

# ROBERT KNOX

AN HISTORICAL  
RELATION OF THE  
ISLAND CEYLON IN THE  
EAST INDIES

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Island Ceylon in the East Indies**

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*An Historical Relation of the Island Ceylon in the East Indies / Together  
with an Account of the Detaining in Captivity the Author / and Divers other  
Englishmen Now Living There, and of the Author's / Miraculous Escape:*

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**THE PREFACE**

How much of the present Knowledge of the Parts of the World is owing to late Discoveries, may be judged by comparing the Modern with the Ancient's Accounts thereof; though possibly many such Histories may have been written in former Ages, yet few have scaped the Injury of Time, so as to be handed safe to us. 'Twas many Ages possibly before Writing was known, then

known to a few, and made use of by fewer, and fewest employed it to this purpose. Add to this, that such as were written, remain'd for the most part Imprison'd in the Cells of some Library or Study, accessible to a small number of Mankind, and regarded by a less, which after perished with the Place or the Decay of their own Substance. This we may judge from the loss of those many Writings mentioned by *Pliny* and other of the Ancients. And we had yet found fewer, if the *Art of Printing*, first Invented about 240 years since, had not secured most that lasted to that time. Since which, that Loss has been repaired by a vast number of new Accessions, which besides the Satisfaction they have given to Curious and Inquisitive Men by increasing their Knowledge, have excited many more to the like Attempts, not only of Making but of Publishing also their Discoveries. But I am not ignorant still; that as Discoveries have been this way preserved, so many others have been lost, to the great Detriment of the Publick. It were very desirable therefore that the Causes of these and other Defects being known, some Remedies might be found to prevent the like Losses for the future. The principal Causes I conceive may be these;

First, The want of sufficient Instructions (to Seamen and Travellers,) to shew them what is pertinent and considerable, to be observ'd in their Voyages and Abodes, and how to make their Observations and keep Registers or Accounts of them.

Next, The want of some Publick Incouragement for such as shall perform such Instructions.

Thirdly, The want of fit Persons both to Promote and Disperse such Instructions to Persons fitted to engage, and careful to Collect Returns; and Compose them into Histories; by examining the Persons more at large upon those and other Particulars. And by separating what is pertinent from what is not so, and to be Rejected; who should have also wherewith to gratifie every one according to his Performances.

Fourthly, The want of some easie Way to have all such Printed: First singly, and afterwards divers of them together. It having been found that many small Tracts are lost after Printing, as well as many that are never Printed; upon which account we are much oblig'd to Mr. *Haclute* and Mr. *Purchas*, for preserving many such in their Works.

Fifthly, The want of taking care to Collect all such Relations of Voyages and Accounts of Countries as have been Published in other Languages; and Translating them either into *English*, or (which will be of more general use) into *Latin*, the learned Language of *Europe*. There being many such in other Countries hardly ever heard of in *England*.

The Difficulties of removing which Defects is not so great but that it might easily fall even within the compass of a private Ability to remove, if at least Publick Authority Would but Countenance the Design, how much less then would it be if the same would afford also some moderate Encouragement and Reward?

*The Royal Society of London for Improving Natural*

*Knowledge*, has not been wanting in preparing and dispersing Instructions to this end, and is ready still to promote it, if the Publick would allow a Recompence to the Undertakers. The desirableness and facility of this Undertaking may, I hope, in a short time produce the Expedients also. In the Interim all means should be used, to try what may be obtain'd from the Generosity of such as have had the Opportunities of knowing Foreign Countries.

There are but few who, though they know much, can yet be persuaded they know any thing worth Communicating, and because the things are common and well known to them, are apt to think them so to the rest of Mankind; This Prejudice has done much mischief in this particular as well as in many other, and must be first remov'd. There are others that are conscious enough of their own Knowledge, and yet either for want of Ability to write well, or of use to Compose, or of time to Study and Digest, or out of Modesty and fear to be in Print, or because they think they know not enough to make a Volume, or for not being prompted to, or earnestly solicited for it, neglect to do it; others delay to do it so long till they have forgotten what they intended. Such as these Importunity would prevail upon to disclose their knowledge, if fitting Persons were found to Discourse and ask them Questions, and to Compile the Answers into a History. Of this kind was lately produc'd in *High Dutch* a History of *Greenland*, by Dr. *Fogelius* of *Hamborough*, from the Information of *Frederick Martin*, who had made several

Voyages to that Place, in the doing of which, he made use of the Instruction given by the Royal Society.

'Tis much to be wondred that we should to this Day want a good History of most of our *West-Indian* Plantations. *Ligon* has done well for the *Barbadoes*, and somewhat has been done for the *Summer Islands*, *Virginia*, &c. But how far are all these short even of the knowledge of these and other Places of the *West-Indies*, which may be obtain'd from divers knowing Planters now Residing in *London*? And how easie were it to obtain what is Defective from some Ingenious Persons now Resident upon the Places, if some way were found to gratifie them for their Performances? However till such be found, 'tis to be hoped that the kind Acceptance only the Publick shall give to this present Work, may excite several other Ingenuous, and knowing Men to follow this Generous Example of Captain *Knox* who though he could bring away nothing almost upon his Back or in his Purse, did yet Transport the whole Kingdom of *Cande Uda* in his Head, and by Writing and Publishing this his Knowledge, has freely given it to his Countrey, and to You Reader in, particular.

'Twas not I confess without the earnest Solicitations and Endeavours of my self, and some others of his Friends obtain'd from him, but this uneasiness of parting with it was not for want of Generosity and Freedom enough in Communicating whatever he knew or had observed, but from that usual Prejudice of Modesty, and too mean an Opinion of his own Knowledge and Abilities of doing any thing should be worthy the view of

the Publick. And had he found leisure to Compose it, he could have filled a much greater Volume with useful and pertinent, as well as unusual and strange Observations. He could have enrich'd it with a more particular Description of many of their curious Plants, Fruits, Birds, Fishes, Insects, Minerals, Stones; and told you many more of the Medicinal and other uses of them in Trades and Manufactures. He could have given you a compleat Dictionary of their Language, understanding and speaking it as well as his Mother Tongue. But his Occasions would not permit him to do more at present. Yet the Civil Usage this his First-born meets with among his Countreymen, may 'tis hoped oblige him to gratifie them with further Discoveries and Observations in his future Travels.

To conclude, He has in this History given you a tast of his Observations. In which most Readers, though of very differing Gusts, may find somewhat very pleasant to their Pallat. The Statesman, Divine, Physitian, Lawyret, Merchant, Mechanick, Husbandman, may select something for their Entertainment. The Philosopher and Historian much more. I believe at least all that love Truth will be pleas'd; for from that little Conversation I had with him I conceive him to be no ways prejudiced of byassed by Interest, affection, or hatred, fear or hopes, or the vain-glory of telling Strange Things, so as to make him swarve from the truth of Matter of Fact: And for his opportunity of being informed, any one may satisfie himself when he understands his almost 20 years Abode and Converse among them. His Skill in the

Language and Customs of the People, his way of Employment in Travelling and Trading over all Parts of the Kingdom; add to this his Breeding till 19 years of Age under his Father a Captain for the *East-India* Company, and his own Natural and acquired parts; but above all his good Reputation, which may be judged from the Employment *That Worshipful Company* have now freely bestowed upon him, having made him Commander of the *Tarquin Merchant*, and intruded him to undertake a Voyage to *Tarquin*.

Read therefore the Book it self, and you will find your self taken Captive indeed, but used more kindly by the Author, than he himself was by the Natives.

After a general view of the Sea Coasts, he will lead you into the Country by the Watches, through the Thorney Gates, then Conduct you round upon the Mountains that Encompass and Fortifie the whole Kingdom, and by the way carry you to the top of *Hommalet* or *Adam's Peak*; from those he will descend with you, and shew you their chief Cities and Towns, and pass through them into the Countrey, and there acquaint you with their Husbandry, then entertain you with the Fruits, Flowers, Herbs, Roots, Plants and Trees, and by the way shelter you from Sun and Rain, with a Fan made of the *Talipat-Leaf*. Then shew you their Beasts, Birds, Fish, Serpents, Insects; and last of all, their Commodities. From hence he will carry you to Court, and shew you the King in the several Estates of his Life; and acquaint you with his way of Governing, Revenues, Treasures, Officers,

Governors, Military Strength, Wars: and by the way entertain you with an account of the late Rebellion against him. After which he will bring you acquainted with the Inhabitants themselves, whence you may know their different Humours, Ranks and Qualities. Then you may visit their Temples such as they are, and see the Foppery of their Priests Religious Opinions and Practices both in their Worship and Festivals, and afterwards go home to their Houses and be acquainted with their Conversation and Entertainment, see their Housewifery, Furniture, Finery, and understand how they Breed and Dispose of their Children in Marriage; and in what Employments and Recreations they pass their time. Then you may acquaint your self with their Language, Learning, Laws, and if you please with their Magick & Jugling. And last of all with their Diseases, Sickness, Death, and manner of Burial. After which he will give you a full account of the Reason of his own Going to, and Detainment in the Island of *Ceylon*, and Kingdom of *Conde-Uda*. And of all his various Conditions, and the Accidents that befel him there during Nineteen years and an halfs abode among them. And by what ways and means at last he made his Escape and Returned safe into *England* in *September* last, 1680.

*Aug.* 1. 1681.

*Robert Hooke.*

To the Right Worshipful Sir *William Thomson* Knight, Governor, *Thomas Papillon* Esquire; Deputy, and the 24 Committees of the Honorable EAST-INDIA Company

hereunder Specified, *Viz.*

The Right Honorable *George* Earl of *Berkley*,  
The Right Honorable *James* Lord *Chandois*.  
Sir *Matthew Andrews* Knight,  
Sir *John Bancks* Baronet,  
Sir *Samuel Barnardiston* Baronet,  
Mr. *Christopher Boone*,  
*John Bathurst* Esquire,  
Sir *Josia Child* Baronet,  
Mr. *Thomas Canham*,  
Collonel *John Clerk*,  
Sir *James Edwards* Knight,  
Mr. *Joseph Herne*,  
*Richard Hutchinson* Esquire,  
*James Hublon* Esquire,  
Sir *John Lethieullier* Knight,  
Mr. *Nathaniel Petton*,  
Sir *John Moor* Knight,  
*Samuel Moyer* Esquire,  
Mr. *John Morden*,  
Mr. *John Paige*,  
*Edward Rudge* Esquire,  
*Daniel Sheldon* Esquire,  
Mr. *Jeremy Sambrook*,  
*Robert Thomson* Esquire.

Right Worshipful,

Since my return home to my Native Countrey of *England*,  
after a long and Disconsolate Captivity, my Friends and

Acquaintance in our Converse together have been Inquisitive into the State of that Land in which I was Captivated; whose Curiosity I endeavour to satisfie. But my Relations and Accounts of Things in those Parts were so strange and uncouth, and so different from those in these Western Nations, and withal my Discourses seeming so Delightful and Acceptable unto them, they very frequently called upon me to write what I knew of that Island of *Ceylon*, and to digest it into a Discourse, and make it more Publick; unto which motion I was not much unwilling, partly that I might comply with the Desires and Councils of my Friends, and chiefly that I might Publish and Declare the great Mercy of God to me, and Commemorate before all Men my singular Deliverance out of that Strange and Pagan Land, which as often as I think of or mention, I cannot but admire and adore the goodness of God towards me, there being in it so many notable Footsteps of his signal Providence.

I had then by me several Papers, which during my Voyage homeward from *Bantam* at leisure times I writ concerning the King and the Countrey, and concerning the *English* there, and of my Escape; which Papers I forthwith set my self to Peruse and draw into a Method, and to add what more might occur to my Thoughts of those Matters, which at length I have finished, contriving what I had to relate under four Heads. The first concerning the Countrey and Products of it. The second concerning the King and his Government. The third concerning the Inhabitants, and their Religion and Customs, and the last

concerning our Surprize, Detainment and Escape; In all which I take leave to Declare, That I have writ nothing but either what I am assured of by my own personal Knowledge to be true, and wherein I have born a great and a sad share, or what I have received from the Inhabitants themselves of such things as are commonly known to be true among them. The Book, being thus perfected, it required no long Meditation unto whom to present it, it could be to none but your selves (my Honoured Masters) by whose Wisdom and Success the *East-Indian* Parts of the World are now near as well known, as the Countries next adjacent to us. So that by your means, not only the Wealth, but the Knowledge of those *Indies* is brought home to us. Unto your Favour and Patronage therefore (Right Worshipful) I humbly presume to recommend these Papers and the Author of them, who rejoyceth at this opportunity to acknowledge the Favours you have already conferred on him, and to profess that next unto God, on you depend his Future Hopes and Expectations; being

*Right Worshipful,*

Your most obliged and most humble and devoted Servant to be Comanded,

*Robert Knox.*

Lond. 18<sup>th</sup>. March, 1680/81.

# ERRATA

Besides divers Mispointings, and other Literal Mistakes of smaller moment, these are to be amended.

Page 1. Line 16. after *Parts*, strike out the *Comma*, p. 3. 1. 25. for *Oudi pallet* read *Oudi pollat*, p. 7. 1. 31, after *they* dele *that*, p. 12. 1. 43. for *Ponudecarse* read *Ponudecars*, p. 13. after *rowling* dele *it*, p. 22. 1. 38. for *Out-yards* read *Ortyards*, p. 25. 1. 6. for *tarrish* read *tartish*, p. 27. 1. 10. for *sometimes* read *some*, p. 29. 1. 33. for *Rodgerari* read *Rodgerah*, p. 33. 1. 15, 25, 29. for *Radga* in those three lines, read *Raja.*, p. 35. 1. 12. for *a* read *at*, *Ibid.* 1. 51. for *being none* read *none being*, p. 39. 1. 1. dele *a*, p. 47. 1. 36. for *Gurpungi* read *Oulpangi*, *Ibid.* 1. 43 for *Dackini* read *Dackim*, p. 50. 1. 16. for *Roterauts* read *Roterauls*, *Ibid.* 1. 17. after *these* read *are*, *Ibid.* 1. 24. after *them* read *to*, p. 51. 1. 2. after *them* a Semicolon, *Ibid.* Marg. 1. 3. for *others* read *these*, *Ibid.* 1. 18. for *their* read *theirs*, *Ibid.* 1. 19. dele *and* *Ibid.* 1. 49. for *Courti-Atchila* read *Courli-atchila*, p. 58. 1. 30. after *were* read *or were*, p. 62. Marg. 1. 1. for *By* read *Pay*, *Ibid.* 1. 18 after *shooting* add *him*; *Ibid.* Marg. 1. 14. for *one* read *once*, p. 69. 1. 28. after *lace* dele the *Comma*, *Ibid.* 1. 30. for *Kirinerahs* read *Kinnerahs*, p. 71. 1. 3. after *places* add *and*, p. 73. 14. dele *they say*, *Ibid.* 1. 42. for *ward* read *reward*, p. 74. 1. 5. dele the Semicolon after *Vehar*, and place it after *also*, *Ibid.* 1. 27. for *hands* read *heads*, p. 76. 1. 23. for *God* read *Gods*, *Ibid.* 1. 36. after *know* a Period, p. 80. 1. 3.

for *him* read *them*, p. 87. l. 27. after *Hens* a Semicolon, p. 88. l. 35. for *stream* read *steam*, p. 89. l. 7. for *a* read *the*, p. 101. l. 28. for *Husband* read *Husbandman*, p. 102. l. 23. after *considerable* a Comma, p. 103. Marg. l. 4. for *benefit* read *manner*, p. 105, l. 26. for *so* read *To*, p. 109. l. 1. read *Heawoy com-coraund*, *To fight*, as much as to say, *To act the Soldier*, p. 110. l. 29. after *go* add *their Journey*, p. 111. l. 9. for *Friday* read *Iridah*, p. 112. l. 52. after *temple* add *in*, p. 118. l. 41. after *and* add *his*, p. 128. l. 51. dele *no*, p. 132. l. 38. dele the Comma after *Holstein*, p. 134. l. 47. For *Crock* read *crook*, p. 138. l. 37. for *ny* read *any*, *Ibid.*, l. 47. after *they* read *had*, p. 148. l. 52. for *go* read *got*, p. 151. l. 6. for *here* read *have*, p. 154. l. 27. for *favours* read *feavors*, p. 155. l. 4. dele the first [*it*] *Ibid.* l. 18. for *he* read *we*, p. 161. l. 43. for *Diabac* read *Diabat*. p. 168. l. 4. after *before* add *us*, *Ibid.* l. 7. after *comparing* add *it*, p. 176. l. 22. for *the* read *great*, p. 179. l. 21. for *be* read *beg*, *Ibid.* l. 34. dele *what they keep*, And instead of *Cande uda* thro-out the Book, read *Conde uda*.

