belly, which when blown up, the Prickles rose up to that Degree, that no Body durst touch him. There was also at the same time a Fish caught in a Net, of so diffusive a Poison, that if one touch'd him only with his Shoe, he could

14 *Voyage to the Cape of Good-Hope.*

could not walk for some time upon that Foot, feeling a sensible Pain struck thro' the whole Body. The Seamen could not remember that they ever saw such another. Besides this, the Country affords very good Corn, with other Fruits; but their ~~Corn~~ was already gathered in *January* last. Their Winter had now begun, but it was even then so warm, as it useth to be with us in the hottest Summer-Days. The whole Country, with all its Product, is very healthy.

We hope to sail from hence in a few Days, to draw nearer to the *East-Indies*. The Lord be with us, as he has been hitherto, and accompany us with the Protection of his holy Angels! May he keep us in his Fear, and grant us to walk constantly in the Way of Truth! May he give us a holy Boldness to spread the good Savour of his Knowledge every where, that his Name may be praised in and by us, his Kingdom enlarged, and his Will be done wholly and perfectly! And now, dear Friends and Brethren, be ye also heartily committed to the Grace and Love of God. The Lord support you by his divine Power in the daily Discharge of that Function, he has entrusted you with. May he inspire you with Courage, and an unshaken Presence of Mind, to carry on the Work of Reformation without fainting; and reward at last your Fidelity with temporal and eternal Blessings! Remember us to your Families, and to all them that are united to us in Love. The Lord Jesus be with your Spirit! *Amen*. We remain

Yours, &c.

*Dated in Africa, from
the Cape of Good-Hope,
April the 30th, 1706.*

*Bartholomew Ziegenbalgh.
Henry Plutsch.*

LET

LETTER II.

The Missionaries set out from the Cape of Good-Hope in Africa, and safely arrive at Tranquebar in the East-Indies, on the Coast of Coromandel.

SINCE the Lord in his infinite Mercy has been pleased to bring us hither safe and sound; we find our selves in Duty bound, most humbly to return Thanks for so signal a Favour, and likewise to encourage our Friends to join with us, in so noble an Exercise; being fully assured, that your Prayers and good Wishes have all along attended us hither. After what manner we arrived at the *Cape of Good-Hope*, has been declared to you by Letters sent by way of *England* and *Denmark*, which we hope are come to your Hands. From this Place, where (after the mouldy Bread, dead Beer, and stinking Water we had lived upon for some while) we were refreshed with good and wholesome Cheer, we sailed the 8th of *May*, well victualled, and soon after met with great Cold. Returning from under the 30th to the 39th Degree, or thereabouts, towards the South, we had almost nothing else but Thunder, Lightning, and Hail, with such a violent Storm, that we never perceived the like beyond the *Cape*. One time the upper-part of the Main-Mast was split into three Pieces, and in the Cabin every thing was broke
with

with prodigious Violence ; which might have proved very fatal to us, if the Lord had not been pleased to prevent it, to our no small Astonishment. The 24th of May, we reached the great Island of *Madagascar*, and shortly after *Mauritius* : Afterwards we fell sensibly a second time into the warm Climate, where our Men fell to fishing again. Having passed the Tropic of *Capricorn* on the 13th of June, we came the 24th to the *Maldivé-Islands*. Our Ship was daily-stored with abundance of Birds, of so dull a Nature, that they of their own Accord flew into our Hands, or lighting down near us, would play with us. Nay, they would by no Means be turned off till they were driven away by Force.

The 27th of June, we happily passed the Equinoctial Line a Second time. After having plied a few Days, and getting no Sight of the Island of *Ceylon*, we began to be somewhat uneasy, being afraid we had taken a wrong Course in Sailing. We sounded the Depth with the Plummet every Day, and at last found our selves near some Land. Soon after perceiving we were got into the Tract of *Camerin*, we sailed back again. And now certainly supposing we should come in Sight of *Ceylon*, and yet still frustrated in our Hopes, we were not a little concerned, knowing that but a few Years ago a *Danish* Ship had unfortunately been cast away hereabouts : The Captain and the Pilate climbing up the Main-Top-Mast, look'd about. In the Stern of the Ship, they kept the Lead going, and so took every where the necessary Precautions in so critical a Juncture of time. The Wind

Wind blew so violently, that the Ship, like an Arrow, cut its way through the midst of the Waves. And it was then, when our Men cried out all on sudden, that there were huge Shelves of Sand just before us. This we should not have been sensible of in the least, if the Wind had not been so boisterous, and with its vehement battering and beating back of the Waves, made such prodigious Ecchoing, and roaring a Noise. Here we seasonably remembered the Words of the 139 Psalm; *Whither shall I go from thy Spirit, or whither shall I flee from thy Presence? If I should take the Wings of the Morning, and dwell in the uttermost Parts of the Sea, even there would thy Hand find me.*

But the Lord happily delivered us out of this Danger, and soon after granted us to come in Sight of *Ceylon*, which Island we touched very near, being refresh'd in our Passage with a delicate Fruit come from thence, called *Anas*. In calm Weather we could spy the Elephants walking on the Shoar.

At last all these Toils and Fatigues ended in a happy Arrival, and on the 9th of July we could say: *Hitherto the Lord hath helped us!*

Contigimus Portum, quo mihi cursus erat!

We arrived in good Health, and were received with great Joy. Whilst we were aboard, we passed our Time, among other things, with taking down in Writing such *Meditations* as we compos'd upon certain Subjects, and particularly upon the Nature of *True Wisdom*, and the

Harmony betwixt the Kingdom of Nature and of Grace. This Place lies under the 11th Degree this Side the Line, and is altogether inhabited by *Malabarian* Heathens; so, that we shall find Work enough cut out for us here, without being obliged to go further up into the Country, for the present. We converse daily with them, and allow every one a free Access to us: Which is the Reason, that they begin to love us heartily. So much for the present. Our hearty greeting to all our Friends. Mr. *Plutcho*, my dear Brother and Fellow-Labourer in the Work of the Lord, wishes you the Blessing of God upon your Function; and so do I myself, resting

Tours

In the East-Indies, at Tranquebar, on the Coast of Coromandel, July the 12th, 1706.

Bartholomew Ziegenbalg,

*Minister of the Gospel among
the Heathens.*

LETTER

L E T T E R III.

*Of the Gross and Blind Idolatry of the
Malabarians. An Account of their
several Idols. Their Notion of the
Sun, and of other Celestial Bodies.*

HAVING made some Enquiry into the Principles both of the *Divinity* and *Philosophy* now in vogue among these Heathens, and finding a vast Difference betwixt their Divinity, and that which God has conferred upon us in *Europe*; I could not forbear to impart to you some Account thereof; to the End, that by comparing one with the other, we might learn the better to set a right Value upon the Grace vouchsafed to us by the Goodness of God.

First then, As for the *Divinity* of the *Malabarians*; (the Name whereby they are commonly known throughout the whole Tract of this Country,) I have observed, that the same is interlaced with a World of Fables and idolatrous Fictions. They have many Hundreds of Gods, but own nevertheless but *one* Divine Being, to be the Spring and Original Source of all other Gods and Things. It is called by them *Isparetta*, which, in their Language, imports as much as a Deity. This *Isparetta*, they say, before any Thing was created, transformed himself into an Egg: Out of which the whole System of Heaven

20 , Idolatry of the Malabarians.

and Earth, and all that is contained therein; was afterwards produced.

From this Divinity, as their Tradition runs, did originally spring forth something, which they call *Kiwelinga*, and which they worship in their Temples for God. From this *Kiwelinga*, they say further, Three other great Gods took their Rise; viz. *Bramma*, *Wischnum*, and *Isparas*. *Bramma* is said to create and make all things; *Wischnum*, to rule over things created; and *Ispara*, to destroy 'em again. They are all Three set up here in large *Pagodes* or Temples. Perhaps this poor People have heard heretofore, that there is one divine Being only, but made manifest in Three Persons: For they ascribe in many things such Characters to *Bramma*, as we appropriate to JESUS CHRIST. They say, he has a humane Nature, but four Heads, and that he has given to Mankind four Books. The *First* of these did treat of Divinity, and of the first original Principle of all things. The *Second*, of Powers, and the various Metamorphoses or Transmutations of all things. The *Third*, they say, contains good Morals: And the *Fourth*, the Duties to be observed in their idolatrous Worship.

