MALDIVE ODD HISTORY

THE MALDIVE ARCHIPELAGO AND ITS PEOPLE

VOLUME ONE

No. 17

LARS VILGON

STOCKHOLM 1991

To Connie

This book is a collection of forty-three different incidences in the Maldivian history from A.D. 630 to 1917, originally written in ten different languages, some are translated into English for the first time, some are published for the first time, and most are not so easily found. The illustrations are contemporary.

I have made the book in respect for the Maldive people, who have given me so much, and who have a rich culture and a fantastic history.

In this work I have had the greatest help from Connie From-Vilgon my wife, and I hereby express my warmest thanks to her.

Stockholm 15 March 1991.

Lars Vilgon.

Much could have been better.
Little could have been worse.
Nothing is Nothing.
Honi soit qui mal y pense.

PARENTHESES USED

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[....] = Bibliographical Information.
<....> = Doubtful Information / Source.
«....» = Translation into English.

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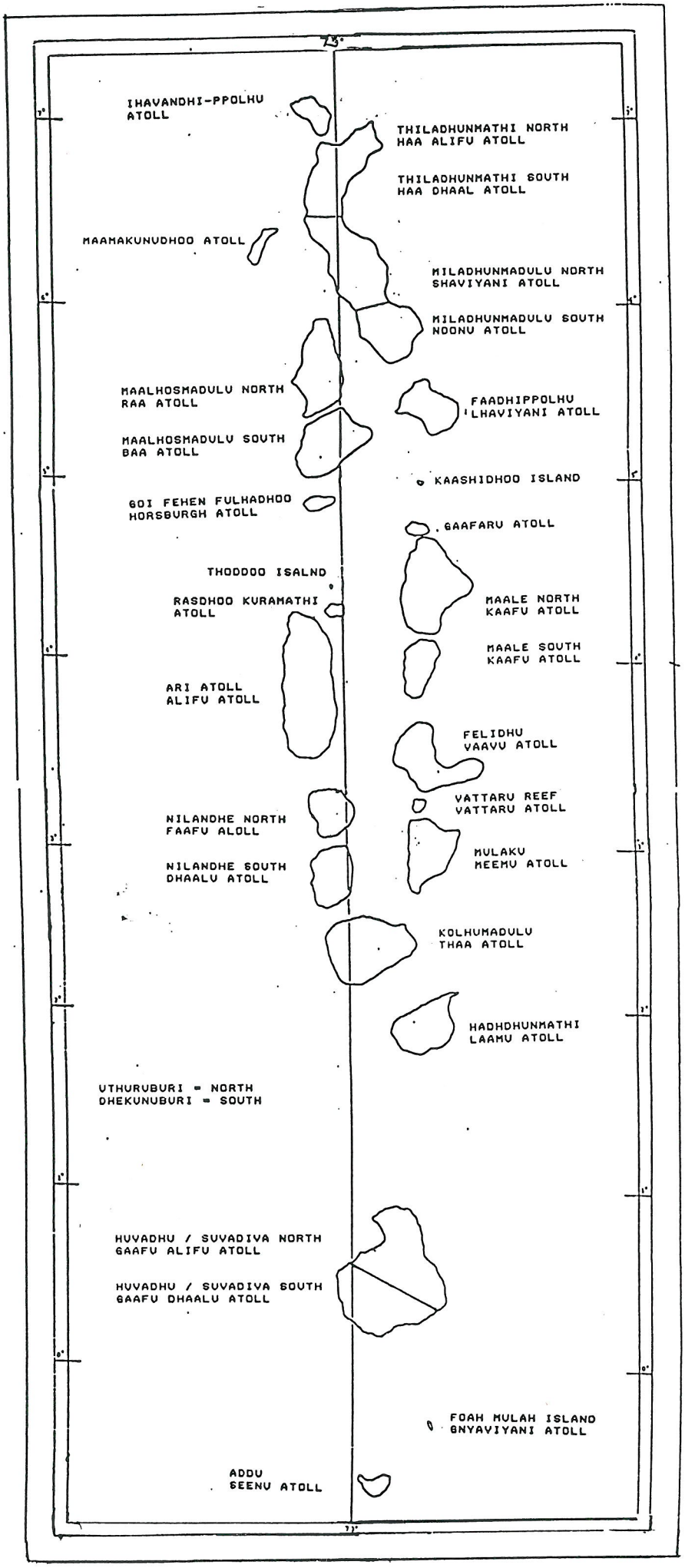
IHAVANDHI-PPOLHU ATOLL
THILADHUNMATHI NORTH HAA ALIFU ATOLL
THILADHUNMATHI SOUTH HAA DHAAL ATOLL
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MILADHUNMADULU NORTH SHAVIYANI ATOLL
MILADHUNMADULU SOUTH NOONU ATOLL
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FAADHIPPOLHU LHAVIYANI ATOLL
MAALHOSMADULU SOUTH BAA ATOLL
KAASHIDHOO ISLAND
GOI FEHEN FULHADHOO HORSBURGH ATOLL
GAAFARU ATOLL
THODDOO ISALND
RASDHOO KURAMATHI ATOLL
MAALE NORTH KAAFU ATOLL
MAALE SOUTH KAAFU ATOLL
ARI ATOLL ALIFU ATOLL
FELIDHU VAAVU ATOLL
VATTARU REEF VATTARU ATOLL
NILANDHE NORTH FAAFU ALOLL
MULAKU MEEMU ATOLL
NILANDHE SOUTH DHAALU ATOLL
KOLHUMADULU THAA ATOLL
HADHDHUNMATHI LAAMU ATOLL
UTHURUBURI = NORTH
DHEKUNUBURI = SOUTH
HUVADHU / SUVADIVA NORTH GAAFU ALIFU ATOLL
HUVADHU / SUVADIVA SOUTH GAAFU DHAALU ATOLL
FOAH MULAH ISLAND
GNYAVIYANI ATOLL
ADDU SEENU ATOLL



MALDIVE YOUNG WOMEN. First Maldive Photo.
PHOTO 1883. FURSTENBURG. [Museum Völkerkunde. WIEN]

630. HSÜAN TSANG.

IN: WATTERS, THOMAS. On YUAN CHWANG'S (HSÜAN TSANG) Travels In India. A.D. 629-645. Vol.II. P.236. Oriental Translation Fund. N.S. Vol.XV. London 1905.

One of the first Chinese to mention the Maldives, is the Buddist Monk HSÜAN TSANG (Yuan Chwang) who travelled in India for religous studies in the years 629 to 645. This pilgrim evidently derived all his information about the Cocoa-nut Islands (The Maldives), from books, and from the stories of the Buddist Brethren, whom he met in Ceylon. [Chinese]

There is contemporary written proof that Chinese merchant Dionks sailed the Indian Ocean and futher, into the Persian Gulf and the Red Sea, from the beginning of the 2nd Centurary B.C.

About the Cocoa-nut Islands.

Passing seaward to the south of this country 'Seng-ka-la' (Ceylon, Ratna-dvipa) about thousands of 'li' (1.000 li = 600 km is the accurate distance between Ceylon and the Maldives) we arrive at the island 'Na-lo-ki-lo-chou' (Cocoa-nut Island = Maldives). The people of this island are small of statue, about three feet high, their bodies are those of man, but they have the beaks of birds, they do not rais any crops, but live on cocoa-nuts.....

Crossing the sea some thousands of 'li' to the West of this country, (Na-lo-ki-lo-chou) is a large island, Maharatna-dvipa, with precious 'stones', it is not inhabited, except by spirits..... Merchants going there are much surprised to find that nothing can be procured.....
(The Seychells Islands, about 1.000 km distant to the West of the Maldives, than uninhabited and without cultivation, but obviously known to the Maldive people because of the enormously precious 'Dubble-Coconut' or 'Maldive Nut'.



INDIAN OCEAN ISLAND SOVEREIGN.
CARTE CATALAN. C:A 1000 A.C.

792. DU YOU.

IN: ZHANG LIN / KANG XI CIDIAN. Book No.605. Page 665-666. of the Universal Library of Chines Littreature. (1500 Books.)

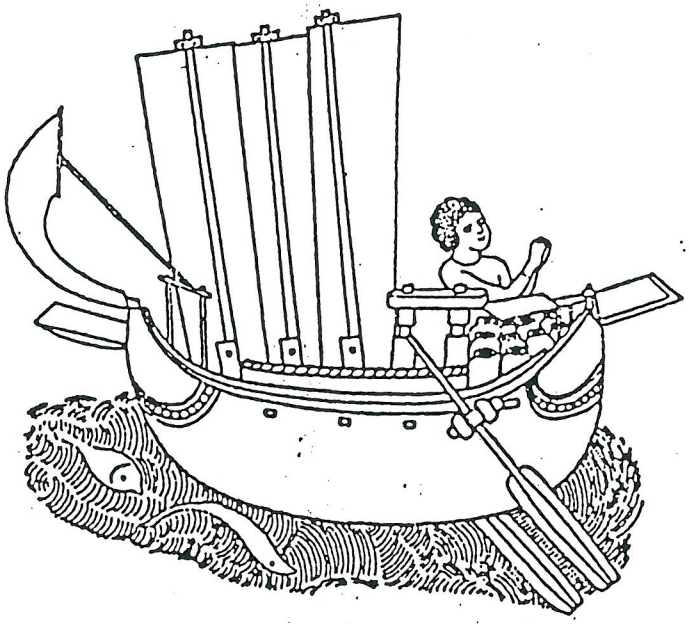
DU YOU (732-812) was Prime Minister under Emperor "De Zong" of the "Tang dynasty" (618- 907), and is the author of the "TONG-DIAN", what means "Universel Book of Politics" in which he wrote the first description of the Chinese life until 792, the date of its publication. The indication that it is about the Maldives, the Island of Minicoy, is the use of the name "The Land of Women". This is the first translation ever into English. [Chinese]

Land of Women.
During the "Suei-dynasty" (580-620 AD) ther were contacts with the "Land of Women". The land was govened by a Queen. The name of the Queen was "Supi". The name of her husband was "Jiju". He was not responsible for the governing of the land. The men of the land had only responsibility for its military defence. In the land ther was a city, of about 5-6 "li" (One li is about 600 m) in cirkumference, and its population was around 10.000 persons. The Queen resided in a large house. The Queen had one-hundred of lady-atandents. Every fifth day she helt an audience.

For the other districts in the land, the Queen apointed sub-queens, who together managed to lead the land. By tradition the women was highly esteemed, while the men was less respected. However, ther was no competition between the two sexes. Men and women painted their faces. During the time of one singel days, it was possible to change sex-partner manny times. All the men had long straight hair. The women wore their hair plaited and fastend it up on their heads.

When a Queen died, and ther was no succesor, the people gatherd and colected a large sum of money, that they gave to the deceased's family. In that way they were able to finde a successor for the Queen and install her on the throne. Even if the men was in majority in some place, the women were regarded as the superiority. They had all the officiel duties and works. The men were serving as soldiers. The upper class women had male-servants. The men was never alowed to hawe women-servants. Even the most common women was head of the family and had several different men. All the sons took the name of their mother. The land produces much salt, and it was used as a bartering item in their trade with India. The profit was very big, and sometimes they fought wars against India.

When a Queen is dead, the women of the comunitis higest society, took the skin of her boddy. Then her flesh and bones was laied together with gold-pouder and put in a big pot. It was all burried in a earthen-grave. One year later they tock the skin, and put it in an iron-pot and burried it. Ther was a tradition that people from other tribes came to pay tributes and make offerings.



PERSIAN SHIP WITH RAFFIA SAILS.
BRITISH MUSEUM. C:A 600 A.C.

850. SULAIMAN. Merchant.

IN: RENANDOT, EUSEBE. Anciennes Relations des Indes et de Chine. Paris 1718
IN: REINAUD, JOSEPH TOUSSAIN. Relation des voyages fait par les Arabes et les Persans dans Inde et la Chine dans de IX Siecle. Paris 1855.
IN: FERRAND, GABRIREL. Voyage du Marchand Arab Sulayman en Inde et en Chine A.D.850. Paris 1922.

Persian Merchant and Sea-captain, SULAIMAN, lived in the first half of the ninth Century. His manuscripts with descriptions of his experiences were found in France in the early 1700, lost and refound about 1850. This is one of the very first Persian descriptions of the Pre-Muslim life in the Maldive Islands. [Presian]

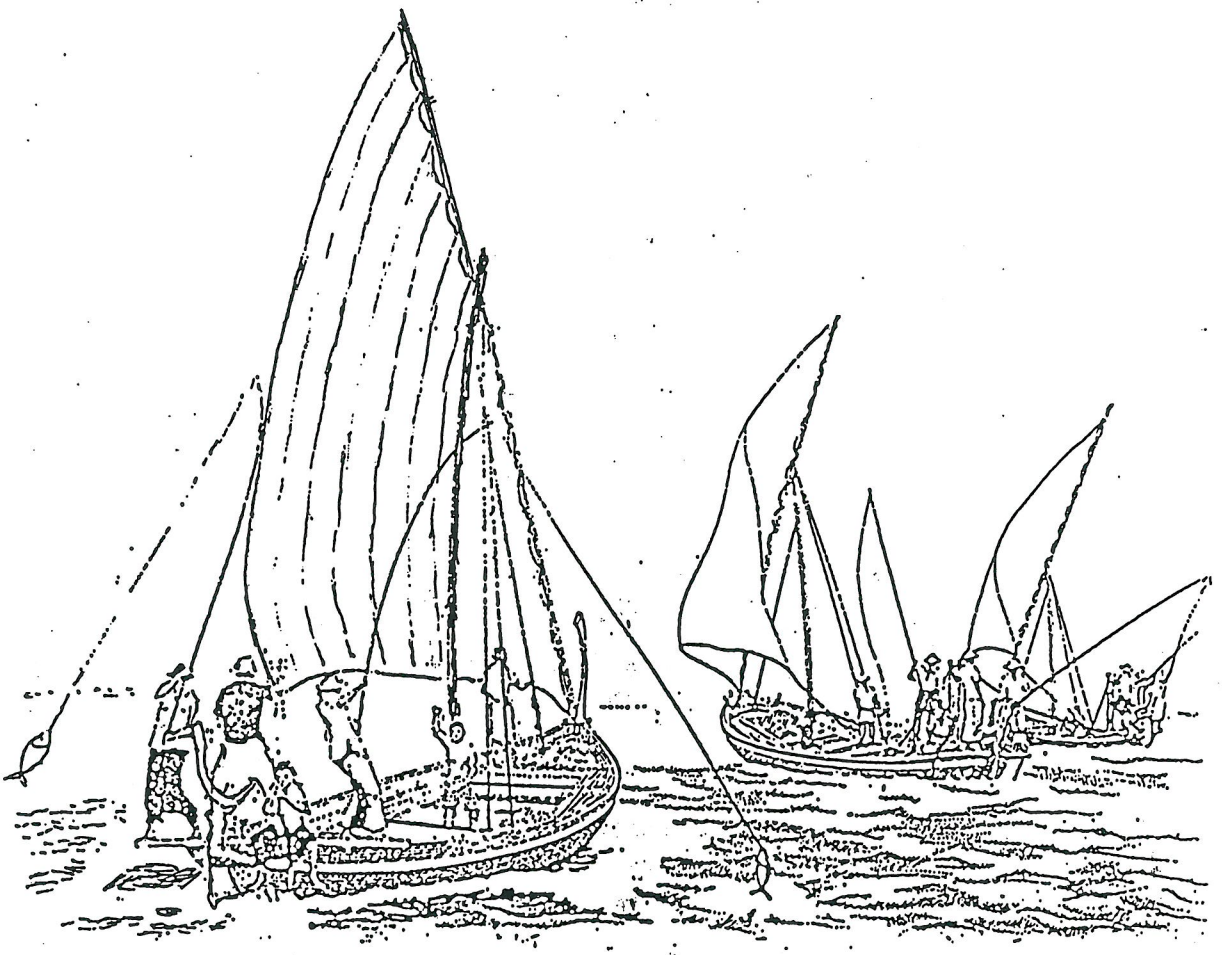
MALDIVES.
The third sea is the sea of Harkand (Bay of Bengal). Between this sea and that of Lär (Gujerat) lie numerous islands (Maldives). They say that their number goes up to 1.900. These isles separate the two seas. They are governed by a woman. Occasionally, the sea casts upon the shores of these islands large pieces of amber, these pieces often look like a plant or something similar. This amber grows like a plant, at the bottom of the sea. When the sea is very rough, it throws up the amber to the surface, and the pieces of amber look like mushrooms or truffle.

In these islands, where a woman rules, cocoanuts is cultivated. These islands are separated from one another by distances of two, three or four parasangs (3300-6600 meters). They are all inhabited, and they grow the coconut-trees in all of them. The wealth of the people is constituted by cowries, their Queen amasses large quantities of these cowries in the royal depots. They say that there is not in existence a people more industrious than these islanders, so much so that they weave tunics of a singel piece with two sleeves, two facings of the collar and the opening of the chest. They build ships, houses and execute all sorts of work with a consummate art.

The cowries are got by them from the surface of the sea. The head of this mollusc encloses something living. To fish them up, they take a branch of the cocoanut tree, and put it in the sea, and the cowries attach themselves to it. The islanders give the cowries the name of "kabtaj". All these islands are called Dibajat (Maldives).

The last of these isles is Sirandib (Ceylon), it is situated in the sea of Harkand. It is the moust important island of this archipelago. At Sirandib is found a pearl-fishery. The island is completely surrounded by the sea. In the island there is a Mountain called Rahûn (Adams peak) on which was thrown Adam -prise his name- when he was chased out of the paradise. The print of his feet is on the summit of the mountain hollowed in the stone. At the summit of the mountain there is only the mark of a single step. It is said that Adam in taking a stride put his other leg into the sea. It is also said that the footprint at the summit of the mountain is about 70 cubits long. (Cubit=45 cm)

In a region around this mountain abundant precious stones are found, rubies, topaz and sapphire. In the island of Ceylon there are two kings. It is big and extensive. Aloes, gold, precious stones are found on it and in the sea which bathes it, the pearl and shank are found. The latter is a big shell used as a trumpet into which one blows. It is preserved like a precious thing.



TUNA FISHING IN THE MALDIVES.
ENGRAVING. [5 Rfa.]

916. MASUDI, ABDUL HASSAN ALI El.

IN: SPRENGER, ALOYS. Meadows of Gold and Mines of Gems. El Masudi. Oriental Translation Fund. London 1841
IN: BARBIER de MEYNARD, CHARLES. and COURTEILLE, PAVET. Maçoudi. Les Prairies d'Or. Tome.I. P.335-338. Société Asiatique. Paris 1861.

Abdul Hassan Ali, called El MASUDI, who himself visited Ceylon in 916, gives a detailed account of the Maldives, in pre Muslim times.
[Arabic]

Between the third sea, or that of Herkend (Bay of Bengal), and the Sea of Lar (Gujerat), there are, as has been said, a great number of Islands forming, as it were, a separate group. There are counted of them 2.000, or more exactly, 1.900. They are all very well peopled, and are subject to a queen, for from the most ancient times the inhabitants have a rule never to allow themselves to be governed by a man.

The amber found on these shores, thrown up by the sea, attains the size of large pieces of rock. Many navigators, and also the traders of Siraf and Oman (Arabian East-coast), who have made the voyage to these islands, have assured me that the amber grows at the bottom of the sea, and is formed like the different kinds of white and black bitumen (mineral grease), as mush-rooms and other substances of like sort. When the sea is troubled, it throws up from its bosom fragments of rock and shingle, and at the same time pieces of amber.

The inhabitants of these islands are all subject to one government. They are very numerous, and can put an innumerable army in the field. Each island is separated from its neighbour by a distance of a mile, or one, two or three parasangs (1.700-5.000 m). Coco-nuts flourish there, but they have not the date palm.

To return to these islands, there are none whose natives are more skilful artisans, in the manufacture of stuffs, instruments, etc. The Queen has no other money but cowries, which are a kind of molluscs. When she sees her treasure diminishing, she orders her islanders to cut coco-palm-branches with their leaves, and to throw them upon the surface of the water. To these the creatures attach themselves, and are then collected and spread upon the sandy beach, where the sun rots them, and leaves only the empty shells, which are then carried to the treasury.

From these islands, which are known by the name of Dabihat, a large quantity of Zandj or coco-nut is exported. After all these islands is the land called Serendib (Ceylon).



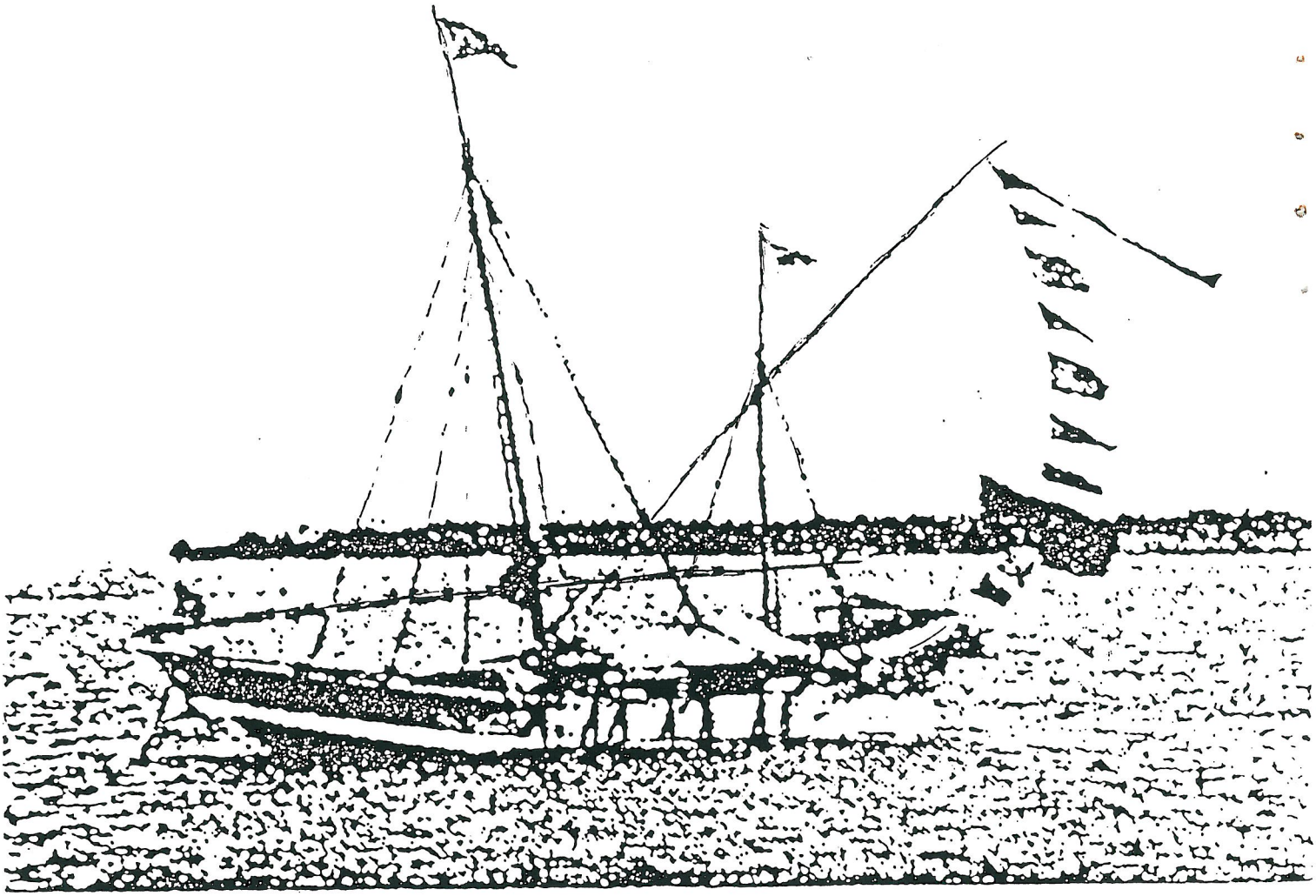
COMMON-CAST WOMAN WITH CHILD.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Ill.Zeit.]

946. AL MUQADDASI.

IN: RANKING, G. S. A. and AZOO, R. F. AL-MUQADDASI. in Biblioteca Indica. N.S. No.899. Vol.1. P.19-20. Calcutta 1897.

Al Muqaddasi is an Arabic autor who descriebs the Maldives in 946 A.D.

There are deep and narrow places in this sea also, its smallest breadth, is between 'Rásu-l-Jumjumah' (Oman) and ad 'Daibul' (Persia). Beyond this lies a fathomless deep sea in which innumerable Islands (Maldives and Laccadives) are situated. Some of these Islands are under the gov-ernment of an Arab King, others to the number it is said of one thousand and seven hundred are ruled by a Woman. If the accounts of those who have visited her country are to be believed, this Woman appears before her subjects seated naked on a couch, wearing a crown and attended by four thousand (forty) naked female servants standing behind her in a state of nudity.This is followed by the Sea of 'Harkand' (Indian Ocean), an immense expanse of water in which is 'Sarandib' (Ceylon). This island extends to about eighty 'farsakhs' (about 460 km) in both its length and its breadth, and has within it the mountain on which Adam was thrown after his fall.



SULTAN'S BUGGALOW OFF MALE.
PHOTO 1901. AGASSIZ.

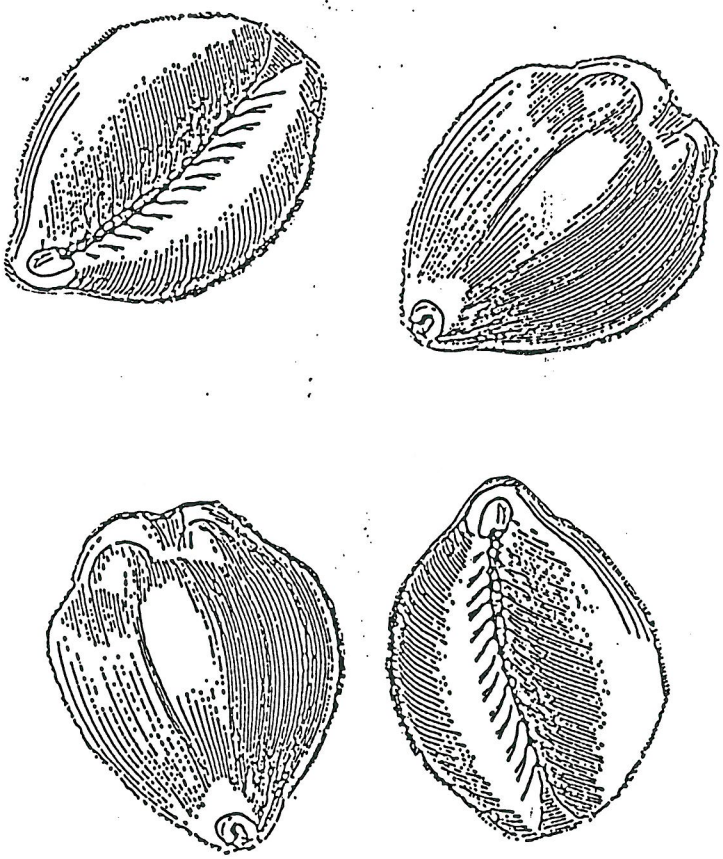
1026. ABUL HASSAN.

IN: DULAURIER, EDOUARD. Journal Asiatique. Série 4e. Tome IV. Aout. P.155-165. Paris 1844.
IN: REINAUD, JOSEPH TOUSSAINT. Fragments Arabes et Persans inédits relatifs a l'Indie anterieurement au XI Siecle A.D. "Modjmel-alte-varykh." P.93-124. Paris 1845.

"Modjmel-alte-varier" is written in persian by Abu el Hassan, geographer of Djordan, near the Caspian, in the Year 1026.

This Islands are divided into two clases, after the nature of their principal production. One group of Islands are called "Diva-Kouzah", what means "The Cowrie-Iles" (The Maldives), becaus of the cowrie-shells, that are caut by means of the coconut-branches placed at the sea-shores of the Ocean. The other group of Islands are named "Diva-Kanbar", what means "The Coir-Islands" (The Laccadives). Coir is the fiber, that is produced from the coconut-husk and used for making ropes for the ships.

The ships from this Islands transport dried fish, tortoise shells, and white cowries to Africa, and a large oister-shell is sent to Italy were they make cameos of it.



COWRIES.
PHOTO 1972. VILGON.

1150. IDRISI, SHARIF AL.

IN: JAUBERT. P. A. Geogeaphié d'Edrisi. 2 Vol. Paris 1836-40.
IN: ELLIOT. H. M.; DOWSON. J. The history of India. Vol.1. London 1867.

KITAB NUZHAT ALMUSHAQ FIKHTIRAQ ALAFAQ is the books name.
Sharif al Idrisi was born 1100 in Ceuta and his forefather was Calif of Cordoba, Ceuta etc. Idrisi travelled in the Mediterranean, and was early invited by the Sicilian King Roger II. to be his geographer and as such he worked till his death in 1166. He collected all contemporary geographical informations and compiled it in an outstanding way. Best description on the pre-muslim culture in the Maldives. [Orig. Arabic]

MALDIVES
Among the islands in this section drawn in their respective places, there are the Dibajat Islands (The Maldives). They are close to one another, and innumerable, and most of them are uninhabited. The largest of them is the Anbriya Island. It is inhabited, and has a large population living in it and the big islands around it. The Qumr Island (Coir Islands, The Laccadives) adjoins them.

All these islands have a king, who unites them, protects and defends them, and makes truce according to his ability. His wife acts as arbitrator among the people and does not veil herself from them. When she issues any orders, her husband, the chief, although he is present, does not interfere with any of her ordinances. It has always been a custom with them that women arbitrate, a custom from which they do not depart. This queen is called Dharma. She wears garments of woven gold, and her headwear is a crown of gold studded with various kinds of rubies and precious stones.

She wears gold sandals. In these islands nobody wears sandals exept this queen alone, and if anyone is found wearing sandals, his feet are amputated.

On ceremonial occasions and the feastdays of her sect, this queen rides with her slave-girls behind her, in full procession of elephants, banners and trumpets, while the king and all other ministers follow her at a distance. This queen has riches, which she collects by means of certain known taxes, and she then gives in charity the wealth thus acquired to the needy inhabitants of her country on that day of her appearance. She does not distribute any portion of her charity except when she is present and watching. Her subjects hang various kinds of



IDRISI MAP OVER INDIAN OCEAN 1154 A.C.
PHOTO 1978. VILGON.

silk garments along her routes and in the places she passes, and she wears magnificent attire, as we described before.

Among these islands Anbriya Island (Male) is the residence of this queen and her husband.

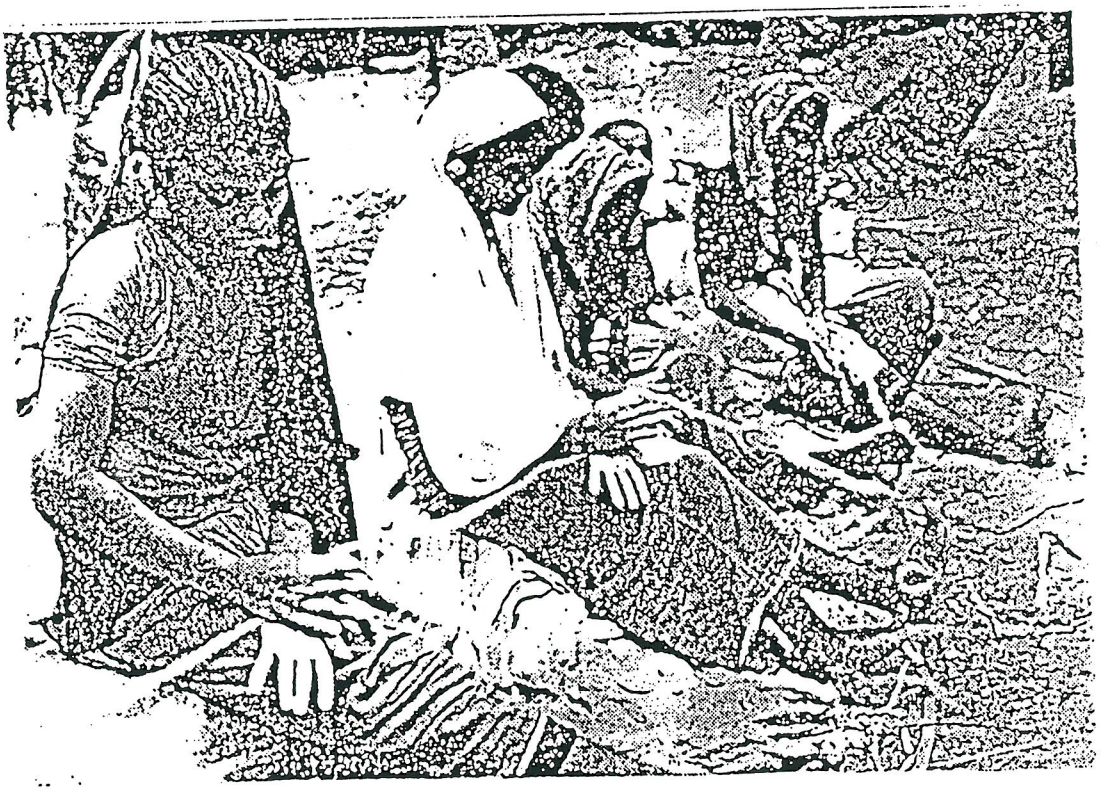
The merchandise of the inhabitants of the above mentioned Dibajat Islands is shells of the sea-turtle. The shell is the back of certain sea-animals. They lay their eggs on land, hide them under sand, and than disappear from them for a certain number of days. Then by divine inspiration, they return to them on the day of their hatching. The eggs of the sea-turtle, unlike those of hens and other birds, have no hard shells, but they resemble the yolk of the egg, that is, its yellow part. Collectors of these eggs follow the track of this animal. There is no difference between its physical constitution and that of the tortoise. Its meat is nice and tasty. I have eaten it more than once at Aydhab (Arabia), and I have also eaten the eggs of this animal. It is hunted on the coast of the Red Sea.

The Buja people make bangles for the arms and rings for their womenfolk out of its shell, and vie with one another in pride in it. I have seen in Aydhab its eggs being sold by weight. Tortoise-shell is found on tortoises. It comprises seven pieces, and no more than that, on one single tortoise. Four of these pieces are equal to one "mann" weight, and the total weight of a "mann" is two hundred and sixty "dirhams". The least that can weigh against one "mann" is two of the sepieces.

Out of this tortoise-shell, ornaments and combs are made, because it is solid and is extremely colourful and has a smooth surface. The women of this island go about with their heads uncovered. They have their hair plated, and each woman wears ten combs, or more or less, on her head. And this comprises their ornament. These islands known as the Dibajat Islands are inhabited by people. Coconuts are cultivated in them. They use cowry-shells as means of exchange. Between one island and another, there is a distance of six miles more or less. Their king accumulates cowry-shells in his treasures, and these comprise most of his possessions.

The inhabitants of these islands are accomplished and skilful craftsmen. For example, they weave a shirt with its two sleeves, its goresand its pocket, all in one piece. They build boats of small pieces of wood, and build substantial houses and other excellent buildings of hard stones. They also construct wooden houses that float on the water, and sometimes use perfumed sandal-wood in their buildings by way of pride and display.

It is said that these cowries, which the king collects, come to them on the surface of the water while they are alive. So they take branches of the coconut-tree and throw them on the water. Then the cowries cling to them. They call them "al-kunj".



COIR MAKING AT EDAFUSHI ISLAND.
PHOTO 1984. VILGON.

In some of these islands there appears a kind of fluid resembling pitch which burns the fishes in the sea so that they float on the surface of the water. (Amber)

The last of these islands joins Sarandib (Ceylon) from its rear side, in the sea called Harkand (Bay of Bengal), and the island of Cumr (Laccadives) adjoins these islands called Dibajat. There is a distance of seven days' journey between the two.

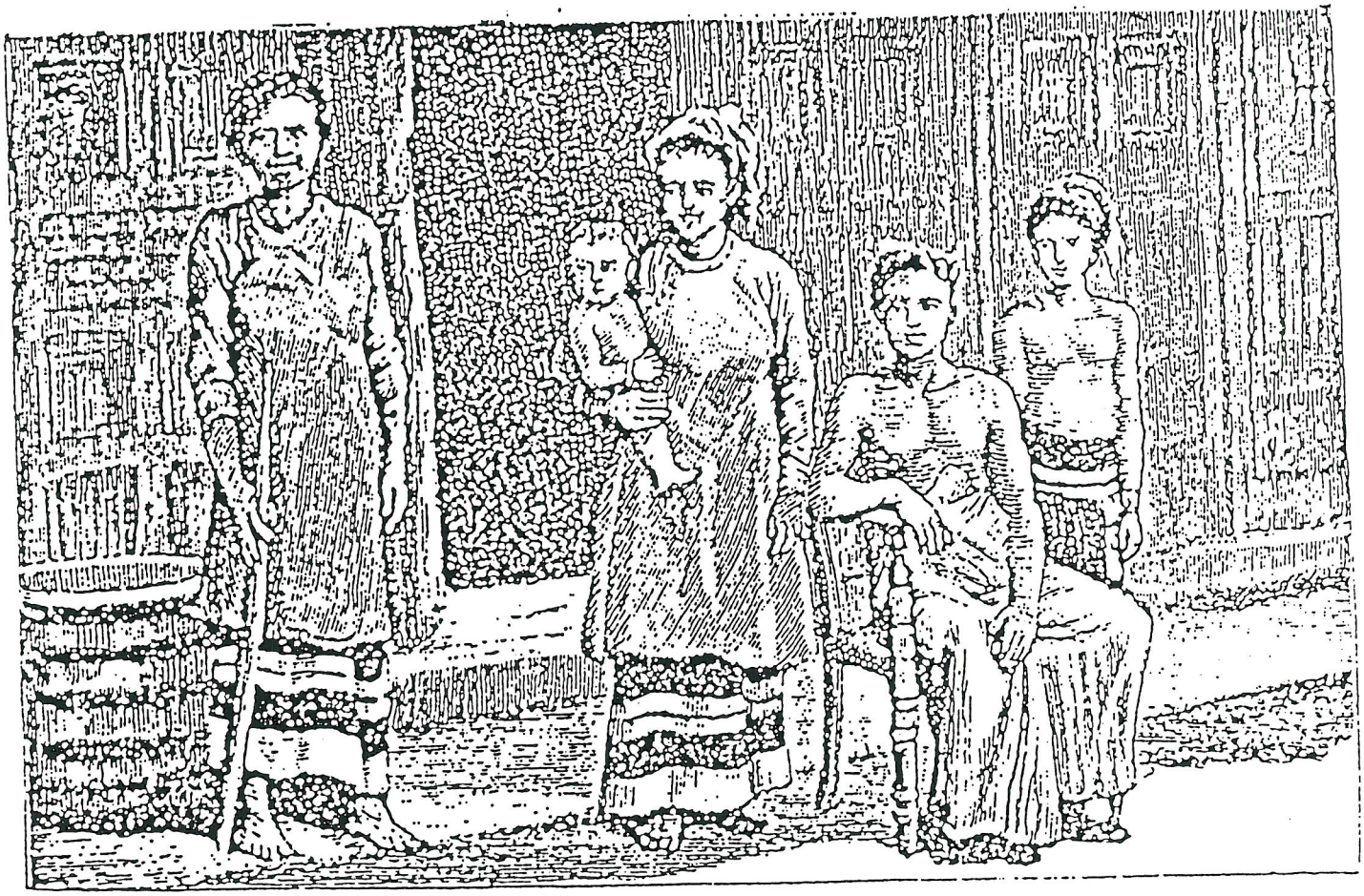
In this island cloths of hemp are made. Hemp is a plant resembling of papyrus, which is paper. It is so called because the Egyptians make paper out of it. So the artisans select the best of the hemp and make soft and beautiful cloths like brocade out of it. These cloths are exported to all parts in India, and sometimes they reach Yemen, where they are worn.

The people of Sarendib pay attention to the cultivation of coconuts in the Small Islands (Maldives) situated along its various routes. They take care in preserving this plant and make it available to visitors in expectation of compensation and reward. Often the inhabitants of Oman and Marbat (Hadramaut), belonging to Yemen, go to these islands where coconuts are found. They cut the wood of any coconut-tree they like and make rope out of its fibres, with which they tie this wood. Out of its wood they construct boats and build their masts, and with its leaf they twine ropes. Then they load these boats with coconut-wood and set out for their countries with it. There they sell it and use it in various ways.

All travelling boats of the Sea of India and China, whether big or small are constructed out of well-hewn wood. These planks are put edge to edge and trimmed, and than sewn with fibre. Then they are caulked with the small intestines and the oil of "al-baba".

Al-baba (Sperm whale) is a huge animal found in the Sea of the India and China. Some of them are as long as 100 cubits, and 20 cubits wide (One cubit = 45 cm) It grows stones of oyster-shell on the hump of its back. Many a time it encounters boats and breaks them into pieces. The captains have also mentioned that they shoot them with arrows, and the animal turns away from their ship. They also mention that they hunt the smallsized ones and then boil them in cooking-pots, so that all the flesh melts and turns into liquid oil.

This oil is well known in Aden and other coastal towns of Yemen, and in Fars and the coast of Oman, and in the Sea of India and China. They depend upon it for stopping up the seams of boats after they are sewn together.



OUTSIDE MANIFULLOO'S HOUSE.
PHOTO 1885 / ZYLOGRAPHY. ROSSET. [Graphic]

1178 CHOU CHU FEI.

IN: CHOU CHü-FEI, his book "Ling-Wai-Tai-Ta", 1178 A.D. (South-Western Regions Beyond the Mountain-Passes). IN: KANG XI CIDIAN, Book 589 Page. 407.
IN: CHAU JU-KUA, his Work on the Chinese and Arab Trade in the Twelfth and Thirteenth Centuries, entitled "Chu-fan-chï". 1225 A.D. Translated from the Chinese and annotated by HIRTH, FREDRICH. and ROCKHILL, W. W. P.151-152. St Petersburg 1911.

CHAU JU-KUA (1165-1225), descendent of the Chinese Emperor Tai-tsung about 1000 A.D. of the Sung dynasty, was inspector of Maritime Trade in the great port of Ts'üan-ch'ou in Fu-ki'en. The major part of his book "Chu-fan-chï" is written in the beginning of the 13th century, from his own experiences. The part about the Maldive Islands, Minicoy,"The Island of Women", he has transcribed from "Ling-Wai-Tai-Ta", written by CHOU CHü-FEI (ca 1130-1190) in the year 1178. He was deputy head in Kuang-nan Province and Kuang-hsi Province and he kept daily records of the life there and about the trade in Canton, with South- and East-Asia, Arabia, Persia and Africa. [Chinese]

The Islands of Women. (Nü Kuo = Women Realm.)

Still further to the South-east (of Indonesia) there is an Island or Country of Women. Here the Water constantly flows East, and once in several years it overflows, or flows out.

In this Country there are loutus seed over a foot in length, and peach stones two feet in-length, the people who get them present them to the queen.

In olden days, whenever a ship was wrecked by a tempest on these shores, the women would take the men home with them, but they were all dead within a few days. At last a cunning fellow who stole a boat at night, managed to get away at the risk of his life and told the story.

The women of this country conceive by exposing themselves naked to the full force of the south wind, and so give birth to female children.

In the Western Sea there is also a country of women where only three females go to every five males, the country is governed by a queen, and all the civil offices are in the hands of women, whereas the men perform military duties. Nobel women have several males to wait upon them, but the men may not have female attendants.

When a woman gives birth to a child, the later takes its name from the mother.

They carry on barther with Ta-tsín (Persia) and T'ién-chu (India), in which they make several hundred per cent profit.



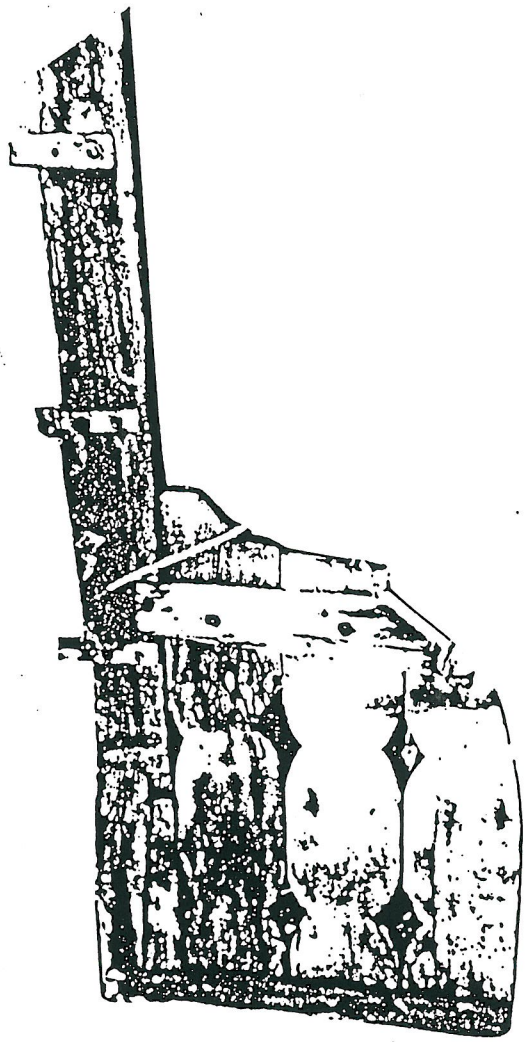
THE ISLAND OF "MALE" AND THE ISLAND OF "MAMALE", MALE AND MINICOY.
ENGRAVING. VOY. MARCO POLO. [Livre des Marveilles]

1290. MARCO POLO.

IN: BALDELLI BONI, G. B. Il Milione Di Marco Polo. Testo di Lingua 1200. Tomo Primo. P.194-200. Firenze 1827
IN: LOGAN, WILLIAM. Malabar. Vol.I. P.285-287. Madras 1887.

Marco Polo visited the Indian South Coast "Malabar" in the Year 1290. "Mascola" is the Maldive Islands' Capital "MALE", and "Femella" is the Northenmost Maldive Island, Minicoy, then called "MAMALE". [Italian]

And so now let us proceed, and I will tell you of some of the Indian islands. And I will begin with two islands which are called "Mascola" and "Femella". When you leave the kingdom of Chesmancora (Kesmakoran in India), which is on the mainland, you go by sea some 500 miles towards the south, and then you find the two islands, Mascola and Femella, lying about thirty miles distante from each other. The people are all baptised Christians, but maintain the ordinances of the Old Testament, thus when their wives are with child they never go near them till their confinement, or for forty days thereafter.
In the island, however, which is called Mascola, dwell the men alone, without their wives or any other women. Every year when the month of March arrives the men all set out for the other island, and tarry there for three months, to wit, March, April, May, dwelling with their wives for that space. At the end of those three months they return to their own island, and pursue their husbandry and trade for the other nine months.
They find on this island very fine ambergris. They live on flesh, (coconut)-milk and rice. They are capital fishermen, and catch a great quantity of fine large sea-fish, and them they dry, so that all the year they have plenty of food, and also enough to sell to the traders who go thither. They have no chief, except a Bishop, who is subject to the Archbishop of another island, of which we shall presently speak, called Soccotera. They have also a peculiar language.
As for the children which their wives bear to them, if they be girls they abide with the mothers, but if they be boys the mother bring them up till they are fourteen, and then send them to the fathers. Such is the custom of these two islands. The wives do nothing but nurse their children and gather such fruits as their island produces, for their husbands do furnish them with all necessaries.
You must understand that, in speaking of Indian Islands, we have described only the most noble provinces and kingdoms among them, for no man on earth could give you a true account of the whole of the Islands of India. Still, what I have described are the best, and as it were the Flower of the Indies. For the greater part of the other Indian Islands that I have omitted are subject to those that I have described.
It is a fact that in this Sea of India there are 12.700 Islands, inhabited and uninhabited, according to the charts and documents of experienced mariners who navigate the Indian Sea.



SHIPS-RUDER OF WOOD WITH "DIAMOND" HOLES.
PHOTO 1988. VILGON.

1292 JOHN OF MONTECORVINO.

IN: JORIO, FILLIPO B. Giovanni da Monte Corvino. Dell'ordine dei Frati Minor, Primo Missionario in China e Primo Arcivescovo di Pekino. Rovella Salerno 1932.

The Italian Monk of the Franciscan Order, GIOVANNI DA MONTE CORVINO (1247-1328), was in 1291 sent to China by the Pope Nicolaus IV, with a letter to Kublai Kahn. He travelled together with the Merchant Pietro di Lucalongo through India and was in Kerala 1292, where he learned about the Maldives and gave the following description of these Islands. [Italian]

The Southern end of Kerala, Cape Comorin...

The sea here is the Middle Ocean. When sailing on it to the South there is no Continent to be found but just Islands. But in that Ocean the Islands are many, they number even more than 12.000. Many of these Islands are inhabited as well as many are not inhabited...

In some places the shores of these Ocean appears in the form of shoals 100 miles or more out in the sea, so that ships are in danger of grounding. It is possible to sail between these Islands and Ormoz in Persia...

The winds from the middle of May to October blow so hard, that ships run a desperate risk, if they during that time have not reached their ports of destination. If they escape out at sea it is a great luck. Sixty ships perished the last year...

The Islanders ships are inferior and extraordinary, with no iron in them, and no pitch oakum. They are sewn like clothes with twine or rope. In case the twine breaks somewhere, there is indeed a disaster. Therefore there is more or less, once a year a mending of the ships, when they propose to go to sea. They also have a frail and flimsy rudder, like the top of a table, an ell in width, placed in the middle of the stern...

When they have to tack, it is done with a great deal of trouble, and if it is blowing in any hard way, they can not tack at all. They have but one mast and one sail, and the sail is either of matting or some miserable cloth. The ropes are of coir...



STREET IN MALE. ALL HOUSES MADE OF CADJAN / COCONUT PALM LEAF.
PHOTO 1901. AGASSIZ.

1344. BATUTA, IBN.

IN: DEFREMERY, C. and SANGUINATTI, B. R. Voyages d'Ibn Batoutah. Vol.IV. P.101-167. Paris 1858.
IN: GRAY, ALBERT. Journal of the Ceylon Branch of the Royal Aciatic Society. 1882. Extra Number. P.3-36. P.58-60. Colombo 1883.
IN: GRAY, ALBERT. and BELL, H. C. P. The Voyage of Francois Pyrard. Ibn Batuta. Vol.2. P.434-468. London 1890.
IN: HUSAIN, MAHDI. The Rehla. India, Maldive Islands and Ceylon. Oriental Institute. Baruda, India 1953.

ABN ALLAH MUHAMMAD IBN BATUTA, was born in Tangiers in 1304 and died at Fez in Morocco 1378. The major part of his life he travelled in Europe, Africa, China Arabia, and India. He stayed at the Maldives from Feb./March of 1343 to the 26 of Aug. 1344. He returned to the Maldives for about a month in Dec. 1346. This is his own Arabic Manuscript description of his life at the Maldives, translated into French by B. Defremery and C. Sangunetti. (Paris 1853 1855). A. Gray used their translation for the English version. [Arabic]

I resolved to go to the Dhibat Al Mahal (Maldives) of which I had heard much. Ten days after we had embarked at Calicut we arrived at the Dhibat Al Mahal island. Dhibat is pronounced as the feminine of Dhib. These islands are among the wonders of the world, they number about 2.000. A hundred or less of these islands lie together in a circle in the form of a ring, the group has an entrance as to a harbour, and ships get through by that alone. When a ship arrives near one of these islands it must of necessity have a pilot from among its natives, so that it may reach the other islands under his guidance. They are so close to each other that the tops of the palms which grow on one seem to belong to its neighbour. If the vessel misses its way it cannot reach the islands, and is driven by the wind to "Ma'bar" (Coromandel) or towards Ceylon.

All the inhabitants of these islands are Muslims, pious and honest people. They are divided into regions or zones, each of which is ruled by a governor called "Cordouery" (Varu-veri). Among these zones the following are distinguished. 1.Pâlipour (Fadiffolu Atoll); 2.Cannaloûs (Maalhosmadulu Atoll); 3.Mahal (Male Atoll); 4.Télâdîb (Nilandu Atoll); 5.Carâïdoû (Kaashidhoo Island); 6.Teïm (Ari Atoll); 7.Télédomméty (Thilandhunmathi Atoll); 8.Hélédommétu (Haddhunmati Atoll); 9.Béreïdoû (Felidu Atoll); 10.Candacal (Miladunmadulu Atoll); 11.Moloûc (Fua Mulaku Island); 12.Souweïd (Suvadiva Atoll). The last is the most distant of all. The Mahale is the province after which all the islands are called, and at which their sovereigns reside. All the Maldive Islands are destitute of grain except that in the Sovadiva Atoll, where there is a cereal like the "Anly" (Millet) which is brought thence to Mahale. The food of the natives consists of a fish like the stockfish, which they call "Kallou Mass" (Black Fish) Its flesh is red, it has no grease, but its smell resembles of mutton. When caught at the fishing, each fish is cut up into four pieces, and then slightly cooked, it is then placed in baskets of coco-leaves and suspended in smoke. It is eaten when perfectly dry. From this country it is exported to India, China and Yemen. It is called Kallou Mass.



BATHING WOMEN, ARABIAN SEA.
XYLOGRAPHY 1596. LINSCHOTEN.

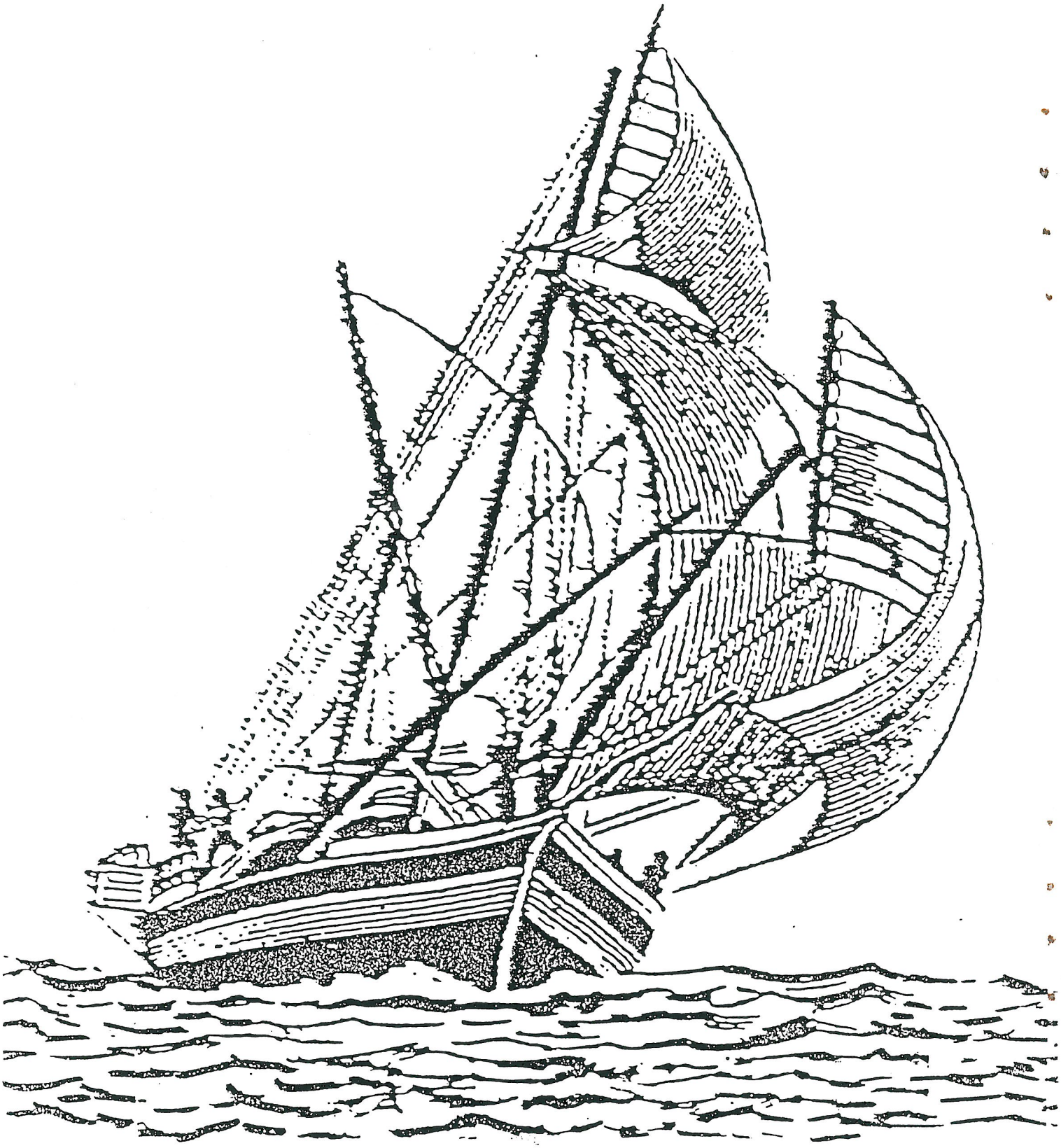
Most of the trees on these islands are coconuts, they furnish the food of the inhabitants along with the fish, of which mention has been made. The nature of the coconut is marvellous. One of these palms produce each year twelve crops, one a month. Some are small, other large, many are yellow, the rest are green and remain always so. From the fruit is obtained milk, oil, and honey. With the honey is made pastry, which they eat with dried coconut. All the food made from the coconut, and the fish eaten at the same time effect an extraordinary and unequalled vigor in manhood.

Among the remarkable trees of these islands are the "Tchoumoun" (Eugenia Jambu) the lemon, the lime and the colocynth. From the root of the last named, the natives prepare a flour with which they make a kind of vermicelli (Spaghetti), and this they cook in coco milk, it is one of the most agreeable dishes in the world. I had a great taste for it and ate it often.

The inhabitants of the Maldive Islands are honest and pious people, sincere in good faith and of a strong will, they eat only what is lawful, and their prayers are granted. When one of them meets another, he says "God is my lord, Muhammad is my prophet, I am a poor ignorant being" In body they are weak and have no aptitude for combat or for war, and their arms are prayers. One day in this country, I ordered the right hand of a robber to be cut off, upon which many of the natives in the hall of audience fainted away. The Indian pirates do not attack them, and causes them no alarm, for they have found that whoever takes anything of theirs is struck with a sudden calamity. When a hostile fleet comes to their shores, they seize what strangers they find, but do no harm to the natives. If an idolater appropriates anything, if it be but a lime, the chief of the idolaters punishes him and beats him severely, so much does he fear the results of such an action. Were it otherwise, certainly these people would be a most contemptible foe in the eyes of their enimies, because of the weakness of their bodies. In each of their islands there are fine mosques, and most of their buildings are of wood.

The islanders are good people, they abstain from what is foul, and most of them bathe twice a day, and properly too, on account of the extreme heat of the climate and the abundance of perspiration. They use a large quantity of scented oils, such as sandal-wood oil, &o., and they anoint themselves with musk from Makdachaou (Mugadishu, Somalia). It is one of their customs, when they have said the morning prayer, for every woman to go to meet her husband or son with the collyrium (eye-drops) box, rose-water and musk oil. He smears his eye-lashes with collyrium, and rubs himself with rose-water and musk oil, and so polishes the skin and removes from his face all trace of fatigue.

The vestiture of these people consists of cloths. They wrap one round their loins in place of drawers, while on their backs they wear the stuffs called "Al-wilyan" (Feliya) which resemble the clothes worn by the Muslims during the pilgrimage. Some wear the turban, others supply its place with a kerchief. When any one meets the Kathibou or the preacher, he takes his garment off his shoulders, and uncovers his back, and so accompanies the functionary till he arrives at his place of abode. Another of their customs is when they marrie, and goes to the house of his wife (she is hous-owner: Bina),she spreads cotton cloths from the house door to that of the chamber, on these cloths she places handfuls of cowries on the right and left of the path he has to follow, while she herself stands awaiting him at the door of the apartment. On his arrival she throws over his feet a cloth which his attendants take up. If it is the wife who goes to the husbsand's house (he is hous-owner: Diga), that house is hung with cloths, and cowries are placed thereon, and the woman on her arrival throws the cloth over his feet. And this is also the custom of the islanders when they salute the sovereign, they must without fail be provided with a piece of cloth to cast down at the moment, as we shall hereafter describe.



MALDIVE SAILING SHIP.
ENGRAVING. [Rfa.]

Their buildings are of wood and they take care to raise the floor of their houses some height above the ground, by way of precaution damp, for the soil of their islands is damp. This is the method they adopt, they cut the stones, each of which is of two or three cubits long, and place them in piles then they lay across these beams of the coco-tree, and afterwards raise the walls with boards. In this work they show marvellous skill. In the vestibule of the house they construct an apartment with they call "Malem", that divides the house into two parts, and there the master of the house sits with his friends. This room has two doors, one opening on the vestibule by which strangers are introduced, the other on the side of the house by which the owner enters. Near the room in question is a jar full of water with a bowl called "Walendj" (Dáni a Coconut-shell on a handle-stick) made of the coconut-shell. It has a handle of only two cubits, wherewith to draw the water from the wells, by reason of their little depth. (1 Cubit=45 cm)

All the inhabitants of the Maldives, be they nobles or the common folk, keep their feet bare. The streets are swept and well kept, they are shaded by trees, and the passenger walks as it were in an orchard. Albeit every person who enters a house is obliged to wash his feet with water from the jar placed near the "Malem", and rub them with a coarse fabric of "Lif" (Stipuae with envelope the base of the stalks of the palm leaves) placed there, after he enters the house. Every person entering a Mosque does the same. It is a custom of the natives, when a vessel arrives, for the "Gundra" ('Kanádir' Maldive boat) i.e. the little boats to go out to meet it, manned by the people of the island and bearing some betel and "Kurumba" (Young coconut) that is to say, green coconuts for drinking. Each presents some of these to whom he will of those onboard the ship, and then becomes his hoist carrying to his own house the goods belonging to him, as he were one of his near relations. Anyone of the new-comers who wishes to marry, is at liberty to do so. When the time comes for his departure, he repudiates his wife, for the people of the Maldives do not leave their country. As for a man who does not marry, the woman of the house in which he is lodged prepares his food, serves it, and supplies him with provisions for his journey when he goes. In return she is contented to receive from him a very small present.

The revenue of the treasury, which "Bender" (Bandar) consists in the right of buying a certain portion of all cargo on board the ship, at a fixed price, whether the commodity be worth just that or more, this is called the "Bender" law. The "Bender" has in each island a house of wood called "Badjansár" where the governor, the "Cordouery" (Korduvéri), collects all such goods, he sells or barthers them. The natives buy with chickens, any pottery which may be brought, a pot fetches five or six chickens.

Ships export from the islands the fish of which I have spoken, coconuts, fabrics, the "Wiliyán" and turbans, these last are of cotton. They export also vessels of "copper" (Toddy-tapping vessels of coconut-shell), which are very common there, cowries (Sea-shells = Money) and "Kanbar" (Coir rope), such is the name of the fibre which envelopes the coconut. The natives make it undergo a preparation in pits dug near the shore, then they beat it with picks, after which the women work it into rope. They make of it cord for joining the boards of their ships, and such cordages is exported to China, India and Yemen. "Kanbar" rope is worth more than hemp. With this cord the boards of ships are joined in India and Yemen, for the Indian sea is full of rocks, and if a ship joined with iron-bolts strikes a rock, it is broken up, but when it is fastened with this cord it has elasticity, and does not break.

The money of the islanders consists of cowries. This is the name of a creature, collected in the sea and placed in pits dug out on the beach. Its flesh decays and there remains only the white sea-shell. A hundred of these shells is called "Syah", and 700 is "Fal", 12.000 are called "Cotta", and



MALDIVE ISLAND LIFE.
ENGRAVING. [10 Rfa.]

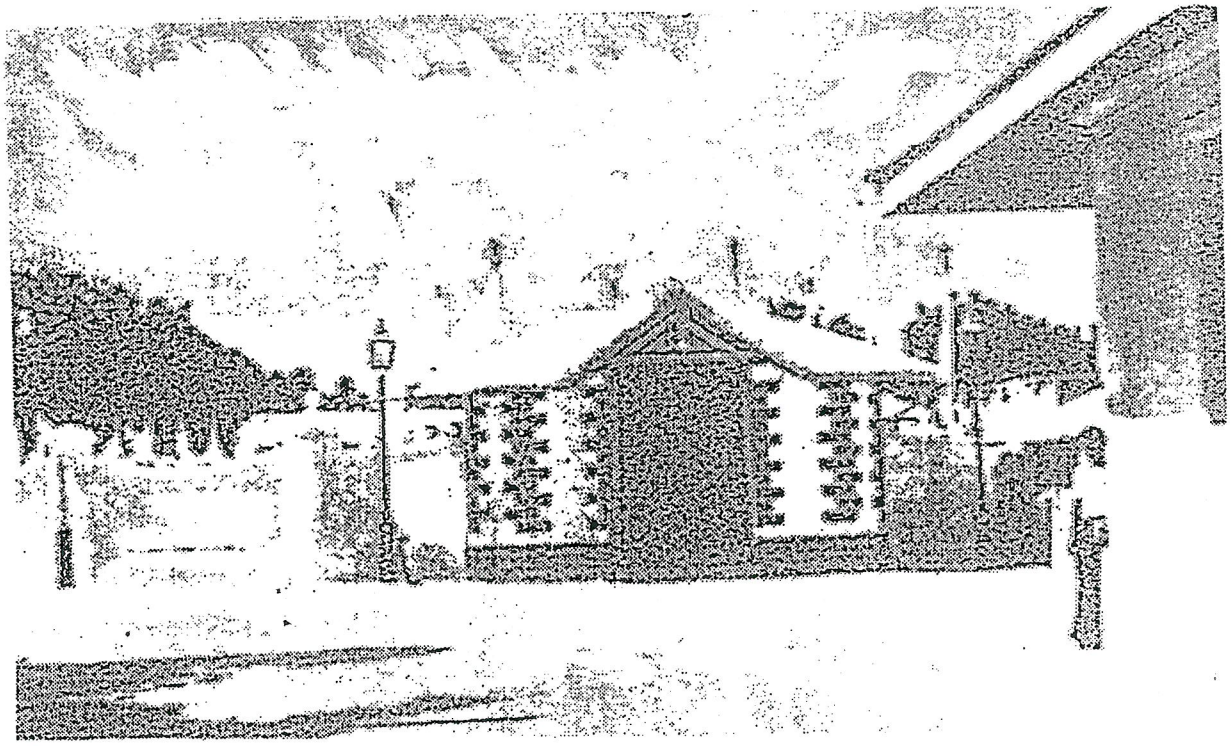
100.000 "Bostou". Batgains are struck through the medium of these cowries, at the rate of four "Bostou" to a dinar of gold. Often they are of less value, such as twelve "Bastou" to a Dinar. The islanders sell them to the people of Bengal for rice, for they too use them for money. They are sold in the same way to the people of Yemen, who use them for ballast in their ships in place of sand. These cowries serve also as a medium of exchange with the negroes in their native country. I have seen them sold, at Mali (Central Afrika) and at Dioudjou (Sahara), at the rate of 1.150 to a dinar of gold.

The women of these islands do not cover the head, the sovereign herself does not so. They comb their hair and tie it up on one right side of the head. Most of them wear only a cloth, covering them from the navel to the ground, the rest of the body remains uncovered. In this costume they promenade the bazars and elsewhere. While I was invested with the dignity of Kazi in these island, I made efforts to put an end to this custom, and to compel the women to clothe themselves, but I could not succeed. No woman was admitted to my presence in the trail of a case, unless she had her whole body covered, but, saving that, I had no power over the usage. Some women wear, besides the cloth, chemises with short and full sleeves. I had some young female slaves whose dress was the same as that of the women of Delhi. They covered the head, but that disfigured rather than embellished their appearance, as they were not used to it.

The ornaments of the Maldive women consist of bracelets, each has a certain number on both arms, indeed, so that the whole of the arm from the wrist to the elbow is covered. These trinkets are of silver, only the wife of the Sultan and his nearest relatives weare bracelets of gold. The Maldive women have also "Khalkhal" (Anklets) called by them "Bail", and collars of gold round the neck, called "Basdarad" (Fattaru). One of their curious customs is to engage themselves as house servants, in consideration of a fixed sum, which does not exceed five pieces of gold. Their board is at the expense of those who hire them. They do not regard this as a disgrace, and most of the daughters of the inhabitants do it. You will find in the house of a rich man ten or twenty of them. The cost of all dishes broken by one of these maids is charged against her. When she wishes to go from one house to another, the master of the latter gives her the amount of her debt, this she remits to the people of the house she is leaving, and her new masters becomes her creditors. The principal occupation of these hired women is to make rope of the "Kanbar".

It is easy to get married in these islands, owing to the smallness of the dowry, as well as by reason of the agreeable society of the women. Most of the men say nothing about a nuptial gift, contenting themselves with declaring their profession of the Musalman faith, and a nuptial gift in conformity to the law is given. When ships arrive, those on board take wives, and repudiate them on their departure, it is a kind of temporary marriage. The Maldive women never leave their country. I have never seen in the world women whose society is more agreeable. Among the islanders, the wife entrusts to no one the care of her husband's service, she it is who brings him his food, takes away when he has eaten, washes his hands, presents the water for his ablutions, and covers his feet when he wills to go asleep. It is one of their customs that the wife never eats with her husband, and that he does not know what his wife eats. I married in that country many wives, some ate with me at my request, others did not, and I could not succeed in seeing them take their food, and no ruse to get a sight was of any avail.

Trustworthy men among the inhabitants, such as the Juris-consult (The Sultans Secretary) "Ica Al Yamani" (Jesus of Yemen), the Mosk-schoolmaster "Aly", the Kazi "Abd Allah", and others, related to me that the people of the islands used to be idolaters, and that there appeared to them every month an evil spirit from among the Jinn (Devil), who came from direction of the sea. He resembled a ship full of lamps. The custom of the natives, as soon as they

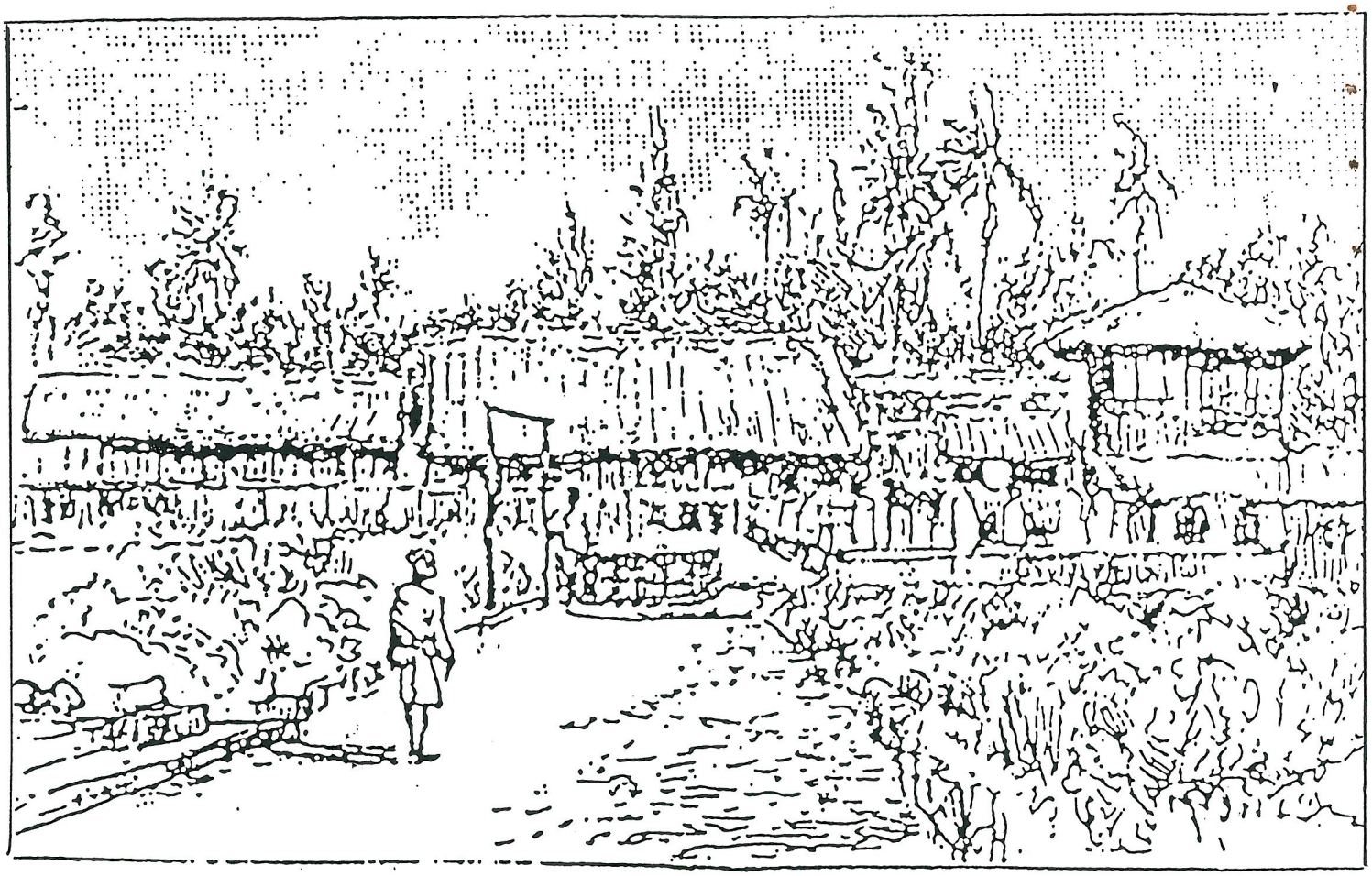


ENTRANCE TO MEDHU ZIYAARATH. YUSAF SHAMS HUDDIN EL TABRIZI.
PHOTO 1934. HOCKLEY.

preceived him, was to take a young virgin, to adorn her, and conduct her to a "Boud-khánah" (Buddist temple), i.e. an idol temple, which was built on the sea shore and had a window by which she was seen. They left her there during the night and returned in the morning, then they found the young girl dishonored and dead. Every month they draw lots, and he upon whom the lot fell gave up his daughter. At length arrived among them a "Maghrabin Berber" (Morocco) called "Aboul-Barakat", the Berber, who knew by heart the glorious Kuran. He was lodged in the house of an old woman of the island "Mahal". One day he visited his hostess and found that she had assembled her relatives, and that the women were weeping as if they were at a funeral. He questioned them upon the subject of their affection, but they could not make him understand the cause. An interpreter coming in informed him that the lot had fallen upon the old woman and that she had one young daughter, who had to be slain by the evil Jinni. "Aboul Barakat" said to the woman. "I will go to night in thy daughter's stead." At the time, he was entirely beardless. He was conducted the night following to the idol temple after he had done his ablutions. There he set himself to recite the Kuran, then by the window he perceived the demon, and continued his recitation. As soon as the Jinni came within hearing of the Kuran, he plunged into the sea, and when the dawn was come, the Maghrabin was still occupied in reciting the Kuran. The old woman, her relatives and the people of the island came to take away the girl, according to their custom, and to burn the corpse. They found the stranger reciting the Kuran, and conducted him to their King, by name "Shanouraza" (Chief General), whom they informed of the adventure.

The King was astonished, the Maghrabin proposed to him to embrace Islam, and inspired him with a desire for it. Then said "Shanouraza" to him. "Remain with us till next month, and if you do again as you have just done and escape the evil Jinni, I will be converted." The stranger remained with the idolaters and God disposed the heart of the King to receive the true faith. He became musalman before the end of the month, as well as his wives, children and court. At the beginning of the following month the Maghrabin was conducted to the idol-temple, but the demon came not, and the Berber recited the Kuran till the morning, when the Sultan and his subjects arrived and found him so employed. Then they broke the idols, and razed the temple to the ground. The people of the island embraced Islam, and sent messengers to the other islands, whose inhabitants were also converted. The Maghrabin remained among them, and enjoyed their esteem. The natives made profession of his doctrin, which was that of the "Imam Malik". Even at present they respect the Maghrabins for his sake. He built a Mosque, which is known by his name. I have also read the following inscription graven in wood on the enclosed pulpit of the grand mosque, "Sultan 'Ahmed Shanouraza' has received the true faith at the hands of 'Aboul Barakat' the Berber, the Maghrabin." The Sultan assigned a third of the taxes of the islands as alms to travelling foreigners in recognition of his reception of Islam through their agency. This share of the taxes still bears a name which recalls this event.

Owing to the demon in question many of the Maldive islands were depopulated before their conversion to Islam. When I reached the country I was not aware of this matter. One night, when I was at one of my occupations, I heard of a sudden people crying with loud voice the formulae, "There is no God but God" and "God is very great". I saw children carrying Kurans on their heads, and women rapping the insides of basins and vessels of copper. I was astonished at their conduct and said, "What is happening ?" and they replied, "Do you not see ?" Upon which I looked and saw a kind of large ship, seemingly full of lamps and chafing-dishes. They said to me "That is the demon, he wants to show himself once a month, but when once we have done as you seen, he turns back and does us no harm."