# PART I

## CHAP. I

### A general Description of the Island

How this *Island* lyes with respect unto me Neighbouring Countries, I shall not speak at all, that being to be seen in our ordinary *Sea-Cards*, which describe those Parts; and but little concerning the Maritime parts of it, now under the Jurisdiction of the *Dutch*: my design being to relate such things onely that are new and unknown unto these *Europæan* Nations. It is the Inland Countrey therefore I chiefly intend to write of which is yet an hidden Land even to the *Dutch* themselves that inhabit upon the Island. For I have seen among them a fair large *Map* of this Place, the best I believe extant, yet very faulty: the ordinary *Maps* in use among us are much more so; I have procured a new one to be drawn, with as much truth and exactness as I could, and his Judgment will not be deemed altogether inconsiderable, who had for Twenty Years Travelled about the *Iland*, and knew almost every step of those Parts, especially, that most want describing.

I begin with the *Sea-Coasts*. Of all which the *Hollander* is

Master: On the North end the chief places are *Jafnipatan*, and the Iland of *Manaur*. On the East side *Trenkimalay*, and *Batticalow*. To the South is the City of *Point de Galle*. On the West the City of *Columbo*, so called from a Tree the Natives call *Ambo*, (which bears the *Mango-fruit*) growing in *that* place; but this never bare fruit, but onely leaves, which in their Language is *Cola* and thence they called the Tree *Colambo*: which the *Christians* in honour of *Columbus* turned to *Columbo*. It is the chief City on the Sea-coasts where the chief Governour hath his residence. On this side also is *Negumba*, and *Colpentine*. All these already mentioned are strong fortified places: There are besides many other smaller Forts and Fortifications. All which, with considerable Territories, to wit, all round bordering upon the Sea-coasts, belong to the *Dutch Nation*.

A general division of the Inland Countrey. I proceed to the Inland-Country, being that that is now under the King of *Cande*. It is convenient that we first understand, that this land is divided into greater or less shares or parts. The greater divisions give me leave to call *Provinces*, and the less *Counties*, as resembling ours in *England*, tho not altogether so big. On the North parts lyes the Province of *Nourecalava*, consisting of five lesser Divisions or Counties; the Province also of *Hotcourly* (signifying seven Counties:) it contains seven Counties. On the Eastward is *Mautaly*, containing three Counties. There are also lying on that side *Tammanquod*, *Bintana*, *Vellas*, *Paunoa*, these are single Counties. *Ouvah* also containing three Counties. In this

Province are Two and thirty of the Kings Captains dwelling with their Soldiers. In the Midland within those already mentioned lye *Wallaponahoy* (it signifies Fifty holes or vales which describe the nature of it, being nothing but Hills and Valleys,) *Poncipot*, (signifying five hundred Souldiers.) *Goddaponahoy*, (signifying fifty pieces of dry Land;) *Hevoihattay* (signifying sixty Souldiers,) *Cote-mul*, *Horsepot* (four hundred Souldiers.) *Tunponahoy* (three fifties.) *Oudanour* (it signifies the Upper City,) where I lived last and had Land. *Tattanour* (the Lower City) in which stands the Royal and chief City, *Cande*. These two Counties I last named, have the pre-eminence of all the rest in the Land. They are most populous, and fruitful. The Inhabitants thereof are the chief and principal men: insomuch that it is a usual saying among them, that *if they want a King, they may take any man, of either of these two Counties, from the Plow, and wash the dirt off him, and he by reason of his quality and descent is fit to be a King*. And they have this peculiar Priviledge, That none may be their Governour, but one born in their own Country. These ly to the Westward that follow, *Oudipollat*, *Dolusbaug*, *Hotteracourly*, containing four Counties; *Portaloon*, *Tuncourly*, containing three Counties; *Cuttiar*. Which last, together with *Batticalaw*, and a part of *Tuncourly*, the *Hollander* took from the King during my being there. There are about ten or twelve more un-named, next bordering on the Coasts, which are under the *Hollander*. All these Provinces and Counties, excepting six, *Tammanquod*, *Vellas*, *Paunoa*, *Hotteracourly*, *Hotcourly*,

and *Neurecalava*, ly upon Hills fruitful and dwell watered: and therefore they are called in one word *Conde Uda*, which signifies, *On top of the Hills*, and the King is styled, the King of *Conde Uda*.

Each County divided by Woods. All these Counties are divided each from other by great Woods. Which none may fell, being preserved for Fortifications. In most of them there are Watches kept constantly, but in troublesome times in all.

The Country Hilly, but enriched with Rivers. The Land is full of Hills, but exceedingly well watered, there being many pure and clear Rivers running through them. Which falling down about their Lands is a very great benefit for the Countrey in respect of their Rice, their chief Sustenance. These Rivers are generally very rocky, and so un-navigable. In them are great quantities of Fish, and the greater for want of Skill in the People to catch them. The great River, *Mavelagonga* described. The main River of all is called *Mavelagonga*; Which proceeds out of the Mountain called *Adams Peak* (of which afterwards:) it runs thro the whole Land Northward, and falls into the Sea at *Trenkimalay*. It may be an Arrows flight over in bredth, but not Navigable by reason of the many Rocks and great falls in it: Towards the Sea it is full of *Aligators*, but on the Mountains none at all.

It is so deep, that unless it be mighty dry weather, a man cannot wade over it, unless towards the head of it. They use little *Canoues* to pass over it: but there are no Bridges built over it, being so broad, and the Stream in time of Rains (which in this Countrey are very great) runs so high, that they cannot make

them, neither if they could, would it be permitted; for the King careth not to make his Countrey easie to travel, but desires to keep it intricate. This River runs within a mile or less of the City of *Cande*. In some places of it, full of Rocks, in others clear for three or four miles.

There is another good large River running through *Catemul*, and falls into that before mentioned. There are divers others brave Rivers that water the Countrey, tho none Navigable for the cause above said.

Woody. The Land is generally covered with Woods, excepting the Kingdome of *Ovuah*, and the Counties of *Oudipallet*, and *Dolusbaug*, which are naturally somewhat clear of them.

Where most populous and healthful. It is most populous about the middle, least near about by the Sea; how it is with those Parts under the *Hollander*, I know not. The Northern parts are somewhat sickly by reason of bad water, the rest very healthful.

The nature of the Valleys. The Valleys between their Hills are many of them quagmires, and most of them full of brave Springs of pure water: Which watery Valleys are the best sort of Land for their Corn, as requiring much moisture, as shall be told in its place.

The great Hill *Adams Peak*, described. On the South side of *Conde Uda* is an Hill, supposed to be the highest on this Island, called in the *Chingulay* Language, *Hamalell*; but by the *Portuguez* and the *Europæan* Nations, *Adams Peak*. It is sharp like a Sugar-loaf, and on the Top a flat Stone with the print of a foot like

a mans on it, but far bigger, being about two foot long. The people of this Land count it meritorious to go and worship this impression; and generally about their New Year, which is in *March*, they, Men, Women and Children, go up this vast and high Mountain to worship. The manner of which I shall write hereafter, when I come to describe their Religion. Out of this Mountain arise many fine Rivers, which run thro the Land, some to the Westward, some to the Southward, and the main River, *viz. Mavelagonga* before mentioned, to the Northward.

The natural Strength of this Kingdom This Kingdom of *Conde Uda* is strongly fortified by Nature. For which way soever you enter into it, you must ascend vast and high mountains, and descend little or nothing. The wayes are many, but are many, but very narrow, so that but one can go abreast. The Hills are covered with Wood and great Rocks, so that 'tis scarce possible to get up any where, but onely in the paths, in all which there are gates made of Thorns; the one at the bottom, the other at the top of the Hills, and two or three men always set to watch, who are to examine all that come and go, and see what they carry, that Letters may not be conveyed, nor Prisoners or other Slaves run away. These Watches, in case of opposition, are to call out to the Towns near, who are to assist them. They oftentimes have no Arms, for they are the people of the next Towns: but their Weapons to stop people are to charge them in the Kings Name; which disobeyed, is so Severely punished; that none dare resist. These Watches are but as Sentinels to give notice; for in case of

War and Danger the King sends Commanders and Souldiers to ly here. But of this enough. These things being more proper to be related, when we come to discourse of the *Policy* and Strength of the Kingdom.

The difference of the Seasons in this Country. The one part of this Island differs very much from the other, both in respect of the Seasons and the Soyl. For when the Westwardly Winds blow, then it rains on the West side of the Island: and that is the season for them to till their grounds. And at the same time on the East side is very fair and dry weather, and the time of their Harvest. On the contrary, when the East Winds blow, it is Tilling time for those that inhabit the East Parts, and Harvest to those on the West. So that Harvest is here in one part or other all the Year long. These Rains and this dry weather do part themselves about the middle of the Land; as oftentimes I have seen, being on the one side of a Mountain called *Cauragas hirc*, rainy and wet weather, and as soon as I came on the other, dry, and so exceeding hot, that I could scarcely walk on the ground, being, as the manner there is, barefoot.

What parts have most Rain. It rains far more in the High-Lands of *Conde Uda*, then in the Low-Lands beneath the Hills. The North End of this Island is much subject to dry weather. I have known it for five or six Years together so dry, (having no Rains, and there is no other means of water but that; being but three Springs of running water, that I know, or ever heard of) that they could not plow nor sow, and scarcely could dig Wells deep

enough to get water to drink, and when they got it, its tast was brackish. At which time in other Parts there wanted not Rain; Whither the Northern People were forced to come to buy food. Let thus much suffice to have spoken of the Countreys, Soyl and Nature of this Island in general. I will proceed to speak of the *Cities and Towns* of it, together with some other Remarkable Matters there-unto belonging.

## CHAP. II

### Concerning the Chief Cities and Towns of this Island

The most Eminent Cities are Five. In this Island are several Places, where, they say, formerly stood Cities; and still retain the Name, tho' little or nothing of Building be now to be seen. But yet there are Five Cities now standing, which are the most Eminent, and where the King hath *Palaces* and *Goods*; yet even these, all of them, except that wherein his *Person* is, are ruined and fallen to decay.

*Candy.* The First is the City of *Candy*, so generally called by the *Christians*, probably from *Conde*, which in the *Chingulays* Language signifies *Hills*, for among them it is situated, but by the Inhabitants called *Hingodagul-neure*, as much as to say, *the City of the Chingulay people*, and *Mauneur*, signifying the Chief or Royal City. This is the Chief or *Metropolitical* City of the whole Island. It is placed in the midst of the Island in *Tattanour*, bravely situate for all conveniences, excellently well watered. The Kings Palace stands on the East corner of the City, as is customary in this Land for the Kings Palaces to stand. This City is three-square like a *Triangle*: but no artificial strength about it, unless on the South side, which is the easiest and openest way to it, they have long since cast up a Bank of Earth cross the Valley from

one Hill to the other; which nevertheless is not so steep but that a man may easily go over it any where. It may be some twenty foot in height. In every Way to come to this City about two or three miles off from it are *thorn-Gates* and Watches to examine all that go and come: It is environed round with Hills. The great River coming down from *Adams Peak* runs within less than a mile of it on the West side. It has oftentimes been burnt by the *Portuguez* in their former Invasions of this Island, together with the Kings Palace and the Temples. Insomuch that the King has been fain to pay them a Tribute of three Elephants *per annum*. The King left this City about Twenty Years ago, and never since has come at it. So that it is now quite gone to decay.

*Nellemb*A second City is *Nellemb-neur*, lying in *Oudipollat*, South of *Cande*, some Twelve miles distance. Unto this the King retired, and here kept his Court, when he forsook *Candy*.

*Allout-neur*Thirdly, The City *Allout-neur* on the North East of *Cande*. Here this King was born, here also he keeps great store of Corn and Salt, &c. against time of War or Trouble. The Country of *Bintan* described. This is Situate in the Countrey of *Bintan*, which Land, I have never been at, but have taken a view of from the top of a Mountain, it seems to be smooth Land, and not much hilly; the great River runneth through the midst of it. It is all over covered with mighty Woods and abundance of Deer. But much subject to dry Weather and Sickness. In these Woods is a fort of Wild People Inhabiting, whom we shall speak of in their place.

*Badoula*.Fourthly, *Badoula* Eastward from *Cande* some two

dayes Journey, the second City in this Land. The *Portugals* in time of War burnt it down to the ground. The Palace here is quite ruined; the *Pagodas* onely remain in good repair.

The Province of *Ouvah*. This City stands in the Kingdom or Province of *Ouvah*, which is a Countrey well watered, the Land not smooth, neither the Hills very high, wood very scarce, but what they plant about their Houses. But great plenty of Cattle, their Land void of wood being the more apt for grazing. If these Cattle be carried to any other Parts in this Island they will commonly dye, the reason whereof no man can tell, onely they conjecture it is occasioned by a kind of small Tree or Shrub, that grows in all Countreys but in *Ouvah*, the Touch or Scent of which may be Poyson to the *Ouvah* Cattel; though it is not so to other. The Tree hath a pretty *Physical* smell like an *Apothecaries* Shop, but no sort of Cattle will eat it. In this Cuuntry grows the best *Tobacco* that is on this Land. *Rice* is more plenty here then most other things.

*Digligy*, the place of the Kings constant Residence. The fifth City *Digligy-neur* towards the East of *Cande*, lying in the Country of *Hevahatt*. Where the King ever since he was routed from *Nellemby* in the Rebellion *Anno* 1664. hath held his Court. The scituation of this place is very Rocky and Mountainous, the Lands Barren; So that hardly a worse place could be found out in the whole Island. Yet the King chose it, partly because it lyes about the middle of his Kingdom, but chiefly for his safety; having the great Mountain *Gauluda*. *Gauluda* behind his Palace,

unto which he fled for Safety in the Rebellion, being not only high, but on the top of it lye three Towns, and Corn Fields, whence he may have necessary supplies: and it is so fenced with steep Cliffs, Rocks and Woods, that a few men here will be able to defend themselves against a great Army.

Many Ruins of Cities. There are besides these already mentioned, several other ruinous places that do still retain the name of Cities, where Kings have Reigned, tho now little Foot steps remaining of them. At the North end of this Kings Dominions is one of these Ruinous Cities, called *Anurodgburro*. *Anurodgburro* where they say Ninety Kings have Reigned, the Spirits of whom they hold now to be Saints in Glory, having merited it by making *Pagoda's* and Stone Pillars and Images to the honour of their *Gods*, whereof there are many yet remaining: which the *Chingulayes* count very meritorious to worship, and the next way to Heaven. Near by is a River, by which we came when we made our escape: all along which is abundance of hewed stones, some long for Pillars, some broad for paving. Over this River there have been three Stone Bridges built upon Stone Pillars, but now are fallen down; and the Countrey all desolate without Inhabitants. At this City of *Anurodgburro* is a Watch kept, beyond which are no more people that yield obedience to the King of *Candy*. This place is above Ninety miles to the Northward of the City of *Candy*. The nature of the Northern Parts. In these Northern Parts there are no Hills, nor but two or three Springs of running water, so that their Corn

ripeneth with the help of Rain.

The Port of *Portaloon*: It affords Salt. There is a *Port* in the Countrey of *Portaloon* lying on the West side of this Island, whence part of the Kings Countrey is supplied with *Salt* and *Fish*: where they have some small Trade with the *Dutch*, who have a Fort upon the Point, to prevent Boats from coming: But the Eastern Parts being too far, and Hilly, to drive Cattel thither for *Salt*, Gods Providence hath provided them a place on the East side nearer them, which in their Language they call *Leawava* affords Salt in abundance. *Leawava*. Where the Eastwardly Winds blowing, the Sea beats in, and in Westwardly Winds (being then fair weather there) it becomes Salt, and that in such abundance, that they have as much as they please to fetch. Described. This Place of *Leawava* is so contrived by the Providence of the *Almighty Creator*, that neither the *Portuguez* nor *Dutch* in all the time of their Wars could ever prevent this People from having the benefit of this Salt, which is the principal thing that they esteem in time of Trouble or War; and most of them do keep by them a store of Salt against such times. It is, as I have heard, environed with Hills on the Land side, and by Sea not convenient for Ships to ride; and very sickly, which they do impute to the power of a great God, who dwelleth near by in a Town they call *Cotteragom*, standing in the Road, to whom all that go to fetch Salt both small and great must give an Offering. The Name and Power of this God striketh such terror into the *Chingulayes*, that those who otherwise are Enemies to this King,

and have served both *Portuguez* and *Dutch* against him, yet would never assist either to make Invasions this way.