I was some Days ago with an old Teacher of theirs, and desired him to transcribe for my Use, the Three last of these Books in their own Language, offering him ready Money for his Labour: But I could not prevail with him; he pretending it to be contrary to their Laws, to communicate them to a Christian. However, he promised to copy out for me such Morals and Customs, as were usually observed among 'em.

ISPARA is the Chief of all the *Malabarian* Gods, and worshipped accordingly. He is erected in a large *Pagode* or Temple, having Three Eyes; one of which is fix'd in the Forehead, and by them believed to burn up all whatsoever it looks on. On each Side he has Eight Hands, making Sixteen in all. In each of these he holdeth something particular; but I have not been able as yet to learn all the Mysteries figur'd out by these things. On his Neck hangs a little Bell, such as the Cows use to wear in our Country. On his Forehead is seen a Half-Moon, and he is arrayed besides with Serpents and Tygers. His Bigness, they say, encompasses all the Seven Heavens above, and all the Seven Worlds beneath.

There goes a Story among 'em, that this *Ispara* making once merry with his heavenly Spirits, and looking on his Bigness, fancied he had none like to himself. *Bramma* and *Wischnum*, much nettled at the excessive Pride of their Fellow-God, pick'd a Quarrel with him, which at last arose to such a Heat, that *Bramma* lost one of his Heads by *Ispara's* Valour. The latter being soon after convinced of the false Step he had taken in this, fell a repenting for his disorderly Conduct, and rambled about begging for twelve Years together. What strange Adventures he did meet with, during that Interval, would be too tedious to relate here at large. *Wischnum* seeing his poor Brother-God wander about in such a beggarly Condition, attempts to rescue him; and for that Purpose metamorphos'd himself into a beautiful *Virgin*. But this Account is attended again with a long Train of Tales and Fictions, too prolix to be rehearsed

22 *Idolatry of the Malabarians.*

here. However, these and many other impertinent Stories are set out by the *Malabarians* in so fine Flourishes of Wit, and adorn'd with such a poetical Air, as may make it pleasant enough to read them; though they refuse to impart them at large to any Christian, let there be never so much Money bid for them. I keep at present a particular School-Master in my House, whom I hope to prevail with, to transcribe for me the Stories and Transactions of their several Gods, in the Knowledge whereof he is extraordinarily well versed.

ISPARA has got Three Sons; all which are worshipped here as Gods in Three Temples. He has also one Daughter, whom they give out to be a great Princess among the heavenly Virgins. She is as black as a Coal, with Three huge Sow-tushes in her Mouth. Our Governour lending me a Horse one Day to take the Diversion of riding a little about in the Country, I had the good hap to see this Dame, set out in all her Fineries, and riding in a handsome Chariot.

The Third God, who is greatly esteem'd among the *Malabarians*, is *WISCHTNUM*; whom they report to be quite black, with one Head and four Hands. They'll tell you a World of Stories of his Life and Actions. Among other Fictions, they pretend that he is subject to a tenfold Transmutation, the last of which is still to come. And this perhaps may be the chief Cause, that hath given Birth to the Notion of the *Soul's Transmigration* after Death, now generally believed among these Heathens. The *First* Transmutation of this God was into a Fish; the *Second*, into a Tortois; the *Third*, into a Hog; the *Fourth*,

Fourth, half into a Lion, and half into a Man; the *Fifth*, into a Bramin (a); the *Sixth*, into a fair comely Child; the *Seventh*, into a Ram. They tell us, that this God, in the Twelfth Year of his Age, understood all the Secrets and Mysteries of things. That afterwards he wrought a great many Wonders up and down in the World; purchasing his Bride from a Powerful King, by the Means of many surprizing Exploits and Achievements. Soon after he had the Misfortune to be bereav'd of his Bride by a crafty and valiant Giant, who having secretly conveyed her away, put *Wischtnum* to a deal of Grief and Vexation. However he rescued her at last from her Captivity, after a long and tedious Combat, wherein he defeated Thousands of Giants. And from these and other Tales of that Nature, we may rationally infer, that this deluded People have heard some imperfect Rumour of Christ, but taking it in all in a huddle, have interlaced it with a World of Fables and Fictions.

(a) 'Tis not explained what a Bramin is; but the Gentleman that publish'd an Account of Sir Thomas Roe's Voyage to East-India 1665, writes thus, Pag. 439: 'The illiterate Priests of all that People for the generality of them are called Bramins, who derive themselves from Bramon, whom they say, was one of the first Men that inhabited the World. — Those Bramins, as I conceive, are they, which the ancient Stories call Brachmans. But with this Difference, that those Brachmans were accounted learned Men for the Learning of those Times wherein they lived; but these Bramins are a very silly, sottish, and ignorant sort of People; who are so inconstant in their Principles, as that they scarce know what the Particulars are, which they hold and maintain as Truths. Their Priesthood is hereditary; for all these Bramins Sons are Priests, and they all take the Daughters of Bramins to be their Wives. They have Images in their Pagodes, made in monstrous Shapes, which the ancient Brachmans are said not to have endured.

24 *Idolatry of the Malabarians.*

As to the *Eighth* Transmutation, the Heathens do not pretend to any Certainty themselves. The *Ninth*, according to their Tradition, ended in the Shape of a Man, whom they represent, as one sitting in a doleful Posture, and imploring the Great God Day and Night, with Eyes turned downwards. And they give out, he is to do so still these many Thousand Years, before he can be set at Liberty. And this, they say, was the time, wherein they now lived. It may be, that this is a Shadow of the Intercession of Christ; which they seem to point at in their Narration. His last and *Tenth* Transmutation, (and here we may guess, that they have likewise some imperfect Notion of the Day of Judgment;) is to be into a *flying Horse*. About that Time, they say, the Sins of Men would increase to a prodigious Height; insomuch that this Horse would set down his Foot, now lifted up for the Punishment of Men, to the Ground, with so extraordinary an Impression, that the great Serpent which bears the Earth, trembling thereat, would let fall the World. And this would be the final Period of this World, and the Beginning of another.

This short Draught may serve, to give you a Smack of their ridiculous Theology. One might add a great deal more concerning their *Philosophical* Principles; but for the present I only tell you, that they hold, there are Seven Heavens and Seven Worlds, altogether born up by a swinging Serpent. In *Physical* and *Mathematical* Affairs, they don't seem to have any great Knowledge, tho' otherwise they be quick enough of Apprehension. To the *Sun*, *Moon*, and other

Idolatry of the Malabarians. 25

other *Stars*, they attribute humane Souls. And particularly concerning the Sun, they tell us, that he has Seven Eyes, whereof only one is open at this present time : Should the remaining Six be opened too, no Body would be able to endure the Heat thereof. *Thunder* is call'd by them the *Talk of the Clouds*. They believe that there are many Angels, and that every one of them has a peculiar Office to attend. They own no Resurrection of Bodies, but a *Transmigration* of the Soul into other Men, Dogs, Serpents, &c. From this springs up another Notion, viz. that whoso any ways abuseth a Man in this Life, shall after his Death become a Slave to the injured Person. They fancy, the World has been already thrice destroyed by Water, and would perish once more by the same Element. They hold that the Length of a Man had been in the Beginning *Four hundred Cubits*, but was afterwards gradually diminished, and would continue so to do, till he was reduced to a Span. The Years from the Creation of the World exceed already many Thousands of Thousands, after their Calculation.

But I am tired with rehearsing to you so much of this uselefs Trash. May the Lord commiserate the Fate of these poor deluded Souls, and enlighten the Eyes of the Christians, to see how far they are obliged, to improve the Light of the Gospel, now so gloriously shining upon 'em, and walk as Children of the Light, whilst they have it ! I remain,

Yours

*Tranquebar, Sept. the
2d. 1706.*

B. Z.

LET-

L E T T E R IV.