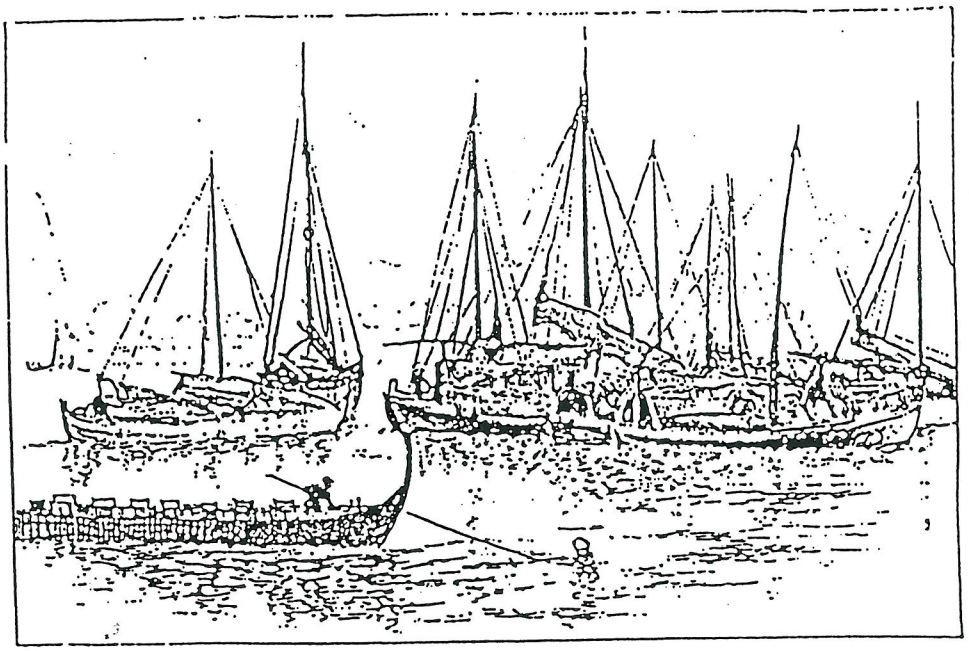
THE HOUSE'S OF E. A. ABRAHIM DEEDEE. PRIME MINISTER.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

One of the marvels of the Maldives is that they have for their Sovereign a woman, by name "Khadija", daughter of the Sultan "Jalal Uddin Omar", son of the Sultan "Salâh Uddin Salih Al Banjali". The kingdom had at one time been possessed by her grandfather, then by her father, and when the latter died, by her brother, "Shihab Uddin", became King. He was a minor, and the Vizier "Abd Allah", son of "Mohammed Alhadhrami" espoused his mother and assumed authority over him. He is the same personage who married the Sultana "Khadija" after the death of her first husband, the Vizier "Jamul Uddin", as we shall describe hereafter. When "Shihab Uddin" attained fullage he ousted his step-father "Adb Allah" and banished him to the islands of Suvadiva Atoll. He was then left in sole possession, and chose as Vizier one of his freed men by name "Aly Kalaki", whom he deposed at the end of three years and banished to Suvadiva Atoll. It is related of the Sultan "Chihab Eddin" that he consorted nightly with the wives of the public officers and with courtezans. On that account he was deposed and to the province of Haladummaeti, some time afterwards some one was sent thither and put him to death. (Haddhunmati Atoll)

There then remained of the royal family only the sisters of the deceased, "Khadija" who was the eldest, "Miryam" and "Fathima". The natives raised "Kahadija" to the throne, who was married to their preacher "Jamul Uddin". The latter became Vizier and master of the situation (Head of Affairs) and promoted his son "Mohammed" to the office of the Preacher in his own stead, but orders were promulgated only in the name of "Khadija". These are traced on palm leaves by means of an iron (style) bent down resembling a knife. They write on paper only the Kurans and scientific treatises. The Preacher makes mention of the Sultana on Fridays and on other days of public prayer, and here are the terms used, "O God, succour Thy servant, whom Thou hast in Thy wisdom preferred before other mortals, and whom Thou hast made the instrument of Thy mercy towards all Musalmans, namely, the Sultana "Khadija" daughter of Sultan "Jalal Uddin", son of Sultan "Salah Uddin".

When a stranger comes among these people and repairs to the hall of audience, which is called "Dar" (Huose), custom requires that he should take with him two cloths. He makes obeisance before the Sultana and throws down one of these cloths. Then he salutes her Vizier, who is also her husband, "Jamul Uddin", and throws down the other. The army of this Queen consists of about a thousand men of foreign birth, some of the soldiers are natives. They come every day to the hall of audience to salute her and then go home. Their pay is in rice, supplied to them at the "Bandar" every month. When the month is ended, they present themselves at the audience hall, and, saluting the Vizier, say, "Convey our respects to the Queen and inform her that we have come to request our pay." There upon the necessary orders are given in their favour. The Kazi and ministers, who have with the people the title of Viziers, also present themselves every day at the audience hall. They make a salutation, and go away after the Eunuchs (Castrati) have transmitted their respects to the Queen.

The people of the Maldives call the Grand Vizier, the Sultan's Lieutenant, "Kalaki", and the Kazi "Fandayarkalu" (Chief Priest). All judgments are in the jurisdiction of the Kazi, he is more highly esteemed by the people than all other men, and his orders are executed as well as those of the Sultana and even better. He sits upon a carpet in the audience hall, he possesses three islands, whose revenue he places to his private account, after an ancient custom established by the Sultan "Ahamed Chenourazah". The Preacher is called "Handijari", the Chief of the Treasury, "Fameldari", The Receiver General of Revenue, "Mafakalu", the Minister of Police, "Fitnayak", and the Admiral, "Manayak". All these have the title of Vizier. There is no prison in these islands, criminals are shut up in wooden houses built to contain the merchants' goods. Each one is placed in a wooden cell, as we have in Morocco for the Christian prisoners.



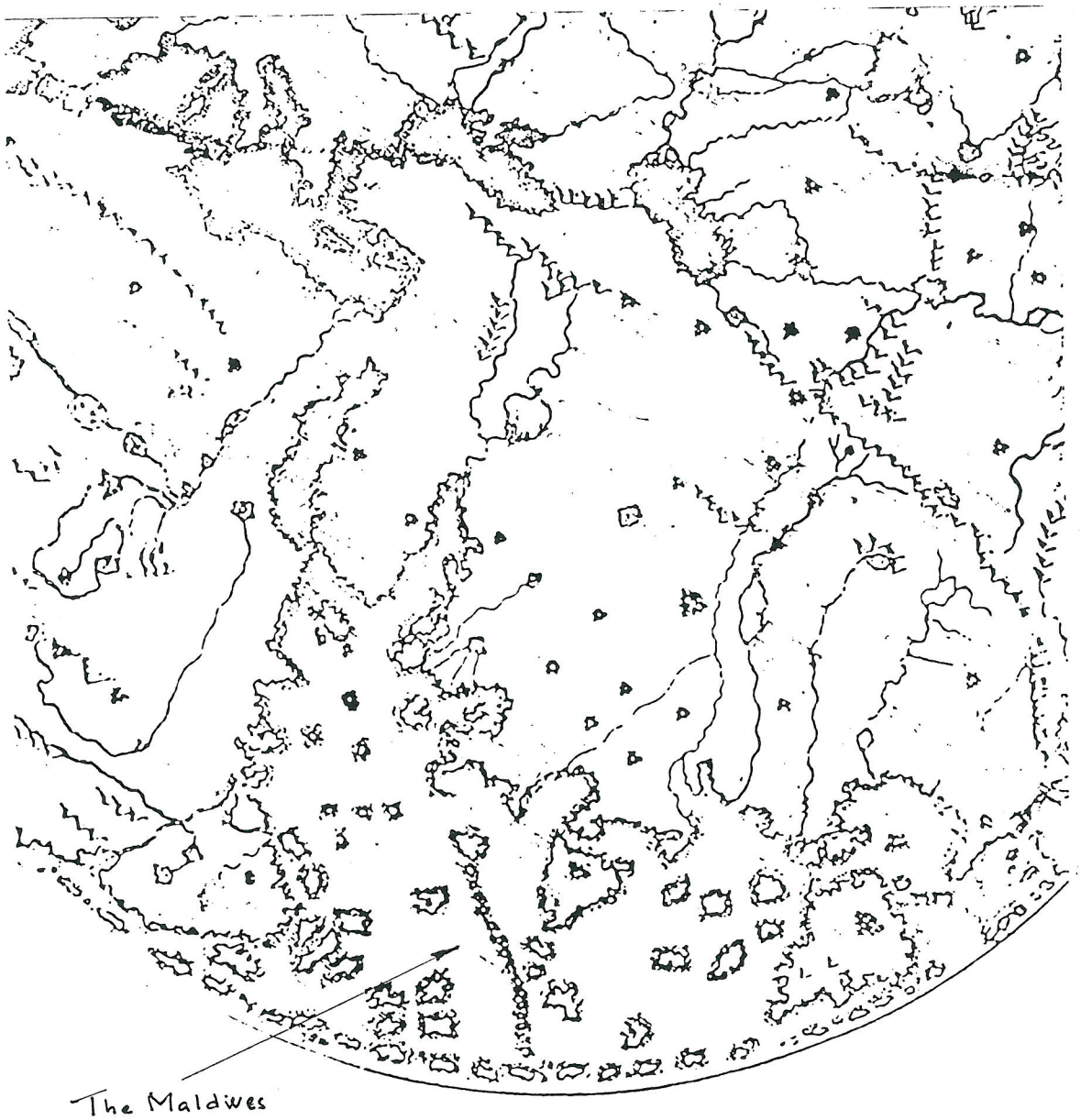
MALE HARBOUR WITH TRADING BOATS.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

When I came to this country I landed at Kannaloûs (Kelai Island, Thilandhunmathi Atoll), an island fair to behold, where there are many mosques. I was lodged at the house of one of the most pious inhabitants. The lawyer "Aly" gave me a feast. He was a distinguished person and had sons addicted to study. I saw a man named "Mohammed", a native of Dhafâr Al Humudh, who entertained me and said to me, "If you set foot on the Mahal, the Grand Vizier (Sultan) will forcibly detain you, for the people have no Kazi" (No qualified Kazi). It was then my intention to get away from that country to Ma'bar (Coromandel coast), to Serendib (Ceylon), to Bengal, and to China. I had then arrived at the Maldives in a ship whose captain (e.g. charterer) was "Omar Alhinaouri", who was one of the number of virtuous pilgrims. When we had come into harbour at Kannaloûs, he remained there ten days, then he hired a little barque to take him thence to Mahal, bearing a present for the Queen and her Consort. I wished to go with him, but he said, "The barque is not big enough for you and your companions, if you like to set out without them, it is your affair." I declined the proposal, and "Omar" took his departure.

But the wind was playing with him and at the end of four days he came back to us, not without having experienced trouble. He made his excuses to me, and implored me to go with him, my companions and all. We set sail in the morning and towards midday disembarked on an island, leaving that, we passed the night at another. After a four days cruise, we arrived at the province of "Teïm" (Ari Atoll) , the govenor of which was one "Hilâl". He welcomed me, and gave me a feast, and afterwards came to visit me accompanied by four men, two of whom had on their shoulders a rod (Dadimaru) from which were suspended four chickens. The other two had a similar rod to with were attached about ten coconuts. I was surprised that they thought so highly of these common objects, but was informed that they do this as a token of consideration and respect.

After leaving these people we landed on the sixth day at the island. "Othmân," a distinguished man and one of the best one could meet. He received us with honour and entertained us. On the eighth day we put into an island belonging to a Vizier named "Talamdi". On the tenth, we at length reached the island of Mahal, where the Sultana and her Consort reside, and cast anchor in the harbour. It is a custom of the country that no one may disembark without the permission of the inhabitants. This was accorded to us, and I then desired to betake myself to some Mosque, but the slaves on the beach prevented me, saying "It is necessary that you should first visit the Vizier." I had requested the captain when he should be questioned about me, being unaware that some ill-advised babbler had written to them an account of me, and that I had been Kazi at Delhi. On our arrival at the audince hall, we took our seats on benches at the the third entrance door. The Kazi "Iça Al Yamani" came up and welcomed me, while I saluted the Vizier. The ship captain "Ibrahim" brought ten pieces worked stuffs, made a salute before the Queen, and threw down one of them, then he bent the knee in honour of the Vizier and threw down another, and so on to the last. He was questioned about me, and replied, "I know nothing of him."

We were then presented with betel and rose-water which is a mark of honour with them. The Vizier gave us lodging in a house and sent us a repast consisting of a large bowl full of rice and surrounded with plates of salted meats dried in the sun, chickens, melted butter and fish. on the morrow I set out with the captain and the Kazi, "Iça Al Yamani" to visit a hermitage situated at the extremity of the island and founded by the virtuous "Shaikh Najîb". We returned at night, and a repast comprising rice, melted butter, salt, sun-dried meat, coconuts, and honey extracted from the same fruit, called by the natives "Hakuru Pani", signifying sugar-water. They brought me also 100.000 cowries for my expenses. After ten days there arrived a ship from Ceylon, having on board some Persian and Arab fakirs who knew me and told the servants of the Vizier all about me. This enhanced the pleasure given by my



World-map ca. 1450 by Fra Mauro.
Engraving. China. Fra Mauro Camaldolese.

coming. He sent for me at the commencement of Ramazan. I found the Chiefs and Viziers already assembled, food was served at the tables, each of which accommodated a certain number of guests. The Grand Vizier made me sit by his side, in company of the Kazi "Içа", the "Fâmeldâry" Vizier or Chief of Treasury, and the Vizier "Omar", the "Deherd", who is the General of the army. The dinner of these islanders consists of rice, chickens, melted butter (coconut-grease), fish, salt, sun-dried (fish)-meat, and cooked bananas. After eating, they drink the coco honey mingled with aromatics, which facilitates digestion.

On the 9th of Ramazan, the son-in-law of Vizier died. His wife, the daughter of that minister, had alredy been married to the Sultan "Shihâb Uddîn", but neither of her husbands had cohabited with her on account of her youth. Her father, the Vizier, took her back home, and gave me her house, which was one of the most charming. I asked permission to entertain the fakirs returning from visiting the Foot of Adam, in the island of Ceylon. This he granted, and sent me five sheep, a rare animal with the islanders, having to be brought from Ma'bar (Coromandel Coast), from Malabar (Kerela Coast) or from Makdachaou (Arabia). The Vizier sent me also rice, chickens, melted butter and spices. I had all these carried to the house of the Vizier "Souleîman", the Admiral "Mânâyak", who took the greatest care in having them cooked, agumented them in quantity, and sent me carpets and copper vessels. We broke the fast according to the custom, in the palace of the Sultana, with the Grand Vizier, and I requested him to permit some of the other Viziers to assist my dinner. He said, "I will come myself too." I thanked him and returned home, but he had already arrived with the Viziers and Grandees of the State. He seated himself in a raised pavilion of wood. All who came, whether Chiefs or Viziers, saluted the Grand Vizier, and threw down a piece of unworked stuff, in such numbers that the total reached to a hundred or thereabouts, all of which the fakirs appropriated. Dinner was then served and eaten, then the readers of the Kuran gave a reading with their fine voices, after which were singing and dancing. I had a fire prepared, and the fakirs entered and trampled it under foot, some of them even ate the live embers, as one would devour sweetmeats, until the flame was extinguished.

When the night was ended, the Vizier went home and I accompanied him. We passed a garden belonging to the Treasury, and the Vizier said to me, "This gareden is for you, I will have a house built upon it to serve for your residence." I praised his kind action, and made vows in his favour. Next day he sent me a young female slave, and his messenger said, "The Vizier bids me say, if this girl pleases you, she is yours, otherwise he will send a Mahratta (Bombay) slave." I liked the young Mahratta girls, so I replied, "I desire only the Mahratta." The minister had one brought to me, by name "Gulistan", which means "The flower terrass". She knew the Persian tongue and pleased me highly. The Maldive inhabitants have a language which I did not understand.

The next day, the Vizier sent me a young female slave from Coromandel by name "Anbéri" (Ambergris colour). On the following evening he came to my house with some of his servants, and entered attended by two little boy slaves. I saluted him, and he asked me how I did. I made vows for his welfare and thanked him. One of the slaves put before him a "Bokchara" (Burugá), that is, a kind of napkin, from which he drew some silk stuffs and a box containing pearls and thinkets. The Vizier made me a present of them, adding, "If I had sent these with the young slave, she would have said 'This is my property, I brought it from the house of my master.' Now that the things belong to you, make her a present of them." I addressed prayers to God for the minister, and rendered to him expressions of my gratitude, of which he was worthy.



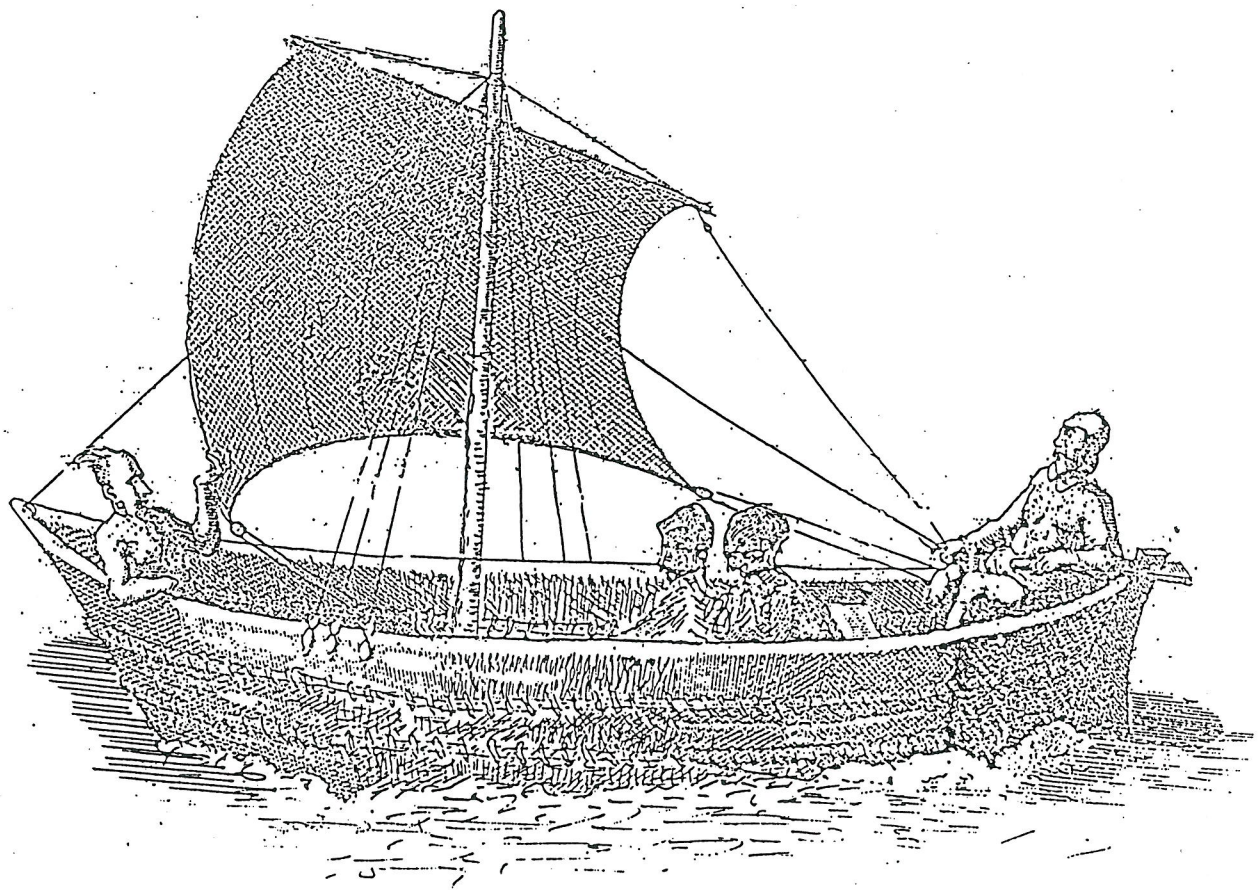
THE KING OF THE MALDIVE ISLANDS
PHOTO Oct.1885. ROSSET. [Museum f.Völkerkunde. Berlin]
(XYLOGRAPHY. in [Ill. Zeit.] text: THE SULTAN'S FATHER. MANIFULLOO. and in [Graphic] text: THE SULTAN'S COUSIN. MANIFULLOO, FATINA KILAGÉ FANU)

The Vizier "Souleïman", the Mânâyak, had proposed to me to espouse his daughter. I sent to ask the permission of the Vizier "Jamul Uddin" to conclude the marriage. My messenger returned saying, "It does not please him, he wishes you to marry his daughter when the legal term of her widowhood shall have expired." I refused to consent to this union, fearing the sinister fortune attached to the daughter of the Vizier, since two husbands had already died without having consummated the marriage. In the midst of all this a fever seized me, and I was very ill. Every person who goes to that island must inevitably catch the fever. I made a strong resolve to get out of the country, I sold a portion of my trinkets for cowries, and chartered a ship to take me to Bengal. When I went to take my leave of the Vizier, the Kazi coming out met me, and addressed me in these terms, "The Vizier," he said, bids me tell you this 'If you wish to go away, give us back what we have given you and then go.'" I replied, "With a part of my trinkets I have bought cowries, do with them what you will." In a little while the Kazi returned to me and said, "The Vizier says 'We have given you gold, not cowries.'" I replied, "Very well, I will sell them and will pay you gold." Accordingly I sent to request the merchants to buy the shells from me. But the Vizier gave them orders not, to prevent me going away from him.

Then he deputed one of his intimates, who had this conversation with me, "The Vizier bids me request you to remain with us and you shall have everything you desire." So I said to myself, "I am under their authority, if I do not stay with a good grace, I shall have to stay by constraint, a voluntary sejour is preferable to that." I therefore made reply to the envoy, "Very well, I shall remain with him." The messenger returned to his master, who was delighted with my reply, and sent for me. When I entered his presence, he got up and embraced me, saying, "We wish you to remain with us, and you wish to go" I made my excuses, which were accepted, and said, "If you wish me to stay, I will impose upon certain conditions." The Vizier replied, "We accept them, please to name them." I answered, "I am unable to walk on foot." For it is a custom of the country that no one rides on horseback, except the Vizier. So it was that when I had a horse given to me and was mounted, the crowd of men, as well as children, began to follow me with astonishment, whereof I complained to the Vizier. Accordingly a "Donkorah" was beaten, and it was proclaimed among the people that no one should follow me. The donkorah is a kind of copper basin, which is struck with an iron rod, and gives a noise heard afar. After it is struck, the crier cries in public whatever he required.

The Vizier said to me, "If you wish to ride in a palaquin (man-carried covered bed), well and good, otherwise we have a stallion and mare, choose which of these animals you prefer." I chose the mare which was brought to me at once. At the same time some garments were brought to me. I said to the Vizier, "What shall I do with the cowries which I have brought?" He replied "Send one of your companions to sell them for you in Bengal". "I will do so," said I, "on condition that you send some one to help him in the affair." "I will," he replyed. So I despatched my comrade "Abou Mahommed", son of "Ferhan", in whose company they sent one called the pilgrim "Ali". But it happened that a storm arose, the crew jettisoned the whole cargo, including the mast, the water, and all the other provisions for the voyage. They remained for sixteen days without sails, rudder &c., and after the endurance of hunger, thirst, and toil, they arrived at the island of Ceylon. In a year's time my comrade "Abou Mahommed" came back to me. He had visited the Foot of Adam and he afterwards saw it again with me.

The month of Ramazan ended, the Vizier sent me some proper raiment, and we made our way to the place consecrated for prayer. The path which the minister had to traverse, between his residence and the place of prayer, had been decorated, stuffs had been spread, and there had been placed to right and



SEWN BOATS IN THE ARABIAN SEA.
XYLOGRAPHY 1596. LINSCHOTEN. [Lafitan]

left heaps (Cottas) of cowries. All the Emirs and grandees who had houses on the road had planted near them little coco-trees, arecas, and bananas. Ropes were hung from one tree to the next, and green nuts were suspended from the ropes. The master of the house remained near the gate, and when the Vizier passed, he trew before his feet a piece of silk or cotton. The slaves of the ministers appropriated these, as well as the cowries placed by the way. The Vizier advanced on foot, covered with an ample robe of goat's hair of Egyptian manufacture, and with a large turban. As a scarf he wore a kerchief of silk, four umbrellas shaded his head, and sandals covered his feet. All his attendants without exception had their feet bare. Trumpets, clarions, and drums (Tálafili, Dummárhi and ßeru) preceded him, the soldiers marched before him, all shouting the cry "God is very great !" until they arrived at the place of prayer.

Prayer ended, the son of the Vizier preached, then was brought a litter which the Vizier mounted. The Emirs and the other grandees again saluted him, casting down pieces of stuffs according to custom. Before this time the Grand Vizier used not to ride in a litter, for the King alone did so. The bearers then lifted it, I mounted my horse, and we entered the palace. The minister seated himself at a raised dais, having near him the Viziers and the Emirs. The slaves remained standing, bearing shields, swords, and staves (Addana, Kadi and Dadi). Food was then served, and afterwards arecanuts and betel, after which was brought a little dish containing sandal "Mokassiri" (Musk). As soon one party of the guests had eaten, they rubbed themselves with sandal. That day I saw upon one of their dishes a fish of the species of sardines, salted and raw, which had been sent as a present from Kaoulam (Quilon, India). This fish is very abundant on the Malabar Coast. The Vizier took a sardine, and began to eat it, at the same time saying to me, "Eat some of that, it is not found in our country." I answered, "How can I eat it? It is not cooked." "It is cooked," said he. But I replied, "I know this fish well, for it abounds in my native land."

On the 10th day of Shawwal I agreed with the Vizier "Souleïman Mânâyak", or Admiral, that I should espouse his daughter, and I sent to request the Vizier "Jamul Uddin" ţhat the betrothal should take place in his presence at the palace. He agreed and sent betel, according to custom, and sandal. The people were present for the ceremony. The Vizier "Souleïmân" delayed his coming. He was sent for, and yet he came not. He was sent for a second time, and he excused himself on account of the illness of his daughter, but the Grand Vizier said to me in private, "His daughter refuses to marry, and she is mistress of her own actions. But see. the people are assembled, would you like to espouse the step-mother of the Sultana, the widow of her father?" The Grand Vizier's son was then married to this woman's daughter. I replied "Yes, by all means." He then convoked the Kazi and the notaries. The profession of the Musalman faith was then recited, and the Vizier paid the dowry, After some days my wife was brought to me. She was one of the best women who ever lived. Such was her good manners, that when I became her husband, she anoited me with scented oils and perfumed my clothes, during this operation she laughed and allowed nothing disagreeable to be seen.

When I had married this lady, the Vizier constrained me to accept the functions of the Kazi. The cause of my nomination was that I had reproached the Kazi for taking the tenth part of inheritances, when he made partition among the heirs. I said to him, "You ought to have only a fee, which you should agree for with the heirs. This judge did nothing rightly. After I was invested with the dignity of Kazi, I used all my efforts to have the precepts of the law observed. Disputes are not settled in that country as in ours. The first bad custom which I reformed concerned the sojourn of divorced women at the houses of those who had repudiated them, for these women did not cease to remain at the houses of their former husbands, until they got married to



MALDIVE WOMEN MAKING LACE AND SMOKING WATER PIPE.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

others. I prevented this being done under any pretext. About five and twenty men were brought to me who had conducted themselves in this sort. I had them beaten with whips, and had them marched through the bazars. As the women, I compelled them to leave the homes of these men. Next I exerted myself to get prayers celebrated, I ordered some men to, run down the streets and bazars immediately after the Friday's prayers. If any were discovered, who had not prayed, I had him beaten and marched through the town. I compelled the "Imâms" and "Mouazzins" in possession of fixed appointments to apply themselves assiduously in their duties. I wrote in the same sense to all the other islands. Lastly I essayed to make the women dress themselves, but in this I did not succeed.

I had espoused the step-daughter of this personage, and I loved this wife dearly. When the Grand Vizier recalled him to the Island of Mahal, I sent him presents, went to meet him, and accompanied him to the palace. He saluted the Grand Vizier, who lodges him in a magnificent house, and there I often visited him. It happened, when I passed the month of Ramazan in prayer, that all the inhabitants visited me, except "Abd-Allah". The Vizier "Jamul Uddîn" himself came to see me, and "Abd-Allah" with him, but only bearing him company. Enmity arose between us. Afterwards when I came out of my retreat, the maternal uncles of my wife, the step-daughter of "Abd-Allah" made a complaint to me. They were sons of the Vizier "Jamul Uddin Assinjari". Their father had appointed the Vizier "Abd-Allah" to be their guardian, and their property was still in his hands, although they had by the law emerged from wardship. They demanded his appearence in Court. It was my custom when I summoned one of the contending parties to send him a slip of paper, either with or without writing. On delivery of that the party repaired to the Court, if he did not, I punished him. In this way I sent a slip to "Abd-Allah". This procedure raised his choler, and on account thereof he conceived a hatred for me. He concealed his enmity and sent one to plead for him. Some unseemly language was reported to me as having been used by him.

The islanders, both gentle and simple, were accustomed to salute the Vizier "Abd-Allah" in the same way as the Vizier "Jamul Uddin". Their salutation consists in touching the ground with the forefinger, then kissing it, and placing it on the head. I issued orders to the public crier, and he proclaimed in the Queen's palace in the presence of witnesses, that whoever should render homage to "Abd-Allah" in like manner as the Grand Vizier should incur severe chastisement. Then I exacted from him a promise that he would not allow men to do so. His enmity against me was now increased. Meantime I married another wife, daughter of a highly esteemed Vizier, whose grandfather was the Sultan "Dâoud" the grandson of the Sultan "Ahmed Shanoûrâza". Then I married one who had been married to the Sultan "Shihâb Uddin", and I had three houses built in the garden with the Vizier gave to me. My fourth wife, the step-daughter of "Abd-Allah", lived at her own house. She was the one of all my wives whom I cherished the most. Thus allied by marriage to the persons named, the Vizier and the people of the island feared me much, by reason of their own weakness. False reports were spread between me and the Grand Vizier, in great part by the care of the Vizier "Abd-Allah", so that our estrangement became final.

It happened that one day the wife of a slave of the late Sultan "Jalal Uddin" made a complaint of him to the Vizier, to the effect that he had a liaison with one of the Sultan's concubines. The Vizier sent witnesses, who entered the girl's house and found the slave asleep with her upon the same carpet. Both were taken in custody. In the morning, on beeing informed of this, I went to the audience hall and took my seat in my customary place. I made no reference to the affair. A countier then approached me and said, "The Vizier requests to know if you have any business with him." I replied, "No." The designe of the minister was that I should speak of the affair of the



MUSLIM SOVEREIGN WITH UMBRELLA.
XYLOGRAPHY 1596. LINSCHOTEN.

concubine and the slave, for it was my invariable rule to decide every case which he put before me. But as I was showing him my dissatisfaction and dislike, I omitted to do so then. I went straightway to my house and took my seat where I delivered my judgments. Soon after came a Vizier, saying on behalf of the Grand Vizier, "Yesterday, so and so occured in the matter of the concubine and slave, judge both of them conformably with the law." I replied, "It is a cause in which it is not fitting to deliver judgment save at the Sultan's palace." I then returned thither, the people assembled, and the concubine and the slave were summoned. I ordered that both should be beaten for their liaison, and adjudged that the women should be set at liberty and the slave kept in prison after which I returned home.

The Vizier sent several of his principal attendents to speak to me about setting the slave at liberty. I said to them, "Intercession is made with me infavor of the negro slave, who has violated the respect which he owed to his master, while but yesterday, you have deposed the Sultan "Shihâb Uddin" and slain him, because he went into the house of one of his slaves." Thereupon I ordered the prisoner to be beaten with bambu switches, which produced more effect than whip. I had him marched through the whole island, with a rope round his neck. The messengers of the Vizier went and informed him of what passed. He discovered great agitation and was inflamed with anger. He assembled the other Viziers, the Chiefs of the army, and sent for me. I obeyed the summons. It was my custom to pay him homage by bending the knee. This time I did not do so, only saying "Peace be with you." Then I said to those present, "Be ye witnesses that I resign my functions as Kazi, because I am rendered powerless to exercise them." The Vizier having then bespoke me, I went up and took a seat in front of him, and then I answered him in terms yet more severe. After this rencontre, the "Mouzzin" made the call to prayer at sun-down, and the Grand Vizier entered his house, saying, "It is pretended that I am a soverig, but see. I have sent for this man in order to vent my wrath upon him, and he dares to be angry with me." I was only respected by these islanders for the sake of the Sultan of India, for they knew the position I occupied under him. Although they are far removed from him, they fear him much in their hearts.

When the Grand Vizier had returned to his house, he sent the deposed Kazi, an eloquent speaker, who addressed me as follows, "Our master requires to know why you have violated, in the presence of witnesses, the respect which is due to him, and why you have not rendered him homage ?" I replied, "I saluted him only when my heart was satisfied with him, but now that dissatisfaction has supervened, I have renounced the usage. The salutation of Musalmans consists only of the word 'Assélâm', and that I have pronounced." The Vizier sent this person a second time, and he then said, "You have no other aim but that of leaving us, pay the dowries of your wives, and what you owe to the men, and go when you will." At this speech I bowed and went to my house and paid such debts as I had contracted. Up to this time the Vizier had given me carpets and a suite of furniture, consisting of copper vessels, and other things. He used to grant me everything I asked, he lived me and treated me with considerstion, but his disposition changed and he became inspired with fear of me.

When he heard that I had paid my debts and that I was intending to depart, he repented of what he had said, and put off granting me permission to go. I adjured him by the strongest oaths that I was under necessity to resume my voyage. I removed my belongings to a Mosque upon the beach, and repudiated one of my wives. Another was with child, to her I gave a term of nine months, within which I might return, or in default thereof she was to be mistress of her own actions. I took with me that one of my wives who had been married to the Sultan "Shihâb Uddin" in order to restore her to her father who dwelt in the island of Moloûk (Fua Mulaku, ev. Maliku), and my first wife, whose



MALDIVIANS. YOUNG GIRL AND OLD MAN.
XYLOGRAPHY 1887-90. GRAY.

daughter was half-sister to the Sultana. I agreed with the Vizier "Omar" the "Deherd" (Army General) and the Vizier "Haçan" (Admiral), that I should go to the country of Ma'bar (Coromandel), the king of which was my brother-in-law, and that I should return with troops, to the end that the islands might be reduced under his authority, and that I should exercise the power in his name. I chose to serve as signals between us, white flags to be hoisted on board the vessels. As soon as they should see these, they were to rise in rebellion on shore. I never had any such idea, up to the day when I showed my displeasure. The Vizier was afraid of me and said to the people, "This man is determined to get the Vizierate, me living or dead." He made many enquiries about me, and added, "I have heard that the King of India has sent him money, to use in raising trouble against me." He dreaded my departure lest I should return from Coromandel Coast with troops. He bade me remain until he should get a ship ready for me, but I refused.

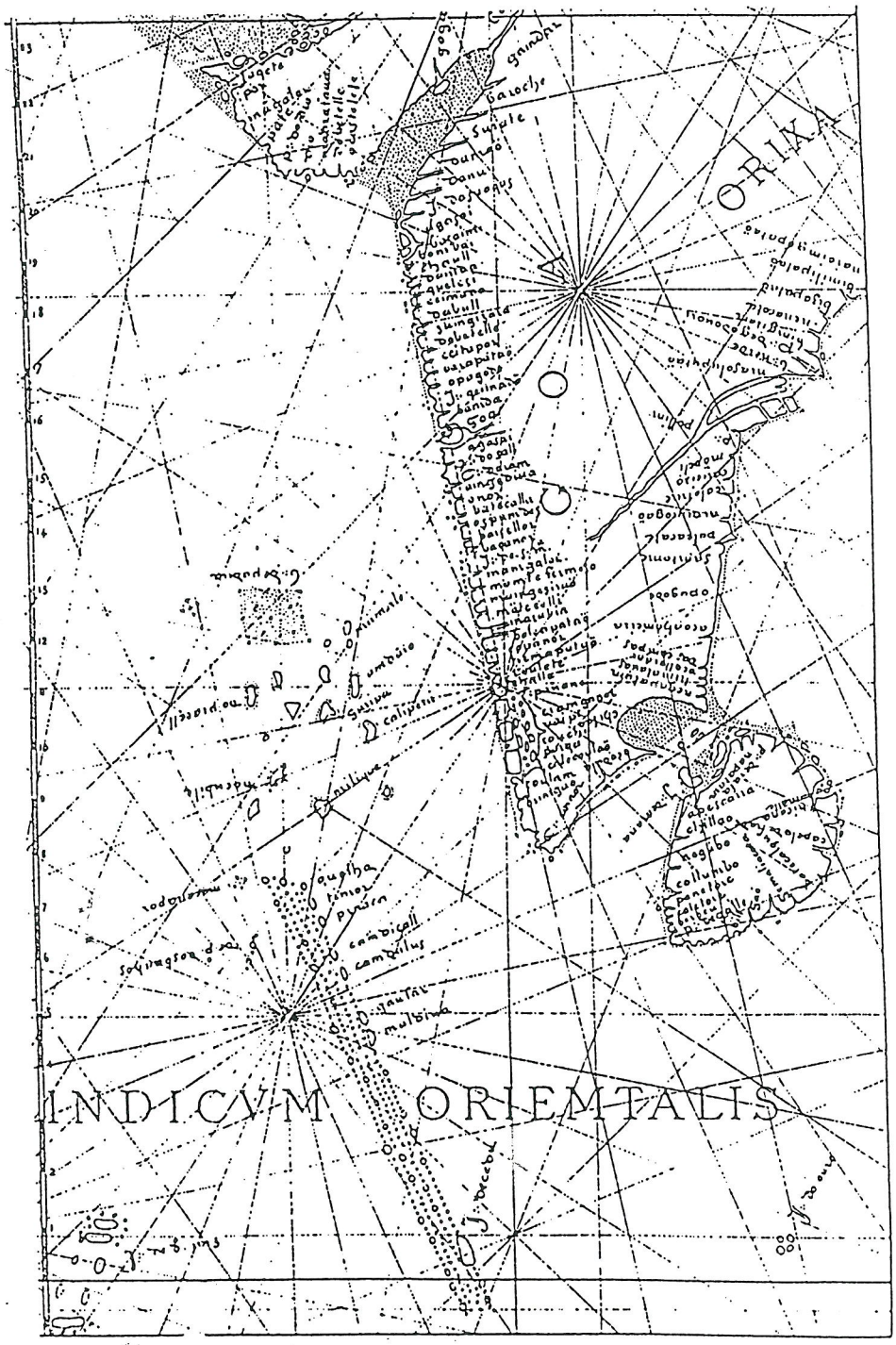
The half-sister of the Queen complained to her of the departure of her mother with me. The Queen wished to prevent her, but did not succeed. When she saw her resolved to go, she said to her, "All the trinkets (jewelry) you possess were provided with money from the custom-house. If you have witnesses to swear that "Jalal Uddin" gave them to you, good and well, otherwise restore them." These trinkets were of considerable value, nevertheless my wife gave them up to these people. The Viziers and Chiefs came to me while I was at the Mosque, and prayed me to return. I replied to them, "Had I not sworn, assuredly I would return." They said, "Go then to some other island, so that your oath be kept, and then return." "Very well," said I, to satisfy them. When the day of my departure was come, I went to bid adieu to the Vizier. He embraced me and wept in such wise that his tears fell upon my feet. He passed the following night watching in the island, for fear lest my connections by marriage and my comrades should rise in rebellion against him.

At length I got away and arrived at the island of the Vizier "Ali". My wife was in great distress, and wished to return. I repudiated her and left her there, and wrote this news to the Vizier, for she was the mother of his son's wife. I repudiated also the wife to whom I had fixed the term for my return and sent for a slave girl I was found of. Meanwhile we sailed through the midst of the islands, from one group to another.

In one of the islands I saw a woman who had only one breast. She was the mother of two daughters, of whom one resembled her exactly, and the other had two breasts, only that one was larger and full of milk, the other small and contained none. I was astonished at the conformation of these women.

We arrived in course at another of these islands which was small, and had a solitary house, occupied by a weaver, a married man and father of a family. He possessed small coco-trees, and a little barque, which served him for fishing and visiting the other islands when he wished, on his islet were also small bananas trees. We saw there none of the birds of the continent, except two crows, which flew in front of us on our arrival and circled round our ship. I truly envied the lot of this man, and made a vow that if his island should belong to me, I would retire to it until the invertable term should arrive for me.

I next arrived at the island of Moloûk, where I found the ship belonging to the captain "Ibrâhîm" in which I had resolved to sail to the "Ma'bar" (Coast of Coromandel). That person came to visit me along with his companions, and they entertained me at a fine feast. The Vizier had written in my favor an order requiring them to give me at this island 120 bostoû of cowries, 20 goblets of "Athouân" or coco-honey, and to add to that every day a certain quantity of betel, arecanuts, and fish. I remained at Moloûk 70 days, and married two wives there. Moloûk is one of the fairest islands to see, being



MAP OVER THE MALDIVES 1570.
ENGRAVING. FERNAO VAS DOURADO.

verdant and fertile. Among other marvellous things to be seen there, I remarked that a branch cut off one of the trees there, and put planted in the ground or on a wall, will cover itself with leaves and become itself a tree. I observed also the pomegranate tree there ceases not to bear fruit the whole year round. The inhabitants of this island were afraid that the captain "Ibrâhîm" was going to harry them at his departure. They therefore wanted to seize the arms which his ship contained, and to keep them until the day of his departure. A dispute arose an this subject, and we returned to Mahal, but did not disembark. I wrote to the Vizier informing him of what had taken place. He sent a written order to the effect there was no ground for seizing the arms of the crew. We then returned to Moloûk, and left it again in the middle of the month of Rabi the second of the year 745 (26th August A.D. 1344) for Ma'bar. We sailed on, though without an experienced pilot. The distance which separates the Maldives from the Coromandel Coast is three days' sail. We were for nine days under sail, and on the 9th day we made land at the island of Serendib (Puttalam, Ceylon).

Ibn Batuta stayed for a time in Ceylon and then went to Ma'bar, and at "Harkatu" he was the guest of the Mahommedan Prince, "Ghaiyath ud Din" who was married to the daughter of "Jumal Uddin", a sister to my wife in Delhi. Ibn Batuta told "Ghaiyath ud Din" of his plan to invade the Maldives, and they agreed about this, and they decided to dispatch an armed fleet to the Maldives. The Prince selected a certain gift to the Sultana "Khadija" and different presents to the Viziers and Emiers in Male. "Ghaiyath ud Din" made Ibn Batuta to arrange a marriage contract for the Prince himself and and the sister of the Sultana "Khadija" Furthermore he gave order for three ships to be loaded with gifts and alms for the needy in the Maldive islands. The Prince desired the ships to sail for the Maldives in five days time, but the Admiral objected that they could not sail before three months time due to the South-West monsoon. The Admiral was told to put forth all his efforts in arming the ships. During this time the "Ghaiyath ud Din" died, Ibn Batuta was taken very ill, in Dec. 1344 the Vizier "Jumal Uddin" died and the Sultana who was with child by him was delivered after his death. The Vizier "Abd-Allah" took her to his wife. The whole plan to invaid the Maldive Islands was put aside and later abandoned.

I returned to Calicut in Dec. 1346, and entered one of the Mosques. A lawyer sent me a suit of clothes, the Kazi, a turban, and a merchant, another coat. I was informed of the marriage of the Vizier "Abd-Allah" with the Queen "Khadîja", after the death of the Vizier "Jumal Uddîn", and I heard that my wife, whom I had left enceinte, was delivered of a male child. It came into my heart to go back to the Maldives, but I feared the enmity which existed between me and the Vizier "Abd-Allah". In consequence, I opened the Kuran, and these words appeared before me, "The angels shall descend unto them, and shall say, 'Fear no, neither be ye grieved'". (Kuran, Sur.XII, No. 30.) I implored the benediction of God, took my departure, and arrived in ten days at the Maldives, and landed at the island of Kannaloûs. The Governor of this island, "Abd al Aziz Al Makdashâwi", welcomed me with respect, enter-tained



MOSQUE SCHOOL IN THE MALDIVES.
PHOTO 1899. GARDINER. [Festetics]

me, and got a barque ready. I arrived in due course at Holoi (Oluweli, North Male Atoll), an island to which the Queen and her sisters resort for their diversion and for bathing. The natives term these amusements "Tetdjer" (Sport) and they then have games on board the vessels. The Vizier and chiefs send offerings to the Queen of such things as are found in the island. I met there the Queen's sister, wife of the preacher "Mohammed", son of "Jumal Uddin", and his mother, who has been my wife. The preacher visited me, and he was served with food.

Meanwhile some of the inhabitants went across to the Vizier "Abd-Allah" and announced my arrival. He put some questions about me and the persons who had come with me, and was informed that I had come to take my son, who was now about two years old. The mother presented herself before the Vizier to complain of me, but he told her, "I will not prevent him taking away his son." He pressed me to go to the island Mahal, and lodged me in a house built opposite the tower of his Palace, in order that he might be awaer of the estate. He sent me a complete suit of clothes, betel, and rose-water, according to custom. I took to him two pieces of silk to throw at the moment of saluting him. These were received from me, with the intimation that the Vizier would not come out to receive me that day.

My son was brought to me, and it seemed to me that a sejourn among the islanders was what was best for him. I, therefore, sent him back, and remained five days in the island. I thought it best to hasten my departure, and asked the usual permission. The Vizier sent for me and I repaired to his previously taken from me, and I cast them before the Vizier and saluted him in the customary way. He made me sit by his side and questioned me of my condition. I ate in his company and washed my hands in the same basin with him, which thing he does with no one. Then betel was brought and I came away. The Vizier sent me cloths and bostoûs (100.000) of cowries, and conducted himself towards me in the most perfect way. I took my departure and after a voyage of forty-three days we arrived at Bengal.



Lacquer work.

Male

1349. WANG TA-YÜAN.

IN: ROCKHILL, WILLIAM W. Notes on the Relations and Trade of China with the Eastern Archipelago and the Coast of the Indian Ocean during the Fourteenth Century. IN: T'OUNG PAO. Archives. Vol. XVI. P. 387-388. Leide 1915

The book "TAO I CHIH LIO" or "Description of the Barbarians of the Isles", was written in the year 1349, by a native of Nan-chaug in Kiang-si by the name of WANG TA-YÜAN, who for purposes of trade visited a considerable number of oriental localities during the period of 1341-1367, and in this work recored what he had seen.

MALDIVE ISLANDS.

Pei Liu (Dhive = Maldives) is in a group of about a thousand islands and a myriad islets.

When a ship sailing for the Western Ocean has passed near Sêng-ka-la (Ceylon), the set of the tidal current rapidly changes, and if it falls in with a head wind, it is driven at once to this country.

The following year in the spring with the South(-west) wind the ship proceeds again Northward.

Along all the Pei Liu islands (Maldives) there are in the waters rocky ledges with teeth as sharp as the point of a knife, which no vessel can withstand.

The native products are cocoa-nuts, cowrie shells, dried fish, and large cotton handkerchiefs.

Every sea-trader takes one shipload of cowries to Wu-tieh (Orissa) or Pêng-ka-la (Bengal), where he is sure to exchange it for a shipload of rice and more, for these people use cowries as money, and it is a very ancient style of currency.



SEWN CHINESE SHIP.
DRAVING 500-1000 A.C. SIEBOLD. [Voy, Nippon]

1425. MA HUAN.

IN: PHILLIPS, GEORGE. Royal Asiatic Soc. China Br. N.S. XX. P.221-224. Shanghai 1885.
IN: ROCKHILL, WILLIAM W. Tong Pau. Archives. Vol.(XV.) XVI. P.388-390. Leiden 1914, 1915.
IN: DUYVENDAK, JAN JULIUS. Ma Huan Re-examined. Verhandelingen d Koninklije Akademi Van Wetenschappen. Letterkunde. Deel 32. Amsterdam 1933

Ma Huan is an unknown Chinese Moslim, who was attached as interpreter to the Chinese Emperor Yung-lo's expedition to India in 1413. Leader of the mission was the Eunuck Cheng Ho. Ma Huan wrote "Ying-yai-sheng-lan", in English "Description of the Coast of the Ocean" and it contains good pre muslim informations about the Maldive Islands. [Chinese]

LIU-SHAN TIEH-KAN (THE COUNTRIES OF THE ISLAND MOUNTAINS = THE MALDIVES)

Setting sail from Sumentala (Sumatra), after passing Hsiao mao mountain (Ceylon), you go towards the south-west, and with a fair wind you can reach this place in ten days. The native name for the country is Tieh-kan (Diwa=Maldive). There are no walled city and suburban area, and the people live crowded together up against the island. Each island is surrounded by the sea on all four sides, and to the west the wall changes it caracter so that there is a gate in the rocks like a city gate to the island, with no great extent of territory.

There are eight large places, all having the name of "Liu" (Diwa). The first is called Sha-la liu (Mulaku atoll) 2°57' N, the second is called Jen-pu-chih liu (Fenfushi in Malosmadulu atoll) 5°24' N, the third is called Chi-lai liu (Kelai in Tiladunmati atoll) 6°58' N, the fourth is called Ma-li-chi liu (Minicoy) 8°16' N, the fifth is called Chia-ping-nien liu (Kalpeni atoll) 10°5' N, The sixth is called Chia-chia liu (Kavaratti) 10°30' N, the seventh is called An-tu-li liu (Androth atoll) 10°49' N, and the eighth is called Kuan-hsu liu (Male island or Sultans Island) 4°20' N, These eight places all have local rulers, and merchant ships travel from one to another. In addition there are some small and narrow liu, tradition says that there are more than three thousand liu. This place is in truth the so-called "Three thousand weak waters".

The inhabitants all live in caves or nests, they know nothing about rice and grain, and they only catch fish and prawns to eat, they do not understand wearing clothes, and they wear the leaves of trees to cover themselves in front and behind. (Kalpeni, Kavaratti and Androth ?)

If unfavourable winds and waters are met with, when the ship's master missing his position and the ruder is destroyed, the ships passing these islands drift into ebbing waters, gradually become uncontrolable, and sink. As a general rule, when you travel by ship it is always right to avoid these islands.

In the country of Tieh-kan (Diwa=Maldive) the king, the chiefs, and the populace are all Muslims. Their habits and customs are pure and good, and because of this they all obey the regulations of their religion. The people mostly adopt fishing for a livehood, and plant coconut-trees for



MING POT, SHREDS FROM THE MALDIVES.
PHOTO 1978. VILGON.

a living. The limbs and the complexions of the man and women are rather dark. The men wind a white cotton cloth turban round the head, and wrap arounda their lower parts of the body a handkerchief. The women wear a short upper coat, and also wrap around the lower part of their bodies a small pice of cotton kerchief. They also carry a broad, large, cotton kerchief which pases across the head and covers it, disclosing only the face. The marriage- and funeral-rites conform exactly with the regulations of the Muslim religion, and they follow them.

The land produces laka-wood, but not in any quantity, and the cocoa-nut tree. Coconuts are very abundant, people come from every place to purchase them, and go to other countries to sell them as merchandise. They have a kind of coconut-shell, which the people there convert into wine-bowl, they make the feet of rose-wood, and varnish the mouth and feet with native varnish, they are most uncommon.

The fiber which covers the outside of the coconuts is made into ropes, both thick and fine, these are heaped up in the houses, and men come from every place on foreign ships and other such users. In the construction of their native ships they never use nails, they merely bore the holes, and always use these ropes to bind the planks together, employing wooden wedges in addition, afterwards they smear the seams with native pitch, and no water can leak in.

As to the ambergris (Dragon's-spittle perfume), fisherman regularly collect it in places where the water flows away (Low-water beach), it is like the colour of pitch which has been immersed in water, when you smell it, it has no fragance, when you burn it in the fire, there is only a fetid odour, you pay a rare price for it, and buyers give an equivalent weight of silver in exchange.

As to their cowries, the people there collect them and pile them into heaps like mountains, they catch them in nets and let the flesh rot, then they transport them for sale to Ko-la in Hsien-lo (Kédah in Siam), Pang-ko-la (Bengal), and other such countries, where they are used as money.

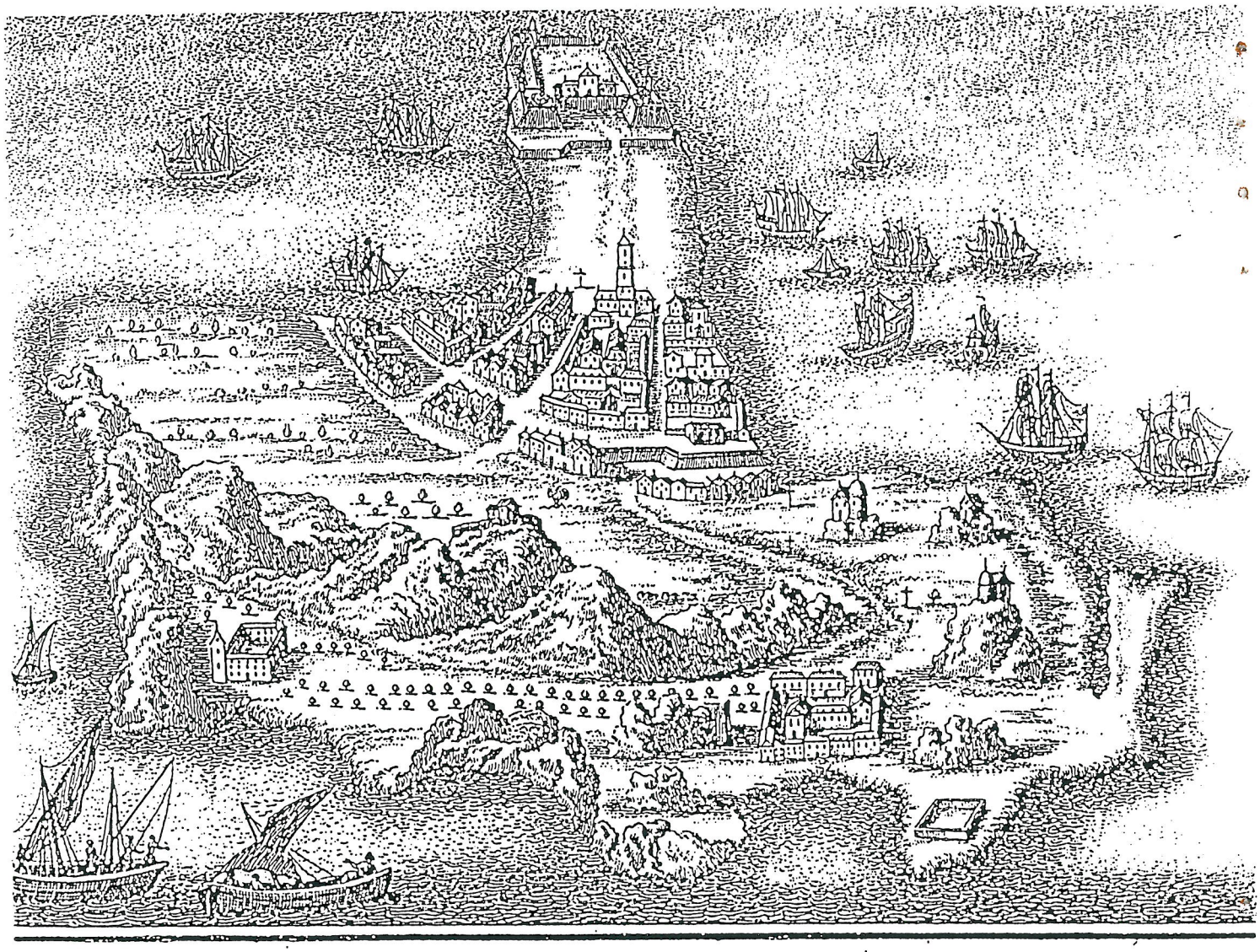
As to their machiao fish (Black bonito fish), it is cut up into large pieces, dried in the sun, and stored. People come from every country to carry it away for sale in other places, it is sold under the name of "Liu fish" (Maldive fish).

They weave a variety of embroidered silk kerchief, very closely-woven, substantial, long, and broad - decidedly superior to the weavers of other places. They also have a variety of gold-woven square kerchief, with which the men bind their heads, the selling-price of some of these kerchiefs is as dear as five liang (six ounces) of silver.

As to the climate, the four seasons of the year are always hot, like summer. The soil is very poor, rice is scarce, wheat does not exist, and vegetables are not abundant. Oxen, goats, fowls, and ducks - all these they have, but beyond that there are no products.

The king uses silver to cast a small coin for general use.

One or two treasure-ship of the Central Country (China) went there too; and they purchased ambergris, coconuts, and other such things. It is but a small country.



ORMUS TOWN AND PORT 1550.
XYLOGRAPHY 1733. LAFITAU.

1442. ABD-UR-RAZZAK / MALDIVIANS IN ARABIA.

IN: MAJOR, RICHARD HENRY. India in the 15th Century. Hockly Society. Part 1. P.1-50. London 1857.

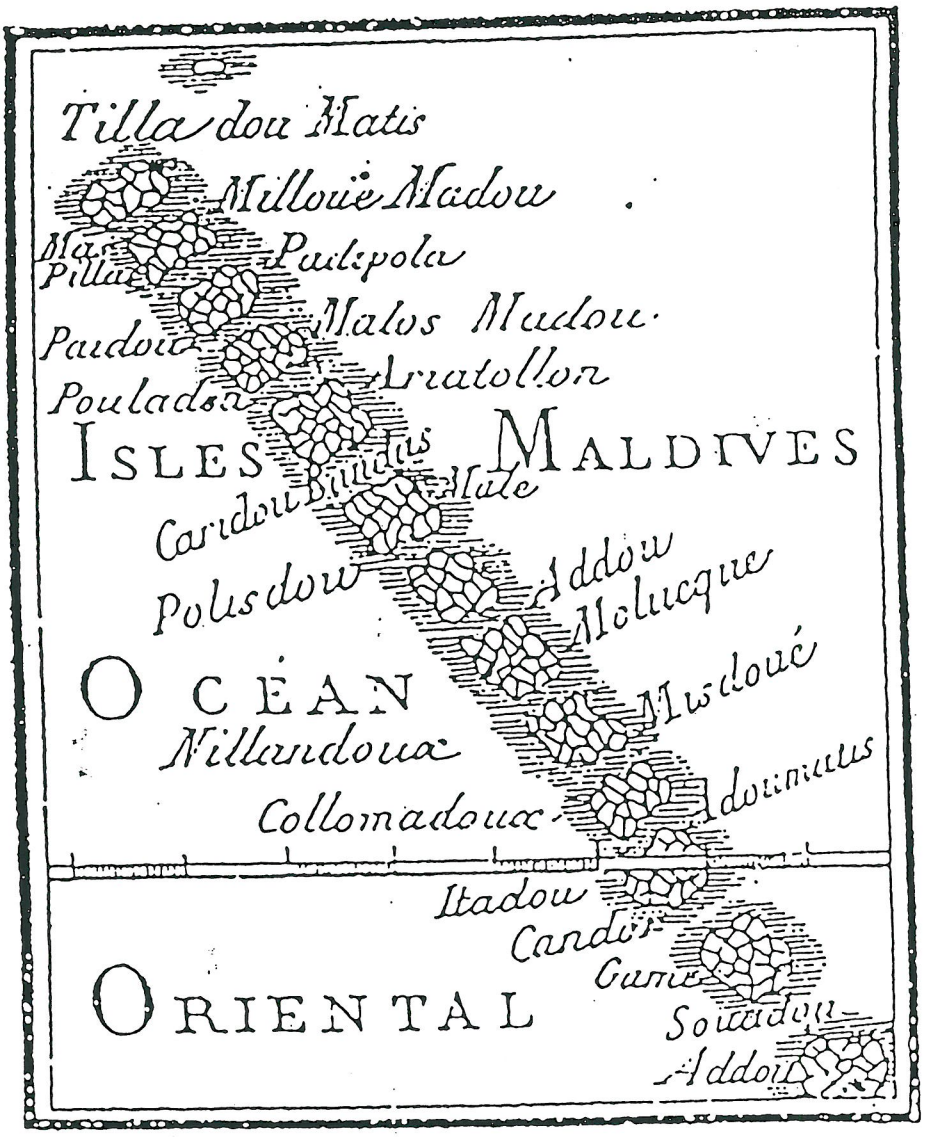
ABD-UR-RAZZAK or
"Kamál-ad-dín Abd-ur-Razzák Ben Jalál-ad-dín Ishák-as-Samarkandi" is the full name of a Sheikh and Ambassador from Northen Persia (1413-1482) who as Emissary went on different journeys. He wrote 'Matla-as-Sá-dain'. In 1442 he set out for India from Ormuz and this is one sentence were he mentions Maldivian activity in the Arabian Port of Ormuz, then a part of the Persian Emipire.

Ormuz, which is also called Djerrum, is a port situated in the middle of the sea, and which has not its equal on the surface in the world. The merchants from all "seven districts", Egypt, Syria, Anatolia, Azerbijan, Irak-Arabia, Irak-Adjemi, the provinces of Fars, Khorassan, Ma-wara-amahar, Turkistan, the kingdom of Deschti-Kipchak in Tartary, the countries inhabited by the Kalmucks, the whole of the kingdoms of China and Matchin in southern part of China, and the city of Peking, all make their way to this port, the inhabitants of the sea coasts arrive here from the countries of China, Java, Bengal, and the cities of Zirbad (South East India), Tenasserim, Sokotora, Schahrinou (Bejapoor),

The Islands of Dïwah-Mahall (The Maldives), the countries of Malabar, Abyssinia, Zanguebar, the ports of Bijanagur (Toombuddra), Kalbergah (Beeder), Gudjarat, Cambodja, the coast of Arabia, which extends as far as Aden, Jiddah, and Yembo, they bring hither those rare and precious articles which the sun, the moon, and the rains have combined to bring to per-fection, and which are capable of being transported by sea.

Travellers from all countries resort hither, and, in exchange for the commodities which they bring, they can without trouble or difficulty obtain all that they desire. Bargains are made either by money or by exchange. For all object, with the exception of gold and silver, a thenth of value is paid by way of duty.

Persons of all religions, and even idolators, are found in great numbers in this city, and no injustice is permitted towards any person whatever. This city is also named Dâralaman, what means "the abode of security".



MALDIVE MAP 1607.
XYLOGRAPKY 1619. PYRARD.

1497. HIERONIMO DI SANTO STEFANO.

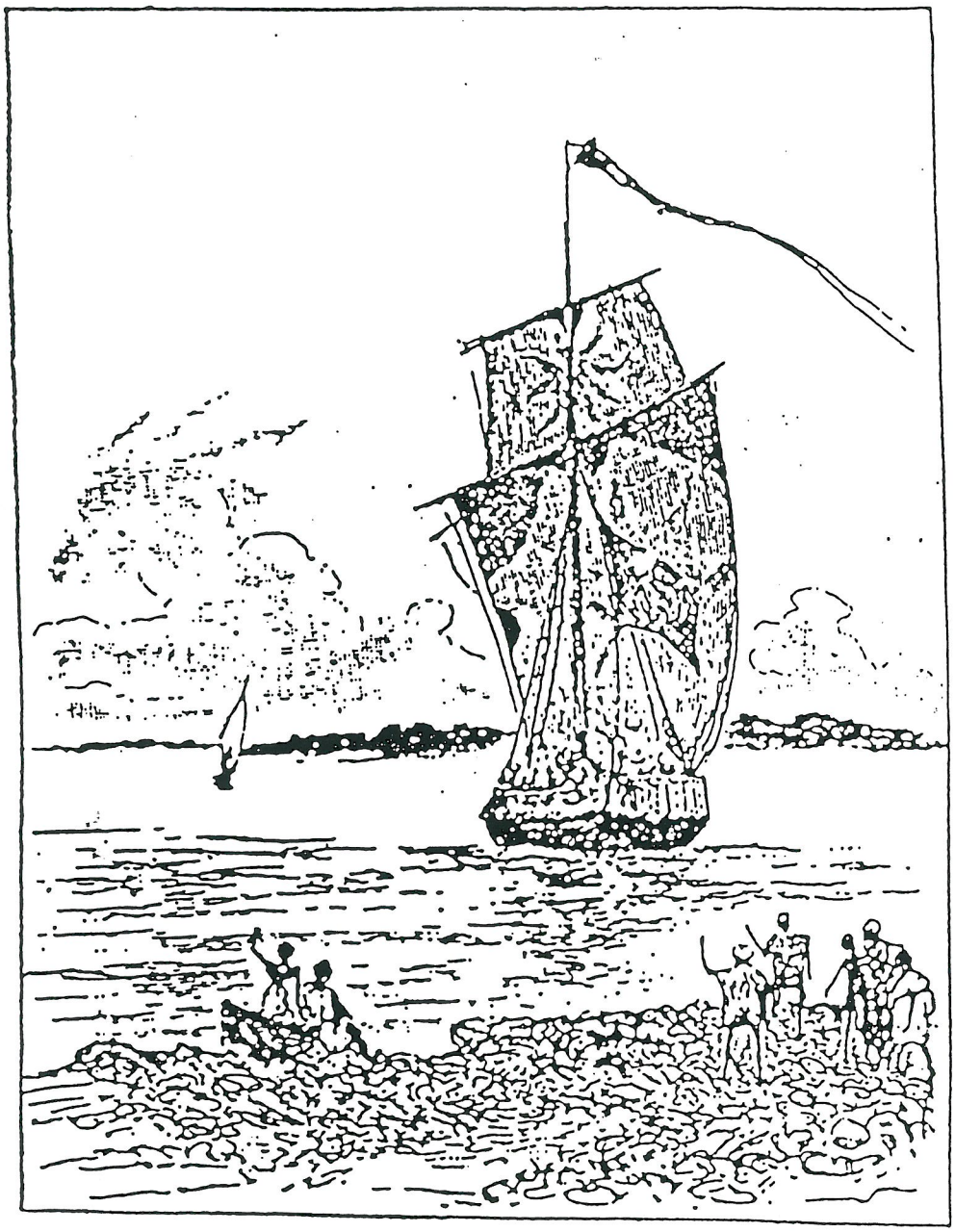
IN: MAJOR, R. H. India in the Fifteenth Century. Narratives of Voyages to India. Chapter 4. P.1-10. Hakluyt Society. London 1857.
IN: PULLE, FRANCESCO. Studi Italiani di Filologia Indo-Iranica. Anno.V. Vol.V. P.43-46. Firenze 1905. [Three diff. Italian manuscripts]

HIERONIMO DI SANTO STEFANO, Genoese merchant, who in a letter informes how he came to and from the Maldives, were he stayed for six months during the S.W.-Monsoon 1497. [Italian]

I set sail in a ship to go to Malacca, and after being on the sea twenty-five days, one morning, in not very favourable weather, we reached a very large island called Sumatra, where grows pepper in considerable quantities, silk, long pepper, benzoin, white sandal wood, and many other articles. As the weather was bad and unsettled, the captain took counsel with the other mariners and with the merchants, and it was resolved to unload our goods in the place.

The chief is a Moor, but speaking a different language. In all the countries where we had been, they spoke different languages. As soon as our merchandize was landed this chief raised a quibble, asserting that, as my companion was dead, all the said merchandize came to him, and that he would have it, it being the custom of that country, and of every other place where the chief was a Moor, that when any dies without son or brethren the chief takes his property, and this he thought it right to do in my case.

He thereupon ordered all my property to be seized, and caused all my person to be searched. There were found upon me rubies of the value of three hundred ducats, which I had brought. These they took, and the chief appropriated them to himself. The remainder of our merchandize they placed in a room and sealed it up until the truth was ascertained, and if there had been an inventory which I had brought from Cairo, in which were specified all the goods which I had brought with me, and which inventory I brought forward in my defence, everything I had would have been taken away from me.



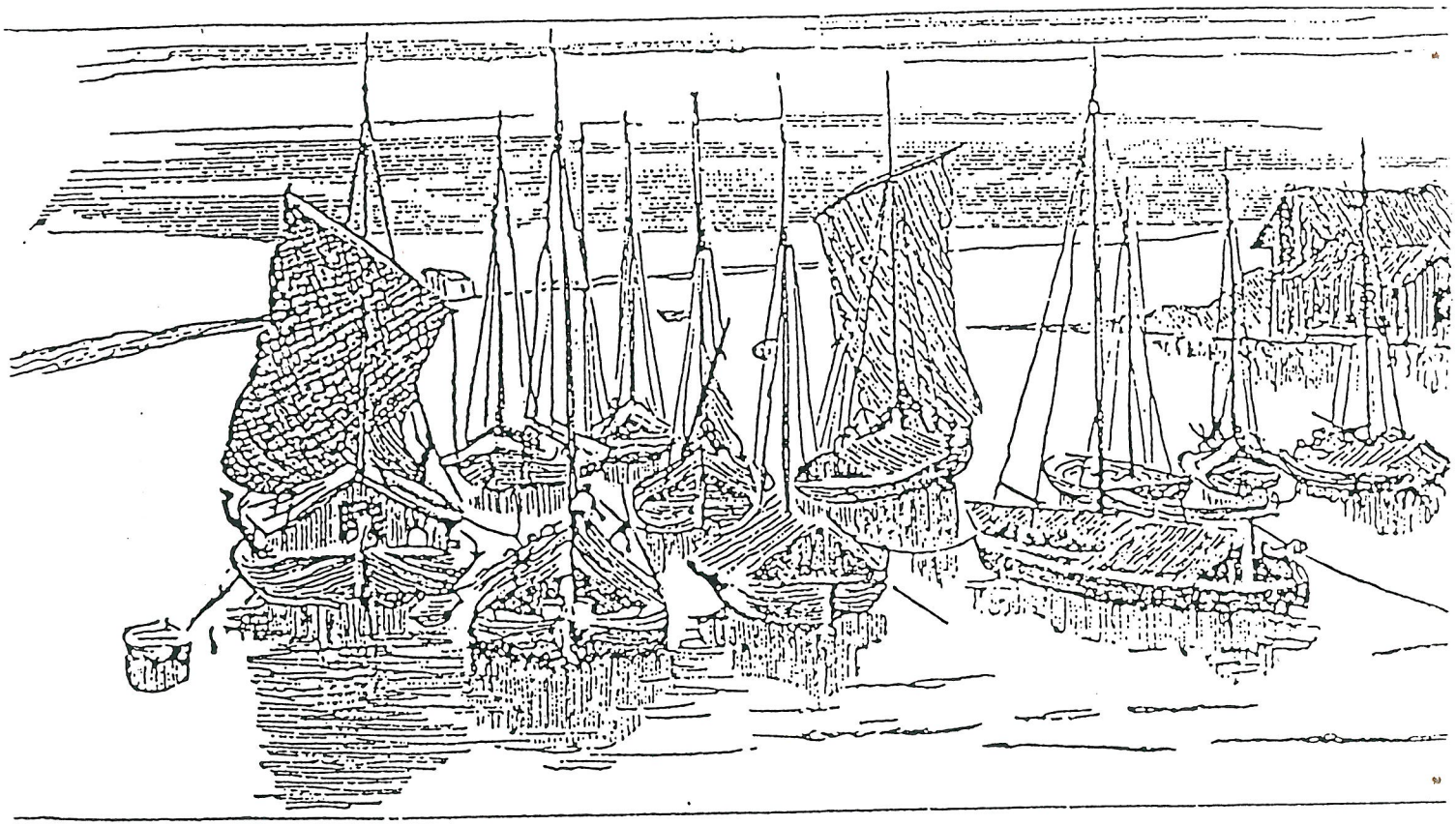
THE MALDIVE AMBASSADOR SAILING FROM MALE ON HIS ANNUAL VISIT TO CEYLON.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic] Top-sail with "octopus"

As, however, there was a Cadi in that place who was very friendly to me, and who had some knowledge of the Italian language, by the help of God and his assistance I cleared myself, but not without much expense and trouble. The rubies, as I have said, were never recovered, nor many other articles of ornament which I possessed. Whereupon, finding that that was not a disirable place to stay in, I determined to take my departure, and selling all my merchandize, I converted the value into silk and benzoin.

I set sail in a ship to return to Cambay, and after being twentyfive days at sea in unfavourable weather, we reached certain islands called the Maldives, which are from seven- to eight-thousand in number, all uncultivated, small and low, through the sea for most part enters, the space from one to another being about a mile and a half, and there were seen in them an infinite number of people, all black and naked, but in good condition and courteous. They hold the faith of the Moors, and have a chief who rules over the whole of them. There are trees growing there which produce the cocoa nuts of large size. The people live on fish, and a little rice, which they import.

We were obliged to stay here six months to wait for favourable weather for our departure. When it came, and the ship had well got out at sea on our voyage, my ill fate, not content with the afore said disasters which she had inflicted on me, but being resolved in every way to crush me, ordained that after eight days there should come a storm with rain, which lasted continuously for five days, so that the vessel, having no deck, became filled with water to such a degree, that there was no means of bailing it out, and it sunk, and those who could swim were saved and the rest were drowned.

It pleased the Lord God that I was able to lay hand of a large plank of wood, on which I floated at the mercy of the waters from morning till evening, when as it pleased the divine mercy, three ships which had parted from our company and had been five miles in advance of us, learned our disaster, immediately sent out their boats, which came and took in those men who remained alive, of whom I was one, and we were divided amongst them according to their pleasure, and thus I arrived in one of the said ships at Cambay. (South India)



MALE HARBOUR WITH BREAKWATER IN BACKGROUND.
XYLOGRAPHY 1887-90. GRAY.

1503. SODRE, VICENTE.

IN: CORREA, GASPAR. Lendas Da India. (1503) Liv.I. Tomo I.
Academia Sciencias. Lisboa 1858

VICENTE SODRE served as Viceroy VASCO da GAMA's "Primeiro Capitão do Mar" in India in 1503. Gaspar Correra made his report at the same time. It informs us about the Maldivian People's first disgusting meeting with the rapacious Portuguese invaders. [Portuguese]

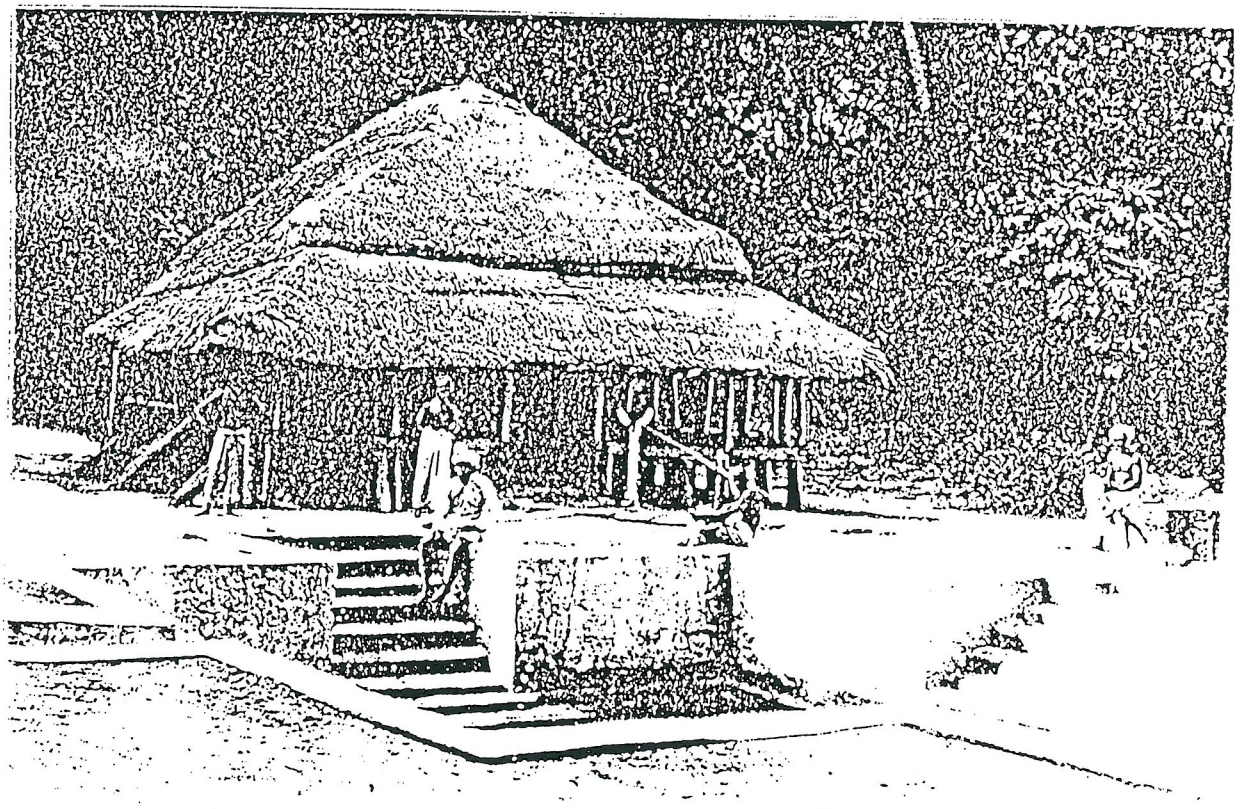
The Viceroy informed "o primeiro capitão do mar" Vicente Sodré that the Ali Raja of Cannanor had an exclusive treaty with the Portuguese to all the merchant seafaring along the coast, and the Viceroy wanted the Raja of Calicut to be aware of that those who opposed the Portuguese King, as well as people serving in his mane and under his protection, were at war with the Portuguese. This was to fulfil the agreement with the Ali Raja of Cannanor.

In accordance with these instructions Capitão Sodré acted, as he soon afterwards went up to Calicut with some Portuguese caravels. There he encountered four sailing ships, put up to them and discovered that they were four Gundras, that is ships from the Maldive Islands, where ropes are made of cocoa-nut fibres. All the Indian boats and ships use ropes from the Maldives. These ropes are as well wanted in the interior of the Indian sub-continent.

Gundras are built of planks from the cocoa-nut palm, The planks are joined together and fastened by means of wooden pegs (and ropes) and without the use of one single metal spike or nail. The sails are made of bast or raffia matts woven of dried palm leaves.

The four ships from the Maldive Islands were loaded with cocoa-nut ropes, and with Cowries which are white sea shells, to be found in the waters around the Maldive Islands. The Cowries are shipped to the Bengal, where they are used as coins.

The ships also carried dried fish, so called "Moxama", which is the meat of the bonito fish, dried in the sun, as there is no salt on the islands. The fish is so thoroughly dried that it will never decay. From the Maldives great quantities of it are exported, so that the Moors can feed all their seamen on board their ships with the "Moxama".



BATHING TANK/POOL MALE.
PHOTO 1899. GARDINER. [Festetice 1904]

The cargo also consisted of silk cloths in many colours, aswell as some white woven in different patterns, and we saw kerchiefs made of gold-thread. These are made by the women of the Islands, where there is no gold, silk or cotton thread. Many ships passing these Islands on route between the Bengal and Mecca, stop there for bartering these fine textiles in exchange for their own merchandise.