Their Towns how Built. Having said thus much concerning the *Cities* and other Eminent places of this Kingdom, I will now add a little concerning their *Towns*. The best are those that do belong to their *Idols*, wherein stand their *Dewals* or Temples. They do not care to make Streets by building their Houses together in rowes, but each man lives by himself in his own Plantation, having an hedg it may be and a ditch round about him to keep out Cattel. Their Towns are always placed some distance from the Highways, for they care not that their Towns should be a thorough-fair for all people, but onely for those that have business with them. They are not very big, in some may be Forty, in some Fifty houses, and in some above an Hundred: and in some again not above eight or ten.

Many lye in Ruins, and forsaken; and upon what occasion. And as I said before of their *Cities*, so I must of their *Towns*, That there are many of them here and there lie desolate, occasioned by their voluntary forsaking them, which they often do, in case many of them fall sick, and two or three die soon after one another: For this they conclude to happen from the hand of the *Devil*. Whereupon they all leave their Town and go to another, thinking thereby to avoid him: Thus relinquishing both their Houses and Lands too. Yet afterwards, when they think the Devil hath departed the place, some will sometimes come back and re-assume their Lands again.

## CHAP. III

### Of their Corn, with their manner of Husbandry

The Products and Commodities of the Countrey. Having discoursed hitherto of the Countrey, method will require that I proceed now to the *Products* of it; *Viz.* their Fruits, Plants, Beasts, Birds, and other Creatures, Minerals, Commodities, &c. whereof I must declare once for all, That I do not pretend to write an Exact and Perfect Treatise, my time and leisure not permitting me so to do; but only to give a Relation of some of the chief of these things, and as it were a tast of them, according as they that occur to my Memory while I am writing. I shall first begin with their Corn, as being the Staff of their Countrey.

Corn of divers sorts. They have divers sorts of *Corn*, tho all different from ours. And here I shall first speak of their *Rice*, the Choice and Flower of all their Corn, and then concerning the other inferior kinds among them.

*Rice.* Of *Rice* they have several sorts, and called by several names according to the different times of their ripening: However in tast little disagreeing from one another. Some will require seven Months before it come to maturity, called *Mauvi*; some six, *Hauteal*; others will ripen in five, *Honorowal*; others in four, *Henit*; and others in three, *Aulfancol*: The price of all these

is one and the same. That which is soonest ripe, is most savoury to the tast; but yieldeth the least increase. It may be asked then, why any other sort of Rice is sown, but that which is longest a Ripening, seeing it brings in most Profit? In answer to this, you must know, Grows in Water. Their Ingenuity in watering their Corn Lands. That all these sorts of Rice do absolutely require Water to grow in, all the while they stand; so that the Inhabitants take great pains in procuring and saving water for their Grounds, and in making Conveyances of Water from their Rivers and Ponds into their Lands, which they are very ingenious in; also in levelling their Corn Lands, which must be as smooth as a *Bowling-Green*, that the Water may cover all over. Neither are their steep and Hilly Lands uncapable of being thus overflown with Water. For the doing of which they use this Art. They level these Hills into narrow Allies, some three; some eight foot wide one beneath another, according to the steepness of the Hills, working and digging them in that fashion that they lye smooth and flat, like so many Stairs up the Hills one above another. The Waters at the top of the Hills falling down wards are let into these Allies, and so successively by running out of one into another, water all; first the higher Lands, and then the lower. The highest Allies having such a quantity of Water as may suffice to cover them, the rest runs over unto the next, and that having its proportion, unto the next, and so by degrees it falls into all these hanging parcels of Ground. These Waters last sometimes a longer, and sometimes a shorter Season. Why they do not always

sow the best kind of Rice. Now the Rice they sow is according as they foresee their stock of Water will last. It will sometimes last them two or three, or four or five Months, more or less; the Rice therefore they chuse to cast into the Ground, is of that sort that may answer the duration of the Water. For all their Crop would be spoilt if the Water should fail them before their Corn grew ripe. If they foresee their Water will hold out long, then they sow the best and most profitable Rice, *viz.* that which is longest a ripening; but if it will not, they must be content to sow of the worser sorts; that is, those that are sooner ripe. Again, they are forced sometimes to sow this younger Rice, for the preventing the damage it might otherwise meet with, if it should stand longer. For their Fields are all in common, which after they have sown, they enclose till Harvest; But as soon as the Corn first sown becomes ripe, when the Owner has reaped it, it is lawful for him to break down his Fences, and let in his Cattle for grazing; which would prove a great mischief to that Corn that required to stand a Month or two longer. Therefore if they are constrained to sow later than the rest, either through want or sloth, or some other Impediment, yet they make use of that kind of Rice that will become ripe, equal with that first sown. They sow at different times, but reap together. And so they all observe one time of reaping to prevent their Corn being trampled down or eaten up by the Cattle. Thus they time their Corn to their Harvest; some sowing sooner, some later, but all reaping together, unless they be Fields that are enclosed by themselves;

and peculiar to one Man.

Their Artificial Pools. Where there are no Springs or Rivers to furnish them with Water, as it is in the Northern Parts, where there are but two or three Springs, they supply this defect by saving of rain Water; which they do, by casting up great Banks in convenient places to stop and contain the Rains that fall, and so save it till they have occasion to let it out into their Fields: They are made rounding like a C or Half-Moon, every Town has one of these *Ponds*, which if they can but get filled with Water, they count their Corn is as good as in the Barn. It was no small work to the ancient Inhabitants to make all these Banks, of which there is a great number, being some two, some three Fathoms in height, and in length some above a Mile, some less, not all of a size. They are now grown over with great Trees, and so seem natural Hills. When they would use the Water, they cut a gap in one end of the Bank, and so draw the Water by little and little, as they have occasion for the watering their Corn. These Ponds in dry weather dry up quite. If they should dig these Ponds deep, it would not be so convenient for them. It would indeed contain the Water well, but would not so well nor in such Plenty empty out it self into their Grounds. *Aligators* harbor in them. In these Ponds are *Aligators*, which when the Water is dried up depart into the Woods, and down to the Rivers; and in the time of Rains come up again into the Ponds. They are but small, nor do use to catch People, nevertheless they stand in some fear of them. The Corn they sow in these Parts is of that sort that is soonest ripe,

fearing lest their Waters should fail. As the Water dries out of these Ponds, they make use of them for Fields, treading the Mud with Buffeloes, and then They sow Corn on the Mud, sowing Rice thereon, and frequently casting up Water with Scoops on it. I have hitherto spoken of those *Rices* that require to grow in Water.

A sort of Rice that grows Without Water. There is yet another sort of Rice, which will ripen tho' it stand not alway in Water: and this sort of Corn serves for those places, where they cannot bring their Waters to overflow; this will grow with the Rains that fall; but is not esteemed equal with the others, and differs both in scent and taste from that which groweth in the watery Fields.

The Seasons of Seed-time and Harvest The ordinary Season of seed time, is in the Months of *July* and *August*, and their Harvest in or about *February*; but for Land that is well watered, they regard no Season; the Season is all the year long. When they Till their Grounds, or Reap their Corn, they do it by whole Towns generally, all helping each other for *Attoms*, as they call it; that is, that they may help them as much, or as many days again in their Fields, which accordingly they will do; They Plough only with a crooked piece of Wood, something like an Elbow, which roots up the Ground, as uneven as if it were done by Hogs, and then they overflow it with water.

A particular description of their Husbandry. But if any be so curious as to know more particularly how they order and prepare their Lands, and sow their Corn, take this account of it. But before we go to work, it will be convenient first to describe the

Tools. Their Plough. To begin therefore with their *Plough*. I said before it was a crooked piece of Wood, it is but little bigger than a Man's Arm, one end whereof is to hold by, and the other to root up the Ground. In the hollow of this Plough is a piece of Wood fastned some three or four Inches thick, equal with the bredth of the Plough; and at the end of the Plough, is fixt an Iron Plate to keep the Wood from wearing. There is a Beam let in to that part of it that the Plough-man holds in his hand, to which they make their *Buffaloes* fast to drag it.

The convenience of these Ploughs. These Ploughs are proper for this Countrey, because they are lighter, and so may be the more easie for turning, the Fields being short, so that they could not turn with longer, and if heavier, they would sink and be unruly in the mud. These Ploughs bury not the grass as ours do, and there is no need they should. For their endeavour is only to root up the Ground, and so they overflow it with Water, and this rots the Grass.

Their first Ploughing. They Plough twice before they sow. But before they begin the first time, they let in Water upon their Land, to make it more soft and pliable for the Plough. After it is once Ploughed, they make up their Their Banks, and use of them. Banks. For if otherwise they should let it alone till after the second Ploughing, it would be mere Mud, and not hard enough to use for Banking. Now these Banks are greatly necessary, not only for Paths for the People to go upon through the Fields, who otherwise must go in the Mud, it may be knee deep; but chiefly

to keep in and contain their Water, which by the help of these Banks they overflow their Grounds with. These Banks they make as smooth with the backside of their Houghs, as a Bricklayer can smooth a Wall with his Trowel. For in this they are very neat. These Banks are usually not above a Foot over.

Their second Ploughing. After the Land is thus Ploughed and the Banks finished, it is laid under water again for some time, till they go to Ploughing the second time. Now it is exceeding muddy, so that the trampling of the Cattel that draws the Plough, does as much good as the Plough; for the more muddy the better. Sometimes they use no Plough this second time, but only drive their Cattel over to make the Ground the muddier.

How they prepare their Seed-Corn. Their Lands being thus ordered, they still keep them overflowed with Water, that the Weeds and Grass may rot. Then they take their Corn and lay it a soak in Water a whole night, and the next day take it out, and lay it in a heap, and cover it with green leaves, and so let it lye some five or six days to make it grow. And their Land after it is Ploughed. Then they take and wet it again, and lay it in a heap covered over with leaves as before, and so it grows and shoots out with Blades and Roots. In the mean time while this is thus a growing, they prepare their Ground for sowing; which is thus: They have a Board about four foot long, which they drag over their Land by a yoke of Buffaloes, not flat ways, but upon the edge of it. The use of which is, that it jumbles the Earth and Weeds together, and also levels and makes the Grounds smooth

and even, that so the Water (for the ground is all this while under water) may stand equal in all places. And wheresoever there is any little hummock standing out of the Water, which they may easily see by their eye, with the help of this Board they break and lay even. And so it stands overflown while their Seed is growing, and become fit to sow, which usually is eight days after they lay it in soak.

When the Seed is ready to sow, they drain out all the Water, and with little Boards of about a foot and a half long, fastned upon long Poles, they trim the Land over again, laying it very smooth, making small Furrows all along, that in case Rain or other Waters should come in, it might drain away; for more Water now would endanger rotting the Corn. Their manner of sowing. And then they sow their Corn, which they do with very exact evenness, strewing it with their hands, just as we strew Salt upon Meat.

How they Manure and order their young Corn. And thus it stands without any Water, till such time as the Corn be grown some three or four Inches above the Ground. There were certain gaps made in the Banks to let out the water, these are now stopped to keep it in. Which is not only to nourish the Corn, but to kill the weeds. For they keep their Fields as clean as a Garden without a weed. Then when the Corn is grown about a span high, the Women come and weed it, and pull it up where it grew too thick, and transplant it where it wants. And so it stands overflown till the Corn be ripe, when they let out the water again to make

it dry for reaping. They never use any dung, but their manner of plowing and soaking of their Ground serves instead thereof.

Their manner of Reaping. At reaping they are excellent good, just after the *English* manner. The whole Town, as I said before, as they joyn together in Tilling, so in their Harvest also; For all fall in together in reaping one man's Field, and so to the next, until every mans Corn be down. And the Custome is, that every man, during the reaping of his Corn, finds all the rest with Victuals. The womens work is to gather up the Corn after the Reapers, and carry it all together.

They tread out their Corn with Cattel. They use not Threshing, but tread out their Corn with Cattel, which is a far quicker and easier way. They may tread out in a day forty or fifty Bushels at least with the help of half a dozen Cattel.

The Ceremonies they use when the Corn is to be trodden. When they are to *tread* their Corn they choose a convenient adjoining place. Here they lay out a round piece Ground some twenty or five and twenty foot over. From which they cut away the upper Turf. Then certain Ceremonies are used. First, they adorn this place with ashes made into flowers and branches, and round circles. Then they take divers strange shells, and pieces of Iron, and some sorts of Wood, and a bunch of betel Nuts, (which are reserved for such purposes) and lay all these in the very middle of the Pit, and a large stone upon them. Then the women, whose proper work it is, bring each their burthen of reaped Corn upon their heads, and go round in the Pit three

times, and then fling it down. And after this without any more ado, bring in the rest of the Corn as fast as they can. For this Labour, and that of weeding, the Women have a Fee due to them, which they call *Warapol*, that is as much Corn, as shall cover the Stone and the other Conjunction-Instruments at the bottom of the Pit.

They will frequently carry away their new reaped Corn into the Pit; and tread it out presently as soon as they have cut it down, to secure it from the Rains, which in some Parts are very great and often; and Barns they have none big enough, But in other places not so much given to Rains, they will sometimes set it up in a *Cock*, and let it stand some months.

How they unhusk their Rice. They unshale their Rice from its outward husk by beating it in a Mortar, or on the Ground more often; but some of these sorts of Rice must first be boyled in the husk, otherwise in beating it will break to powder. The which Rice, as it is accounted, so I by experience have found, to be the wholsomest; This they beat again the second time to take off a Bran from it; and after that it becomes white. And thus much concerning *Rice-Corn*.

Other sorts of Corn among them. Besides this, tho far inferior to it, there are divers other sorts of Corn, which serve the People for food in the absence of Rice, which will scarcely hold out with many of them above half the Year. *Coracan*. There is *Coracan*, which is a small seed like *Mustard-seed*, This they grind to meal or beat in a Mortar, and so make Cakes of it, baking it upon the

Coals in a potsheard, or dress it otherwise. If they which are not used to it, eat it, it will gripe their Bellies; When they are minded to grind it, they have for their Mill two round stones, which they turn with their hands by the help of a stick: There are several sorts of this Corn. Some will ripen in three months, and some require four. If the Ground be good; it yields a great encrease; and grows both on the Hills and in the Plains. *Tanna*. There is another Corn called *Tanna*; It is much eaten in the Northern Parts, in *Conde Uda* but little sown. It is as small as the former, but yieldeth a far greater encrease. From one grain may spring up two, three, four or five stalks, according as the ground is, on each stalk one ear, that contains thousands of grains. I think it gives the greatest encrease of any one feed in the World. Each Husbandman sows not above a Pottle at a Seeds-time. It growes up two foot, or two foot and an half from the ground. The way of gathering it when ripe, is, that the Women (whose office it is) go and crop off the ears with their hands, and bring them home in baskets. They onely take off the ears of *Coracan* also, but they being tough, are cut off with knives. This *Tanna* must be parched in a Pan, and then is beaten in a Mortar to unhusk it. It will boyl like Rice, but swell far more; the tast not bad but very dry, and accounted wholesome; the fashion flattish, the colour yellow and very lovely to the Eye. It ripens in four months, some sorts of it in three. There are also divers other sorts, which grow on dry Land (as the former) and ripen with the Rain. *Moung*. As *Moung*, a Corn somewhat like *Vetches*, growing in a *Cod. Omb. Omb*, a

small seed, boyled and eaten as *Rice*. It has an operation pretty strange, which is, that when it is new it will make them that eat it like drunk, sick and spue; and this only when it is sown in some Grounds, for in all it will not have this effect: and being old, none will have it. *Minere*, a small seed. *Boumas*, we call them *Garavances*. *Tolla*, a seed used to make Oyl, with which they anoint themselves; and sometimes they will parch it and eat it with *Jaggory*, a kind of brown Sugar. And thus much of their Corn.

# CHAP. IV

## Of their Fruits, and Trees

Great variety of Fruits, and delicious. Of *Fruits* here are great plenty and variety, and far more might be if they did esteem or nourish them. Pleasant Fruits to eat ripe they care not at all to do, They look only after those that may fill the Belly, and satisfie their hunger when their Corn is spent, or to make it go the further. These onely they plant, the other Fruits of Pleasure plant themselves, the seeds of the ripe Fruits shedding and falling on the ground naturally spring up again. They have all Fruits that grow in *India*. Most sorts of these delicious Fruits they gather before they be ripe, and boyl them to make *Carrees*, to use the *Portuguez* word, that is somewhat to eat with and relish their Rice. The best Fruits, where-ever they grow, reserved for the King. But wheresoever there is any Fruit better than ordinary, the *Ponudecarso*, or Officers of the Countrey, will tie a string about the Tree in the Kings Name with three knots on the end thereof, and then, no man, not the Owner himself, dares presume under pain of some great punishment, if not death, to touch them. And when they are ripe, they are wrapped in white cloth, and carried to him who is Governour of that Countrey wherein they grow: and if they be without any defect or blemish, then being wrapped

up again in white cloth, he presents them to the King. But the owner in whose Ground they grow is paid nothing at all for them: it is well if he be not compelled to carry them himself into the bargain unto the King, be it never so far. These are Reasons why the People regard not to plant more than just to keep them alive.