*The Difficulty of the Malabarian Language.
The Readiness of the Malabarians in
Arguing. The Missionaries in Danger on
Account of the Roman-Catholicks.*

HAVING given you, in the preceding Letter, some Account of the *Idols* of the *Malabarians*; I shall now proceed both to their own Language, and that of the *Portuguese*. With the latter of these, we have hitherto endeavoured to acquaint our selves, supposing it might prove a Help for the better Discharge of our Pastoral Function towards the poor Heathens. In Learning the *Portuguese*, we have passed through many Difficulties, having been all along destitute, both in our Ship and in this Country, of all manner of useful Helps to get it. Besides this, we perceived a vast Difference betwixt the vulgar *Portuguese*, spoke here by many Heathens themselves, and the Manner of speaking it in *Portugal*. We thought it therefore necessary, to render the Fundamentals of this latter Dialect so familiar to us, that we might be able afterward to condescend also to the more vulgar Form of Speaking. In order to this, we had a strange Providence attending us, in getting a New-Testament in the native *Portuguese*, together with a *Grammar*, compiled for the Benefit of such *Portuguese* as have a Mind to learn *Latin*. By daily reading

Of the Malabarick Language. 27

reading of these two Books, and continual hearing and speaking that Tongue, we have at last made so considerable a Progress in it, that we are able pretty well to catechize the Heathens in *Portuguese*. We design now to set down in that Language a Collection of the chief Heads of the whole Scripture, and of the Christian Doctrine, and then get them translated into *Malabarick*. However, the *Malabarian* Language being involved in far more Difficulties than the *Portuguese*, we at first were at a stand, not knowing whether it would be wisely done, to spend our time in learning it; especially since we found the *Portuguese* as yet sufficient for our Design: And as for such of the Heathens as were unacquainted therewith, we thought to manage them by the Help of our Servant, who knows both Languages, and is fit enough to be an Interpreter.

Besides this, we did not intend to make any longer stay here, than the ~~Three~~ *Three* Years engaged for at our Departure. But at last it fell out so, that we agreed, one of us should resolve, either to continue here constantly, or at least a considerable time longer, and consequently should employ himself to get the Language of the Country to such a degree, as to be fit to improve it to the main Scope we are sent hither for. In order hereto we cast Lots; and the Lot falling on Mr. *Plutsch*, he readily embraced it, and now applieth himself intirely to the learning of that Language. As for me, tho' I don't design to be quite without the Knowledge thereof, spending an Hour or Two every Day to that Purpose :) Yet the chief Bent of my Endeavours will

28 Of the Malabarick Language.

will be to set down the more *substantial Points* of the *Christian Doctrine* in *Portuguese*, and get 'em translated by some able Interpreter into *Malabarick*, whereby one thing, or other will stick to my Memory from time to time. To facilitate the whole Design, we maintain a particular School-Master in the House, in hopes that God will second it with his Blessing. But to give you a taste of the *Malabarick Characters*, or way of Writing, I will set down and decipher to you here the *Malabarick* Letters themselves, that at least you may see, that these Heathens are a People quick and sharp enough in their Way.