The Moors of Calicut go to the Maldive Islands to barter with salt, cooking-pans, rice and silver, as these commodities are not to be found on the Islands.

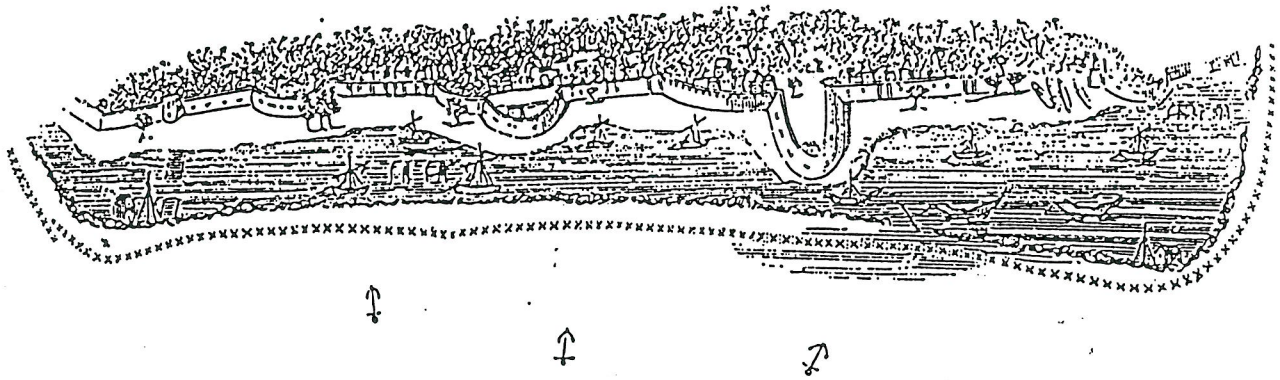
There were many Moorish merchants from Calicut on board the Gundra ships. They had been to the Maldive Islands for trading and suppled themselves with the cargo that was loaded on the ships. Capitão Sodré seized the Gundra ships and the cargo, and ordered the Maldivian Captains to point out the Moors from Calicut, and if not, Sodré would burn them all together.

This scared them and they gave the Calicut Moors up. All these Moors were tied by their hands and feet and thrown into one of the Gundra ships, which had already been emptied of its cargo. Oil was poured over the men and the ship and then all was put to fire. The Gundra ships are by their construction always soaked with oil in the hull of cocoa-nut planks to keep them water-tight.

The Gundra ship with the Moors from Calicut was soon burned out, as the Monsoon-wind helped the fire. Of these Moors some survived and swam ashore. They returned to their home and told what had happened. Close to one hundred Moors were burned to death and all the this damage was caused to Calicut.

On the three remaining Gundras, where just the Maldivian crew was left, the Captains promised never again to trade with Calicut. If they showed up once more they would be burned up likewise.

Accompanied by one of Capitão Sodré´s Caravels the three Gundras were sent to Cannanor to deliver the cargo and sell it in accordance with the agreement between the Ali Raja and the Portuguese. The cocoa ropes were to be handed over to Ali Raja.



VIEW OVER MALE C.A.1600 A.C.
DRAVING 1619. PYRARD.

1505. ILHA DYWE.

IN: Manuscript VALENTIN FERNANDES CODEX, in: Biblioteca Nacional, LISBOA
IN: Manuscript CODEX HISPANIOLA No. 27. in: Staatsbibliothek, MüNCHEN.

The manuscripts are written, by an Anonymous Geographer beefore 1505, in an old fashioned Portuguese, and they give a god description of the Maldive Islands. This is the first complete English translation.

ILHA DYWE (Dywe Islands. Maldives) are 12000 all small and big included. Almost 8000 are inhabited and the others are unpopulated. The majority ones of these islands are small, most three leagues across, and two, and one, and a half, and a quarter of a leagues (1 league=5000 m). They are situated within short distances of each other. One is five leagues from the other, the other four, the other three, the other two, the other one and the other at an arrow-shot's distance. Besides this it is possible at lowtide-water to walk from one island to another.

The population of these islands are Moors of the "Moffoma" sect. Up till now they have always been one people and they have always been liable to the king of Ceylon. Their churches are called Mosques. Jews and Christians are not to be found here, and they do not know of them.

Among the islands some have 1000 houses, others 500, others 100, others 10 and some 5 houses. On the islands there are no towns. There are no houses of stone, but all are constructed of coconut-wood and coconut-leaves. They can join two or tree houses together to keep the father and his sons' families at same place.

All men and women on these islands are dark coloured, but not like the negroes on New Guinea, rather lighter. Their hair is straight, and not curly like the hair of the Ethiopians. The whole population is rustic, simple, of good disposition and reliable.

All the islands are very low and sandy. Sometimes the swells of the sea are higher than the islands. There are many palm-trees. Many ships are lost at the islands. The islands are in a line North by South, with Calecut 80 leagues to the East (ca.575 km). They are situated 80 leagues South of Ceylon.

The inhabitants use their own language, and some merchants have a knowledge of arabic. Usually their houses are constructed so as they are able to be taken apart and removed. When they do not like the place where it is they move it to some other place. The floor in the house is always covered with coconut-leaves. They do not possess any furniture, nor any other belongings, except for those who have brass-pots and boiling vessels to make the sugar they need. They eat rice, which they



HIGH RELIGIOUS OFFICIAL AND HIS SON.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

buy abroad, as it does not grow on the islands, and they eat some millet that grows here. They eat much coconut and fish, what they have in abundance and yams. Wheat they do not know of, except what they might have seen outside the islands. Chicken and eggs are very cheap. The chicken are like ours. The people drink clean water from fresh water wells. On the islands where fresh water not is to be found, they bring water from other islands or collect rainwater in seashells. This water they use for drinking.

The men are dressed in a piece of cotton-cloth, tied to their waists and hanging down to the knees. Nobody is permitted to wear shoes and none may wear anything on his head, without the permission of the Sultan, and never in the presence of the Sultan. Women are dressed in long frocks by cotton with black patterns.

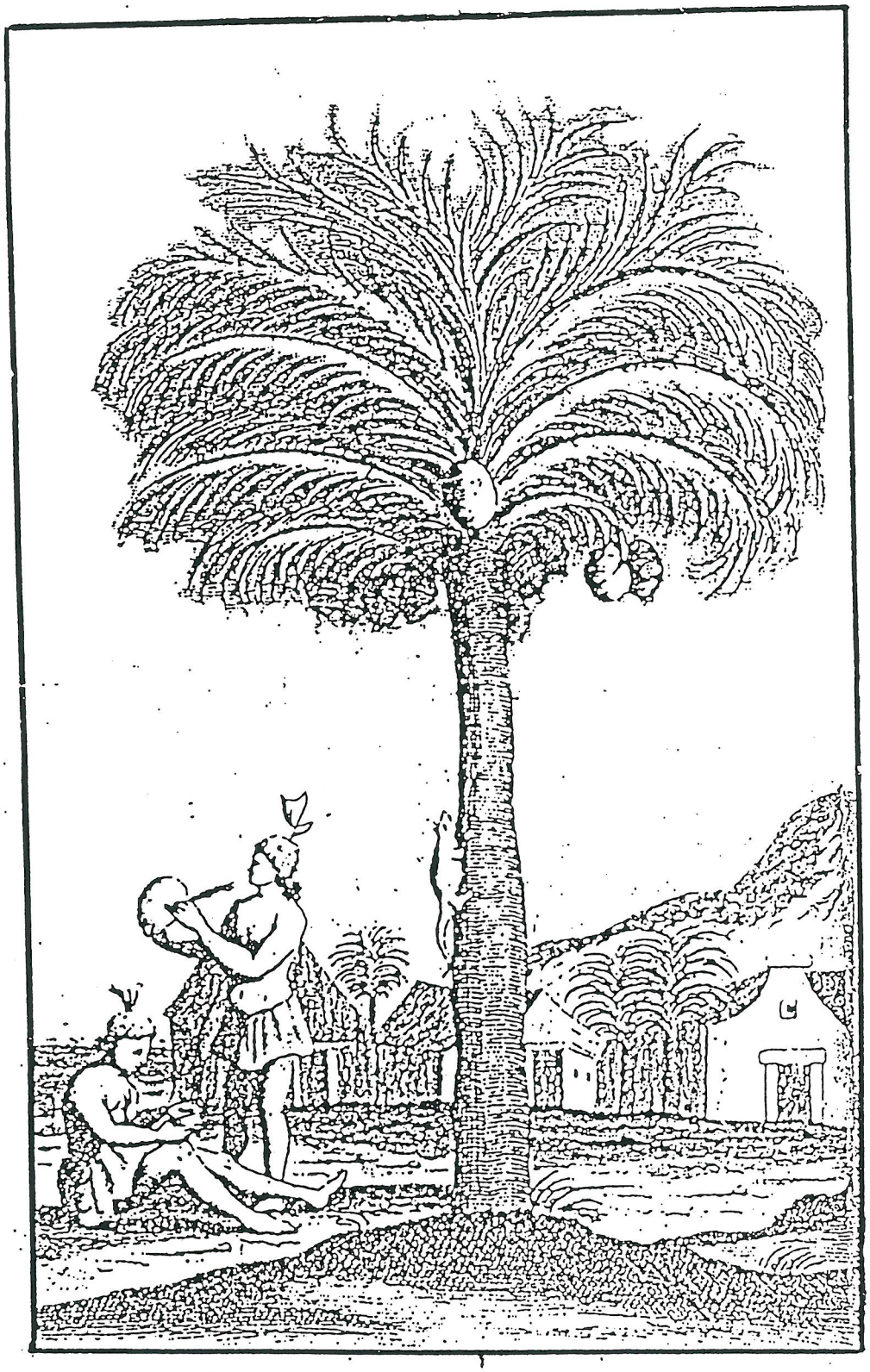
The capital of all the islands is called Diwe Mahal (Male) but this island is not the largest. The Sultan and his advisors live here. Diwi Mahal means Isle of Treasure, because Mahal stands for wealthiness or richness. All other islands are subject of this island, and because of this the person who manages to be Sultan of Diwij Mahal is also Sultan over all other islands. It is four leagues in circumference. Its population is about 2000, and they possess houses also on other islands here and there. The Sultan receives 35 dishes of food every day from his subjects.

The revenue is paid in seashells, cowries. These are the natural resources of the Maldives, and foreign merchants pay them in gold or silver. This tax in cowries is not paid only by those who live on Diwi Mahal, but also by the people who are liable to pay tax and live on other islands. Everybody pays his tax in cowries, many thousands of cotas (Cota=12000) of shells. They pay to local tax-houses found on every inhabited island.

With the exception of the Sultan and his closest men and relative, nobody may, without the permission of the Sultan go with his head and feet covered or travel in a carridge. In the presence of the Sultan nobody is permitted to wear head-cover or shoes. This refers to the Maldivians, but foreigners may walk about in what dress they like. The people of the island have a long heavy knife (Machete) wrapped up in a cloth of cotton. When they meet the Sultan they show him their respect, and that they are simple persons, by placing the machete in the cotton cloth with both hands at the ground and bowing their heads to the ground and in this position they address the Sultan.

The inhabitants of the different islands, who wish to go to Diwe Mahal must bring sufficient stock of food for the voyage, as a person who does not know his way, has to travel from one island to next and in every place he has to pay for his needs in cowries.

The Maldivians sell themselves as slaves of one's free will. A poor person goes to a wealthy Moor, and says, "Give me a certain amount of cowries and I will be your servant till I have repaid the money". In this manner many work their whole life as they never are able to pay back what they borrowed. In the same manner many boys and girls were



RAT CLIMBING A COCONUT-TREE IN THE MALDIVES.
WILLIAM'S Edit. 1715, PYRARD.

sold by their parents, and they became slaves for lifetime, as they were unable to pay back and get free. The same situation you find among those who possess a sword and who are not poor but in depts to some Moor nobleman. They go to the Moor nobelman and for a fixed fee during a fixed time they get employed and work off their depts. And some feel obliged to stay with the Moor during their whole life to protect him.

On the Islas Dywe very fine cotton cloth is made. Some are paid 40, 50 to 100 bastões a piece (Bastão=8 cotas). The materials are made of a mixture of cotton and silk. There are other cloth-materials of less value, which is worth four cotas. They grow almost no cotton on the islands so they fetch it from Cambaia, where they barter cotton for camelmas (Dried fish).

The camelmas fish is not produced outside the Maldives. The fish is two hands long. Camelmas is a fish which they sell with good profit in India as it is very well prepared by the islanders. The fish is caught in the following way. First they go and catch small fishes which are used to catch the camelmas at another place. To catch the small fishes they use two boats with a net in between them and then they go in the lagoon between the coral blocks and throw something in to be eaten by the small fishes, like cocos. And in this way they catch a great quantity of the small fishes, which they take into their boats. Hereafter they go for the open sea, two or three leagues off the islands, with their fishing-hooks and here they know where the fish is to be found and in this way they fish the whole year around. They throw the small fishes into the water and in a short time there is a great number of the camelmas which will be hooked. Five or six men fill the whole boat with fish. During the time they hook the camelmas they throw the small fishes into the water and the fishermen beat the water to make the camelmas believe there are many small fishes. They catch an infinite number of camelmas.

This fish does not have scales. They just cut it in four pieces and boil it in a mixture of half saltwater and half freshwater. After that they place it in the smoke from a fire until it is hard as a piece of wood and its inside turns red. In this way it is very well prepared. This fish they sell to the whole of India, Ceylon, Sumatra, Malacca, Cambaya (Persia) and Calecud (Malabar).

Coconut-palms are in abundance on these islands and are called in their language "ruco" and in arabic "nachil". These trees give the fruits called coconuts. When the coconuts are young they give coconut-milk and when they are old and dry they give coconut-oil. The shells of the coconuts are used to burn charcoal for the goldsmiths. The fibres around the shell are used for making ropes and yarn for their native ships and is called "chanhamo-hemp". These ropes are used in all India because there are no better ropes to be found outside these islands. They do not decay in the sea water and are of great comercial value for the islands, as 12-15 ships every year go to Calecud and Cambaya and these ships never take anything else but these ropes.

There are two different kinds of coconut-palms. First those palms which give the above mentioned coconuts with milk or oil, and secondly those which give a sap that first looks like water. This sap is sweet like



MALDIVE GIRL POUNDING RICE.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

honey. This sap they boil and turn it into candy-sugar and honey. This honey they eat with the fish and rice.

Many persons you meet on islands do not know how rice grows, and they never eat other food than fish with coco-nut and this goes for all the islanders, because they never see any meat except on the island where the Sultan lives, and who supplies himself many times. From the sap they even make wine by pouring the sap in a jar of coconut-shell which they put in the soil. It stays there for a certain time and the sap turns into wine. Vinegar they make from the sap. They take the sap in a jar, put it in the heat of the sun for three or four days and it turns into good vinegar.

Of the wood from the coconut-palm they make houses, boats, chests and all of ther necessities which can be made by wood. With the palm-leaves they cover their houses. Because of all this they hold the coconut-palm for the best and most precious of all trees. The person who destroys a coconut-palm is excommunicated. In the same way they fight each other in order not to cut down any coconut-palm.

On the shores of the Dyve islands dead whales are to be found. They are often thrown ashore by the waves and the inhabitants cut them and make oil of their meat. Some of these whales have pieces of ambergreas like pinecones, big and small ones, 20 to 40 or even 100 and sometimes up to 200 pieces joined in a big sticky bunch. This ambergreas they must deliver to the Sultan, if they do not they are sentenced to death. Nobody tries to steal it as it is under penalty of death. The Sultan sells or gives the ambra away. The price is one ducado for one ounce, and every mitical (Gold-coin) is 80 reales in Portuguese money.

The inhabitants pay tax to the Sultan in small shells caled cowry. They collect them in calm water between the islands. They are found in the water on the stones, sometimes one, sometimes two, sometimes three and sometimes even more on every stone. In all India there is no island or place where they collect as good cowries as these. Every year five or six very big ships come from the Bengal to the Dyve islands with sugar, rice, silk, gold, silver, fine cotton cloth and barter these for cowry shells and load the ships with them. In Bengal the cowries are delivered and used as money. All boats which sail from Cambaya to Mocha and want to avoid the coast at Calecud (Malabar) pass through these islands, and here they get fresh water and ropes and follow the course they want. Depending on how many times they anchor, they pay 10 paraas of rice (1 Para=8 cotas).

The people of these islands sail in boats and canoes from one island to another. The boats are made like ours, but they do not have any nails of iron. They are joined together with wood, as we build ships, because of the magnetism. They never try to trouble with iron. Animals are not to be found on these islands, except for some goats who are brought in by ship. At these islands the year has four seasons, two winters and two summers. Time is measured by the length of the shadow of a person. By every month of the year they know the length of the shadow at every different hour.



GRAVEYARD IN MALE.
PHOTO 1885. ROSSET. [Museum Völkerkunde. WIEN]

1529. PARMENTIER, JEAN AND RAOUL.

IN: ESTANCELIN, L. Recherches sur les Voyages et Decouvertes des Navigateurs Normands. Paris 1832.
IN: GRAY, ALBERT. The Voyage of Francois Pyrard de Laval. Vol.2. P.486-492. London 1890.

The French brothers JEAN PARMENTIER and RAOUL PARMENTIER left the port of Dieppe in France on the 28th of March 1529, as commanders of the two ships "PENSEE" and "SACRE", making one of the first attempts to compete with the Portuguese in the Indian Ocean. This is about a landing at FUA MULAKU, South 0°18´ East 73°27´, the 24-25 Sept. 1599. [French]

On Sunday 19th September 1529 "PENSEE" made sail S.S.E and S. with scant wind, believing these islands to be the archipelago near Calecut and Commorin, which extends North and South. Monday, the 20th September, in the morning, were sighted six or seven islands on the W, the S.W. and the S. On taking our altitude at noon, it was found to be half a degree to the South of the Line. We endeavoured to fetch one of these islands, but the wind was contrary, and obliged us to stand off. Yet did we cease not until the Friday following (24th of September) to tack, so as to come up with some of them, but, when approached, we found no anchorage. Then came contrary winds and rain. At length we found one green island, well planted with palms, about a league in length.

Jean Masson, in our little boat went ashore, as did also the boat of "SACRE". The people of the island gave them a good reception and presented some of their palm-fruits and long figs (Bananas), while the said Masson gave them some knives and mirrors, and other wares. They also gave him, as a present for the captain, a little chain artificially made of a single piece, which was bent double, and also sent to the captain, between two large leaves of trees, about two or tree pounds of sugar-candy, called by them Zagre (Hakuru), and made of the same palms, and also a quarter or half hundred balls of thick black sugar which is made from the same sugarcandy, and the husk or envelope of the substance whereof the said sugar is composed.

On the 25th died one of our mariners, by name Jean François. The same day our captain landed on the island with the two boats, well armed and equipped, and was honourably received by the chief or archpriest of the island, who came towards him kneeling as though he would kiss his hands, and presented a fine large lemon, quite round, like a big orange. The captain hastened to raise and embrase him, and made him a present of two pairs of knives, which he esteemed highly. The islanders climbed a number of coco-palmtrees, and gave our people to drink of the water. Two or three others presented a few of the island lemons to our captain.

In the island was a temple or mosque, a very ancient structure, composed of massive stone. The captain desired to see the inside as well as the outside, where upon the chief priest bade them open it and entered wit-



HASSAN DEEDEE. FATHER OF THE SULTANA.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

hin. The work pleased him greatly, and chiefly a woodwork-screen, of ancient mouldings, the best he had ever seen, with a balustrade so neatly turned that our ship's carpenter was surprised to see the fineness of the work. The temple had galleries all around, and at the end a secret enclosure shut off by a wooden screen, like a 'Sanctum Sanctorum'. The captain bade them open it, to see what was within, and whether there were any idols there, but he perceived nothing but a lamp formed of the coconut. The roof or vault of this temple was round in form, with a wains-coted ceiling covered with ancient painting.

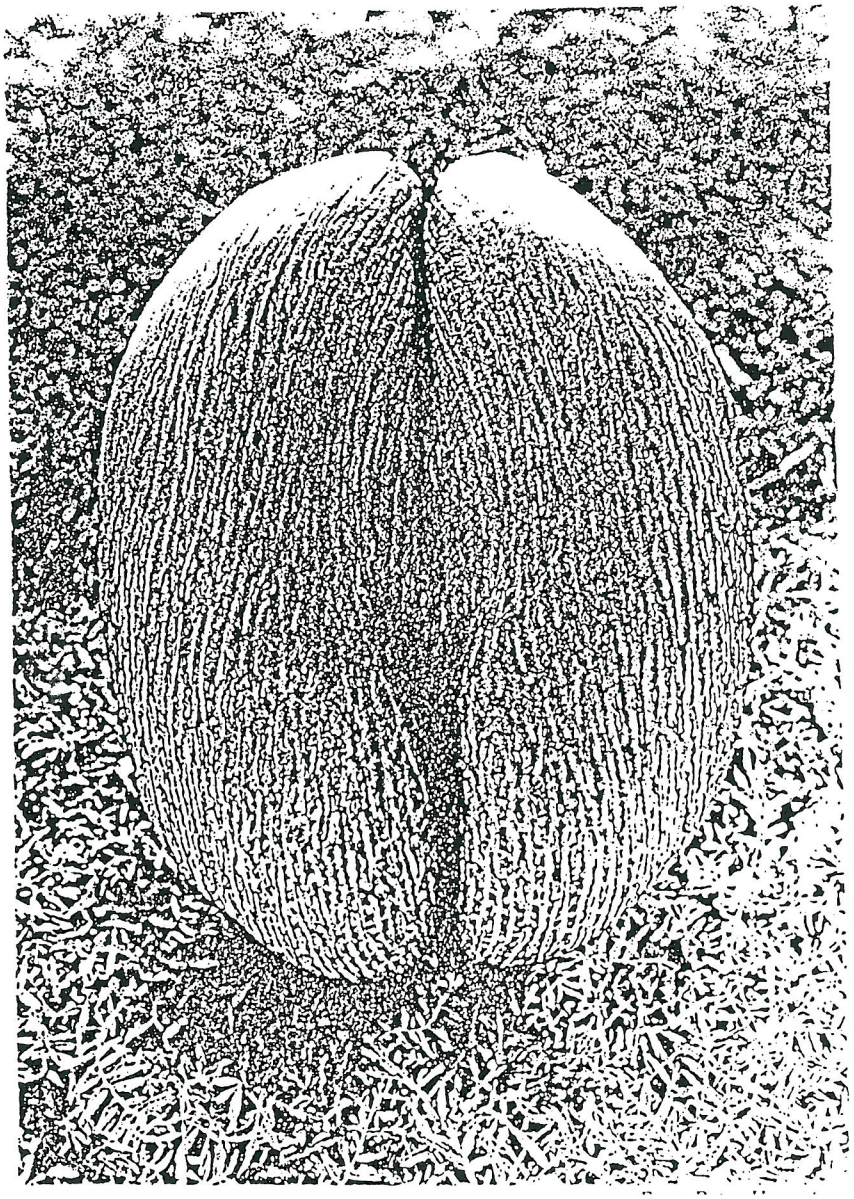
Hard by the temple, was a water-pool, or washing basin, flat bottomed, and paved with black stone like marble, finely cut with ancient mouldings, and having all the appearance of massive workmanship. In another place, a little apart, was a kind of square well or fountain, six or eight feet deep, having within it a number of poles, each with a gourd at the end, where-with the natives drew their water. This well also was flat bottomed, and paved with the same stone as the water-pool. In this island were many other similar fountains or wells, and also many small chapels and oratories in the same style as the great temple.

The dwelling houses are quite small and miserably built, the people are small and thin and the only women our men saw were old and emaciated, bald and poor looking creatures. There was but little in the houses, whereby we judged that they had removed all their valuables, as also their young women and children, further into the interior of the island, fearing perhaps lest they should be seized by force. This was probably done at the advice of the chief priest, who was a man of much discretion and knowledge, as was seen by what ensued.

For while we were there, a little strife had arisen between the captain and the Portuguese sailors of the "SACRE", the said Portuguese sailor asserting to the mariners that this islands was one of the MALDIVE islands. This, however, could not be so, for we were then half a degree South, while the Maldive islands extended from the 7th to the 13th degree North of the Equator, whereupon our captain told him that he was wrong. But the other, persisting in his opinion, said he was right, and proposed that they should enquire the fact of the chief priest, who replied that the name of the island was MOLUQUE, and that the Maldive islands were fully 260 leagues North of that island (268 Nautical miles). Nevertheless, I have since seen in a Portugal chart that these islands South of the line also are called the MALDIVA.

Moreover, this chief priest showed the captain in what quarters lay the countries of Adan, Persia, Ormus, Calicut, Zeilan, Moluque and Sumatra, and proved himself to be both learned and well travelled. He was very devout, modest, and amiable, of middle height, white-bearded, apparently about 45 to 50 years of age, his name was Orquarov Tacarou. Meanwhile, our people took supplies of water, and the captain paid the natives handsomely for their coco-nuts and long green figs, which were loaded in the boats. He then took his leave and withdrew his men to the boats in order to return to the ship, which was plying off and on, in default of any anchorage at the island. The people there call God "Allah".

The same evening after supper we sailed S.E.1/4.S. close-hauled to the wind. On the 26th our altitude, on being taken at noon, was found to be 2/3 of a degree South. *



DOUBLE-COCONUT FROM THE SEYCHELLES.
PHOTO 1974. VILGON.

1555. CAMOES, LUIS DE.

IN: OS LUSIADAS. LUIS DE CAMOES. Canto X. Estrofe 136. Lisboa 1572.
IN: OS LUSIADAS. L. CAMOES. Organizada por RAMOS, EMANUEL. Lisboa 1980.
IN: The LUSIADS. Transl. by ATKINSON, WILLIAM. London 1952.

LOIS VAS DE CAMOES, Portugal's national poet, was born in Lisbon 1524 and studied at the University in Coimbra. 1553 he sailed for India and stayed abroad till 1570. During that time he visited India, Malabar, Gos, Malacca, Malaisia, Macau, Ceylon, Malindi, South-Africa, Fernando Poo, Meca, Sofala, Brazil and many other places. All the time he wrote his Poem, OS LUSIADAS, about the heroic Portuguese explorers. The Poem was published 1572 by a Royal Grant. In 1580 Camoes died by the plague-epedemic in Lisbon.

Os Lusiadas, the sons of the Lusus, the companion of Bacchus, mythical first settlers in Portugal. Hence "The Portuguese". It is the most famous Portuguese work of literature.
[Portuguese]

Song No.X. Strophe No.136.

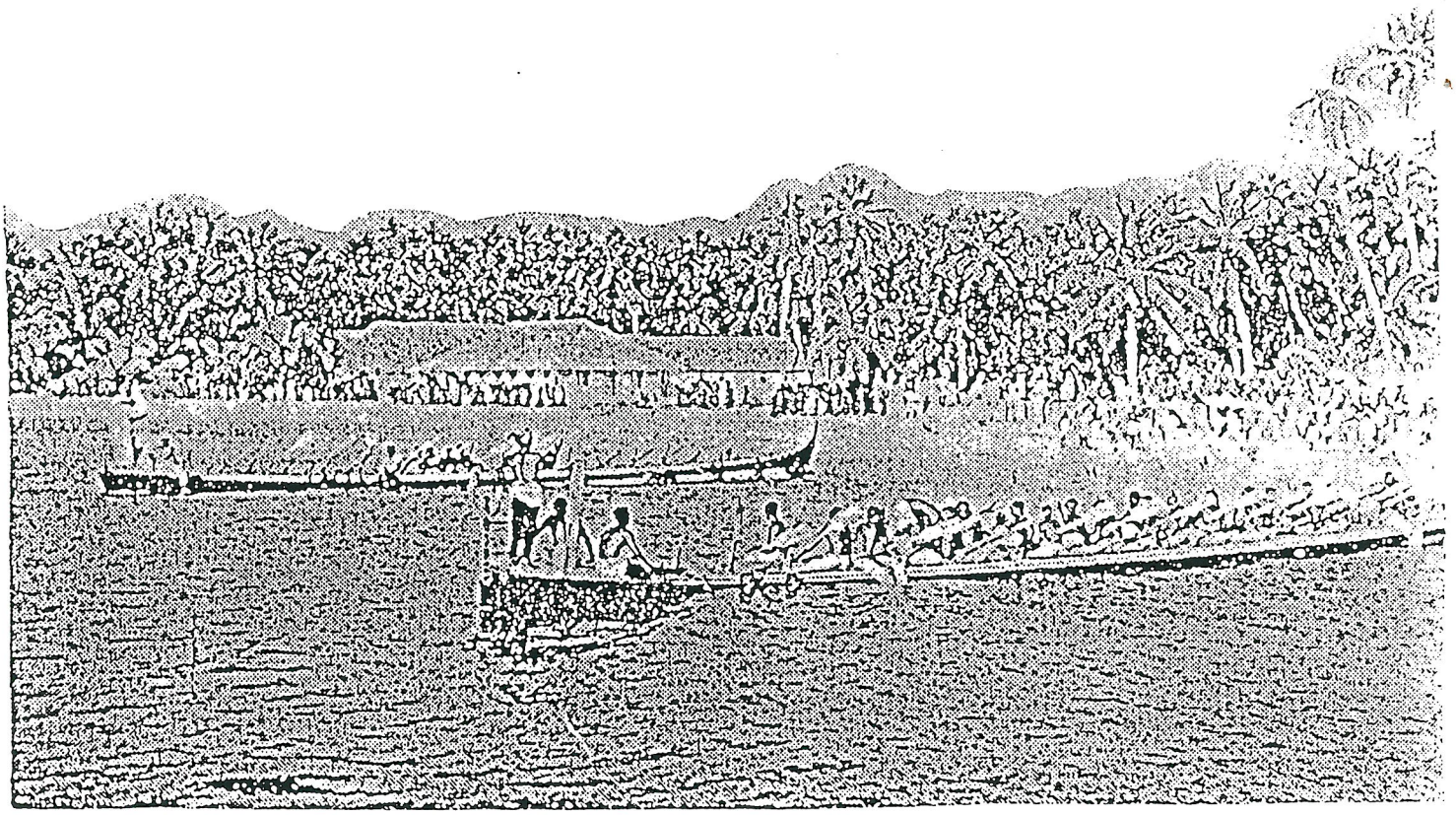
About the Maldives, and the Double-Coconut. (see PYRARD, FRA. 1605)

Portuguese

Nas ilhas de Maldiva nace a pranta
No profondo das águas, soberana,
Cujo pomo contra o veneno urgente
E tido por antídoto excelente.

Translation

At the Maldive Islands grows a fruit,
Proudly from the very bottom of the sea,
This fruit is used against dangerous poisons
And is esteemed as an exelent antidote. *



SNAKE-BOATS FROM MINICOY.
PHOTO 1934. PLATT.

1599. HOUTMAN, CORNELIS DE.

In: DAVIES, JOHN. The Voyages and Work of John Davis. London 1880

CORNELIS de HOUTMAN left Flushing, Holland. on the 15th of March 1599 in command of the "LION", on which ship also the autor, JOHN DAVIES, sailed as pilot. Cornelis de Houtmans brother, Fredrick de Houtman, was in command on bord the second ship, the "LIONESS", on their expedition to the Far East. [Translated to English]

The "LION" passed between Male-North and Male-South Atoll. The boat they caught can have been a "longboat" with Sultan IBRAHIM III, 1585-1609, at whom the description fits very well. The Maldive Tarikh says: "wise, brave, just, peaceloving and learned, very zealous and liberal in spreading knowledge and the tents of Islam. To the poor, he was kind and studied the general welfare of his subjects, so that they were prosperous and happy during his beneficient reigme".

The 28th April, wee departed, passing through the Islands Mascarenhas, by the sholds of Almirante. (Seychelles)

The 23th of May 1599, we fell with the Islands of Maldiva, which are very low, close by the water, wholly covered with Cocos trees, so that we saw the trees but not the shore. Here we anchored, and refreshed our selves. Many of the Countrey Boats passing by us, but none would come to us, whereupon our Baase sent out the ships boats to take them.

The 24th, they brought a boat abord to us covered with mats, like a close barge. In this boat was a Gentleman and his Wife, he was apparelled in very fine white linnen, after the Turkish manner. In his rings were rich stones, his behaviour was so sweet and affable, his countenance so modest, and his speech so gracefull, as that it made apparent he could not be lesse then a Nobleman. (The Sultan)

He was unwilling to have his Wife seene, not withstanding, our Baase went with him into his boat, to see her, he also opened her casket, wherein were some jewels and ambergreese. He reported that she sate with mournefull modestie, not using one word, what was taken from them I knowe not, but in departing this Gentleman shewed a princely spirit. His colour was black, with smooth haire, a man of middle stature.

In these Islands there is a great trade by reason of the Cocos, for they make Ropes, Cables, Sayles, Wine, Oyle, and a kind of Bread of that tree, and his fruit. They report that there be 11.000 of these Islands.

The 27th, wee set sayle, this morning there came an old man aboord us that spake a little Portugall, he was our pilot through the chanell named Maldivia, in latitude 4 ° 15 ' of the North-pole, where the compasse is varied 17 ° West. In missing this chanel, it is a dangerous place. The trade of shipping through this chanell is very great of divers nations, from most places of India, as I hope in your Lordships presence at large to enforme your Honour.

The 3th of June we fall in with the coast of India, in 8 ° 40 ' of Northerly latitude, neere about Cochin. *



THE SULTAN'S GUARD WAITING OUTSIDE A MOSQUE AT MALE.
PHOTO 1900. DUTTON.

1599. HOUTMAN, FREDRICK DE.

IN: GREY, ALBERT. The voyage of Francois Pyrard de Laval.
Vol.II. P.489-490. London 1890.

FREDRICK de HOUTMAN left Flushing, Holland, on the 15th of March 1599 in command of the "LIONESS". His brother Cornelis de Houtman was in command of the "LION" on the same expedition to the Far East. The Island mentioned in this case might bee the NILANDHOO island, the most Southerly in Nilando North Atoll. North 3° 4' and East 72° 54'. Nowadays it is well known for all the ruins of pre-muslim Dagobas, Temples, Tanks, and Stone walls. Excavations have been done twice during the 20th Century, and most of its historical buildings are now destroied. [Dutch]

On the 1st of June 1599 we fell among the Maldives...the small island close to which we lay had many beautiful buildings, most in ruins, very artfully built after their fashion. There appeared to be all sorts of temples and altars, which were all there in that small space, fully from ten to twelve, among them one specially of an ancient structure, all of blue-stone and round it also mouldings, basements, capitals, friezes and their groovings (tandeerzel),on the steps of the entrance breastways and what surprised me most was that all this was put together without any lime or building material, yet was everything so closely bound together by means of hewn grooves that the point of a knife could not be put between them,while at each corner a keystone held the entire work together.

Round this temple was a rectangular wall, constructed with a broad walk around it,and outside this walk were also some walls built of stone which were dry, and among these one, which appeared to be a tank. It was - feet measured - round, entirely built of white stone, with stone steps leading to it. There was also hard by a crumbled pyramid, of which the basement or foundation was still to be seen. It was 12 feet square, and appeared to have been a beautiful work, for it seemed to have been made with mouldings round and hollow and square,with groovings all in proportion.

All the temples stood east and west, the entrance being at the east. I thought it must have been a sacred place, as all these buildings stood close to each other. Moreover, we found nowhere on the whole of this island any buildings used as houses or showing any signs of having been used as habitations.... etc. *



DOUBLE COCONUT PALM AT THE PRASLIN ISLAND, SEYCHELLES.
ENGRAVING 1776. SONNERAT.

1605. PYRARD, FRANCOIS.

IN: GRAY, ALBERT. The voyage of Francois Pyrard of Laval.
Hakluyt Soc. No.76. P.229-232, 257, 296-299. London 1887.

About the Double-Coconut or Maldive Coconut. "LODOICEA MALDIVICA".
From the Praslin Island in the Seychelles. [French]

P.229-232.

Besides these revenues, the king has certain dues appurtenant to him, for instance, all that is found on the sea-shore belongs to him, a man dare not touch such a thing with a view to keeping it, he is bound to collect it, and bear it to him, whether it be wreckage, timber, chests, or other casualties, or ambergris, called by them "Gomen", and when prepared, "Meuuare", of which more is found there than in any of the East Indies, it, too, belongs to the king, and he that would dare appropriate it would have his hand cut off.

It is the same with a certain nut, cast up by the sea from time to time, and as big as a man's head, which one might liken to a couple of large melons joined together, this they call "Tauaarcarré", believing that it comes of certain trees under the sea, the Portuguese call it "Coco des Maldives", it is an article of medicine, and fetches a high price. Often at the season for this "Tauarcarré", or for grey and black ambergris, as this too is found there, the king's servants and officers harass the poor people when they suspect them of having found any, nay more, when they have a grudge against a man, they impute to him this charge, as they do here that of false money, to the end that he may be searched.

When one becomes suddenly rich, it is commonly said that he has found "Tauarcarré", or ambergris, as though it were treasure. There is also a plentiful fishery of "Black coral", which belongs to the king, and he keeps numbers of men employed at it.

P.296-299.

Some time afterwards, the king sent on two occasions a very expert pilot to discover a certain island named Pollouoys (Praslin, Seychells), which is still almost unknown to them, except that they say that long ago one of their barques landed there by chance, so they find it stated in their histories, but were forced to leave by reason of the great miseries wrought by devils who, as it is said, possess the island, and cause the great, horrible, and perpetual storms, which range with such fury in the seas there that ships cannot remain at anchor. They said also that the devil visibly tormented them.

As for the island, it is said to be very fertil in all sorts of fruits,



SEYCHELL ISLAND, PRASLIN, WHERE THE DOUBLE COCONUT GROWS.
LITOGRAPHY 1828. BOUGAINVILLE.

and the large "Medicinal Ccoco-nut", which are so dear at the Maldives, are believed to come from thence, others however, think that they come from the bottom of the sea. I did not hear whether there was any betel or not. The island is under the tenth degree beyond the line, and about 120 leagues (600 km) from the Maldives. The Maldive kings have many a time sent vessels to discover it, but they have never known where to find it, and such as have landed there have done so by chance.

Had this pilot who was sent discovered it, it was intended to try and people it. They took with them some sorcerers and magicians to treat with the devil and come to terms with him, for they know not how to conjure him, they only pray to do something, and promise him their vows, and offer gifts and banquets. But this pilot could not find the island, and was unable to returne straight to the Maldives, in such case all that can be done is to make Achen (Sumatra), or, better, Ceylon, or Cape Comory (India).

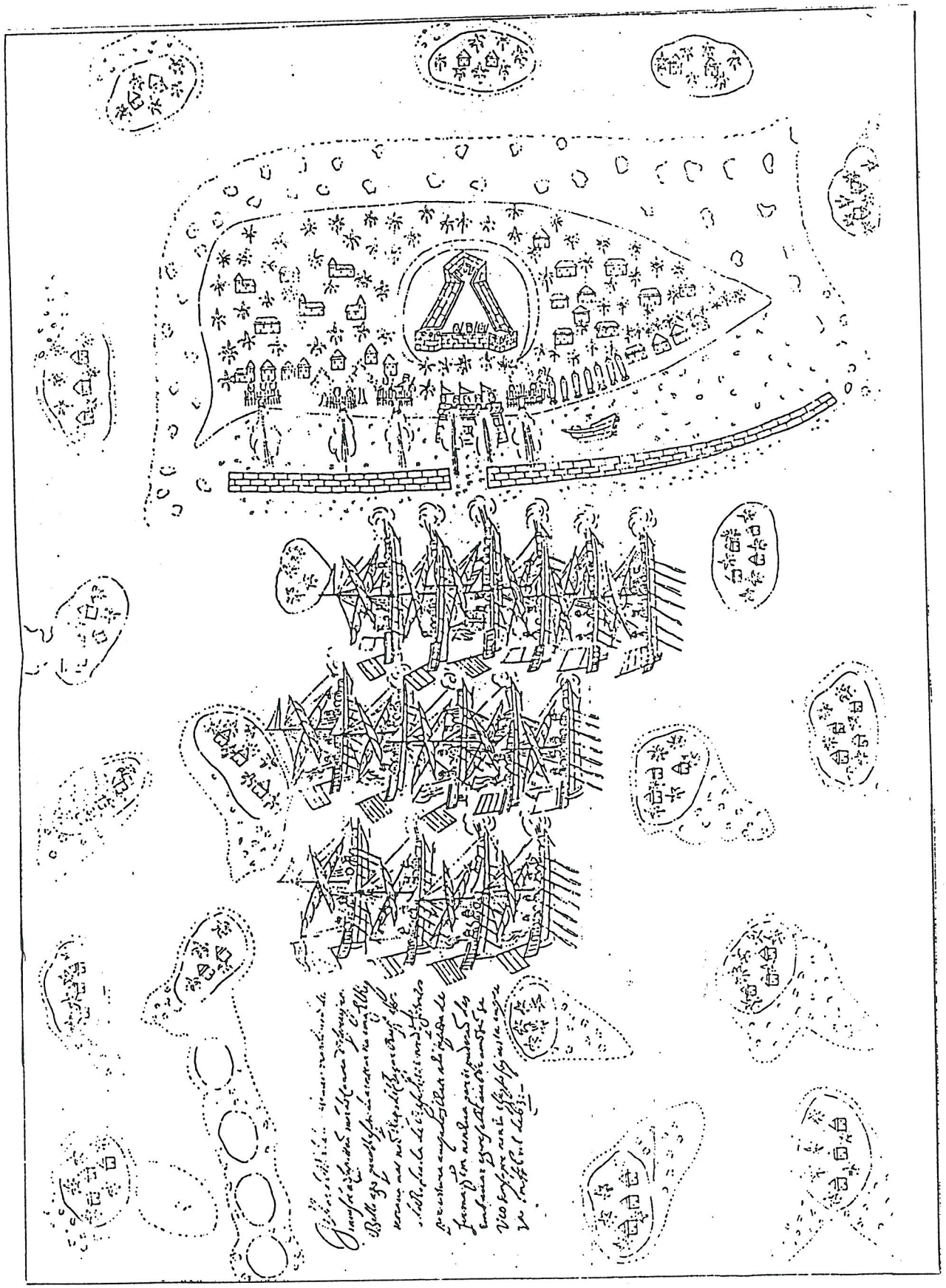
Both times the pilot went he lost the greater part of his men by death. He used to say that he would pursue the discovery or die in the attempt. The reason why they always met with storms was that they every time went in the winter, while the winds and currents from the West prevail, and that was for the cause that they gone during the East winds, and had not fetched the island,- as, indeed, was a matter of great uncertainty,- they had been borne towards the Etiopian coast, and had perished there.

This pilot was vastly keen to take me with him on this voyage, and I was as anxious to go, but the king would not permit it, knowing that if ever I reached the coast I would never returne to the island.

P.257.

With regard to the currents, they run for six whole months each way, so that if a vessel happens to be at the Northen extremety of the islands it is no great matter, for then it is only carried to Cochin, on the coast of India, or thereabouts, about 150 leagues (750 km) distance, or to some of the islands along the coast. But if they cannot make the island of Ceylon, they are carried to Sumatra, a distance of about 500 leagues (2.500 km), and if ill-luck has it that these currents carry them away at the close of the Monsoons or Seasons, when the current carries them, they call that "Behigue" (spooming along before the sea), and before they make land anywhere, they are caught in the other current, as often happens, they are infallibly lost.

I have seen in a number of cases, when they were expecting to make land every night, and were without water and provisions. If the current carries them to the west, they are borne straight to the Arabian coast, which is much further off than the Sumatra, but most often they are dead before they get there. One day I saw a boat which had been carried off by these currents, and while it was long way out, suddenly the currents changed and brought it back to these islands, but most of those on board were dead, and the rest only skin and bone, to such straits had they been reduced. *



THE PORTUGUESE, DOM FERREIRA BELLIAGO, ATTACK ON MALE 1632.
ENGRAVING 1632. PEDIO DE RESENDE.

1632. RESENDE, PEDRO BARRETTO DE.

IN: RESENDE, P. B. de. Portuguese Manuscript in British Museum. London M.S. - SLOANE. 197, F.377. - Translation from Portugese.
IN: BELL, H. C. P. The Maldive Islands. P.29. Colombo 1940. The Maldive Cronicle "TARIKH". - Translation from Divehi.

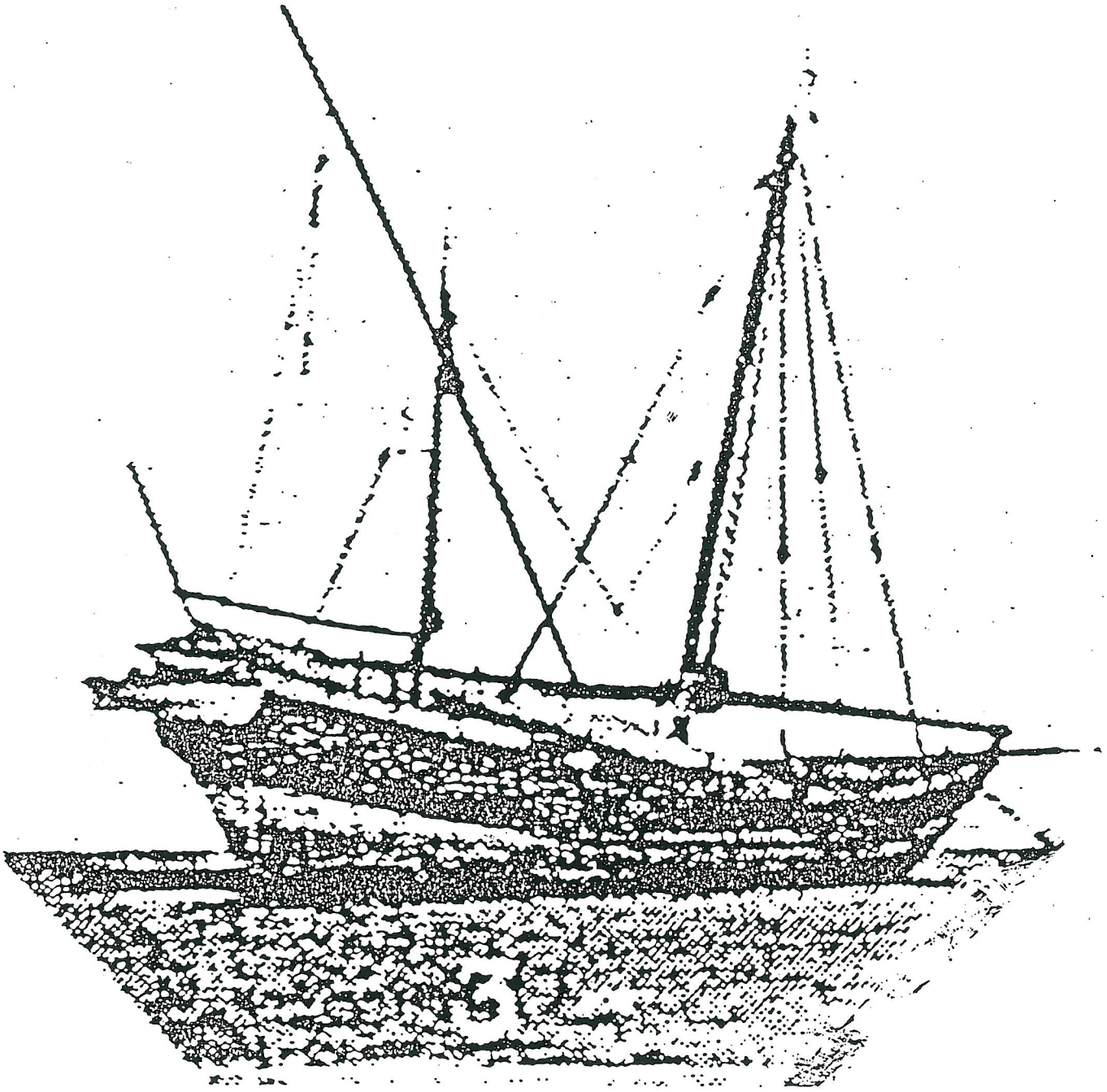
A Pourtugese attempt to instal the Christian Maldive Prince in Goa, Don Phellipe, as king, Sultan, over the Maldives. This is presumably Muhammsd Ranna Baderi, son of the Queens brother, who was aided by the Ali Raja of Cannanur in India, to acquire the sovereignty of the Maldives. Translations from the original Pourtugese and Divehi text.

RESENDE:

The adjoining drawing is over the capital Male and several surrounding islands, as well as the Belliago Armada of fifteen ships. The Maldives are by many authores described as a long cord of 12.000 isles. The king Don Phellipe, who resides in Goa, has up till now never ruled his people or land. He demanded to take over the power in Male and the Maldives, and because of this he sent a petition to the king of Portugal (Spain), who decided to give the viceroy order to send an Armada to the Maldives and attack Male.The viceroy despatched First Captain of Canara, Domingos Ferreyra Belliago in April 1632. to command an Armada of fifteen ships who was to capture Male, the Kings Island, and insert Don Phellipe as the new king. But the king of the Maldives was advised of the coming of the Armada, and when it arrived he was well fortified, and the only entrance to the island was stopped up with ships filled with stones, so that it was not possible for the enemy ships to enter by it, and more impossible to enter any other way, because the whole island is encircled by rocks and reefs, as may be seen by the plan with the mode of the fortication. The said Armada, for some days, fired upon it with cannon, and then seeing it was impossible to force an entrance, and that the time spent was all wasted, returned to Goa.

TARIKH:

In the tenth (Maldive: Di-haye) year of Sultan Shuja'i Muhammad Imad-ud-din I. reign (i.e. 1631-2), a formidable Portuguese squadron under "Beliyágu" (Belliago), attacked Male, then poorly fortified, but was beaten off by the Maldivians with the five cannon they possessed. Before departing the Portuguese burnt the Mosque on Vilingili Island (adjoining Male). The Sultan than purchased 14 more cannon at Achin (Sumatra). Later, "by the grace of God," many other guns were obtained from wrecks on the different Maldive islands. Subsequently the Sultan constructed the Fort "Buruzu" with other bastions, joined up by curtain walls pierced by many embrasures and convenient gateways. Futher, he built a breakwater to shelter the Maldivian crafts. *



MALDIVE BUGGALOW LYING AT ANCHOR OUTSIDE MALE.
PHOTO 1900. DUTTON.

1658. MIDDLETON, ROGER.

IN: TEMPLE, R. C. The Indian Antiquary Journal of Oriental Research. March 1902. Vol.XXXI. P.133-134. Bombay 1902.
By: WILLIAM FOSTER. Letters from Madras in 1659.

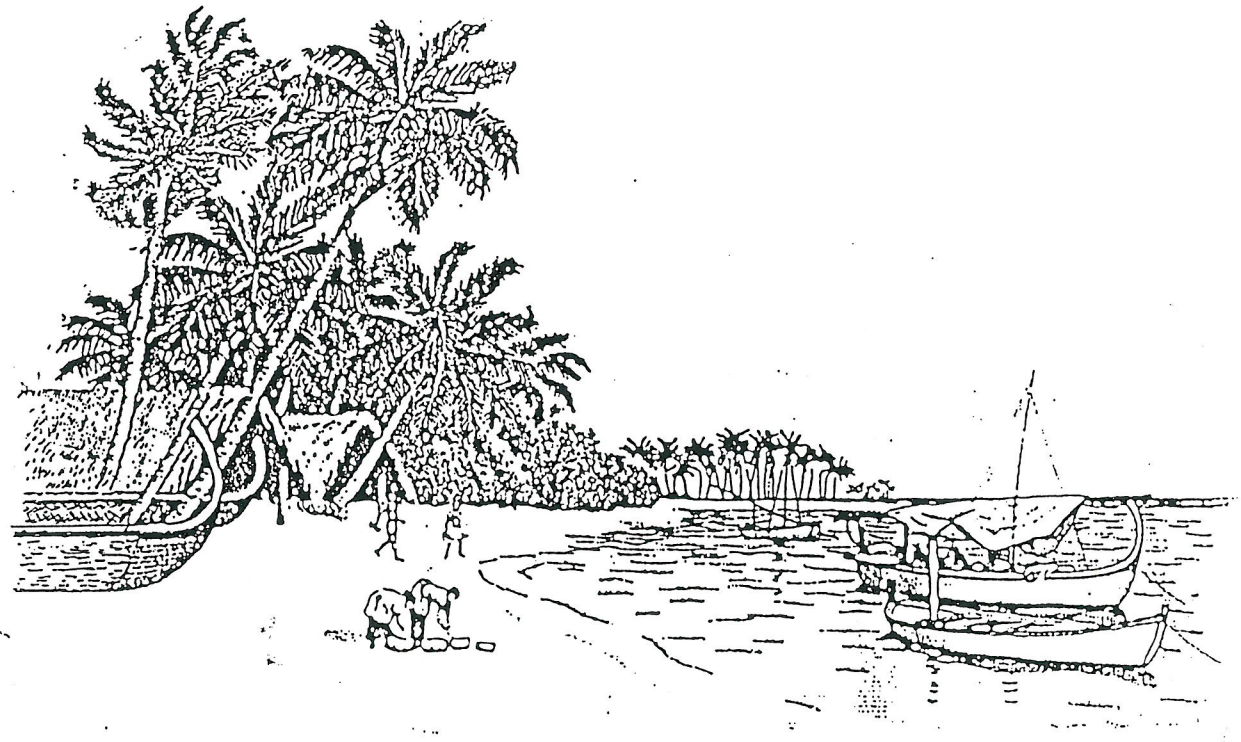
In August 1658 the "PERSIA MERCHANT", Captain FRANCIS JOHNSON, from England was wrecked at Tiladummati Atoll. This letter, written in Madras Jan. 12. 1659, is from one of the passengers, mariner-captain ROGER MIDDLETON. [English]

Loving Brother and Sister.

I am betwixt too opinions wheather to write unto you or not, though I be silent, yet the news of my misery will soone come to your eares. Five monthes after our departure from England our shipp was cast away and many weare drownd, amongst the rest Cosen Richard Myddelton, but my selfe miraculously saved, praysed be God of my salvacon, being sick of a feaver at that Instant, but had nothing about me but my shirt, and of all I had in the shipp I saved not the worth of 2 d. I can not expresse the miserablenesse of our condition, the shipp beatin upon a Rock under water, and after four howers fell in peeces, this in dark night, not knowing where to looke for Land, our boate sunk under the shipp side, having but it and another, into which I, being parte of Mariner, was admitted, but the Merchants was saine to stay on board that night and most of the next day.

Att breake of the day we saw land, at which wee conceaved noe small joy, which wee with much danger recovered, for the sea broake upon us and fild us twise with watter. Although I was sick yet I laboured to save my skin, nothing but life endeavoured for. Wee went unto the Island called Ingramrudco (South of Maamakunudhoo. N.6°15'. O.72°35'), haveing noe living thing upon it for the use of man, wee haveing neither meate, drinke nor clothes, noe armes for defence nor anything to keep life. Wee fitted our boate as well as wee could to save some men, some they tooke up swimming upon broaken peeces of the shipp, which stuck fast in the Rock, amongst whom was Captain Roger Williams and arch deacon Lloyd son, who are both my soldiers. Thus having as many as wee could save, being without food, wee ranged about the Island.

Wee found a well of watter, of which wee dranke like pigeons, lifting head and harts for soe greate a mercy. Thus drinking watter, by good providence wee found coker nutt trees, which is both food and rayment, soe wee went by the sea side and found little shell fish and the like, but wanting fire wee tooke sticks and rubbed them togeather untill they kindled, thus wee lived heare ten or twelve dayes, not knowing wheather it was better for us to be seen by the Neighbouring Islanders, for some of the ancient seamen sayd they would cutt our



MALDIVE ISLAND LIFE.
ENGRAVING. [2 Rfa]

throats. Att last there arived three of their boats full of men, which wee dreaded but could not resist.

One of our men swam a board of making signes and signifieing our condition, by hirogliphicks they did seeme to comiserat us. Thus they did once or twice, and brought us Toddy to drink and Rice to eate, which was a greate refreshment, promising us a boate to transport us to the King of Maldives, who stiles himselfe the welthiest king in the world, but they juggled with us and carried us into another island called Corwinbo (Kuburudhoo), where wee had fish and other good things, as hony and rice, on which wee fedd like farmers. But they lorded over us sadly, telling us wee were att theire mercy, takeing from us what they would.

Soe after a long tyme they brought a rotten vessell and bid us begon, murmuring against us, which created in us much jelouzie, fearing for our lives both day and night. Att last two of their Vice Royes came, saying if we would send the king a Regalo or Piscash they would give us a vessell. Soe one of the Merchants had a gold chayn and 100 dollers.

Soe wee left them. We sayled in this vessell towards Columbo, being a citty in Zelon which the Dutch lately tooke from the Portugalls. Meeting a storme att sea in our tottering egshell wee were put by our port, being in greate danger. Wee putt into Caliputeen (Kalpitya), being a small harbour in the King Candies (Kandy) countrey, an utter enemie to all whyte men. Wee not knowing, for wee can not heare of any English that were ever in those seas, sent some of our best Merchants to treat with them for a pilot, which they detayned, as it is thought, to a perpetuall imprisonment, and I scaped very hardly. Soe wee tooke too of their men, and sayled away as fast as wee could leaving behind us fifteene men wandering in the woods, which can not possibly scape the Tirants hands.

Now wee sayle towards the mayne Land of India, but theese two Rogues did pilate us upon a bar of sands, called by the Portuguees Adams-bridge, fondly conseyving that once to be paradice - I am sure now it is the purgatory, for they have lost almost all their power in India by there pride and cowardice. Here wee sustayned an other shippwrak, but these two doggs were either drowned or gott away in the dark night. My selfe was sain to swim a greate way for my life, but by the hands of providence I recovered shore, and, amongst the rest, came to Monar, (Mannar) a garison of the Dutch, where I gott victualls enough.

And from thence to the Generall my Lord Rickloff (Rijklof van Goens), who made much of mee, and his Major generall proffered mee to take Armes, but I refused, saying I would hazard an other shippwrack before I would be entertayned in any other service then that of my honourable Master the East India Company. Soe that they sent me 200 Leeagues in a small open boate, and that in winter. Soe wee mistooke our port, and with noe small trouble and danger wee came to the Coast of Cormadell (Coromandel), to a place called Porta Nova, from whence wee travelled five hundred miles upon bulls, thus comeing safe to St.George (Madras), where I was commiserated. *


MALE MAP.
MALDIVE GOVERNMENT 1922
MACHCHANGOLI
GALOLU
AVARU
AVARU
AVARU

1683. HEDGES, WILLIAM.

IN: FERGUSON, D. W. Ceylon Monthly Register. Vol. III. N.S. P.188-189. Colombo 1898.

No name is given to the author of this description but everything points to that it was the Captain of "BRITANNIA", WILLIAM HEDGES, who reached Calcutta on July 1st 1683 from the Maldive Islands. [English]

"Decription of the Maldiva"
The Maldivia Islands are said to contain 72.000 Islands that are above Water, with many Shoals and Banks whereon they take their Cowries having on them 2, 3 or 4 foot Water. The Kings Island or Residence is called "Maldiva" from which all in general are by us so called. Maldiva Altho' improperly. Saving that one we may term them the Kingdom of Maldiva.

The Kings Island lies in latitude 4° 10'. It is Steep too, so that we ride at Anchor in 30 fathoms, half a Cable's length off Shore in smooth water by Marquas (Anchor) the one provided by the King and for the other we comonly pay a Cady of Rice (containing 7½ Bengall maunds). They that have nor Rice pay the value in other goods.

The aforesaid Marquas are made of wood, being whole trees well trench-nail'd together like a Pyramid, and filled full of stones and swepled round with large Cables, each of them is carryed off betwixt boats, and sunk where the Captain of the Ship pleases to ride, one of them holds 4 or 5 Tuns of stones and are fit to ride by only Rocky ground.

The East side of those Islands are bold enough, either one degree to the Northward or one degree to the Southward, but to fall to the North is best the months of November, December, January, and to South at other times. So soon as you can discern the Islands, you are sure of a boat or Gunderah (name of a native boat) who will take care to ancher you in clean ground, and the Hoveldor (Atoll-headmen) or Governour of the place where you ancher, sends speedily to the King to acquaint him, and in the mean time will sell you Fowles, Fish, Coaker-nuts and Plantaines, but dares not deal in any considerable comodity. The King (Sultan) so soon as Intelligence is given there of, orders his own Pilotts to bring you up, for it is not safe to do it your selves. Althou you are never so well acquainted.

To fall directly in with the Island is not safe but rather 8 or 10 leguas North or South. The Currents set many ways amongst the Islands very strong and the wind variable. And Westerly variation about 10°. The pilott that carries you in can not demand above 10 Rupees for the biggest ship that comes hither and the greatest caution to take care you come not among them in the night, thereby to be flung one to the other, by Tempest's, Storms and Eddys.



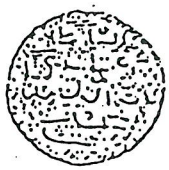
Maldive Larin.





Bodu lári.





Kuda lári.

MALDIVE MONEY. OLD COINS.
COLOMBO MUSEUM.

Wood is very scarse upon the Island for they abound with Little more than with Coaker-nut and Plantain Trees not fit for fireing. You must not Water upon the King's Island Althou there be great store of water, for it is unhealthy, most of the Wells being shoal and amongst graves of dead Carkasses of which this Island is very full. But there is good watering upon many other Islands and very safe fetching it, but best when fetched by your own people.

They have no Coyne of their own, save Larrees of Silver, being very Course and passes for the value of a shilling. 5 is 2 Rupees, and sometimes 6, by reason good Silver is very scarse. The Gold that comes from Acheen (port at the Northen end of Sumatra) is uncoyned. Gold Ingott is better then Coyned. Silver in Spanish plate the Mexico is best.

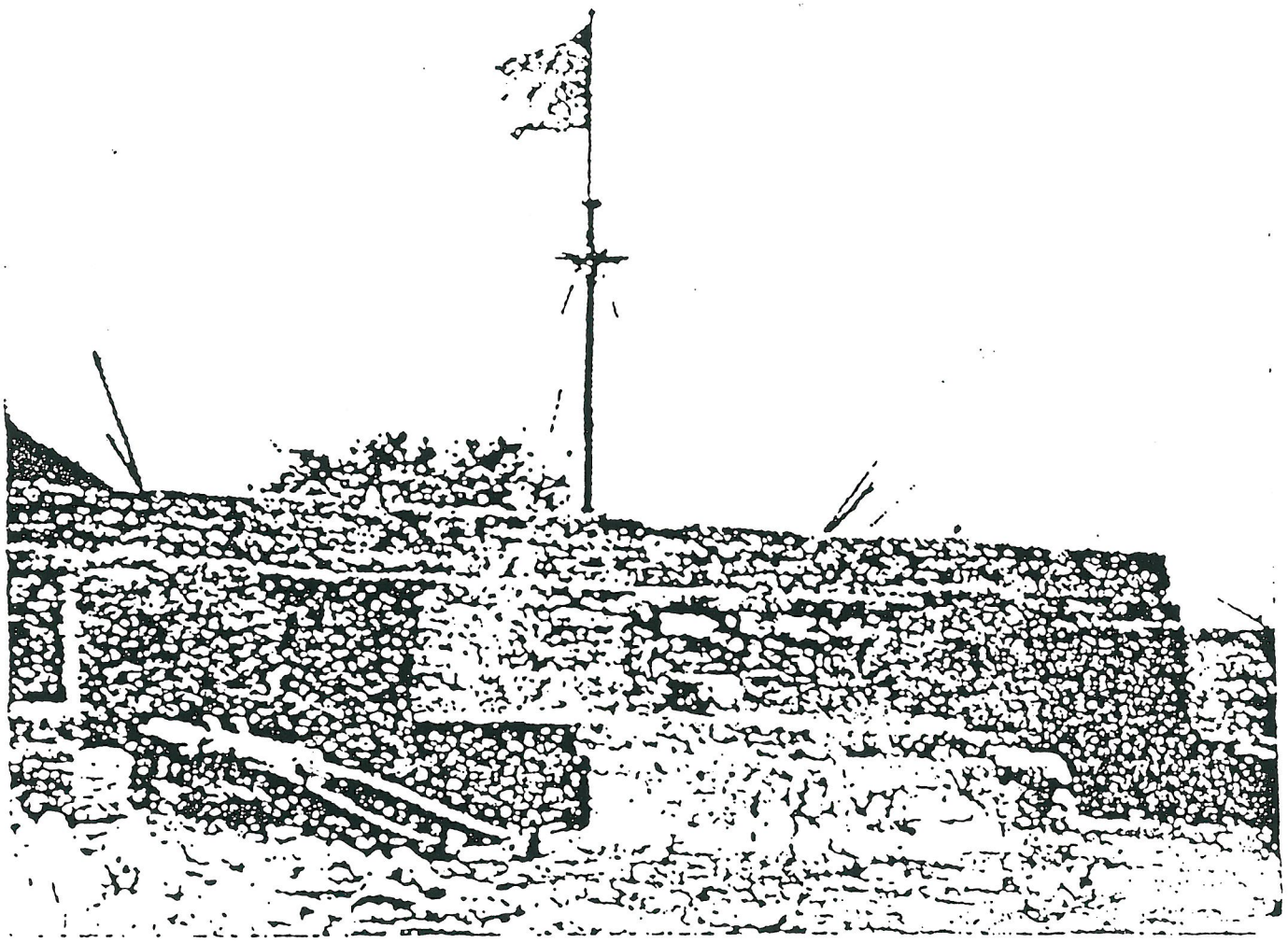
Merchandize. Strong water (Alcohol) in Cases. A good quantity of broad Cloth, red and green. Knifes and Scithers. Cowries are to be had at any time of the year, but in November and December most, by reason they are brought to the Kings Island to Lade the Bengall Shipping. But if you deal with the King or his Noccady (Captain of native vessel) there needs no stay, save the counting them for they have Thousands of tuns buried in the ground for Store, and for want of Ware-houses, in this Island which is not above 4 English miles in Circuit.

Althou the 10th part of his Treasure is not here, yet there is sufficient in Coweris, Amber-grease and Sea-coco (Dubble-coconut) all three are Maldive royalties. He is a timerous old man, especially of the English and Dutchmen, therefore hides most of his Treasure on some remote Island by Cowries. And to buy the Cowrie, one Cowrie qt. (a bag containing) 12.000 Cowries, they are worth 2 Rupees (each bag of) Cowrie. They bale them up in bags made of Coire, or you may throw them into the Hold loose.

They are admirers of fine silver-wyre-worked chains which can not be made of bad and drossy Silver. They speak a Language called Calko but they gentry (Nobility) speak Arrabick, and many speak Moor's and are addicted to lying, but have not the courage to steal, being very effeminate. We never sell except the Noccady engages for them. He and many of them speak Portugues, but few or none English.

The port charges are Large Toll great men, being the chief of the Officer's (Vizier). The Treasurer, Noccady, Householder, and others, To each must be given 150 Bambooes of Rice, which are as follows. 14 Parrass in one Cady (or 7½ Hugly maunds) 22 Bambooes in one Parras. They weigh the Goods by the Maund and Colung, being 7½ galls. to the maund of Maldivia's qt. 122 galls. More Port charges to each of the eleven Officer's aforesd.14 Covett's of Course callico of a Rupee price.

To the Shabander a Candy of Rice. To the Maabar a Cady of Rice which he claims for the Shipsrudders. To the King's Sallareens (or Life Guards) a Cady of Rice. A Ship of 80, 90 or 100 Tuns pays the half of these aforemention'd charges.



BASTION AT MALE.
PHOTO 1901. AGASSIZ.

1683 HEDGES, WILLIAM

IN: H.C.P. BELL. Journal Royal Asiatic Society. Ceylon Branch. Vol.XXX. No.78. P.133. Colombo 1925.

Another text about the same place, at the same date and by the same author, to be compared with the description above. [English]

The ship "BRITANNIA", belonging to Mr. Dowglass, & Co. from the Maldiva Islands, arrived before the Factory in Calcutta, bringing advice of the "CHARLES", a ship belonging to the Honorable Company, arrivall there, and that at their first going ashore, their first salutation from the Natives was a shower of Stones and Arrows, whereby six of their Men were wounded, which made them immediately returne on board, and by the Mouth of their Guns forced them to a complyance, and permission to load what Cowries they would at Market Price, so that in a few days time they sett sayle from thence for Surrat, Gujarat, with above 60 Tunnes of Cowries.

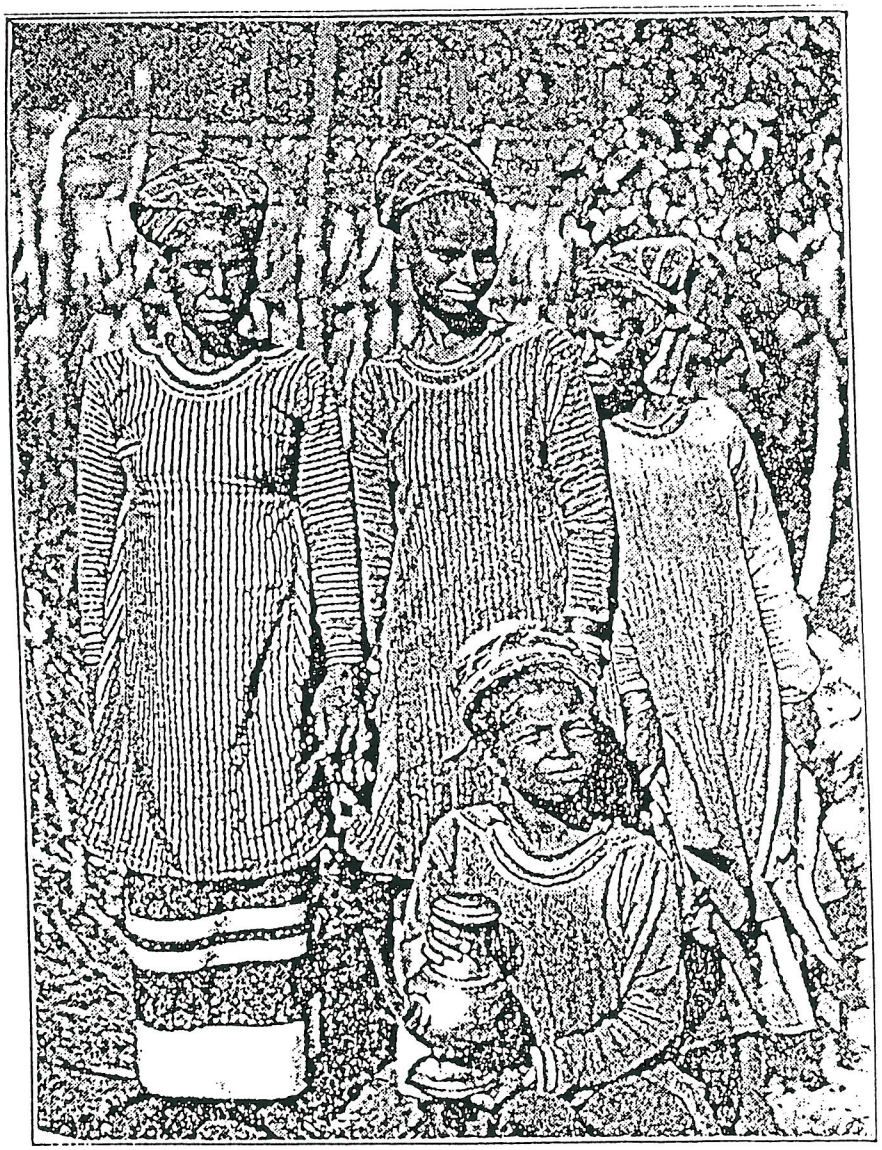
1685. HEDGES, WILLIAM.

IN: BARLOW, R. and YULE, H. The Diary of WILLIAM HEDGES during his Agency in Bengal 1681-1687. P.189-192. Hakluyt Soc. London 1887. [English]

At the Maldives 1685. Thiladhunmathi Atoll

March 6. This morning by break of the day, we found ourselves driven within 4 legues (20 km) of the Maldivia Islands, which bore W.b.S., W.b.N., and West of us, so forcibly has the Current carryed us upon these Islands, contrary to our expectation. The weather has been exceedingly variable and gusty. Upon discovery of these dangerous Islands, we tacked, and stood to the N.E. Latitude 6° 2' North.

March 7. Last night we stood again to the N.W. This morning, by peepe of the day, we were driven within a mile (1800 m) of the Maldivia Islands, the "Syam Merchant" was much nearer, so that in lesse than an houre more we must of necessity have been cast away upon one or forced to go through them, as God in his Providence should have directed and disposed of us. So soon as we espyed them, being all very low land, full of Trees, we tacked, and stood to the Eastward, when the weather grew so dirty, with violent gusts of rain and Wind, that we could have no observation. We observed by the stars in the Night, Latitude 6°37' N.



MALDIVE WOMEN.
PHOTO 1899. GARDINER. [Festetics]

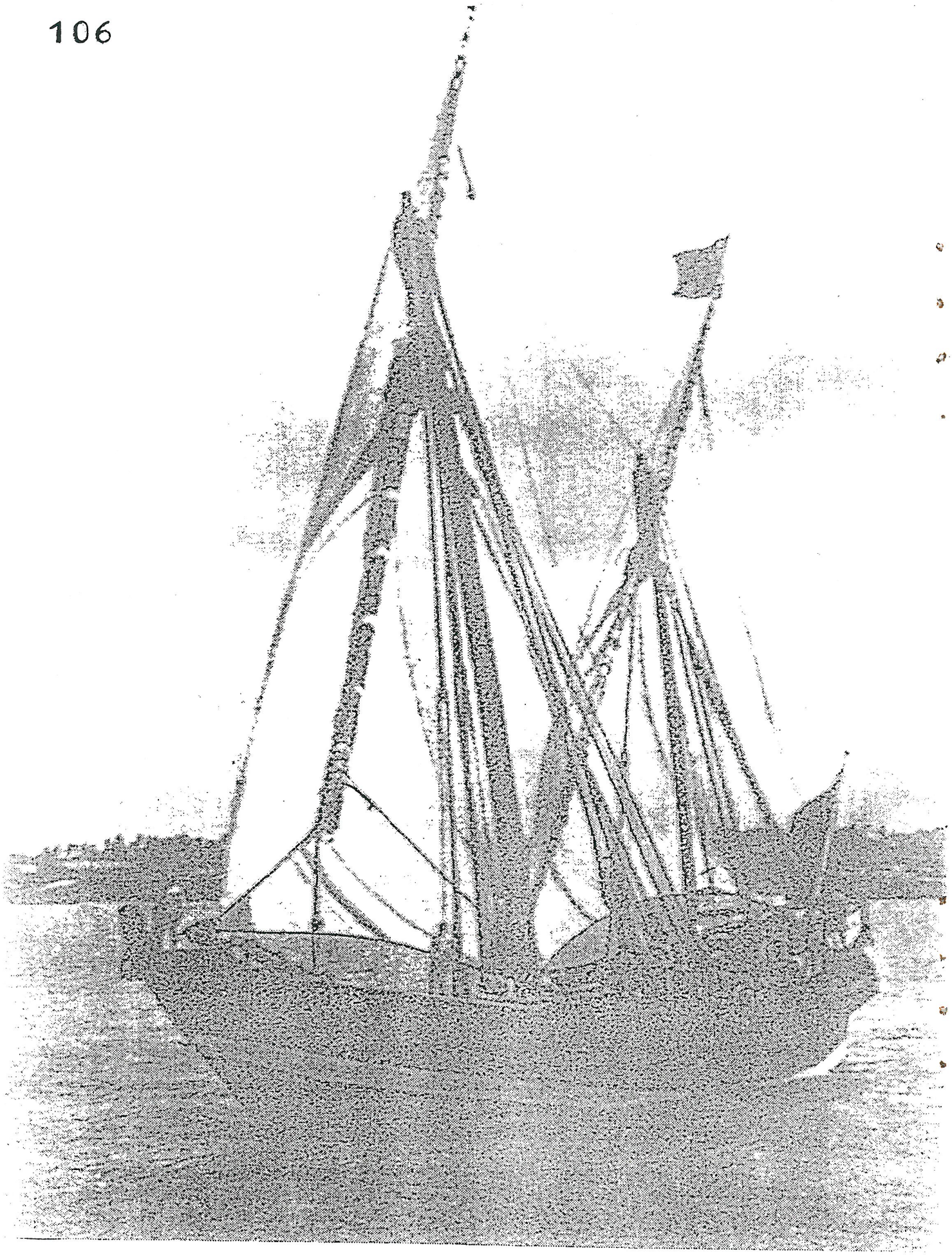
March 8. Last night it blew hard at N.E., with violent gusts of Wind and raine. We stood off to E. and S.E. till 3 in the morning, when seeing ourselves again driven near the Islands with the force of the Current, we tacked, and stood N.b.E. and N.N.E., the wind at that very instant favouring of us. We fired 2 Guns and showed two lights, as by agreement, to give our Consort notice of our Tacking, it seems he did not think convenient to follow our example, being 4 or 5 legues asterne of us in the morning by daylight. We stood on, and made what saile we could, steering North. About 10 this morning we lost sight of the "Syam Merchant". The Wind blew very fresh at East, and seeing divers Islands ahead of us, which we could not weather, and those to the Westward standing very open and stragling, not much nearer, in my opinion, than those in the Archipelago in the Mediterranean Sea, our Captain asked my Councill what course he were best to steer. I advised him, in the name of God, to venture through, and so bore up, steering due West, when we saw the openest passage, having a Man always standing at the Main Top mast-head to direct and con us the broadest way. By Noon we judged ourselves at least 12 miles within the Islands. The Latitude by Observation, 6° 40' North.

March 9. Yesterday, in the Afternoon, we sailed neer divers fine, pleasant Islands, full of Coco-nutt and other trees, and finding fine, white gravelly, clean ground between them at 16, 18 and 20 fathoms (30-36 m), thought good, to prevent greater danger in passing in the night, to drop Anchor, which we did neer one of them, were we saw two boats going into harbour. We putt out a peece of Red Ancient, to appear like a Moor's Vessell, not judging it safe to be known to be English, our Nation having lately gott an ill name by abusing the Inhabitants of these Islands, but no boat would come neer us, though divers rowed and sailed by at a distance to view and make what discovery they could of us.