Betel-Nuts. But to specifie some of the chief of the Fruits in request among them, I begin with their *Betel-Nuts*, the Trees that bear them grow only on the South and West sides of this Island. They do not grow wild, they are only in their Towns, and there like unto Woods, without any inclosures to distinguish one mans Trees from anothers; but by marks of great Trees, Hummacks or Rocks each man knows his own. They plant them not, but the Nuts being ripe fall down in the grass and so grow up to The Trees. Trees. They are very streight and tall, few bigger than the calf of a mans Leg. The Fruit. The Nuts grow in bunches at the top, and being ripe look red and very lovely like a pleasing Fruit. When they gather them, they lay them in heaps until the shell be somewhat rotted, and then dry them in the Sun, and afterwards shell them with a sharp stick one and one at a time. These trees will yield some 500, some a 1000, some 1500 Nuts, and some but three or four hundred. They bear but once in the Year generally, but commonly there are green Nuts enough to eat all the Year long. The Leaves. The leaves of it are somewhat like those of a *Coker-Nut* Tree, they are five or six foot long, and have other lesser leaves growing out of the sides of them, like the feathers on each side of a quill. The *Chingulays* call the large

leaves *the boughs*, and the leaves on the sides, *the leaves*. They fall off every Year, and the skin upon which they grow, with them. The Skins, and their use. These skins grow upon the body of the Tree, and the leaves grow out on them. They also clap about the buds or blossoms which bear the Nuts, and as the buds swell, so this *skin-cover* gives way to them, till at length it falls quite off with the great leaf on it. It is somewhat like unto Leather, and of great use unto the Countrey People. It serves them instead of Basons to eat their Rice in, and when they go a Journey to tie up their Provisions: For in these skins or leaves they can tie up any liquid substance as Oyl or water, doubling it in the middle, and rowling it in the two sides, almost like a purse. For bigness they are according to the Trees, some bigger, some less, ordinarily they are about two foot length, and a foot and an half in breadth. In this Countrey are no Inns to go to, and therefore their manner when they Travel is, to carry ready dressed what provisions they can, which they make up in these leaves. The Trees within have onely a kind of pith, and will split from one end to the other, the The Wood. Wood is hard and very strong; they use it for Laths for their Houses, and also for Rails for their Hedges, which are only stakes struck in the ground, and rails tyed along with *rattans*, or other *withs* growing in the Woods. The profit the Fruit yields. Money is not very plentiful in this Land, but by means of these Nuts, which is a great Commodity to carry to the Coasts of *Cormandel*, they furnish themselves with all things they want. The common price of Nuts, when there was a Trade, as there was

when I came first on this Land, is 20000 for one *Doller*; but now they ly and grow, or rot on the ground under the Trees. Some of these Nuts do differ much from others in their operation, having this effect, that they will make people drunk and giddy-headed, and give them some stools, if they eat them green.

*Jacks*. There is another Fruit, which we call *Jacks*; the Inhabitants when they are young call them *Polos*, before they be full ripe *Cose*; and when ripe, *Warracha* or *Vellas*; But with this difference, the *Warracha* is hard, but the *Vellas* as soft as pap, both looking alike to the eye no difference; but they are distinct Trees. These are a great help to the People, and a great part of their Food. They grow upon a large Tree, the Fruit is as big as a good Peck loaf, the outside prickly like an Hedg-hog, and of a greenish colour; there are in them Seeds or Kernels, or *Eggs* as the *Chingulayes* call them, which lie dispersed in the Fruit like Seeds in a *Cucumber*. They usually gather them before they be full ripe, boreing an hole in them, and feeling of the Kernel, they know if they be ripe enough for their purpose. Then being cut in pieces they boil them, and eat to save Rice and fill their Bellies; they eat them as we would do *Turnips* or *Cabbage*, and tast and smell much like the latter: one may suffice six or seven men. When they are ripe they are sweet and good to eat raw. The Kernels do very much resemble *Chesnuds* both in colour and tast, and are almost as good: the poor people will boyl them or roast them in the embers, there being usually a good heap of them lying in a corner by the fire side; and when they go a Journey, they

will put them in a bag for their Provisions by the way. One *Jack* may contain three pints or two quarts of these seeds or kernels. When they cut these *Jacks*, there comes running out a white thick substance like tar, and will stick just like Birdlime, which the Boyes make use of to catch Birds, which they call *Cola*, or bloud of the *Cos*. Some will mix this with the flower of Rice, and it will eat like Eggs.

*Jombo*. Another Fruit there is which I never saw in any other Parts of *India*, they call it *Jombo*. In tast it is like to an *Apple*, full of Juice, and pleasant to the Palate, and not unwholsom to the Body, and to the Eye no Fruit more amiable, being white, and delicately coloured with red, as if it were painted.

Other fruits found in the Woods. Also in the wild Woods are several sorts of pretty Fruits, as *Murros*, round in shape, and as big as a *Cherry*, and sweet to the tast; *Dongs*, nearest like to a black *Cherry*. *Ambelo's* like to *Barberries*. *Carolla cabella*, *Cabela pooke*, and *Polla's*, these are like to little *Plums*, and very well tasted. *Paragidde*, like to our Pears, and many more such like Fruits.

Fruits common with other parts of *India*. Here are also, of *Indian* Fruits, *Coker-nuts*; *Plantins* also and *Banana's* of divers and sundry sorts, which are distinguished by the tast as well as by the names; rare sweet *Oranges* and sower ones, *Limes* but no *Lemons*, such as ours are; *Pautaurings*, in tast all one with a *Lemon*, but much bigger than a mans two fists, right *Citrons*, and a small sort of sweet *Oranges*. Here are several other sorts

of *Lemons*, and *Oranges*, *Mangoes* of several sorts, and some very good and sweet to eat. In this sort of Fruit the King much delights, and hath them brought to him from all Parts of the Island. *Pine-Apples* also grow there, *Sugar Canes*, *Water-Melons*, *Pomegranates*, *Grapes* both black and white, *Mirablins*, *Codjeu's*, and several other.

There are three other Trees that must not here be omitted; Which tho they bear no eatable Fruit, yet the Leaves of the one, and the Juice of the other, and the Bark of the third are very renowned, and of great benefit.

The *Tallipot*; the rare Uses of the Leaf. The first is the *Tallipot*; It is as big and tall as a Ships Mast, and very streight, bearing only Leaves: which are of great use and benefit to this People; one single Leaf being so broad and large, that it will cover some fifteen or twenty men, and keep them dry when it rains. The leaf being dryed is very strong, and limber and most wonderfully made for mens Convenience to carry along with them; for tho this leaf be thus broad when it is open, yet it will fold close like a *Ladies Fan*, and then it is no bigger than a mans arm. It is wonderful light, they cut them into pieces, and carry them in their hands. The whole leaf spread is round almost like a *Circle*, but being cut in pieces for use are near like unto a *Triangle*: They lay them upon their heads as they travel with the peaked end foremost, which is convenient to make their way thro the Boughs and Thickets. When the Sun is vehement hot they use them to shade themselves from the heat. Souldiers all carry them; for

besides the benefit of keeping them dry in case it rain upon the march, these leaves make their Tents to ly under in the Night. A marvelous Mercy which *Almighty God* hath bestowed upon this poor and naked People in this Rainy Country! one of these I brought with me into *England*, and you have it described in the Figure. These Leaves all grow on the top of the Tree after the manner of a *Coker*. It bears no kind of Fruit until the last year of its life, and then it comes out on the top, and spreads abroad in great branches, all full first of yellow blossoms, most lovely and beautiful to behold, but smell very strong, and then it comes to a Fruit round and very hard, as big as our largest Cherries, but good only for seed to set: and tho this Tree bears but once, it makes amends, bearing such great abundance, that one Tree will yield seed enough for a Countrey. If these Trees stand near any houses, the smell of the blossoms so much annoyes them, that they regarding not the seed, forthwith cut them down. This Tree is within a The pith good to eat. Pith only, which is very good to eat if they cut the Tree down before it runs to seed. They beat it in Mortars to Flower, and bake Cakes of it; which tast much like to white bread. It serves them instead of Corn before their Harvest be ripe.

The *Kettule* yields a delicious juice. The next Tree is the *Kettule*. It groweth streight, but not so tall or big as a *Coker-Nut-Tree*; the inside nothing but a white Pith, as the former. It yieldeth a sort of Liquor, which they call *Tellegie*: it is rarely sweet and pleasing to the Pallate, and as wholsom to the Body,

but no stronger than water. They take it down from the Tree twice, and from some good Trees thrice, in a day. An ordinary Tree will yield some three, some four Gallons in a day, some more and some less. The which Liquor they boyl and make a kind of brown Sugar, called *Jaggory*; but if they will use their skill, they can make it as white as the second best Sugar: and for any use it is but little inferior to ordinary Sugar. The manner how they take this Liquor from the Tree is thus; When the Tree is come to maturity, first out of the very top there cometh out a bud, which if they let it grow, will bear a round fruit, which is the seed it yieldeth, but is only good to set for encrease. This bud they cut and prepare, by putting to it several sorts of things, as Salt, Pepper, Lemons, Garlick, Leaves, &c. which keeps it at a stand, and suffers it not to ripen. So they daily cut off a thin slice off the end, and the Liquor drops down in a Pot, which they hang to catch it.

The Skin bears strings as strong as wyer. It bears a leaf like to that of a *Betel-Nut-Tree*, which is fastned to a Skin as the *Betel-Nut Leaves* were, onely this Skin is hard and stubborn like a piece of Board: the Skin is all full of strings as strong as Wyer; they use them to make Ropes withal. As long as the Tree is growing the leaves shed; but when the Tree is come to its full growth, they remain many years upon the Tree before they fall; and when they fall, there are no new ones come again: The top-bud, as it ripens and withers, other buds come out lower and lower every Year till they come to the bottom of the Boughs, and then it hath done

bearing, and so may stand seven or ten years, and then dyeth.

The Wood; its Nature and Use. The Wood of this Tree is not above three inches thick, mighty strong and hard to cut in two, but very apt to split from top to bottom; a very heavy wood, they make pestles of it to beat their Rice with; the colour black, but looks not like natural wood, but as if it were composed of divers pieces. The buds of this Tree, as also of the *Coker*, and *Betel Nut-Tree*, are excellent in tast, resembling *Walnuts* or *Almonds*.

The Cinnamon Tree. I proceed to the third Tree, which is the *Cinnamon*, in their Language *Corunda-gauhah*. It grows wild in the Woods as other Trees, and by them no more esteemed; It is most on the West side of the great River *Mavela-gonga*. It is much as plenty as *Hazel* in *England* in some places a great deal, in some little, and in some none at all. The Trees are not very great, but sizable. The *Cinnamon* is the The Bark. Bark or Rind, when it is on the Tree it looks whitish. They scrape it and pull it off and dry it in the Sun: they take it onely from off the smaller Trees, altho the Bark of the greater is as sweet to the smell and as strong to the tast. The The Wood. Wood has no smell, in colour white, and soft like *Fir*. Which for any use they cut down, favouring them no more than other wild Trees in the Wood. The The Leaf. Leaf much resembleth the *Laurel* both in colour and thickness; the difference is, whereas the *Laurel* hath but one strait rib throughout, whereon the green spreads it self on each sides, the *Cinnamon* hath three by which the Leaf stretches forth it self. When the young leaves come out they look purely

red like scarlet: Break or bruise them, and they will smell more like *Cloves* than *Cinnamon*. It bears a The Fruit.Fruit, which is ripe in *September*, much like an *Acorn*, but smaller, it neither tastes nor smells much like the Bark, but being boyled in water, it will yield an Oyl swimming on the top, which when cold is as hard as tallow and as white; and smelleth excellently well. They use it for Oyntments for Aches and Pains, and to burn in Lamps to give light in their houses: but they make no Candles of it, neither are any Candles used by any but the King.

Here are many sorts of Trees that bear *Berries* to make *Oyl* of, both in the Woods and Gardens, but not eatable, but used only for their Lamps.

There are other Trees remarkable either for their *strangeness*, or *use*, or both. Of these I shall mention a few.

The *Orula*, the Fruit good for Physick, and Dying.The *Orula*, a Tree as big as an *Apple-Tree*, bears a Berry somewhat like an *Olive*, but sharper at each end, its Skin is of a reddish green colour, which covereth an hard stone. They make use of it for *Physic* in Purges; and also to dy black colour: Which they do after this manner; They take the fruit and beat it to pieces in Mortars, and put it thus beaten into water; and after it has been soaking a day or two, it changeth the water, that it looks like Beer. Then they dip their cloth in it, or what they mean to dy, and dry it in the Sun. And then they dip it in black mud, and so let it ly about an hour, then take it and wash it in water: and now it will appear of a pale black. Then being dry, they dip it again into the aforesaid

Dy, and it becomes a very good black.

This water will brighten rusty Iron, and serve instead of Ink. Another use there is of this water. It is this: Let any rusty Iron ly a whole night in it, and it will become bright; and the water look black like Ink, insomuch that men may write with it. These Trees grow but in some Parts of the Land, and nothing near so plentiful as *Cinnamon*. The Berries the Drugsters in the City there, do sell in their Shops.

The *Dounekaia* The *Dounekaia gauhah*, a shrub, bears leaves as broad as two fingers, and six or eight foot long, on both sides of them set full of Thorns, and a streak of Thorns runs thro the middle. These leaves they split to weave Matts withal. The Tree bears a *bud* above a span long, tapering somewhat like a Sugar-loaf. Leaves cover this bud folding it about, like the leaves of a *Cabbage*. Which leaves smell rarely sweet, and look of a lovely yellow colour like gold. This bud blowes into divers bunches of Flowers, spreading it self open like a *Plume of Feathers*, each Flower whitish, but very small. The *Roots* of this shrub they use for Ropes, splitting them into Thongs, and then making them into Ropes.

The *Capita*. The *Capita gauhah*, is a shrub never bigger than a mans arm. The Wood, Rind and Leaves have all a Physical smell; and they do sometimes make use of it for *Physic*. The Leaf is of a bright green, roundish, rough, and as big as the palm of an hand. No sort of Cattel will eat it, no, not the *Goats*, that will sometimes brouze upon rank poyson. There is abundance of these Trees

every where, and they grow in all Countreys, but in *Ouvah*. And this is supposed to be the cause, that the *Ouvah* Cattle dy, when they are brought thence to any other Country. They attribute it to the smell of this Tree, of such a venomous nature it is to Beasts. And therefore to destroy their *Fleas*, or to keep their houses clear of them, they sweep them with Brooms made of this shrub. 'Tis excellent good for firing, and will burn when it is green. There are no other coals the *Goldsmiths* use, but what are made of this wood.

*Rattans*. *Rattans* grow in great abundance upon this Island. They run like *Honey-suckles* either upon the Ground, or up Trees, as it happens, near Twenty fathom in length. There is a kind of a shell or skin grows over the *Rattan*, and encloseth it round. Which serves for a Case to cover and defend it, when tender. This Skin is so full of prickles and thorns, that you cannot touch it. As the *Rattan* growes longer and stronger, this Case growes ripe, and falls off prickles and shell and all.

Its Fruit. It bears fruit in clusters just like bunches of Grapes, and as big. Every particular Berry is covered with a husk like a Gooseberry, which is soft, yellow and scaly, like the scales of a Fish, handsome to look upon. This husk being cracked and broken, within grows a Plum of a whitish colour: within the Plum a stone, having meat about it. The people gather and boyl them to make sour pottage to quench the thirst.

*Canes*. *Canes* grow just like *Rattans*, and bear a fruit like them. The difference onely is, that the *Canes* are larger.

The *Betel Tree*. The Tree that bears the *Betel-leaf*, which is so much loved and eaten in these parts, grows like *Ivy*, twining about Trees, or Poles, which they stick in the ground, for it to run up by: and as the *Betel* grows, the Poles grow also. The form of the Leaf is longish, the end somewhat sharp, broadest next to the stalk, of a bright green, very smooth, just like a *Pepper* leaf, onely different in the colour, the *Pepper* leaf being of a dark green. It bears a fruit just like long *Pepper*, but not good for seed, for it falls off and rots upon the ground. But when they are minded to propagate it, they plant the spriggs, which will grow.