ച. ൧. ൨. ൩. ൪. ൫. ൬. ൭. ൮. ൯. ൧൦. ൧൧. ൧൨. ൧൩. ൧൪. ൧൫. ൧൬. ൧൭. ൧൮. ൧൯. ൨൦. ൨൧. ൨൨. ൨൩. ൨൪. ൨൫. ൨൬. ൨൭. ൨൮. ൨൯. ൩൦. ൩൧. ൩൨. ൩൩. ൩൪. ൩൫. ൩൬. ൩൭. ൩൮. ൩൯. ൪൦. ൪൧. ൪൨. ൪൩. ൪൪. ൪൫. ൪൬. ൪൭. ൪൮. ൪൯. ൫൦. ൫൧. ൫൨. ൫൩. ൫൪. ൫൫. ൫൬. ൫൭. ൫൮. ൫൯. ൬൦. ൬൧. ൬൨. ൬൩. ൬൪. ൬൫. ൬൬. ൬൭. ൬൮. ൬൯. ൭൦. ൭൧. ൭൨. ൭൩. ൭൪. ൭൫. ൭൬. ൭൭. ൭൮. ൭൯. ൮൦. ൮൧. ൮൨. ൮൩. ൮൪. ൮൫. ൮൬. ൮൭. ൮൮. ൮൯. ൯൦. ൯൧. ൯൨. ൯൩. ൯൪. ൯൫. ൯൬. ൯൭. ൯൮. ൯൯. ൧൦൦. ൧൦൧. ൧൦൨. ൧൦൩. ൧൦൪. ൧൦൫. ൧൦൬. ൧൦൭. ൧൦൮. ൧൦൯. ൧൧൦. ൧൧൧. ൧൧൨. ൧൧൩. ൧൧൪. ൧൧൫. ൧൧൬. ൧൧൭. ൧൧൮. ൧൧൯. ൧൨൦. ൧൨൧. ൧൨൨. ൧൨൩. ൧൨൪. ൧൨൫. ൧൨൬. ൧൨൭. ൧൨൮. ൧൨൯. ൧൩൦. ൧൩൧. ൧൩൨. ൧൩൩. ൧൩൪. ൧൩൫. ൧൩൬. ൧൩൭. ൧൩൮. ൧൩൯. ൧൪൦. ൧൪൧. ൧൪൨. ൧൪൩. ൧൪൪. ൧൪൫. ൧൪൬. ൧൪൭. ൧൪൮. ൧൪൯. ൧൫൦. ൧൫൧. ൧൫൨. ൧൫൩. ൧൫൪. ൧൫൫. ൧൫൬. ൧൫൭. ൧൫൮. ൧൫൯. ൧൬൦. ൧൬൧. ൧൬൨. ൧൬൩. ൧൬൪. ൧൬൫. ൧൬൬. ൧൬൭. ൧൬൮. ൧൬൯. ൧൭൦. ൧൭൧. ൧൭൨. ൧൭൩. ൧൭൪. ൧൭൫. ൧൭൬. ൧൭൭. ൧൭൮. ൧൭൯. ൧൮൦. ൧൮൧. ൧൮൨. ൧൮൩. ൧൮൪. ൧൮൫. ൧൮൬. ൧൮൭. ൧൮൮. ൧൮൯. ൧൯൦. ൧൯൧. ൧൯൨. ൧൯൩. ൧൯൪. ൧൯൫. ൧൯൬. ൧൯൭. ൧൯൮. ൧൯൯. ൨൦൦. ൨൦൧. ൨൦൨. ൨൦൩. ൨൦൪. ൨൦൫. ൨൦൬. ൨൦൭. ൨൦൮. ൨൦൯. ൨൧൦. ൨൧൧. ൨൧൨. ൨൧൩. ൨൧൪. ൨൧൫. ൨൧൬. ൨൧൭. ൨൧൮. ൨൧൯. ൨൨൦. ൨൨൧. ൨൨൨. ൨൨൩. ൨൨൪. ൨൨൫. ൨൨൬. ൨൨൭. ൨൨൮. ൨൨൯. ൨൩൦. ൨൩൧. ൨൩൨. ൨൩൩. ൨൩൪. ൨൩൫. ൨൩൬. ൨൩൭. ൨൩൮. ൨൩൯. ൨൪൦. ൨൪൧. ൨൪൨. ൨൪൩. ൨൪൪. ൨൪൫. ൨൪൬. ൨൪൭. ൨൪൮. ൨൪൯. ൨൫൦. ൨൫൧. ൨൫൨. ൨൫൩. ൨൫൪. ൨൫൫. ൨൫൬. ൨൫൭. ൨൫൮. ൨൫൯. ൨൬൦. ൨൬൧. ൨൬൨. ൨൬൩. ൨൬൪. ൨൬൫. ൨൬൬. ൨൬൭. ൨൬൮. ൨൬൯. ൨൭൦. ൨൭൧. ൨൭൨. ൨൭൩. ൨൭൪. ൨൭൫. ൨൭൬. ൨൭൭. ൨൭൮. ൨൭൯. ൨൮൦. ൨൮൧. ൨൮൨. ൨൮൩. ൨൮൪. ൨൮൫. ൨൮൬. ൨൮൭. ൨൮൮. ൨൮൯. ൨൯൦. ൨൯൧. ൨൯൨. ൨൯൩. ൨൯൪. ൨൯൫. ൨൯൬. ൨൯൭. ൨൯൮. ൨൯൯. ൩൦൦. ൩൦൧. ൩൦൨. ൩൦൩. ൩൦൪. ൩൦൫. ൩൦൬. ൩൦൭. ൩൦൮. ൩൦൯. ൩൧൦. ൩൧൧. ൩൧൨. ൩൧൩. ൩൧൪. ൩൧൫. ൩൧൬. ൩൧൭. ൩൧൮. ൩൧൯. ൩൨൦. ൩൨൧. ൩൨൨. ൩൨൩. ൩൨൪. ൩൨൫. ൩൨൬. ൩൨൭. ൩൨൮. ൩൨൯. ൩൩൦. ൩൩൧. ൩൩൨. ൩൩൩. ൩൩൪. ൩൩൫. ൩൩൬. ൩൩൭. ൩൩൮. ൩൩൯. ൩൪൦. ൩൪൧. ൩൪൨. ൩൪൩. ൩൪൪. ൩൪൫. ൩൪൬. ൩൪൭. ൩൪൮. ൩൪൯. ൩൫൦. ൩൫൧. ൩൫൨. ൩൫൩. ൩൫൪. ൩൫൫. ൩൫൬. ൩൫൭. ൩൫൮. ൩൫൯. ൩൬൦. ൩൬൧. ൩൬൨. ൩൬൩. ൩൬൪. ൩൬൫. ൩൬൬. ൩൬൭. ൩൬൮. ൩൬൯. ൩൭൦. ൩൭൧. ൩൭൨. ൩൭൩. ൩൭൪. ൩൭൫. ൩൭൬. ൩൭൭. ൩൭൮. ൩൭൯. ൩൮൦. ൩൮൧. ൩൮൨. ൩൮൩. ൩൮൪. ൩൮൫. ൩൮൬. ൩൮൭. ൩൮൮. ൩൮൯. ൩൯൦. ൩൯൧. ൩൯൨. ൩൯൩. ൩൯൪. ൩൯൫. ൩൯൬. ൩൯൭. ൩൯൮. ൩൯൯. ൪൦൦. ൪൦൧. ൪൦൨. ൪൦൩. ൪൦൪. ൪൦൫. ൪൦൬. ൪൦൭. ൪൦൮. ൪൦൯. ൪൧൦. ൪൧൧. ൪൧൨. ൪൧൩. ൪൧൪. ൪൧൫. ൪൧൬. ൪൧൭. ൪൧൮. ൪൧൯. ൪൨൦. ൪൨൧. ൪൨൨. ൪൨൩. ൪൨൪. ൪൨൫. ൪൨൬. ൪൨൭. ൪൨൮. ൪൨൯. ൪൩൦. ൪൩൧. ൪൩൨. ൪൩൩. ൪൩൪. ൪൩൫. ൪൩൬. ൪൩൭. ൪൩൮. ൪൩൯. ൪൪൦. ൪൪൧. ൪൪൨. ൪൪൩. ൪൪൪. ൪൪൫. ൪൪൬. ൪൪൭. ൪൪൮. ൪൪൯. ൪൫൦. ൪൫൧. ൪൫൨. ൪൫൩. ൪൫൪. ൪൫൫. ൪൫൬. ൪൫൭. ൪൫൮. ൪൫൯. ൪൬൦. ൪൬൧. ൪൬൨. ൪൬൩. ൪൬൪. ൪൬൫. ൪൬൬. ൪൬൭. ൪൬൮. ൪൬൯. ൪൭൦. ൪൭൧. ൪൭൨. ൪൭൩. ൪൭൪. ൪൭൫. ൪൭൬. ൪൭൭. ൪൭൮. ൪൭൯. ൪൮൦. ൪൮൧. ൪൮൨. ൪൮൩. ൪൮൪. ൪൮൫. ൪൮൬. ൪൮൭. ൪൮൮. ൪൮൯. ൪൯൦. ൪൯൧. ൪൯൨. ൪൯൩. ൪൯൪. ൪൯൫. ൪൯൬. ൪൯൭. ൪൯൮. ൪൯൯. ൫൦൦. ൫൦൧. ൫൦൨. ൫൦൩. ൫൦൪. ൫൦൫. ൫൦൬. ൫൦൭. ൫൦൮. ൫൦൯. ൫൧൦. ൫൧൧. ൫൧൨. ൫൧൩. ൫൧൪. ൫൧൫. ൫൧൬. ൫൧൭. ൫൧൮. ൫൧൯. ൫൨൦. ൫൨൧. ൫൨൨. ൫൨൩. ൫൨൪. ൫൨൫. ൫൨൬. ൫൨൭. ൫൨൮. ൫൨൯. ൫൩൦. ൫൩൧. ൫൩൨. ൫൩൩. ൫൩൪. ൫൩൫. ൫൩൬. ൫൩൭. ൫൩൮. ൫൩൯. ൫൪൦. ൫൪൧. ൫൪൨. ൫൪൩. ൫൪൪. ൫൪൫. ൫൪൬. ൫൪൭. ൫൪൮. ൫൪൯. ൫൫൦. ൫൫൧. ൫൫൨. ൫൫൩. ൫൫൪. ൫൫൫. ൫൫൬. ൫൫൭. ൫൫൮. ൫൫൯. ൫൬൦. ൫൬൧. ൫൬൨. ൫൬൩. ൫൬൪. ൫൬൫. ൫൬൬. ൫൬൭. ൫൬൮. ൫൬൯. ൫൭൦. ൫൭൧. ൫൭൨. ൫൭൩. ൫൭൪. ൫൭൫. ൫൭൬. ൫൭൭. ൫൭൮. ൫൭൯. ൫൮൦. ൫൮൧. ൫൮൨. ൫൮൩. ൫൮൪. ൫൮൫. ൫൮൬. ൫൮൭. ൫൮൮. ൫൮൯. ൫൯൦. ൫൯൧. ൫൯൨. ൫൯൩. ൫൯൪. ൫൯൫. ൫൯൬. ൫൯൭. ൫൯൮. ൫൯൯. ൬൦൦. ൬൦൧. ൬൦൨. ൬൦൩. ൬൦൪. ൬൦൫. ൬൦൬. ൬൦൭. ൬൦൮. ൬൦൯. ൬൧൦. ൬൧൧. ൬൧൨. ൬൧൩. ൬൧൪. ൬൧൫. ൬൧൬. ൬൧൭. ൬൧൮. ൬൧൯. ൬൨൦. ൬൨൧. ൬൨൨. ൬൨൩. ൬൨൪. ൬൨൫. ൬൨൬. ൬൨൭. ൬൨൮. ൬൨൯. ൬൩൦. ൬൩൧. ൬൩൨. ൬൩൩. ൬൩൪. ൬൩൫. ൬൩൬. ൬൩൭. ൬൩൮. ൬൩൯. ൬൪൦. ൬൪൧. ൬൪൨. ൬൪൩. ൬൪൪. ൬൪൫. ൬൪൬. ൬൪൭. ൬൪൮. ൬൪൯. ൬൫൦. ൬൫൧. ൬൫൨. ൬൫൩. ൬൫൪. ൬൫൫. ൬൫൬. ൬൫൭. ൬൫൮. ൬൫൯. ൬൬൦. ൬൬൧. ൬൬൨. ൬൬൩. ൬൬൪. ൬൬൫. ൬൬൬. ൬൬൭. ൬൬൮. ൬൬൯. ൬൭൦. ൬൭൧. ൬൭൨. ൬൭൩. ൬൭൪. ൬൭൫. ൬൭൬. ൬൭൭. ൬൭൮. ൬൭൯. ൬൮൦. ൬൮൧. ൬൮൨. ൬൮൩. ൬൮൪. ൬൮൫. ൬൮൬. ൬൮൭. ൬൮൮. ൬൮൯. ൬൯൦. ൬൯൧. ൬൯൨. ൬൯൩. ൬൯൪. ൬൯൫. ൬൯൬. ൬൯൭. ൬൯൮. ൬൯൯. ൭൦൦. ൭൦൧. ൭൦൨. ൭൦൩. ൭൦൪. ൭൦൫. ൭൦൬. ൭൦൭. ൭൦൮. ൭൦൯. ൭൧൦. ൭൧൧. ൭൧൨. ൭൧൩. ൭൧൪. ൭൧൫. ൭൧൬. ൭൧൭. ൭൧൮. ൭൧൯. ൭൨൦. ൭൨൧. ൭൨൨. ൭൨൩. ൭൨൪. ൭൨൫. ൭൨൬. ൭൨൭. ൭൨൮. ൭൨൯. ൭൩൦. ൭൩൧. ൭൩൨. ൭൩൩. ൭൩൪. ൭൩൫. ൭൩൬. ൭൩൭. ൭൩൮. ൭൩൯. ൭൪൦. ൭൪൧. ൭൪൨. ൭൪൩. ൭൪൪. ൭൪൫. ൭൪൬. ൭൪൭. ൭൪൮. ൭൪൯. ൭൫൦. ൭൫൧. ൭൫൨. ൭൫൩. ൭൫൪. ൭൫൫. ൭൫൬. ൭൫൭. ൭൫൮. ൭൫൯. ൭൬൦. ൭൬൧. ൭൬൨. ൭൬൩. ൭൬൪. ൭൬൫. ൭൬൬. ൭൬൭. ൭൬൮. ൭൬൯. ൭൭൦. ൭൭൧. ൭൭൨. ൭൭൩. ൭൭൪. ൭൭൫. ൭൭൬. ൭൭൭. ൭൭൮. ൭൭൯. ൭൮൦. ൭൮൧. ൭൮൨. ൭൮൩. ൭൮൪. ൭൮൫. ൭൮൬. ൭൮൭. ൭൮൮. ൭൮൯. ൭൯൦. ൭൯൧. ൭൯൨. ൭൯൩. ൭൯൪. ൭൯൫. ൭൯൬. ൭൯൭. ൭൯൮. ൭൯൯. ൮൦൦. ൮൦൧. ൮൦൨. ൮൦൩. ൮൦൪. ൮൦൫. ൮൦൬. ൮൦൭. ൮൦൮. ൮൦൯. ൮൧൦. ൮൧൧. ൮൧൨. ൮൧൩. ൮൧൪. ൮൧൫. ൮൧൬. ൮൧൭. ൮൧൮. ൮൧൯. ൮൨൦. ൮൨൧. ൮൨൨. ൮൨൩. ൮൨൪. ൮൨൫. ൮൨൬. ൮൨൭. ൮൨൮. ൮൨൯. ൮൩൦. ൮൩൧. ൮൩൨. ൮൩൩. ൮൩൪. ൮൩൫. ൮൩൬. ൮൩൭. ൮൩൮. ൮൩൯. ൮൪൦. ൮൪൧. ൮൪൨. ൮൪൩. ൮൪൪. ൮൪൫. ൮൪൬. ൮൪൭. ൮൪൮. ൮൪൯. ൮൫൦. ൮൫൧. ൮൫൨. ൮൫൩. ൮൫൪. ൮൫൫. ൮൫൬. ൮൫൭. ൮൫൮. ൮൫൯. ൮൬൦. ൮൬൧. ൮൬൨. ൮൬൩. ൮൬൪. ൮൬൫. ൮൬൬. ൮൬൭. ൮൬൮. ൮൬൯. ൮൭൦. ൮൭൧. ൮൭൨. ൮൭൩. ൮൭൪. ൮൭൫. ൮൭൬. ൮൭൭. ൮൭൮. ൮൭൯. ൮൮൦. ൮൮൧. ൮൮൨. ൮൮൩. ൮൮൪. ൮൮൫. ൮൮൬. ൮൮൭. ൮൮൮. ൮൮൯. ൮൯൦. ൮൯൧. ൮൯൨. ൮൯൩. ൮൯൪. ൮൯൫. ൮൯൬. ൮൯൭. ൮൯൮. ൮൯൯. ൯൦൦. ൯൦൧. ൯൦൨. ൯൦൩. ൯൦൪. ൯൦൫. ൯൦൬. ൯൦൭. ൯൦൮. ൯൦൯. ൯൧൦. ൯൧൧. ൯൧൨. ൯൧൩. ൯൧൪. ൯൧൫. ൯൧൬. ൯൧൭. ൯൧൮. ൯൧൯. ൯൨൦. ൯൨൧. ൯൨൨. ൯൨൩. ൯൨൪. ൯൨൫. ൯൨൬. ൯൨൭. ൯൨൮. ൯൨൯. ൯൩൦. ൯൩൧. ൯൩൨. ൯൩൩. ൯൩൪. ൯൩൫. ൯൩൬. ൯൩൭. ൯൩൮. ൯൩൯. ൯൪൦. ൯൪൧. ൯൪൨. ൯൪൩. ൯൪൪. ൯൪൫. ൯൪൬. ൯൪൭. ൯൪൮. ൯൪൯. ൯൫൦. ൯൫൧. ൯൫൨. ൯൫൩. ൯൫൪. ൯൫൫. ൯൫൬. ൯൫൭. ൯൫൮. ൯൫൯. ൯൬൦. ൯൬൧. ൯൬൨. ൯൬൩. ൯൬൪. ൯൬൫. ൯൬൬. ൯൬൭. ൯൬൮. ൯൬൯. ൯൭൦. ൯൭൧. ൯൭൨. ൯൭൩. ൯൭൪. ൯൭൫. ൯൭൬. ൯൭൭. ൯൭൮. ൯൭൯. ൯൮൦. ൯൮൧. ൯൮൨. ൯൮൩. ൯൮൪. ൯൮൫. ൯൮൬. ൯൮൭. ൯൮൮. ൯൮൯. ൯൯൦. ൯൯൧. ൯൯൨. ൯൯൩. ൯൯൪. ൯൯൫. ൯൯൬. ൯൯൭. ൯൯൮. ൯൯൯. ൧൦൦൦.