At the West end of this Island was a Point of Sand and Rocks, which ran neer halfe a mile, with the Sea breaking upon it, and so had most of the other Islands to the Wertward. About 4 or 5 miles to North Westward of this Island I saw with my Telliscope a Parcell of 15 or 16 houses upon a Sand which seemes 5 or 6 miles long. The sea broke very high upon it.

March 9. This Morning early, no boat coming off to us we weighed anchor, and perceiving the fairest Channel lay N.E., steered due North East for some time, and afterwards North. Having gott the Island under which we anchored asterne, 5 boats putt off from the North end, three of them ran ahead of us, sailing very swiftly, from the other two, after great ceremony and caution, all our Europeans hiding themselves except the Captain, and the Mogulls, who were passengers, and Blackmen, only appearing in sight, divers of them came abord, one of which, having a finer Clout than ordinary about him,and a pretty,neat knife at his Girdle, was a Governor's Son of one of the Islands.

Our Captain telling him there was a person aboard who could speak Arabic and desired to see him. Notice being given me, I came out of the Round house, and saluted him an Arabic, to which, not returning a ready and proper Answer, I found he spoke so little of the Language that no Discourse was to be held with, so applyed myselfe to a Portuguese mariner who spoke Indostan, the current language of all these Islands, to which



THE BUGGALOW "NIRANI" IN MALE.
PHOTO 1934. HOCKLY.

he returned me evasive and unsatisfactory answers, bending his whole discourse to advise our anchoring near his Island this night, and then he would bring us off Wood, Water and Hens, as much and as many as we should desire. All that I could get of information from him, shewing him the Compasse, was that, after we had passed those sands and rocks now in sight of us, there was a fair Channel before us to the North West, and that if we would stay this night, tomorrow morning he would send a Pilot and Boats to sail before us out of the Islands. But the Wind coming up a fine fresh Gale at S.E., I presented the young Governor's Son with a fine Ivory handled knife and a bag of Rice, and told him I was resolved to make no further delay, but to make the best of our way and detayne him no longer, upon which they all got overboard immediately into their boat, seemong to be afraide we should detayne them by force.

Amongst other Questions, I asked them whether they remembered in what part of these Islands a great English Shippe was cast away about 15 or 16 years since. He told me it was upon the great Sand where I saw the Houses, which were Magazines for the Cowries that were taken for the King. These Islands are so full of Inhabitants and boats, that we thought this the chief place from whence the King gets all, or greatest part, of his Cowries. This Sand is in 6° 40' North Latitude. At Noon we were in Latitude 7° 0' N. by Observation, and saw no land to the N.W. of us.

March 10. These 24 hours a fine, constant, gentle gale at S.E. Course, yesterday in the Afternoon, N.W. till 4, then steered N.N.W. We saw divers small Islands about 20 miles to the Northward, but no further, so conclude ourselves in the 8 degree Channel, whose last Islands are in Latitude 7° 10' N.

Distance run by Log, 50 miles. Lat. by Obs., 7° 40' N., and saw no more sight of Land. The most Northerly of these Islands are exceeding full of Coco-Nutt and other sorts of Trees, so very pleasant and delightfull to the Eyes, that we could not imagine them so unhealthy asthose are knowne to be to the South, especially that on which the King resides, it is said he does it on purpose that none might be in love with his habitation, and dispossesse him of his kingdom. 'Tis believed, with great probability, that those larger Islands, about 17 in number, being between 9 and 12 degrees Lat. North, (The Laccadives) are as healthy and fertile lands as most in the World, and would make a most advantageous seat for trade to any part of India.

March 11. These 24 Hours little wind, what we had was at S.E. untill 8 o'clock this morning, then it came at W.S.W. Our Course, N.N.W., without sight of Land. Latitude by Observation, 8° 7' N.

March 12. These 24 hours little wind. Coures, N.N.W. No sight of Land. Latitude by Observation, 8° 7' North. *

SKETCH of the ISLAND MALIQUE or LACKARDIVA

View of the Island MALIQUE the body bearing S.E. taken on board the Viper 24th Feb.y 1787.
by
Archibald Blair

Published according to Act of Parliament by Dalrymple Dec.r 14th 1790.



MINICOY 1787. ENGRAVING. ARCHIBALD BLAIR.

MALDIVES / LACCADIVES. STATO DEL MOGOL MALABAR. MAP. ENGRAVING 1791. ANTONIO ZATTA, VENEZIA.

1685 / 1687. HOUSSAYS, S.

IN: A NEW DIRECTORY FOR THE EAST INDIES / THE FRENCH NEPTUNE ORIENTAL.
By: HERBERT, WILLIAM. Hydrographer. 4th Edition. London 1775.

S. HOUSSAYS. Captain of the ship "PRESIDENT". [Orig. French]
Observation-Notes extracted from the Ship's Journal.
MINICOY is the northernmost Maldive Island, administrated by India.

1st of July 1685 at the MALDIVES.
The first of July, 1685, at five in the morning we had sight of four of the Northen most Maldive islands *), bearing SWbW. about 3 or 4 leagues. The largest of them seemed to us about a league in length, they are all very low, it is the trees on them only that make them visible, which in fine weather may be seen 5 leguas off.

The Northenmost we take to be in 7° 15' N. latitude. At 8 A.M. being 2 leguas from these islands, we sounded, but no ground with 120 fathoms of line. Coasting the said islands about 10 o'clock, we met 7 others, of an equal height, that is to say, all very low. There appeared some rocks apart off, and all seemed very dangerous.

29-30 July 1687 at the MINICOY.
From Tuesday noon, the 29th of July, to Wednesday the 30th 1687, at half an hour after one in the morning, by light of the moon, we saw the island SINDAL. This island is the same as in the new charts is called KELAY *), and in the English pilot CANALA [In fact: They saw MINICOY = MALICA]. I reckoned that I was then in 8°20´ N. latitude and about 95°55´ E. longi-tude. from the meridian of Teneriff, being at that time about half a league from the said island, which is low like the island of Glenan, on the coast of Bretagne.

We saw breakers abreast of us; and hearing the noise of the surf very plain, we put about and sounded, no bothom with 60 fathoms of line; the body of the island bore SbE. the wind being then at SW. We found ourselves too near land, so stood off a little; and at day-break we saw this island, which is very low; and specially on the West side, where it is almost even with the water, and were there is a long point, whereon the sea breaks very high. It is higher at the East end, and may be about 4 leagues long. In faling to the Northward of it, it appeared us round, having large roks about it, and especially in the NE. end, were we saw them run out a great way. This island may be seen 4 or 5 leagues off.

In short, it is wery dangerous, and I do not think the 8° channel so good as that of 9°½, which I have remarked before in several different voyages: I find, however, that one may pass clear of the Maldives, between 7°55´ and 7°20´ N. latitude. But I rather prefer the passage of 9°½, as above mentioned.

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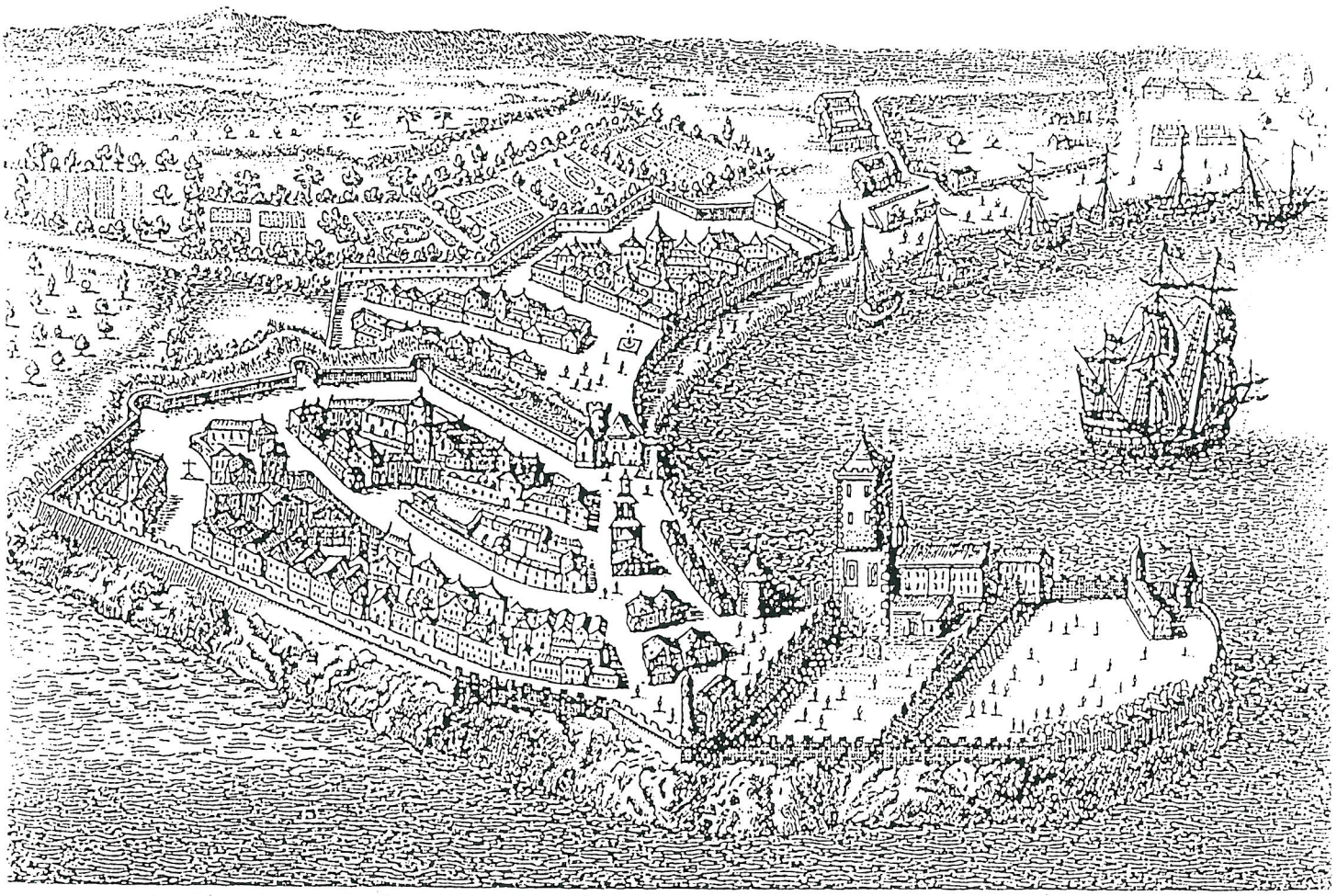
*KELAY (Canala) is in the Atoll-ring in the Nothern Maldive Islands. *



CANNANORE TOWN AND PORT.
ENGRAVING 1550. LAFITAU.

1697. KIDD, WILLIAM. - STOUT, RALPH. - MAY, WILLIAM.

IN: JOHNSON, CHARLES. DANIEL DEFOE's Nomé de Plymé. A general History of the Robberies and Murders of the most notorious Pirates. London 1724
IN: GRAY, CHARLES. Pirates of the Eastern Seas. 1618-1723. London 1933

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The Notorious Pirate Captain WILLIAM KIDD at Minicoy, the Northen-most Maldivian Island, in Nov.- Dec. 1697. [English]

.... They now went to the Laccadives (Minicoy), being in need of careening and provisioning. The crew having behaved in the usual disorderly manner, the natives, in revenge, cut off and murdered the cooper (2nd in command) whilst he was ashore having the water casks filled, and in revenge Kidd tied the supposed murderer to a tree and had him shot to death. A letter in the Bombay Records dated the 27th December 1697 mentions that "At the Laccadives (Minicoy) the Pyratt Kidd and his men committed the greatest atroites, ravishing women, murdering men, women and children, burning houses and villages and, on short, behaving in the most villainous manner." On his return to the Indian coast, Kidd took, plundered and burnt a native-owned vessel though he spared the crew, who were sent adrift in their boats...

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The two Pirate Captains RALPH STOUT on the "MOCHA" and WILLIAM MAY on the "CHARMING MARY" at the Maldives in March and April 1697. [English]

..... No one seems to have taken any account of them at Bombay, the Pirate Captain Ralph Stout, his quatermaster John Gilliam and originally about 20 pirates of which five had died. Hence they were allowed to ship on the "MOCHA" an East Indiaman, whose crew had deserted her at Bombay en masse, driven to that step by the extreme cruelty of their Captain Edgecumbe, a man distinguished above the many brutal shipmasters of that period.

Such of the crew as could not conceal themselves effectually were arrested and sent aboard the "MOCHA" whose full complements was 110 men of which over 30 evaded capture. Their places were taken from the usual beachcombing element to be found in all large Indian ports, being men who had deserted from ships, or lost their jobs through shipwreck. Amongst them were the ex-pirates all eager for a new ship and with it revenge on the East India Company. Though warned of their antecendents, Captain Edgecumbe considered himself quite competent to deal with them. But these ex-pirates were very different men, and having a sullen and dangerous crew at their backs, rose and took the ship eight days after leaving Bombay.

None of the officers were molested, they being sent adrift in some fishing boats and picked up near Acheen (Sumatra). But Edgecumbe now paid for all his former brutality being pelted to death with broken bottles, and then thrown to the sharks. Having got rid of the "honest men" the pirates shared out the 150.000 Rupees they found on the ship and after selecting Ralph Stout, Captain, and John Gilliam, Quarter-



WOMAN FROM KANDUHULUDU ISLAND, SUVADIVA ATOLL.
PHOTO 1899. CHUN. [Nerger]

master, set out. After taking and plundering a few small country crafts, the "MOCHA" made for Mergui Archipelago (Burma) to take in wood and water, there came into the very cove where John Wallis with the "ELIZABRTH" was on the same errand. No harm other than taking all they required, was done to the prize. Soon after the "CHARMING MARY" also came in, and divided up the released pirates, and a few of the crew of the "ELIZABETH" who turned pirates. Both ships now cruised in company between the head of the Strait of Malacca and Cape Comorin. Off the latter place they took a large Portuguese ship with the Governor of Malacca abord, obtaining 300.000 Rupees in cash and goods from the ship.

On the 14th January 1697, they encountered the "SATISFACTION", an East India Company vessel bound from Madras to Acheen. Though only a small ship the "SATISFACTION" put up a big fight, killing three of the pirates, and loosing four killed, and ten wounded out of her little crew of 40 men before surrendered. Taking out of her 100.000 Rupees and her master, William Willocks, to pilot them in waters strange to themselves.

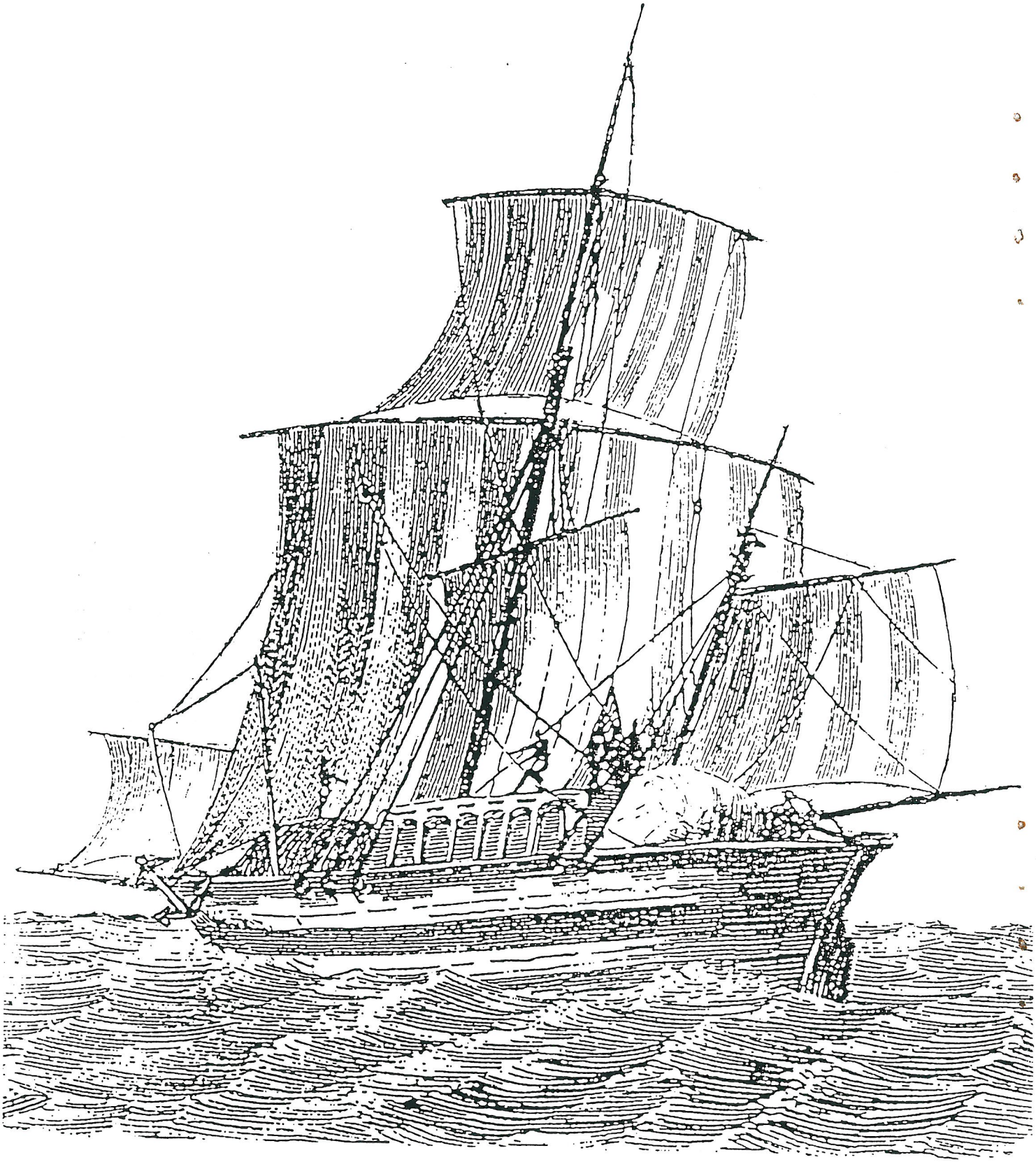
On the 8th February 1697, the consort took "a rich Portuguese ship bound for Macao from Goa. They treated the passengers and the crew most vilely and cruelly to make them discover where they had hidden their valuables. One of the Padres who would not speak they hoisted up with his hands tied over his head and with a cutlass cut off part of his head. But God was pleased to shew a judgement on him that did it, for in three days his flesh turned to corruption, so that he died gnashing his teeth".

On the 15th February 1697 the "MOCHA" took the "ALAMSHAY", a large ship bound from Surat (Indus) to Bengal (Ganges). This vessel which had a European captain and officers, put a stubborn fight, loosing eight killed including her captain, and many more wounded, before she surrendered. Though the pirates had three men killed, and many wounded, they again contented themselves with merely plundering the ship of her money, the best goods, and all her serviceable guns, which were required to replace their own unserviceable weapons. While they were transfering the guns and goods to their own ship another ship bound from Surat to Manilla came up and which the pirates at once attacked and took after a fight in which they lost three more men killed. This time they shewed no mercy, for after plundering the ship they battened down all the surviving passengers and crew and burnt them alive with their vessel. Being now foul, and in need of water and provisions, the two pirate ships went to the Maldives, where they careened and as usual treated the natives outrageously, murdering, burning, and outraging without mercy.

On the 29th March they took another Portuguese ship, from which they obtained an amount not specified, and whatever provisions and liquor they required.

On the 8th April they took another Surat ship, from which besides plunder, they took off sixteen Lascars (Sailors) to assist in the working of their ship, and the native pilot, whose aid they required for the cruise in the Persian Gulf they were now considering. They now parted company, the "CHARMING MARY" going down the west coast of Sumatra and the "MOCHA" to the Maldives.

Whilst there the Captain, Ralph Stout, was murdered by his companions who believed that he was about to quit them, and his place taken by Cuilliford, up to then Quartermaster. From the Maldives the "MOCHA" sailed to the Straits of Malacca, now become a favourite hunting ground of the pirates by reason of the rich ships continually passing through, to and from India, China and the Philippines.... *



Maldive Odi
Engraving. 1838. Paris, F.E.

1710. HAMILTON, ALEXANDER.

IN: PINKERTON, JOHN. A General Collection of the Most Famous Voyages...in the World. Vol.8. P.388-390. London 1812

Alexander Hamilton stayed for 35 Years (1688-1723) at the Indian Coast as Captain of different East India Ships. Back in England 1727 he wraught dovn his expiriences and knowledge from that time. [English]

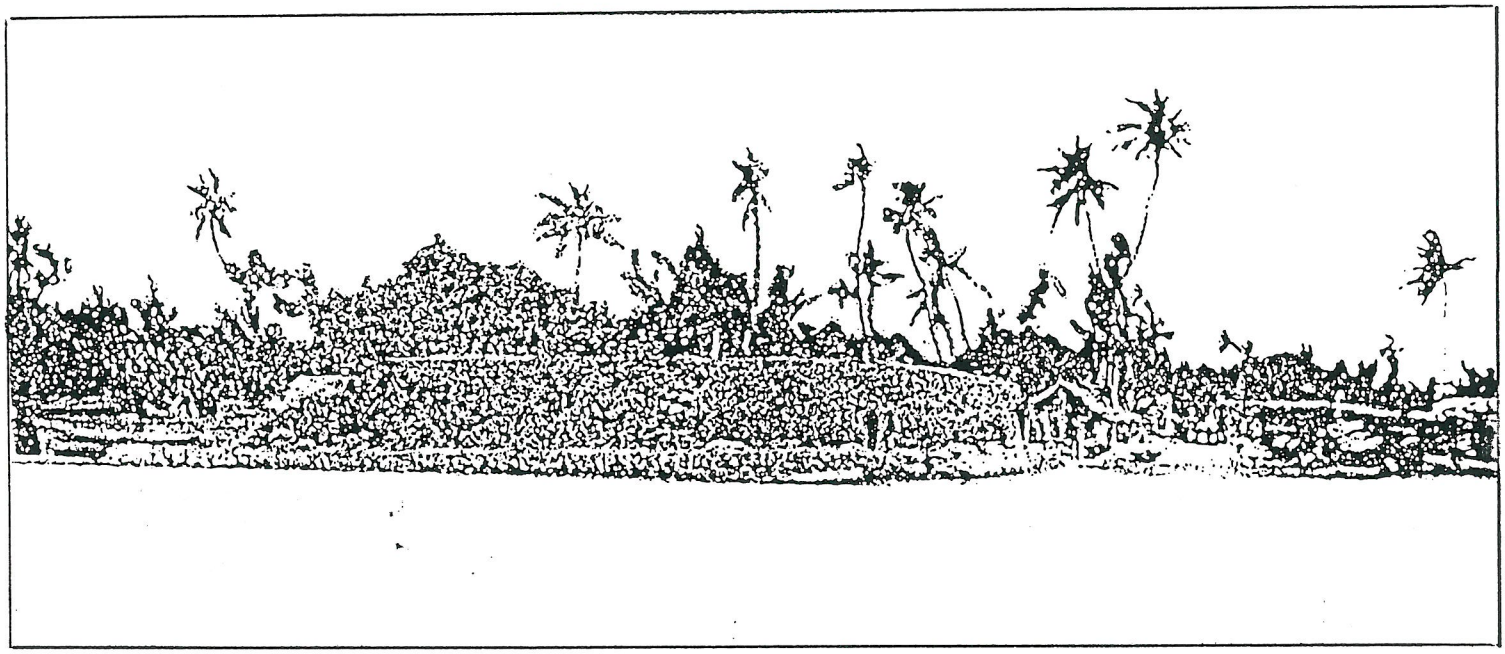
The Maldive Islands.

Having thus run along the sea-cost of Malabar, from Decully to Nagatam, I must visit the Maldiva Islands, which lie off this coast and that of Zeloan, about 60 leguas distant from the nearest part of them. (330 km)

This cluster of islands, which reaches from 7° 20' N. Latitude, into 1° S. Latitude, are all low, sandy and sterile, bearing no sort of corn, and their only product is cocos-nut. Their trees are not so high nor gross, as those which grow on the continent, or on Zeloan, but their fruit is pleasanter. Of the tree they build vessels of 20 or 30 tuns. Their hulls, masts, sails, rigging, anchors, cables, provisions and firing are all from this useful tree. It also affords them oil for their kichen and lamps, sugar and candid sweat-meats, and pretty strong cloth. Their seas produce aboundance of fish, but their trade is chiefly from a small shell-fish called "courie" and the "bonetta".

The couries are caught by putting branches of cocoa-nut trees with their leaves on, into the sea, and in five or six months the little shell-fish sticks to those leaves in clusters, which they take off, and digging pits in the sand, put them in, and cover them up, and leave them two or three years in the pit, that the fish may putrify, and then they take them out of the pit, and barter them for rice, butter and cloth, which shipping bring from Ballasore in Orixa, near Bengal, in which countries couries pass for money from 2.500 to 3.000 for a rupie, or half a crown English.

The bonetta is caught with kook and line, or with nets. They come among those islands on the months of April and May, in shoals, as our herrings



BASTION SEEN FROM THE NORTH.
PHOTO 1922. BELL.

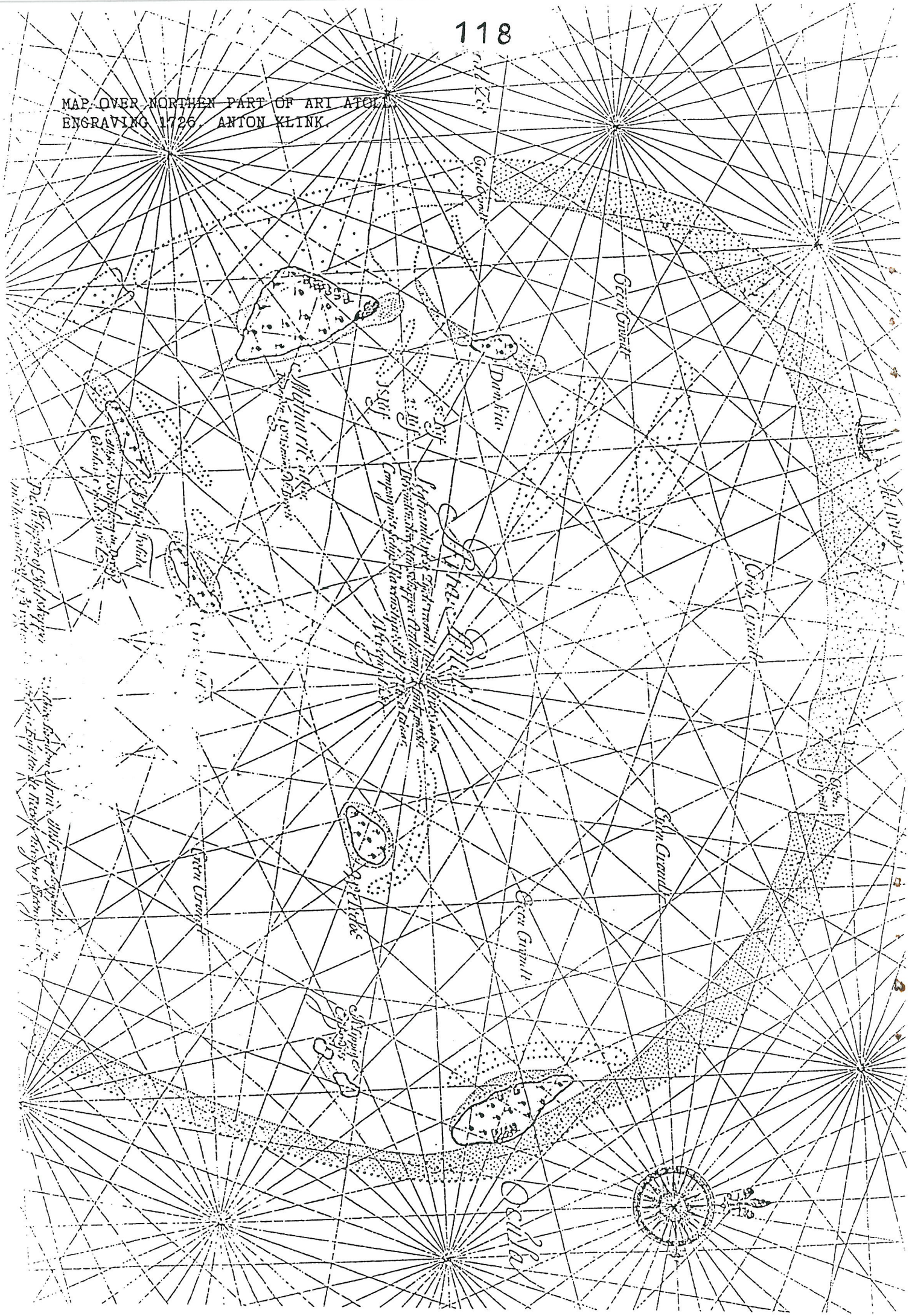
do. They cut the fish from the back-bone on each side, and lay them in the shade to dry, sprinkling them sometimes with sea-water. When they are dry enough to put in the sand, they wrap them up in leaves of cocoa-nut trees, and put them a foot or two under the surface of the sand and, with the heat of the sun, they become baked as hard as stock-fish, and ships come from Atchen of the island of Sumatra, and purchase them with gold dust. I have seen comel-mash, for that is their name after they are dried, sell at Atchen, for eight pounds sterling per 1.000 peaces.

Their religion are Paganism and Mahametism, and their language is Chingulay (Singaleas), or the Zeloan language. The King resides on an island in 4° N. Latitude, and his island, which bears the name of the King's Island, is fortified with a stone wall, without lime or mortar, and has a great many small cannons for his defence, and his reign is arbitrary.

The islands are so many, and, in most places, so near to one another, that they could never yet be numbered. They are most part inhabited, but the inhabitants very poor. None of them dare wear any clothing above their girdle, but a turban on their head, without a special warrant from their King. He sets governors of provinces over such a number of islands, and they lord over the poor subjects as much as a dragoon does over an Hugonot in France. They give burial to their dead, and not burning. And, at the island of Hammandiw (Ihavandhippolhu, Northen-most Atoll), which lies in 7° N., I saw carving on some tomb-stones, as ingeniosly cut with variety of figures as ever I saw in Europe or Asia.

Their wells furnish them with all the fresh-water they use, and they dig them near the depth of high water mark, which is about five or six foot, and if they go deeper, it becomes brackish, because there being no substance of solid earth under the surface of the land, the sea-water percolates through the sand, and mixes with the rain-water that supplies the springs. So having given the best account I can of a parcel of islands that cannot be counted, I returne bach to Nagapatam, from where I took my departure. *

MAP OVER NORTHEN PART OF ARI ATOLL.
ENGRAVING 1726. ANTON KLINK.



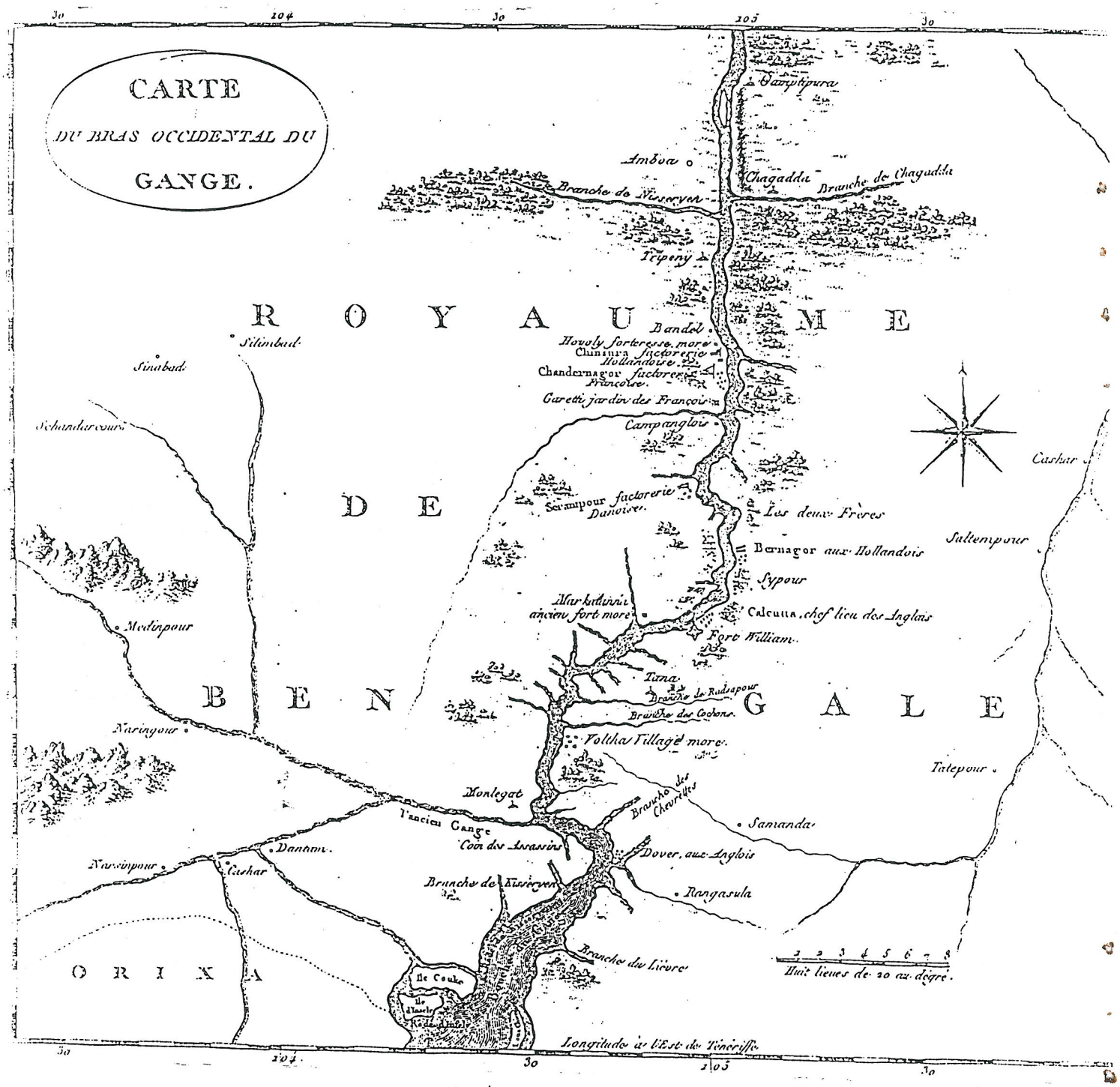
1726. ISKANDAR II. IBRAHIM.

IN: BELL, H. C. P. The Journal of the Ceylon Branch of the Royal Asiatic Society 1934. No.87. P.78-81. Colombo 1936.
IN: CRONRE, ERNST. Een Schip Verloren, Een Kaart Gewonnen. In: Tijdschrift van het Koninklijk Nedeerlandsch Aardrijkskundig Genootschap Amsterdan. P.883-893. Leiden 1938.

This is the letter the Maldive Sultan, Ibrahim Iskandar II (1707-1750), sendt to the Dutch Governor of Ceylon, Petrus Vuyst, concerning the shipwreck of "RAVENSTIJN" at Ari Atoll, in April 1726. [Divehi] [Dutch]

To the Governor and Council of the Towns, Forts and Dependencies of the Dutch Company in Ceylon, at Colombo.

Gentlemen. By the opportunity the two vessels afforded, which left this port on the 8th and 9th June respectively, I presume you have received the two letters I have had the honour to address to you, together with the crew of the vessel "RAVENSTIJN", which, as I have already mentioned, was lost among these Islands.
The Captain of the vessel sent the whole of the crew in a wretched condition to this Island, and though the Commander whom he had sent in company with the crew, asked from me boats to save, if possible, the effects of the Company. This they have done as regards nine chests marked with the Company's seal, which have been delivered to me in my Island by Mr. Busch, as I have already had the honour to inform you.
Should ere this have taken care to send you these, had Mr. Busch consented, but he told me that he could not give his assent to this unless the Captain were present. This did not occur till the 13th June, as the said Captain had remained in the Islands of Maduvari (Matuarir) near the place where the vessel was lost, doing nothing the whole time, as far as I can ascertain, for the benefit of the Company, but complaining bitterly of the inhabitants of the said Islands, as if they could be expected to work like European sailors, not taking into consideration the fact that they are only wretched creatures who look upon the smallest service extracted from them as a grievous oppression. You are well aware, Gentlemen, of the nature of the Maldive Islanders.
Accordingly, Gentlemen, your Captain had no right to make use of the terms, nor to resort to the actions he adopted on his arrival at Male in the presence of the whole Counsil, just as though he had come to wage war. Since his arrival I have been further informed that the whole time he has actually done nothing for the Company's benefit, having only brought away some rubbish.
As soon as this personage landed, he demanded from me 50 men and four large boats to save the property of the Company, a request which appeared to me so extraordinary that I gave him no answer. For, Gentlemen, I must tell you that the vessel is cast away on a place to which a small boat can approach only with difficulty, as the seas and the surf break incessantly over the vessel, and during this monsoon especially there is a terrible sea running at the spot.
If, Gentlemen, the Captain had chosen to give himself a very little more trouble at first when the vessel was wrecked, some more property would, I fancy, have been saved, but, I assure you, this is a churl who will take



ENTRANCE OF RIVER GANGES WITH CALCUTTA. MALDIVE TRADING CENTER. ENGRAVING 1750. STRAVORIUS.

advice from nobody, as proved by his staying so long in the Island. He will be able to render you account of what he has done. I feel convinced that he lays the whole blame on my Government. It is all the thanks that I shall receive from this churl, whom, but for the esteem and regard that both I and my predecessors have borne towards the Company, I should, I swear to you, have placed in a position where he would had leisure to see the insolence of his outrageous conduct.

I am very well aware, Gentlemen, that the said Captain will assure you that it is possible to be able to save the goods of the Company, and that, doubtless, he will cause you to incur very useless expense, but I tell you once again that in the place in which the vessel lies it is impossible to do anything unless she breaks up. In that case the cargo which floats might be saved if the weather allows of the boats remaining outside, and, as regards to the heavy goods which would sink to the bottom, the Company, if it thinks fit, might endeavour to send over workmen, etc. at opportune times during the monsoons of February and March for the purpose of saving them.

For my part you may rest assured that if the vessel breaks up and any of the cargo floats, as I have told you before, and our boats can keep the sea, I shall take care to make a careful search so as to send it to you at earliest opportunity.

On the 18th June the said Captain, accompanied by one of his officers, came to the gate of my Palace with an amount of arrogance which, I assure you, exasperated me to the last degree I repeat, Gentlemen, that if it had not been for the reasons I have above, it would have fared very badly with them. I trust that you will render me the satisfaction which is due to a Sovereign.

He alleged that I had sent away five men, whom he said he missed, without having let me know at the time the first two vessels left that they were missing. How could it be known whether they had gone or not, or if they had stayed in the Island?

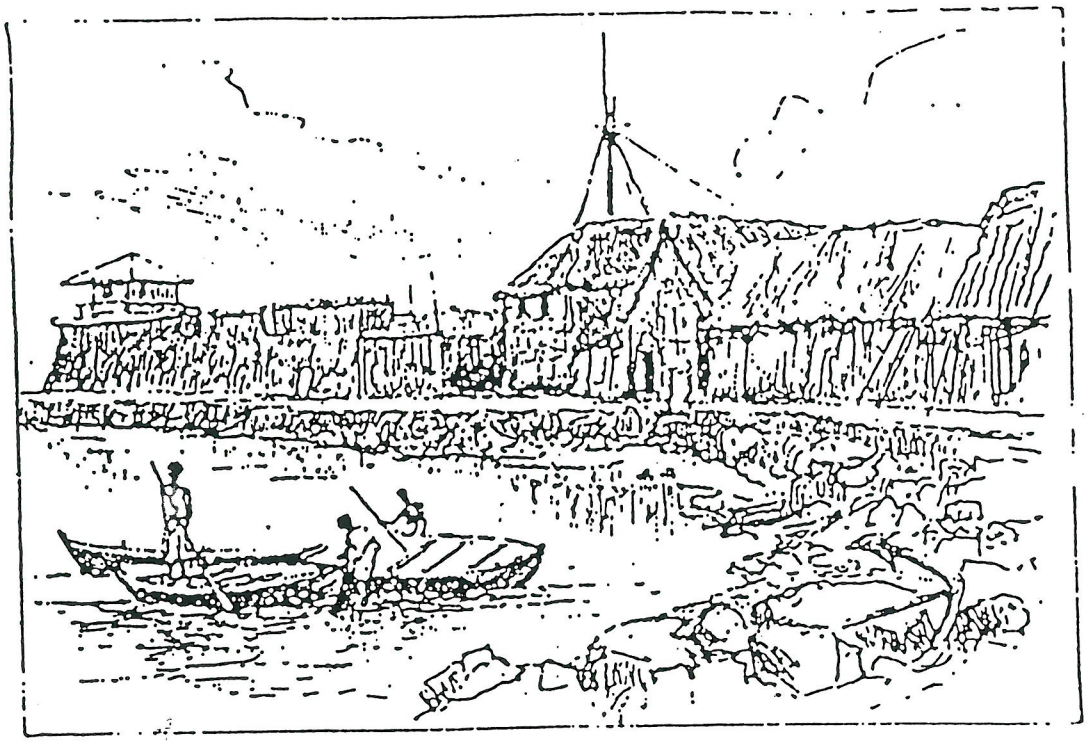
But, briefly, Gentlemen, it was my desire to let all pass without making any fuss, out of consideration for you. I had an answer given him, calculated to bring him to his senses, that he ought to consider the manner in which he spoke and the terms he employed, at the same time that if these men were on shore I should have them sent back to him, and, moreover, that I had three vessels in harbour which he might search. This he did not chose to do, but he found his men on the ship of the French Company, with the Captain of which he had many words unknown to me.

I send back, Gentlemen, the said Captain and Mr. Busch, whom I am satisfied undoubtedly possesses much prudence. The rest of the officers leave also with the nine chests belonging to the Company, which had been sent to me by Mr. Busch.

The whole have embarked in my ship, which, on this account, has not had time to discharge, and I am forced to let her start in this state the sooner to afford you the satisfaction of receiving the men and the effects of the Company.

You will materially oblige me by enabling the Nakhuda (Captain) of my vessel named Mahmud Shafai, to sell the cargo of the vessel, because it was loaded from Bengal, and, merely to do a service to the Company, I ordered him to start in the same condition to enable all your men etc. to return together, as I have had the honour of mentioning before. As soon as the sale of the rice is concluded, do me the kindness, Gentlemen, to despatch him to Bengal as early as possibly can, that he may not fail in making a passage. This is the favour that he askes from you who may be of real service to the Company.

Your sincere friend.
Ibrahim Iskandar.
King of the Maldive Archipelago. *



MALE HARBOUR. MAIN BASTION CONSTRUCTED BY THE PORTUGUESE 1525.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

1753. TERMELLIER, LE. Corporal.

IN: BELL, H.C.P. The Maldive Islands. An Account the Physical Features, Climate, History, Inhabitants, Productions... P.45. Colombo 1883.
IN: BELL, H.C.P. Journal of the Ceylon Branch of the Royal Asiatic Society. Excerpta Maldiviana. P.71-72. Colombo 1934.
IN: BELL, H.C.P. The Maldive Islands. Monography on the History, Archæology, and Ephigraphy. "TARIKH" P.38. Colombo 1940.

The French were, during the whole of the Eighteenth Century, always personae gratae at the Maldives. In respect to Sea-borne Trade they easily outclassed their Portuguese and English rivals, and proved themselves specially welcome. On the urgent appel of the Maldive Ministry, and their Sultan, Monsieur Le Termellier arrived 1753 from Pondicherry, with a portion of Admiral Dupleix' French Squadron, 10-15 soldiers, sent to aid the Maldives against Ali Raja's, of Kannanur in India, marauders.
[French] [Dutch] [Divehi]

"THARIKH" Maldivian Chronicle.

In the third year of Sultan Mukarram Muhammad Imad-ud-din III (1750-1757) reign a Malabar Expedition, sent by Ali Raja of Kannanur, captured Male, and destroyed the Palace. This occured in 1752.

The Sultan was carried off, with his nephew Muhammad and three Ministers

The betrayers of their Sovereign were Muhammad Sham-ud-din Fadiyaru Qazi and his brother Ahmad Muhi-ud-din Khatib. The Malabars, mistrusting the traitors, shortly afterwards meted out just retribution by having both seized, maltreated, and drowned.

Within four months the Maldivians, led by Hassan Manikufanu, rose, overpowered the Malabar garrison, and retook Male the 3rd Jamad-ul-Akhir A.H. 1166. (1752).

In Zul Hijja of the same year a further Expedition sent by Ali Raja, consisting of five vessels, reached Dhonakulhi in Thiladhunmathi North Atoll, then it sailed to Aliga in Fadifulu Atoll, plundering from Island to Island as far south as Dunidu (Dhoonidhoo) in North Male Atoll.

A few months later "Moustri Mili" (Monsieur Le Termellier) with a French Squadron arrived to help the Maldivians against Ali Raja. Ali Mafat Manikufanu had been despatched from Male to Pondicherry to seek the aid of the French Commandant, Marquies Dupleix, who sent a fleet of four ships under the command of Le Termellier to the Islands.

The Malabar vessels were anchored off Dhoonidhoo about a mile North of Male. The French fleet attacked fiercely, and defeated them, in Jamad-ul-Awwal, A.H. 1166 (1753), capturing one "Gurabu" (vessel), the rest of the vessels fled to Dhonakulhi in Thiladhunmathi North Atoll. The French Fleet followed and landed without opposition, the Malabars sailing back



THE SULTANS PALACE AND THE GATEWAY TO THE COURTYARD.
PHOTO 1900. DUTTON.

to Kannanur. They had been at the Maldives for five months and fifteen days.

The French returned to Male, and made a pact with the Maldive Ministers. They were allowed to hoist their flag at Nane Buruzu (The Bastion), and quartered near it. A cross-street at Male is still known as "Farangi Kalo Magu" (The Street of the French). They remained at Male till an unseemly brawl arose with the authorities. Some of the French were left in Male in Zul Hijja, A.H. 1167 (1754).

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The "TARIKH" has an unsophisticated reference to the inability of the Maldivians to pay the demands of the French Commander, except by offering a large lump of Ambergris weighing 337½ lb. (153 kg.) found at Maalhos-Madulu Atoll. (About 40.000 U.S.$, Value in 1989).

In 1756 the Maldive Ruler, later Sultan Hassan Izz-ud-din, had twenty Frenchmem in his service, as a "Corps-de-Garde".

In the year 1759 the French "Corps-de-Garde" at Male was at last relieved by Monsieur de Lally, the successor of Monsieur Dupleix in Pondicherry, India.

Monsieur Le Termellier continued in good friendship with the Maldivians, visiting the Islands from India for trade. He died at Male in the reign of Sultan Muhammad Ghiyas-ud-din (1767-74), a tomb being built over his grave surmounted by a dome.

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The following is the letter the French Corporal, Le Termellier, sent to the Dutch Governor at Colombo, Ceylon.

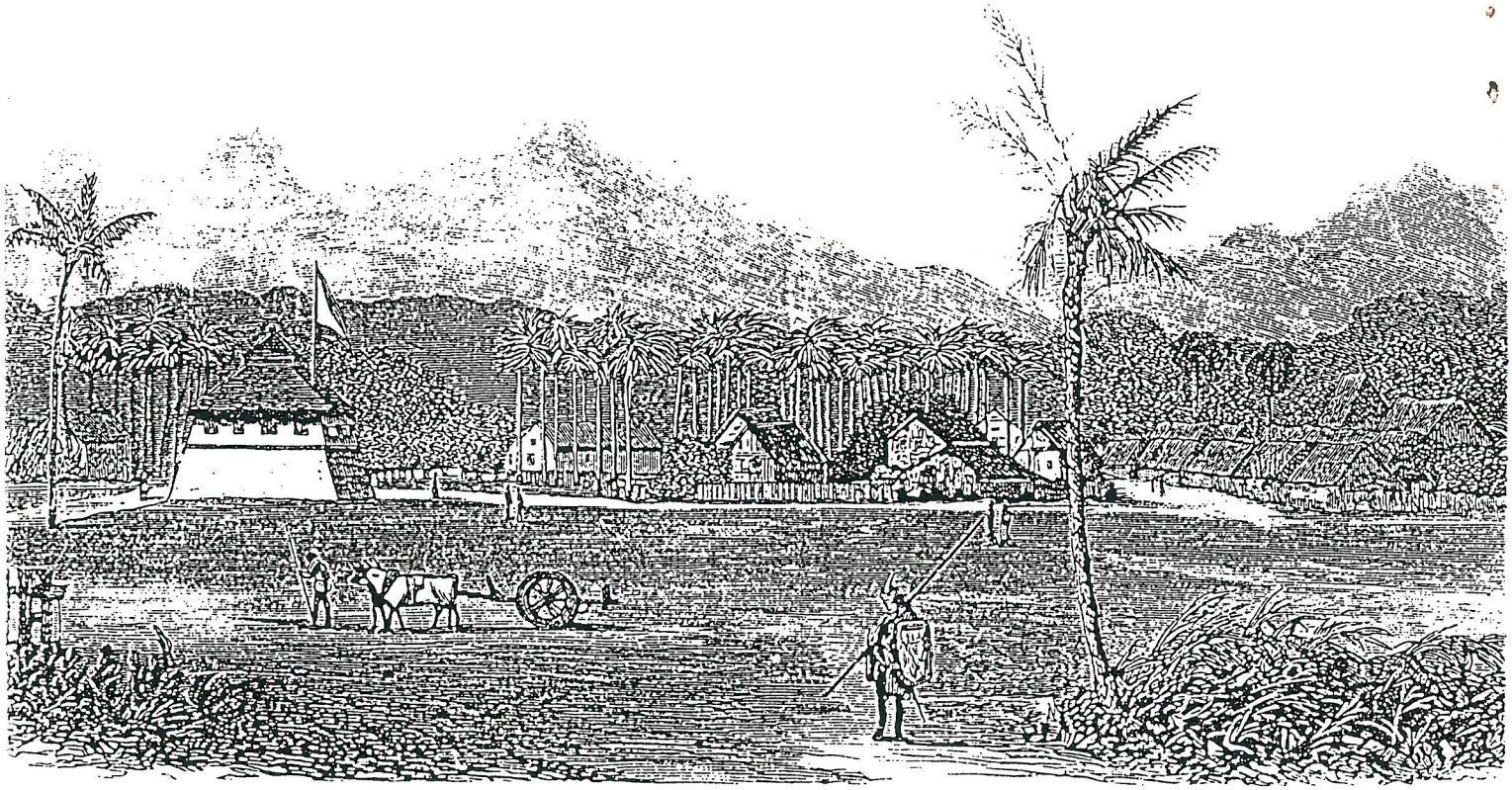
Male, August 20th, 1754. To the Governor of Colombo.

Sir. I have the honour to write to you to point out that the protection which Monsieur Le Marquis Dupleix has granted to the Maldivians has obliged us to hoist our flag on these Islands, and to station troops there. The scarcity of provisions here forces me to send you two men to purchase some kegs of arrack and other provisions. I hope, Sir, that you will be so good as to give orders that they may not be molested, and that you will kindly assist them. In this you will oblige him who has the honour to be with respect.

Sir.

Your very humble and very obedient servant,
Le Termellier.

The reply of the Dutch Governor, J.G. Loten, acceding to the Corporal's request, is dated February 11th, 1755.



ATCHEEN TOWN. SUMATRA
XYLOGRAPHY ca.1840. RUSSIAN DRAWING.

1762. FORRESTER, THOMAS. / MALDIVIANS IN SUMATRA.

IN: FORRESTER, THOMAS. Voyage From Calcutta To Mergui Archipelago. London 1792

Observations of Maldive Ships made by a Merchant Captain, Thomas Forrester, at the port of Atcheen in Northeastren Sumatra in the Year 1762.
Mergui Archipelago is on the Burma side of the Malacka Peninsula.
[English]

Maldivians Sailing to Sumatra.

Many Maldivia boats come yearly to Atcheen, and bring chiefly dried bonnetta (Tuna fish) in small pieces, about two or three ounces, this is a sort of stapel article of commerce, and many shops in the Bazar deal in it only, having large quantities piled up, put in matt-bags. It is, when properly cured, hard like horn in the middle, when kept long the worm gets to it.
I am told it is cured at the Maldiva Islands by the sun only. I question whether herrings and pilchards would not answer even carried thus far, they are so found of fish diet, as Malayas in general are. *



E. A. ABRAHIM DEEDEE. THE PRIME MINISTER.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

1777. BLANCHARD, Captain.

IN: SONNERAT, PIERRE. Voyage aux Indes Orientales et a la Chine 1774-81. Paris 1782.
English Edition. Translated by F. MAGNUS. Vol.III. Calcutta 1788-89.

Captain BLANCHARD on the French vessel "DURAS" went aground on the Himithi Island in North Nilandu Atoll the 12th of April 1777 (Doubtful). Two ladies were on board, Madame C..., wife of the French Administrator of Pondicherry, who was preceding him in the voyage to India, and a companion to her. They spent a fortnight at Male, finally reaching Pondicherry on the 24th of May 1777. The narrative informes about the status of Sultan Muhammad Muizz-ud-din, and discloses a virtual "Duumvirate" (Two-kings), with the Supreme Power in the hands of his cousin and predecessor the Ex-Sultan Muhammad Shams-ud-din II. Together they made off with the former Sultan Muhamad Ghiyas-ud-din (1767-1774), by drowning him in secrecy. [Translated from French]

The Maldive Islands People have two Sultans, one of them is the legitime Sovereign, Sultan Muhammad Mu'izz-ud-din (1774-79) eldest son of Sultan Ghazi Hassan Izz-ud-din (1759-67) but he is excluded from the throne and lives obscure and under poor conditions, caused by his cousin, who once had put him at the throne as a kind of dummy. This cousin, the other Sultan, who earlier had resigned the throne, as Sultan Muhammad Shams-ud-din II (1774). He is the son of the brother to Sultan Ghazi Hasan Izz-ud-din (1759-67). (Three Sultans during 1774)

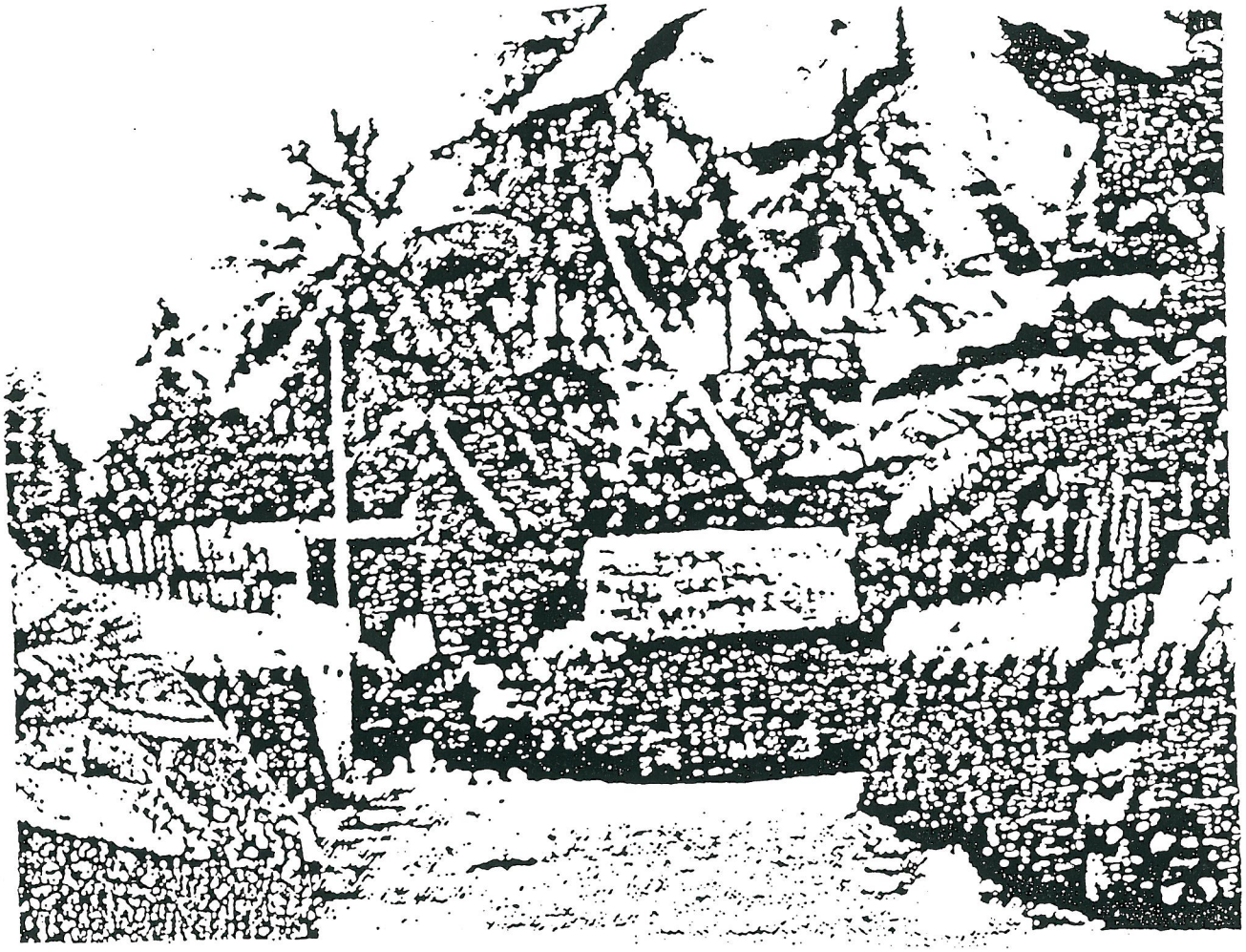
The Prince Husain Kaka Takurufanu, who lives in exile in India, made an attempt to come back , with his relatives, and take back what he thinks is his title as Sultan and his privileges and his rights.

Just when the Madame C... arrived to Male, there was a big ceremony with the Sultans and all the Vizirs accompaning them.

They offered her and her companion their outmost efforts of services. They proved themselves with great urbanity, and their regrets of the accident. They showed that it was their pleasure to meet the two ladies, and to be of any use for them.

The two Sultans are physically of handsome status, their daily life and manners are full of religious traditions, and what is good is that they live in autonomy, with an open-hearted caracter to education. Their clothes are long robes of brocade stitched with gold-threds.

The wreck of the ship "DURAS", that was lost at one of the Maldive Islands. The Sultan of the Islands salvaged what was left of it and with that he had built a strong new ship of about 200-tons that continued to sail to the coast of Coromandel and to Orissa for many Years. *



STREET IN MALE TOWN.
PHOTO 1900. DUTTON.

1788. PAGES, FRANCOIS XAVIER.

IN: PAGéS, FRANCOIS. Nouvea Voyage Autour du Monde, en Asie, en Amerique. 1788-90. Tome 1:er. P.492-495. Paris 1797.

A French exploratory journe round the world 1788 to 1790
At the Maldives e.g. Male 1788. [French]

At Goa we embarked after three weeks stay in India. On our route to Siam we decided to go to the Maldive Islands, who are allied with us and our true friends. These islands we had to pass coming from Goa. The wind was favorable and we used twelve days going there, the distance being 300 leguas (about 1400 km). The Maldivian Islands number more than 15 hundred and are situated in a North-South line outside the Malabar coast. Some of the islands are close up to another, some are joined in groups, but the major part of them are banks of stone and sand, just above the surface of the sea. The population is not very great. Some of the islands are separated from each other by a channel, that dries in low-tide, when it is possible to walk from one to another without wetting ones feet. Between other islands it is necessary to go by boat, as the distances are up to 20 leguas (180 km). The inhabitants name each group of islands "Atoll". The largest atoll is 30-40 leguas in circumference (270-370 km). Together they form a long chain, that all together has more than 100 populated islets, and all are under the one and sole sovereign. He lives in the capital, called Diwe, that means island, and all the ten atolls are joined together in what is called the Maldives.

It is belived that this islands grow and disappear in the water and the enormous force of the waves destroys them. The muslim religion is in force on these Islands, and it is believed that the Maldive islands are an Arabic colony, that was established at the time the Arabs commenced with their shipping and their trade with India. The Portuguese got hold of the power of the islands and that created another revolution, that started in the last century. Buccaneers from the Bengal came, landed, shot and slaughtered the Sultan, and afterwards pillaged and ravaged all the islands. The civilwar started because there were different opinions about who should succeed the late Sultan on the throne, and this caused more trouble that ended first when a totally new person was chosen Sultan. Since that calm has prevailed among the people. The Maldive Sultan is addressed, "King over thirteen provinces, and twelve thousand islands", and he lives in the capital Male. The city island is not surrounded by walls, but is by nature fortified, by the rocks, that prevent the enemy to land and the so do the sand-banks. The other atolls seem to be left without defence. The island Male, the only that we visited, we judged it to be more than a leugua (5000 m) in circumference. We saw in the water big turtles and a kind of seabird called "garfowl". It is a bird with black back and white breast and it makes a tasty dish when cooked.

We met at the Maldives two strange plants. One was called the "Sunflower" and the other the "Melancholy" plant. The first looks like a sun, and never closes its flower at night. The other, in contrast, never opens its flower before the sun has set and even the leaves are closed up when the sun shines. Although these islands are at the Equator, the climate is good and the temperature is agreeable. The temperature is the same in daytime as at night, and the weather is nice. The great amount of night dew adds favourable to the sun heat in daytime. The Maldivians are subjects to a Prince, whose authority is despotic, his priests are called "Naïbes", and by them he controls the whole administration. They have all their functions enclosed, most is secret from the temporat life, and the Sultan is always, in the ruling position.

We decided not to visit any other of the small islands, as we preferred to stay on the same ship, that took us to the Maldives, and now had to sail away to Sumatra. *



PORT IN BURMA 1850.
XYLOGRAPHY 1850. [Ill.Zeit.]

1835. HUMBOLT, ALEXANDER. / MALDIVIANS IN BURMA.

IN: Asiatic Journal. Aug. Calcutta 1835
IN: HUMBOLT, ALEXANDER von. Nouvelles Annales des Voyages et des Sciences Geographiques. Tome 4:me 1836. Paris 1836. [French]

Maldive Boats Going To Tavoï, Malacca, In Burma.

Some days ago, the 20th of July 1835, we were indeed astonished, a letter from Tavoï in Southern Burma says, when up to our habour came a boat from the Maldive Islands.

On board the boat we met nine men, who had had a horrifying experience. They told us, as far as we could understand, that they had been on their way to the Maldive Kingdom, to their Atoll of Suadiva (in the Southern part of the Maldives). Then a heavy storm suddenly broke out and destroyed the mast and rigg as well as the rudder of the boat.

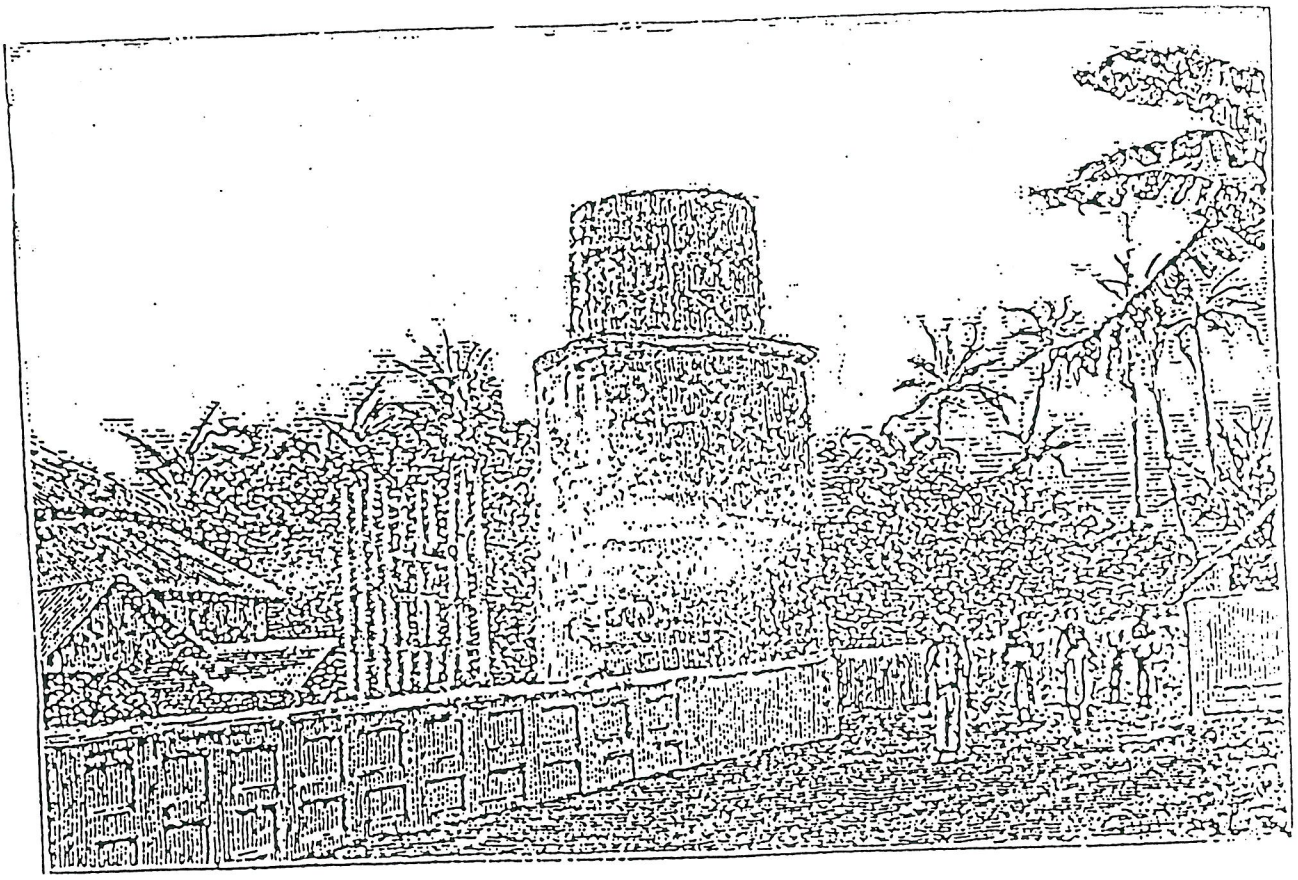
In this cri-tical state they were left to the mercy of the storming ocean, and were obliged to drift all the way over the Bay of Bengal, with all the suf-ferings and the hardships they had to encounter. Fortunately their cargo was made up with rice, and it kept them fed, and the rain filled up their water supply. The wood of the broken rigg was used as fuel for the cooking and heating.

As to their own calculations they drifted in this way over the ocean, for one and a half month. This is quite possible, as with the shortest way beetwen the Maldives, where they met the storm, and Tavoï, it would make a drifting distance of about 50 miles per day, in the prevaling current and wind during the South-West monsoon. (About 1500 nautical miles or 2.800 km. as the crow flies)

In the harbour the boat showed to hold about 50 to 60 quintaux (More likely 25 to 30 tons). It was built of wood from the cocoanut tree, without one single iron-nail. In the poop was a sheltered cabin, and in the bow was a kind of deck made of woven straw-mats, to hinder water from entering. It is indeed a miracle that such a boat, without any strength, and with a straw-mat as sail can cross any ocean.

These Malddidivian sailors, with a compass made by a black-smith, and a sea-chart that just informs about their own archipelago and the place in the Bay of Bengal where they go for trading (Outskirts of Calcutta), and finally an instrument made of wood in the shape of the letter "T", to be used to determinate their latitude, they really can find there way.

Even in these unknown waters, where they never had been, they managed to reach Tavaï, and if not, the current would had brought them another 200 leguas (600 nautical miles or 1100 km) further North to Chittagong. *



THE MINARET AND THE MALE MOSQUE.
XYLOGRAPHY 1887-90. GRAY.

1835. CHRISTOPHER, W. / YOUNG, I. A.

IN: Transactions of the Bombay Geographical Society. Vol.I. P.54-86.
Bombay 1836-38. Reprinted at Bombay 1844.

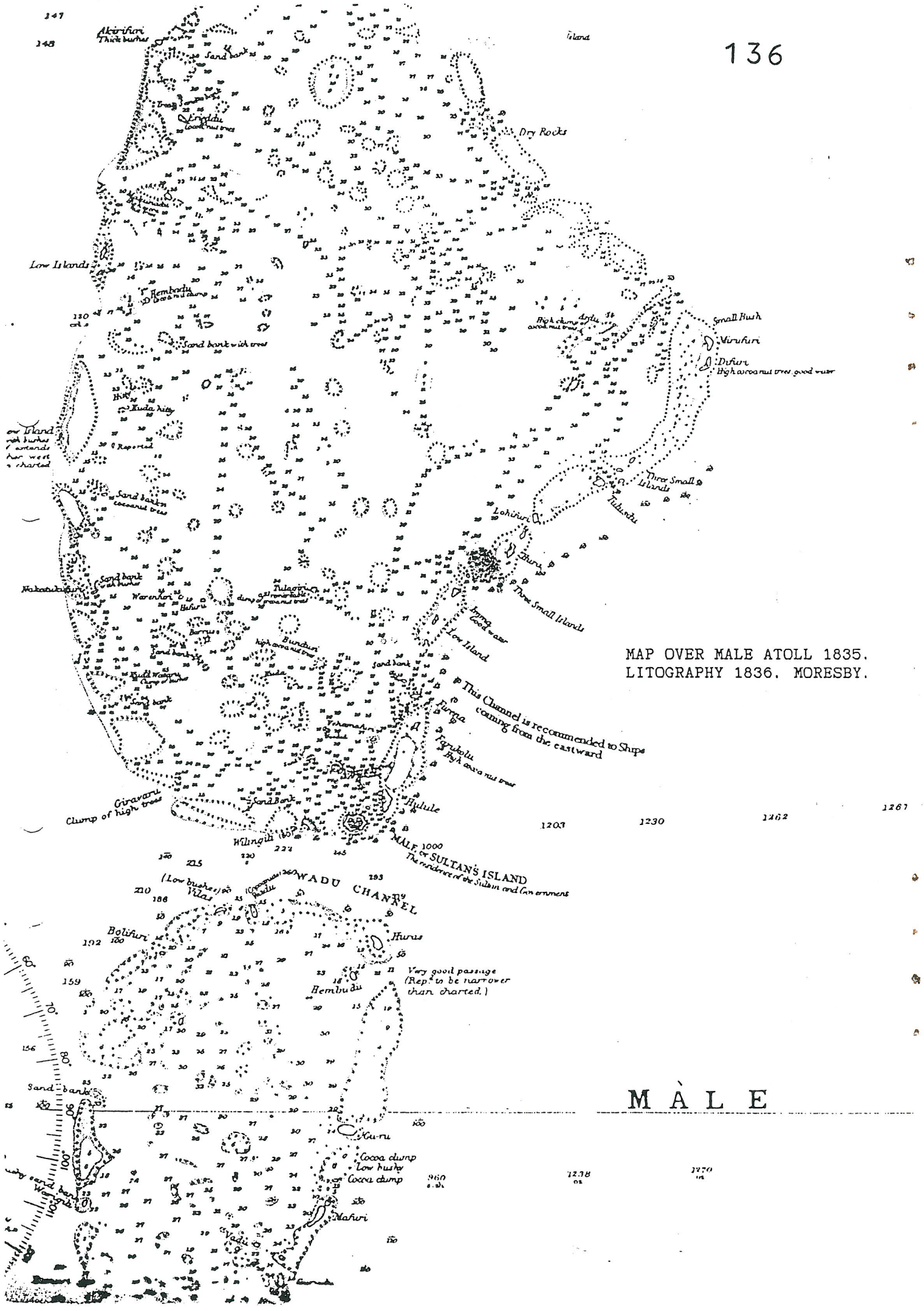
Documentation made by Mr. WILLMOTT CHRISTOPHER and Lieutenant I. A. YONG, after their stay at Male from the 4th of June 1835 to 9th of Sept 1835.

MEMOIR ON THE INHABITANTS OF THE MALDIVA ISLANDS. 1835.

Owing to the want of accurate and particular information respecting the position and dangers of the groups composing the Maldive Islands, any near approach to them is generally avoided by navigators, except in passing through one wide channel, in the parallel of 1°30' North latitude. Hence the islands being seldom visited, their productions and resources, the language, customs, disposition, &c. of the inhabitants, have remained unknown. It appeared desirable, therefore, when the Honorable Company's Ship "BENARES" was sent to survey the islands, that as much information as possible should be collected regarding those subjects. But the nature of the surveying duties would not admit of familiar intercourse with the natives, for the vessel remained so short a time at any one island, that the jealousy and suspicion with which the natives regarded her presence, were scarcely overcome before it became necessary to proceed to some other.

We volunteered to remain at the islands on the return of the "BENARES" to Bombay, with a view to learn the language, which was the principal object, and to gain whatever knowledge we could of the laws, customs, &c. of the natives. The permission of the Government having been received from Bombay, we took the opportunity, while the "BENARES" was at Cochin, to make such preparations for our stay on the islands as seemed necessary, providing ourselves, at the same time, with a small supply of vegetable and fruit seeds of which, however, we had no satisfaction of distributing more than a small portion amongst the islanders, the greater part having been destroyed by vermin on ship board. On the return of the "Benares" to Male, or Kings Island, so called from the residence there of the Sultan, we landed under the directions of Captain Moresby, and communicated with the authorities, who procured us permission to remain on the island, and an audience of the Sultan, at which we were well received. The preliminary arrangements settled, we sent our things on shore, with the men from the ship whose services we were permitted to have, and took up our abode in the building assigned to us, on the 4th June 1835, and on the 8th the "BENARES" left Male for Bombay.

During our stay on the islands we kept a journal, from which this Memoir has been compiled, containing such information as we were able to collect, together with a narrative of our personal adventure. That this memoir is very imperfect, and the information in it very defectiv, we are too sensible, but we hope some allowance will be made for us, in consideration of the short period of our residence. We had only been three weeks on the islands, when Lieutenant Young was taken ill with fever, from which he was suffering, when Mr. Christopher left Male on the 7th July in a native boat, in company with a public officer, who was deputed by the Sultan to render assistance to the crew of a vessel, which proved to be an English Schooner, the "Adonis" (A total loss at Veli-gadu Island, Kolhumadulu Atoll. July 1835) from the Mauritius, wreched on one of the islands of the Collomandou Attol. Then we returned on the 28th of July, Lieutnant Young, who was confined to his bed all that time,



MAP OVER MALE ATOLL 1835.
LITOGRAPHY 1836. MORESBY.

MÀLE

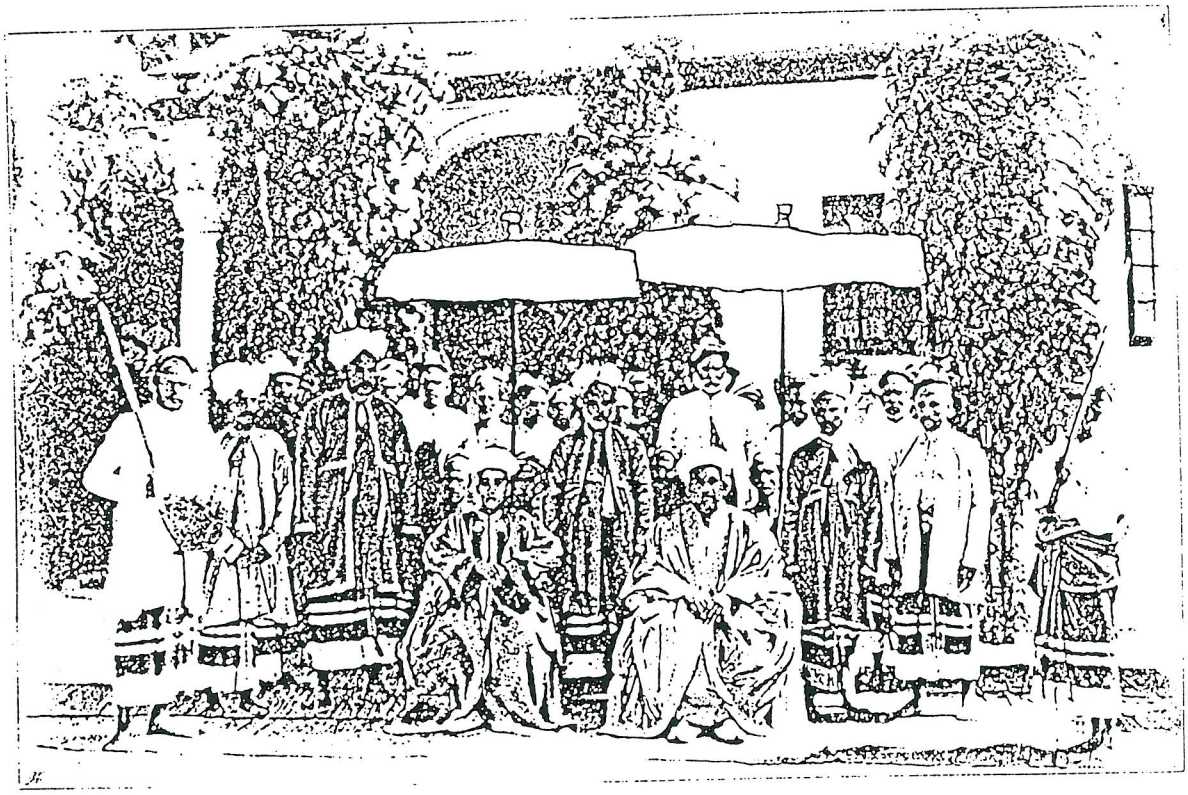
was forced to quit Male on the 17th August, with the men from the "BENARES", all of whom had fallen sick. A few days after their departure, Mr Christopher was taken ill, and after struggling against the fever for some time, he was obliged to quit the place which he did on the 9th September, 1835. Much time was necessarily spent in acquiring a sufficient knowledge of the language for communicating with the natives, and the period which we intended to devote to collecting information on the above points was curtailed in consequence of our sickness, which eventually compelled us to quit the island.