The *Bo-gauhah*, or God Tree. I shall mention but one Tree more as famous and highly set by as any of the rest, if not more, tho it bear no fruit, the benefit consisting chiefly in the Holiness of it. This Tree they call *Bo-gauhah*; we, the *God-tree*. It is very great and spreading, the Leaves always shake like an *Asp*. They have a very great veneration for these Trees, worshipping them; upon a Tradition, That the *Buddou*, a great God among them, when he was upon the Earth, did use to sit under this kind of Trees. There are many of these Trees, which they plant all the Land over, and have more care of, than of any other. They pave round under them like a Key, sweep often under them to keep them clean; they light Lamps, and set up their Images under them: and a stone Table is placed under some of them to lay their Sacrifices on. They set them every where in Towns and High ways, where any convenient places are: they serve also for shade to Travellers. They will also set them in memorial of

persons deceased, to wit, there, where their Bodies were burnt. It is held meritorious to plant them, which, they say, he that does, shall dy within a short while after, and go to Heaven: But the oldest men onely that are nearest death in the course of Nature, do plant them, and none else; the younger sort desiring to live a little longer in this World before they go to the other.

# CHAP. V

## Of their Roots, Plants, Herbs, Flowers

Roots for Food. Some of these are for *Food*, and some for *Medicine*. I begin with their *Roots*, which with the *Jacks* before mentioned, being many, and generally bearing well, are a great help towards the sustenance of this People. These by the *Chingulays* by a general name are called *Alloes*, by the *Portugals* and us *Inyames*. They are of divers and sundry sorts, some they plant, and some grow wild; those that grow wild in the Woods are as good, onely they are more scarce and grow deeper, and so more difficult to be plucked up. It would be to no purpose to mention their particular names; I shall onely speak a little in general of them. They serve both for Food, and for *Carrees*, that is, sauce, or for a relish to their Rice. But they make many a meal of them alone to lengthen out their Rice, or for want of it: and of these there is no want to those that will take pains but to set them, and cheap enough to those that will, buy.

The manner of their growing. There are two sorts of these *Alloes*; some require Trees or Sticks to run up on; others require neither. Of the former sort, some will run up to the tops of very large Trees, and spread out very full of branches, and bear great bunches of blossoms, but no use made of them; The Leaves dy

every year, but the Roots grow still, which some of them will do to a prodigious bigness within a Year or two's time, becoming as big as a mans wast. The fashion of them somewhat roundish, rugged and uneven, and in divers odd shapes, like a log of cleft wood: they have a very good, savoury mellow tast.

Of those that do not run up on Trees, there are likewise sundry sorts; they bear a long stalk and a broad leaf; the fashion of these Roots are somewhat roundish, some grow out like a mans fingers, which they call *Angul-alloes*, as much as to say *Finger-Roots*; some are of a white colour, some of a red.

Those that grow in the Woods run deeper into the Earth, they run up Trees also. Some bear blossoms somewhat like *Hopps*, and they may be as big as a mans Arm.

Boyling Herbs. For *Herbs* to boyl and eat with Butter they have excellent good ones, and several sorts: some of them are six months growing to maturity, the stalk as high as a man can reach, and being boyled almost as good as *Asparagus*. There are of this sort, some having leaves and stalks as red as blood, some green: some the leaves green, and the stalk very white.

Fruits for sawce. They have several other sorts of Fruits which they dress and eat with their Rice, and tast very savoury, called *Carowela*, *Wattacul*, *Morongo*, *Cacorebouns*, &c. the which I cannot compare to any things that grow here in *England*.

European Herbs and Plants among them. They have of our *English* Herbs and Plants, *Colworts*, *Carrots*, *Radishes*, *Fennel*, *Balsam*, *Spearmint*, *Mustard*. These, excepting the two last, are

not the natural product of the Land, but they are transplanted hither: By which I perceive all other *European* Plants would grow there: They have also *Fern*, *Indian Corn*. Several sorts of *Beans* as good as these in *England*: right *Cucumbers*, *Calabasses*, and several sorts of *Pumkins*, &c. The *Dutch* on that Island in their Gardens have *Lettice*, *Rosemary*, *Sage*, and all other Herbs and Sallettings that we have in these Countreys.

Herbs for Medicine. Nor are they worse supplied with *Medicinal* Herbs. The Woods are their *Apothecaries* Shops, where with Herbs, Leaves, and the Rinds of Trees they make all their *Physic* and *Plaisters*, with which sometimes they will do notable Cures. I will not here enter into a larger discourse of the *Medicinal* Vertues of their Plants, &c. of which there are hundreds: onely as a Specimen thereof, and likewise of their Skill to use them; I will relate a Passage or two. A Neighbour of mine a *Chingulay*, would undertake to cure a broken Leg or Arm by application of some Herbs that grow in the Woods, and that with that speed, that the broken Bone after it was set should knit by the time one might boyl a pot of Rice and three *carrees*, that is about an hour and an half or two hours; and I knew a man who told me he was thus cured. They will cure an *Imposthume* in the Throat with the Rind of a Tree called *Amaranga*, (whereof I my self had the experience;) by chewing it for a day or two after it is prepared, and swallowing the spittle. I was well in a day and a Night, tho before I was exceedingly ill, and could not swallow my Victuals.

Their Flowers. Of *Flowers* they have great varieties, growing wild, for they plant them not. There are *Roses* red and white, scented like ours: several sorts of sweet smelling Flowers, which the young Men and Women gather and tie in their hairs to perfume them; they tie up their hair in a bunch behind, and enclose the Flowers therein.

A Flower that serves instead of a Dial. There is one Flower deserves to be mentioned for the rarity and use of it, they call it a *Sindric-mal*, there are of them some of a Murry colour, and some white. Its Nature is, to open about four a clock in the Evening, and so continueth open all Night until the morning, when it closeth up it self till four a clock again. Some will transplant them out of the Woods into their Gardens to serve them instead of a Clock, when it is cloudy that they cannot see the *Sun*.

There is another white Flower like our *Jasmine*, well scented, they call them *Picha-mauls*, which the King hath a parcel of brought to him every morning, wrapt in a white cloth, hanging upon a staff, and carried by people, whose peculiar office this is. All people that meet these flowers, out of respect to the King, for whose use they are, must turn out of the Way; and so they must for all other things that go to the King being wrapt up in white cloth. These Officers hold Land of the King for this service: their Office is, also to plant these Flowers, which they usually do near the Rivers where they most delight to grow: Nay, they have power to plant them in any mans Ground, and enclose that ground when they have done it for the sole use of their Flowers to grow in:

which Inclosures they will keep up for several years, until the Ground becomes so worn, that the Flowers will thrive there no longer, and then the Owners resume their own Lands again.

*Hop-Mauls*, are Flowers growing upon great Trees, which bear nothing else, they are rarely sweet scented; this is the chief Flower the young people use; and is of greatest value among them.

# CHAP. VI

## Of their Beasts, Tame and Wild, Insects

What Beasts the Country produceth. Having spoken concerning the Trees and Plants of this Island, We will now go on to speak of the *Living Creatures* on it, viz. Their Beasts, Insects, Birds, Fish, Serpents, &c. useful or noxious. And we begin first with their *Beasts*. They have *Cowes, Buffaloes, Hogs, Goats, Deer, Hares, Dogs, Jacols, Apes, Tygers, Bears, Elephants*, and other Wild Beasts. *Lions, Wolves, Horses, Asses, Sheep*, they have none. Deer no bigger than Hares. *Deer* are in great abundance in the Woods, and of several sorts, from the largeness of a *Cow* or *Buffalo*, to the smalness of a *Hare*. For here is a Creature in this Land no bigger, but in every part rightly resembleth a *Deer*, It is called *Meminna*, of colour gray with white spots, and good meat.

Other Creatures rare in their kind. Here are also wild *Buffalo's*; also a sort of Beast they call *Gauvera*, so much resembling a Bull, that I think it one of that kind. His back stands up with a sharp ridg; all his four feet white up half his Legs. I never saw but one, which was kept among the Kings Creatures. Here was a Black *Tygre* caught and brought to the King, and afterwards a *Deer* milk white; both which he very much esteemed; there being no more either before or since ever heard of in that Land.

The way how a Wild Deer was caught. If any desire to know how this *white Deer* was caught, it was thus; This Deer was observed to come on Evenings with the rest of the Herd to a great Pond to drink; the People that were ordered to catch this Deer, fenced the Pond round and plain about it with high stakes, leaving onely one wide gap. The men after this done lay in ambush, each with his bundle of Stakes ready cut. In the Evening the Deer came with the rest of the Herd to drink according to their wont. As soon as they were entred within the stakes, the men in ambush fell to their work, which was to fence in the gap left, which, there being little less than a Thousand men, they soon did; and so all the Herd were easily caught; and this among the rest.

Of their Elephants. The King hath also an *Elephant* spotted or freckled all the body over, which was lately caught; and tho he hath many and very stately *Elephants*, and may have as many more as he pleases, yet he prefers this before them all. And since I am fallen upon discourse of the *Elephant*, the creature that this Country is famed for above any in *India*, I will detain my self a little longer upon it.

The way of catching Elephants. I will first relate the manner of taking them, and afterwards their Sagacity, with other things that occur to my memory concerning them. This Beast, tho he be so big and wise, yet he is easily caught. When the King commands to catch *Elephants*, after they have found them they like, that is such as have Teeth, for tho there be many in the Woods, yet but few have Teeth, and they males onely: unto these they drive

some *She-Elephants*, which they bring with them for the purpose; which when once the *males* have got a sight of, they will never leave, but follow them wheresoever they go; and the *females* are so used to it, that they will do whatsoever either by a word or a beck their Keepers bid them; and so they delude them along thro Towns and Countreys, thro the Streets of the City, even to the very Gates of the Kings *Palace*; Where sometimes they seize upon them by snares, and sometimes by driving them into a kind of Pound, they catch them. After they have brought the Elephant which is not yet caught together with the *She*, into the Kings presence, if it likes him not, he commands to let him go; if it does, he appoints him some certain place near unto the City, where they are to drive him with the Females; for without them it is not possible to make him stay; and to keep him in that place until the Kings further order and pleasure is to catch him, which perhaps may not be in two or three or four Years; All which time there are great men with Souldiers appointed to watch there about him: and if he should chance to stray a little out of his bounds set by the King, immediately they bring him back fearing the Kings displeasure, which is no less than death it self. Here these *Elephants* do, and may do, great dammage to the Country, by eating up their Corn, and trampling it with their broad feet, and throwing down their *Coker-Nut Trees*, and oftentimes their Houses too, and they may not resist them. It is thought this is done by the King to punish them that ly under his displeasure; And if you ask what becomes of these *Elephants* at last; sometimes

after they have thus kept watch over them two or three Years, and destroyed the Countrey in this manner, the King will send order to carry them into the Woods, and let them go free. For he catcheth them not for any use or benefit he hath by them, but onely for his recreation and pastime.

The understanding of Elephants. Their Nature. As he is the greatest in body, so in understanding also. For he will do any thing that his Keeper bids him, which is possible for a Beast not having hands to do. And as the *Chingulayes* report, they bear the greatest love to their young of all irrational Creatures; for the Shees are alike tender of any ones young ones as of their own: where there are many *She Elephants* together, the young ones go and suck of any, as well as of their Mothers; and if a young one be in distress and should cry out, they will all in general run to the help and aid thereof; and if they be going over a River, as here be some somewhat broad, and the streams run very swift, they will all with their Trunks assist and help to convey the young ones over. They take great delight to ly and tumble in the water, and will swim excellently well. Their Teeth they never shed. Neither will they ever breed tame ones with tame ones; but to ease themselves of the trouble to bring them meat, they will ty their two fore-feet together, and put them into the Woods, where meeting with the wild ones, they conceive and go one Year with young.

The damage they do. It is their constant practice to shove down with their heads great Trees, which they love to eat, when they be

too high, and they cannot otherwise reach the boughs. Wild ones will run much faster than a man, but tame ones not. The People stand in fear of them, and oftentimes are kill'd by them. They do them also great dammage in their Grounds, by Night coming into their Fields and eating up their Corn and likewise their *Coker-nut-Trees*, &c. So that in Towns near unto the Woods, where are plenty of them, the people are forced to watch their Corn all Night, and also their Outyards and Plantations; into which being once entred with eating and trampling they will do much harm, before they can get them out. Who oftentimes when by lighting of Torches, and hollowing, they will not go out, take their Bowes and go and shoot them, but not without some hazard, for sometimes the Elephant runs upon them and kills them. For fear of which they will not adventure unless there be Trees, about which they may dodg to defend themselves. And altho here be both *Bears* and *Tygers* in these Woods, yet they are not so fierce, as commonly to assault people; Travellers and Way-faring men go more in fear of *Elephants* than of any other Beasts.

Serve the King for Executing Malefactors. The King makes use of them for *Executioners*; they will run their Teeth through the body, and then tear it in pieces, and throw it limb from limb. They have sharp Iron with a socket with three edges, which they put on their Teeth at such times; for the Elephants that are kept have all the ends of their Teeth cut to make them grow the better, and they do grow out again.

Their Diseases. At some uncertain seasons the males have an

infirmity comes on them, that they will be stark mad, so that none can rule them. Many times it so comes to pass that they with their Keepers on their backs, run raging until they throw them down and kill them: but commonly there is notice of it before, by an Oyl that will run out of their cheeks, which when that appears, immediately they chain them fast to great Trees by the Legs. For this infirmity they use no Medicine, neither is he sick: but the females are never subject to this.

The Sport they make. The Keepers of the Kings Elephants sometimes make a sport with them after this manner. They will command an Elephant to take up water, which he does, and stands with it in his Trunk, till they command him to squirt it out at some body, which he immediately will do, it may be a whole paleful together, and with such a force, that a man can hardly stand against it.

Ants of divers sorts. There are *Ants* of several sorts, and some worthy our remark.

First of all, there are the *Coumbias*, a sort of small reddish Ants like ours in *England*.

Secondly, the *Tale-Coumbias*, as small as the former but blackish. These usually live in hollow Trees or rotten Wood, and will sting most terribly.

Thirdly, the *Dimbios*, great red *Ants*. These make their nests upon the Boughs of great Trees, bringing the Leaves together in clusters, it may be as big as a mans head; in which they lay their Eggs and breed. There will be oftentimes many nests of these

upon one Tree, insomuch that the people are afraid to go up to gather the Fruits lest they should be stung by them.

A fourth sort of *Ants* are those they call *Coura-atch*. They are great and black, living in the ground. Their daily practice is to bring up dirt out of the ground, making great hollow holes in the Earth, somewhat resembling *Cony-Burrows*; onely these are less, and run strait downwards for some way, and then turn away into divers paths under ground. In many places of the Land there are so many of these holes, that Cattle are ready to break their Legs as they go. These do not sting.

A fifth is the *Coddia*. This *Ant* is of an excellent bright black, and as large as any of the former. They dwell always in the ground; and their usual practice is, to be travelling in great multitudes, but I do not know where they are going, nor what their business is; but they pass and repass some forwards and some backwards in great hast, seemingly as full of employment as People that pass along the Streets. These *Ants* will bite desperately, as bad as if a man were burnt with a coal of fire. But they are of a noble nature: for they will not begin; and you may stand by them, if you do not tread upon them nor disturb them. How these *Coddia's* come to sting so terribly. The reason their bite is thus terribly painful is this; Formerly these *Ants* went to ask a Wife of the *Noya*, a venomous and noble kind of Snake; and because they had such an high spirit to dare to offer to be related to such a generous creature, they had this vertue bestowed upon them, that they should sting after this manner. And if they had

obtained a Wife of the *Noya*, they should have had the priviledg to have stung full as bad as he. This is a currant Fable among the *Chingulays*. Tho undoubtedly they chiefly regard the wisdom that is concealed under this, and the rest of their Fables.

These Ants a very mischievous sort. There is a sixth sort called *Vaeos*. These are more numerous than any of the former. All the whole Earth doth swarm with them. They are of a middle size between the greatest and the least, the hinder part white, and the head red. They eat and devour all that they can come at; as besides food, Cloth, Wood, Thatch of Houses and every thing excepting Iron and Stone. So that the people cannot set any thing upon the ground within their houses for them. They creep up the walls of their houses, and build an *Arch* made of dirt over themselves all the way as they climb, be it never so high. And if this *Arch* or Vault chance to be broken, they all, how high soever they were, come back again to mend up the breach, which being finished they proceed forwards again, eating every thing they come at in their way. This Vermin does exceedingly annoy the *Chingulays*, insomuch that they are continually looking upon any thing they value, to see if any of these *Vaeos* have been at it. Which they may easily perceive by this *Case* of dirt, which they cannot go up any where without building as they go. And wheresoever this is seen, no doubt the *Ants* are there.