A few Days ago, I caused the *Lord's Prayer*, together with another for true Conversion, first made in the *Portuguese* Tongue, to be put into *Malabarick*, for the Use of such Heathens, as have a Mind to embrace the Christian Religion. I began also to collect a *Dictionary*, with the Help of

Of the Malabarick Language. 29

of my Collegue. The Method we used was this : First, I had every Word of their Language rightly spelled, and written in the Presence of some *Malabarians* ; and then the genuine Pronunciation added with *Latin* Letters, and at last the Signification put to it. For Instance : *Tampiran*, Deus. *Tagappen*, Pater. *Magen*, Filius. *Arthal*, Mater. *Magdyl*, Filia. *Andawen*, Dominus. *Andatsh*, Domina. *Botracham*, Liber. *Wattyjan*, Ludi Magister. *Pyrampu*, Baculus. *Athy*, Vapulare. *Watachù*, Lignum. *Welecharen*, Servus. *Atumey*, Sclavus. *Katty*, Culter. *Kattù*, Aer, &c. The greatest Difficulty lieth in the *Gutturals* ; which we have not all in our Languages. Hence it is, that the Pronunciation of their Words cannot be so nicely described in *Latin*. They on t'other Hand, are not a little puzzled with the *Labials* of the *Europeans*, much less can they prick 'em down in their own Language.

It were to be wished, that the *Malabarick* Tongue was taught and learnt in *Europe*, with as great Industry as any other of the *Eastern* Languages ; especially since these Heathens are a very numerous People, and make a large Body of the *Eastern* Nations. By this Means, they might, under God's Assistance, be rescued from their gross Blindness and Ignorance ; if Protestant Kings and Powers would but readily join in lending a helping Hand to so glorious a Work, and furnish a competent Stock, for making the necessary Preparations towards it. At this rate, we should be enabled to lay open in time all the Secrets of their *Divinity* and *Philosophy*, fetching them from their own Writings, enriched

30 *Of the Malabarick Language.*

riched with Fables cunning enough, and trimmed with as fine Poetical Fancies and Flourishes, as many of our Heathenish Authors, born in *Greek* and *Latin*. And we might perhaps find at least as solid and rational Conclusions in their Writings, as in the much admired *Aristotle*, tho' not involved in so many Intricacies and hard notional Terms of *Logick*, *Rhetorick*, and *Metaphysics*, as *Aristotle's* Stuff.

I must confess, that my School-Master, being a Man of Threescore and Ten Years, has often put such *Philosophical* Questions to me, as really made me believe, that in searching their Notions, one might discover things very fit to entertain the Curiosity of many a learned Head in *Europe*. I am now in search after them, and get them transcribed at no small Expence; it being very useful for our Design, to have a competent Insight into the Grounds their idolatrous Worship is raised on, and into all the other Matters relating thereto. Such a Discovery may in time prove a mean to strike at the very Fundamentals of their Religion, and convince 'em of the Groundlessness the whole Structure of their Idolatry rests on, and at last, after the Removal of such Prejudices, clear the way for true and substantial Knowledge.