There are in the Attol where the Sultan resides, about fifty islands, none exceeding three miles in length, and one in breadth. In consequence of their lowness, not being in general more than five feet above the level of the sea, on first approaching, one would imagine them to be clusters, or rows of cocoa-nut trees growing out of the water. No ground is found with the lead at 200-fathoms depth, close on the outside of the coral banks and islands. The descent was very abrupt, but it was never. observed that the rock curved in below the surface, towards the center of the Attol, as to lessen the base. The natives are of opinion, that the islands decrease in number, and gradually waste away, by the constant action of the surf, but individuals who have stated this have also acknowledged, that within their own recollection, barren sand banks have become habitable islands, thickly covered with fruit-trees, &c. Of the increase of a sand bank, one of us (Mr Christopher) witnessed an indisputable proof, on a bank which had risen from the centre of a reef, of nearly circular form, and half a mile in diameter, and which had at the time attained an elevation of five feet above the level of the sea, a piece of driftwood was observed buried two feet under the broken pieces of coral and sand which composed the bank. On the outer edge of this reef, between which, and the bank, there was a channel a few hundred yards broad and twelve feet deep, the branch coral had nearly risen to the surface, so as to receive and break the force of the surf.

In fairness to the natives it should however, be stated, in reference to their opinion mentioned above, that, on one occasion, he (Mr Christopher) observed the roots of the cocoanut trees below high water mark, the trees having been destroyed by the salt water. On another, he saw cocoanut-trees growing, the roots of which were laid bare by the water, and another fact noticed by him was that of a mosque at Male being disconnected from the island by the surf washing away the intermediate sand.

The island of Male, where the Sultan resides, is situated about the centre of the Attol. On approaching it, the view is of the same character as that of all the other islands, but, on nearing it, boats are seen at anchor off the town, which consists of huts raised under the shade of the spreading branches of the cocoanut, and surrounded by fruit trees of various kinds. The town is regularly laid out, the streets being straight and long, running in parallel lines, intersected at intervals by others at right angles. The houses have, in general, a yard, or compound, attached where fruit and flowers are produced. One of the latter, the jessamine, is very plentiful, scattering, when blooming, a delicious perfume through the streets.

The island of Male is about one mile in length, by three-forths in breadth. It is surrounded on three sides, by a wall of coral, about 150 yards from the beach, and nearly all dry, which, being roughly built up occasionally with a little labour, afforts excellent shelter to the boats of the natives, there being from six to twelve feet depth of water on the Northern side. On this side stands the principal fort of the island, equidistant from the eastern and western extremities. The other defences on Male are scarcely worthy of remark. The fort, being at present filled up with earth, is a solid mass, height about twenty feet, faced with stone, and on it are mounted ten guns, which, though very old and almost useless, are taken care of by being



SULTAN HAJI MUHAMMAD IMAD-UD-DIN VI.
PHOTO 1899. GARDINER. [Festetice]

covered in. As no native inspection is to be found on this fort, similar to those on the bastion built at the angles of the wall that partly surrounds the islands, and as it exhibits signs of more skill than has been evident in the other defences, which appear to have been constructed by the natives, having round front and a gentle slope upwards from the inner line of the base, it seems probable that it is an erection of the Portuguese. It is surmounted by a high flagstaff, and on either side a wall with bastions at intervals extends from it, stretching along the beach, and inclosing the island on all sides except the south, which is inaccessible to boats, owing to an unbroken reef nearly dry, running parallel with the beach at a distance of three hundred yards. The walls, however, is at present in ruins, though it must be a comparatively late work, since it does not appear from Laval's book, that it existed when he was on the island.

The Sultans palace is a large upper-roomed house, with a peaked roof, covered with thick sheet copper, in a walled enclosure, which is surrounded by a shallow moat, comprising an area of about a quarter of a square mile. Within this space there is also a well built magazine, besides several other houses, and a neat building raised on the stone arches, from which the ladies witness the games exhibited before the court on festivals. One of the above mentioned buildings is said to contain a variety of arms, and relics taken from wrecked vessels, and it is currently reported and believed, that there is a tank near the palace filled with ambergris.

We were at first accommodated in a house belonging to one of the Viziers or Sultan's counsellors, situated without the space enclosed by the moat, having a small compound, in which we put down some pineapples, melons, yams, &c. but we were not long enough on the island to witness the result of our labor, though, while we remained there, the young plantation seemed to be thriving. The situation of the house was in some respect a good one, but it was so surrounded with trees, that there was no free circulation of air. On this being represented by us to the authorities, they most kindly offered to erect a house on whatever spot we might select, and we pointed out one, which was open to the breeze, and in a retired situation, but as is was out of the town, it did not suit the hearty people, who said they wished us to live among them, stating as a reason that they could then better learn, and more readily attend to wants and comforts. We willingly acceded to their wishes and were shewn a house belonging ot one of the Viziers, which after a few slight alterations, made a comfortable domicile. It had a boarded floor raised on pillars about four feet from the ground, and being in a tolerably good situation, the circulation of air was not much obstructed.

Laval states, that much of the water on Male was unwholsome and that he esteemed it a privilege to be allowed to have a supply of water which was used by the people. We found wells very common all over the island, few compounds being without one, but we never heard that the natives entertain such an opinion as he has expressed, respecting the quality of the water. Our host the Vizier, and his family used the water in the well in the yard and we followed their example. Mr Christopher, however, cared fully abstained from drinking unboiled water during the whole of his residence, but as his health was better on landing, this fact alone may be insufficient to account for his preserving it longer than the rest of the party.

The inhabitants of these islands have, in general, a pleasing care of countenance, and in color they much resemble the Musalmans of India. Their general height is below the European standard, about five feet two inches. On many exhibit, in their physical conformation, an admixtuer of the African, doubtless from Zanzibar slaves, occaionally imported by the Muscat vessels, but the proportion of persons of this description to the population is inconsiderable. Some individuals here of the higher orders have a much fairer



GIRL SWINGING.
PHOTO Nov.1885. ROSSET. [Museum f.Völkrekunde. Berlin.]

complexion than the common people, which is, probably attributable to decent from Persian stock. It is a remarkable peculiarity that the skin of natives almost universally, is marked with stains on many parts of their bodies or blotches of a lighter color than the natural skin.

The ordinary dress of the men consists of short drawers, with a cloth wrapped round the waist, and another about the head, the waistcloth being twisted into a knot in the front, which is supported by a string encircling the loins. The head-people wear, in addition, an embroidered sash of silk or cotton about the waist, and on Fridays, when attending the grand mosque, a kind of white shirt reaching to the ancles, with a turban of the same color. The man shave their heads, but are free to allow as much of the hair of the face to grow as they like. The women's habiliments consist merely of a cloth wrapped round the waist, descending to the knees, which is secured by a string, and a long shirt, also a cloth tied round the head. In contra distinction to the men, they allow their hair to grow long, fasten it up behind. Like their sex everywhere else, they are fond of ornaments for the person, though the number and variety of articles for this purpose which they possess, are very limited. They wear bangles, &c. and their ears are pierced when very young, all round edges of which they hang light trinkets. The men wear none.

Their houses are ill built and dark, having at most only one small window, and frequently none at all, in fact, they are but large sized huts, with a peaked roof. In general about twenty-eight feet long by twelve broad, and fifteen feet high to the top of the roof. They are made of a substantial frame work of wood, thatched all over with cocoanut leaves, the floor is plastered, and the sides are sometimes boarded, a partition near the middle divides the house into two-rooms, one of which is private, and the other open to all visitors. In this public room there are two ranges of seats, the one on the right side on entering is considered the most honorable, and the other on the left, carried across the house, is appropriated for the common people. The degree of respect intended to be shewn to any individual, is marked by the seat to which he is invited. Inferiors always receive the king's relations, and other head men, standing, and remain so while they are present, unless invites by them to be seated. Some of the houses contain a few articles of furniture, such as a small table, chairs, and boxes or trunks.

Though it would be thought improper to enter the private, or women's department, females are not kept from the view of strangers, or in a state of exclusion, as in most Mahomedan societies. They enjoy every reasonable liberty, of which, as well as of the kindness of their dispositions, we had a pleasing evidence in a visit which we received from some ladies of rank during our sickness. They do not, however, eat along with the men, but after them. Marriage is not very early engaged in, but a plurality of wives is allowed, few however, are able to support more than one wife, which decidedly contributes to the happiness of both parties. So far as we could observe, there prevailed, very generally, a mutual affection between husband and wife. Intrigues, however, are not uncommon, and the men show no small ingénue in carrying them on, when he illicit correspondence is with a married woman. For a widow to live with a favorite without marriage is not accounted criminal, and scarcely disgraceful. What is very remarkable, however, is that there are none of that degraded class of human beings, professed prostitutes, on these islands.

Children of both sexes are required to read the Koran through, under the tuition of priests of the inferior order, and their lesson is begun very early, at three years of age. To be able to read, is all that appears to be thought necessary, and it is not pretended that more is attempted to be taught. When once through the Koran, the children receive no further instruc-



TURNERS AT THE LATHE.
PHOTO Nov. 1885. ROSSET. [Museum f. Völkerkunde. Berlin.]

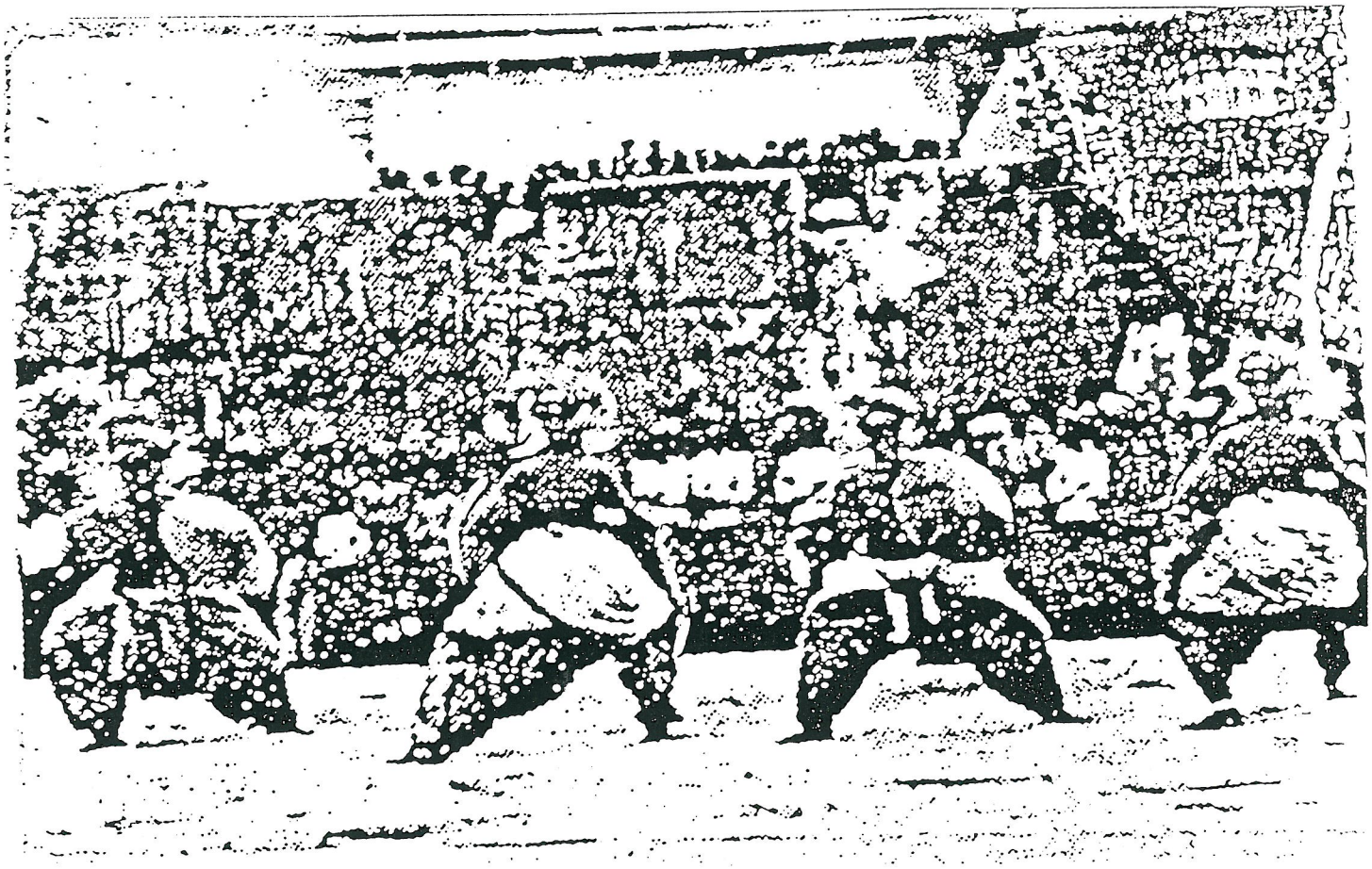
tions, except being initiated in the ceremonials of religion. The teachers are permitted by the parents to use a barbarous mode of punishing the children, if they show an aversion to learn Arabic, namely that of squeezing limejuice into their eyes, besides flogging and beating. As this cruel practice does not accord with the general character of the people, it is probably permitted only under a deep sense of the great importance of that branch of education in a religious point of view. As to a knowlegde of writing the children are left to acquire it themsleves, if they feel inclined, in the best way they can, and hence arises the great difficulty experienced in determining either the true sound of letters, or the orthography of words. Most of the boys, however, form prevailing passion for music, soon gain a knowledge of the character, as all songs are written in it from the Persian or Hindoostanee, there being very few in their own language.

The young children are covered with ornaments of different metals, according to the wealth of the parents, to distinguish them from those whose parents are poorer. All go unclothed until about five or six years of age, and cleanliness is much attended to.

The men are in general of an indolent habit, and disinclined to work, although they readily assist each other, willingly exerting themselves where strength is required, as in launching boats, &c. and when public duties are to be performed they are carried through with spirit, at least on King's Island. At this place the inhabitants pay no taxes, that is, they are exempt from contributions exacted from the rest of the Sultan's subjects. They, therefore, do not feel any obligation to work beyond providing for the demands of nature, and this they acquire by becoming dependents of any of the chiefs, most of whom retain as many followers as they may be able to support, a large retinue being considered a sign of rank and power.

The laboring classes, exclusive of those engaged in pursuits connected with trade, follow various employments, from which they draw the means of subsistence, the most common of these are, fishing, gathering cocoanuts, drawing toddy, weaving cloth, and collecting the small cowries. The domestic duties are mostly attended to by the women. They also beat out the fibres of the cocoanut husk, after it has been soaked, separate the thick from the thin, and twist them with the fingers into yarn, make mats, prepare the bread-fruits for keeping, by slicing and drying it in the sun, extract oil from the nuts, spin cotton, and dye thread for the loom, make sweet-meats of minced cocoanut, jaggery and sugar-candy, and wait on the men at their meals. Both sexes appear to derive much enjoyment from a habit walking about in the open air in the moonlight, in which all classes indulge till late hour. They seldom, during the period of the full moon, go to bed before 2 or 3 o'clock in the morning, and then rarely rise before noon. They have three meals a day, one shortly after rising, another about six hours later, and the third just before retiring to rest.

The principal articles of food are the following, rice, fish, the Bonito most commonly used dry, bread-fruit prepared in various ways, but most palatable when sliced thin, and fried crisp, though in any form it is not accounted wholesome, probably from the fruit being plucked immature, cocoa-nuts, jaggery, and occasionally a few fruits and vegetables. All these are produced on the island, except the rice, which is brought from abroad. This forms the largest constituent of every meal, being considered necessary for the preservation of health, and is gradually dressed mixed with grated cocoa-nut. A few articles, such as tea, coffee, sugar, &c. are imported from the Coast, for those who can afford such luxuries. Oil is sometimes used in cookery, when variety is desired, but the preparations in which it enters, though relished by the natives are very unsavoury to the palate of a stranger. There are a few sheep and cows on the King's Island, some of which are



SWORD AND BUCKLER DANCERS.
PHOTO 1900. DUTTON.

slaughtered on festivals, and occasionally for the Sultan's kitchen. The head people object to private individuals possessing any, all eging that the fruit trees, which overtop the enclosures, would soon be destroyed by them, their loyalty, however, or perhaps some less elevated feeling, will not allow them to demur to such damage when caused by the Sultan's cattle. The custom of chewing betel-nut, with its usual accompaniments of betel-leaf, chunam, kaat (Catechu) and tobacco, is common amongst all classes.

The use of fire-arms is only just being acquired amongst the Maldivians. To be able to shoot with a musket, is considered no mean accomplishment, the dignity of the Fandiarhee (Soldier) even not being lessened by his employing hours daily in killing crows! The principal men are very anxious to learn the use of the great gun. The few old rusty cannon on the island are, howewer, hardly available for practice, and powder and shot are scarce.

On festivals, feats of strength and skill are exhibited, under rules and restrictions to prevent injury, or danger to the performers. Wrestling, which formed part of these games, was lately prohibited, as some of the parties were injured by falls they got. The weapons employed in these exercises are swords, spears, and the quarterstaff, to teach the use of which, and prepare the several actors, there are masters appointed by the Sultan. It is not deemed beneath the dignity of the principal men to take part in these games. We, on one occasion saw an officer of high rank, the Hindeggeree, or Public Tresurer, amongst the players at quarterstaff, and we were told that the former Sultan not unfrequently entered the list with his subjects.

There is a barbarous religious practise, which, however, is reprobated by the head men, though they, and even the Sultan, generally attend to witness it. The company being assembled, the performers step forth singing, and lacerate their bodies in various ways, by cutting themselves with knives, or passing spears, or iron bars through their flesh. A Chittagong trader, who had been invited to witness these performances, stated to us the next day, that he was so shocked at what he saw, that he could not wait the conclusion. Some of the actors thrust an iron bar of the thickness of a man's finger, through the fleshy part of the cheeks, passing it in from one side of the face, and drawing it out at the other. Others cut themselves all over the arms, back, and head, with knives. Having been informed that the Emir-el Bahr had presided, Mr Christopher went to his house, and was shown the various instruments used at these revolting rites. Amongst them was a spear, the largest, with a blade five inches broad, and a staff three inches in diameter, and 12 feet long. The Emir informed him that this pounderous instrument was for the purpose of being passed through the thigh. To effect this, an incision, he said, was first made with a knife, and the operator, with the assistance of one of his pupils, holding the spear, it being to heavy for the former to sustain the whole weight in such a situation, steadily passed it through, while an assistant or two raised the flesh to dilate the incision. The master professed to be able, by the power of charms, to cheek any hæmorrhage, but acknowledges that no charms will avail to prevent a moderat issue of blood. Although this is a rite of Pagan or Hindoo origin, the people believe that the Koran commands such performances by true Musalmans, and it is very common for men to be hiered, as jugglers are, to exhibit to strangers.

Like all Mahomedans, the Maldivians bury their dead the body being attended to the grave by the relations and friends of the deceased. During our stay at Male, the Grandmother of the Sultan died. The body was conveyed to the mosque, where prayers were read over it. The men who carried the coffin walked on cowries, which, to the value of 100 rupees, were streved on the road from the house. As the procession moved on, handfuls of small copper coins, fifty of which go to a rupee, were scattered, for which the lower orders of the people in the train kept up a scramble, very much out of character with the



MEMORIAL ENCLOSURE WITH WHITE FLAGS.
PHOTO 1885. ROSSET. [Museum Völkerkunde. WIEN]

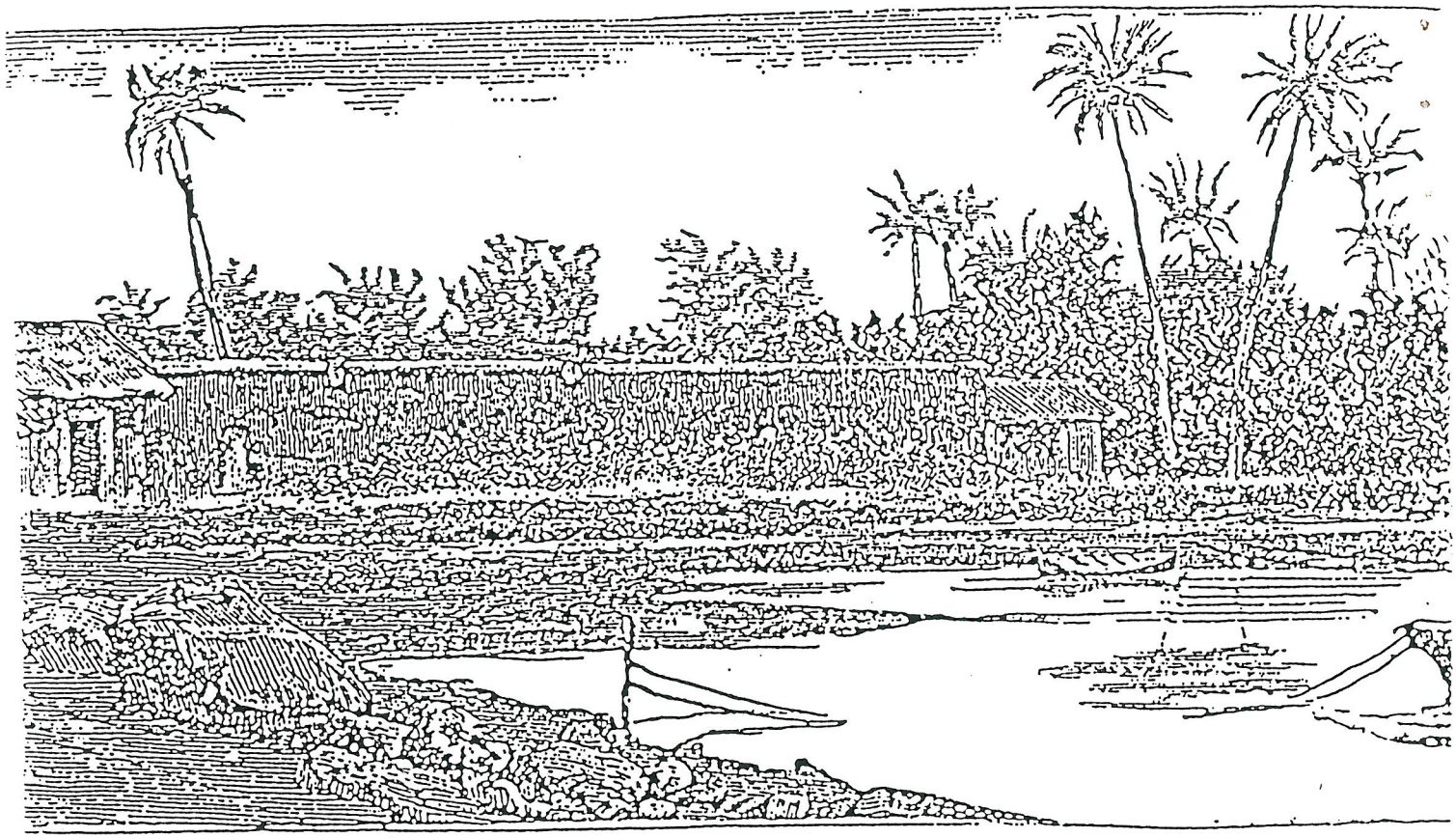
occasion, and ill according with the rest of the scene. All men were attired in full costume, consisting of a red waist cloth with black and white borders, and a headpiece corresponding to it, both of native manufacture. At the burial a gaudy canopy of cloth of various colors, supported on four poles, was elevated over the body, and the Fatha was read. After a temporary hut had been erected over the grave for the readers of the Koran, the company adjourned to the Sultan's palace, to partake of a dinner prepared for them. It is customary for the relatives, and those who wish to show their respect for the memory of the departed, to hire people to read the Koran, and sing portions from it day and night. They are careful in erecting tombstones over their lost relatives, to preserve the date of their death, the anniversary of which is observed by almsgiving and prayer, on the part of the surviving members of the family. When passing the grave of a near relation, it is customary to pause awhile, and repeat Fatha. This is also done at tombs erected over holymen, or reputed saints, if the passenger has time, otherwise a "salaam" is made.

The graves of the Sultans have each a building erected over them, all of the same form, about 10 feet long, 7 broad, and 10 high, with a peaked roof, the sides being built of coral stone, covered with ornamental carving, except where at intervals a smooth surface has been left, for Arabic sentences. Over the entrance is hung a cloth marked with few words written in large characters. A remarkable object on the island is a tomb erected over the remains of a person, who is regarded by the natives as the most eminent of their saints. The building, which is surmounted by a cuopola and a short spire, is 30 feet high, the gate, over which a lantern is placed, is of copper net work. There are several mosques in the town, also a tower 40 feet high, from which the crier calls the faithful to prayer at the appointed hours.

Crimes of a heinous character are scarcely heard of on these islands, and even theft and personal violence are rare occurences from the severity of the punishment which they would draw on the offender. One of the worst features in the character of the natives is there sensuality, which may be observed in their intrigues and shews it self in the topics they are so prone to introduce in their ordinary conversation, a habit which is not reprobated by any class. The law for checking the extension and induligence of this passions is exceedingly severe, but its wisdom appears more unquestionable than its efficacy. The obscene expressions, so commonly employed in India, are not in use amongst these islanders. They, however when they quarrel, generally taunt each other by casting reflections on the legitimacy of birth of the individual addressed, thus they say, "your father is doubtful," &c.

During the early part of our residence, we did indeed hear of certain transactions, which, if true, would have stamped with deceit and treachery, the character of these islanders, but subsequent informations induced us to attach little credit to the reports in question. We allude to certain reports of the crews of wreched vessels alleged to have suffered inhuman treatment at hands of the natives, but the statements of those individuals who were said to have witnessed the facts questioned by us, marked as they were by consistency and facts when questioned by us, greatly strengthened our suspicion of the incorrectness of accounts which had reached us. It is true that the natives generally showed much reserve and unwillingness to converse on the subject of the reports in question, but the same feelings were also manifested in regard to particulars connected with the present state of the islands, and to passing, as well as past, events.

It is not all improbable that traders visiting Male hearing some accounts of shipwrecks, or seeing in possession of the natives articles which not being usually imported, could only have been acquired from vessels driven amongst the islands, observing also the backwardness of the natives to answer inquiries respecting those matters, and attributing this to a desire to



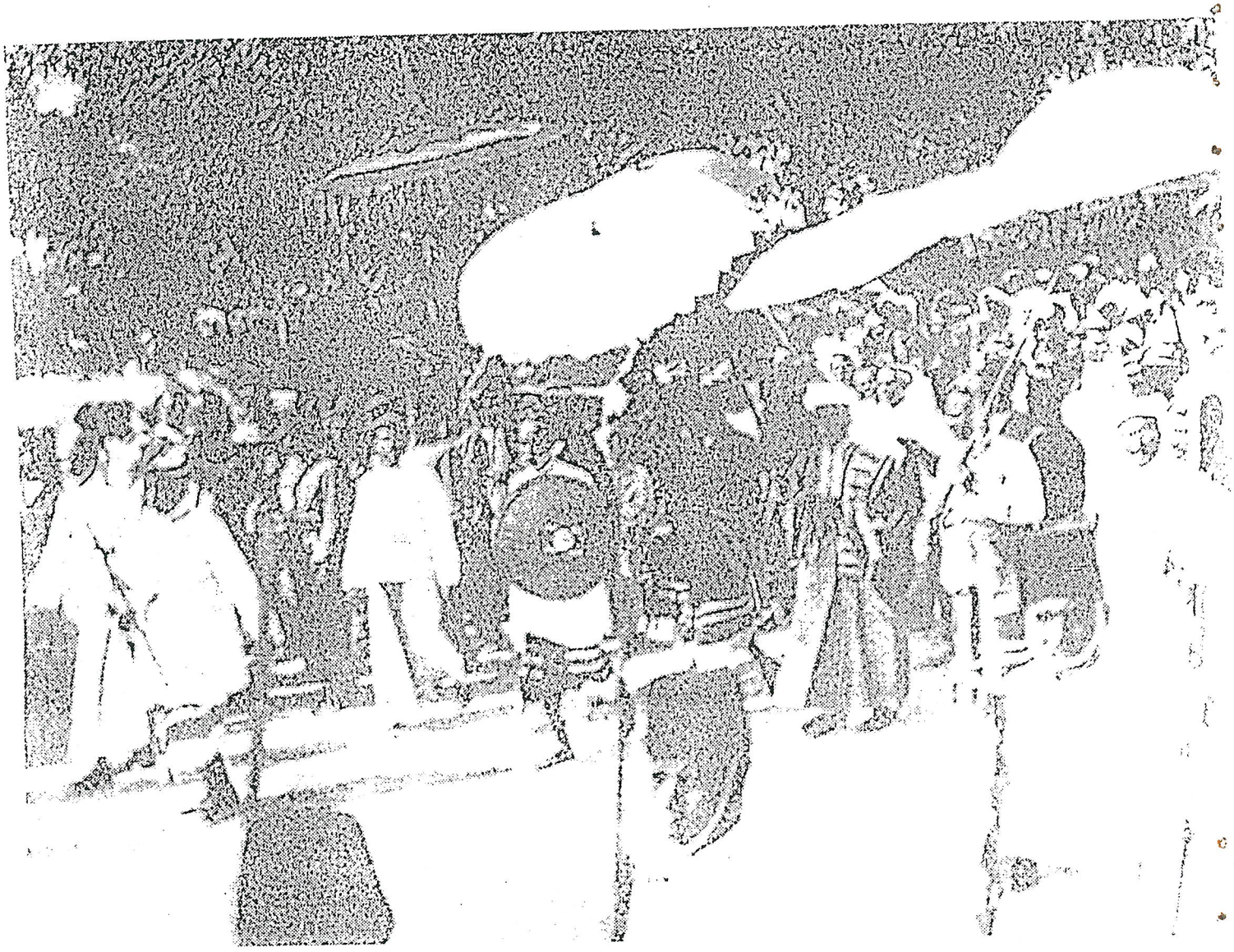
OLD FORT WALL AT MALE.
XYLOGRAPHY 1887-90. GRAY.

conceal the facts though they are equally incommunicative on every subject relating to the affairs of the islands, it is, we think, not unlikely that under such circumstances, the traders would, out of such questionable material conjure up talles of murder and bloodshed, which had no foundation in facts. We ourselves were at first inclinded to credit some of the reports of this nature which we heard, and Lieutenant Young considered it his duty to address the Superintendent of the Indian Navy, to make known to him what we had heard respecting one particular case, in which a vessel driven on shore on Male, was stated to have been plundered by the natives, who, it was alleged, murdered the crew, and found much tresure on board.

We were led to doubt the truth of the statement, from a conversation we had with a native of Chittagong, who had been 35 years in exile in the Suadiva-Attol, whither he hed been banished for having purchased stolen goods. On the accession of the present Sultan, he, with many others, was released from the operation of his sentence, and permitted to return. When the above mentioned wreck occured, he was resident trader at Male, and some of the particulars relating to it he had from the native portion of the crew. The vessel (An Indian ship, captured fy French pirates, went aground and was lost 1802 on the N.W.-side of Suvadiva Atoll), he stated, was a merchantman of large size from Surat, bound to the Mauritius, having on board specie, being the plunder obtained by the Frenchmen on board, during a privateering cruize. When she was wrecked, the French officers and men were in a sickly state. During their stay at Male, they were occupied in getting the dollars from the vessels hold, into which it appears the rock had worked, and when they had got out all they could, they were provided with a passage to the continent. One of them, however, remained behind from choice. He turned Musulman, married on the island and died in 1831, leaving an only daughter who is now married (The wife and daughter lived 1836 at the Suvadiva Atoll, suffering from elephantiasis, and in 1922 some decendents were in Male). Many dollars, it appears, were found after the departure of the French, who gave up the search owing chiefly to the difficulty of getting at them, and the sickness amongst the party. As our informant, who stood a close crossexamination, was consistent in his account, and had apparently no motive for deceiving us, or concealing the thruth, his statement appears more entitled to credit than the other version of the story, resting, as it does, merely on vague reports.

As to the reserve observed by the natives, it seemed to us to be the effect of a vague feeling of apprehension, lest information given to foreigners might be used to their disadvantage. The Viziers having never left the islands, their views are, of course, very narrow, and, in their ignorance of every thing beyond their own "little world", the small amount of treasure possessed by the Government, might appear to their eyes a great temptation to the English to gain possession of the island, an event which, it is believed, has been predicted in some old tradition. The head men towards the latter part of our stay became communicative, but it would have been imprudent for us, even then too inquisitive and we were careful not to touch upon any subject likely to excite their suspicion. When this feeling was lulled, our intercourse with them became very agreeable, points in their character were developed, which it gave us much pleasure to observe, and a decided improvement took place, not only in their conduct towards us, but also in that of the islanders in general.

Of the character and disposition of the natives we were impressed on the whole, with rather a favorable opinion. They are quiet, peaceable race, hospitable and kind to strangers, though suspicious and distrustful of them. Unacquainted, indeed, with the practice of the higher virtues, but equally unfamiliar with vice in its darker forms with desires and wants circumscribed and limited, and the means of satisfying them attainable without much labor, they have little incitement to increased exertion, for the purpose of augmen-



PROCESSION OF THE SULTAN TO THE IDHU MISKIT AFTER RAMADAN.
PHOTO 1934. HOCKLY.

ting their productions, and hence, in all probability, the little attention paid to the improvement of their condition. The apathy and indifference evinced by them on these subjects seem, however, to result in a great measure, from a feeling of contentment, though of a spurious kind.

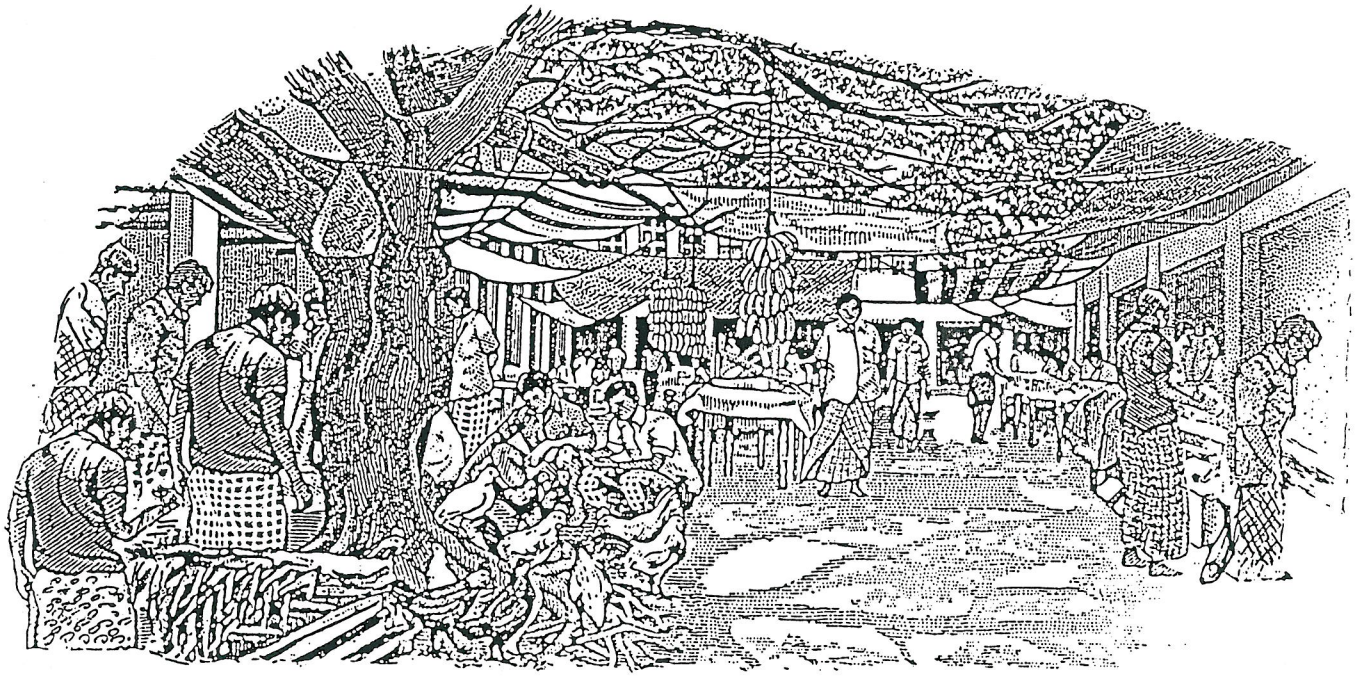
Towards each other the natives are kind and friendly and to their own kindred very affectionate, of which we saw many pleasing instances in their attendance upon the sick. Humanity and charity are virtues in great esteem, but in relieving the wants of their fellow creatures, they do so with ostentation.

The installation of the present Sultan took place before our landing. We were, however, at Male when the umbrella was elevated over a younger brother of the Sultan, a ceremony which betoken eligibility for future sovereignty, and performed to mark the line of succession. On this occasion there were great rejoicings in the town. Guns were fired, and the public were entertained in the evening with games, at the conclusion of which they were treated to a grand feast. On this day the young prince was for the first time seen in public. The ceremony partakes of a religious character in as much as the heir apparent is required to proceed in procession to the mosque, and to the tombs of the principal saints, to reapeat the Fatha. The umbrella being one of the insignia of sovereignty, none but the Sultan can have it carried over him. On one occasion Hamed Diddee, when on a fishing excursion, having had an awning spred over his boat, caused not a little dissatisfaction amongst the natives, who are exceedingly jealous of the Sultan's dignity, but he seemed to their murmurs, and remarked that there was nothing disrespectful towards his sovereign in what he had done. On another occasion, one of us having an umbrella, invited a Vizier to come under its shade, but he declined the offer.

During our residence, the Sultan was never seen abroad except on public occasions, when he was attended by body-guard of about 20 men, and every means was resorted to, in order to produce an impression of state and dignity. On Fridays when he proceeded to the mosque, a loud blast of a trumpet announced his leaving the palace for that purpose. His habililents were always suitable to his rank, according to the fashion and notions prevailing in the East. But he wore no jewels on his person. The customs and etiquette observed in the Durbar, are remarkable for their simplicity. The courtiers and officers take their stations according to their respective ranks. No salutation is expected. All persons, subjects, are however required to wear dresses of manufacture, when they come into the Sultan's presence.

The climate of the Maldivas as regards the feeling, is neither oppressive nor disagreeable. It cannot, however, be said to be salubrious, judging from its influence on the natives, as well as on our party at Male, and of the officers and crew of the vessel during the survey. The latter suffered mostly from two diseases, the Beriberi which attacked the Indians only, and generally proved fatal, and inflammation of the bowels, to which both natives and Europeans were very subject.

No case of ague (Malaria) occurred in the ship, but, during our residence on shore, this disease manifested itself amongst us, and not an individual of the party escaped. Amongst the islanders the prevalence of intermittent fever was the only distinguishable effect of the climate upon them. They described the malady as difficult to begot rid of, and that those whom it attacked generally suffered for years from its periodical visitations, the duration of each attack being in some casesonly a few days, and in others a month. Few remedies are resorted to by the natives in such cases, an infusion of grounded pepper is given as a drink, and fires are placed under the patients bed during the cold fit, but dependence is chiefly placed in a full and nourishing diet, which is invariably prescribed, spices being also



MALE MARKET.
ENGRAVING. [50 Rfa.]

occasionally used as stimulants, even when the fewer is accompanied with violent pains in the stomach. These pains are most severe during the cold fit. There are no other bodily ailments to which the inhabitants are peculiarly subject, except the cutaneous eruption, the very name of which is banished from polite European society. It is very common, as are coughs, &c. the usual concomitants of a humid atmosphere.

The natives pretend to no skill in medicine. Some spicery, the simple purgatives ordinary used in India, and a few vegetable compounds used, and generally with much success, as poultices, comprise their Pharmacopia. Grey heads are not uncommon, and the aged did not appear in general emaciated. From the information which we collected, 70 years is not considered unusual. The young men are, in general, robust and well formed though neither remarkably bony nor muscular. There is said to be a greater than the usual mortality amongst children, few children attained maturity, the number being in general not more than one of four or five.

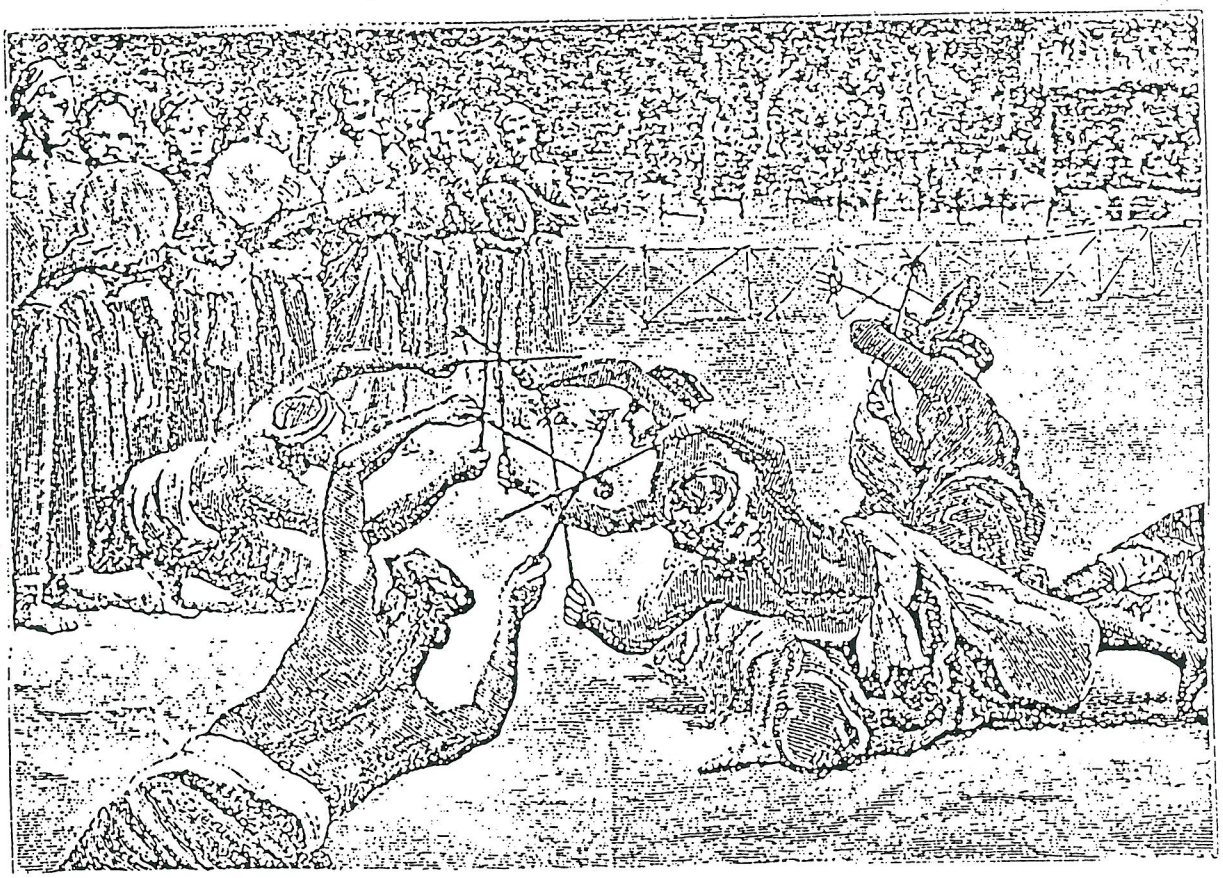
The weather during the N.E. monsoon is very mild, and the air cooled by occasional showers, is then very pleasant. The S.W. monsoon, however, is exceedingly violent, and attended with much rain, which often pours incessantly for days together.

The avereage range of the thermometer is from 80° to 84° during December the coldest season, in April, from 85° to 90° in the day and generally 80° in the night. The winds moderate the solar hew, and prevent its being so oppressive as might be supposed from the height of the thermometer.

The different between characters found on tombstones on the Maldiva islands, are of three kinds. The most ancient are called by the natives Dewehi Hakura, which in all likelihood were used by the first inhabitants, but now the knowledge of them is nearly lost, being confined to a few individuals. In the Southern Attols, a knowledge of this writing appears to have been retained longest, for it is not remembered in the Northern ones at all, whereas orders are not written at Maléin this character, for the inhabitants of the Southern Attols. No old manuscripts with this character are preserved. One peculiarity in the alphabet is, that some of the consonants change their form according to the various vowelsounds with which they are united, the construction of the letter being altogether different. This character is written from the left hand.

The next is the Arabic, which is written in two different ways, the old and new, but the old method of forming the letters is now discontinued. From the appearance of the tombstones, it is evident that the Dewehi character was in use prior to this, for the fresher inscription in that character bore more signs of age, than any we have seen in the Arabic. The multitude of inscriptions in the latter character, is an evidence that it was very extensively spread and known throughout the islands. Both of these characters were invariably carved in relief. The modern Arabic character was apparently introduced about the same time as the present native writing.

The modern alphabet contains eighteen letters, and is called by the natives Gabali-Tana. There are some auxiliary letters in it, derived from the Arabic and Persian, in common use, but not included in the alphabet. It is written from the right hand, and was introduced when the Portuguese garrison were overcome, and Mahomedanism re-established by a chief and men from the Northern Attols, and is now used throughout the islands. The language spoken is substantially the same in all the Attols, though the Southern ones have a dialect of their own, and as they possessed a knowledge of the ancient writing longest, it is very probable that their dialect will have the most resemblance to the language of the Aborigines, for, in consequence of the intercourse with



TARA DANCE AND GAME PLAYED FOR THE SULTAN.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

Bengal and other parts, the language now spoken at Malé, is intermixed with many foreign words.

There are several kinds of Tana writing, and we are inclined to think that the one at present used, was not so generally adopted until within the last fifty years, as many tombstones are evidently inscribed in a character different from the Gabali-Tana, the letters at least have a different sound, and the signs used for vowels are different. Letters of the alphabet are used as numerals, and they reckon by twelves, as we do by tens.

The possessor of the Attol is a hereditary prince designated Sultan, who is an absolute monarch, though governing by laws, partly derived from the Koran, but principally from established custom. Acting under his authority are various officers, to whom are assigned specific duties, and the superintendence of particular departments of public affairs. Six are appointed Viziers, or Councillors, to the Sultan. He very frequently consults with them, a costum which tends much to cherish a reciprocal confidence. Although the Viziers have the privilege of offering advice, they possess no authority to control the Sultan, but the influence which they acquire from their situations, often enables them, indirectly, to restrain him from arbitrary exertions of power, or from adopting measures injurious to the public interests, by exciting the people to remonstrate in a body. An instance of such a course having been adopted with success, was related to us. It occurred during the late Sultan's reign. Towards the close of his life he felt a desire to visit Mecca, but his own finances being insufficient to meet the necessary expenses, he sent an order to the Hindeggeree, or public treasurer, to supply the deficiency. The Viziers, it seems, did not much approve of the contemplated pilgrimage, and less so if the intended drain on the public funds, but still they would not venture themselves openly to oppose either measure. They however instigated the populace to proceed to the Hindeggeree, and to protest against such an appropriation of public money, which had the effect of preventing the accomplishment of the Sultan's design. Another check against unjust and tyrannical proceedings on his part, is the example furnished by the fault of a late Sultan, the tradition of which is familiar amongst the people, who was put to death by his subjects, whose feelings he had excited by treating their religious observances with derision, and so venerated Fandiarhee with contempt. (see supra)

The privelege of extending clemency to offenders belongs exclusively to the Sultan, though it is seldom exercised without the counsel and advice of the Viziers, whether a free pardon be granted or not, or the sentence only mitigated, and whether leniency be shown in consideration of extenuating circumstances, or, as is often the case, out of regard to the rank, family, &c. of the offender.

The next in authority to the Sultan, and who shares with him in the respect and veneration of the people, is the Fandiarhee, in whom are united the two offices of head of the church, and chief magistrate. The reverence with which he is regarded, indicates the sincerity of the islanders in their belief of the Mahomedan tenets. His decisions, as magistrate, are always received with deference, and the natives in general shew, that they entertain a high sence of the importance of his duties, particular that of interpreter of the Koran he being the only person amongst them who has a competent knowledge of the Arabic for a purpose considered so necessary. Under him, in his sacrerdotal capacity, are Naibs, or deputies, also called Katibu, who if not employed in other Attols, lead the worship in the mosques on King's Island, where six or seven usually reside. They are considered as pupils of the Fandiarhee, and from among the number, when he dies, a successor is chosen, the appointment being almost always bestowed on the individual considered by the former incumbent, as most worthy of it. The Naibs are



THE SULTAN'S MUSICANS.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

usually employed in transcribing passages from the Koran, relating chiefly to observances and ceremonies, with an explanation in the Maldivian language, for distribution in the different Attols. They are also refering to, both by individuals and by the public authorities, when any affect of moment is in contemplation, to declare auspicious days for such undertakings.

Next in order to the Naibs are the Muddins, of whom there are several, one being attached to each mosque to see it kept in order and to lead the prayers in the absence of a superior. It is also his duty to proclaim aloud the time for the performance of worship, and under his charge are the tombs of the several saints, who repose in the graveyard. He must see that lamps are kept constantly burning at night, and the sand before the doors kept smooth and clean.

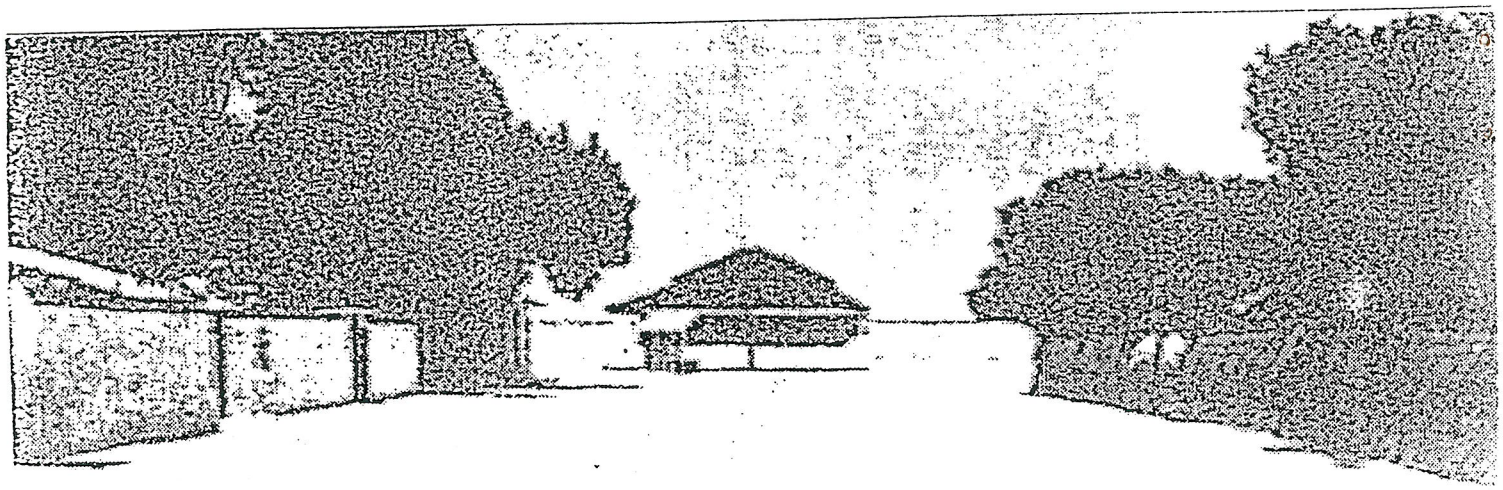
On all islands where there are 40 male inhabitants, a Katibu is stationed to lead in religious exercises and ceremonies, and to settle disputes. Marriages are solemnized and contracted before him. Not being in receipt of any allowances from the Government, he is supported by the islanders, and is principal man among them.

The Viziers were formerly called Muskull, signifying elder which title is now obsolete, that of Wazeerhee being at present used. There are, as before stated, six Viziers, who form the Kings Council, and are executive magistrates in the different quarters of the town where they respectively reside, exercising authority also over all soldiers belonging to their respective quarters. When an offender has been found guilty by the Fandiarhee, it is the duty of the Viziers, to whose quarter he belongs, to see the sentence enforced. The Viziers superintend public works and undertakings, such as building up the wall that protects the boats from the swell, in fact, the execution of all orders issued by the Sultan. They are appointed by the Sultan and are removable at pleasure. On their installations, they receive from the Sultan a staff of office, which they carry when attending on his person, on public occasions, and his processions to the mosque, &c. The nomination is proclaimed in all the streets of Male, by a public crier, who blows a trumpet to attract attention. We were informed that an oath of allegiance was administered to them and other public officers. The Vizier first in rank, who is styled Durimind, is Chief or General of the army. The second called Hakura, has no distinct duty, and the third who has the supervision of all maritime affairs, is called Wilono Shadander. The remaining three Viziers, viz. the fourth, Famederi, fifth, Mafae, and sixth, Dahara, have no particular duties assigned to them.

The Hindeggeree, who is the public treasurer and accountant, collects the revenue of the different Attols, which is paid in produce, goods, &c. There he sends in the Governments boats, on account of the Govermnent, to Bengal, and to the different trading ports.

The emoluments of the Nokodas of those boats, are derived from the privilege allowed them of carrying on trade on their own account. The Hindeggeree is vested with authority to enforce the payment of revenue when a complaint is made to him by the Attol-wari, or, if no representation is forwarded, the Attol-Wari is called upon by him to explain the cause of default in the transmission of the established duties. The present Hindeggeree is considered of equal rank with the Viziers, and possesses considerable influence in the community, under him are accountants of revenue and trade with clerks to assist in these duties.

The Emir-el-Bahr, an Arabic title, which signifies Chief of the Sea, is a kind of Master-attendant of Male. He visits the vessels that arrive, and distributes the duty levied on merchandize. He is very useful to all strangers



MAIN STREET IN MALE WITH IDHU MISKIT IN DISTANCE.
PHOTO 1934. HOCKLY.

by attending to their wants, and affording them assistance, which he is required to do by authority.

The Attol-Wari is a governor or chief of a division of islands called an Attol. He has not the power of punishing offenders, except in trivial cases. If the crime be of a serious nature, the culprit is sent to Male to be tried. It is his duty to collect the revenue of the Attol, and to transmit it to the Hindeggeree. What the emoluments of this office are could not be ascertained, but it is held to men of first rank, relations of the Sultan, and is in the go of the Hindeggeree. Sons of the Viziers often hold the appointment.

The Rarhu-Wari, or headman of an island, stands in the same relation to the Attol-Wari, as the latter does to the Hindeggeree, in respect to the revenues. He possesses authority of a magistering nature, to suppress disturbances, and confine the unruly, and he is the public officer who must be witness to all marriage contracts entered into on his island.

The Viziers are annually supplied with red cloth, and a sum of money, in the copper currency of the island, to be distributed amongst the soldiers resident in their respective quarters of the town. All concerned are assembled at the palace, and each Vizier as he receives the cloth for his party, has it carried to his quarters whither he himself proceeds soon after, followed by the soldiers under his charge and superintends the distribution. Each man receives one piece of cloth, and thirty pice. Each Vizier has under his charge nearly 100 soldiers, in all about 550 men. The soldiers bear no arms and, as may be supposed, are under no sort of discipline beyond that which results from the habit of assembling, without much order or arrangement, when called together, and attending at the requisitions of the Vizier for their services. They are, however, available for all kinds of duties, and so anomalous are these that the men are even liable to be sent, on an emergency, on board to public boats as sailors.

On historical points very little information could be gleaned by us owing to the unwillingness of the islanders to converse on such subjects, apparently from the suspicion and jelousy with which on residence amongst them was for some time regarded by the principal people. From what we could gather, it would seem that the constitution of society, and the form of government, have been essentially the same for a long time past, at least since the introduction of the Mahomedan religion. We were told that a Sultan, who reigned about one hundred years ago (1774), rendered himself obnoxious to the people by ridiculing their religion.

He (Gniyas-ud-din, 1766-1774), however, undertook a voyage to the Red Sea on a pilgrimage to Mecca, and during his absence, a nobleman, named Faruna Kalegefana, who was a leader of the popular party, and had gained great influence, determined with others, to prevent the resumption of the Sultan ship by the absent prince, by putting him to death if he should return. Return he did, but before he could land, the plot against his life was carried into execution. Some of the conspirators, without divulging their purpose, pushed off in a boat, under pretence of bringing the Sultan on shore. He entered their boat, and while returning, they bound him hands and feet, and fastening stones to his feet, threw him overboard. On landing they announced the accomplishment of their purpose, and being now joined by the rest of their party, proclaimed their leader, Faruna, successor to the murdered prince, by the name of Sultan Mahomed Noor-ud-Deen (Must be Shams-ud-Deen). On his elevation he banished to Suadiva Atoll the son of the man whose place he filled, but after a few months he himself was obliged to quit the station to which he had waded through crime, and to abdicate in favor of a prince (Mu'izz-ud-Deen, 1774-1779) of the royal blood, in consequence of the people not wishing to have on the throne one who was not descended from the family



RECEPTION VERANDAH IN THE SULTAN'S PALACE.
PHOTO 1885 / XYLOGTAPHY. ROSSET. [Graphic]

which had so long commanded their homage and allegiance. The son of the Sultan, who was murdered by drowning, and his offspring lived nearly independent in the Southern Attols, until the year 1834. Some of his descendents are still alive, and are permitted to visit Male.

The prince, in whose person the restoration took place, was named Hussain Noor-ad-Deen (1779-1799). He reigned until his death, when he was succeded by his son Hussain Aezadeen (Not in the "Tarikh" for 1799-1801), who proceeded to Mecca, and there died. This is the Sultan who is stated to have made the pilgrimage with the dollars obtained from the plunder of a wrecked vessel (French 1800-01 ?), but the truth of there ports which we heard on this subject is, as before remarked, very questionable. His son, named Mahomed Minadeen, succeeded him, and after a reign of 35 years, died in January, 1835.

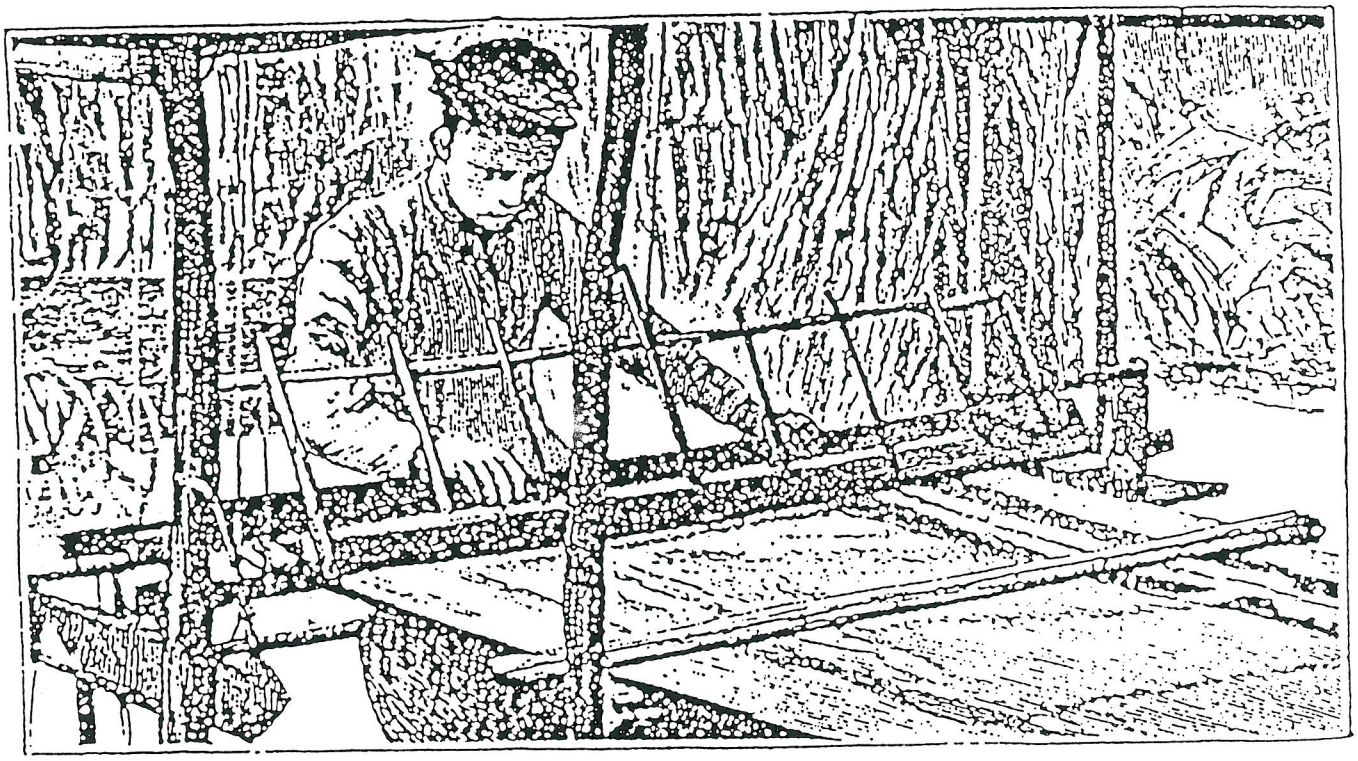
The present Sultan, who is called Mahomed Mizadeen (Imad-ud-Din 1835-1882), is about seventeen years old. As yet he has little influence, except by the power of his uncle Hamed Diddee, who has gained the affections of the people. The prejudice and fear excited by our proposal of residing on the islands, were much diminished and quieted through him, and our residence was made much more agreeable by the openness of his conduct, and the favorable influence which his behaviour towards us had on the principal men on the islands

In observing the fasts and ceremonies of their religion, the islanders are very particular, stigmatizing, as unbelievers, those who do not join them. To be acquainted with the times, manners, &c, of these outward observances, and to be able to repeat a few sentences of Arabic, though without any idea of the meaning of the words, constitute in general the whole of their religious knowledge, the Fandiarhee and one or two others, taught by him, being the only persons who understand what they read in that language.

They have a tradition that about 400 years ago, the Mahomedan religion was introduced amongst them by a man whose name was Tabri, or whose country was so called (Tanger). The proability is, that the latter was the case. The tomb of this person, which is pointed out in Male, is held in great veneration and always kept in good repair. Sometime afterwards, Christians (Portuguese) came there, and propagated the tenets of their faith, but they were soon expelled by one of their own chiefs who belonged to the Attol Zilla Dou Matee (Thiladhunmathi), and who reestablished Mahomedanism amongst them, on a secure footing. The natives told us, in opposition to what Laval states, that the restorer of the present worship who expelled the Portuguese, came from the Northern Attols. He is said to have introduced amongst them the written character as present in use. Tabriz, they say, came from Persia, and they state, that shortly after his death, some of his countrymen who came in search of him remained, and when they died, were buried on the S. E. point of the island. From the Persians the islanders learned many songs in the language of that people, which are still sung, although not understood. The tambourine, it was also said, was brought there by them.

We visited the graves of the Persians, and counted about sixty, only two of which had inscriptions that were legible, and bearing date 994th year of the Hijra (About 1520), which would make them 257 years old, one of these being in appearance less old than the other graves, it seemed probably that it was not the depository of the remains of any of the first settlers, but of those of one of their descendants. The Fandiarhee has many Persian manuscripts, but only one could be procured by us.

Where the mass of the people is sunk in ignorance, as is the case here, with only a few exceptions, it is not surprising to find the most absurd and superstitious fancies exerting a powerful and pernicious influence. In



WEAVING A WOMAN'S WAISTCLOTH.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

describing there superstitions, it may not be irrelevant to premise that, in the absence of other and better sources of information, an account of these may throw some light on the nature of the religion of the islanders which preceded the one which they now profess. One of the most remarkable of their customs is the offering made to the sea, when a boat is to be launched. On such occasions a small vessel, three or four feet long, being decked out with flags, and having samples of the various fruits of the island, is set adrift, should it be a boat newly built, other ceremonies are observed, accompanied with festing, music, &c. The miniature vessel is decorated with flowers, and her gunwales are hung with fruits, for which, as soon she enters the water, there is a general scramble.

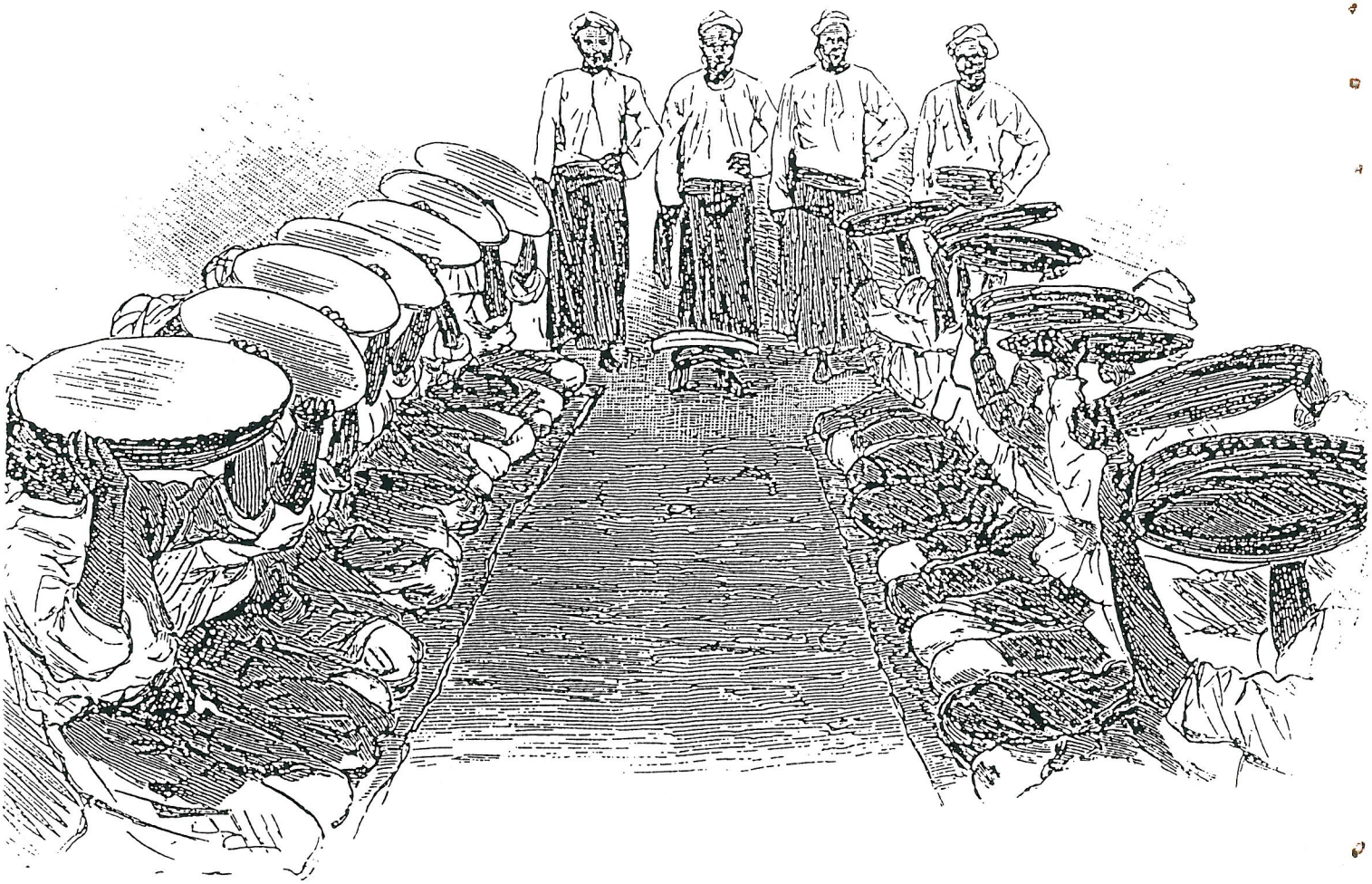
Before a voyage is undertaken, an offering is made to some Saint for success, and in danger or distress the mariners trust chiefly in the efficacy of vows or offerings to the tombs of some personage, dead or living, eminent for piety. We are informed of large sums given as votive offerings made during boisterous weather, to an old priest resident at Calcutta. All monies paid at Male in fulfilment of such vows go to the priest. It is also a common practice for persons labouring under sickness, or any other sufferings, to dedicate certain sums as a means of ensuring relief. An amulet obtained from a reputed Saint is prized very highly as a preventive of calamity, and those who possess such at hing constantly wear it.

The person of a Saint is regarded with the greatest reverence. Even the king receives such a person standing, though his doing so is considered a sign of acknowledged inferiority amongst the people. There are, according to the legends we heard, three kinds of merit which entitle a man to be esteemed as a Saint, or a person favored of God. First, eminent usefulness to the country in matters of religion, as in the case of the person who first brought the people to a knowledge of their faith, and that of the restorer of it, after the conquest by the Portuguese. Second, special miracles wrought for the benefit, or in consequence of the prayers of such persons. Thirdly, severe afflictions befalling those who have been the means of bringing on them disgrace, punishment, or other trouble they being in such cases considered as avenged by God.

Many individuals on the island gain their livehood by writing charms, which are supposed to possess much virtue, not only as a preventive against, but also a cure in most diseases. In order to produce the curative effect, the ink of a fresh written charm is washed off in water, and drank as a medicine.

The belief in existence of spirits and supernatural beings, who interfere, sometimes visibly, in human affairs for purposes of evil, and also in extraordinary phenomena supposed to afford intimation of pending calamity, is universal amongst the islanders. Many positively asserted to us, that they had seen such things, and during our residence, evidently through the fear entertained of the intentions of the English, it was often reported that spirits had made their appearance, which were generally described as habited after the manner of Europeans, carrying arms, &c. and which were said to have caused death, madness, sickness, abortion, and extraordinary effects. They belive also in the auspiciousness, or otherwise, of certain days for particular transactions, no undertaking of any importance to induviduals or to public, being entered upon without the priest being consulted to determine that point. During recitations in Arabic of passages from the Koran, which is a common practice, incense is kept burning, and when this takes place onboard a boat, the crew are always careful to fumigate their udderhead and tiller, before the fire is extinguished.

A remarkable instance of the extreme credulity of these people in superstitious tales and their baneful effects, was related to us by one of the



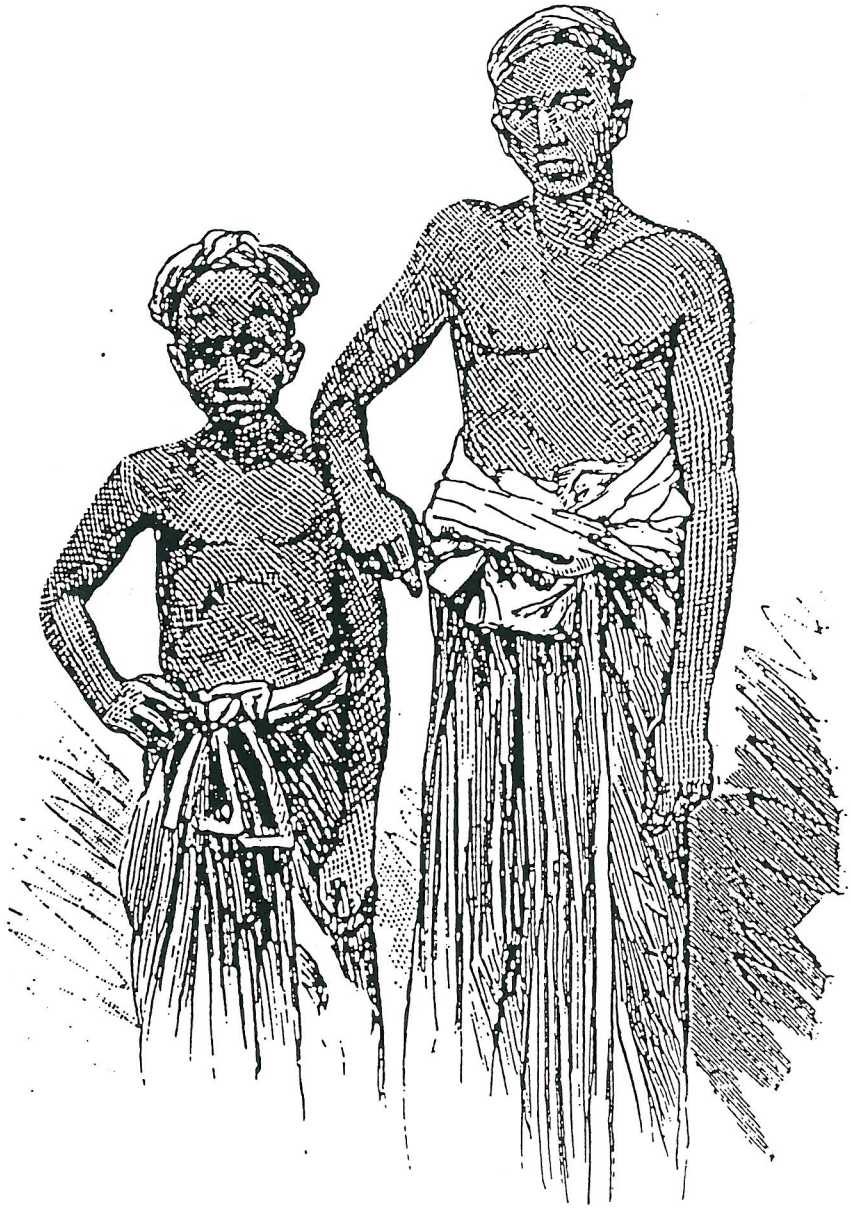
TARA DANCERS.
PHOTO 1885 /XYLOGRAPHY. ROSSET. [Ill.Zeit.]

natives as follows. A person reputed to us to be a Saint, while on a fishing excursion, having used all his bait, was in want of a supply to continue the sport, and demanding some from a boat which he met, belonging to a populous island within three miles of Male. Being refused, he pronounced a curse upon all the inhabitants of that island, declaring that their boats would never catch any fish and it is reported that for many days afterwards no fish were caught either by the fisherman of Male, or by those of the island in the neighbourhood. This being the effect of the curse hanging over the islands denounced by the Saint, an order was issued by the Sultan, prohibiting their ever going out fishing in their own boats, which regulation was in force when we were residing on Male, and we were informed had been so for many years back. When it is considered that fish is the principal article of food, as well as of commerce on these islands and fishing the chief employment of the population, some idea may be formed of the privations and suffering endured by these unfortunate islanders, in consequence of their gross ignorance and superstition.

The Maldivians have a written as well as an unwritten law, the former being the Mahomedan code, and the latter founded on the established customs of the country, which are well known to all the classes. The Sultan, who is not above the laws, is the fountain head of justice, but the Fandiarhee, as head of the church and chief magistrate, is the expounder and the administrator of the laws, aided by his deputies called Katibus. The Fandiarhee's jurisdiction extends over all cases, civil as well as criminal, the cognizance of offences against religion being, however, his peculiar province. He resides on King's Island, and deputes his subordinantes, either permanently, or on visiting circuits to the different Attols. The mode of trial is equally summary and simple. On complaint being made, the accused is cited to appear before the Fendiarhee or his deputy, or if he has been seized by the soldiers, who perform the police duties, in the commission, or upon strong suspicion of a criminal or illegal act, he is taken at once before the judge, and as soon as the witnesses can be collected, the complaint is at once investigated and disposed of. The testimony of one witness in support of an accusation, is held to be sufficient to establish its truth.

When no witness can be produced by the prosecutor, the accused is required, in order to clean himself, to make oath as to his innocence, and in case of his declining that test, he is considered guilty. Should he, however, comply, and take the oath, it does not always fully exonerate him, if appearances or probability be on the side of the complainant's story, in such cases the accused is punished with a number of stripes according to circumstances. A person who has taken such an oath is prohibited by law from going in the trading boats of the islanders, lest, in case of the individual having committed perjury, the judgment of God should, on his account, come upon the vessel. Nevertheless, the inducement to a man so to forswear himself is very strong.

There are some severe regulations regarding the respect with which wives of others are to be treated, according to which the man who offers another man's wife the leaf commonly eaten which betelnut, is punished by flogging, the act being esteemed equal to touching her, which they consider most improper. In case adultery, if the woman has not given couragement, the man severly flogged, on the back in the street, the Vizier of the quarter of the town (Male is divided in four districts), to which the offender belongs, superintending the punishment and the injured person being the administrator. When the woman is proved to be as criminal as the man, both are punished, when the injured party is a man of high rank, he is allowed to try the offender in his own house, confronted by the witnesses, and to allow the punishment, as also to have it inflicted by one of his followers. We were told that sometimes death ensues, from the severity with which the flogging is administered, which



MALDIVIANS OF HIGH CAST.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Ill.Zeit.]

is inflicted with two or three rattans held together in the hand. The marriage bond is not considered binding after both parties have publicly declared before the Katibu the wish to annul it. On such occasions the woman is not required to attend in person, two witnesses on her behalf being sufficient.