The curious Buildings of the *Vaeos*. In places where there are no houses, and they can eat nothing belonging to the people, they will raise great Hills like *Butts*, some four or five or six foot

high; which are so hard and strong, that it would be work enough to dig them down with Pick-Axes. The *Chingulays* call these *Humbosses*. Within they are full of hollow Vaults and Arches where they dwell and breed, and their nests are much like to Honeycombs, full of eggs and young ones. These *Humbosses* are built with a pure refined Clay by the ingenious builders. The people use this Clay to make their Earthen Gods of, because it is so pure and fine.

The manner of their death. This sort of creatures as they increase in multitudes, so they dy in multitudes also. For when they come to maturity they have wings, and in the Evening after the going down of the Sun, (never before) all those that are fledged and ripe, will issue forth in such vast numbers, that they do almost darken the Sky, flying to such an height, as they go out of sight, and so keep flying till they fall down dead at last upon the Earth. The Birds that tarry up late, and are not yet gone to roost, fly among them and make good Suppers of them.

The People in this Land never feed their *Poultry*. But they feed upon these *Ants*, which by scraping among the leaves and dirt they can never want; and they delight in them above Rice or any thing else. Besides all these *Ants* already mentioned, there are divers other distinct sorts of them.

Bees of several kinds. But we will proceed to a more beneficial Insect, the *Bee*. Of which there be three sorts. The first are the *Meemasses*, which are the right *English Bees*. They build in hollow Trees, or hollow holes in the ground, which the *Vaeo's*

have made. Into which holes the men blow with their mouths, and the Bees presently fly out. And then they put in their hands, and pull out the Combs, which they put in Pots or Vessels, and carry away. They are not afraid of their stinging in the least, nor do they arm themselves with any cloths against them.

Bees that build on Trees like Birds. The second are the *Bamburo's*, larger and of a brighter colour than our *English* Bees. Their Honey is thin like water comparatively. They make their Combs upon limbs of Trees, open and visible to the Eye, generally of a great height. At time of year whole Towns, forty or fifty in company together will go out into the Woods, and gather this honey, and come home laden with it for their use.

The third sort they call *Connameia*, signifying a blind Bee. They are small like a Fly, and black. They build in hollow Trees; and their honey somewhat tarrish: and they make such small quantities of it, that the people little regard it. The Boyes will sometimes cut a hole and take it out.

The people eat the Bees, as well as their honey. When they meet with any swarms of Bees hanging on any Tree, they will hold Torches under to make them drop; and so catch them and carry them home. Which they boyl and eat, and esteem excellent food.

Leaches that ly in the grass, and creep on Travellers Legs. There is a sort of *Leaches* of the nature of ours, onely differing in colour and bigness. For they are of a dark reddish colour like the skin of Bacon, and as big as a Goose quill, in

length some two or three inches. At first, when they are young, they are no bigger than a horse hair, so that they can scarce be seen. In dry weather none of them appear, but immediately upon the fall of Rains, the Grass and Woods are full of them. These *Leaches* seize upon the Legs of Travellers; who going barefoot according to the custom of that Land, have them hanging upon their Legs in multitudes, which suck their blood till their bellies are full, and then drop off. They come in such quantities, that the people cannot pull them off so fast as they crawl on. The blood runs pouring down their Legs all the way they go, and 'tis no little smart neither, so that they would willingly be without them if they could, especially those that have sores on their Legs; for they all gather to the sore.

The remedies they use against them. Some therefore will tie a piece of *Lemon* and *Salt* in a rag and fasten it unto a stick, and ever and anon strike it upon their Legs to make the Leaches drop off: others will scrape them off with a reed cut flat and sharp in the fashion of a knife. But this is so troublesom, and they come on again so fast and so numerous, that it is not worth their while: and generally they suffer them to bite and remain on their Legs during their Journey; and they do the more patiently permit them, because it is so wholesome for them. When they come to their Journeys end they rub all their Legs with ashes, and so clear themselves of them at once: but still the blood will remain dropping a great while after. But they are most annoyed by them when they go out to stool a-Nights, being small and of

the colour of their bodies, so that they can neither see nor feel to pull them off. And these, tho they be in such quantities in some of these Countreys, yet in others there are none at all, nor ever were known to have been. But besides these, there are *Water Leaches* the same with ours.

Apes and Monkeys of divers kind. *Monkeys*. Of which there are abundance in the Woods, and of divers sorts, some so large as our *English Spaniel Dogs*, of a darkish gray colour, and black faces, with great white beards round from ear to ear, which makes them shew just like old men. There is another sort just of the same bigness, but differ in colour, being milk white both in body and face, having great beards like the others; of this sort of white ones there is not such plenty. But both these sorts do but little mischief, keeping in the Woods, eating onely leaves and buds of Trees, but when they are caught, they will eat any thing. This sort they call in their Language, *Wanderows*. There is yet another sort of *Apes*, of which there is great abundance, who coming with such multitudes do a great deal of mischief to the Corn, that groweth in the Woods, so that they are fain all the day long to keep Watch to scare them out: and so soon as they are gone to fray them away at one end of the Field; others who wait for such an opportunity come skipping in at the other; and before they can turn, will fill both bellies and hands full, to carry away with them; and to stand all round to guard their Fields is more than they can do. This sort of *Monkeys* have no beards, white faces, and long hair on the top of their heads, which parteth and hangeth

down like a mans. These are so impudent that they will come into their Gardens, and eat such Fruit as grows there. They call these *Rillowes*. The flesh of all these sorts of *Apes* they account good to eat. There are several sorts of *Squirrels* also, which they do eat when they can catch them.

Before I make an end of my discourse of their Beasts, it may be worthwhile to relate the ways they use to catch them. At which they are very crafty.

How they catch wild Beasts. For the *catching of Deer* or other wild Beasts, they have this ingenious device. In dark Moons when there are drisling Rains, they go about this design. They have a basket made with canes somewhat like unto a funnel, in which they put a potsheard with fire in it, together with a certain wood, which they have growing there, full of sap like pitch, and that will burn like a pitch-barrel. This being kindled in the potsheard flames, and gives an exceeding light. They carry it upon their heads with the flame foremost; the basket hiding him that is under it, and those that come behind it. In their hands they carry three or four small bells, which they tingle as they go, that the noyse of their steps should not be heard. Behind the man that carries the light, go men with Bowes and Arrows. And so they go walking along the Plains, and by the Pond sides, where they think the *Deer* will come out to feed. Which when they see the light, stand still and stare upon it, seeing onely the light, and hearing nothing but the tingling of the bells.

The eyes of the *Deer* or other Cattle first appear to them

glittering like Stars of light or Diamonds: and by their long experience they will distinguish one Beast from another by their eyes. All Creatures, as Deer, Hares, Elephants, Bears, &c. excepting onely wild Hogs, will stand still, wondering at this strange sight, till the people come as near as they do desire, and so let fly their Arrows upon them. And by this means they seldom go, but they catch something. The blades of their hunting-Arrowes are at least a foot or a foot and an half long, and the length of the staff of their Arrowes is a *Rian*, that is about two cubits.

Again, they will observe where a Deers haunt is to break over their Hedges into the Corn Grounds. There they will set a sharp pole like a Spear full against the Haunt. So that the Deer when she leaps over thrusts her self upon the point of it.

If a *Tyger* chance to come into their Grounds and kill a *Cow*, they will take notice of the place thro which he passed, and set a Cross-bow there ready charged. The *Tyger* coming that way again touches something that is fastned to the tricker of the Cross-bow, and so it discharges upon him.

How they take the Wild Boar. The *wild Hog* is of all other the hardest to be caught; and 'tis dangerous to attempt the catching of him. For the people make valour to consist in three things, one is *to fight against the Enemy*, another *to hunt the Elephant*, and the third *to catch Hoggs*. Yet sometimes by their art they entrap them. And that they do after this manner. They dig an hole in the Earth of a convenient depth, and fix divers sharp stakes

in the bottom of it. Then they cover it over lightly with Earth and Leaves, and plant thereupon roots which the Hog loves, as *Potatoes* or such like, which will grow there. And the pit remains, it may be sometimes months or half a year, till at last an *Hog* comes, and while he is rooting his weight betrayes him and in he falls.

Again, sometimes they will set a falling trap of an exceeding weight, and under it plant Roots and such like things, which the Hog delights in. There are contrivances under the weeds and leaves, which when he goes to eat by touching or treading upon something fastned to the trap, it falls down upon him. These are made so artificially, that people sometimes have been caught and destroyed by them. Once such a trap in my remembrance fell upon three women and killed them. Who having been stealing Cotton in a Plantation, and fearing to be caught went to creep out at a hole, where this Trap stood.

And thus I have related some of their ways of taking wild Cattel. They are good also at catching Birds and Vermin; In fine, they are the cunningest people in the World for such kind of traps and gins. And all of them they make onely by the help of their Knives with green sticks and withs that grow in the Woods. And so much of their *Beasts*.

## CHAP. VII

### Of their Birds, Fish, Serpents, Commodities

Their Birds. In the next place I will entertain you with some relation of the other living Creatures among them. I begin with their *Birds*. In that Land there are *Crowes*, *Sparrowes*, *Tom-titts*, *Snipes*, just like these in *England*, *Wood-Pigeons* also, but not great flocks of any sorts, as we have, onely of *Crowes* and *Pigeons*. I have seen there Birds just like *Woodcocks* and *Partridges*, but they are scarce. A great many *wild Peacocks*: small green *Parrots*, but not very good to talk. But here is another Such as will be taught to speak. Bird in their Language called *Mal-cowda*, which with teaching will speak excellently well. It is black with yellow gills about the bigness of a *Black-Bird*: And another sort there is of the same bigness, called *Cau-cowda*, yellow like gold, very beautiful to the eye, which also might be taught to speak.

Such as are beautiful for colour. Here are other sorts of small Birds, not much bigger than a *Sparrow*, very lovely to look on, but I think good for nothing else: some being in colour white like Snow, and their tayl about one foot in length, and their heads black like jet, with a tuft like a plume of Feathers standing upright thereon. There are others of the same sort onely differing

in colour, being reddish like a ripe *Orange*, and on the head a Plume of black Feathers standing up. I suppose, one may be the *Cock*, and the other the *Hen*.

A strange Bird. Here is a sort of Bird they call *Carlo*, which never lighteth on the ground, but always sets on very high Trees. He is as big as a *Swan*, the colour black, the Legs very short, the Head monstrous, his Bill very long, a little rounding like a *Hawks*, and white on each side of the head, like ears: on the top of the crown groweth out a white thing, somewhat like to the comb of a *Cock*; commonly they keep four or five of them together; and always are hopping from bough to bough; They are seldom silent, but continually make a roaring noyse, somewhat like the quacking of a *Duck*, that they may be heard at least a mile off; the reason they thus cry, the *Chingulayes* say, is for Rain, that they may drink. The bodies of these Fowls are good to eat.

Water-Fowls resembling Ducks and Swans. Here is a sort of Bird very much resembling a *Duck*, but not very plentiful. And another sort of Fowl as big as a *Duck*, cole black, which liveth altogether upon Fish. It is admirable to see, how long they will remain under water, and at what a distance they will rise again. Besides these, there are many other kinds of Birds, much larger than *Swans*, which keep about the Ponds and Marshes to catch Fish, but the people eat them not: Nature hath endowed them with an admirable understanding, that they are not to be caught by the *Allegators*, tho there be many of them in those waters.

Peacocks. The *Peacocks* in rainy weather are sometimes

hunted and caught by Dogs; for their Feathers being wet, they are incapable of flying far.

The King keeps Fowl. The King hath *Geese, Ducks, Turkeys, Pigeons*, which he keeps tame, but none else may. *Turkeys* he delights not in, because they change the colour of their heads. Neither doth he kill any of these to eat, nor any other creature of what sort soever, and he hath many, that he keeps tame.

Their Fish. They have no want of Fish, and those good ones too. All little Rivers and Streams running thro the Valleys are full of small Fish, but the Boyes and others wanting somewhat to eat with their Rice, do continually catch them before they come to maturity: nay all their Ponds are full of them, which in dry weather drying up, the people catch multitudes of them in this manner. How they catch them in Ponds. They have a kind of a Basket made of small Sticks, so close that Fish cannot get thro; it is broad at bottom, and narrow at top, like a funnel, the hole big enough for a man to thrust his Arm in, wide at the mouth about two or three foot; these baskets they jobb down, and the ends stick in the mud, which often happen upon a Fish; when they do, they feel it by the Fish beating it self against the sides. Then they put in their hands and take them out. And rieve a Rattan thro their gills, and so let them drag after them. One end of this Rattan is stuck in the fisher's girdle, and the other knotted, that the fish should not slip off: which when it is full, he discharges himself of them by carrying them ashore. Nay every ditch and little splash of water but ankle deep hath fish in it.

The great River, *Mavela-gonga*, abounds exceedingly with them. Some of them as big as *Salmons*. But the people have little understanding in the way of taking them. How they catch Fish in the River. In very dry weather, they stretch a *With* over the River, which they hang all full of boughs of Trees to scare the Fish. This *With* thus hung they drag down with the stream, and to *Leeward* they place *Fish-pots* between the Rocks, and so drive the Fish into them. Nets or other wayes they have few or none.

Fish kept and fed for the Kings Pleasure. At a Passage-place near to the City of *Candy*, the Fish formerly have been nourished and fed by the Kings order, to keep them there for his *Majesties* pleasure; whither, having used to be thus provided for, notwithstanding Floods and strong Streams, they will still resort: and are so tame, that I have seen them eat out of mens hands; but death it is to them that presume to catch them. The people passing over here, will commonly feed them with some of their Rice, accounting it a piece of charity so to do, and pleasure to see them eat it. In many other places also there are Fish thus fed and kept onely for the Kings Recreation: for he will never let any be caught for his use.

Serpents. The *Pimberah* of a prodigious bigness. Of *Serpents*, there are these sorts. The *Pimberah*, the body whereof is as big as a mans middle, and of a length proportionable. It is not swift, but by subtilty will catch his prey; which are *Deer* or other Cattel; He lyes in the path where the Deer use to pass, and as they go, he claps hold of them by a kind of peg that growes on his tayl,

with which he strikes them. He will swallow a Roe Buck whole, horns and all; so that it happens sometimes the horns run thro his belly, and kill him. A *Stag* was caught by one of these *Pimberahs*, which siesed him by the buttock, and held him so fast, that he could not get away, but ran a few steps this way and that way. An *Indian* seeing the *Stag* run thus, supposed him in a snare, and having a Gun shot him; at which he gave so strong a jerk, that it pulled the Serpents head off while his tayl was encompassing a Tree to hold the *Stag* the better.

The *Polonga*. There is another venomous Snake called *Polongo*, the most venomous of all, that kills Cattel. Two sorts of them I have seen, the one green, the other of a reddish gray, full of white rings along the sides, and about five or six foot long.

The *Noya*. Another poysonous Snake there is called *Noya*, of a grayish colour, about four foot long. This will stand with half his body upright two or three hours together, and spread his head broad open, where there appears like as it were a pair of spectacles painted on it. The *Indians* call this *Noy-Rogerati*, that is, a *Kings-Snake*, that will do no harm. But if the *Polonga* and the *Noya* meet together, they cease not fighting till one hath kill'd the other.

The Fable of the *Noya* and *Polonga*. The reason and original of this fatal enmity between these two Serpents, is this, according to a Fable among the *Chingulays*. These two chanced to meet in a dry Season, when water was scarce. The *Polonga* being almost famished for thirst, asked the *Noya*, where he might go to find a

little water. The *Noya* a little before had met with a bowl of water in which a Child lay playing. As it is usual among this people to wash their Children in a bowl of water, and there leave them to tumble and play in it. Here the *Noya* quenched his thirst, but as he was drinking, the Child that lay in the bowl, out of his innocency and play, hit him on the Head with his hand, which the *Noya* made no matter of but bare patiently, knowing it was not done out of any malice: and having drunk as much as sufficed him, went away without doing the Child any harm.