Truly, the *Malabarians* being a witty and sagacious People, will needs be managed with a great deal of Wisdom and Circumspection. Our School-Master argueth daily with us, and requirerth good Reasons and Arguments for every thing. We hope to bring him over to the Christian Knowledge; but he is confident as yet, that one time or other, we shall all turn *Malabarians*,
and

Of the Malabarick Language. 31

and in this Hope, he takes all the Pains imaginable, to render things as plain and easie to us as possibly he can.

This Day an eminent black Merchant paid us a Visit, and gave an occasion to many a good Discourse. The chief Stress of our Conference ran upon the Folly of the *Malabar-Idols*; and he being entirely on our Side, and addressing himself to our School-Master, told him in plain Terms, what great Reasons the *Malabarians* had, to turn to the One and only true God. Such kind of Visits and Conferences we enjoy almost every Day, having, for our better Conveniency, hired a House to our selves. The *Roman-Catholicks* are in the mean time very vigilant, to play us some ill Trick or other, and their Spies have been with us but just now; but we civilly dismissed them. May the Lord God of Hosts, whose Work we design to promote, protect us, and gather unto himself at last, a Church and peculiar People from among this wild Multitude of Heathens! And then let the Devil and his infernal Herd rage against it to the utmost; we know there is an over-ruling Power, confining him to such Boundaries, as he will not be able to transgress. We desire your hearty Prayers, together with those of all our Friends,
&c.

Yours

Tranquebar in
the East-Indies,
Sept. 16th, 1706.

B. Z

LET.

LETTER V.

The vicious Life of the Christians greatly obstructs the Conversion of the Heathens. Some other Obstacles related. The Necessity of assisting the Missionaries with seasonable Supplies of Money. They set up a Charity-School in their own House, &c.

THE God of all Mercy, who, after having safely brought us hither, has, in the midst of these wild Countries, been all along our potent Father and Protector, quicken you by his Spirit, and affect you with a lively Sense of all the Tokens of his Favour attending us from the very Hour of our Departure to this Day, to the everlasting Praise of his Name and Goodness!

'Tis just a Twelve-Month to Day since you, dear Fathers and Brethren, first offered me that Pastoral Function, which I am now actually entered upon, for the Service of the *Malabar Heathens*; and having now conversed with 'em these Three Months, and together with my Fellow-Labourer, pretty near viewed the Condition they live in; I thought my self in Duty bound to acquaint you as well as I can, with the *present State of this Eastern Nation*. I must freely confess that it is very hard to make any Impression upon their Minds, or to bring 'em over out
of

The Conversion of the Heathens. 33

of the gross Blindness that overspreads 'em, to the glorious Light of the holy Gospel. The chief Reason of their Aversion from Christianity is caused by *The scandalous and corrupted Life of the Christians*, conversing with, and residing among them. This has inspired 'em with a more than ordinary Hatred and Detestation of any thing, that savours of the Christian Religion; counting it a great Sin, if any of 'em should make bold to eat or to drink with a Christian. Nay, they look upon Christians, as the very Dregs of the World, and the general Bane of Mankind.

Secondly: Their Idolatrous Worship seems to them to have more Truth and *Pleasantness* in it, than the Doctrine of Christ: Both because they fancy theirs to be of an elder Date, and to contain more curious and delightful Pastimes, than the revealed Word of our God; which they think to propose nothing, but a deal of tedious mortifying Matters, not working so much upon the *Senses*, as upon the inward Frame of the Mind. When, on the contrary, their Passions are fired by a Huddle of *material* things, (such as their Idols) striking in upon the *sensitive* Part. And though some of 'em have been so far convinced by us of the Sortishness of their Way of Worship, that they readily confessed there was but one God, and all other Gods were but Servants or Attendants of that One: Yet they don't think this a Reason strong enough, to make 'em engage in the Christian Faith, or to take it for the only true one. They believe that any one, who has but led an honest Life in this World, let

34 *Of the Impediments obstructing*

him be otherwise what he will, shall, after Death, receive a good *Lugas*, (as they call it) or Reward. Some had the Confidence to desire us to Day, that we would thrust a Book, containing the Principles of our Religion, into the Fire; and they would do the same with another, containing the Rites of their Worship: If theirs should happen to be consumed by the Fire, they would all turn Christians; but if ours should undergo that Fate, and theirs remain unhurt, we should then all come over to them, and entertain the same Belief and Fancies which they did. But in Case the Fire should destroy both the Books, then neither of the contending Parties should be in the Right. We replied: That we ought not to put the Great God to such trifling Trials, contriv'd by the Itch of a vain and wanton Curiosity, and no ways grounded on any Revelation of God's Will. We told 'em that every one had a *Conscience* given him as a Touch-stone to discern betwixt true and false, good and bad; and if they should prove disobedient and refractory to this Monitor; that then God had just Reason to bind 'em over to everlasting Torments, having obstinately rejected the Tender of Grace laid before them in this World.

Thirdly: Their Conversion is also very much obstructed by the Conduct of the Roman Catholics, who use to decoy 'em into Christianity, (so called) by all manner of sinister Practices and under-hand Dealings. Hence they are afraid of us as of designing Men, ready to steal in upon 'em, by some Project or other contrived for that Purpose.

To remove this headstrong Prejudice, we have
pro-

The Conversion of the Heathens. 35

protested all along, we never designed to use either *Force* or *Craft*, in the Conversion of their Souls; but leave every one entirely to his free Choice and Liberty.

Fourthly : Another Obstacle of the Conversion of Heathens, is the woful Sight they have of some Hundreds of Converts brought over by Papists to the Church of *Rome*, and then left in such *Streights* and *Miseries*, as oblige them to beg their Bread at other Peoples Doors. These uncharitable Doings very much offend the *Malabar-Heathens*. They say, 'twas but reasonable, *Christians* should provide for the Household of their own Faith, either by maintaining the Poor in their Necessities, or by putting them upon some useful Employment, that so they might have no need of seeking their Bread in the open Streets.

Fifthly : Every one that turns Christian, (not being the Head of a Family) is presently banished from his whole Estate and Kindred, not daring so much as to come near them again. They look on him as the vilest and most miserable Wretch that ever liv'd. All these things are of fatal Consequence, and so obstructive to the Conversion of Heathens, that they seem to forebode, as if but little Good would be done among 'em. Nay, soon after our Arrival, we were like to be disheartned by the Christians themselves, residing here. And Mr. *N. W.* told us plainly, Though we might edify something for a while, yet all would be overthrown again with one Blow; he pretending to a certain Prognostication, importing, that within the Compass of Ten Years the whole City would

36 Of the Impediments obstructing

be swallowed up by the Inundation of the Sea. However, these ominous Presages made little Impression upon us. The more we found our selves destitute of all humane Support, Help and Encouragement; the more earnestly we applied our selves to the Great God himself with Prayer, Watching, and Wrestling; knowing full well, that *HE* alone is able to carry us through so weighty an Undertaking, as this. And because even this little time of our being here has not been left without a Blessing, (both Christians and Heathens having been so powerfully wrought upon, that every one's Eyes are fixed upon our Life and Conversation, and seem to expect more Good from that, than perhaps from a Sermon preach'd to them every Day;) we think, we have Reason enough to depend, with the fuller Assurance, upon the Fatherly Goodness of God, hoping he will bestow further Supplies of Grace upon our Life and Conduct, and not let us pass one Day without some Blessing attending our Endeavours.

We know that Hundreds of Souls do daily implore the Lord, for displaying the Glory of his Name every where. And this must needs have also some Influence upon our Work among these Heathens. And though we know before Hand, that we shall be exposed to the insulting and persecuting Spirit both of the *false Christians* and *wild Malabarians* here; yet perhaps all this may redound to our greater Relief, and be helpful to promote the Work once begun so much the more, and consequently may prove rather a Cause of Joy than of Sorrow. May the Lord be pleased to support us constantly with
that

The Conversion of the Heathens. 37

that Presence of Mind, he hitherto has freely conferred upon us, and enable us to spend the Residue of our Days intirely in his Service; that so we may justly bear the Character of sincere *Witnesses of his Truth*. In the mean time, I am fully convinced, that God will be Praised through our Ministry among the Heathens: If not by a saving Conversion, which we labour after; yet at least by the earnest Tender of his Grace, offered to them for the Good of their Souls. In order hereunto we are now drawing up, with all Diligence, a *Scheme of the Articles of the Christian Doctrine*, and of their Coherence in the Work of Salvation; that so they may get a competent Insight into the whole Oeconomy of the Restauration of Mankind. This is first to be done in *Portuguese*, and then to be put into *Malabarick*. If after this, we should think it necessary, to lay open also in Writing the Folly and Falsity of their Worship, it may then the easier be carried on, by observing the same Method. This is the Reason why I have taken some Pains to unravel the *Myseries of their Gods*, by frequent Conversation with one or other, upon this Subject, and endeavoured to get 'em transcribed, as things that may prove subservient to the *Main Scope* of our Business here.