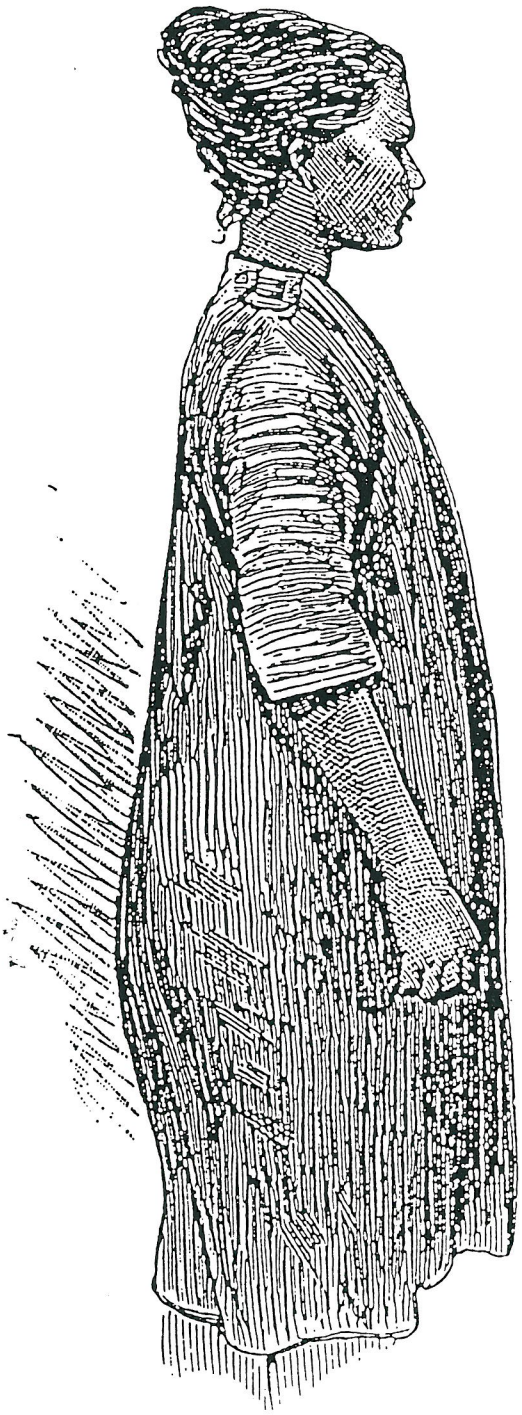
Theft is punished by flogging, and banishment to an Attol distant from the one which the individual belongs. Some time ago the punishment was more severe, and we were shown a block of stone on which the right hand of the offenders were chopped off formerly for this crime. Murder is punished by flogging, and banishment to barren an uninhabited island of the Suadiva Attol, where the individual usually dies a lingering death. Convicts who escape and return from thence, are generally put to death. An instance lately occured however, of the return of two men from their banishment the particulars of which were related to us by a person who had seen the individuals, then left at the island with the horrors of starvation before them, they adopted the desperate measure, in the S.W. monsoon, of committing themselves to the waves, buojed to by a large piece of drift wood, hoping to reach Ceylon. Driven by the wind and sea, they were providentially cast upon a part of the island, whence after some time they returned to Male, and the Sultan learning the circumstances granted them pardon.

Among the animals on the Maldivas are rats and tortoises. The former are very destructive to the cocoanuts, they run up the trunk, and introduce themselves into the nut, in which they remain as long as any of the kernel is left, and then quit for another. Sometimes accidents happen from nuts thus destroyed falling on persons passing by.

The tortoises are of a small kind, they live in tanks and have a very offensive smell, but the flesh is white and tender. These are found only on the King's Island, where they are numerous, but are not eaten by the natives. A small kind of harmless snake is somtimes found. The flying fox is very plentiful, its body is about the same size as that of a crow. There is only one singing bird, a small one of a black color, called by the natives "Colea". There are a few snipes, ducks, bitterns and the usual sea birds, curlews, &c. The wilde ducks come over in great numbers during November. The natives take them in nets, they also shoot them, for they are considered excellent food.

Coral fish of every hue are numerous. The sword fish is common, it sometimes pierces the boats, and has been known to cause small ones to founder by spliting the planks, it attains the length of eighteen feet. A small specimen which we had an opportunity of examining, was nine feet long. Turtle, sharks, and porpoises, are plentiful, from all which oil is obtained. The natives catch the largest sharks with a hook. While the fish remains within the Attol in tventy and thirty fathoms depth of water, they pay out a long scope of line, and the shark, when unable to descend deeper, darts onward horizontally, dragging the boat after him, but if a large fish is hooked, and it dashes outside of the islands into deep water, they immediately cut the line asunder, for fear of accidents. They commonly take turtle while it is floating at the surface, and also when it lands.

The bonito is caught in the following manner. A great many men go out in one boat, each supplied with hook and line. A number of small fishes are kept alive in a compartment built in the boats for this purpose. When a shoal of the bonito is described, they make for it quietly, and, on comming among the fish, throw part of the bait overboard, the bonito dart in, and snap them up with the greatest eagerness, when any are swarming round the boat they are caught with the hooks. The quantity thus taken in a day by one boat, sometimes amounts to thousands, six or seven hundred is the ordinary number. The islands have long been famed for this fishery. One bonito is divided into four pieces, parboiled and dryed, for home consumption, or exportation. We set up a model



GIRL FROM MINICOY AT MALE.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Ill.Zeit.]

of a fishing net, of the kind used on the banks of the river at Cochin, and showed the use of it to the Viziers, but they said it was not adapted to their fisheries, as the deep water surrounding their islands was too clear.

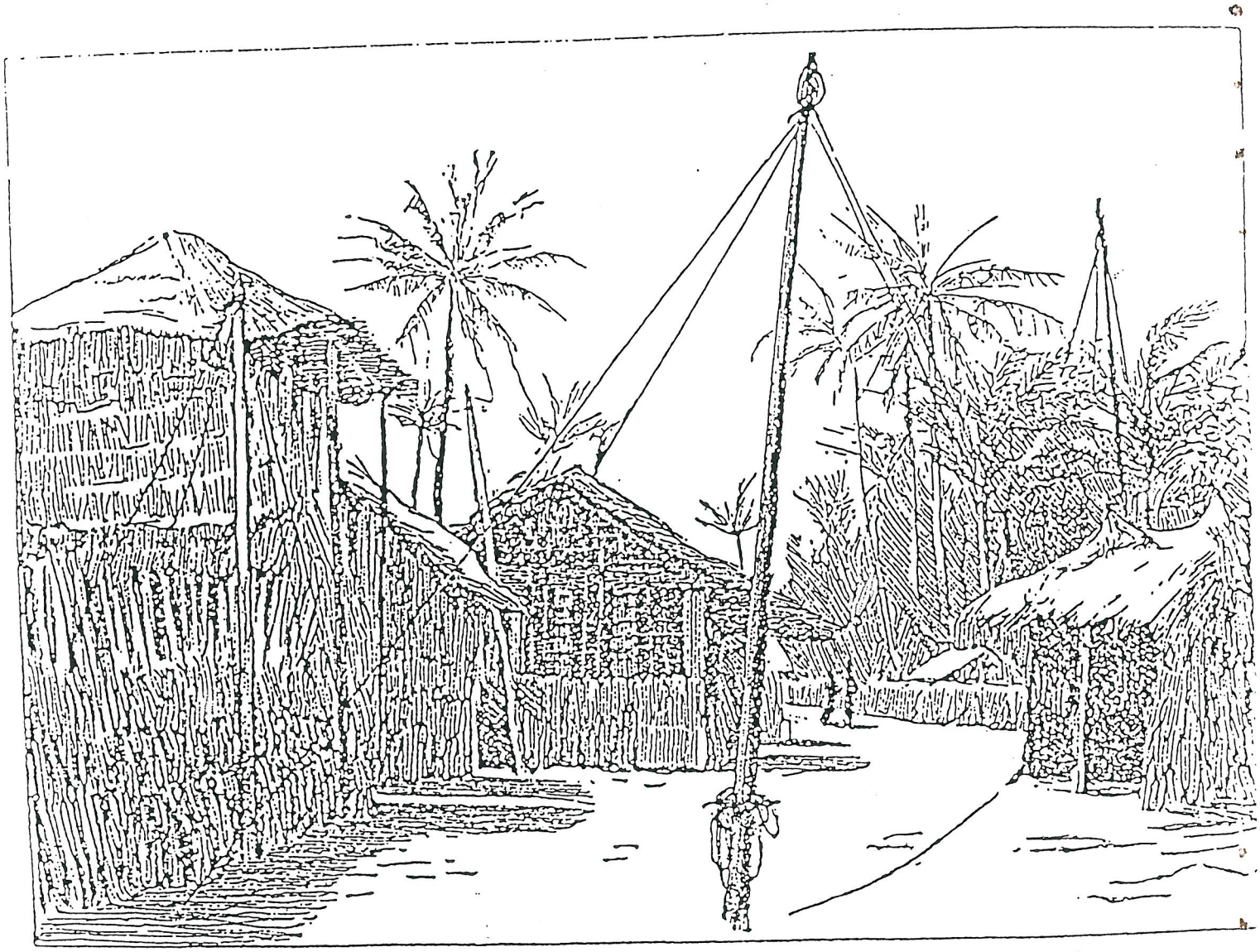
The other natural productions of the islands are well known on the continent. These consist of cocoanuts, breadfruit, limes, plantains, papaws, pumpkins, and the fruit of the screwpine. The cocoanuts of the Maldivas are asteemed superior to those of the continent. They are smaller, but sweeter, and appears to possess a larger propotion of oil, they keep a longer time, and, owing to this quality, they are much in demand in India, for the supply of inland countries. The cocoanut is extensively planted, but it also grows spontaniously on the island. We frequently saw nuts lying above ground, apparently where they had fallen by chance, fixed by the roots which had issued out of them, and the stem crowned with young leaves, which had shot forth above.

Last season about sixteen native boats, laden principally with cocoanuts coir and other bulk articles, sailed for Bengal. We suggested to the natives that they should extract the oil from the nuts by means of mills, as it would be a more valuable article of export, and offered, with their assistance, to construct and put up a mill, a plan of which we had with us, as also to explain to them the mode of using it. But they did not appear to feel any interest in the subject, although they confessed that great numbers of cocoanuts remained unused amongst the islands every year, being either left where they fell to increase their kind, or by their decay to enrich the soil.

The island produces also in small quantities millet, and a bulb in shape and appearance much resembling an ordinary potatoe, but having a pungent flavor. This the natives grate down, and steved in water for some time to deprive it of the unpleasant taste, and dry it afterwards, when it looks very much like flour, and is very platable. Sweet potatoes are cultivated, as also pineapples, sugarcane, pomegranates, small almonds, small sized astringent fruit, which has a stone, chillies, and a few areca palmtrees. The nuts of them, we were informed, never come to perfection here, and are consequently masticated in a green state. The castor-oil plant is very common, and appears to be indigenous, but the seed is not collected either for domestic use, or exportation. Rice will not thrive, as it requires more labour and attention than the natives will bestow to it, though the soil appears congenial. The supply of this article is therefore imported. Cotton is grown in small quantities at one of the islands, Zilla-da-Male (Thiladhumathi Atoll). Some sugar is made from toddy. (Coco-nut sap)

The banyan is the largest tree on the islands, growing to a greater height than the palms. There is a species of forest tree, which if the timber were good, would be of great use to the natives, it having a tall trunk. It is, however, not calculated for boat building, and is only used for the framework of houses, and of works where it is much exposed to the weather, which soon causes it to decay. Their boats, except those of largest sort, are planked with the wood of the cocoanut tree, and are made very heavy, the planking of a boat of ten ton being two inches thick. The large trading boats are generally built of teak brought from the continent.

The ground near many villages is covered also with numbers of cocoanut husks, from which with a little labor, a great quantity of coir might be obtained, but such is the apathy and indolence of the natives, that they scarcely seem disposed to avail themselves of this advantage. Could they be induced to make the most of it, the coir that might be produced, would form a valuable article of trade, for that purpose, however, some external stimulus would appear to the requisite, for at present they seldom think of making any



ARENA FOR SPORTS IN MALE.
XYLOGRAPHY 1887-90. GRAY.

exertion beyond providing the portion of produce exacted from each individual, as revenue.

The principal manufactures, and the only ones in which the natives have attained any degree of skill, are those of mats and cloth. The former are made only at Suadiva Attol, but not in great quantitity. The cloth is made in Malusma-Attol (Raa and Baa Atolls) principally although individuals of other islands some times make it for their own use.

The peculiarity in this article consists in the uniformity of the coloring of the waist and head cloths, which are very becoming, being chiefly of red color, with alternate black and white stripes, much having also a neat fringe. The dyes are very excellent, particularly the red, which is extracted from a root called "Ahi", ("Al" in Hindustani, "Morinda Citrifolia" in Latin), the black dye is made of burnt cocoanut husks. The value of the cloth varies according to the texture and breath of the piece. The price of waist cloths of native manufacture, is much higher than that of the various colored ones imported from the continent, in consequence of all persons being expected, on public occasions, to wear one of the former, which causes them to be in great demand.

The art of working in metals is very imperfectly understood, and whatever is done in this line is unskilfully executed. The only artisans who work in gold and silver, live on the two islands of Nelandi Attol, (Ribada and Huludile islands in Nilandu South Atoll) whence they make their rounds periodically to the other Attols, taking their tools, &c with them, and remaining at each place as long as they find employment, which consists chiefly in making up trinkets for the women. Other artisans, in like manner, visit occasionally the Attols, where there are no workmen in the same line.

The bellows (pipes) used in these islands is a curious instrument, constructed on principles, the application of which to practical purposes one would hardly expect to find in an article of common use, amongst people so little advanced beyond the uncivilized state.

The boats of these islands under 70 tons are very fair sailers, with a fine entrance, and good bearings, the smaller fishing boats, in particular, have superior swift sailing qualities. The boats have but one mast, and the sail is square, made of matted work, small sails of cloth are occasionally set on a temporary light mast, or hoisted on a shifting backstay taken to the taff rail. In going from island to island, within the Attols, the natives use rafts. Favorite boats are often painted with much neatness.

But the art in which they have arrived at the highest perfection is that of carving on stone, as we observed on the walls of mosques, and in the grave yards. It should be observed, however, that the stone being coral and soft, is, of course, well adapted for fine work. The natives spin a large quantity of cotton, which is principally imported from foreign parts, the spinning machine is simply a large and a small wheel of light frame work. The branch coral and shells make good lime, which is put on boats' bottoms, used in building, &c.

The whole of the export and import trade of the group of islands composing the Maldivas, carried on in foreign bottoms, is conducted at Male, whither the produce of all other Attols is brought by the dealers from each carrying back in return the produce of other parts, to supply the wants of their respective islands.

The external trade from Male consists of two branches, one carried on by traders resorting to that place from Chittagong, Point-de-Galle, the Malabar



RECEPTION-ROOM OF HIGH PRIEST. THE SHIELDS TO BE USED BY THE FENCERS ARE THE ONLY ONES IN THE MALDIVES, AND ARE ALWAYS KEPT HERE.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

Coast, and occasionally from Muscat, and the other by the natives themselves, in their own vessels. From the information we were able to collect respecting the first, it appears the Muscat vessels do not often visit this place, when they do, they generally bring a cargo of slaves. Five years ago one came and sold about 25 lads, at an average price of about 80 Rupees each. The traders from Chittagong, the Malabar Coast, &c. call regularly, arriving about March, and leaving with the S.W.-monsoon, about July. This year the fleet consisted of small brigs, eight in number, exceeding a hundred tons.

They barter principally for the "goomul-mutch" (Kalu-Mass = Dryed smoked fish), or bonito twelve lacs (lacs=100.000)of which have been shipped off his season, being much less, as our informant Mr. H. Sartorius told us, than used to be exported ten years ago. He has known 76 lacs (7.600.000)to have been taken in one season. Point-de-Galle and Sumatra are the places where the demand is greatest. The Nakodah (Captain) of one of the Galle boats informed us, that the interior of Ceylon, where a very large quantity of it is consumed, is supplied from Galle. Sumatra, however, requires the most, and is supplied by the Chittagong traders who dispose of their fish in exchange for pepper, which they carry to Bengal, generally making a profit of about three or four hundred per cent on the speculation. They likewise carry some of the fish to Bengal, but not more than ten- or fifteen thousand can be sold there in one season. Tortoise-shell, coiryarn, cowries, and a kind of sweetmeat (Jagery), compose the other articles of export from this place.

The tortoise-shell is considered of good quality. Ceylon and Bengal are the markets for it. The thick pieces, of a deep black and yellow intermixed, are the best for the Galle market, while the spotted ones are most marketable at Bengal. Sometimes the turtle is found with its shell formed of a single piece, instead of being, as they generally are, composed of thirteen pieces. Such shells are of very high value. A Nakodah going to Galle paid thirty rupees for one seer, or two ruttals, picked from a quantity collected by a Bengal trader. About five maunds (Bengal-maunds) of tortoise-shell were procured and exported by the traders thisseason.

The coiryarn of this place sells higher than the ready made rope of the continent, it being much finer, and of a higher color. The trade in this article is principally carried on in their own boats, it being too bulky for the small vessels resorting to this place. Sometimes coir is required for the use of these vessels, and then the natives barter it for dates, weight for weight, which is one rate of barter well known. The estimated price of coiryarn is eighteen rupees for a candy, or 500 lbs. It is, however, more generally bartered as above mentioned, the cost then being about three rupees a maund, or 82 lbs. We heard that it sold at Calcutta at the rate of seven rupees per maund.

Mats are sometimes exported in the natives boats from Male, but they seldom make good the price expected, and are often brought back, in hopes of a better market another season. The trade in the products enumerated above, is carried on principally by means of barter, which circumstance rendered it extremely difficult to obtain precise information in respect to prices, but the articles brought here for barter are, rice, dates, salt, leaf-tobacco, betelnuts, coarse white cloth, cotton, red cotton handkerchiefs striped with white into squares, curry-stuff, China-ware, Indian pottery for domestic purposes, coarse brown sugar, white is preferred by the natives to sugar candy, and brings a better price. Besides which are imported, in small quantities, steel, brasswire, thread, ghee, and waist cloth of various colors.

The port-charges and duties are moderate, and levied in a very simple mode. The vessels which have for, the last few years traded here, were all small brigs. A portdue of rupees 40 is payable by every trading vessel,



PRINCIPAL ENTRANCE TO THE PALACE.
XYLOGRAPHY 1887-90. GRAY.

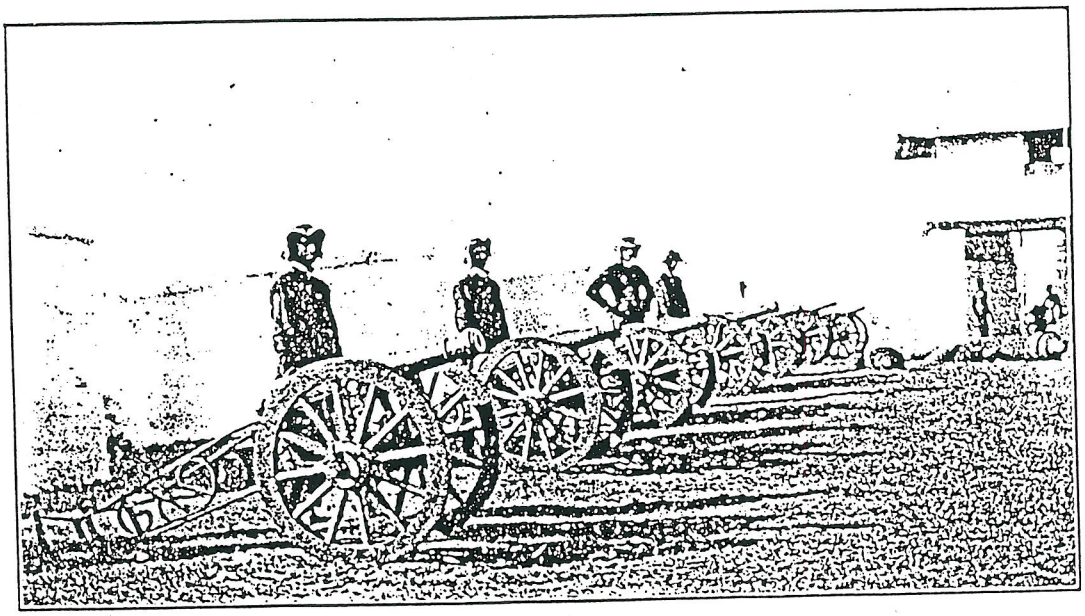
without reference to the period of her stay. Besides this, a duty is charged under the name "Hadia",or presents to the Sultan and officers of Government. From a large ship one candy weight of merchandize is exacted, in addition to what is demanded for a small brig. The traders do not, however, take advantage of this custom, because they say a large ship would not be able to barten her cargo within the season, and that consequently, her profits would scarcely cover the expenses of such delay. The "Hadia", is distributed as follows. To the Sultan, one candy and 133 bamboos of rice equal to five bags and a half, and seven red handkerchiefs, which are carried to his house at seven different periods. After the handkerchiefs are thus delivered, one is returned to the lascars who carried them, to which is added a quantity of betelnuts, to the officers of the Government, the Sultan's relatives &c. according to a list which is provided by the Hindeggeree, eleven candies and 53 bamboos making the total of fifty bags of rice.

The above presents may be made either in rice, salt, cummin seed, chillies, coriander seed, which are taken by measure, or in dates, catechu, tumeric, and onions, which are taken by weight, two gulls, or one and a half pound, of the latter being considered equal to six bamboos, or twelve seers of the former.

The Emir-el-Bahr is the officer, whose duty it is to superintend the division and distribution of the presents, for his trouble he is entitled to a sixth part of every thing given, which constitutes the principal emolument of his office. The presents are sent, in small quantities on wooden platters carried by the lascars, who are required to sing as they go to the different houses. The traders can so arrange, as to select for presents the articles on least demand in the market. This privilege and the inferior quality of the articles, render duties very light. Besides the presents above mentioned, forty cotton handkerchiefs are required to be given when they are delivered, the cheapest of any color being taken without objection.

There is another exaction of a different nature, to which traders are subject, according to the establishment custom of the place. They are liable on a requisition to supply the public stores with a certain quantity of rice, at a price fixedby the Hindeggeree, which is about half the market value. The trader is always paid for such rice in kotas of cowries, a kota consisting of 12.000 and valued at two rupees each, though they can be purchased in the bazar for one rupee. But this is made up for by the charges for godown rent and anchorage, being received by the Hindeggeree in kotas at his own valuation. If this be not attended to, and the charges be paid in cash by the trader, he sustains considerable loss. There is a small present of two rupees in a handkerchief, required to be sent to the Sultan, after the other presents are delivered, to obtain permission to barter.

On the arrival of a vessel from the eastward near any of the Attols, a boat immediately puts off to her. The pilot receives a fixed and handsome remuneration from the Hindeggeree, as does also the headman of the Attol to which the pilot boat belongs. On a vessel anchoring off the town of Male, the Emir-el-Bahr approaches her in a boat, and hailing the pilot, inquires whether there is any sickness on board. Should there be none, he goes on board when he is generally presented with a small piece of chintz (cretonne) or a shawl, and he then takes the master of the vessel on shore. If there be smallpox on board the vessel is put under strictest quarantine for forty days, after the recovery of the person last affected. In case the disease was prevalent at the place from which the vessel has come, though there be no sickness on board, quarantine is nevertheless enforced, but the period under such circumstances is regulated as the Sultan may see fit order. Public buildings, with godowns, are rented to the traders, who barter their goods in them. The rent charged



OLD ARTILLERY AT THE CHIEF BASTION.
PHOTO 1921. BELL.

amounts to twenty or thirty rupees per month. Should all the public buildings be occupied, temporary thatched huts are put up as required.

The Bengal Rupee is the current coin of the islands, and is used in all money transactions. The part of the external trade, which is conducted by the natives themselves, is carried on chiefly with Calcutta, in boats of from 100 to 200 tons burthen, which leave for Calcutta late in August, or early in September, annually, having the S. W.-monsoon in their favor, and return in December, with the N. E.-monsoon. The boats, from their build and rig, are totally unfit to work to windward, or to make moderate progress, unless the wind is even abaft the beam, but smaller trading boats of about 50 tons, whose sailing qualities are somewhat superior, are also used occasionally in trading to Penang and Calcutta.

The articles exported in these boats are cowries, coir, and cocoanuts. The return cargo consists principally of rice, and generally includes chintzes, silk, and miscellaneous articles, to supply the particular wants of individuals. We were informed that the larger of these boats would carry 7000 Bengal bags of rice (About 250 tons). Each bag is supposed to weigh two maunds of eightytwo pounds each. The navigators of these vessels evince a degree of confidence in making the passage, which is not very common amongst natives, for after leaving the Maldivas, they sight no land until nearing the shore on which stands the pagoda of Juggurnath, sailing right up the middle of the Bay of Bengal. We have heard that for their cargoes one season an offer of Rupees of 50.000 was refused.

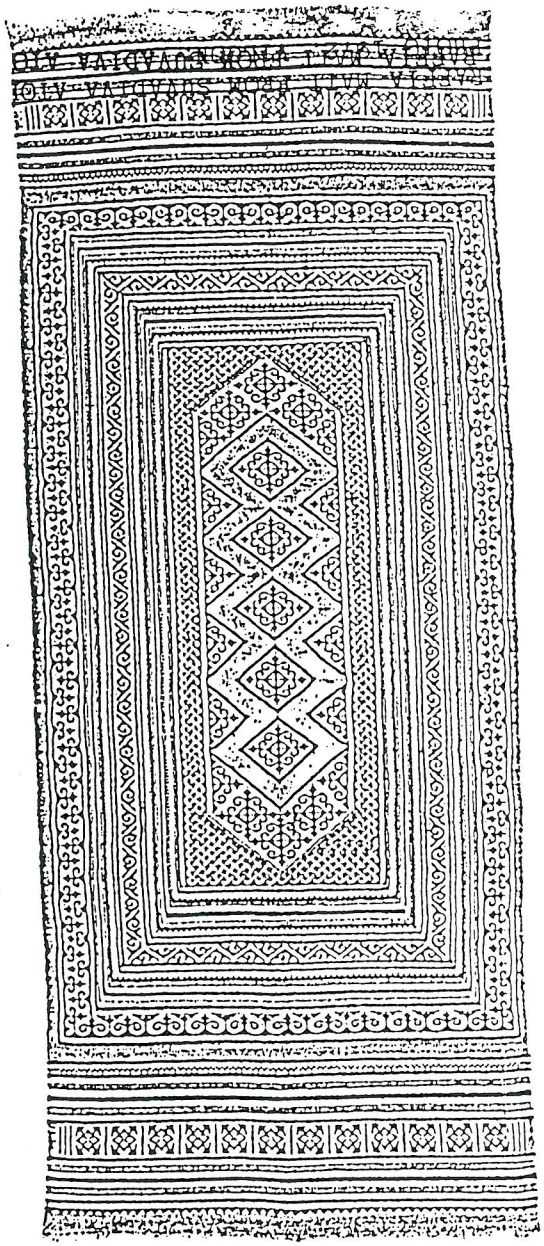
Though traders who resort to Male are in general well received and no difficulties are thrown in the way of their dealings, the feeling with which the authorities seem to regard intercourse between foreigners and the natives, would, until a change, by time any fair conduct, is brought about, which we hope is more than commenced, affect the plans of any person who might desire to take up his residence on the island, whether for commercial or other purposes. The insalubrity of the climate also is a serious discouragement.

1835. CHRISTOPHER, WILLMOTT.

IN: Transactions Bombay Geographical Society. Vol 1. P.313-314. Bombay 1836/8.
[English]

NOTES ON CUSTOMS PREVALENT AMONG THE MALDIVIANS.

Mr. Willmott Christopher is the author of a memoir on the subject drawn up jointly with Lieutnant Young, and printed by the Society on their permission. His present communication may be considered an extension to the memoir in question, the author's object being most with omissions which occur in the latter, and particularly, regards that certain remains of Buddhist usage at present prevailing which not long since prevailed, on the islands, which confirm the general opinion regarding the original connection of the Maldivians with the people of Ceylon.



RAFFIA MATT FROM SUVADIVA ATOLL.
PHOTO 1972. VILGON.

The instances cited, refers to the manner in which they handle the body, after death in the coffin. Laval has minutely described this position. The right ear was placed on the right hand, and the left arm along the thigh, then the body was laid in the coffin on its right side, and one who has seen the gigantic figures of Buddh in a recumbent posture, so common in the Singalese temples, will immediately reconigze the above description as strictly applicable to what seems likely, that the islanders retained in Laval's time the traditions in favor of their ancient religion, and among all others this rite in burial.

The Maldivians in Laval's time were accustomed also to wear shoes. Although professed Musulmans, they had not given up the known heathenish custom, but thepermission to wear it was restricted to the titled men and soldiers. I may mention by the way, that a person of the Buddhist religion, who was considered aclever and very well read in Singalese books, informed me, that there were atleast two noted temples of Buddh on the Maldives, and he named the islands on which they were situated, but I could not recognize where they are located to the present day.

Boo-tree were commonly known in Ceylon by the name of Buddh's tree, being regarded by the Singalese as sacred to Buddh, their splendour is still suffered to stand alone in the vicinity of mosques when all other shrubbery is cleared away for the bush. All these facts affort no slight evidence of the faith that formerly prevailed on the islands.

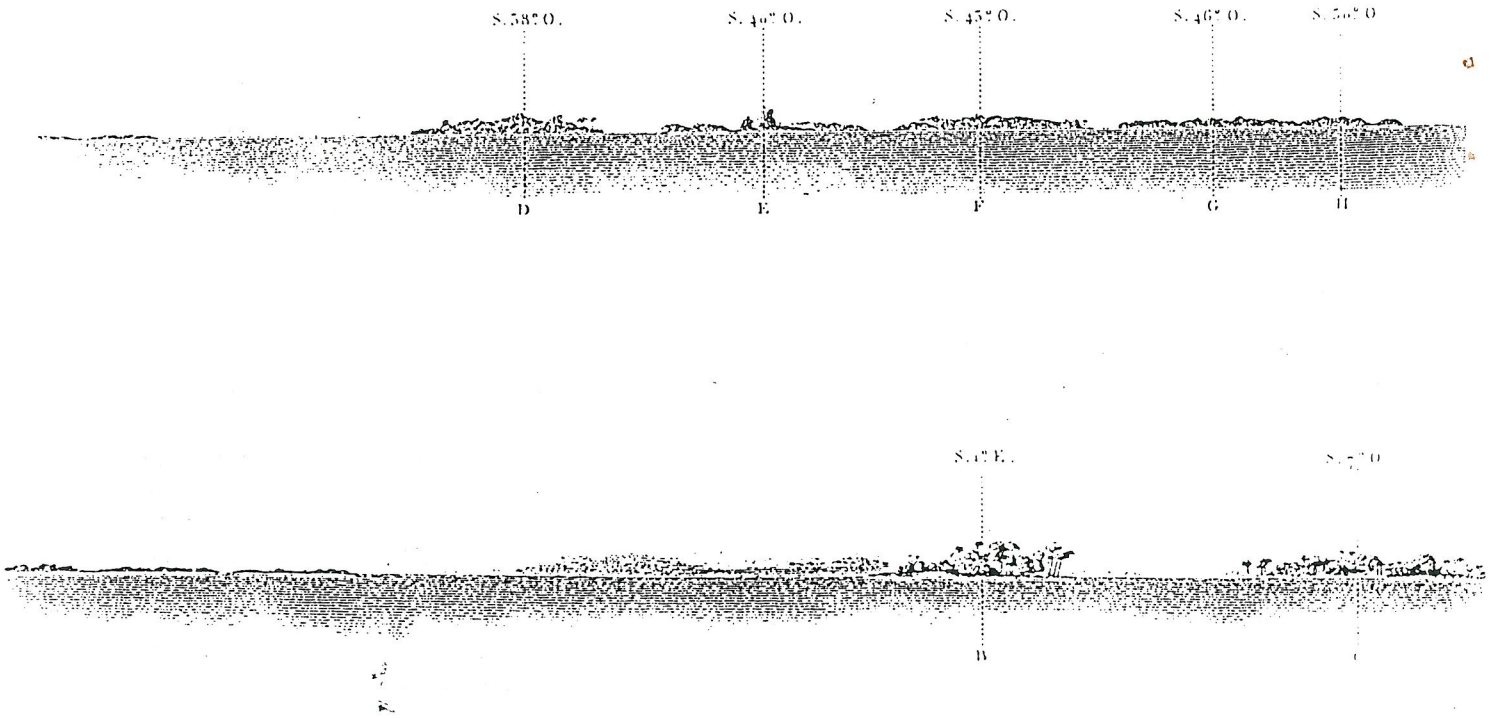
The dread the Maldivians manifest of taking animals life, even the Singalese arenot allowed to do, is probably one possibility for their not having more cattle on the islands, there are those who are even bold enough to kill a fowl and we have also been told, that from want of a man in an island or Atoll who knew how to do it, the fowls were suffered to run wild in the plain and were never caught

The white umbrella, I find, was considered one of the ensigns of royalty amongst the Singalese formerly, as it is now by the Maldivians. The quarrels which occurred among the Singalese by their distinctions in dress, became so frequent and serious that the Goveror interposed his authority, and issued an order some years ago, annulling the arbitrary rules on the subject, which forced the sanction of the Dutch government, and all restrains moved from the lower castes.

It is remarkable, that many of the rules that were annulled as above, are now in force among the Maldivian islanders. Wearing any clothes above the waist and on the head, is considered as a presumption in a low caste men. Always no official nor inherited rank, so that an untitled man, with the loose white cloth on his shoulders, lowers it to his waist within presence of a superior.

The first grade of rank can be purchased of the fine of 1000 larins, or about 350 rupees, on which occasion a poster gives notice at the head of the principal streets on Male, that the person has obtained the distinction, the affix "Kalo" is added to the names of all who have no rank, the above sum will entitle him to be called "Kelege", no money can purchase higher.

Groupe Méridional des Maldives prise le 22 Juin 1824



SUVADIVA ATOLL FROM THE NORTH. AN EARLY PICTURE FROM THE ATOLLS.
LITOGRAPHY 1824. BOUGAINVILLE.

1843 BARBOT DE LA TRESORIERE. Captain.

IN: Annales Maritimes et Coloniales. No.88. III. PART 29. Non-Officiell. P.375-388. No.20. Paris 1844.

M. Barbot de la Trésoriére, corvette captain, commander of the corvette the "BLONDE", attached to the station at the Ile Bourbon (Reunion). In 1843 he tock the Governor of that French colony to Pondicherry in India. Captain Trésoriére navigated through the Maldives, and stopped at the Islands of Pona-Moluque from the 9th to the 12th of April 1843. Returning to Ile Burbon in June 1843, he gave the Governor, a report, including a seachart of the Pona-Moluque, in which he gives all the information he had been able to obtain. What Captain Trésoriére calls Pona-Moluque is in fact the island-group of Addu Atoll, the Southern-moust Atoll of the Maldive Island. [Orig. French]

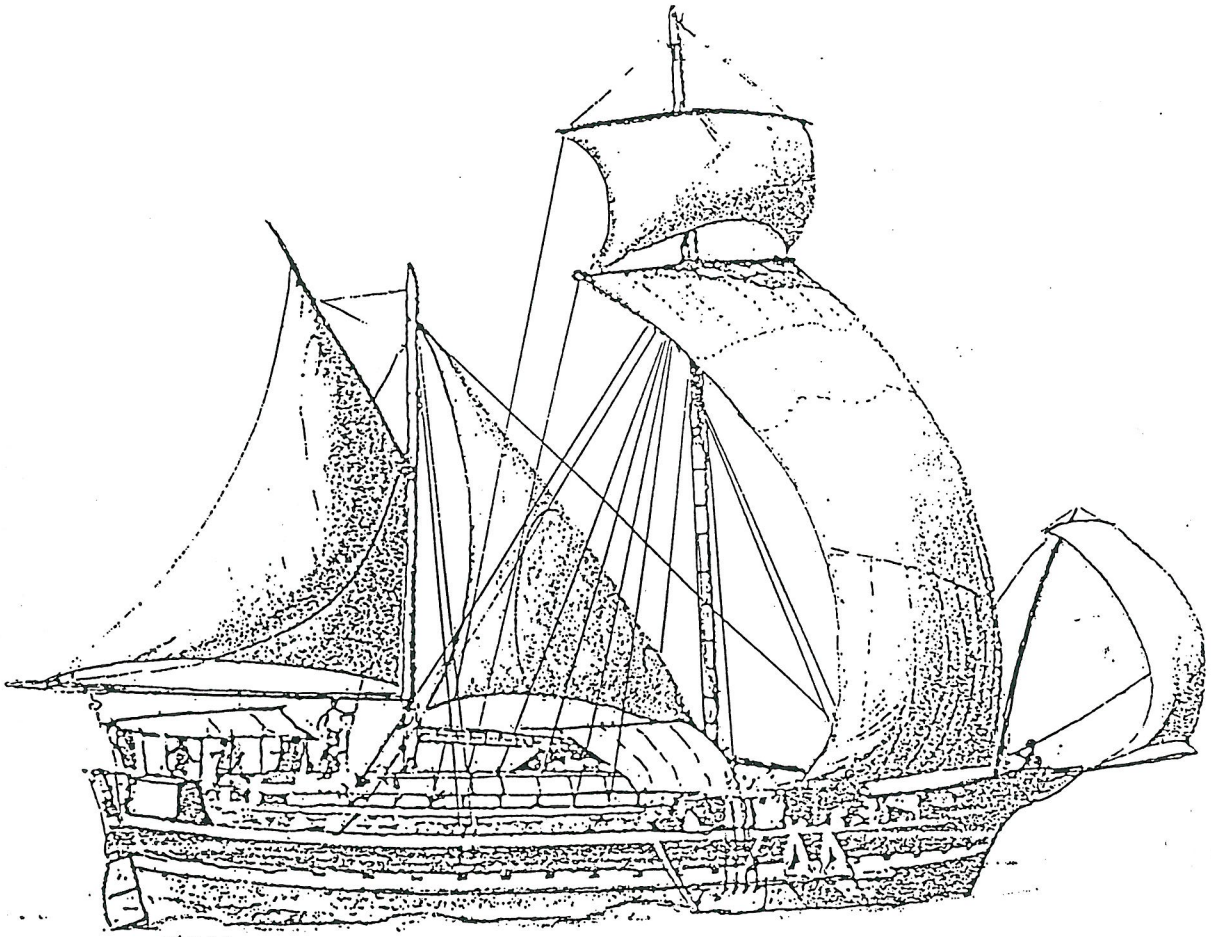
PONA MOLUQUE. (ADDU ATOLL)

With the corvette's two boats we had been engaged for some time to find a passage through the coral-reefs to enter the Atolls deep to shore of the Phona-Maluque (Addu-Atoll), when I saw a boat comming out from the point of one of the Islands. It was heading against us beeing rewed. At once I turned my boat and steared to approach them as soon as possible. The natives in their boat seemed to hesitate for an instant, but when they saw us signaling to them to close up, they decided to come in hearing-distance of us. One of the Indians in my boat, employed onboard the "BLONDE", who spoke a little "Lascar" (Indian Sailors' language), called out to the natives in the boat several times that we were friends and finally they came up to us.

The boat had ten oarsmen sitting in pairs and rowing with long oars and with the same number of men sitting in the front and the aft end of the boat. With out exception all, were unarmed to their body as to the boat. They did not act as if they were surprised noor neither did they show any sign of anxiety when they realised that our two boats were armed.

My first question was to find out if there was a good passage that was safe enough to let the "BLONDE" enter into the Atoll and if there on the whole was any protected place for anchorage when inside the atoll, and finally I asked about a good anchorbottom. They answered and pointed out that there was a good passage close to an inlet to the East of us. Once inside the Atoll they assured us that there was good anchorage all over.

I asked if it was possible to meet their chief who lived in a big hut that we saw in front of us. Immediately they offered to take me to him or his house and one of them jumped over into my boat and took over the stearing of it in order to guide us through the sound between the isles from where they had come out when they met us. After we had passed all bends and turns, we arrived inside the Atoll and steared towards the hut or rather the boat which was anchored in front of it.



MALDIVE TRADING SHIP.
ENGRAVING. [Stamp]

All the time during the passage towards the boat inside the coral reef we took soundings and found that there were two to two and a half fathoms of water and that the bottom was all powdered coral debris. At first we took it for very fine sand.

Just before the moment of landing and disembarking, the natives who had accompanied us told me that the chief, the Maldive Sultan's acting representative, resided on an other island further to the South near to another anchored boat just like the one we first saw. As the time was 3 P.M., and it was at least one hour's journey to get there and not knowing the proper passages between the isles I decided to go back to the "BLONDE", and postpone the visit till the following day.

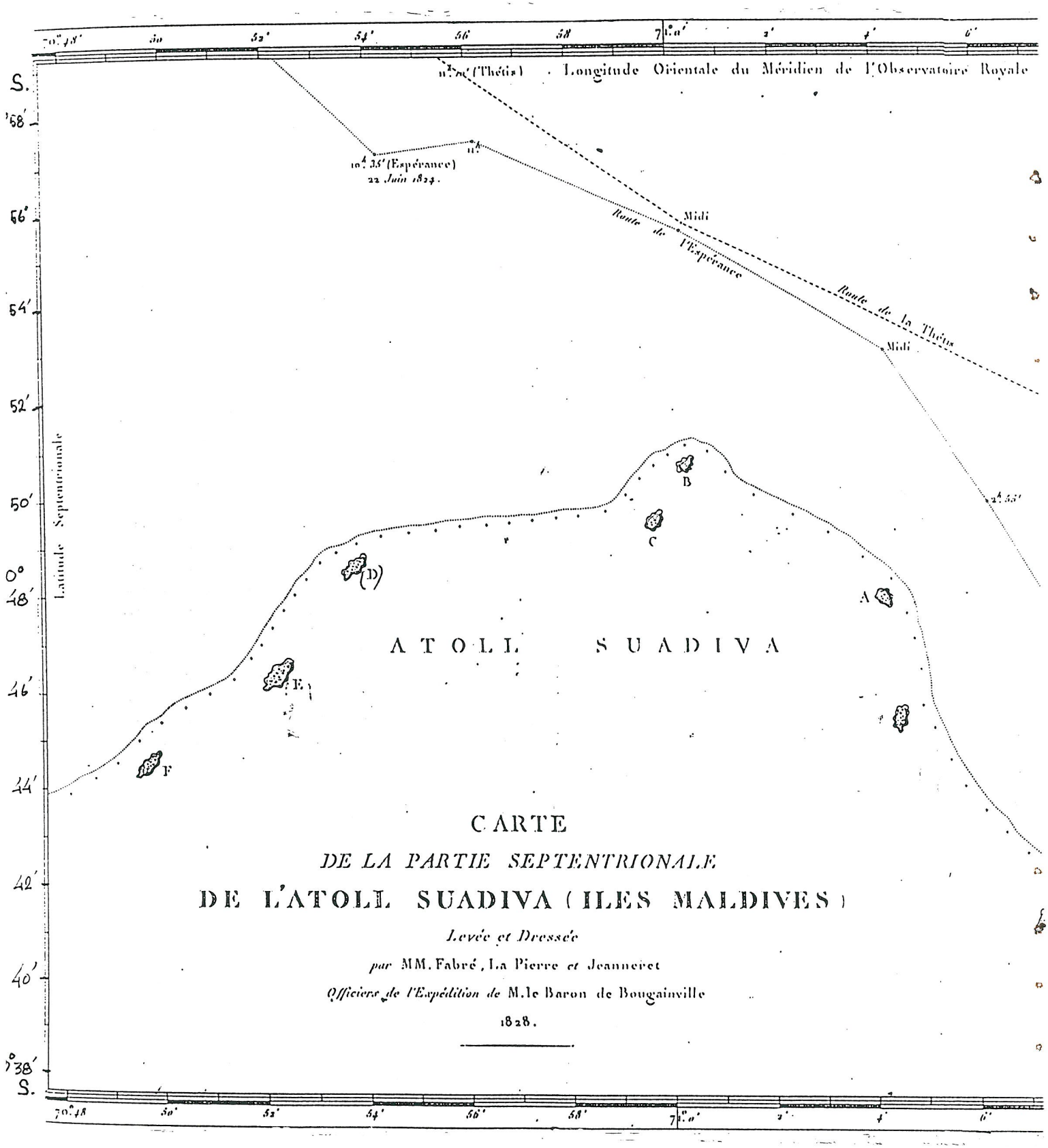
The next day I once again went away to establish comunication with the chief, the Sultan's representative, of whom the natives had told me. This time we went totally unarmed. Considering what we had seen yesterday, we found weapons completely unnecessary. As I started off towards the isle, the native boat we had met the day before, put away by oars from the same place. They came back to guide me to their headmen. After we had passed a chain of reefs, where the water-depth by low water was just enough to pass over all the coral-stones that form the reef, we arrived to the beach where we found two to two and a half foot of water. We had travelled rather a long distance inside the coral-reef.

When I arrived to the island I was received by a chief or headman, who was not the principal chief, something I realized later, as the chief had gone in to hiding during our stay at the atoll. The headman was attended by at least thirty persons, all unarmed to their bodies as well as to their surroundings, just like the one we had met the day before. They did not seem alarmed or afraid by our presence. Sentiments of good will and friendliness were painted in their faces and none of fear or repulsion.

As interpreter I had once again brought the Indian sailor. The first, and at the same time the only, question the natives of the island asked me, was to find out where we came from, and what place we were going to. They were not at all interested in hearing the name of our nationality, probably a nation that they heard of for the first time. We asked different questions, and had them translated, about their living conditions, to complement our knowledge about them and to full-fill the purpouse of my stay here. I am not sure they understood our questions but they always answered affirmatively.

I told them that I wanted to survey their island, and to go through the interior of it to the sea-side, in order to be able to find out the distance between the island and the coral-reef outside it at high tide water. It is the most Northernly island (Hithadhoo) on the West side of Pona- Moluque (Addu-Atoll), and I wanted to get an idea of the size of the island and to see what kind of vegetation which covers it. After some hesitation the headman ordered some men to guide me around.

I found the island, two lieus long (10.000 m) and almost one mile broad (1.500 m), like the other islands I later visited, much more populated than I had expected by observing it from the sea-side. The houses are thatched by dry palmleaves on the roof as well as the walls. All around the island at the beach small mosques was located within a certain distances. Roads led to these groups of houses and all mosques were surrounded by gardens and filled with a great number of graves, all



MAP OVER THE NORTHEN PART OF SUVADIVA ATOLL.
LITOGRAPHY 1828. BOUGAINVILLE.

marked with grave-stones, and some with tombs, in the mode and form the Muslims use.

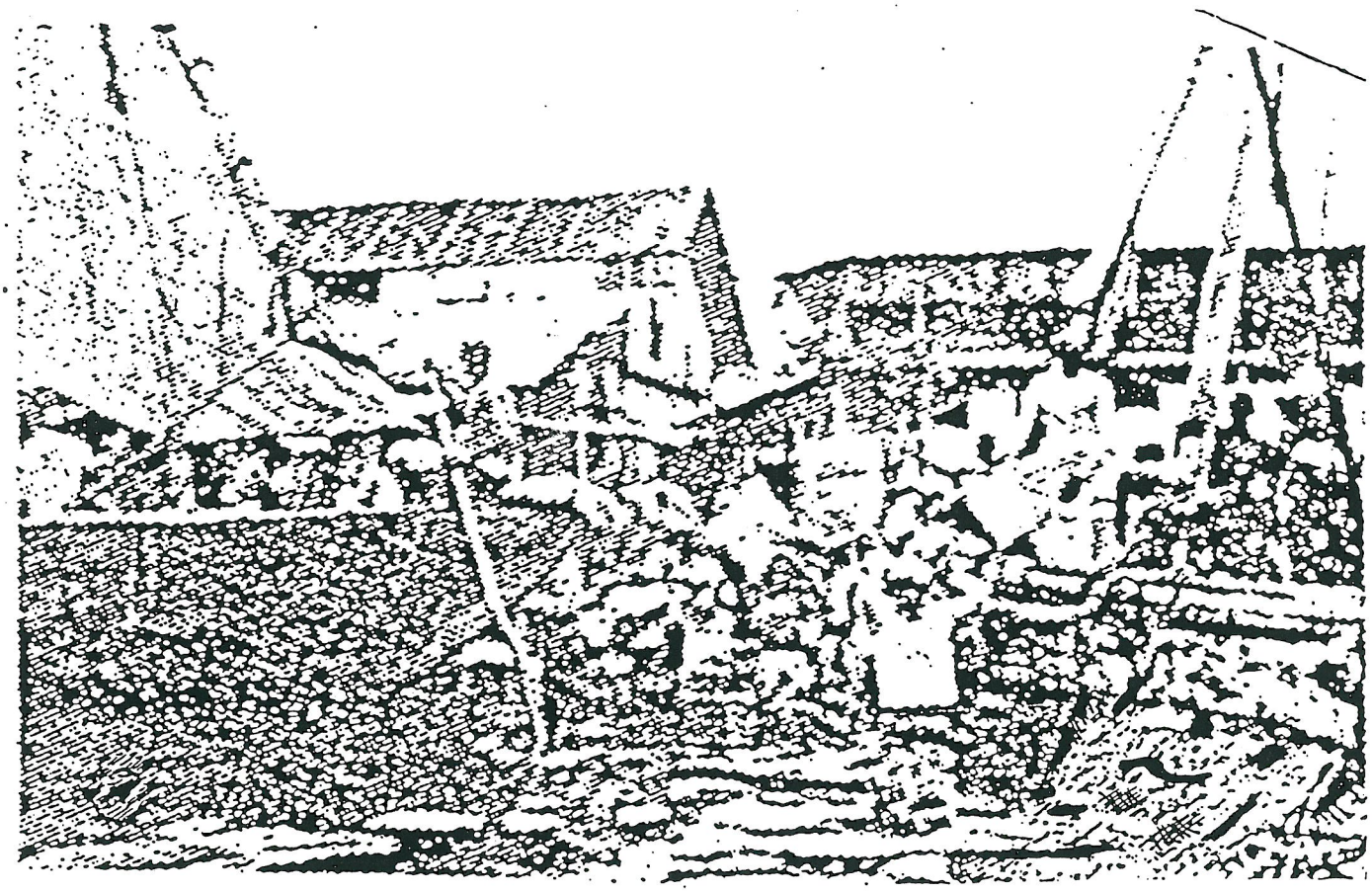
These curved formed grave-stones, as well as the walls of the tombs, are decorated in relief with arabesques or verses out of the Coran. At first I thought that it was the natives who had made the stones with the writings, but they told me that the stones were made in, and brought from, the island Male, where the Sultan resides, in the Atoll with the same name.

The houses the natives use for their living are all located more or less in the centre of the island, as to the island's broadness. Generally the houses are protected against the sunrays by the shade of the coconut-palms and bread-fruit trees ("BOUNTY" 1788). From the outside, the houses seem to be sufficiently, decently and comfortably built by good wood from the coconut-tree. They are almost all surrounded or attached to a fenced garden, where we could see some banana-plants, lemon-trees, sugar-canes, cotton-bushes, and finally some legumes, but in a small scale, hardly sufficient, I belive, for the people's daily needs.

When we visited the different islands in the Pona-Moluque (Addu-Atoll), I saw native boats, some in the water and ready to be used, others up on the beaches in hangars covered by the same kind of coconut-leaves as the houses and mosques, and finally some boats under construction. The biggest native boats, called Dhows, are like the Arabian in design, construction, shape, rigg, and sailsetting. They are apparently destined for ocean seagoing and are able to transport about 30 tons. The smallest boats, are not used by the natives for other purposes than going from island to island inside the Atoll, whith is surronded by the coral-reef. These small boats are also used for purposes of fishing. The size of them differ, they can have from ten pairs of oars to four pairs, and as well as the bigg boats they are rigged with masts to be able to sail. All the boats, big as well as small ones, have the boards of the hull made by wood from the coconut-palm. The bow, the stern, the keel, the frames, the ruder, and all the equipment as well as the adorments, which is made with good taste, are all made by "bois de parché". All the boats have the elegant forms of the whale-boat. It was all clear to me that the bottoms of the boats are especially designed for the purpose of sailing, and that is what the boats are meant for.

When the inhabitants build these different boats, they lay down the keel-logg and set up the bow- and stern-plank. After these they begin to attach the first board-plank to the keel and so they continue to build up to the scarndeck. In contrast to us, they do not use any frames or temporary stands to shape the hull. They join each plank to the other, of carvel-build method using wooden pegs, which are driven in perpendicularly in the middle of the thick-ness of the plank. For the big boats, these planks are about two and a half inches thick and five to six inches broad. The length of the planks is arranged for the strength of the boat and they are very well joined together. It is easy to understand that they after many years of experience and knowledge have achieved the perfect way to construct the Maldivian boat, and it will not be easy to improve the design.

The pegs the Maldive people use in their boats are made of a very hard wood, probably from the mangrove. They take branches of the thickness they need for the holes, and place them on a wooden gratin over a fire which they maintain till the perfect dryness is reached. The club they use for driving in the pegs, is of an equally hard wood. They told me



UNLOADING BAGS OF RICE AT MALE PORT.
PHOTO 1900. DUTTON.

that they fetch it from the Suvadiva Atoll. All the boats we were able to see convinced us that there is not one single piece of iron in their construction.

While visiting different islands in the group I have not encountered more than two kinds of trees except the above already described. First there is one very coarse, great and nice with rather short trunk, and a multitude of strong branches. Secondly there is another with a straight trunk, taller and slimmer, but with short branches. None of these trees are of any use for the people. They are too tender when fresh, and when dry without any strength to be useful for the natives.

The first kind of trees is to be fond planted on the sides of the rather broad roads between the different groups of houses in order to give a good shade for those walking. The second kind of trees is not to be found in any number except for the locations where the island is uncultivated and the coconut-palm not is grown.

I have brought two pieces of wood, one from each kind of tree, to let you examine them and judge if the natives' ideas about them is justified. I have as well collected seeds from these trees, and I have samples of the earth of the different islands of the Atoll. To me it is just coral pulverized by the sea, mixed with the mold from the plants, as you probably will find.

All the inhabitants on the Pona-Moluque (Addu-Atoll) are Muhammedans, and very keen on observing the rules of that religion. Their religious beliefs, is professed with greater faith than their fellow Muhammadans in Asia and Europe express. This immediately makes you able to recognize their character, their customs and their habits. Their religious faith, serves as norms in all occasions occuring in different situations among themselves and in the strange contacts they might encounter with temporary foreigners.

I have been convinced that a great number of the Maldivian population are able to sail from one Atoll to another Atoll, or to the coast of India, from Bombay to Calcutta in the grand boats I already told you about. For these purposes the boats are rigged with one single mast in the centre of the boat. The mast has a big, almost square sail and above that a loose square top-sail. One of the big boats that I visited was rather well arranged and equipped with compass, and the captain had a kind of octant as to observe the latitude. It did surprise us that the natives were familiar with all the objects we had with us, and they looked at us without any astonishment, although they told us that this was the first time a foreign ship had anchored at their island.

The language the Maldivians use is the same the Indians call "Muselman", and at Pondichery commonly is called "Choulia", by those who speak it. It is a language that has established itself in India after the Mogul invation. A young sailor from a merchant ship, was signed onboard the "BLONDE" while departing from the Ile Bourbon (Reunion), and he had made a number of voyages to the Indian coast, and was able to make himself understood when he spoke this language. He told me that very few of the natives knew the "Lascar" language.

The commerce of the Maldivian people is very limited to a few items, as they are used to live happily under small conditions in their daily life. I have heard three different versions about the way they may trade. First they are only allowed to trade with the Sultan in Male as



INSIDE THE PRIME MINISTER'S GARDEN.
PHOTO 1900. DUTTON.

intermediator. Secondly they are allowed to trade at their island with the boats, Dhows, from the other Atolls. Thirdly, the captain of a Dhow said to me, they are able to trade with every ship that comes to the islands for the purpose of trading. The same captain informed me that every Frenchman, who would come to the islands to trade or to start any kind of commerce, is always welcome to do so.

The objects to be introduced for the Maldive people, must be in a very limited field, either in the section of westment for the natives, that is cotton drawers in different colours, always a white turban, a white or coloured girdle, or in the section of tools for constrution and building-works, things which they have to fetch from Ceylon. It is also possible to introduce some new foodstuff, such as rice, which not is cultivated by them now, or other provisions they lack due to the same cause.

The items they use for trade is the coconut good for drinking or for oil extraction. Cowries, cotton-cloth, and threads and ropes made of coconut-fibre, coir, to be used on board the big and small boats, in the sails and the rigging. They do not know any other way to use what they produce. The local handicraft, seems to me to be limited to the construction of boats of different sizes and to make coir threads and ropes for the boats and finally sails either made of coconut-fibres or cotton. During our stay at the Atoll Pona-Moluque (Addu-Atoll), we have not seen the natives occupied with other handicrafts. They gladly sold us plaited reed-mats in different colours, but we do not know if they were made by themselves or were brought from other Atolls. They did not produce any other useful things than the oil for their own consumtion. When the coconut is ripe, they hang it with the opened end downwards, and slowly the content transforms into oil, which is collected in a basin put underneath it.

We did not with any certainty understand what composed their food. The main food seems to be the breadfruit, which they cut in small pieces and dry over a fire to make it preservable. Considering the great quantity they harvest, it is quite possible that they use it for bartering with the Atolls further to the North. They also eat the chicken and, of course some fruit and legumes they cultivate. Futhermore they get some food from the Dhows that come for trading. Chicken is the only kind of domestic fowl I have seen at Pona-Moluque (Addu-Atoll). Some of the officers of the staff have assured me that they have observed some ducks, but not in any great number. The natives very seldom sell any domestic fowl, and if they do, they just sell white cocks. They are very keen of getting money to buy tobacco, which they love and long for. One headman who sold some cocks to us on the Corvette, told me that he had brought me some, but if he had brought some more, he would not have sufficient to eat himself. If they were more accustomed to our presence, or if we stayed there for a longer time and were not so particular in investigating them and their islands, I believe the natives would be able to sell much more than we this time could buy from them.

The coconut serves them as drink, either fermented, or freshly picked. They ought to use it for food aswell. The major part of their coconuts they use in bartering for the merchandises the Dhows bring. They told me that some of the coconuts are put aside as tax or tribute for the Sultan, who collects them once a year.

The Maldivians could easily open up new kinds of resources for their living. There is plenty of grass for cattle, big and small, but I do



SPEAR DANCERS SALUTING THE SULTAN'S SON.
PHOTO 1900. DUTTON.

understand that they, like other Muslims, are not interested in new ways of life if they do not find it necessary. I deeply regret that I did not bring a pair of ducks to give away. I had just a couple of pigeons which I gave to the headman and told him how he could use them, and in what way they could serve him.

Fish seems to be abundant in the interior of the Atoll, but is not a resource to be counted on, because the small amount that is caught by the natives by means of cotton or cocofibre nets. These nets are thrown from the shore line into the sea just when the wave breaks against the reef or beach. They do not catch fishes by lines, and we never saw them occupied in picking seashells.

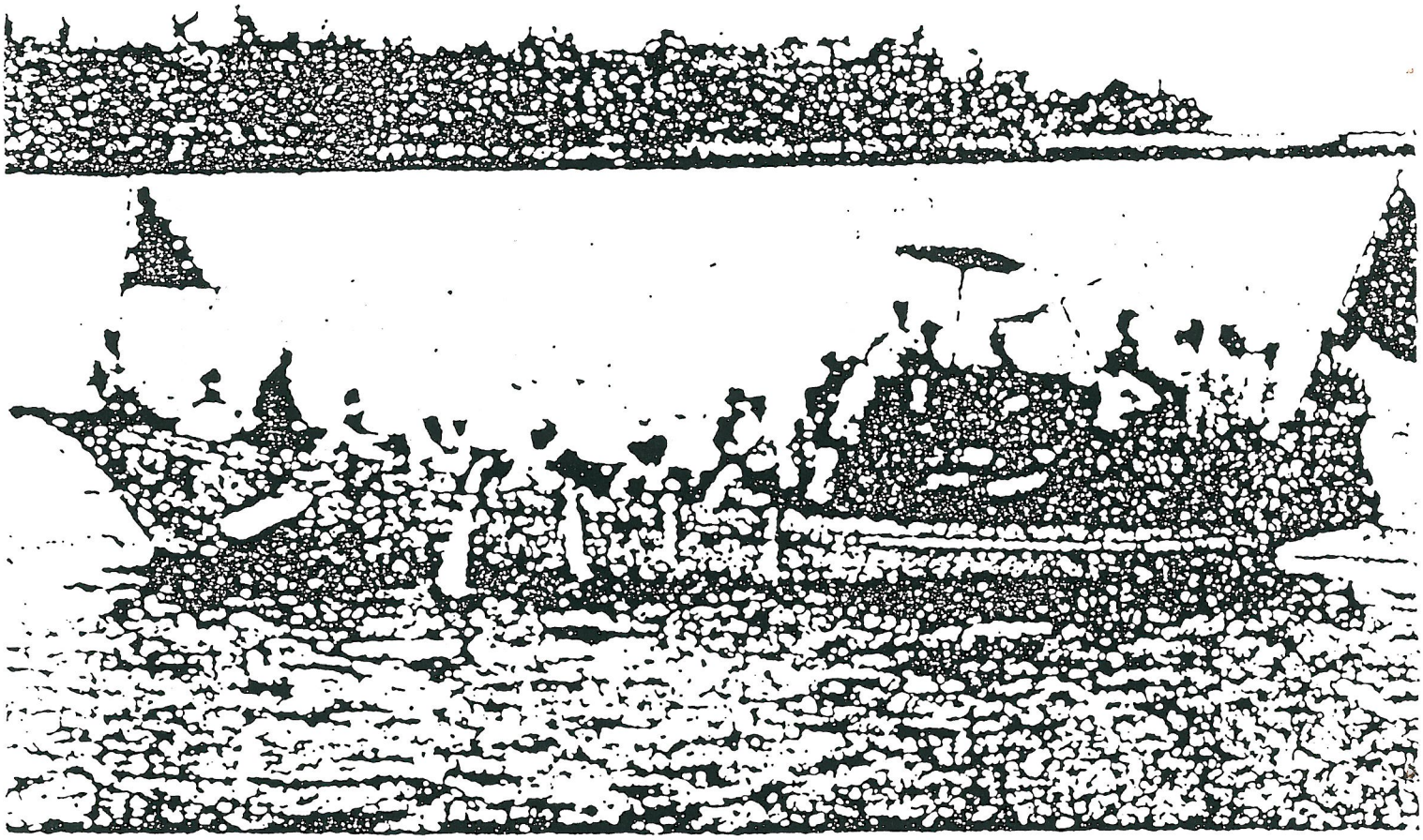
The natives resemble the people of India, but they are on the whole smaller and weaker. We did not meet anyone with a beautiful and strong buildt body. They appear as if they were suffering from some sickness of the lungs, considering the breathing-trouble they showed as soon as they had to walk fast. One explanation to there weakness can be the very sharp contrasts they experience between the hot sunrays outdoors, and the damp and cool shadow underneath the trees and inside the houses on the humid soil which is never more than five or six feet above the sea-level.

The natives are very strict Muslims, they never allowed us to take a single step alone, no doubt because of their fright that we might un-intentionally come to the parts of the islands where they had hidden all their women, so that we should not meet them. They accompanied us, in great numbers all over the island, on our walks to the interior of the island to find out the size of it, the quality of the earth, the vegetation and finally the position of the corallreefs outside the island by high tide. When, by coincidance, we took to a route that maybe had led us to a place where they had hidden their women, they became very uncomfortable and tried to make us turn around. For these reason, and our want not to make anything that could offend them, we were not able to meet or see one single woman during our whole stay.

In all situations and at all localities, onboard their Dhows, at the beach, or onboard the "BLONDE", they had shown us the outmost confidence and given us their best service. The reason they did not like us to see some parts of their island, is because of the women, as I just decribed. Due to this I was never able to find out their normal daily family-life, and thus unable to give an all informative report.

We have not seen any Maldivian person armed, neither on board their boats, nor on the island. When walking outside the houses, and visiting inside the houses, I would have seen if there had been any weapons. It is not possible to look upon a small knife with a blade four or five inches long, which every one wore in his girdle, as a weapon. These knives they had brought from Ceylon and use with a great skill when they open up the coconuts. It pleased them to offer us the coconut and it is indeed a good drink.

As to my experience, I am inclined to believe that the natives since a very long time backare possessed by their religious believes accordingly there is culture and civilization. For the same reason it is not likely that they should alter their religion to some other. It would of course be very difficult to make the Maldive people adopt our traditions, our customs and maybe even our industry. Never the less, I believe that one very easily could live in good concordance with them and be provided



THE SULTAN'S BARGE.
PHOTO 1901. AGASSIZ.

with everything the place has to offer, if one only respected their way of living in the various situations.

Some merchant ships, wasting away the time in waiting for a cargo of rice in India, could go over to the Atolls in the Maldives, to take coconuts in exchange for tobacco or cotton-materials from India, and then go back to Pondichéry, were the coconuts could be used for oilmaking. But, I repeat, the captains must be very careful, and not upset the natives by trying to see or meet their women. They seem to hold this very important, and try to avoid troublesome situations. Later, when they are accustomed to us, it may be possible to make use of their knowledge in seafaring and as sailors, by enlisting them on our ships at the Indian coast and complete the crew when someone has died or run away.

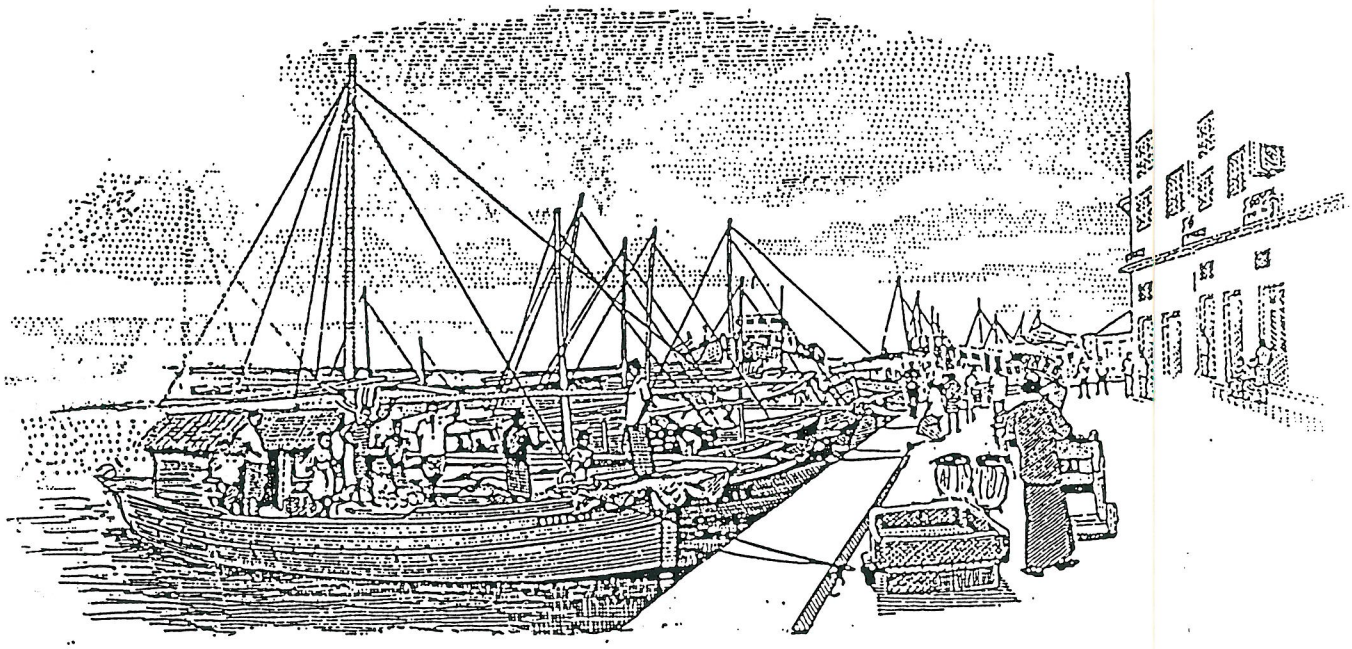
I met the captain of the Dhow, which anchored the day after our arrival and I took the opportunity to ask him about the conditions of which we were not able to find out on the island. The Dhow belonged to the Suadiva Atoll, and as the captain spoke a little English we were able to understand one another. He had left Calcutta five months previously, he had been back for two months and was to depart the next day, to go to another part of the Atoll to find buyers for his cargo. He was the one who assured us that it is possible for them to trade between the different Atolls without the Sultan as intermediator.

When he was asked about the time for bad weather at Pona-Moluque (Addu-Atoll), he responded that the rainy season had ended about two months ago, that is in the midst of the North-East monsoon. There were rains also at the time of our stay on the islands. He assured us that there were never any strong winds during the two seasons of the whole year. When I showed him the sea-chart ower the Maldives, he told me that my ship could easily enter the inner part of the Suvadiva Atoll, through a sound he pointed out in the North Western part, besides this entrance there are many other passages in the Eastern part of the Atoll.

He continued as well to point out every Atoll by its name, and convinced me that it was possible to enter all of them and to ride at anchor inside the islands and reefs, confirming the general opinion that there are passes in a great number between the islands at the Atolls' Eastern side.

The Captain of the Dhow had brought a great quantity of coconuts and cowry-shells from the Maldives to exchange for cotton material in Calcutta. His quick departure stopped me from getting further informations about other trading items. It is likely that he had other cargo as well, probably rice.

The surface of the islands, was never more than five or six feet above the sea-level, accordingly when one digs deeper in the soil, one encounters water. The wells are in great number, and usually square-shaped, the earth kept out by big coral stones, presumably made in Male. I believe so after finding a stock of them at the beach. The water in the wells is of different quality, but those at some distance from the shoreline give as good water as can be expected on a coral island, and is perfectly palatable and potable.



MALE HARBOUR.
ENGRAVING. [20 Rfa]

1844. QUINHONES, MANUEL GUIDES DE.

IN: Journal of the Ceylon Branch of Royal Asiatic Society.
P.112-116. Colombo 1931.

Statement, in translation from Portuguese, made to the English Commendant at Galle by the Portugues Govenor of Lorenzo Marques, Manuel Guides de Quinhones, after his shipwreck at Muli Falu Coral-reef by the Muli Island in Mulaku Atoll, Southern Maldives the 17th March 1844. .
"PRAZER E ALLEGRIA" sailing from Cape of Good Hope to Goa passed through the Equator Chanal and worked up on the Eastern side of the Maldives Atolls against the North-East Monsoon.

All those 11 who reached Ceylon, among whom were two ladies and three children, after proceeding to Colombo from Galle, were duly provided with food and lodging and liberal advances (Rs. 7.000) by the Ceylon Administraton, and ultimatly given free passage to Bombay in the Mail-Boat "SEAFORTH".

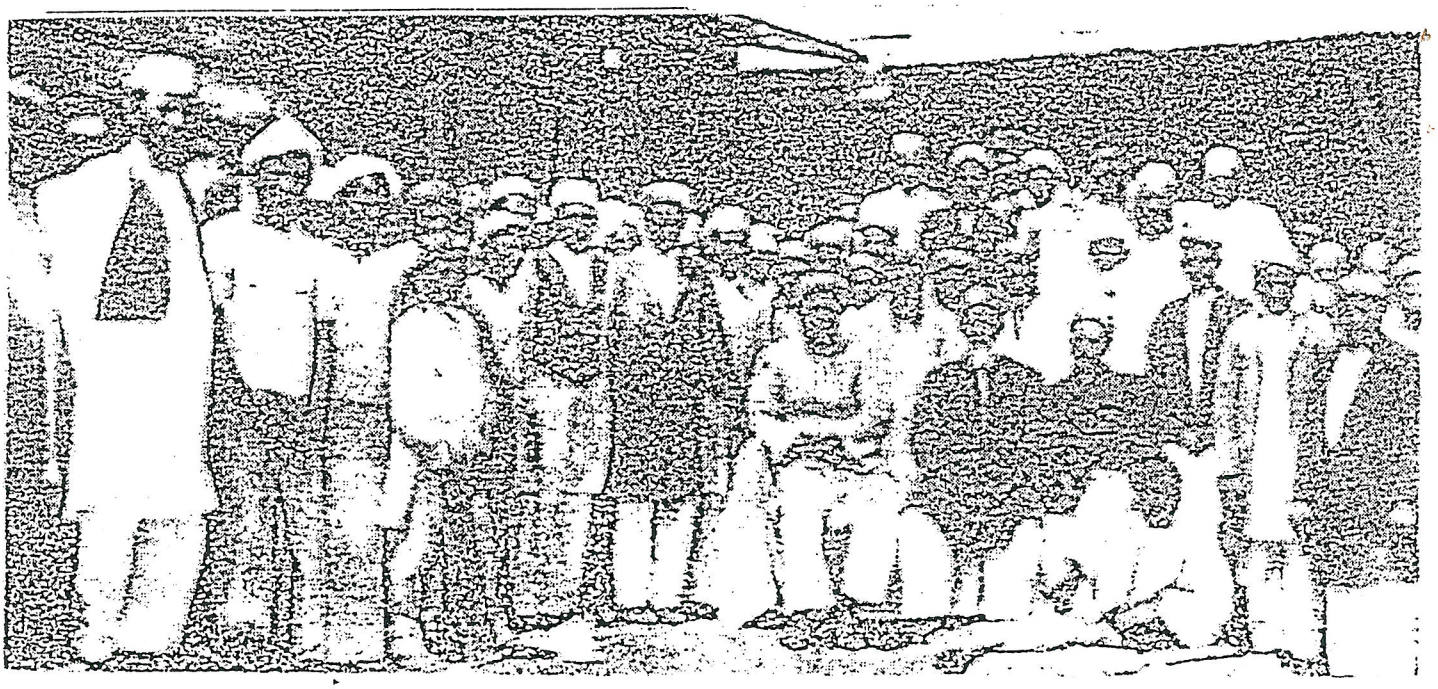
I have to communicate events connected with the wreck of the Merchant Ship "PRAZER E ALEGRIA".

Freighted in Lisbon, on account of the Portuguese Government, to convey to Goa 84 Convicts, and five Lieutenants, one of them, A.J. de Soyza Alvia, belonging to the Army in Portugal, with his Wife, two First Sergeants, a writer A. J. de Silva Malheirio, of the Custom House of Mozambique, and, myself, as Major and Governor of Bahiá de Lorenzo Marques, with my Wife and three Children.

We left Lisbon on November 8th, 1843, and reached the Cape of Good Hope without other mishap than the death from scurvy of 29 Convicts. On March 16th, 1844, between 8 and 9 in the morning we discovered, to leeward, seven Islands, all in a line, and one Island ahead. The Captain told us that they were the Maldives. He continued on the same course, the current then running three miles an hour towards land. At half past one o'clock in the afternoon, the boatswain inquired of the Captain whether he wished to tack, but was directed to continue on the same course.

At about 4 o'clock in the evening the ship was so near land that we could see the people distinctly, and it was then a little boat manned by blacks, and with an English Jack fixed at the poop, came off from one of the Islands. Approaching the ship one of the Moors pointed towards a channel which lies between three or four Islands. The Captain hailed the Moors, and told them to come on board, but seeing the Convicts they immediately departed through fear, lowering the Jack.

Thus we were committed to the current, which every moment drove us much nearer land, and upon a reef of coral which lies opposite the second Island. The night, March 17th, was dark and there was lightning, the breakers dashed incessantly on the sides of the ship, forcing her more



BOHRA MERCHANTS IN MALE.
PHOTO 1934. HOCKLY.

and more on to the reef, at length the rudder broke and the ship rested, but a large leak was sprung. All of us worked the pumps, but it was impossible to reduce the water.

At about 11 o'clock the cock-boat was let down, in which work we had laboured a good deal, as she had been much obstructed by the rigging. The Captain ordered the sailors to take soundings all round, they found the depth was seven fathoms, and cast a small anchor. Upon this we all hauled on the cable, with a view to save the ship, in this manner were we engaged until daybreak, exepting every moment to becom victims.

The morning of the 18th saw us surrounded by reef shelves. The Captain having had the cock-boat manned despatched it towards the channel above mentioned. It finally landed on the third Island, which was some two leagues distant (8.000 meters). The cock-boat having returned to the ship all the passengers and crew were saved.

This Island is called Muli and is ruled by a Moor named Ibrahim, who is under subjection to the Sultan. The place near wich we were wrecked is called Muli Falu.

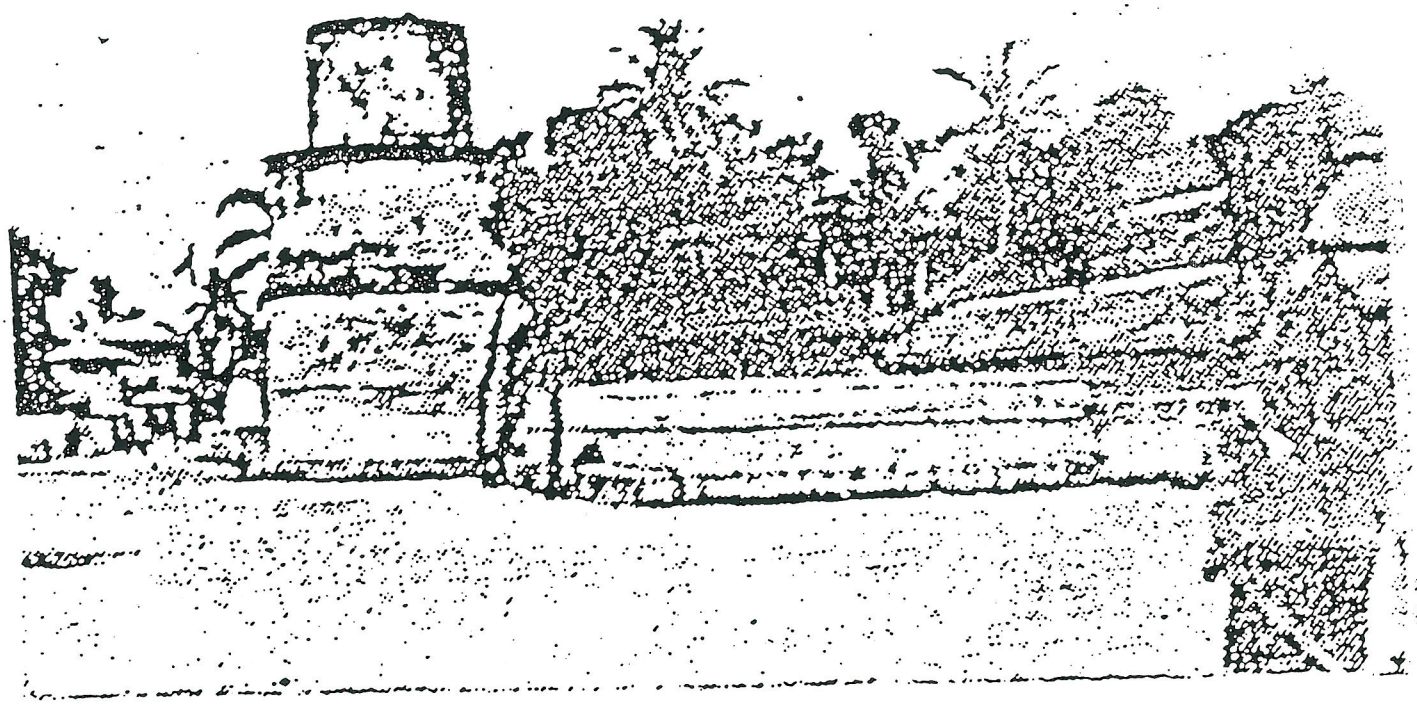
On the following day, the Captain despatched the cock-boat, the long-boat, and a hired 'Katamaran' (likely 'Dohni') in order to procure more provisions, if possible, but all the three boats were sunk by billows. The Convicts, who had been rowing, and a sailor, were drowned, the rest, with much difficulty saved their lives by swimming.