Being minded to direct the *Polonga* to this bowl, but desirous withal to preserve the Child, he told him, That he knew of water, but that he was such a surly hasty creature, that he was fearful to let him know where it was, lest he might do some mischief; Making him therefore promise that he would not, he then told him, that at such a place there was a bowl of water with a Child playing in it, and that probably the Child might, as he was tumbling give him a pat on the Head, as he had done to him before, but charged him nevertheless not to hurt the Child, Which the *Polonga* having promised went his way towards the water, as the *Noya* had directed him. The *Noya* knowing his touchy disposition, went after him, fearing he might do the Child a mischief, and that thereby he himself might be deprived of the like benefit afterwards. It fell out as he feared. For as the *Polonga* drank, the Child patted him on the head, and he in his hasty humour bit him on the hand and killed him. The *Noya* seeing this, was resolved to be revenged; and so reproaching

him for his baseness, fought him so long till he killed him, and after that devoured him. Which to this day they ever do, always fight when they meet, and the Conquerour eats the the body of the vanquished. Hence the Proverb among the *Chingulayes*, when they see two men irreconcilable, they compare them to the *Polonga* and *Noya*, and say, *Noya Polonga waghe, like a Noya and Polonga*.

The *Carowala*. There is the *Carowala*, about two foot in length very poysonous, that lurks in the holes and thatch of houses. The Cats will seize these and kill and eat them.

*Gerende*. Other Snakes there are, called *Gerende*, whereof there are many but not venomous. Of the former there are but a few in comparison. These last mentioned the greatest mischief they do, is to destroy young Birds and Eggs, and young Hares. Rabbets cannot be kept here to run wild, because of these and other Vermin, such as Polecats, Ferrets, Weazels, &c.

*Hickanella*. *Hickanella*, much like a *Lizzard*, venomous, but seldom bites unless provoked, these ly in the thatch of the houses.

A Great Spider. There is a Spider called *Democulo*, very long black and hairy, speckled and glistening. Its body is as big as a mans fist with feet proportionable. These are very poysonous; and they keep in hollow Trees and holes. Men bitten with them will not dy, but the pain will for some time put them out of their Sences.

Cattle are often bit by some of these *Snakes*, and as often found dead of them, tho not eaten. Treading upon them sleeping,

or the like, may be the cause of it. When the people are bitten by any of these, they are cured by Charms and Medicines, if taken and applied in time.

There are also a sort of Water Snakes they call *Duberria*; but harmless.

*Alligators* may be reduced hither: there be many of them. Of which we have said somewhat before.

*Kobbera-guion*, a creature like an *Alligator*. There is a Creature here called *Kobbera guion*, resembling an *Alligator*. The biggest may be five or six foot long, speckled black and white. He lives most upon the Land but will take the water and dive under it: hath a long blew forked tongue like a sting, which he puts forth and hisseth and gapeth, but doth not bite nor sting, tho the appearance of him would scare those that knew not what he was. He is not afraid of people, but will ly gaping and hissing at them in the way, and will scarce stir out of it. He will come and eat Carrion with the *Dogs* and *Jackals*, and will not be feared away by them, but if they come near to bark or snap at him, with his tayl, which is about an Ell long like a whip, he will so slash them, that they will run away and howl. This Creature is not eatable.

*Tolla-guion*. But there is the *Tolla guion* very like the former, which is eaten, and reckoned excellent meat. The *Chingulays* say it is the best sort of flesh; and for this reason, That if you eat other flesh at the same time you eat of this, and have occasion to vomit, you will never vomit out this tho you vomit all the other. This creature eats not carrion, but only leaves and herbs; is less of

size than the *Kobbera guion*, and blackish, lives in hollow Trees and holes in the Humbosses: And I suppose is the same with that which in the *West Indies* they call the *Guiana*.

The People eat Rats. This Countrey has its *Vermin* also. They have a sort of *Rats*, they call *Musk-Rats*, because they smell strong of Musk. These the Inhabitants do not eat of, but of all other sort of Rats they do.

Before I conclude my discourse of the *Growth* and *Product* of this Countrey, it will not be improper to reduce under this head its *Precious Stones*, *Minerals*, and other *Commodities*. Of which I shall briefly speak, and so make an end of this *First Part*.

*Precious Stones*. In this Island are several sorts of *Precious Stones*, which the King for his part has enough of, and so careth not to have more discovery made. For in certain places where they are known to be, are sharp Poles set up fixed in the ground, signifying, that none upon pain of being stuck and impaled upon those Poles, presume so much as to go that way; Also there are certain Rivers, out of which it is generally reported they do take *Rubies* and *Saphires* for the Kings use, and *Cats eyes*. And I have seen several pretty coloured stones, some as big as Cherry-stones, some as Buttons, and transparent, but understood not what they were. *Rubies* and *Saphires* I my self have seen here.

*Minerals* and other *Commodities*. Here is *Iron* and *Christal* in great plenty. *Salt-Petre* they can make. *Brimstone* some say, is here, but the King will not have it discovered. *Steel* they can make of their *Iron*. *Ebony* in great abundance, with choice of tall

and large *Timber*. *Cardamums*, *Jaggory*, *Rack*, *Oyl*, *black Lead*, *Turmeric*, *Salt*, *Rice*, *Bettel-Nuts*, *Musk*, *Wax*, *Pepper*, Which last grows here very well, and might be in great plenty, if it had a *Vend*. And the peculiar Commodity of the Island, *Cinnamon*. *Wild Cattel*, and *wild Honey* in great plenty in the Woods; it lyes in holes or hollow Trees, free for any that will take the pains to get it. *Elephants Teeth*, and *Cotton*, of which there is good plenty, growing in their own Grounds, sufficient to make them good and strong cloth for their own use, and also to sell to the People of the *Uplands*, where *Cotton* is not so plenty. All these things the Land affords, and it might do it in much greater quantity, if the People were but laborious and industrious. But that they are not. For the *Chingulays* are Naturally, a people given to sloth and laziness: if they can but any ways live, they abhor to work; onely what their necessities force them to, they do, that is, to get Food and Rayment. Yet in this I must a little vindicate them; The People discouraged from Industry by the Tyranny they are under. For what indeed should they do with more than Food and Rayment, seeing as their Estates encrease, so do their Taxes also? And altho the People be generally covetous, spending but little, scraping together what they can, yet such is the Government they are under, that they are afraid to be known to have any thing, lest it be taken away from them. Neither have they any encouragement for their industry, having no *Vend* by Traffic and Commerce for what they have got.

# PART II

## CHAP. I

### Of the present King of Cande

The Government of this Island. Hitherto I have treated of the Country, with the Provisions and Wealth of it: Our next Discourses shall be of the *Political Government* there exercised. And here Order will lead us to speak first of the King and Matters relating to him.

Antiently this Country consisted of Nine Kingdoms, all which had their several Kings; but now by the vicissitude of Times and Things, they are all reduced under one King, who is an absolute *Tyrant*, and Rules the most arbitrarily of any King in the World. We will first speak of him as to his *Personal Capacity*, and next as to his *Political*.

In his *Personal Capacity*, are to be considered his *Birth* and *Parentage*, his *Person*, his *Relations*, his *State*, his *Manners*, his *Pleasures* and *Recreations*, his *Religion*.

The King's Lineage. *Radga-Singa* is his Name, which signifies a *Lyon-King*. He is not of the right Descent of the *Royal-Blood*.

For the former King deceased leaving his Queen a Widow, and two young Princes, which he had issue by her. She was a *Christian*, having been baptized by the *Portuguez*, and named *Dona Catharina*. She afterwards married to the *Chief Priest*, whom in their Language they call *Tirinanxy*. And by him had this Son, the present King. The *Tirinanx* his Father reigned and ruled the Land during the minority of the young Princes: but being aged, he divided the Countrey between the three Princes by Lot, intending *Conde Uda*, which is the best part of the Land, for his own Son, *Radga-Singa*. Which was obtained by this device. The names of the three Kingdoms being written on three Papers, were put into a Pot, and one was appointed, who knew the matter to take them out, and deliver them one to each, beginning with the Eldest, craftily delivering that which had *Conde Uda* written in it unto *Radga-Singa*; and so it came to pass according to the old Kings determination. All these three in the beginning of their Reigns joynd together against the *Portuguez*, but soon after fell out among themselves, and this King in the end prevailed, and got all the Countrey. *Danna Polla Rodgerah* the youngest, King of *Mautoly*, being overthrown, fled down to the *Portuguez* to *Columba*, who sent him to *Goa*, where he dyed. The other named *Comaure-Singa*, King of *Owvah*, dyed in *Cande*.

His Person, Meen and Habit. As to the *Person* of the present King. He is not tall, but very well set, nor of the clearest colour of their complexion, but somewhat of the blackest; great rowling Eyes, turning them and looking every way, alwayes moving them:

a brisk bold look, a great swelling Belly, and very lively in his actions and behaviour, somewhat bald, not having much hair upon his head, and that gray, a large comely Beard, with great Whiskers; in conclusion, a very comely man. He bears his years well, being between Seventy and Eighty years of age; and tho an Old man, yet appears not to be like one, neither in countenance nor action. His Apparel is very strange and wonderful, not after his own Countrey-fashion, or any other, being made after his own invention. On his head he wears a Cap with four corners like a *Jesuits* three teer high, and a Feather standing upright before, like that in the head of a fore-horse in a Team, a long band hanging down his back after the *Portuguez* fashion, his Doublet after so strange a shape, that I cannot well describe it, the body of one, and the sleeves of another colour; He wears long Breeches to his Anckles, Shoes and Stockings. He doth not always keep to one fashion, but changes as his fancy leads him: but always when he comes abroad, his Sword hangs by his side in a belt over his shoulder: which no *Chingulays* dare wear, only white men may: a Gold Hilt, and Scabberd most of beaten Gold. Commonly he holdeth in his hand a small *Cane*, painted of divers colours, and towards the lower end set round about with such stones, as he hath, and pleaseth, with a head of Gold.

His Queen, and Children. His right and lawful Queen, who was a *Malabar*, brought from the *Coast*, is still living, but hath not been with him, as is known, this Twenty years, remaining in the City of *Cande*, where he left her; She wants indeed neither

maintenance nor attendance, but never comes out of the Palace. Several Noble-mens Daughters hold Land for this Service, viz. to come to her Court in their turns to wait upon her Majesty. She bare him a *Prince*, but what became of him, shall hereafter be shewn. He had also a Daughter by Her, she came also in her Youth to a piteous and unfortunate death, as I shall relate in its place.

His Palace, Situation and Description of it. He keeps his Court at *Digligy nour*, whither he fled in a Rebellion against him. His Palace stands adjoyning to a great Hill, which was before mentioned; near unto that part of the Hill next abutting upon his Court none dares presume to set his foot: that being for his safeguard to fly unto in time of need. The *Palace* is walled about with a Clay Wall, and Thatched, to prevent the Claye's being melted by the Rains, which are great and violent: Within this Wall it is all full of houses; most of which are low and thatched; but some are two Stories high, and tyled very handsomely, with open *Galleries* for Air, rayled about with turned Banisters, one Ebony, and one painted, but not much Prospect, standing between two Hills. And indeed the King lives there not so much for pleasure as security. The Palace it self hath many large and stately Gates two leaved; these Gates, with their Posts excellently carved; the Iron work thereunto belonging, as Bolts and Locks, all rarely engraven. The Windows inlayd with Silver Plates and *Ebony*. On the top of the houses of his Palace and Treasury, stand *Earthen Pots* at each corner; which are for ornament; or

which is a newer fashion, something made of Earth resembling Flowers and Branches. And no Houses besides, except Temples, may have these placed upon them. The contrivance of his Palace is, as I may say, like *Woodstock Bower*, with many turnings and windings, and doors, he himself having ordered and contrived all these Buildings, and the manner of them. At all the Doors and Passages stand Watches: and they who thus give attendance are not to pass without special Order from one place to another, but are to remain in that place or at that Gate, where the King hath appointed them. By means of these contrivances it is not easie to know in what part or place his Person is, neither doth he care they should.

Strong Guards about his Court. He has strong Watches night and day about his Court. And they are his *Grandeess*, who themselves in person watch in certain places, where the King himself appoints them: and they dare not be absent from thence, without it be to go to eat, or upon such like occasions. At Night they all have their set places within the Court, where they cannot one come to the speech of the other, neither dare they that are near together, or in fight one of the other, so much as come and sit together and talk, to pass away the Nights. All these great men have Souldiers under them, and they are also to come by turns to watch the Court. But at Night as their *Masters* and *Commanders* watch within the Walls, so they must watch without, in outward Courts and Guards; neither dare any of them be seen within with their Commanders. At the end of every Watch there are a

multitude of *Trumpets* and *Drums* to make a noise; which is to keep his People waking, and for the honour of his Majesty. There are also *Elephants*, which are appointed all night to stand and watch, lest there should be any Tumult; which if there should, could presently trample down a multitude.

Next his own Person *Negro's* watch. He hath also a Guard of *Cofferies* or *Negro's*, in whom he imposeth more confidence, then in his own People. These are to watch at his Chamber door, and next his Person.

Spies sent out a Nights. At uncertain times he will send out a *Spy* by Night, to see what Watch is kept. Who once finding one of the Great Men asleep, took his Cap, his Sword and other Arms, and brought them to the King; who afterwards restored them to the Owner again, reprovng him, and bidding him take more heed for the future. These *Spyes* also are to hear and see what passes: neither is there any thing said or done but he has notice of it. Formerly he used in the Nights to disguise himself and walk abroad in the Streets to see all passages, but now he will not adventure so to do.

His attendants. Most of his Attendants are *Boyes*, and *Young Men*, that are well favoured, and of good Parentage. For the supplying himself with these, he gives order to his *Dissava's* or *Governors* of the Countreys to pick and choose out *Boyes*, that are comely and of good Descent, and send them to the Court. These *Boyes* go bare-headed with long hair hanging down their backs. Not that he is guilty of *Sodomy* nor did I ever hear the Sin

so much as mentioned among them.

Handsom women belong to his Kitchin. He hath many *Women* belonging to his *Kitchin*, choosing to have his Meat dressed by them. Several times he hath sent into the Countreys a Command to gather handsome young *Women* of the *Chingulayes* to recruit his Kitchin, with no exceptions whether married or unmarried and those that are chosen for that Service never return back again. Once since my being on the Land, all the *Portuguez Women* that were young and white were sent for to the Court, no matter whether Maids or Wives; where some remained until now, and some that were not amiable in his sight were sent home; and some having purchased his displeasure were cast into a River, which is his manner of executing *Women*. And some sent Prisoners in the Countrey, being none admitted to speech or fight of them.

His *Women*, and the Priviledg of the Towns where they live. *Concubines* he keepeth not many. Some are within his Palace. And those whose Office is about his Kitchin are reported to be so, which is not improbable, seeing he admits none but them that are young and very handsom to the employment. Other of his women dwell in Towns near to the City. Into which no Stranger is permitted to go, nay it is dangerous to approach near. These Towns have this Priviledg, that if any Slave flee from his Master and come hither, he is safe and free from his Masters service, but still remains a Slave there to them.

His State when he walks in his Palace; or goes

abroad. Sometimes he walketh about his Palace, where there are certain *Pedestalls* of Stone, whitened with Lime and laid in Oyl, so that they look purely white, made and set up in divers places, here he stands when he comes forth, that he might be above the rest of the People, and see about him. But when he is minded to go abroad, though it be never so little a way, and he seldom or never goes far, Order is given some time before, for all Soldiers of his Guards which are a great many, it may be Thousands, together with a *Dutch* and *Portugal* Captain with their Flags and Soldiers, *Drummers*, *Trumpeters*, *Fifers*, *Singers*, and all belonging, as *Elephants*, *Horses*, *Falkeners* with their *Faulkons* and many others, to stand at the Gate in a readiness to attend his pleasure. And tho he means not to come forth, yet they must wait in this manner, until he give order, that they may depart to their houses. Commonly all this assembly are gathered together at the Palace three or four times before he comes out once. And oftentimes he comes out when none there are aware of it, with only those that attend on his person within his Palace. And then when it is heard, that his Majesty is come forth, they all run ready to break their necks, and place themselves at a distance to Guard his Person and wait his pleasure. Sometimes, but very seldom, He comes forth riding upon an *Horse* or *Elephant*. But usually he is brought out in a *Pallenkine*; which is nothing so well made as in other parts of *India*. The ends of the *Bambou* it is carried by, are largely tipped with Silver, and curiously wrought and engraven: for he hath very good workmen of that profession.

The place where he goeth when he comes thus abroad, is to a Bankqueting-house built by a Pond side, which he has made. It is not above a Musquet shot from his Palace. Where he goeth for his diversion. Which I shall by and by more particularly relate.