We have also begun to set up a small *Charity School*, designing by little and little to increase the Number of *Malabarian Boys*; not only providing them with Food, but instructing 'em also in their and our Language, and chiefly in the fundamental Principles of Christian Knowledge; in hopes they may one time prove useful, if not to us, yet perhaps to those that are

38 *Of the Impediments obstructing*

like to come after us, to engage in the same Work. Truly, the *Training up of Children*, will be of the greatest Consequence in this Affair. If we were but able to purchase and to maintain a pretty many of 'em, the Work might by these Means be undoubtedly spread abroad in a little while, and under the Blessing of God, produce the desired Effect. Besides this, we find it very necessary, to lay some *charitable* Foundations for the Support of such poor Heathens, as, by embracing the Christian Religion, are expelled from all their Possessions, and so at first will stand in need of some Help, whereby to subsist. And all this, you'll say, will certainly require considerable Sums. Truly, we must confess that, next to God's Grace, the greatest Benefit will accrue unto this Design from seasonable Supplies of well-disposed Souls. But there is no such Charity to be expected in this Country. We have indeed fastened an *Alms-Box* in our House, but we find nothing in it but what we put in our selves. For this Reason we have m^o humbly petitioned his Majesty the King of *Denmark*, to assist us with some generous Relief. But since this new Work, both in its first Foundation, and the succeeding Progress, will prove very expensive; we at the same time intreat also all the Well-wishers to the Cause of God, to considerate the deplorable State of these poor Heathens, and by some charitable and bountiful Effusions, tending to the Maintenance of the Body, to advance the Conversion of these deluded Souls.

For this End, we beseech you, to communicate this Letter to all such, as are any way concerned

h. The Conversion of the Heathens. 39

concerned for the Welfare of their Fellow-Creatures, and inclined to open their Hearts to the Poor and Needy.

Mean while, seeing we cannot reap the Fruits of this Charity, nor enjoy the Royal Bounty of his Majesty till two Years hence, we shall lay out for this Purpose whatever we can possibly spare from our Salary, and perhaps take up some Money upon Interest from the *Malabarians*; to the End we may, without any Loss of time, make the necessary Preparation, both for settling our Charity-School on a better Foot; and what is more, for getting a considerable Number of Books transcribed for the Use of the Heathens. Should we be enabled in time, to build a convenient House as well for our Habitation, as for our Church and School, it would undoubtedly prove highly serviceable for furthering the Work in Hand. We have also been considering, whether it might not be expedient with our own Hand, neatly to transcribe the *Fundamentals* of our Religion, and with a handsome Present transmit them to the King of the *Malabarians*, called *Tanjour*, petitioning him withal, to examine and ponder the Contents thereof, with the wisest of his Men; and after due Examination, to favour 'em with his Protection, and so let 'em freely pass in the Dominions subject to him.

— And now, dear Friends, let a plentiful Blessing come to us over Water; and assure yourselves, that the Lord will reward you an Hundred Fold. We have drawn up certain *Proposals*, and therein delivered our Thoughts, about a successful way of carrying on this De-

40 *Of the Impediments obstructing, &c.*

sign, and sent it to *Copenhagen*. May the Lord gloriously display his great Name, in these latter times, over the whole Face of the Earth! May he bestow such a Measure of Grace and holy Boldness upon us his unworthy Servants here among the Heathens, as shall make us able to rescue, by the Gracious Influence of his Spirit, many Souls from their natural Ignorance, and bring 'em to a saving Knowledge of Christ! The same God be pleased also to second your Endeavours in carrying on his Work. Remember us and our Heathens in your daily Prayers. My dear Fellow-Labourer Mr. *Plutscho*, and my Servant *Modaliapa*, the first Fruits of the Heathens, send their kind Greeting to you in the Lord, &c. I remain,

Yours,

*In the East-Indies, at
Tranquebar, Octo-
ber 1. 1706.*

B. Z.

LETTER

LETTER VI.

A particular Providence attends the Missionaries in converting a Malabarian Gentleman. His Notions about the Malabarian Gods, and Questions concerning the Christian Religion. Evident Traces of God's Providence attending their Ministry. How they are introduced into the Acquaintance of the King.

YOU may perhaps still remember the Words spoken once while we were yet with you : *If the Lord should be pleased to grant us the Conversion but of one Soul among the Heathens, we should think our Voyage sufficiently rewarded.* Now seeing our Desire has been answered thus far, I could not but impart these glad Tidings to the Praise of God, and your own Satisfaction.

As soon as we came to Anchor here, a pretty young Man of the *Malabarian* Race coming to our Ship, made some Inquiry about us, and asked me : Whether I would not take him to be my Servant ? Whereupon I consulted with my Colleague, and we both thought it to be a Providence; and so took him into our Service. His Name is *Modaliapa*, of about Twenty Years of Age. His Mother being still alive, is of good Extraction; her Grand-Father having been a Prince of this Country. His Father served the *East-India* Company here, and got a great deal of Wealth :

But

42 Of some particular Providences

But before he died, he gave all away to the Company, with this Request, that they would employ his Son in their Service, and see him well educated. And he deposited a certain Sum of Money for this Purpose. But all being come to nothing, both his own and his Mother's Estate being lost or consumed, this young Man hath been reduced to such a low Condition, that he is fain to go to Service for his Livelihood.

This young *Malabarian*, after he had been with us for about Eight Days, and seen our Life and Conversation, became extraordinary kind to us, insomuch that he would ask in the *Portuguese* Tongue, (which he understands very well) whether he might not stay always with us, and go over one time or other to *Europe*? We replied: If this was his earnest Desire, he ought then to imbrace the Christian Religion, and learn our Language. He said: As for the Christian Religion, he would first be instructed in the fundamental Principles thereof, and get a competent Knowledge of our way of Worship. But as for the *High Dutch*, he fell to it immediately, beginning now to read and speak many things pretty well. We at that time understood but little *Portuguese*; which obliged us in our Applications to him, to make use of Images, and to connect the Signification of things to his Mind by outward Objects and Representations. However, we employed some others now and then to inform him in several Points relating to Religion, especially in the Doctrine of the only true God, and his Son *Jesus Christ*, with the Holy Spirit: Likewise in the Doctrine of our Misery and fallen Condition, &c. This made such an Impression upon him, that he

he freely confessed, the way of Worship used by the *Malabarians*, was erroneous, and that of the Christians true. In all this he expressed himself with so much Ingenuity and good Sense, that I was surpris'd thereat, as expecting no such thing from a Heathen.

The 25th of July, one visited us, who was thoroughly acquainted with the *Portuguese* Language. To him *Madaliapa* applying himself in Discourse, began to talk of the Kings in *Europe*, rehearsing them all over one after another. I gave him to understand by that Friend, who likewise spoke *German*, that true and real Christians were *spiritual Kings*, and Inheritors of many glorious Possessions purchased by Christ. His Answer was, " He believed all this; but said, that in this Dignity such only had an Interest, as had here constantly conversed with God, and been entirely bent upon an holy Life. He said: he knew also, that a King placed on his Throne, and a Beggar in his Rags, had all one Pedegree; nay, he knew and believed, that this outward Life was not the true Life, but that which is to come; where there would be no such Distinction of Degrees, as there was now observed in the World betwixt Kings and Peasants, Blacks and Blanks. I caus'd him further to be ask'd, Whether he believed only one God? He replied: " There was no more but God, who had created him, with all other things in the World besides, and to this God he belonged, as well as the *Blacks* or Christians, notwithstanding the Blackness of his bodily Shape, whereby he was distinguish'd from them. He said: " This God was a Rewarder of Good, and

" a Pa-

44 *Of some particular Providences*

“ a Punisher of Evil, and that he heartily endeavour’d to be nearer acquainted with him.
 “ All this he said, he was so fully convinc’d
 “ of, that no body should be able to argue him
 “ out on’t.