Having remained five days on the Island of Muli (The 23rd of March) the ship-wrecked survivors, 104 in number, went on to "King Island" (Male), where the Sultan resides. We were kindly received and provided with a house and such food as could be had in the country (30th of March). The Sultan (Muhammad 'Imad-Ud-Din IV) promised to have us conveyed, in his own vessel, to Goa, after one month, it being impossible for him to do so earlier.

But having been informed by the Foreign Traders staying in the Island that in the beginning of May the sickness called 'Intermittent Feber' (Malaria) prevails there, the Captain hired (first week of April) two 'Katamarans' (Dohnis) for 1700 English East-India Company's Rupees, to be paid at Goa. He conveyed thither 93 persons in all, namely four Leutenants, a deta-chment of the Naval Battalion, consisting of one Second Sergant, two Corporals and twenty-two soldiers, the ships company, and the Convicts.

It was impossible for me to proceed in the 'Katamarans' (Dohnis) as my eldest son was very sick of the fever. I, therefore, determinated to stay at the Maldives, and remained there up to April 11th, when, with my family, I left in the Merchant Brig "FATH-UL-RAHMAN", and on the morning of the 15th of April arrived at Point de Galle.

We took seven days to get from the Island of Muli to the "Kings Island", (Male) sailing only by day, and staying the night at seven small Islands. The "King's Island", which is superior to all, is, according to the information of the inhabitants, a little more or less than two miles in length and one in breadth. It is furnished with artillery, but badly fortied. In the Harbour were riding at anchor nineteen Merchant Brigs, four from Chittagong and the others fifteen of Moors.



THE PRAYING TOWER AND MOSQUE IN MALE.
PHOTO 1934. DUTTON.

1879. BELL, HARRY CHARLES PURVIS.

IN: Das Ausland. Wochenschrift für lander- ind Völkerkunde. 60th Year.
26 Sept.1887. Nr 39. P.761-764. Stuttgart/München 1887

H. C. P. Bell was a civil engineer, and worked for the Government in Ceylon as an archeological expert. He was sent to the Maldives 1879 to improve the relations between Great Britain and the Maldives, and was the first Western educated person who took an interest in the Maldivian history and culture. He dedicated 60 years to Maldivian researches, till his death 1938. This informal German article, must have been published earlier in some Ceylonese journal. [Translated from German]

The Maldives.

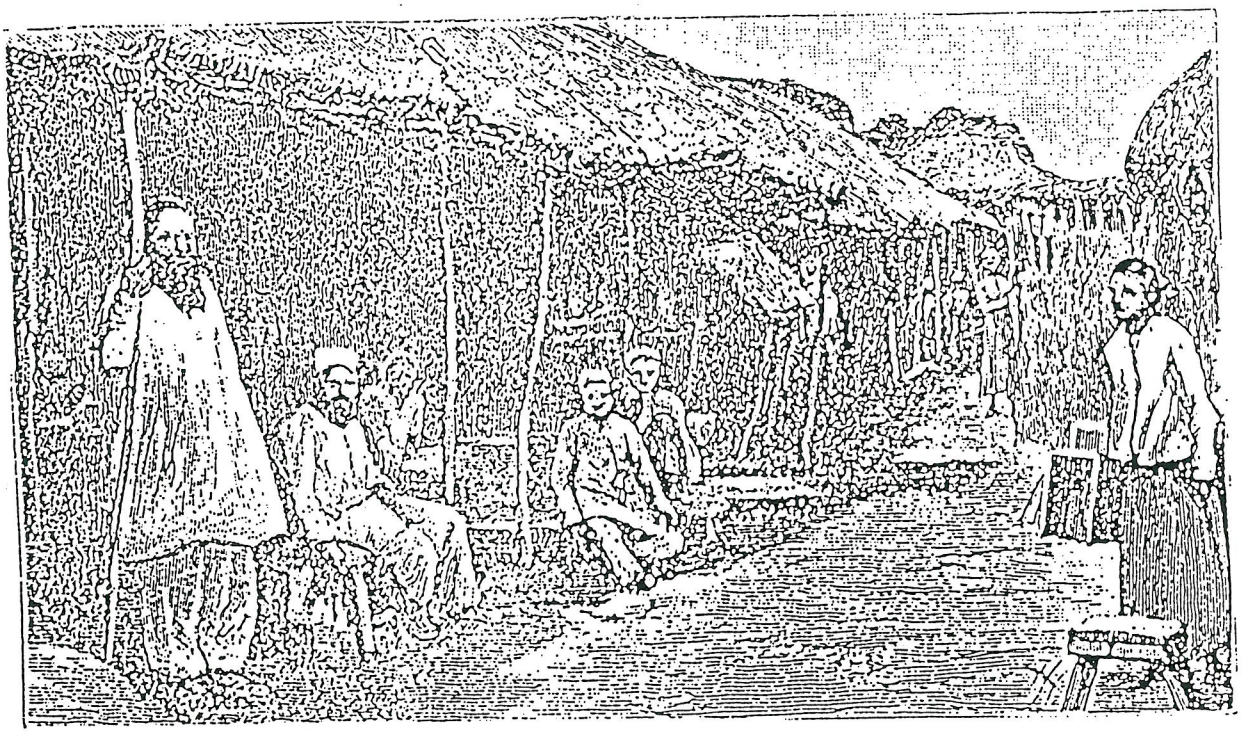
After that the Ceylonese Government had engaged me, and the Maldive Sultan had given me permission to visit Male, I arranged a schooner, the "JOSEPHINE", of 90-tons cargo capacity, furnished her for a long voyage as it was very uncertain when I was to return, as the current in this waters is very undependable. I hired a European as captain of the schooner and a Singalese crew, five sailors and two boys. As for myself, I had one cook and two boys.

My cabin was big, but warm and unhealthy and full of all kinds of crawling bugs. Because of this I stayed there as little as possible in daytime, and the nights I spent under a sunsail on poop-deck.

We made an uneventful journey to the Maldives, as the wind all the time was dull or calm, and the only events of interest were the nice sunrises and sunsets. One night, when we were drifting without wind, we woke up by the raving and smoking of the sea, and we saw at a distance of one-hundred fathoms a cyclone falling down. The clouds were close to the water and it all happened very quickly, in twenty minutes' time it had all disappeared.

At last we caught sight of the Northern end of the Male-atoll, and now we realized the strength of the current. As we tried to enter the lagoon, we were set adrift and had to turn the ship around at once, to save us from running aground on the coral-reef where the sea turned into breakers. We steered into the channel between Male-atoll and the Gafor-atoll, fetched a local pilot from Gafor-island, and made a new attempt to enter Male-atoll, this time through an other passage between the islands.

Then the schooner by a turn, lost her way and before we could do anything about our situation and turn the ship out, we were aground on the reef. Lucky enough we were in a safe position, only the current was drifting against us like a river and made us totally fixed to the place. The sharpedged and tooth-like corals that pointed up from the bottom of the sea, appeared very scaring. All by a sudden, we were stuck on one, and feared that the schooner would sink, why we lounched the lifeboats as quick as possible. Within miles no corals or land were to be seen over the surface of the water, and in the present current nobody could



BOHRA BAZAAR IN MALE. THE ONLY PLACE FOR SHOPPING IN THE MALDIVES.
PHOTO 1885 / XYLOGRAPHY. ROSSET. [Graphic]

have saved himself by swimming. After some horrible minutes the schooner turned, got loose from the corals and floated into a kind of pool where we let the anchor go.

The whole afternoon we were working with the pitch-anchor to get back into the passage between the isles, and at last, after great efforts, we reached deep water and dropped the anchor for the night. The beauty of these coral-reefs is something fantastic, nowhere, neither in the water nor on the land, are such colours to be seen. Inside of the coral-reef, where the water is deep the colour of it is dark green. Where the water gets more shallow the colour turns brighter and lighter, till it by the beach is a white foam, that turns yellow.

In the ocean outside the reef, the water seems to be dark blue. It all seems to have a metallic lustre, and is marvellous and heavenlike. To see the reef is just possible when the sea breaks over it. By calm weather it is impossible to distinguish the reef before one is over it.

At the Gafor-atoll we saw the wreck of the steamboat "SEAGULL", which was lost here some years ago, and still stands on the reef as it did the day it went aground. The following day, we sailed away with a favourable wind, into the Male-atoll, and left all our troubles behind. The distance to Male was long enough and we were not able to drop the anchor until the next evening at the Sultan´s Island.

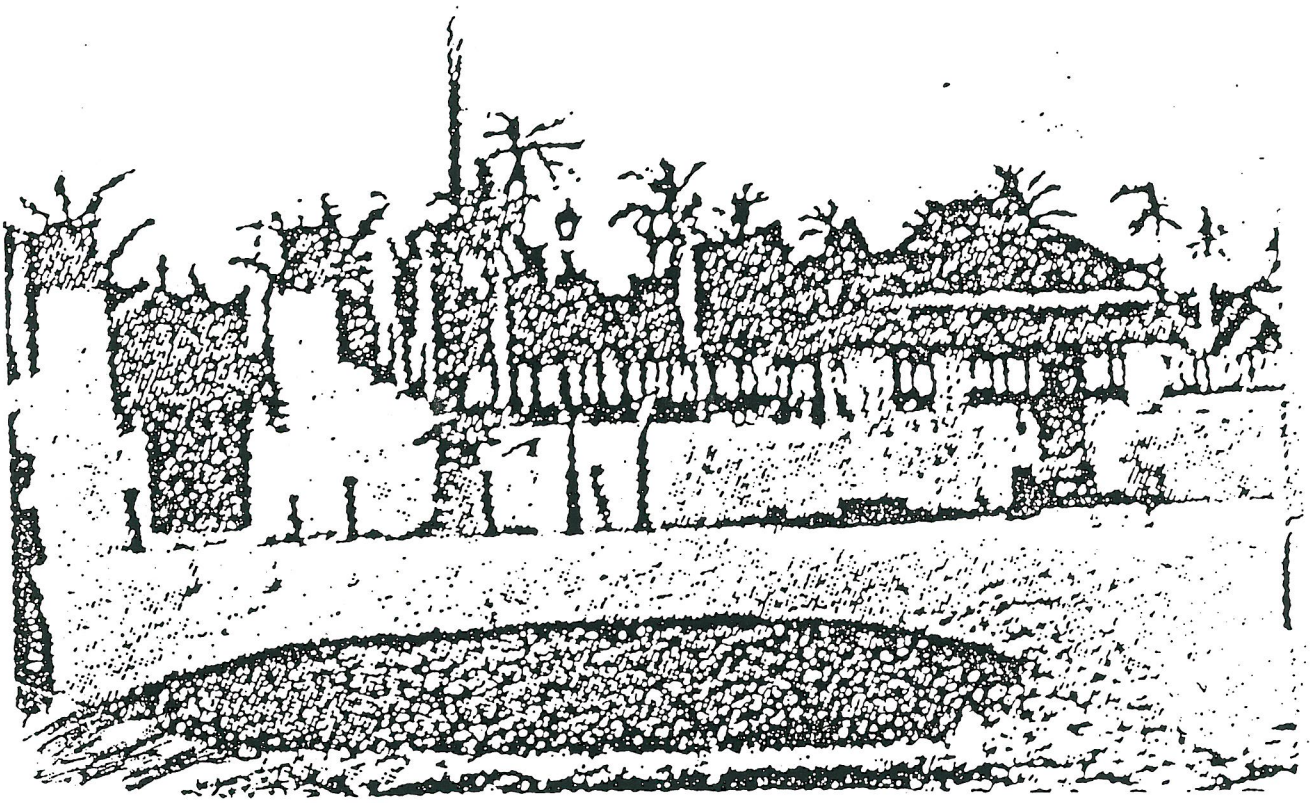
The following day I presented my credencials to the Sultan and gave him and his advisers the gifts I had brought. During the following two weeks, we were at anchor at the Island. We were shown the greatest hospitality by the Maldivians.

Official visits were paid and repaid, and all the time the Sultan's boat, driven by sixteen oarsmen, was at my disposal. This boat was very long, and narrow, and it had a broad platform, hanging out over the water and with a pole in the center, to hang on to, something that was necessary as the boat quickly pushed away by the strokes of the sixteen oarsmen.

Where ever I went into a house and at any time, I was served tea and biscuits, and it was strange to sit in this distant, half civilized island and have canned biscuits from "Huntley and Palmer". After the refreshments first class Manilla-cigars and Maltees paper-cigarettes were offered. When these officials made there visits on board the schooner the tea-pot was on the table, and it was a joy to see how my canded and tinned fruits were appreciated. What most delighted the Maldivians was a bottle of soda water, and when they had had a glass of it, they stroke their stomaches and cried, "Ah, good for the stomach"

The Maldivians are a tranquil, peaceful and very hospitable people, though their fear of Europeans prevent them from communicating. They are known for their kind helpfulness to castaway sailors and because of this the Government of Ceylon has given them its thankful approval.

They are short and stout, the women early grow fat, but many of them are very beautiful. Their skin is coloured dark olive brown, and I observed the considerable mixture of different races among them. They are faithful muslims, but they do not keep their wives in any strict confinement, as the Indian muhammedans do. The island is full of children, healthy, round, fat lively boys and girls.



CENTRAL MOSQUE IN MALE.
PHOTO 1900. DUTTON.

The town of Male is nice with broad, good streets, and as the soil is of white coral sand, and it is only walked on by naked feet, everything seems clean. In the houses it is nice and tidy all over, though I must admit that I just saw the homes of the wealthy people. The houses are generally made of palm leaf-mats and chalked white. The roofs are of straw and advanced. All the houses and their gardens are surrounded by a fence of coconut-leaves, neatly tied together.

The main food for the Maldive people is fish and rice. All waters around the Atolls are full of different kinds of fishes, among which the Bonito Thynnus Pelamys, is the most common and the best. For the price of one Rupie we were able to get as much as we could carry, and for the same price they wanted to sell us a water-turtle, something for a gurmand. Coconuts are aboundant, but bananas are scarce, and of other fruit I could only see lemons and melons.

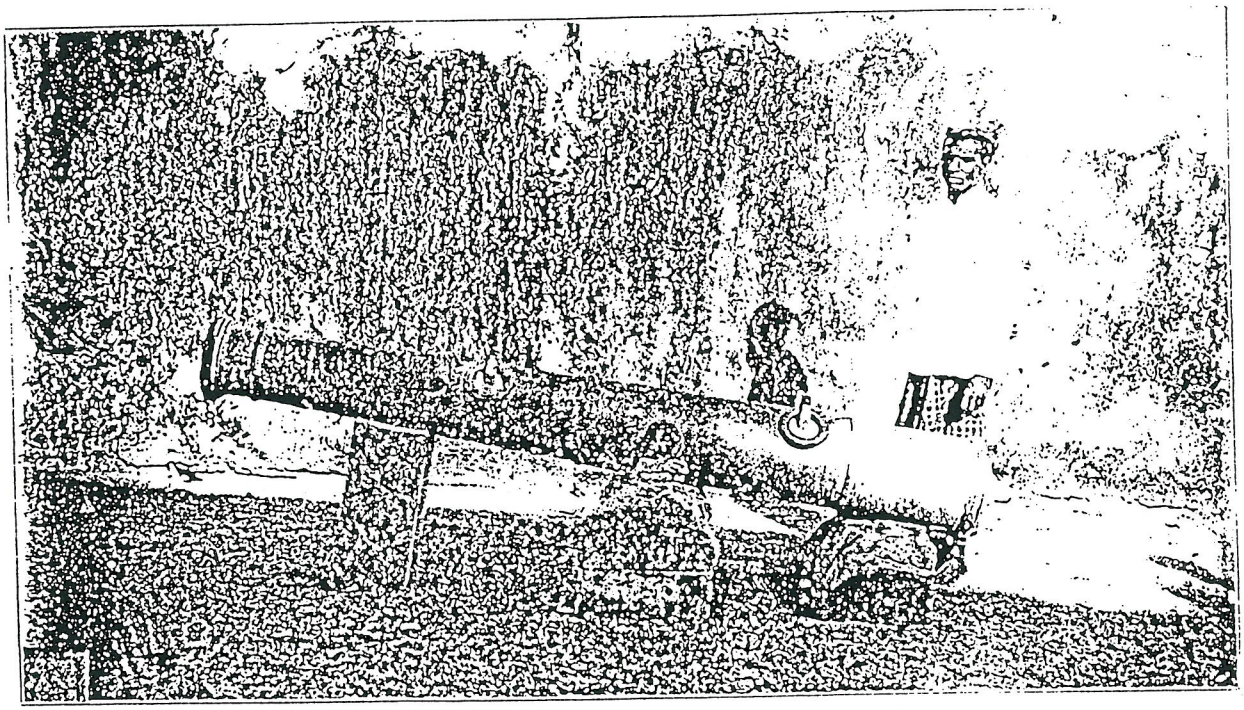
The Maldive people are excellent boat-builders. Their small ships surprise me by their nice forms and the smart way they are handled. They had sails of bass-mats and the crew took care of the cargo in the best way. The large ships, the Dhonies, meant for the open sea, are not at all slender and nice in their construction, just their great latin-sails are beautiful. We discovered that they were able to go closer up against the wind and were faster sailers than our "JOSEPHIN", who was considered as the fastest sailship in Colombo.

Common cotton cloths are woven in the Atolls, and the exported Maldive bass-mats are famous and sought fore, because of their nice patterns and fine colours. They are made of a kind of rush and the warp is of coir, Coco-fiber. The main export articles are dried fish, coconuts, coir-rope and fiber. The import is mainly rice, areca-nut, sugar, cotton, cloths.

The vegetation on the Maldive Islands is rather simple, the main part of the forest is the coconut-palm growing all over where they can find a suitable place to strike root. I saw the Breadfruit-tree, and some Ficus-tree, as Ficus elastica indica, Ficus religiosa, Banana-plants, Bambu, Screw-pine, the Thespesia-propulnea, Plumiera, Tapioca- and Manioc-bushes and even Roses are cultivated. Without any doubt most of the trees are brought there by man, even if the currents of the Ocean bring seeds from abroad to the Islands.

There are of course no endemic animals. The Sultan has some imported cows, of the Brahma race, and a horse given to him some years ago by the Governor of Ceylon. Goats are plentiful. Of dogs and cats I saw none. Much harm to the Coconutpalm is done by a kind of rat, as they climb and live in the treetops, where they eat the coconuts. There are many lizards of different kinds, and walking about, it is hard to avoid stepping on them.

Among the birds, I noticed a great number of seabirds as Seagulls, Herons, Sea-swallovs, and among the landbirds I saw lots of Craws all over. I noticed the Kite over the Islands, and was told that there are Sandplovers and Rainplovers. Many Sharks and a lot of Tunafish swim in the lagun, and there are Sea-barches and Parrot-fishes among the all Turtles.



PORTUGUESE GUN IN MALE.
PHOTO 1922. BELL.

The configuration of the Maldives is rather strange, the North and South part are in one line of Atoll-islands while the Center part is made up in two lines. Every Atoll has the form of an egg, in a North-South location, built up by a ring of coral-islands, each island a half or a quarter of a mile (800-400 m) in diameter. These islands surround a lagoon that holds a depths of about 25 fathoms (45 m). There are many openings or entrances from the ocean in to the lagoon, and in these passages the currents are strong. The depth a cable-length (185 m) outside the coral-islands is 250-300 fathoms (500 m) or more. On their inner rim the islands fall steep, direct to the bottom of the lagoon. In some of the narrow passes from the ocean to the lagoon, the depths on one side of the ship is four or five fathoms (8 m) and it is possible to observe details at the bottom, while on the other side of the ship the bottom is more than 100 fathoms (185 m) distant.

In almost all lagoons there are small detached islands, and these islands makes a wonderful eye-sight, in the calm blue water and with their beaches of white coralsand, their dark green bushes and finally above all their green cocopalm in the middle. There are also in the lagoons several under-water-shoals perfectly formed like small Atoll-rings.

I fully agree with Mr. Darwin in his theories about the formings of coral-islands and Atolls. There is no place in all the Maldives more elevated than six or eight feet above the sea-level. The Maldive Islands show signs, like coconut-palms partly standing out in the seawater, that they deteriorate, and about this I have no explanation.

With regrets we left Male. The time we had spent was too short to do all the things we had wanted to do. The Sultan and other islanders gave us gifts like Maldive mats, fruits, etc. One of the Sultan´s gifts was a young steer, that we took to Colombo, as it was too young to be slaughtered.

We had great trouble getting out of the atoll because of the strong current and the lean winds, and we used two days to cover twenty miles. Arriving to the Tulisdu-channel, we experienced a frightening danger, as we thought three coral reefs were far apart, so we found ourselves right in the middle of them before we realized the situation. The sea broke over the reef like a water-fall, and even with our favourable wind, the ship rolled in all directions so that I thought we should break into pieces when the sea went all over us. Finally we got into the channel.

Our intention was to keep the Northern coast, to be able to catch the South-going current later. In spite of our outermost efforts, we were driven to the most feared position, where the ocean-swells broke. From the top of the roaring waves we could look down at the dry coral reef underneath the side of the ship, as the water pulled back out at sea. It was a horrifying fifteen minutes, and with great satisfaction I noticed that we moved away from the bad position and the dangers.

Another five days journey and we were back in our Colombo without any trouble. The following day I paid off the schooner and its crew, after my seven interesting weeks on board the "JOSEPHIN" at the Maldive Islands.



MALDIVE CEMENTERY AND MOSQUE AT KUNDUHULUDU ISLAND. SUVADIVA ATOLL.
PHOTO 1899. CHUN.

1899. CHUN, CARL.

IN: CHUN, CARL. Aus den Tiefen des Weltmeeres. Schilderungen von der Deutschen Tiefsee-Expedition auf der "VALDIVIA". P. 396-401. Jena 1900.

The German research ship "VALDIVIA", was in the year 1898-1899 in the Indian Ocean, under the leadership of Carl Chun. On the 19th and 20th of February 1899 they stayed at the island Kanduhul-Hudhoo in the South-East of the Suadiva Atoll (Huvadu, Gaafu Alifu). [German]

Kanduhul-Hudhoo Island

As soon as we had thrown our anchor, a big open boat without outrigger, rowed by twenty men, came out to our ship. As the natives looked very peaceful, we allowed them to climb on board. It was the headman of the Kanduhuludu (Kanduhul-Hudhoo), a friendly, elderly man, who wanted to welcome us, with some of the people of his island. We were surprised to find this well looking, smart, slender brown fellows, who with curiosity and the same time with some reservation examined our ship. In a short time we had started a good communication with the Maldivians. Man is man and in the whole world, it is easy to express the wants and sentiments with pantomime, and in this quick way come to a mutual understanding. With the old man the contacts became a little easier by using the few words of English he had learned. He introduced me to his brother, and invited me to spend the whole night ashore in his house. I did not accept his invitation, but told him that I the following morning was to visit his island and wanted to buy some turtles for food.

We were now in position to observe the unique people of the Southern Maldives. They are totally different from the population in Malaya, but they show affinity with those of India and in some cases resemblance with the Arabic people. Their faces indicate intelligence, their eyes are big and lively, their lips are full, their noses are in some cases broad, others have an arian type of nose. Among the young people every-one had a perfect, light brown body. In contrast to those living in the Northen Maldives, almost every man covered his shaved head with a white or coloured turban. The young men go with the upper part of their body uncovered, while the older ones have shirts in different colours. They have tight knee-long pants, and around them they wrap a cloth, a kind of sarong, which they fasten by a cloth-girdle into which they put an open knife.

In the early morning, just at daybreak, the following day, I went away with some of the crew, to the entrance of the Atoll. The voyage was speeded up by the ingoing tidewater. In the close of the island we were



WILAGE PEOPLE FROM KUNDUHULUDU ISLAND. SUVADIVA ATOLL.
PHOTO 1899. CHUN.

totally stopped by the coral-reef and the breakers of the sea. Some natives on the beach saw us, and arranged a boat which came out and piloted us through the meandering paths into the island. We were received by the whole male population, and they took us to a place where they had lined up almost thirty turtles (Chelonia viridis), lying on their backs. Very cheap they sold them to us. Further up on the island, hidden among cocopalms, mangotrees, grenadine bushes and bananaplants we arrived into a village. The branches of the trees were full of big bats and crows. We shot some for samples, and later we found out that the crows were of one, until that day, unknown kind. On almost every trunk of the palmtrees we found different kinds of traps, put there to protect the cocosnuts from the rats.

The village was constructed with low, straight houses, built only by material from the cocopalms. The roads, which were covered with white coral-sand, as well as the houses, made a neat impression on us because of the cleanliness. Our friendly guide, the headman, took me to his house and showed me proudly his wallclock, his burning ample, and his table wear of china. When I saw, the clean beds, and the tidy floors covered with carpets, I regretted, that I the other day not had accepted his invitation, to come to his home and stay ther over the night.

A road in the shade of the trees passed some fresh-water tanks and led to the cemetery, where we found a small mosque under the palms and the blossoms of the templetrees (Plumiera). Our escort said their prayers, and in the meantime, we had an opportunity to look at the headstones in the graveyard. They are of coral stone and decorated with arabesques and Arabic writings. At the headman's family grave a number of small flags were fluttering in the wind, other graves were decorated with seashells.

When going back to the village the children became more confident and dared to come up close to us, and so did the women. With pride the old man introduced me to his daughter, who was in a group of other young girls. They all wear a redish knee-long skirt, and under this another foot-long skirt in different colours. Neck and chest were stitched with ribbons of silver and gold, and they really surprised us with all the necklaces and bracelets and coins in chains. Without any doubt, the people enjoy good living-conditions, which is also shown in the way the houses are decorated. They gladly received silver-coins, but copper-coins were rejected. They could not understand why we had no pieces of jewellery exept our wedding rings. It was a living idyl, that we saw here in the village. Very pleasant and beautiful natives, who with great curiosity and the same time with restrained finesse examined the strangers and with pride showed us their homes and way of life.

The men escorted us out to our ship, and loaded up their boats with turtles and chicken. They rowed in sitting position with long strokes and the long oars had a short oar-blade attatched, and they used square cocofibre-mats for sails, or triangular sewn cloth-sails. Our departure became a fantastic ceremony, when the Maldivians in seven of their boats surrounded our ship and all the natives cried out their farewell. *



PROCESSION WITH THE MALDIVIAN ANNUAL TRIBUTE TO CEYLON.
PHOTO 1934. HOCKLY.

1905. KEANE, JOHN.

IN: KEANE, JOHN. Article in "The Common Wealth and Empire Review". Vol. XIII. No. 73. P. 51-58. London 1907.

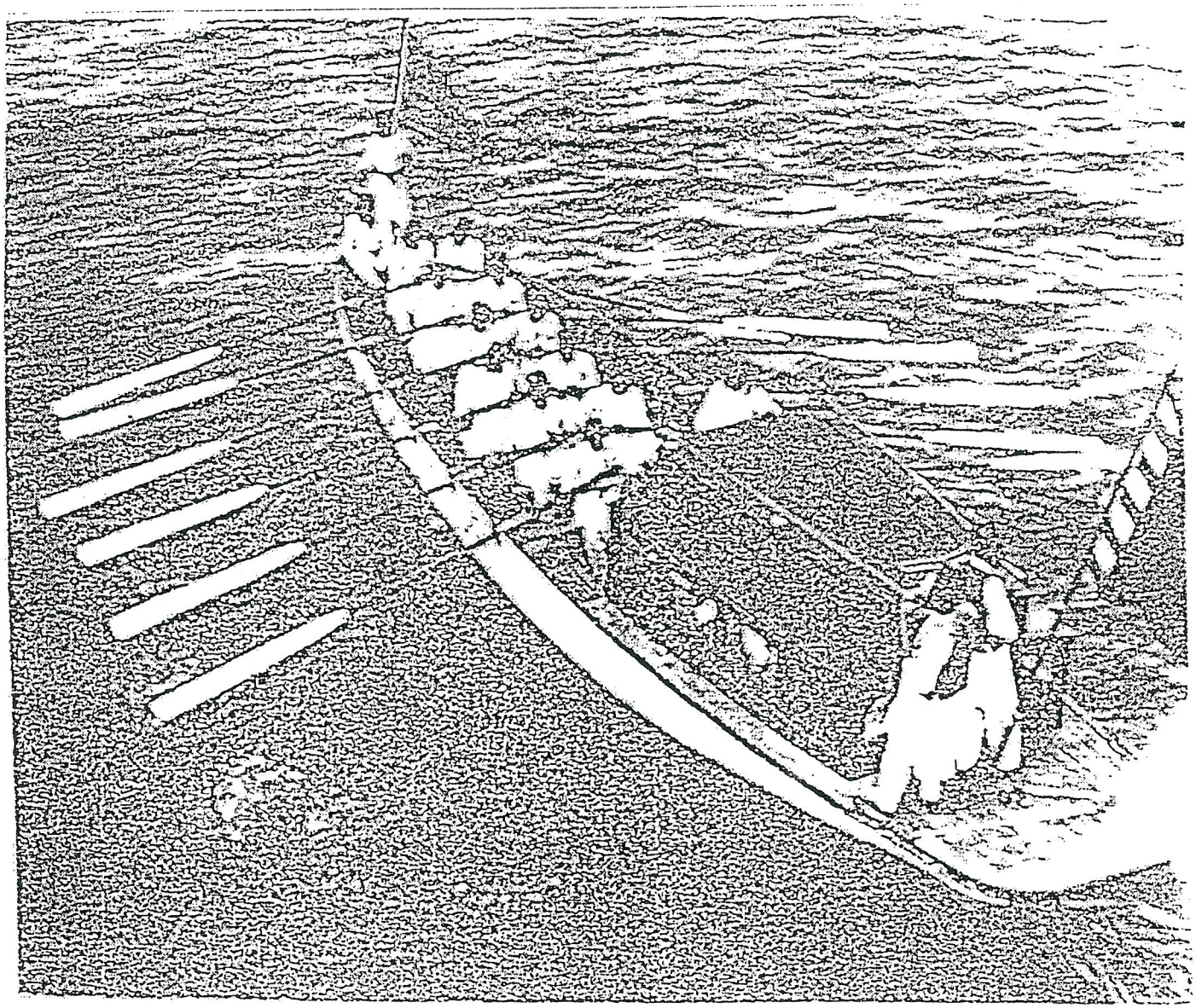
"Assumption of the State Sword" at Male the 27th of July 1905, or the Coronation of the Maldivian Sultan. Captain John Keane was Private Secretary to His Exellency Sir H. A. Blake, Governor of Ceylon. He was sendt out to represent the British Empire, together with Assistant Colonial Secretary Mr. E. B. Denham. [English]

State Ceremonies in the Maldive Islands.

Anyone who has visited the Far East will probably remember the Light of Minicoy, which is an important beacon for vessels on their course across the Indian Ocean. It lies in latitude 8° North, about 450 miles west of Ceylon, and marks the channel between the two groups known as the Laccadive and Maldive Islands. The Laccadives are a dependency of India, the Maldives of Ceylon, and they extend as a barrier across the Indian Ocean Northward from some 720 miles (1.400 km) from the Equator. Geologically, they are of coral formation, and a number of small, scattered islands, from one to three miles square in extent, grouped, as a rule, in the form of an oval, constitute what is known as an Atoll.

The Maldives are inhabited by a people who, to one not desirous of entering upon ethnological refinements, may be classed generically as Moormen. Their origin is obscure. They are all Mahomedans, and whatever the parent stock, it must have been largely strengthened by the influx of those Arab traders who, in early times, formed settlements along the trade routes between Egypt and Chatay, and who are today numbered among the most enterprising of the inhabitants of Ceylon. The Maldivians, however, have their own distinct tongue, which has a common derivation with that spoken by the Singhalese, the earliest Aryan settlers in Ceylon.

Lying, as they do, close to a highway of commerce, these islands have from early times attracted the attention of pioneers and traders from the West, and large numbers of shipwrecks have from time to time taken place along their treacherous shores. They have successively formed a dependency of Portugal, then of Holland, and from the Dutch, with the cession of Ceylon, they passed under British control. The obligations, however, towards us, their sovereign Power, though they involve essential principles, are of the least irksome kind. Their Sultan is not permitted to negotiate with other Powers, he renders tribute each year to the Government of Ceylon, and he is held generally responsible for the peace and good order of his dominions. In other respects, full local autonomy is allowed, and no Resident even, is stationed in the islands to safeguard British interests. As in many Eastern countries the real power rests in the hands of the Sultan's ministers. These gentlemen are chosen for the most part from the family in favour at the time.



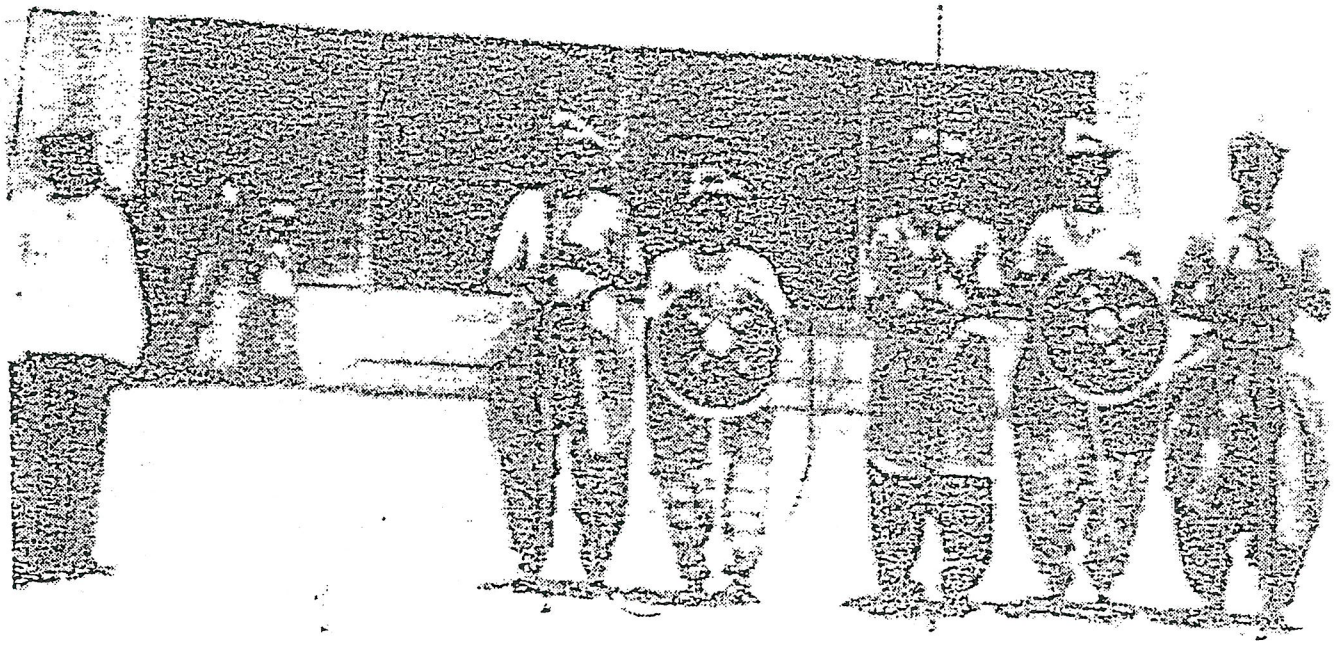
THE SULTAN'S BARGE.
PHOTO 1934. HOCKLY.

Their methods of administration would not altogether answer the scientific requirements of the more progressive school of politicians, but it may be doubted whether the general results are any less satisfactory than those attained under many democratic governments.

Like all Eastern races, the Maldivians are somewhat inscrutable to the Occidental mind. At one moment the strife of political faction runs high among the influential families, and breaches of the peace may even occur. A Ceylon official is sent to investigate, he is met with smiles and blandishments, to find the lion lying down peaceably with the lamb. At all costs they seem anxious to appear happy and contented in the eyes of foreigners. As a people they are courteous, simple, refined in their ideas, timid in the presence of other races. Being Mahomedans they are happily freed from the curses of alcohol, and as yet the missionary movement has not reached their island home. The only disturbing element in their midst seems to be the native traders from Bombay, who sell them Manchester cotton and German lamps, and vie with one another in the attempts to financially embarrass the government and secure special privileges in return.

The relations between the vassal and its sovereign power are not, however, confined to the mere annual exchange of tribute and presents. On the occasion of the accession of a new Sultan it is customary for the Ceylon Government to be represented, and, when His Highness Muhammad Shams-ud-din III Isander formally assumed the Sultanate some months ago, I was fortunate enough to be one of the mission that attended the ceremonies. The new Sultan had succeeded after a somewhat troublous period. His predecessor, and cousin, who had in reality attained to power as Regent and had found it convenient to overstep the appointed term of his Regency, had behaved in such manner as to forfeit the confidence of his subjects. At a time when the internal affairs of his kingdom were somewhat disturbed and its finances much embarrassed, he set out on a religious pilgrimage to Mecca. From Mecca he turned his steps northward to Egypt, and there fell a victim to the charms of a fair Egyptian, who, allured possibly by tales of the wealth and magnificence of his kingdom, consented to marry him. He returned, however, to Ceylon to learn that in his absence he had been dethroned by his subjects, and the present Sultan, whom many regarded as their 'de jure' ruler, appointed in his stead. After vainly trying to secure the intervention of the Ceylon Government in his favour he returned to Egypt, and there subsists upon the allowance granted to him by his quondam subjects.

The ceremonies took place on Malé "The King's Island", which is little more than a square mile in extent. Approaching from the sea it is hard for any but the experienced eye to detect a way of entrance. Small islands are scattered at distances of from two to three miles apart with coral reefs running out from them in all directions. In some cases, the process of island formation is well advanced. The general outlook was that familiar along the coast-line of Ceylon-flat with groves of cocoanut trees, that most delicate and artistic of all the tropical palms. The appearance of Malé town, within a short half mile of which H.M.S."PROSERPINE" cast anchor, is disappointing. It resembles that of a French fishing village marred by an undue use of limewash and corrugated iron - this latter an unlovely sign of the spread of our utilitarian civilisation. The background of cocoanut trees, the foreground of quaintly fashioned fishing-boats with high poops and curved prows manned by crews in bright costumes and propelled by oars with large richly ornamented blades, which, mingling with the sapphire blue waters produced striking colour effects, all these stood out in restful contrast to the harder objects.

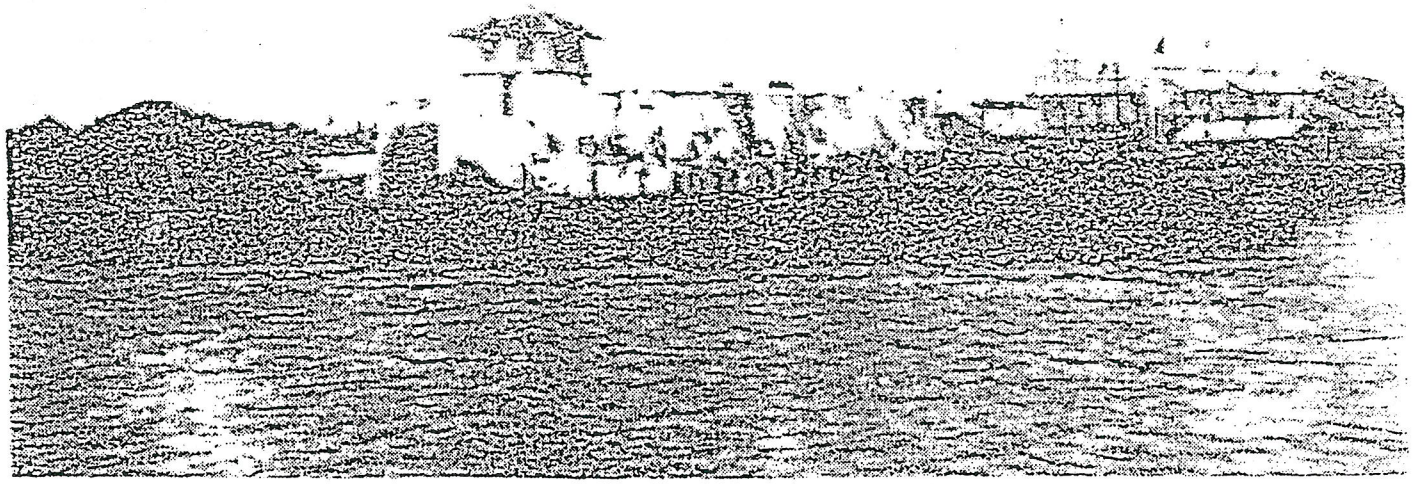


THE SULTAN'S LANCERS.
PHOTO 1934. HOCKLY.

When we arrived the preparations for the accession ceremonies were already well advanced. A feature of the town is its broad and spacious steets covered with a layer of white coral sand, giving a very clean appearance. The cadyan (cocoanut palm leaf) fences of the adjoining gardens had evidently been renewed in honour of the occation, and a line of white cotton sheeting, caught up here and there in festoons and relieved at intervals by red flags, served as a simple though effective decoration for the entire route along which the main procession was to pass. Overlooking the way, balconies had been erected for the accommodation of ladies, the portions destined for the higher classes being curtained off in such a manner as to effectually baffle the gazes of the most inquisitive. A refreshing softness was lent to the prospect by the luxuriant tropical foliage of the many trees in the adjacent compounds. Boats laden with loyal sightseers were continually arriving from the outlying islands, all wore their best clothes and most cheerful mien. Malé in fact was in gala costume.

An audience with the Sultan and visits to the principal officials were among our first duties. On landing we were received by a guard of native spearman, and to the accompaniment of the discordant sounds of conch and tom-tom, which those who have passed their lives in the East say can only be appreciated after years of patient suffering, proceeded to the Palace. We crossed a board, open, grassy quadrangle, entered an inner courtyard, and passing along numerous corridors, unornamented, whitewashed, severely austere, ascended a dark, narrow wooden stairway which led to the audience hall. Looking round inquiringly, as one is inclined to do on such occasions, the most noticeable feature was a collection of some half dozen or more of cheap English kitchen clocks. They were all arrayed in a row on a shelf, all at work, but no two making even approximately the same hour. They were presents from various Bombay traders. I have often been tempted to ask the more enligtened of my Eastern friends why they permit their priceless works of art to be blemished by contact with worthless articles of western manufacture. Some have no explanation to offer, but those who have visited Europe usually turn the tables and say how in like manner their artistic taste is often outraged when they see the cheap, rubbish oriental ornamentation of our homes. The critic in these matters should bear in mind the old proverb of "glass houses".

His Highness received us with every mark of courtesy, but with that reticence not uncommon among Eastern potentates, which some attribute to shyness, but which is more probably meant to possess an esoteric significance. Our conversation, after the fashion of Ollendorff's lesson-books (Diplomatic ABC-book), and carried out through the medium of two interpreters, must have struck the bystanders, of whom there were a goodly number, as sadly wanting in spontaneity. On this as on subsequent occasions the Sultan's Prime Minister and righthand man was present. He has a kindly genial appearence, a quick-witted eye, and, unlike the greater part of his countrymen, sets little store by "purple and fine linen". A cloth known as a 'sarong', such as is worn by the native of the East after somewhat the same manner as his Aryan brother of the West would improvise a bath towel, a cotton shirt but no collar, a round cut blue serge coat, a fez, such was his costume. But the absence of finery did not seem in the least to affect his importance. He and his family were the moving spirits on all occasions. He once acted as Turkish consul in Ceylon, he was a Justice of the Peace of the Colony, and - whether on this account I cannot say - his methods were regarded by some of his more conservative contrymen as dangerously progressive. They certainly seemed to us to be most successful. The town was wellordered, the people seemed contented, although most of the chief posts were occupied by his relations.

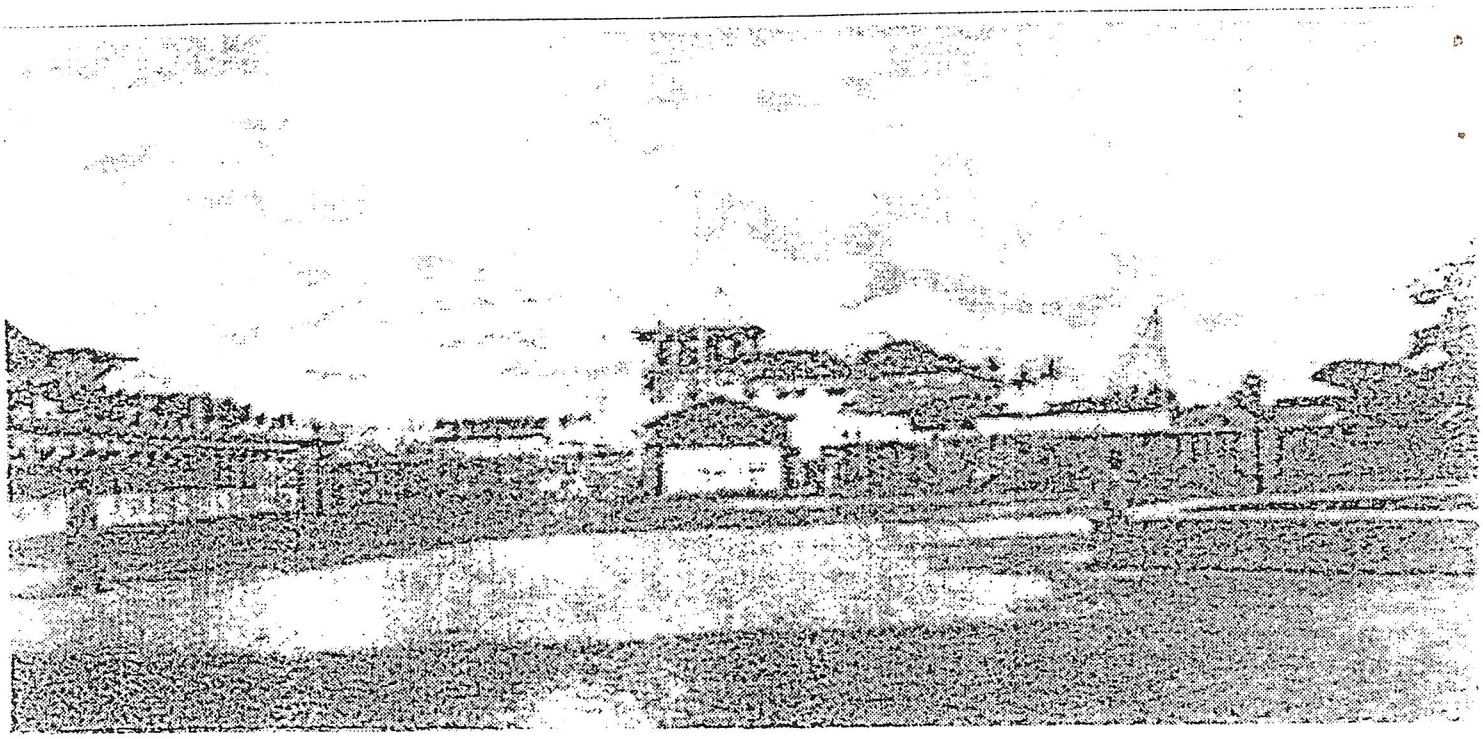


ENTRANCE TO THE MALE HARBOUR.
PHOTO 1934. HOCKLY.

The ceremonies of the following day possessed a completeness which showed a marked capacity for organisation on the part of those responsible for the arrangements. They almost entirely lacked that dilatoriness and want of method which usually detracts from the pleasure of functions in the East. To describe minutely step by step the entire performance would exhaust the patience of my readers. A general outline must suffice. About 11 A.M. the Sultan, dressed in State robes, preceded by musicians and spearmen, led by the hand by the high priest, and followed by his ministers and various members of his suite, issued from the main palace gate and proceeded a short distance to a pavilion facing the shrine of the Saint Shamsu Tabraiz, who in the 13th century is said to have converted the inhabitants from the creed of Buddha to that of Islam. The procedure which now followed was quaint and picturesque. Three chief men, representing the north, middle and south atolls (1. The Katib of Kelai, Tiladummati Atoll in the North, and 2. the Katib of Isdu, Haddummato Atoll in the South, and 3. the Katib of Male in the Middle), stepped for-ward and the Prime Minister addressed them in these words: "Do you all consent and agree to bear true allegiance to His Highness the Sultan and to accomplish the cermonies to which a sovereign of the Maldives is entitled ?" They reply: "Yes, on condition that he protects the poor and rules with justice according to Mohamedan laws and Maldivian customs." The Sultan having signified his agreement the High Priest offers a prayer which, while all faces are set towards Mecca, is followed by an impressive silence.

The State Sword is then handed to the Sultan, who mounts upon a couch, at the same moment seven white umbrellas are opened out and held aloft, and the guns on shore and on H.M.S."PROSERPINE" thundered out their salute of acclamation. The chief officials then in true Mohamedan form, with right hand on heart and on bended knee, paid homage to the new ruler, touching with the left hand his right foot. With the exception of the Prime Minister, who still donned his blue serge coat, all the officials were magnificently attired. The Sultan's dress was most gorgeous. He wore a white turban surmounted by a gold peacock's head set with rubies and diamonds. His trousers were of gold thread with embroidery about the ankles. His under-coat was of light blue woven with gold thread and gold embroidered, over this there was a cloak of orange-coloured silk ornamented with gold flower work. A lace shawl over the left sholder and gold-worked slippers completed the attire.

After the salute was completed and the various officials had paid their respects - a somewhat lengthy process - ambergris incense was burnt in seven censers. Then seven more attendants bearing fans of peacock feathers entered the pavilion and executed certain passes before the Sovereign, an almost similar process was repeated by seven other attendants, each carrying a kind of bottle brush fan also of peacock's feathers, finally their place was taken by seven more attendants bearing glass flasks of, alas, obvious German design from which rosewater was sprinkled. The object of these ceremonies, carried out with the exactitude of the strictest ritual, not altogether clear. The readers will notice how everything proceeded in seven. This mystic number, which entered into the composition of the Ark of the Covenant, and is common to most religions, has originally no doubt some astrological significance. The burning of incense is meant as an offering, and fanning must have been primarily intended by way of refreshment, but this original object is somewhat obscured by all the form and ceremony with which it has been overlaid. The sprinkling of rosewater, also with the object of refreshment, has become the inevitable accompaniment of any Hindoo or Mohamedan reception, and the more distinguished the guest the more profusely it is used.



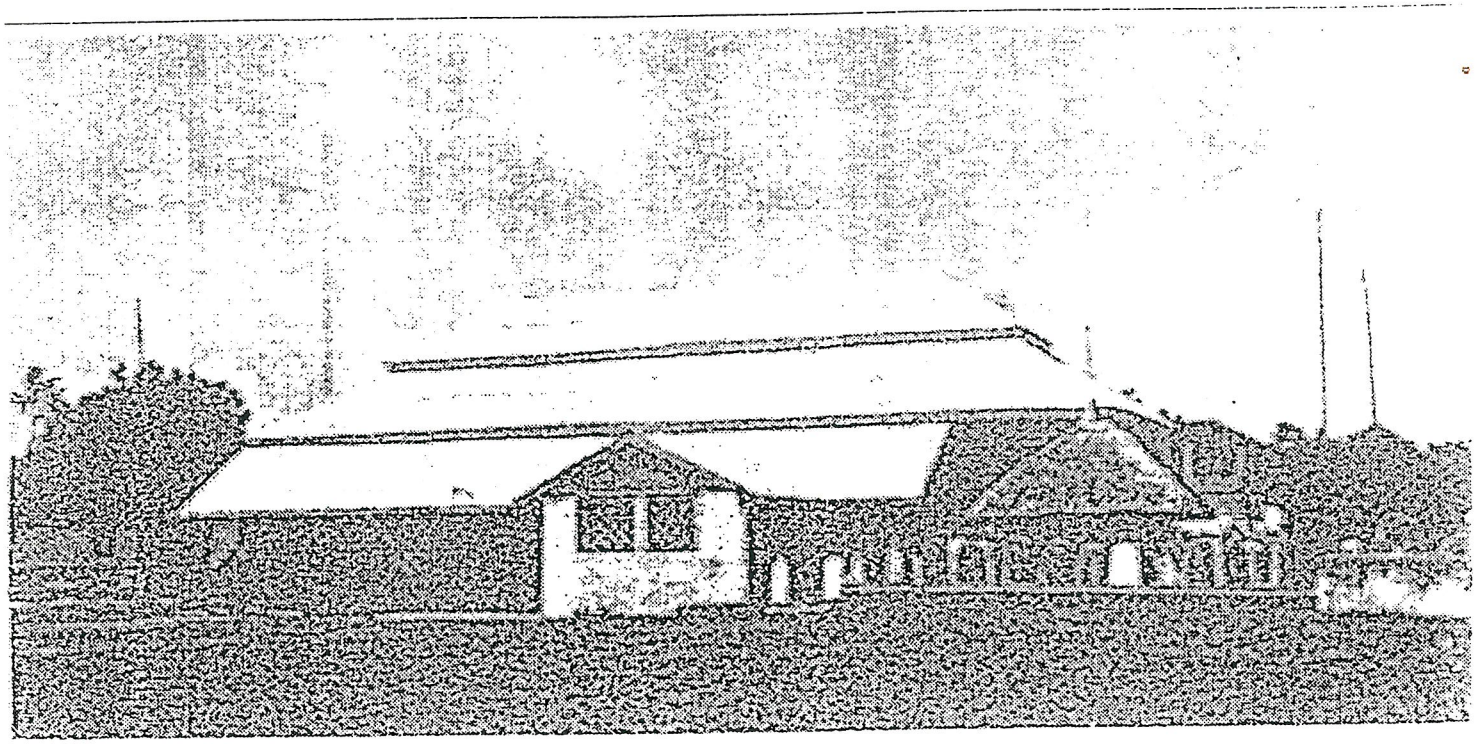
FRONT OF THE MALE PALACE.
PHOTO 1934. HOCKLY.

After these ceremonies were ended the cortége moved in turn to two other pavilions facing North and South in the outer courtyard of the palace, in each of which the whole performance was repeated. In the third pavilion the Sultan was presented with, and received with evident gratification, certain presents on behalf of the Government of Ceylon. Then followed a long interval during which the Sultan remained seated on his State couch, surrounded by his native music, played always in a minor plaintive key, which to European ears is more suited to a funeral than to so festive an occasion. During this interval the procession, announcing to the people the accession of their new ruler, made the tour of the principal thoroughfares of the island.

Here again the whole arrangement was quaint, suggestive more of mediæval than modern times. The high priest read, in seven appointed places, the proclamation of accession, the gongbearer - a survival of the earliet times - by beat of his instrument proclaimed the fact to the people, and the State palanquin, on which was borne a richly ornamented copy of the Koran - the emblem of perhaps the most living of all faiths - was also borne along with the procession. At each stopping-place a pavilion had been erected where the performers rested and were regaled with thick syrup-like decoctions, which caused one to reflect whether the beverages of an abstaining people are after all any more wholesome than our own. In order to provide also for the amusement of the populace the procession was accompanied by athletes who indulged in mock combats and other games with swords, spears and quarter-staves. These they executed with the most scrupulous and monotonous regularity, they being in no sense encounters of skill or any test of the dexterity of the various combatants. Thrust was met by parry, parry by thrust, the one advanced with the same measured step that the other retired. The only object appeared to be that everything should be done minutely in time and as, so to speak, a drill that had been carefully rehearsed. The combatants were magnificently dressed in bright coloured costumes, some bared above but with many thicknesses of stuff around the waist, resembling the cumbrous though picturesque dress worn by the Kandyan chiefs of Ceylon. After a lapse of about four hours the procession returned to the courtyard, where the Sultan had remained continuosly seated.

Here the games were repeted at greater length and with more elaboration. At their conclusion the royal cortége returned to the palace to rest after the labours of an eventful and tiring day. Thus ended a ceremony full of interest for islanders and visitors alike. For my own part the doings of the day, while full of pleasant memories, suggest certain reflections. They showed in what different fashion the races of the East and West seek and find their enjoyments. As with their games, so with the bystanders, even indeed with their sovereign, impassiveness and the absence of all outward emotion seemed the guiding characteristic. There were no thronging disorderly crowds, no unseemly brawling, so often, alas, an accompaniment of enjoyment among our own people. The absence of alcohol no doubt acted as a restraint on vulgar outbursts. But this does not explain all, there was behind everything the calm philosophic spirit of the East, which even when aroused bears an air of external calm, and whose measure of excess lies rather in the narcotic influences of opium than in the stimulating effects of strong drink.

And yet it is, perhaps, in their everyday life that the character of these simple people can best be seen and appreciated. Any trace of organised labour or modern industrialism is so far nonexistent. The only distinctions are caste. In one compound I saw at work a silversmith using a quaintly fashioned



SHRINE OF YUSUF SHAMS HUDDUN EL TABRIZI.
PHOTO 1934. HOCKLY.

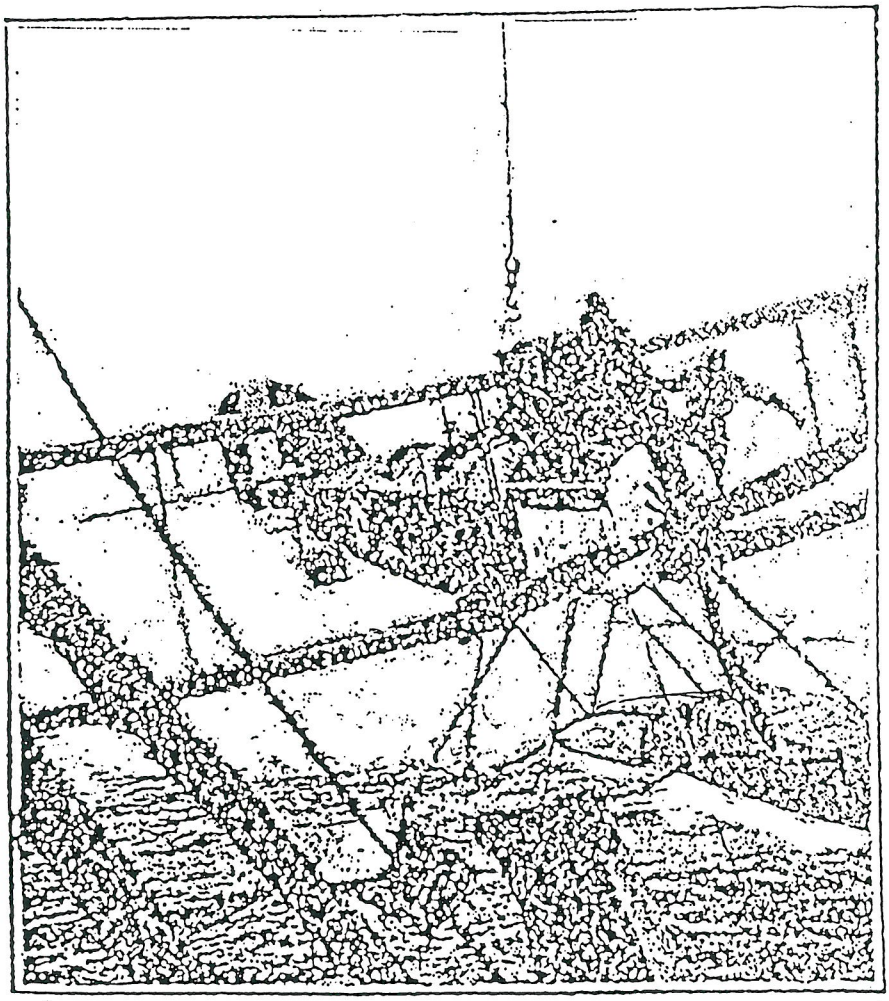
hammer with a lacquerdhandle of Maldivian design,an even more artistic object than on which he was employed. At another spot an old white-bearded patriarch was engaged writing charms, consisting of extracts from the Koran, which are enclosed in small silver amulets and worn chiefly by children. Malé Island is covered with graves, and many of the tombstones are of exquisitely carved stone of a scroll-work design, Moorish in its detail, but not unlike that to be seen on the old Celtic crosses in Ireland.The artistic taste of the people as can also be seen from their mats and laquer work, is of a high order, and this mainly because it is a spontaneous growth uncorrupted as yet by studied design or mechanical process. The spirit of commerce, destructive of true art, is still absent, and none of their handiwork has yet reached the large markets of the world.

The chief products of the islands are the cocoanut and dried fish. The latter has a most powerful odour and taste, and may be seen any day in pieces about as large as a plantain drying in the sun before most houses. The chief source of revenue is the customs duty, amounting to 8½ per cent. on all imports. Sanitation is primitive, little or no attempt being made to save from pollution the wells which exist in most compounds. Yet sickness and the death-rate do not appear to be excessive, possibly an illustration of the attenaution of the virus after centuries of innoculation.

The armed forces of the Sultan deserve a few words of remark. There are some twenty-five volunteeres equipped with modern rifles,some eight hundred spearmen who are supported by Government and used as a labour force on public works, a battery of six bronze field pieces - a relict of the Dutch occupation - mounted on iron carriages of recent construction. There are also a number of old unmounted smooth-bore guns, the 'disjecta membra' of what must once have been a fine armament, scattered promiscuously all over the island. Saluting, as we have already indicated, plays an important part at Maldivian funcions, and when the heavier guns, mounted or dismounted, are not sufficient, a large bored shoulder gun like the blunderbuss is called into use. Heavily charged, it is held by one man at arm's length, while another with a prehistoric-looking port-fire approaches with all due caution and light the charge. The result is certanly effective, and the men holding the weapon breaks the force of the recoil by a remarkably rapid face about. I was not tempted to experience the sensation. In keeping with the archaic collection of ordnance is the uniform of the gunners. It was all new for the occasion, and consisted of a "sou' wester" shaped hat of bright red serge, a coat of the same material, with long pointed tails, reaching almost down to the heels, edged with a broad band of white, looking like a large letter "W".

In the evening the population were entertained by a really very fine display of fireworks which they enjoyed with enthusiasm. In China fireworks have existed from time immemorial, and in Ceylon the natives are most expert in their manufacture and display.

I have been tempted to dwell with some detail upon the life and customs of these islanders because there are so few communities which, while in their way cultivated and refined, still retain, almost intact, their ancient practices and customs. How long these fascinating qualities may endure depends largly upon the field and inducements offered to the widespread agents of commerce and the disintegrating forces of materialism. So far there appears to be little to attract the emissaries of trade to these shores, and so far an exasperating profusion of corrugated iron is the only widespread evidence of a utilitarian spirit.



THE SEAPLANE LIFTED BACK AFTER SALVAGE.
PHOTO 1917. MEADE.

1917. MEADE, ABBOTT.

IN: MEADE, ABBOTT. The Wide World Magazine. Aug. 1918.
P.350-356. London 1918.
IN: C.H.P. BELL. The Maldive Islands. P.60. Colombo 1940.

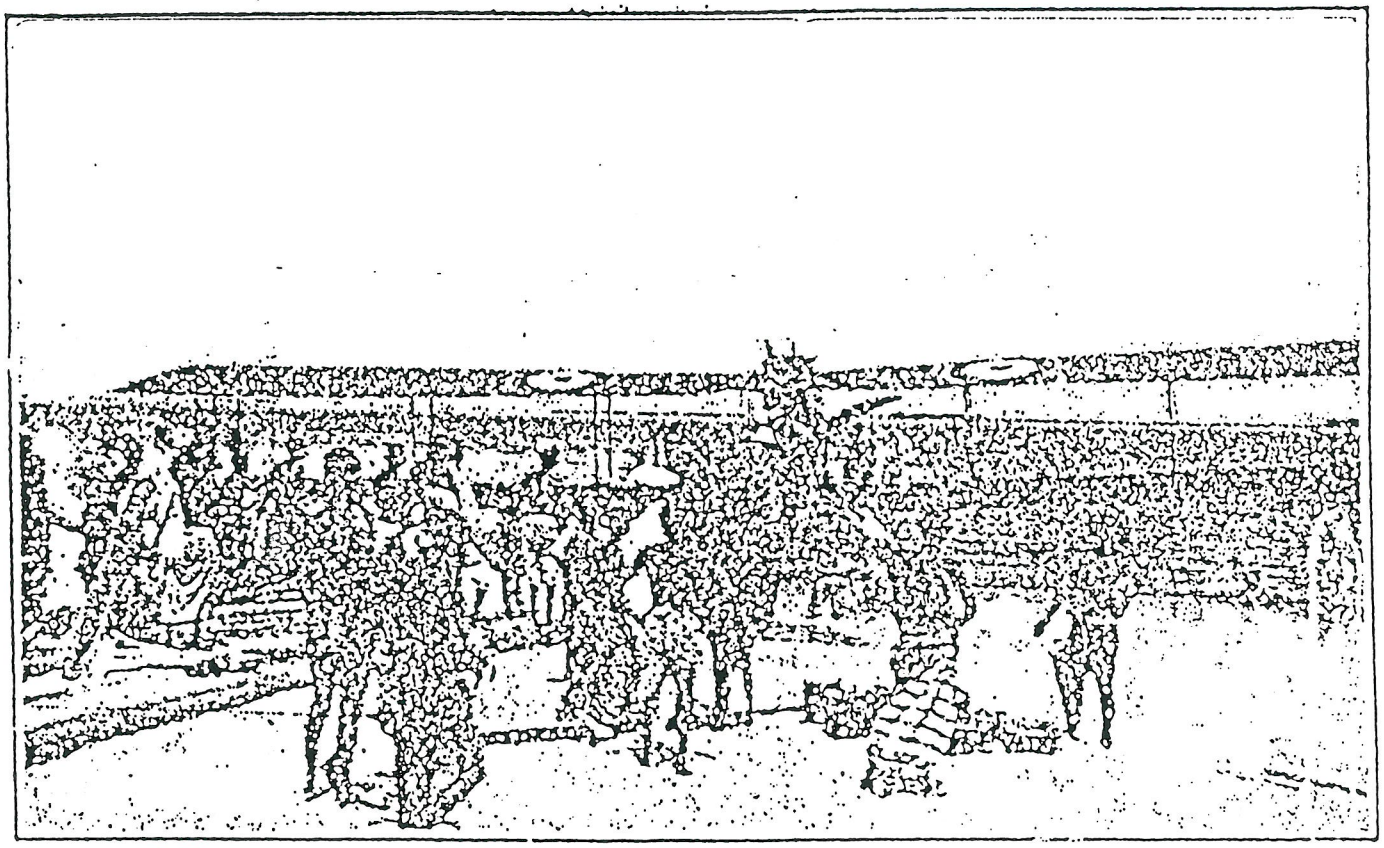
C. H. P. BELL. Colombo 1940

The 22nd of April 1917 Commander C.R. Samson of H. M. S."RAVEN" and Captain Fernier of the French Cruiser "PATHAN", informed the Maldive Sultan that on the previous evening, while the Warships was lying between Ari- and Male-Atols, a British sea-plane with which went the two lieutnants ABBOTT MEEDE (MEADE) and J. MADON SMITH (GUY) had disappeared. Parties were despatched at once to make every search for the missing Officers over South Male, Ari, Felidi, Mulaku, and Nilande Atolls. Fishing boats of Feeali and Biledhdloo islands in North Nilandhoo Atoll, picked up the Naval Officers, from Filitheyo island on the 23rd of April, towhich island they had swum when the sea-plane fell into the sea. The plane itself, discovered about fore miles from Filitheyo, was landed at Feeali Island and taken charge of by the "Atolu-veri", or Chief Headmen, of Nilande Atoll, until British or French authorities could remove it. The officers were sent in a Maldive "Doni" to Male on the 27th of April, and thence to Ceylon in the first "BAGALA" (Maldive boat) sailing for Colombo.

ABBOTT MEADE. London 1918. OUR SEAPLANE ADVENTURE.

It happend the 21th of April in 1917, when I was attached to the R.N.A.S. (Royal Navy Air Squad) doing duty in the Indian Ocean. Guy and I were sent up in a new seaplane to reconnoitre off that scattered mass of coral islands west of Ceylon. It was getting late in the afternoon. We had hardly reached our object when one of those treacherous wind-storms sprang up, and drifted us out of our course. The result was that we lost touch with the parent ship, and were driven so far afield that our wireless was not powerful enough to reach her. Backwards and forwards we searched above that bewildering network of islands, remaining in the air to the last possible moment. Then, as rain and darkness enveloped us, down we came through the gathering gloom, for our petrol supply was running short, and every flying man knows it is an insane thing to strike water in the dark.

Beneath us lay the long black shadow of some island, surrounded, as they all are, by coral reef and lagoon. What in that grey haze was coral, and what was lagoon? We struck the water, and a second later an ominous bump beneath the machine told us we were on the reef. With night coming on and but little petrol left, we dared not risk any damage to our fragile floats, which those jagged blocks of coral could pierce with the greatest ease. So we plunged into the chilly foam-flecked water, and after a few stumbles managed to find a foothold on the submerged reef. There, with the waves washing about us, we struggled to lift the machine free.



NATIVES WATCHING THE SEAPLANE AT THE NILANDHOO ATOLL.
PHOTO 1917. MEADE.

It was useless. We were trapped like mice on the pointed boulders and there was nothing for it but to wait for the tide to wash us off. Chilled to the bone, we climbed aboard, and sat there in the pitch-black darkness, with the rain and foam lashing our faces. Our ears were deafened with the crashes of the thunder and our eyes blinded with the vivid flashes of violet flame which every few moments cut the heavens asunder. Beneath us, with every ebb of the foam-tipped waves, came the bump and grind of our fragile floats on the treacherous coral. Between us we got out the wireless set and made a circuit about the wing-tips and propeller, but the spark we obtained was miserably poor and nothing came in reply.

It was midnight before we were washed off by a wave bigger than the rest, and - thank heaven ! - the machine still floated. Gingerly we taxied about in the darkness, endeavouring to find the channel, which, on inhabited islands in these regions, is usually marked by a white flag. I climbed on to the top plane with my flares and hung there by the hoisting-hook keeping a look-out for reef and shallows. But no cutting through the all-surrounding barrier presented itself.

Guy at last stopped his engine and I heard his voice floating up to me through the darkness. "Tide must be at its height now, old fellow. Hang on for all you are worth. I'm going to drive full tilt for the reef. We must trust to luck that the water is deep enough to carry us over. Are you ready with the flares ?" "There is only one left." He shouted something that was drowned in the hum of the engine as we gathered speed, and sent the white foam scudding from beneath the floats. Bump ! We were jolting and grinding over the coral. Both our hearts were in our mouths. Would we be able to clear the reef, or were we to be stranded on its back with a wrecked machine, at the mercy of wind and tide ? There came a dangerous moment of uncertainty, but our last flare helped us, and a moment later we were floting on the quiet waters of the lagoon within the reef.

There was nothing but the lightning to help us beach the machine beneath a bank of white coral-sand crowned with coco-nut trees, which grew right down to the water's edge. We roped her up to one of them. Then as the storm increased in violence, we spent a miserable night lying along the lower planes in an attempt to get some little shelter from the driving rain. At daybreak we clambered ashore, and stripping ourselves of our heavy and saturated clothes, built a little lean-to hut of palm-fronds, and hung them in to dry.

It did not take us long to discover that the tiny island was both foodless and waterless. Our petrol was pretty near exhausted and we could get no reply to our wireless. As for the plane, it carried water in the port float, the starboard float was damaged, the airleron bent, and the leading edge cut. Altogether our situation was far from being a pleasant one. Sheltering under a palm-tree we examined our charts, and decided that the only thing to do - if the machine would fly after a night in the drenching rain - was to make for the main island of the group, keeping well insight of the intervening islands in case of accidents. Meanwhile my tunic was sacrificed in an attempt to keep the plugs and magnetos dry.

It was noon before the rain ceased and an attempt could be made to fly. By this time the tide was again at its height, and the machine afloat. There was a stiff wind blowing in from sea which drove the wings against the palms. So, while Guy warmed up his engine, I stood neck-deep in water endeavouring to keep the wing-top free of the trees. From time to time the



ROAD IN MALE.
PHOTO 1934. HOCKLY.

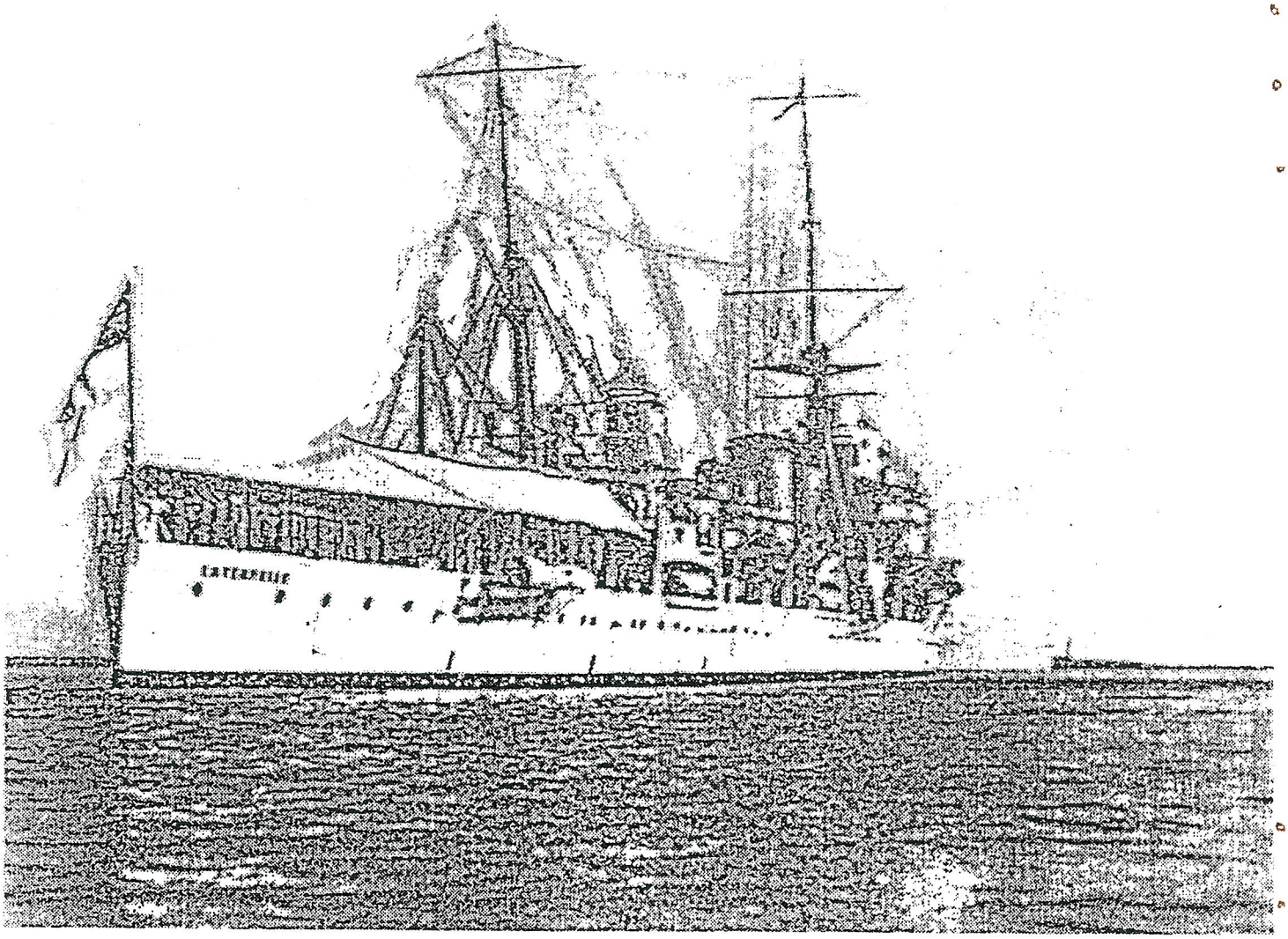
weight of the machine swept me completely of my feet. Guy suddenly shouted to me, and I climbed in by way of the floats. Up we soared into the cloudless blue, two nude white figures in a crippled machine! It was impossible to go back for our clothes, for our stock of compressed air with which the engines were started was completely exhausted. It was an unpleasant situation, but it had to be faced. On we went from atoll to atoll, sighting here and there a terrified fishing dhow off some of the inhabited islands. Later we learned they reported to the Sultan the prescence of "strange and loud-voiced birds" ! As luck would have it, our petrol gave out a mile or so off a fair-sized island, but we rapidly discovered that instead of carrying us towards it, the wind and tide were drifting us again upon another of those infernal submerged reefs.

Again we spent a couple of hours in the water, swimming behind the floats and striking out with our legs, doing everything in our power to keep her free of the reef. It was all utterly useless. The tide defied our puny efforts to thwart its will. Again and again our naked bodies were thrown against the sharp points of the reef, leaving scars both Guy and I will carry to our dying day.