His reception of *Embassadors*. Another instance of his State and Grandure will appear in his reception of *Ambassadors*. Who are received with great honour and show. First he sends several of his great men to meet them with great Trains of Soldiers, the ways all cut broad, and the grass pared away for many miles: *Drums* and *Trumpets*, and *Pipes*, and *Flags* going before them, Victuals and all sorts of varieties are daily brought to them, and continue to be so all the time they are in the Land, and all at free-cost. For the Custom here is, *Embassadors*, stay they never so long, are maintained at the Kings Cost and Charges. And being in the City, have their Victuals brought them out from the Kings Palace, ready dressed. Presents, Goods or whatsoever they please to bring with them, the King prepareth men to carry. And when they are come to the House that is prepared for them, which is hung top and sides with white Callico, they are kept under a Guard, and great Commanders with Soldiers appointed to watch at their Gates, which is accounted for a great honour. But these Guards dare not permit any to come to the Speech of them, for the King careth not that any should talk with *Ambassadors*, but himself, with whom he taketh His delight in them. great delight to have conference, and to see them brought before him in fine Apparel, their Swords by their sides with great State

and Honour, and that the *Ambassadors* may see and take notice of the greatness of his *Majesty*. And after they have been there some times, he gives them both Men and handsom young Maids for their Servants, to attend and also to accompany them: often causing them to be brought into his presence to see his Sports and Pastimes, and not caring to send them away; but in a very familiar manner entertaining discourse with them.

## CHAP. II

### Concerning the King's Manners, Vices, Recreation, Religion

Under the Consideration of his *Manners*, will fall his Temperance, his Ambition and Pride, his Policy and Dissimulation, his cruel and bloody Disposition.

Sparing in his Dyet. He is temperate both in his *Diet* and his *Lust*. Of the former, I am informed by those that have attended on his Person in his Palace, that though he hath all sorts of Varieties the Land affords brought to his Table, yet his chief fare is *Herbs*, and ripe pleasant *Fruits*: and this but once a day. Whatsoever is brought for him to eat or drink is covered with a white cloath, and whoever brings it, hath a Mufler tyed about his mouth, lest he should breath upon the Kings Food. After what manner he Eats. The Kings manner of eating is thus. He sits upon a Stool before a small Table covered with a white cloath, all alone. He eats on a green Plantane-Leaf laid in a Gold Bason. There are twenty or thirty Dishes prepared for him, which are brought into his Dining-Room. And which of these Dishes the King pleases to call for, a Nobleman appointed for that service, takes a Portion of and reaches in a Ladle to the Kings Bason. This person also waits with a mufler about his mouth.

Chast himself, and requires his Attendants to be so. And as he is abstemious in his eating, so in the use of women. If he useth them 'tis unknown and with great secrecy. He hath not had the Company of his Queen this twenty years, to wit, since he went from *Candy*, where he left her. He allows not in his Court Whoredom or Adultery; and many times when he hears of the misdemeanors of some of his Nobles in regard of women, He not only Executes them, but severely punisheth the women, if known: and he hath so many *Spyes*, that there is but little done, which he knows not of. And often he gives Command to expel all the women out of the City, not one to remain. But by little and little when they think his wrath is appeas'd, they do creep in again. But no women of any Quality dare presume, and if they would, they cannot, the Watches having charge given them not to let them pass. Some have been taken concealed under mans Apparel, and what became of them all may judg, for they never went home again. Rebellion does not more displease this King, then for his Nobles to have to do with women. Therefore when any are admitted to his Court to wait upon him, they are not permitted to enjoy the Company of their Wives, no more then any other women. Neither hath he suffered any for near this twenty years to have their Wives in the City, except Slaves or inferior servants.

He committed *incest*, but such as was allowable. Indeed he was once guilty of an *Act*, that seemed to argue him a man of most unbridled Lust. For he had a Daughter that was with Child by

himself: but in Childbed both dyed. But this manner of *Incest* is allowable in Kings, if it be only to beget a *right Royal Issue*, which can only be gotten that way. But in all other 'tis held abominable, and severely punished. And here they have a common and usual *Proverb*, *None can reproach the King nor the Beggar*. The one being so high, that none dare; the other so low that nothing can shame or reproach them.

His *Pride*. His *Pride* and *affectation of honour* is unmeasurable. Which appears in his Peoples manner of Address to him, which he either Commands or allows of. How the people Address to the King. When they come before him they fall flat down on their Faces to the Ground at three several times, and then they sit with their legs under them upon their Knees all the time they are in his presence: And when he bids them to absent, they go backwards, untill they are out of his sight or a great distance from him. But of *Christian* People indeed he requires no more then to kneel with their Hats off before him.

They give him divine worship. Nay, He takes on him all the Ceremonies and Solemnities of Honour, which they shew unto their Gods; making his account that as he is now their King, so hereafter he shall be one of their Gods. And the People did call him *God*. Formerly since my being on that Land, he used not to come out of his Palace into the sight of the People but very seldom out of State and Haughtiness of Spirit; but now of later times he comes forth daily. And altho he be near fourscore years of age, yet his greatest delight is in Honour and Majesty, being

Pleased with high Titles. most pleased with high and windy Titles given him. Such as *Mauhawaul*, a Phrase importing *Greatness*, but not expressible in our Language. *Hondrewné Boudouind*, *Let your Majesty be a God*. When the King speaks to them, they answer him at every period, *Oiboa*, *many Lives*. *Baula Gaut*, *the limb of a Dog*, speaking to the King of themselves: yet now of late times since here happened a Rebellion against him, he fears to assume to himself the Title of *God*; having visibly seen and almost felt, that there is a greater power then *His* ruling on Earth, which set the hearts of the People against *Him*: and so hath given command to prophane that *great Name* no more, by ascribing it to him.

An instance or two of the King's haughty stomach. In *Anno* 1675, one of the Kings greatest and most Valiant Generals, and that had been notably successful against the *Dutch*, had done many pieces of good service for the King, expelled the *Hollander* out of several *Forts*, taking and killing many of them, this man the King was jealous of, and did resolve to take away his Head as a reward of his Valour; which he had some private Intelligence of, and so Fled, being then in Camp against the *Dutch*, and got to *Columba* with his wife and goods. By which the King had an invaluable Loss. He slights the defection of one of his best Generals. Yet the King out of the height of his Stomach, seemed not in the least to be vexed thereat, neither did he regard it; as if it were beneath the quality of such a *Monarch* to be moved with such a Trifle. But sent down another *General* in his place; And as

for the house and estate of him that Fled, and whatsoever he left behind him, he let it lye and rot, scorning to esteem or regard it.

He scorns to receive his Revenues. To give you an Instance or two more of this Princes Spirit. At the time of *New-year*, all his Subjects, high and low, do bring him certain *Presents*, or rather Taxes, each one a certain rate; which formerly he used constantly to take, but of late years, He so abounds with all things, continually putting into his Treasury, and but seldom taking out, and that but little, that he thinks scorn to receive these his due revenues, least his people should think it were out of necessity and want. Nevertheless the Great Men still at the *New-year*, bring their *Presents* day after day before the King at his coming forth, hoping it will please him to accept them, but now of many years he receives them not. His mind is so haughty, that he scorns to seem to value any thing in the world. When tydings are sometimes brought him, that the *Dutch* have made an *Invasion* into his Countrey, although he be well able to expel them, he will not so much as regard it.

The *Dutch* serve their ends upon his Pride by flattering him. The *Dutch* knowing his Proud Spirit make their advantage of it, by Flattering him with their *Ambassadors*, telling him *that they are his Majesties humble Subjects and Servants; and that it is out of their Loyalty to him, that they build Forts, and keep Watches round about his Countrey, to prevent Forraign Nations and Enemies from coming. And that as they are thus imployed in his Majesties service, so it is for sustenance, which they want, that*

*occasioned their coming up into his Majesties Countrey.* And thus by Flattering him, and ascribing to him High and Honourable Titles, which are things he greatly delights in, some times they prevail to have the Countrey (they have invaded,) and he to have the Honour. Yet at other times, upon better Consideration, he will not be Flattered, but falls upon them at unawares, and does them great damage.

The people give away to the King's foul cloaths. Such a Veneration does he expect from the People, that whatsoever things are carrying to him which are known by the white Cloath they are wrapt up in, all persons meeting them turn out of the way: not excepting the Kings foul Cloaths. For when they are carried to washing (which is daily) all even the greatest rise up, as they come by, which is known by being carried on an hand heaved upwards, covered with a Painted cloth.

His natural abilities, and deceitful temper. He is crafty, cautious, a great dissembler, nor doth he want wisdom. He is not passionate in his anger. For with whomsoever he be angry, he will not shew it: neither is he rash or over-hasty in any matters, but doth all things with deliberation, tho but with a little advise: asking Counsel of no body but himself. He accounts it Wit and Policy to lie and dissemble, that his intents and purposes may the better be concealed; but he abhorreth and punisheth those that lie to him.

His wise saying concerning Runnawayes. *Dutch Runnawayes*, whereof there are several come to him, he saith *are Rogues that*

*either have robbed or killed, or else would never run away from their own Nation.* And tho he receiveth them, yet esteemeth them not.

Naturally cruel. He seems to be naturally disposed to *Cruelty*: For he sheds a great deal of blood, and gives no reason for it. His Cruelty appears both in the Tortures and Painful deaths he inflicts, and in the extent of his punishments, *viz*, upon whole Families for the miscarriage of one in them. For when the King is displeas'd with any, he does not alwayes command to kill them outright, but first to torment them, which is done by cutting and pulling away their flesh by Pincers, burning them with hot Irons clapped to them to make them confess of their Confederates; and this they do, to rid themselves of their Torments, confessing far more than ever they saw or knew. After their Confession, sometimes he commands to hang their two Hands about their Necks, and to make them eat their own flesh, and their own Mothers to eat of their own Children; and so to lead them thro the City in public view to terrifie all, unto the place of Execution, the Dogs follow Prisoners to execution. Dogs following to eat them. For they are so accustomed to it, that they seeing a Prisoner led away, follow after. At the place of Execution, there are alwayes some sticking upon Poles, others hanging up in quarters upon Trees; besides, what lyes killed by Elephants on the ground, or by other ways. This place is alwayes in the greatest High-way, that all may see and stand in awe. For which end this is his constant practice.

The Kings Prisoners; their Misery. Moreover, he hath a great many Prisoners, whom he keepeth in Chains, some in the common Gaol, some committed to the custody of Great Men; and for what or for how long time none dare enquire. Commonly they ly thus two, four or six years; and some have Victuals given them, and some not having it, must ask leave to go out and beg with a Keeper. It is according as the King appoints, when they are committed. Or some of them being driven to want do get food by work, such as, sewing, making Caps, Doublets, Purses. This coming once to the Kings Ears, he said, *I put them there to torment and punish them, not to work and be well maintained;* and so commanded to take away their Sizzars and Needles from them. Yet this lasted not long, for afterwards they fell to their work again. Those that have been long there are permitted to build little Shops on the Street side against the Prison, and to come out in the day time, and sell their work as they make it; but in the Night time are shut up again.

When the Streets are to be swept about the Palace, they make the Prisoners come out in their Chains, and do it.

And after all their Imprisonment, without any examination, they are carried forth and executed: and these not only the common sort, but even the greatest and most nobly descended in the Land: For with whom he is displeased, he maketh no difference.

He punishes whole generations for the sake of one. Nor is his wrath appeased by the Execution of the *Malefactor*, but

oftentimes he punisheth all his Generation; it may be kills them alltogether, or gives them all away for *Slaves*.

The sad condition of young Gentlemen that wait on his Person. Thus he often deals with those, whose Children are his Attendants. I mentioned before, that young Men of the best Families in the Land, are sought out to wait upon the King in his Court. These after they have served here some small time, and have as it were but seen the Court, and known his Customs and Manners, he requiteth them by cutting off their Heads, and putting them into their Bellies: other faults none do know. Heretofore, as it is reported, he was not so Cruel, but now none escapes, that serves in his Palace. Then he recruits his Slain out of the Countries, by giving Orders to his *Dissava's* or *Governors* to send him others to Court. Whither they go like an Ox to the Slaughter, but with far more heavy hearts. For both they and their Parents full well know what end the King's honorable Service will bring them to. Howbeit there is no remedy. Being thus by Order sent unto the Court, their own Parents must provide for and maintain them, until the King is pleased to call them to his *Use* which it may be will not be in some years. Sometimes it happens, that the Boys thus brought, before the King makes use of them about his Person, are grown too big, and so escape. But those that are employed in the Palace, enjoy this favour, That all such Taxes, Customs, or other Duties belonging to the King, which their Fathers were wont to pay, are released, until such time as they are discharged from the King's Employment; which

is always either by Execution, or by being given to somebody for perpetual Bondmen. During the time of the King's favour, he is never admitted to go home to Visit his Parents and Friends. The Malekind may come to see him, but no Women are admitted, be it his Mother that bare him. And after he is killed, tho' for what no man knows, he is accounted a *Rebel* and *Traitor* against the King: and then his Father's House, Land and Estate is seized on for the King. Which after some time by giving of Fees and Gifts to the great ones, they do redeem again: And sometimes the whole Family and Generation perish, as I said before. So that after a *Lad* is taken into the King's Palace, his Kindred are afraid to acknowledge Alliance to him. But these matters may more properly be related, when we come to speak of his Tyranny.

His Pleasure Houses. Sometimes for his *Pleasure*, he will ride or be carried to his *Banqueting-House*, which is about a Musquet-shot from his Palace. It stands on a little Hill; where with abundance of pains and many Months labour, they have made a little Plain, in length not much above an Arrows flight, in breadth less. Where at the head of a small Valley, he hath made a Bank cross to stop the Water running down. It is now become a fine Pond, and exceeding full of Fish. At this Place the King hath several Houses built according to his own appointment very handsom, born up with carved Pillars and Painted, and round about Rails and Banisters turned, one Painted and one Ebony, like Balconie. Some standing high upon a Wall, being for him to sit in, and see Sport with his Elephants, and other Beasts, as

also for a Prospect abroad. Others standing over this Pond, where he himself sits and feedeth his Fish with boiled Rice, Fruits and Sweet-meats. They are so tame that they will come and eat in his hand; but never doth he suffer any to be catch'd. This Pond is useful for his Elephants to wash in. The Plain was made for his Horses to run upon. For often-times he commands his Grooms to get up and ride in his Presence; and sometimes for that good Service, gives the Rider five or ten *Shillings*, and it may be a piece of Cloath. Always when he comes forth, his Horses are brought out ready saddled before him; but he himself mounts them very seldom. All of which he had from the *Dutch*, some sent to him for *Presents*, and some he hath taken in War. He hath in all some twelve or fourteen: some of which are *Persian* Horses.

His Pastimes abroad. Other *Pastimes* and *Recreations* he hath (for this is all he minds or regards.) As to make them bring wild Elephants out of the Woods, and catch them in his Presence. The manner how they get them unto the City, I have mentioned already. Also when he comes out of his Court, he Delights to look upon his *Hawks*, altho' he never use them for his Game; sometimes on his Dogs, and tame Deer, and Tygers, and strange kind of Birds and Beasts; of both which he hath a great many. Also he will try his Guns, and shoot at Marks, which are excellently true, and rarely inlay'd with Silver, Gold, and Ivory. For the *Smiths* that make them dare not present them to his hand, not having sufficiently proved them. He hath Eight or Nine small Iron *Cannon*, lately taken from the *Dutch*, which he hath

mounted in Field-Carriages, all rarely carved, and inlay'd with Silver and Brass, and coloured Stones, set in convenient places, and painted with Images and Flowers. But the Guns disgrace the Carriages. He keeps them in an House on the Plain. Upon some Festival times he useth them. I think, they are set there chiefly for a Memorial of his late Victories: For he hath many, and far better Guns of *Brass* that are not so regarded.

His Diversion at home. In his Palace he passeth his time with looking upon certain Toyes and Fancies that he hath, and upon his Arms and Guns, calling in some or other of his great Men to see the same, asking them if they have a Gun will shoot further than that: and how much Steel such a Knife, as he will shew them, needs to have in it. He takes great delight in Swimming, in which he is very expert. And the Custom is, when he goes into the Water, that all his Attendance that can Swim must go in likewise.

His Religion. And now lastly for his *Religion*, you cannot expect much from him. Of the Religion of his Countrey he makes but a small Profession; as perceiving that there is a *greater God*, than those that they thro long custom, have and do Worship. And therefore when an *Impostor*, a Bastard *Moor* by Nation born in that Land; came and publickly set up a new *nameless God*, as he styled him; and that he was sent to destroy the Temples of their Gods, the King opposed it not for a good while, as waiting to see which of these Gods would prevail, until he saw that he aimed to make himself King, then he allowed of him no longer: as I

shall shew more at large hereafter: when I come to speak of the Religion of the Countrey.

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