After this he was asked again: Whether he did own the *Malabar* Idols to be true Gods, and consequently as such to be worshipped? He answered *No*: “ Adding, a Man could be no
 “ God, much less coin Gods to himself. He
 “ knew well enough, that the *Malabarians* were
 “ not in the way leading to a happy Life. He
 “ said; that very few of his Countrymen knew
 “ any thing of this. And he was shy as yet to
 “ speak to them about it, knowing they would
 “ cry him down for a Liar, and do him all the
 “ Mischief they could. I ask’d him again, what he
 believed of *Jesus Christ*, and of the Doctrine of
 the *Christian Religion*? “ I am, quoth he, not fully
 “ instructed in this matter, and therefore can’t
 “ at present give any satisfactory Account there-
 “ of; but I heartily desire to have it explain-
 “ ed to me, and to be taught such Things as
 “ I am yet unacquainted with. He was asked
 again, whether after a solid Conviction of the
 Truth of Christianity, he was resolv’d, rather to
 renounce all that he had in the World, nay, rather
 to suffer Banishment from all his Friends
 and Relations upon Account of this saving
 Knowledge, than to enjoy some transitory Plea-
 sures here, and afterwards be eternally lost with
 his Idolatrous Countrymen? In answer to this
 he alledged several weighty Reasons, why he
 could not resolve upon that as yet; viz. because
 he desired first to have a thorough Conviction
 of

of all those Principles, the Christians did believe and own to be true. He said: "It would but make a great Noise among the *Malabarians*, if he should suffer himself to be baptized so soon, and yet at the same time not to be able to give any sufficient reason for his doing so. Wherefore he had rather put it off, till he was able, with solid Grounds, to demonstrate that Truth he was initiated into.

Hereupon he gave us an Account of many wonderful Trials and Providences he had passed through. He told us: "That his Neck, Hands and Feet, had formerly been all adorned with Gold Chains; but that he was brought now to such a low Ebb, as to be willing to serve others, tho' he himself had heretofore a long Train of Slaves attending him. However, he protested, that under all these Disasters he was very easie, knowing they had done him a great deal of good. He said: As a Man had brought nothing into the World, so he could take nothing with him at his going out on't, besides his own Soul, and the good he had done during his Stay in it." Then was related to him the Life of *Joseph*, and the marvellous Footsteps of Providence he had met with. How often he seemed to border upon the very brink of Destruction, but was soon after wonderfully raised again by an overruling Providence. By this we suggested to him, that he likewise should entirely rely upon the Goodness of God, henceforth sincerely fearing him, and earnestly endeavouring to become intimately acquainted with Jesus Christ, whose Type *Joseph* had been. And then no doubt, but the Lord would give him

46 Of some particular Providences

Necessaries for a competent Maintenance of his Body.

The 30th of July, I took a Walk with him into the Country quite alone. And truly I had then many a useful Discourse with him. The Sun most brightly shining upon us, I asked him, among other Things, whether the *Malabarians* did worship the Sun like one of their God's? He said, they did: But as for me, said he, I own the Sun to be only a Creature of the Great God. He added: "As sure as I am, that the way we are walking in, is the right way, and all other ways, in relation to the Place we are going to, are wrong; so fully I am also convinced, that all that I have heard and seen from you, is right and true; but our heathenish Worship, erroneous and utterly displeasing to God." I told him on this Occasion, that our forefathers in *Europe* had been formerly as blind Heathens as they were now; but that in Christ's time, and the succeeding Ages, they had been at length converted from their Darkness to the Holy Gospel; and that the same God, even at this Day, freely offer'd his Grace to the *Malabarians*, together with other Heathens for their Conversion, willing that all might be saved. This he listened to with great Attention, but could not forbear to say: that almost all the Christians led a more vicious Life than the *Malabarians* did themselves. I answer'd, he should not suffer the scandalous Life of Christians to divert him from that Work he was call'd to: On the other Hand, he should mind our Life and Doctrine, improving more and more that little spark of Light, which God, for the Good

Good of his Soul, had already kindled in him; and then he wou'd soon come to know the Difference between a *true* and a *false* Christian. Besides this, we had many other Discourses, too long to be inserted here: As one concerning the great Glory which they enjoy that heartily fear God, and have Communion with the Lord Jesus Christ, &c. At length, after a profound Conviction of these Truths, he declared: *That he was willing to live and to die with me, desiring nothing more in this World, than what is just necessary for maintaining his Body, provided he might but partake of what he had heard, and what he was so lively affected with.*

From that Day, we spared no Labour, carefully to instruct him in the Word of God. What Discourses have happen'd betwixt us and him on this Occasion, you might perhaps read with no small Pleasure and Satisfaction: But they wou'd afford matter for more than Twenty Sheets of Paper. He daily proposes such Questions to us, as we are astonished at. As for Instance:

“ Whether God had not been powerful enough
 “ in himself to receive fall'n Mankind into his
 “ favour, without sending his Son? Why Christ
 “ was obliged to suffer, and to die on that Ac-
 “ count? How Christ was born without Sin
 “ quite alone, seeing that the general Birth of
 “ Men was polluted therewith? Why were had
 “ been no Christians from the beginning of the
 “ World? Whether God cou'd not compel
 “ Men by force into his Service? Whether
 “ Christ cou'd not wholly destroy the Devil at
 “ once, and keep Peace upon Earth, in spite of
 “ all his restless Insults and Devices? Why all
 “ Christians were not saved? Why the Num-

48 Of some particular Providences

"ber of Christians was so very small? Why
 "one Man could not live as piously and reli-
 "giously as another? From whence so many
 "Sects had sprung up among the Christians?
 "From whence the *Mahometans* had their Rise?
 "Whether some of the Heathens, leading a
 "religious Life, according to their Ability,
 "could not be saved without the Knowledge
 "of Christ? Whether the Christians in *Europe*
 "did live as wicked Lives as those in the *East-*
 "*Indies*? Whether other Christians were ig-
 "norant of that which we taught daily? Why
 "Baptism was so necessary for entring into the
 "Christian Religion, since many, notwithstand-
 "ing their Baptism, were damned? Whether
 "God loved the Blacks (after being become
 "Christians) as well as the Blacks or White
 "Nations? In what the Life and Doctrine of
 "Christ did chiefly consist? &c.

In these and many other Questions of that Na-
 ture we have partly instructed him our selves,
 partly by the Help of an Interpreter, when per-
 haps we wanted one Word or other in *Portuguese*,
 to express our Meaning to him. But by daily
 Exercise he has now already gained so much of
 the *High Dutch*, and we so much of the *Portu-*
guese, that we can make shift to understand one
 another, he being at the same time our Inter-
 preter to the *Malabarians*. He has studied five
 Years in the *Malabarick-Schools*, and is pretty
 well versed in their Theology, Philosophy, Arith-
 metick and fair Writing. But to render him
 more accomplish'd in every thing, that in time
 he may prove servicable to us, in translating
 "Books, and in performing other useful Services,
 "I keep a particular School-Master for him, who

is employed with him the whole Day. 'Tis true he proves very chargeable to me; but since he shows so great an Inclination to go over to *Europe*, and offers to stay with me constantly, I think he may be as useful to his Country-people by being in *Europe*, as he possibly cou'd be here, viz. by keeping a settled Correspondence with them, and putting forth such Books, in the *Malabarian* Language, as treat upon true and substantial points of Christianity.

Besides him, we have two other *Malabarians*, who are willing both to serve us, and to be instructed in the Principles of Christianity: But the Parents of the one declared against it. And though he intends wholly to leave 'em, and to own us for his Parents; yet we hitherto have all along avoided the making any Bustle or Noise among the *Malabarians*, lest, by an unseasonable Zeal, we might dash 'em at once, and prejudice 'em against coming near us again. Last Night a Gentlewoman coming to visit us, brought a Present of *Malabar* Sweet-Meats, expressing withal a great Love and Kindness. Discoursing with her, we told her, among other Things, that Christians had their best Gifts and Refreshments laid up for 'em in the World to come; whereupon she desired us to pray for her, that she might be there with us one Time, and take part of those exquisite Blessings of God. We entertained her besides with many other good Discourses, whereby she was so lively affected, that she offer'd to be our Slave, though she is of a noble Pedigree.

May God bring her Soul over to the Obedience of Faith, and vouchsafe her to be one of the *First Fruits* of the Heathens! Our being settled here