Darkness was again coming on and we were two worn-out and exhausted men. What was it our duty to do now, stay and sink with the plane, or swim ashore, through a mile and a half of shark-infested water, and attempt to obtain native assistance to tow her in ? We decided on the latter course. We carried on board a single safety-waistcoat. It belonged to Guy. I got out the tool-box and detached a balloon bag from the fuselage. "This may be 'Good-bye' old chap," said Guy, significantly, as he slipped off into the water and hung on for a moment by the smashed starboard-float. I bent over and clasped his hand. "It may be," I said. "We had better swim apart. Good-bye and good-luck." He nodded, understanding my meaning. Then he struck out for the shore through the gathering darkness. I watched him for a moment or two, then, ralling all my strength, I too took to the water, gripping the pneumatic water-tight bulkhead I had cut from the fuselage.

Then began the long, grim struggle for life. My brain was drowsy with fatigue, my muscles strained and aching. Side stroke, back stroke, brest stroke, then a rest on the bulkhead, and again through the gathering gloom, a thought of those at home - of sharks - of Guy. The distance seemed interminable. Somewhere ahead I could see a number of little white flags fluttering in a ghostlike fashion through the gloom. They fascinated me. Every wave that raised me on its bosom showed them to me more clearly, fluttering there on the sandy shore, beckoning me on. Afterwards I learned that they marked the spot where once upon a time some Sultan had died. But I knew nothing of that at the time, and the effect was almost uncanny. It supplied exactly the sort of impetus and encouragement I needed.

My foot struck shingle. The balloon bag slipped from my grasp and I struggled panting up a strip of coral rock and sand dotted with kelp and shells, and fell exhausted on the foreshore. Through the darkness loomed up a tall white figure. "That's you, Guy ?" "Yes," he answered, his voice hoarse with fatigue. "There's a native boat down there beneath the bank, but I can't find any oars." "And if you could, they would not be of any use to us to-night." I panted. "We could not find the plane in the darkness." He pointed to a rough sort of track that led up from the shingle. "Well we can't spend the night in this chilly spot. Let us see where the path leads." Up the narrow track we dragged our naked and bleeding bodies. In



INSPECTING SHIP H.M.S. "ENTERPRISE" APRIL 1934.
PHOTO 1934. HOCHLY.

the pale moonlight stood the dim outline of three phantom huts, built in the shelter of palm-grove.

Could one call them huts ? Four old coco-nut stems formed the supports for bundles of palm-fronds lashed together with fibre ropes to form a roof. Beneath this rough shelter nuts were stacked in piles, and about them lay more bundles of palm-fronds, cut and tied in readiness for fresh thatching. There was a death-like silence over everything. Nothing moved. Nothing spoke. We shouted, but there was no answer. I untied one of the bundles and threw myself down upon it, covering my shivering limbs with the coarse fronds. "If we are to tow in the plane at sunrise, we had better get some sleep," I said. Guy nodded, munching a coco-nut.

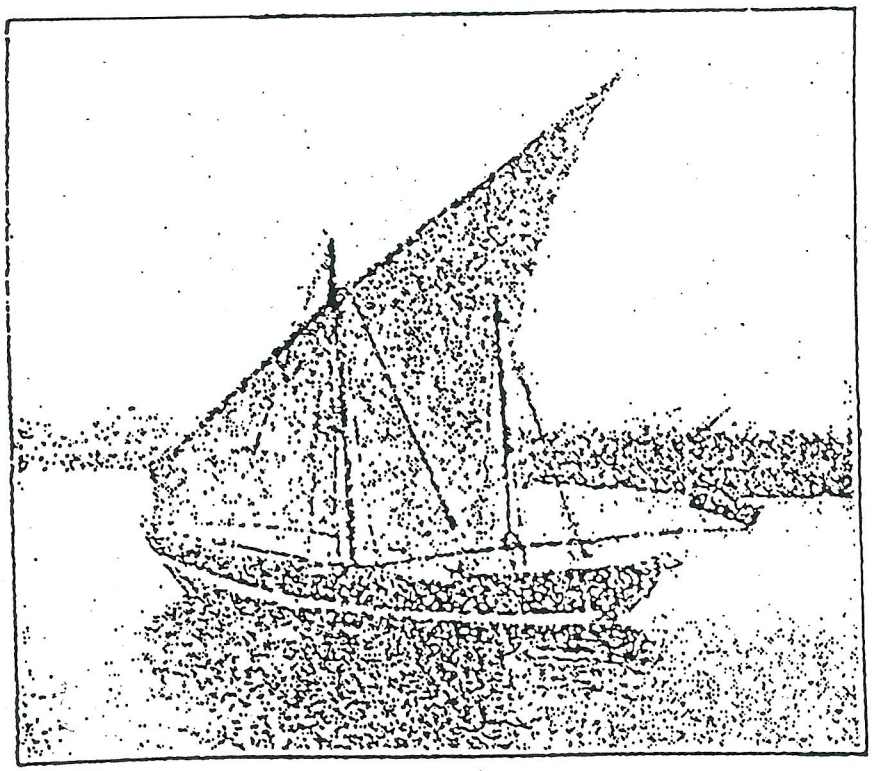
"Gad!" I heard him ejaculate. "What on earth is that ?" I roused myself. The moon was temporarily behind a bank of cloud, and it was intensely dark. Gleaming through the gloom close at hand were two small green eyes, unblinking and motionless, watching us. For a couple of minutes we sat motionless also, gazing at those green orbs in a fascinated fashion, until the filmy veil, passing away from the face of the moon, showed us a cat - one of the most miserable speciments I have seen - tied by a string about its neck to one of the posts of the hut. It stood there with arched back and upright tail as straight as a poker, the perfect embodiment of fear and misery. We laughed almost hysterically, for it had given us both a scare and our nerves were perhaps hardly as steady as they might have been, after all we had come thruogh. "I expect the poor brute is tied there to keep rats away from the nuts", I suggested, and set the wretched thing at liberty. Like a shot from a gun it flashed across the strip of moon-lit sward and was lost among the trees.

Silence descended on us. Munching coco-nut we fell asleep. I dont know how long we had been lying there when suddenly some instinct awakened me. For a moment I could scarcely grasp my whereabouts, and then the low dark arch of the palm roof against the starlit sky and Guy's nude white figure sitting up beside me, tense and motionless, grew on my dazed intelligence. Through the palm-grove there came a flicker of light and the low murmur of voices. A moment later two or three dark forms emerged into the moonlight and approached the huts.

We got up. "Shalaam" Guy said, in his friendliest tones. There was one wild shriek of terror. The crazy lamp was dashed to the ground, where the coco-nut oil flared up for a moment and then died out, and back into the intricate mazes of the palm-grove dashed three panicstricken forms. "Shalaam !" we shouted after them. "Shalaam !" It was no use. Guy tried his word or two of Hindustani. I mustered up my scanty stock of Arabic. But nothing answered. The darkness had swallowed them as completely as it had swallowed the cat.

It was hopeless to search for them that night. we sat on our palm couches and strained our ears for every sound, waiting for morning. Slowly, so slowly, the grey streaks grew in the east, and the shadows of the palm-trees became less dense. We went down to the shore. "Blest if they haven't gone off before daylight with that precious dhow!" ejaculated Guy, pointing to the long strait furrow through the sand, where the little boat had been run down to the water.

There was no sign of it out at sea. A few gulls were sailing overhead, and in the distance white-tipped waves were breaking over the reef. Beyond, low



THE SAILING DHOW IN WHICH THE TWO AIRMEN RETURNED TO COLOMBO.
PHOTO 1917. MEADE.

down on the horizon, we could just see our derelict plane, floating still, but at the mercy of every tide and current.

We went back to the huts. In one of them we found some discarded native garments. We draped the filthy linen about us, for the hot sun and the salt water had blistered our naked bodies in a cruel fashion. Our entrance disturbed a few chickens - less than a dozen of them - roosting in the thatch. One of them we captured and killed, and appeased for a moment that craving hunger of ours which coco-nut refused to satisfy. All day in the scorching heat and the loneliness we toiled with strained and aching limbs at the construction of a raft, for, by some means or other, we had to salvage that drifting plane. At sunset the bosom of the waters was still empty of life, and far off on the horizon the plane was fading into nothingness.

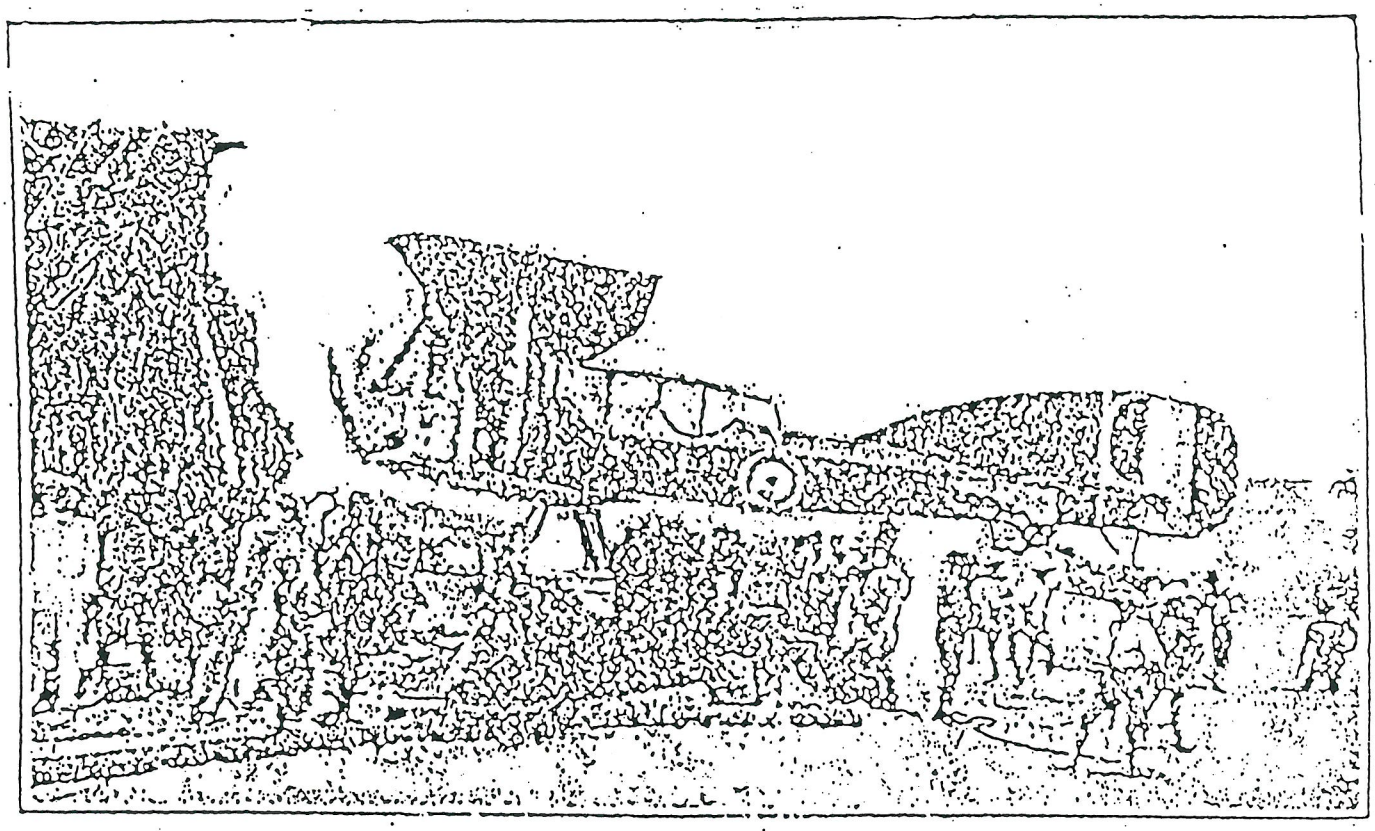
There followed a night of misery and sleep-lessness. Although the days were hot we found the nights bitterly cold, with nothing but palm-fronds with which to cover our shivering limbs. We arose to face a new day, feverish, heavy-eyed, and unrefreshed. Desperately we toiled at that strange-looking raft. So much depended on our speed now. Suddenly I caught Guy by the arm. "Look!" I said hoarsely.

Out at sea just off the headland lay a little fleet of native fishing vessels. Like two madmen we tore down to an outstanding spur of coral and waved and shouted at them for hours. They could see us perfectly well, but nothing would induce them to come in. Getting desperate at last, and regardless of sharks, we plunged into the water and swam out towards them, but the sight and sound of our white skins and strange voices only sent them panic-stricken out to sea, where they lay rocking on the waters beyond our reach. As they receded into the distance something very like despair settled down on Guy and myself. Those half-dozen chickens would not last us very long. Starvation was looking us very closely in the face.

And then, late in the afternoon, hope came back to us. Round the distant headland came those same eleven dhows. Curiosity had evidently overcome their fear. Again Guy and I discarded our flapping garments and swam out to them, vowing that this time they should not escape us. A fierce babbling of voices greeted us as we came up alongside and hung to the boats. Not a word could we understand, but we took it they were scandalized at our nakedness, for they supplied us with some rags of garments and fed us with dried fish.

There followed an infinite amount of jabbering and gesticulation while we endeavoured to persuade them to take us out to the distant plane, now nothing but a dot on the horizon. It was fear of the Sultan's wrath, we learned afterwards, that eventually overcame their dread of the mysterious monster. As darkness began to draw in, we had the satisfaction of seeing our little fleet at last pick up their towingropes and head slowly for their distant atoll with our battered and lopsided plane in their wake. There were some anxious moments before we succeeded in piloting it safely through the narrow channel in the reef and dragged it up high and dry on the foreshore.

Curious chattering crowds gathered around us, as we folded the wings ere we followed our guides inland, through an avenue of custard apple and coco-nut trees, to the village, where the woman fled in terror at our approach and the children scuttled away like frightened rabbits behind the huts. We were taken first to the hut of the headman of the island, a queer-looking



THE SEAPLANE AT THE MALDIVES.
PHOTO 1917. MEADE.

building slightly larger than the others, with overhanging, eaves, beneath which stood a trestle seat where the goodman might sit in the sun and chew betelnut when his work was over.

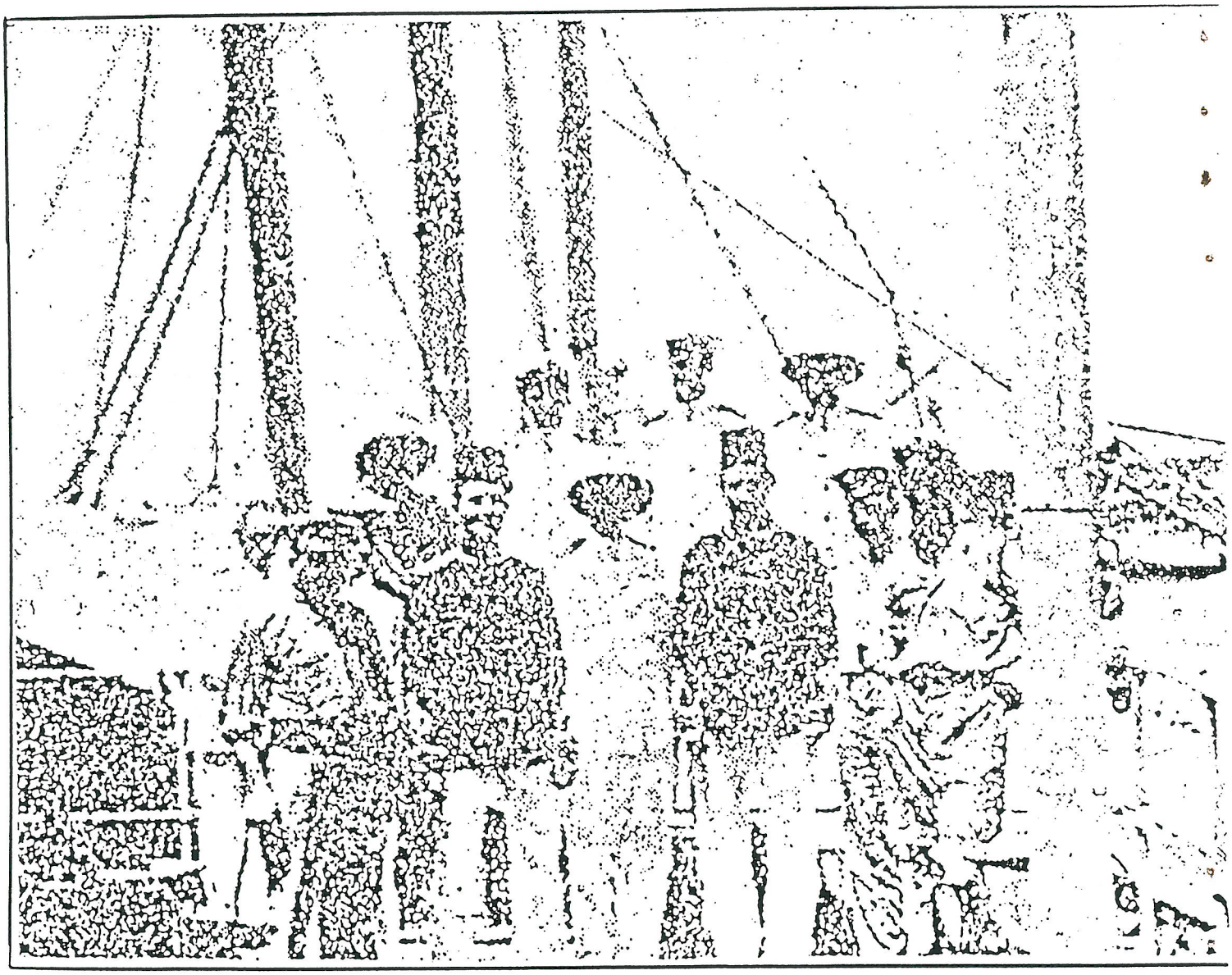
"I wonder what the dickens they mean to do with us now ?" said Guy. We were soon to know. Night was fast closing in, when a couple of young fellows led us away by the arm to the bachelors' hut of the village. There we all settled down to sleep, some fifty or sixty of us cooped up together in the close hot darkness. "Whew !" ejaculated Guy once or twice. He is a fellow who always rather prided himself an his love of fresh air. I'm afraid we rather incommoded some of the sleepers by our inability to adjust our lank bodies to the curious crosslegged posture in which they slept. I, for one, was glad when daylight showed through the clinks and crannies in the thatch. Then followed a series of strange and unreal days. When we wanted food we pointed to our mouths, and they brought us rice and dried fish, which we ate with our hands. When we wanted drink they led us to the island well, with a guard of twenty natives about us to prevent us molesting the women !

In a day or two some of the bolder spirits became more friendly. Then we took them down to the beach and showed them the plane and our instruments, particularly the wireless telegraphy battery, with which we gave them electric shocks. That caused sensation on the island, I assure you, and Guy and I were regarded with more superstitious awe than ever. But that suited our purpose very well, since it gave them a wholesome fear of the plane. They were very carefull not to touch it or harm it in any way, and after their experience with the wireless telegraphy battery, we noticed they roped it in.

That night we held a kind of informal sing-song in the bachelours' quarters. The bright-eyed young boys gathered around us crosslegged, and sang us the weird monotonous songs of the islands, clapping their hands to the melody and swaying their supple bodies in time to the rhythm. In returne we gave them something British - "Blighty" and a few ragtime choruses and little catches from the latest revues we had seen in London. So the days passed, and knowing nothing of the language we could guess but little of their intentions regarding us. Guy and I held many anxious consultations together, but nothing came of them.

At twelve o'clock one night we were suddenly awakened and led away by the arm to the shore, where we were put in a large fishing dhow, carrying a crew of eight. The headman of the island was in charge, and we guessed his object was to take us to the Sultan. That was what we wanted, and our hearts were light as we went out with the early morning tide and were soon rocking on the long slow swells of the ocean. What a fragile little barque it seemed for that long journey. And how hot the days were under the blazing sun. The nights were a different matter. Then the tiny deck was roofed in with a matting of coco-nut fibre, and we all huddled up together in this center portion, for warmth and shelter from the driving rain, which at this season of the year can be exceedingly trying. Thanks goodness we had remembered to bring our charts and compasses with us and were able to follow our course.

Our surmise as to our destination was correct. One morning early, the blue haze of the main island lay before us, and shortly afterwards a little red ensign fluttered from the top of our mast. This, we learned afterwards, signified that either the Sultan or Englishmen were on board. As a



CAPTAIN MEADE AND SMITH IN MALDIVIAN UNIFORMS BACK ONBOARD.
PHOTO 1917. MEADE.

consequence crowds met us on the pierhead, and among them the secretary of the Sultan, who, to our great delight, had been educated in Ceylon and spoke English fluently. He it was who led us through the streets and squares of the tidy little capital, over wellkept roads covered with gleaming white coral sand, and boarded with mosques or houses with fenced-in gardens, and here and there a group flame-trees or gorgeous temple-flowers in full bloom.

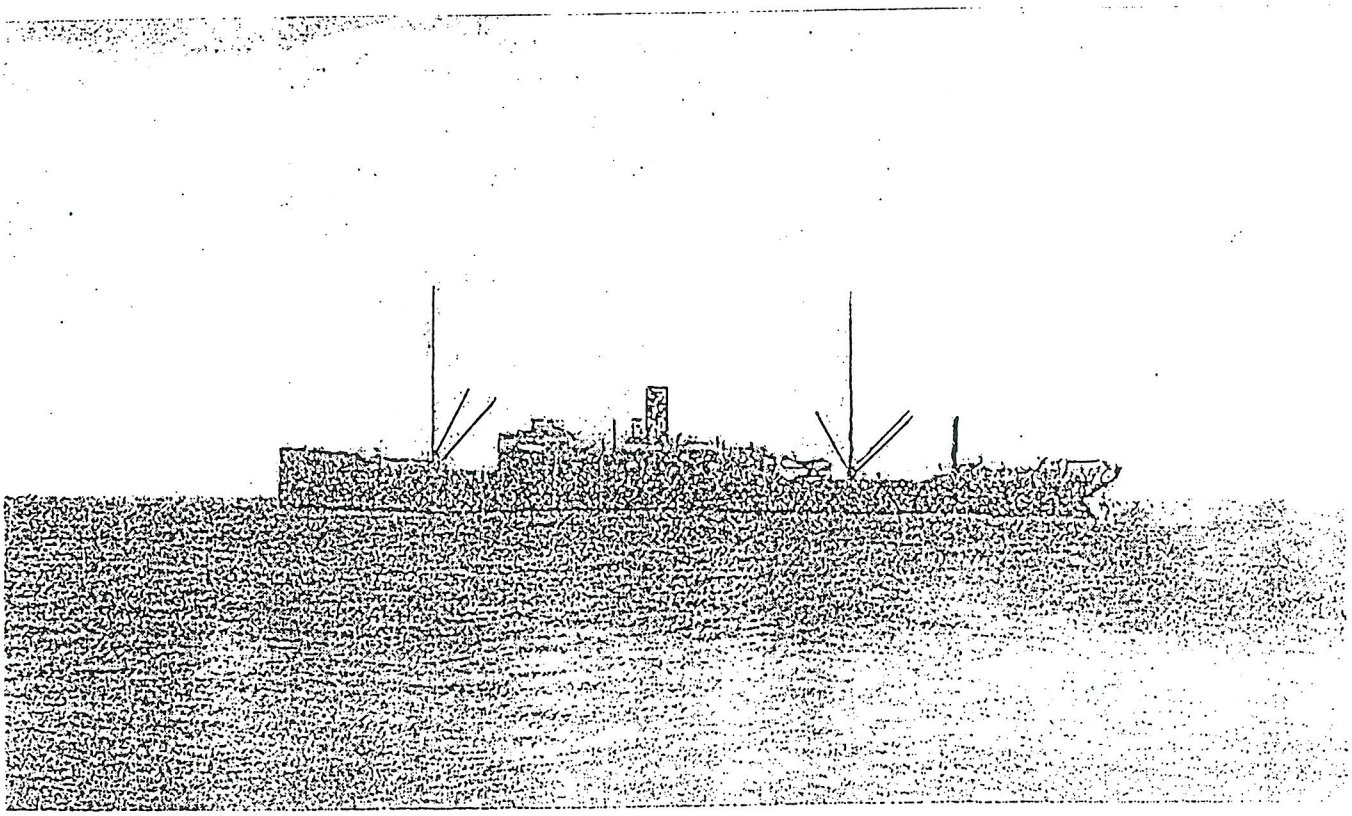
The Sultan was exceedingly good to us. We were lodged in the palace and supplied with the uniform of officers of the private guard - white trousers with scarlet tunics. The secretary was invaluable to us, and gave us a great deal of information regarding the islands. We learned that the Sultan had ordered the natives who had refused to assist us to be court-martialled for cowardice, and he also sent instrutions that a thatched shed was to be built over the plane to protect it from the weather, until such time as we could arrange for its removal. His Highness would send us over to the mainland, we leaened. He had married a beautiful Egyptian girl, and his heart was kindly disposed towards us, while every Friday in the principle mosque he had ordered prayers to the success of the British arms.

The Sultan kept his word. A few days later we bade farewell to the intricate mazes of the Archipelago and set sail for Ceylon in a barque of 150 tons laden with dried fish and coco-nuts. The Sultan sent a cook to look after us during the voyage, which proved an inestimable blessing, since our food consisted of nothing else but eggs and bananas.

I cannot describe our feelings as our slow heavily-laden barque crept into the greasy harbour where English boats lay at anchor and cheery English voices on the docks mingled with the noisy chatter of the lithelimbed Cingalese. And there, long, black and ugly, taking in coal, was our parent ship, from which we had made our disastrous flight fifteen long days before.

Can you imagine the scene as we climed on board in our white duck trousers and illfitting scarlet tunics, white cotton socks and the tarboosh ? Somehow it almost seemed as if everything was worth while for the sake of the welcome they gave us - every man Jack of them from the halfnaked stokers to the captain.

The news spread up the harbour from ship to ship and here and there a syren started blow us a rowdy welcome. But all I cared about was shaving tackle and the telegraph office. They had sent all my belongings back to England. I had to borrow a razor, and half a crown with which to cable home. *



THE GERMAN RAIDER S.M.S."WOLF".
PHOTO 1917. NERGER.

1917. NERGER, K. A. and SZIELASKO, R.

IN: NERGER. KARL AUGUST. Fregattenkapitän. S.M.S. "WOLF". P.82-92. Ill. Berlin 1918. Text within: »....»
IN: SZIELASKO, R. Leutnant zur See.. 15 Monate Preisenoffizier an Bord S.M.S. "WOLF". P.75-89. Ill. Berlin 1918. Text within: «....«

The German Raider "WOLF" was the converted merchant steamer "WACHTFELS" of the Hansa Line, Built 1913 in Flensburg. 5.800 tons gross. 3.600 tons nett. Dimensions: 128 m long, 17 m broad, 9 m draft. Armament: 6 guns of 15,o cm. M.G.'s. 4 Torpedo tubes. Carried Mines and a Seaplane "WOLFCHEN". Speed 12 kts. and later reduced to max.10 kts. Her armament was increased when converted to a Commerce Raider. Went out from Hamburg 4th Dec.1916, and came back to Kiel 24th Febr.1918. Worked for 15 months as raider in the Atlantic, Indian- and Pacific Ocean. The British Admirality informed 26th Febr.1918: "The German Raider "WOLF" has during 15 Months obviously destroyed 11 ships in the Indian- and Pacific Ocean and has taken all their crews and passengers as prisoners of war"
"WOLF" was at the Maldives, Suvadiva Atoll, from Sept.26 to Oct.7 in 1917
»Everything that happened on board the "HITACHI MARU" and the "WOLF" was photographed.» by the officers of the "WOLF". [German]

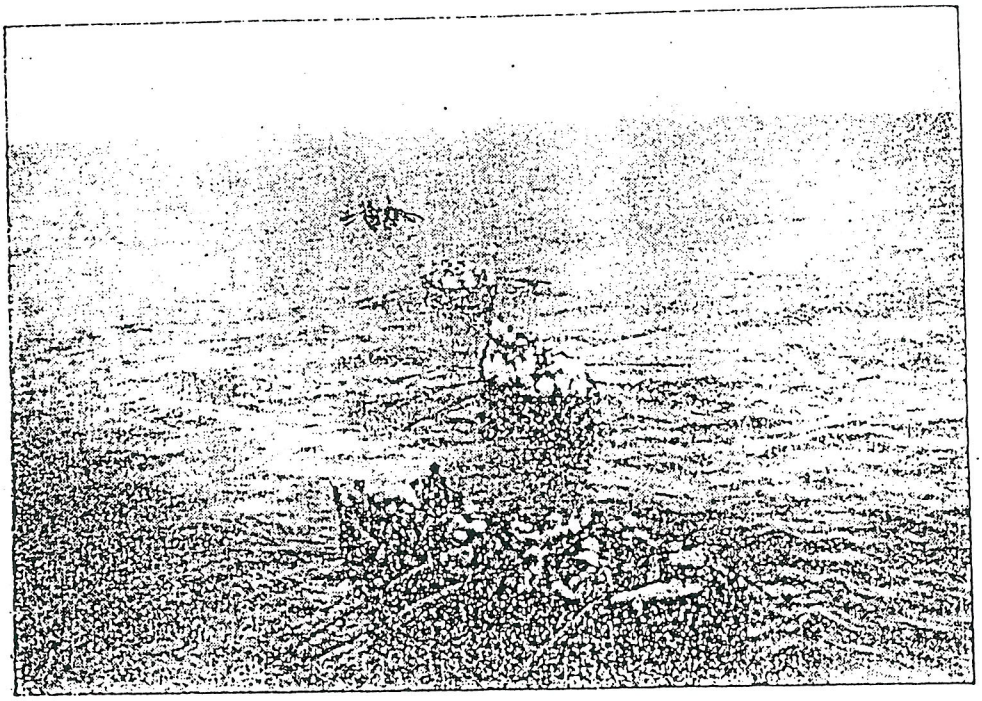
«In the middle of Sept. 1917 we were on our return voyage, bound homeward for Germany. Our machinery had made over 10.000.000 revolutions, and the "WOLF" had travelled a distance of more than twice round the earth.«

«The weather was fine and clear. Our prisoners, the crews and passengers from those by us captured and destroyed ships, were in a good mood and they spent their days in doing theatre plays, sketches and with singing. For everything that we had and used we could thank our enemy. They had supplied us with coal, provisions, food, gasoline a.s.o. down to the piano.«

«By the radio we learned that the freight- and insurance-rates had gone through an enormous increase, because of our hunting in the Indian Ocean. A number of Japanese Cruisers were in the chase for us. The bad quality of the Australian coal that we had, made us use much more than we could afford, and we were in need to capture a new ship to supply us with more coal.«

»On the 26th of Sept. we were heading through the Maldive Atolls with SW-course. The weather was very fine, and we had a nice breeze from the West. At 10.oo hours, during my watch (SZIELASKO), we sighted at our stern a cloud of smoke from a steamer»

»Our sea-plane "WOLFCHEN", as always on the alert, was put in the water and started up to find out what it was. Soon it informed us that the smoke came from a merchant ship heading in our direction, and doing about 12 knots speed. The time was about 12oo. I kept on with our course, and took aboard the sea-plane. After we had had our lunch, we altered our course and steared against the steamer. At about 13oo the ship came in sight. Once again we prepared "WOLFCHEN" to take part in the capturing of the ship, put her into the water and she took off. At a distance of 2.500 m. we gave the international signal "Stop your Engine. Your Telegraph is Sealed". As usual we showed our German Navy-flagg, turned around and were now steering on a



THE LIFE-BOATS FROM THE JAPANESE "HITACHI MARU".
PHOTO 1917. SZIELASKO.

parallell course with the steamer at our starboard bow. The steamer was the Japanese "HITACHI MARU".»

»At the poop-deck she was armed with a 12,5 cm modern gun, placed under an apron. At once she reacted, and put up the international signal flags saying "Understood", and with her steamwhistle gave three blows meaning "I am going astern" Nevertheless the Japanese turned 90° starboard, keeping her speed and made the gun ready for fight. Direct after we had informed them to stop, we fired a warning shot in front of her bow from one of our 15,o cm guns.»

»As we realized that they were not stopping, we fired another warning shot, and when we saw that this did not change their attitude and they soon should have their gun ready for fire, we now made action fire and aimed our first cannon round at their aftdeck. The round cleared up among the service people around the gun. They took little notice of this and a new guncrew turned up ready to fire the cannon. I had to fire a second and further a third round from our 15.0 cm. guns. We could clearly see how people were killed.»

»Nevertheless, the Japanese steamer did not stop. Not until we saw a great number of persons floating and swimming in the water, they slowed down their speed and stopped their engine. As we were ready to board "HITACHI MARU" they started to transmit distress signals over their radio. We now had to execute our power more distinct and while our radiotelegraph disturbed their transmission, we shot their radiostation to pieces. It was clearly visible behind the funnel. By the shooting we had also damaged their rudder. In the water behind the ship there was now a row of lifeboats, and from the great number we concluded that they had passengers onboard.»

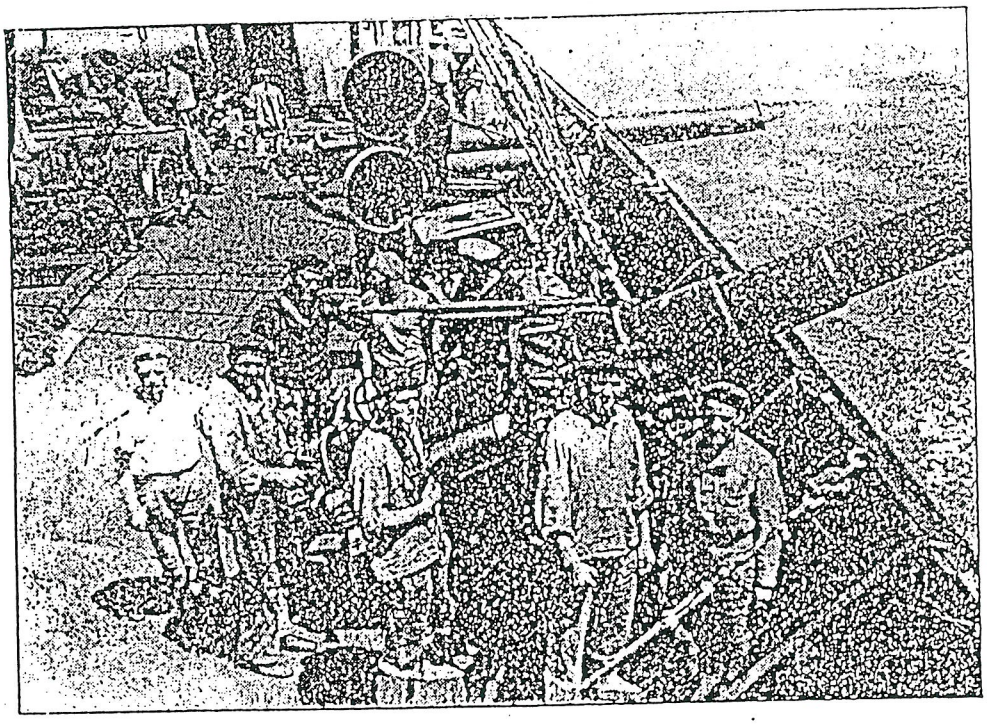
»When capturing the "HITACHI MARU" I strictly kept to the "International Laws of Sea Rights", while the Japanese Captain did put aside many of these rules. Quite a number of the crew and passengeres jumped straight out in the ocean.»

«As we were just one day's journey away from Colombo in Ceylon [Infact more than two days or 520 n.ml, it had been easy for our enemy to send a cruiser for us if their distress-call had gone through. We had to act quickly to get control over the Japanese steamer.«

»The lowering of their lifeboats was so badly done that many passengers were hurt or killed. Two Indian passengers were drowned. The water was so clear that we were able to see everything deep down. Far underneath the water-surface we saw one of the drowned, drifting away, face upwards and eyes open. Afterwards we were able to find out what damage our gunfire had caused. A great number of men was hurt and in all twenty persons died.»

»The seaplane had participated in the capturing, and as the pilot saw that they made their gun ready for fight, he threw a bomb over the steamer. Then he had some motor-trouble and landed in the water. We first took care of "WöLFCHEN" and then we went for the lifeboats which all were rowed away from the steamer. In the water we salvaged swimming people, who had been over-rowed or passed by the Japanese lifeboats.»

«After this we sent over the ship's boat, with our price officers and crew, including doctors and medical peoples to the "HITACHI MARU". The ship was of 7.616 Br. Reg. Tons. and from Tokyo, belonging to Nippon-Yunsen-Kaisha Co. Its general cargo was very valuable, and she was going from East-Asia, to Colombo, Delagoa Bay (Lourenco Marques), Cape Town, Dakar and finaly bound for London. The Captain's name was Tominago. The crew told 117 persons and she carried 29 passengers, of whom four were women.« [Mrs Trayes from



ARMAMENT ON BOARD THE RAIDER S.M.S."WOLF". GUNS AND TORPEDO-TUBES.
PHOTO 1917. NERGER.

Bankok, Mrs Benson from Korea, one Chinese mrs from South Africa, one Indian mrs and her granddaughter from Mauritsius, and one Japanese stewardess]

«Onboard the ship we met with a horrible sight. All over we saw human bodies torn into pieces. The light coloured dresses of the passengers and the crew were flooded with blood, but none of the passengers was hurt. Our doctors were truly busy helping the wounded.«

«The Japanese Captain absolutely refused to leave his ship, and had to be forced down in our ship's boat. The dead were buried in the sea at once, with full military honours, and the Japanese Captain as officiating clergyman. During the act another Japanese died, in spite of our doctors' efforts. A guard of honour of our officers and crew in full uniform participated.«

«At 19.oo hours in the evening "HITACHI MARU" was able to start up again and so we went away with our price in our track, and we steared in a South-Easterly-course. Next day we went into a Maldive Atoll between some of the islands and futher to the inside of the Suvadiva Atoll. The captured steamer ankered and we made fast alongside her. At once we started to transfer the coal from the Japanese to "WOLF", what however was wery difficult due to the bad locality of the bunker stores on "HITAVHI MARU". The work proceeded very slow. We now realized that the cargo onboard the ship was of a very great value. There we found copper, rubber, brassbars, rice, flour, beans, peas, cocos, silk materials, fishoil a.s.o. We also found Japanese toys and thousands of lobsters. "HITACHI MARU" was one of those so called "Christmas-steamer" i.e. a steamer bound for London and to arrive just before the holidays. Our commander changed this, and our German crew was now able to enjoy these good gifts. The German Submarines and Raider-ships had sunk many valuable enemy cargo-ships. The loss of the cargos was now a daily trouble to the Englishmen, that they had to accustom themselves with.«

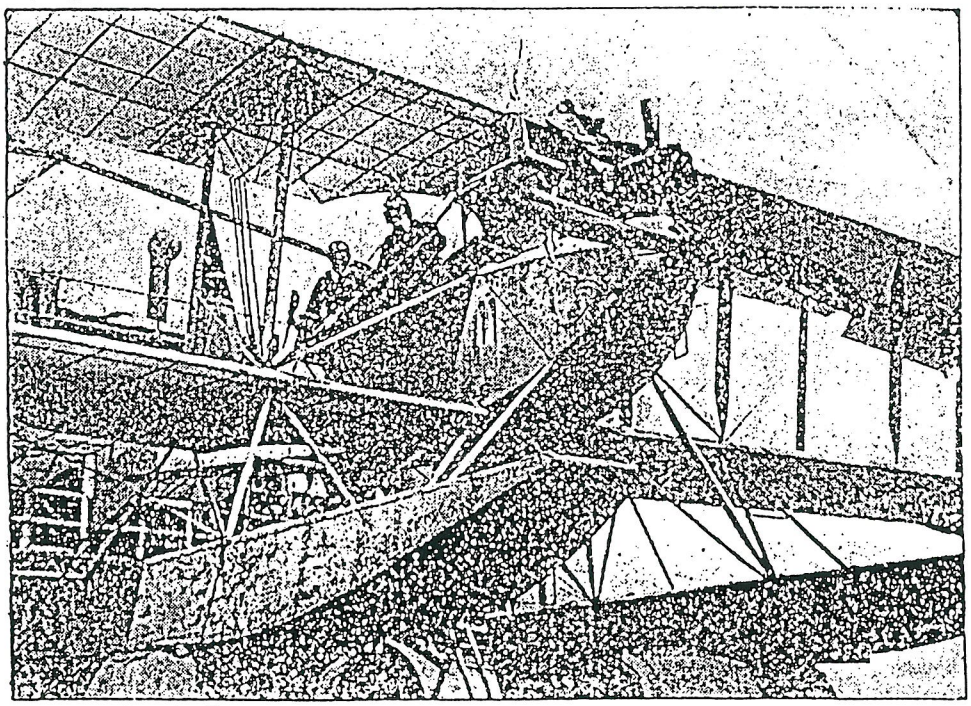
«The surrounding in our Atoll was fantastic. The inhabitants were a strange tribe of "Hindus". Quickly they came sailing from all the Islands in the surrounding up to us to have a look at our ships. Finally one of their boats dared to come alongside and brought us a cook. In return they received cig-arettes, what made them happy.«

«In the evening another Japanese died. He was buried in the same manner as the others. From Japanese and other newspapers we learned that the steamer "CITY OF ATHEN" had struck one of our mines outside Bombay and was sunk. 17 passengers were drowned. The ship came with a full cargo and 97 passengers from New York. The captain was suspended for six months, as if he, poor devil, was to blame fore our mines.«

«One of the Japanese told us that the 11.000 tons steamer "KOREA" belonging to the Pacific Mail Co. had struck another of our mines outside Bombay and was sunk. Later another British-Indian 8.000 tonner steamer was lost there and finally the British steamer "NUBIA" was towed in to Colombo as a wreck.«

«Fortunately the fine weather kept on. Every day, all around the clock, we kept on with the coaling of "WOLF". Regrettably we did not have much time to go ashore to the lovely islands and meet the natives.«

«All the passengers were transferred to the captured ship. By our gunfire the ship was damaged below the waterline, and we had to repare this. The Japanese crew willingly participated in the work of discharging her cargo. The gun was put apart and confiscated by us as a wartrophy.«



THE SEAPLANE."WOLFCHEN" (THE LITTLE WOLF) ONBOARD THE S.M.S."WOLF". PHOTO 1917. NERGER.

«We took aboard 200 tons of coal and some of the cargo. As we had no room for all the prisoners of war, we decided that "HITACHI MARU" was to accompany the "WOLF" as a "rag-and-bone-man". All the neutrals, in all 19 persons, were transferred and placed on "HITACHI MARU". Everyone was happy about this arrangement, except for one Norwegian, who energicly opposed. Another Norvegian "Square Head".«

»All necessary repairs on the damaged ship were dealt with with the greatest effort. With the exception of army-officers, we now let all our prisoners free and placed them onboard the "HITACHI MARU". That pleased them much, as their daily life was less restricted there. On board the "WOLF" we had had them locked in by any incidence of fight, and they were always at risk to be drowned if "WOLF" was destroyed in a fight. I fully understand the merchant marin Captain who said that for the year he spent onboard "WOLF", he had served enough to receive the "Iron Cross".»

«A sailing-boat from the Catolic mission [They realy believed this] came in sight some days, but they immediately turned away after they had sailed around us and inspected our ships. One day the Headman of the "Hindu-tribe" came aboard, and prayed that our doctor should go ashore and give his wife medical help. We listened to his request and sent the doctor to his island. It turned out to be an incureable eye-disease that she was suffering from, and our doctor gave her some Aspirin in an atempt to relieve her worries.«

«All the natives believed we were British, and in front of us all they cursed the Germans, hoping to gain more of our confidence. "Holy Stupidity" we thought. At the same time they swore upon the great friendship their Sultan felt for England. We had them stay in their, for us, harmless believes.«

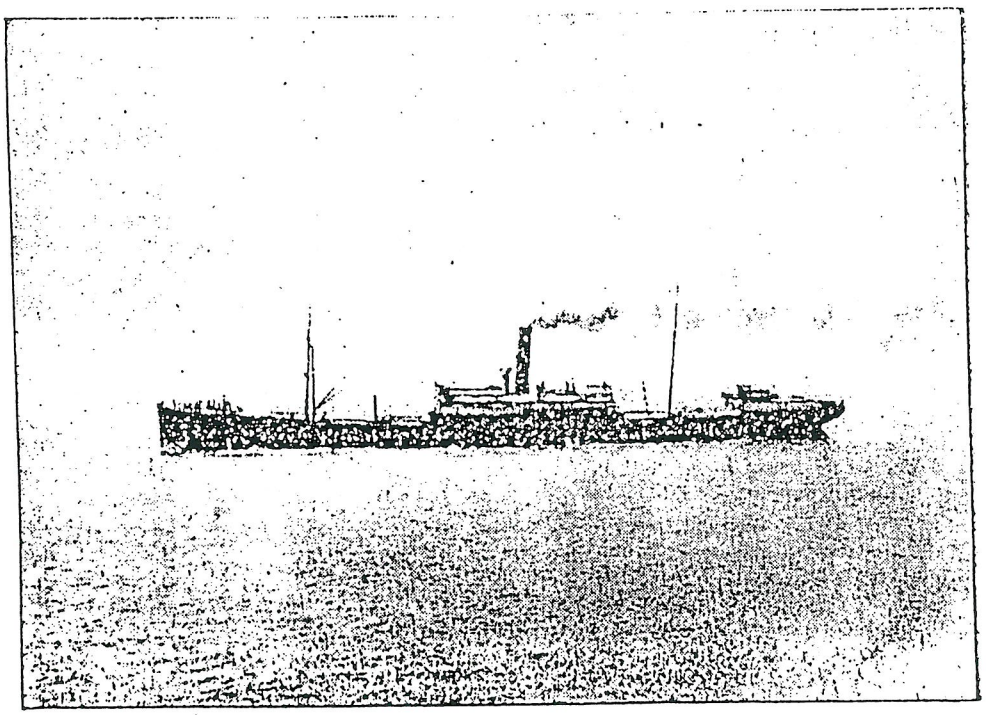
«On the 3rd of Oct. our work and preparations were completed. We could continue our task in the Ocean. "WOLFCHEN" was sent up to reconnoitre, and truly scared the "Hindu-natives". That was the first time ever that they saw an airplane. In the afternoon, at 1800 hours, we cast off from "HITACHI MARU", and steamed out of the Atoll. Our prey-ship was put under command of Leutnant zur See R. Rose, and was to stay for some additional days inside the Atoll.«

«By departure we once again passed through the narrow straight between the small islands, and encountered several sailing-boats, handling the internal transport between the islands of the different Atolls. The following night we heard over the British radio transmission a warning to all ships in the Indian Ocean to beware of us and our activity.«

(Accordingly the "WOLF" did not encounter any new price-ships)

«On the 6th of Oct. we returned to the vicinity of Suadiva Atoll, and again we sent away the seaplane to "HITACHI MARU" with order to weigh anchor, and steam out to our meeting place. Some natives in their boats came to watch with their scared eyes, how the seaplanes struggled against the sea and wind to get up in the air. In the afternoon "WOLFCHEN" came back after having fullfilled its 50th mission.«

The two ships steamed away in an SW-erly direction towards Mauritius. The "HITACHI MARU" was sunk by the "WOLF" the 7th of November 1917, at Nazareth Bank, 600 n.m. (1.100 km) East of Madagaskar. *



THE JAPANESE STEAMER "HITACH MARU".
PHOTO 1917. SZIELASKO.

1917 CLARKE, ALFRED HENRY FRANK.

IN: CLARKE, A. H. F. To Kiel in the German Raider "WOLF" - and after.
P.6-34. Colombo 1920.

This is an abstract about the capturing of the Japanese Steam-ship "HITACHI MARU" by the German raider "WOLF" and their stay at the Suvadiva Atoll in the Maldive Islands from Sept. 26th to Oct. 7th 1917, experienced and told by Mr. A. H. F. Clarke, one of the passengers from Ceylon and traveling on board the Price ship.

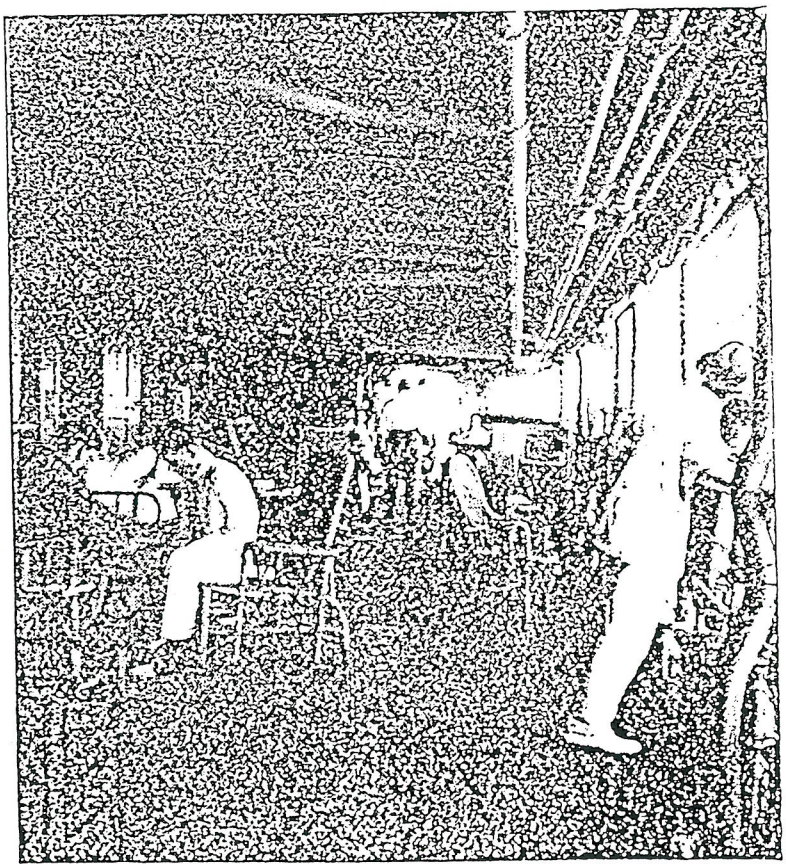
Even at the risk of being considered tedious, I think my best course is to start at the very beginning of my voyage and unfortunate experiences. I sailed from Colombo on the morning of Monday (10-oo a.m.), the 24th of September, 1917, in the S.S. "HITACHI MARU", a vessel of some 6.700 tons, and one of the smaller ships of the fleet of the Nippon Yusen Kaisha, Tokio, the Japan Mail Steam-ship Company.

The following passengers were on board, and better companions for the adventures to come one could not have wished for. Mr Trayes (Principal of the Siamese Government Training College, Bangkok), and Mrs. Trayes, Mr. Benson (Mining engineer from Korea), and Mrs. Benson, Lieut.-Commander Shirashi (Japanese Navy), Messrs. Cross (Chinese Imperial Customs), Konagi (Tokio), Garland (Sarawak), Covil and Stopani (Singapore), Sawyer (Malacca), Allday, Bartlett, Cawley, Hodges, and Purdom (all of Ceylon), also a young American bound for South Africa, and a few others whose names I have unfortunately forgotten at the time of writing.

26th of September we had our luncheon, and then went on deck to lie in loungers, to gossip or sleep, as the mood determined. I was dozing in a deck-chair on the starbord side deck, and the first intimation of any trouble or danger I received was about 2-45 p.m., when a loud report of gun-fire rang out ominously. My first impression was that the Japanese gun crew, which was carried on board as a protection against submarines in European waters, was at practice. I was soon to know better.

On going to the port side deck I found several passengers there anxiously gazing at what I took to be a large black tramp steamer, standing high out of the water, at a distance of about half a mile from us. She was an ugly, devoid of graceful lines, and being painted all over a dull black did not improve her appaerance. I remember that my first thoughts of the stranger were, that ther was something forbidding and sinister about her. The "HITACHI MARU" continued on her way as if nothing unusual had happened.

Another gun-fire report rang out, and the shot fell into the sea about a hundred yards ahead of us: still the "HITACHI MARU" kept to her course, her speed even was not perceptibly reduced, and our captain was apparently ignoring the strange ship's two shots across our bows, also her flag signals, which could now be seen by all of us. Events were taking an ugly turn. For a minute or so the thought was present that the ship challenging us was British, and that her captain misunderstood our signals intimating we were a Japanese ship, and our captain was repeating his signal giving the usual



SUNDECK FOR THE PASSSENGERS ONBOARD THE S.S."HITACHI MARU".
PHOTO 1917. SZIELASKO.

particulars about our ship and her destination. We thought, too, in our ignorance, that we should be allowed to proceed without examination, or further alarm or inconvenience.

Such thoughts, I might say hopes, were soon dispelled. The strange vessel now showed her true and Hunnish character, and shelled us vigorously with several guns, and with very fair accuracy. In spite of the bombaement the "HITACHI MSARU" did not stop or even slow down. What sheer madness ! Surely the Japanese captain of our ship was going to put up a fight with his one small gun with the evil stranger, which had already shown us that she was heavely gunned. Every moment the prospect became blacker and more alarming. Yet we could do nothing.

Immediately, it came to our minds that we had recently read of the latest proposal of German "frightfulness" at sea,- "To sink ships without leaving a trace !" Had we run into some such devilry ? It looked like it. Still the murderous firing continued, and screech of shells in flight, and the deafening shell-bursts on board were accompanied by sounds of splitering ship's woodwork, and breaking and falling glass of sky-lights.

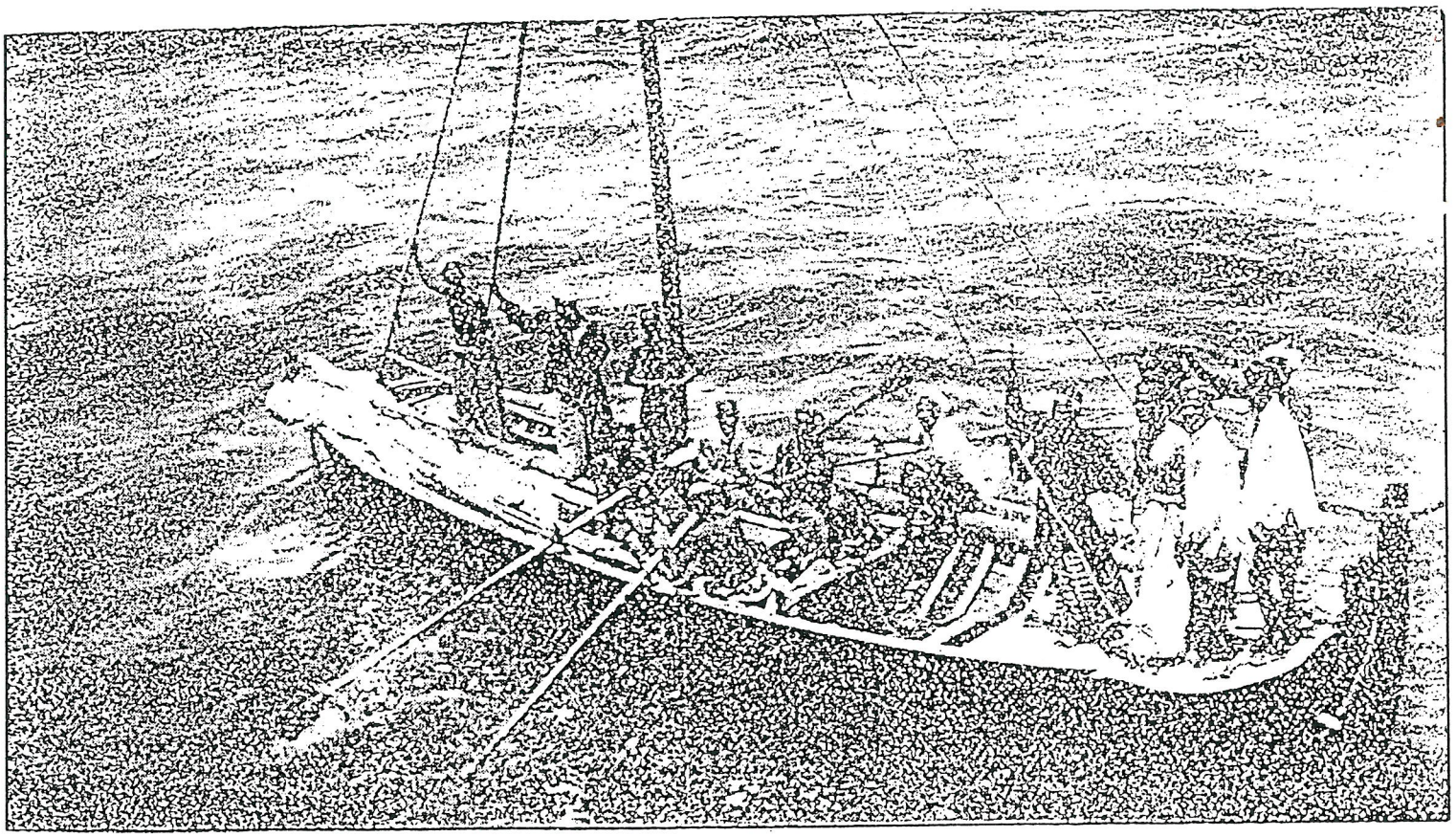
By this time ten or twelve of our crew had been killed and several others wounded. There was nothing now to be done but to take to the boats. Had any of them escaped damage by shell-fire, and were they sea-worthy, we wondered. The "HITACHI MARU" was now stopping, and the firing ceased. She had been holed at the water line, and a hold aft was taking in water. She had a slight list to starbord, and appeared to be in a sinking condition.

The first boat lowered was on the port side. It was full of Japanese and Indian men - no women. While it was being lowered, a rope broke, causing the boat to precipitate the occupants into the sea. Two natives of India were drowned, presumably, through their omitting to put on life-belts. Although her engines were stopped the "HITACHI MARU" was still under weigh, and the unfortunate people struggling in the water were soon far astern. At this time I first saw the raider's seaplane in the air apparently keeping a look-out for a possible cruiser.

The married couples and most of the first saloon passengers got away in the second boat to be lowered, which was on the starboard side. This boat, was more fortunate than boat No.1, although at one time during its erratic course to the water it looked as if the experience of the first boat was to be repeated.

Another Englishman, Mr. Covil, and myself got away safely from the ship in the next boat to be launched. We, or rather the passengers in No.2 boat, were very lucky not to meet with a bad accident, as the Japanese lowering our boat, in their excitement and haste, nearly succeeded in dropping the boat load of us to their heads. I remember expressing myself strongly regarding Japanese sailors and Japanese seamanship, but there was an Irishman, an ex-Tommy, in boat No.2, and my vituperative efforts were soon outclassed, bless him, and I retired from the unequal contest, realising that all required to be said, would be said!

Our boat contained a large number of the Japanese crew, also a Chinese Woman with her husband, an Indian domiciled in South Africa, and an Indian Woman, living in Mauritius, and her little grand-daughter. It was a motley crowd of all colours and many creeds - flung together by misfortune from many parts of the world, and I found them an interesting study in our dilemma. One quickly becomes cosmopolitan in a life-boat.



MALDIVIANS BOAT BARTERING WITH THE S.M.S."WOLF" IN SUVADIVA ATOLL.
PHOTO 1917. NERGER.

There was a Japanese in our boat who was severely wounded by shell-fire, and as we were lowering another Japanese sailor fell, or was thrown, from a height of twelve to fifteen feet from the boat deck, into our alredy crowded boat. The poor man was gravely wounded and mutilated by shell-fire, and was a pitiful sight. The "HITACHI MARU's" surgeon was brought to the boat, and he did his utmost for the wounded men, but their condition was hopeless. Both men died afterwards on the raider.

The fourth boat was now seen to leave the ship, and we all rowed away from the "HITACHI MARU" to a distance of about half a mile. To prevent the boats from becoming scattered, they were roped together leaving a space of twenty or thirty yards between each. The unfortunate people of boat No.1. were now picked up by the raider's motor launch and taken direct to the raider, were. I afterwards heard, those requiring medical attention were attended to.

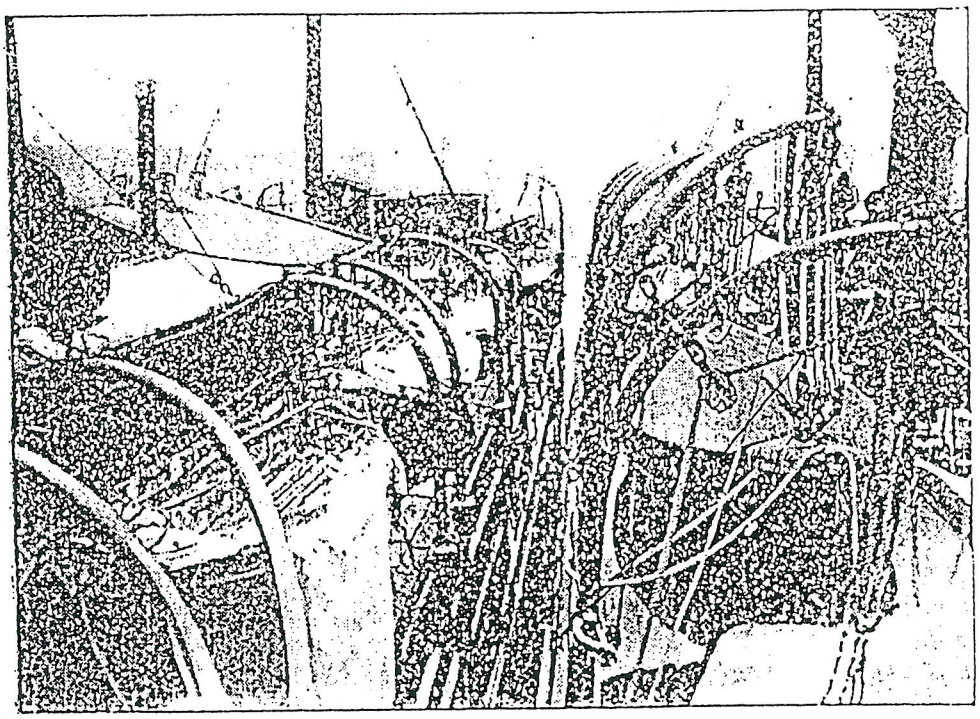
After being tossed about on the heavy sea swell for about two hours the raider suddenly turned, and somewhat impressively steamed towards us. Simultaneously, her seaplane appeared in the air again, and hovered menacingly overhead ! However, noting dreadful happened. When the raider came near to us we were ordered, in sentorian tones by one of her officers speaking through a megaphone, to come to the starboard side of the ship. We obeyed the order as soon as possible, but dubiously !

The Japanese captain and his chief officer were the last to come on board, and they looked very disconsolate. A German sailor brought us some hot coffee. It was thin and very sweet, and did not look inviting in a tin can. Still we drank the stuff. After two hours in open boats in a blazing tropical sun we would have drunk anything.

Most, if not all, of the German sailors standing about in the hold, spoke English well, and some of them had lived in England and Scotland. They told us now that the raider was named "WOLF", and added, that had the Comander known that the "HITACHI MARU" carried passengers he would not have stopped her. This was the first lie told us. They also told us that they knew we should leave Colombo about 10 o'clock on the 24th, as they had intercepted a wireless message to that effect on the 22th, from the "HITACHI MARU" to the N. Y. K. Agent in Colombo, when she was on her way to that port from the Far East!

It was a lovely night on deck, but our unaccustomed surroundings of guns, torpedoes, and armed guards tramping to and fro among us, and thoughts of our sadly altered circumstances and the excitement of the day, kept sleep away from many. I laid down on the hard deck under one of the guns, and in spite of all, soon slept like a top. I awoke at sunrise, and found that we were slowly steaming almost due West, the "HITACH MARU" following. The weather was fine and became very hot. If all prisoners taken by the "WOLF" were asked what were their first impressions on going on board her, I am confident that over ninety per cent, of them would answer: "The fine physique of the German sailors!" They really were a fine body of men physically.

We now saw the raider's guns and torpedoes, also the seaplane at close quarters. They looked workmanlike and formidable. The former we knew alredy were very potent. The guns and torpedo tubes were mounted close up to the bulwarks which were of sheet iron. Immediately in front of the guns and torpedo tubes the bulwarks were not solid, but were divided horizontally into two sections, the upper section was hinged to the lower section, which was fixture, the hinges being about two feet from the deck. When the "WOLF" challenged a ship, the pulling of a lever released a bolt causing the section



THE TWO SHIPS ALONGSIDE. "HITACHI MARU" LEFT AND "WOLF" RIGHT.
PHOTO 1917. SZIELASKO.

of the bulwarks to instantly fall outwards, and on to the ship's sides. Almost simultaneously the guns and torpedo tubes would be slung round, and brought into position for action.

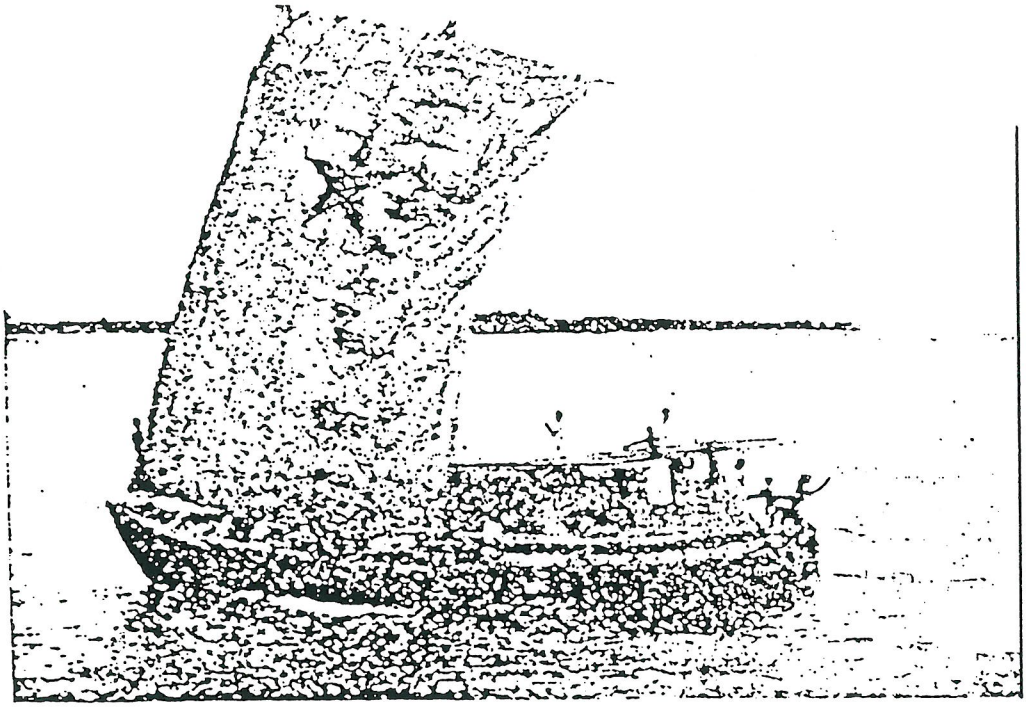
During the day, the body of one of the crew of our ship, who had died on the "WOLF" from wounds received from shell-fire the previous day, was reverently committed to the deep. Due respect was shown to the deceased man - the Commander and several German officers attending the solemn ceremony. The "WOLF" continued to steam very slowly all day. We passed sevesal pretty islands fringed with coconut trees. Some of them we could see were inhabited, and a native sailing-boat put out from one and sailed towards us, but we kept on our course and the boat did not follow us. The sea was now very smooth, and the pretty islands set in the blue glassy sea made a beautiful picture. We were not, however, in the mood to appreciate scenery yet. The deck of a German raider is not the best place from whence to view scenery, even of the finest.

About 5.30 p.m. (27th of Sept.) the "WOLF" stopped, the "HITACHI MARU" steamed along-side, and the two ships were quickly lashed together. The "HITACHI MARU" now dropped her anchor, so apparently we had arrived at our destination. There were several islands in sight, and we wondered where we were. The "HITACHI MARU" was captured on her way from Colombo to Delagoa Bay, (Lourenco Marques) when about 500 miles S.W. of Colombo, so we assumed we were lying off some of the southernmost islands of the Maldives. Our surmise proved to be correct. What an amazing state of affairs - a German raider anchored with a Prizeship, in the shelter of a group of islands which were under the protection of Great Britain.

At dusk, the married couples and myself went back to the "HITACHI MARU". We had to walk across from the raider on a narrow plank, but we managed without any mishap. What a relief to be bach on the Japanese ship, which we had left so suddenly and under such tragic circumstances the day before. The German officer now in command of the "HITACHI MARU" came up and introduced himself to us. His name was Rose. He spoke English well and was very polite and talkative, and was evidently endeavouring to create a good impression. He was obviously quite pleased with himself, and with the "WOLF", and the "WOLF's" exploits, and especially with himself.

I went on deck early next morning (28th of Sept.) in an expectant frame of mind and found it anything but pleasant or cheering. The decks were dirty, chairs, ropes, and ship's gear of all kinds were lying about in disorder, and splinters of ship's woodwork and broken glass littering the decks and alleyways bore evidence to the severity of our bombardment by the "WOLF's" guns. There was an atmosphere of disaster and depression about the ship, the effects of which one found difficult to shake of. Very soon German sailors in charge of petty officers came on board from the raider, hatches were opened, and they were quickly engaged in examining and appraising the Japanese cargo like so many loathsome vultures critically over-looking their prey before gorging themselves.

No time was lost in getting to work transferring coal and cargo from the "HITACHI MARU" to the raider. Engines and derricks were soon in full-swing, and work was in progress all day and during the greater part of the nights until October 2nd. These days of noise and bustle were most distracting and wearisome, there was no place on the ship where rest and quietness could be obtained, and sleep at night was impossible, unless one dozed off in sheer exhaustion. Coal dust filled the air and found its way everywhere, even into our cabins, and indiscriminately settled, and having settled-stuck. Things became more cheerful in the afternoon of the 28th, when our fellow-passengers came over from the "WOLF".



MALDIVIAN BOAT WITH THE IDENTIFICATION MARK IN THE RAFFIA-SAIL.
IN THE TEXT A CROSS BUT HERE A STAR.
PHOTO 1901. AGASSIZ.

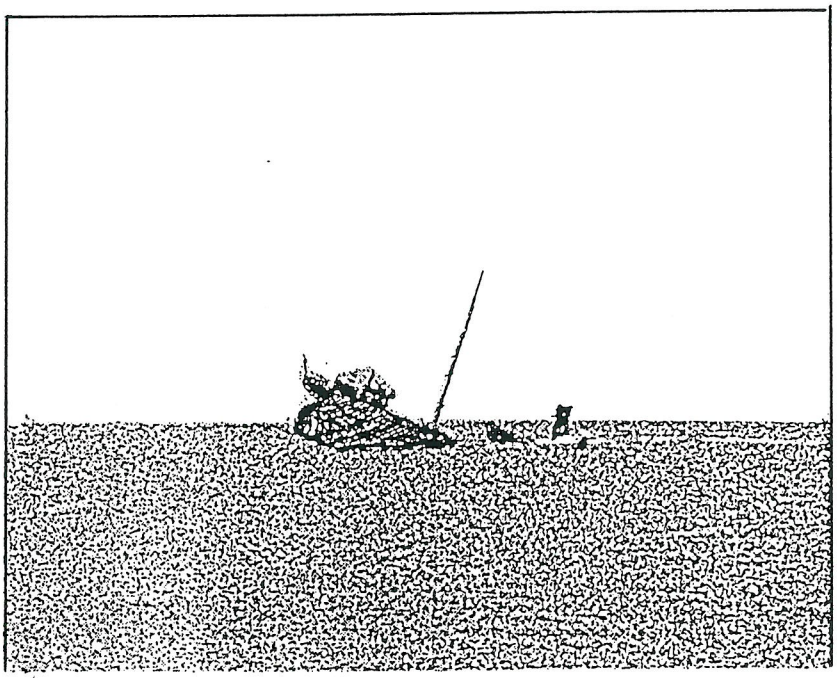
Among the cargo of the Japanese Prize was a large consignment of many gross cases of tins of crab, which was served at luncheon or dinner almost every day for months, until we were heartily sick of the stuff. We were still being fed on canned crab when we reached Kiel months after. On going onboard at Colombo I placed several English notes in charge ofthe "HITACHI MARU's" purser for safe custody. An envelope on which my name was scribbled in pencil was handed to me one day by Lieutnant Rose, which I found contained my money in full. The envelope must have been dropped by the purser or another Japanese as Lieutnant Rose said it, too, had been found in a lifeboat by a German sailor. These, and similar incidents pointed to the honesty of the raider's crew, or to the strictest discipline being rigidly enforced and fear of punishment acting as a deterrent to crime.

The seaplane made a flight every morning soon after sunrise during the "WOLF's" stay at the Maldives, and always returned apparently with favourable news as regards absence of danger. We were gratified to see that the Commander deemed it prudent to send out seaplane daily, otherwise his action in calmly lying at anchor, while he loaded the "WOLF" with the "HITACHI MERU's" coal and cargo rather suggested that the German language contained no words equivalent to the English words "discovery" and "disaster".

Of course, the wireless was the source of his amazing confidence, which almost amounted to madness, we thought Wireless operators were always listening for signals and messages day and night. The "WOLF" never sent out a wireless message, her part being only to listen to indiscriminate wirelessing by other, thereby gaining valuable information as to the movements of ships. Absolute secrecy and incredible luck had, so far, rendered the raider immune from disturbance in her predatory operations, and her very existence would have been jeopardized had she resorted to wirelessing. It was surprising to find a sheet of wireless war-news issued daily on the "WOLF", a copy being posted on our ship's Notice Board for all to read. Genarally speaking, the news issued was favourable to the Central Powers, but not always, for instance, news of the mutinous in the German Fleet with occurred at this time was issued with numerous details, one of which I remember was that mutinous sailors had taken a German cruiser to sea.

Almost every day natives of the Islands around us came in sailing boats to the "WOLF". They were not allowed to come near the ship, but the crew of the raider appeared to have communication with them on the far side, where we could not see. One of the boats was larger and noticeably in better condition than the others. A cross, in form not unlike the German Iron Cross, was painted in black on the mainsail of the boat, which aroused speculation and, perhaps, quite unjustifiable suspicions among us, as to its real meaning. The Germans said that it was the distinguishing mark of a Roman Catolic Mission on the Islands, and they may have been correct [Absolutely wrong]. The natives seen by us in the boats were decently clad, and in appearance resembled the nondescript crowd of petty traders to be seen at Eastern ports. Either the natives of the Islands had no suspicion as to the nationality of the "WOLF". or they favourably disposed towards the Germans. I wonder if they considered themselves a Neutral Power.

The "WOLF" steamed away from us on a raiding expedition early on the morning of October 3rd. She made off in a heavy cloud of smoke, and steamed very slowly on an erratic course, and we hoped we had seen the last of her. The next few days were spent in reparing damage done to our ship by the "WOLF's" guns, and cleaning the ship and getting things generally on board ship-shape. Necessary repairs to the life-boats were attended to, and new ropes fitted, we were glad to see.



THE SINKING OF S.S."HITACHI MARU".
PHOTO 1917. NERGER.

There were about twenty German sailors on board, what was to become of them, in event of the ship being wreched or scuttled to avoid capture, was not quite clear. Doubtless two or three of them, armed to the teeth would have got into each boat to remind us that we were still prisoners.

These days lying at anchor, hoping and waiting for something to happen, were very hot and monotonous, and the uncertaninty of our future caused us some anxiety. The absence of the "WOLF" made things more tolerable than formerly, but nothing of interest, good or bad, happened to relieve the monotony. Even the native boats ceased coming out to us now that the raider was not alongside.

Lieutnant Rose was most assiduous in endeavouring to explain away the heavy firing on the "HITACHI MARU" by the "WOLF". His story was that the wireless operator endeavoured to get away a "S. O. S." call, and further, that the Japanese gunners were seen to be preparing to fire our 4-inch gun, and the "HITACHI MARU" was manouvred as if for attack. Why the Germans were so anxious to explain away the shelling of the "HITACHI MARU" I could never understand. As Captain of the "HITACHI MARU" did not stop his ship when ordered to do so by the "WOLF's" Commander, I take it that the German was quite within his rights in opening fire on us. They frequently told that they had waited for us, having intercepted a wireless message from our captain stating that he would leave Colombo for Delagoa Bay on the 24th morning, about 10 o'clock, which he did.

About 5 o'clock in the afternoon of the Saturday (6th of October) after the raider left us, her seaplane paid us an unexpected visit. She brought a message of some importance evidently, as after she had made her departure, Lieutnant Rose said we were to leave on a cruise early the next morning, spinning several yarns about British cruisers being in the vicinity, etc., for our consumption.

Soon after 8 o'clock next morning (7th of October) we sailed from the Maldives, after experiencing some troble with the anchor, which delayed our departure for a couple of hours. *

When estimating the damage by the "WOLF" to merchant shipping, it must be remembered that it is probable that:

1). The P.& O. liner S.S. "MONGOLIA" sunk off Bombay.
2). The Bibby liner S.S. "WORCESTERSHIRE" and
3). The Blue Funnel liner S.S. "PERSEUS", both sunk within sight of Colombo Harbour, and within a few days of each other in February, 1917.
4). The S.S. "CUMBERLAND" which was beached, to prevent her founding, on Gabo Island, while on her way from Sydney to Durban.

All came to grief on mines sown by the "WOLF".

In addition to mine laying the "WOLF" captured and sunk the following ships:

1) Sail-ship "BELUNGA" American,
2) Sail-ship "DEE" British,
3) Sail-ship "ENCORE" American,
4) Steam-ship "HITACHI MARU" Japanese,
5) Sail-ship "JOHN KIRBY" American,
6) Steam-ship "JUMMNA" Beitish,
7) Sail-ship "MARECHAL DAYOUT" French,
8) Steam-ship "MATUNGA" British,
9) Sail-ship "STORE BROR" Norwegian,
10) Steam-ship "TURRITELLA" British,
11) Steam-ship "WAIRUNA" British,
12) Sail-ship "WINSTOW" British,
13) Steam-ship "WORDSWORTH" British,
14) Steam-ship "IGOLTZ MENDI" Spanish.



MALDIVE GIRL MAKING A LACE.
PHOTO 1934. HOCKLY.