I arrived at a large and fine river, which is called by the people there Eufra [Ufrat; Band-i-Amir, Bendemir], but, so far as I can judge, I believe that it is the Euphrates, on account of its great size. Travelling onwards for three days to the left hand, but following the river, I found a city which is named Schiraz [Shiraz], and this city receives its lord, who is a Persian and a Mahommedian, from the Persians. In this city there is a great abundance of jewels, that is, of turquoises, and an infinite quantity of Balass rubies. It is true that they are not produced here, but come (as is reported) from a city which is called Balashnam [Badakhshan]. And in the said city there is a very large quantity of ultra marine, and much tinia [tobik, antimony] and musk. You must know that musk is rarely met with in our parts which is not adulterated. The fact is this, for I have seen some experiments on this wise. Take a bladder of musk in the morning, fasten, and break it, and let three or four men in file smell it, and it will immediately make blood flow from the nose, and this happens because it is real musk and not adulterated. I asked how long its goodness continued. Some merchants answered me: “That if it were not adulterated it lasted ten years.” Upon this it occurred to me that that which comes to our part is adulterated by the hands of these Persians, who are the most cunning men in intellect, and at falsifying things, of any nation in the world. And I likewise will say of them, that they are the best companions and the most liberal of any men who inhabit the earth. I say this because I have experienced it with a Persian merchant whom I met in this city of Schiraz. However, he was of the city of Eri above mentioned, in Corazani. This same merchant knew me two years previously in Mecca, and he said to me: “Jumus, what are you doing here? Are you not he who some time ago went to Mecca?” I answered that I was, and that I was going about exploring the world. He answered me: “God be praised! for I shall have a companion who will explore the world with me.” We remained fifteen days in the same city of Schiraz. And this merchant, who was called Cazazionor [Khwaja Junair], said: “Do not leave me, for we will explore a good part of the world.” And thus we set ourselves together on route to go towards Sambragante [Samarqand].

The merchants say that the present Sambragante is a city as large as Cairo. The king of the said city is a Mahommedian. Some merchants say that he has sixty thousand horsemen, and they are all white people and warlike. We did not proceed farther; and the reason was, that the Soffi [Shah 'Abbas Safavi, the Sophie] was going through this country putting everything to fire and flame; and especially he put to the sword all those who believed in Babakar and Othman and Aumar [Abubakr, 'Uthman,
CHAPTER VI

CONCERNING CAMBAY TO CALIGUT IN INDIA

HAVING promised at the commencement, if I remember rightly, to treat all subjects with brevity, in order that my narrative might not be wearisome, I will continue to relate concisely those things which appeared to me the most worthy to be known, and the most interesting.

We entered India where, near to the said port [Choco], there is a very large river called the Indus, which Indus is near to a city called Combeia [Cambay]. This city is situated three miles inland, and to the south of the said Indus. You must know that you cannot go to the said city either with large or middling-sized ships, excepting at high water. There is a river which goes to the said city, and the tide flows up three or four miles. You must know that the waters rise in the reverse way to ours; for with us they rise when the moon is at the full, but they increase here when the moon is on the wane. This city of Combeia is walled, after our fashion; and truly it is a most excellent city, abounding in grain and very good fruits. In this district there are eight or nine kinds of small spices, that is to say, turbidi, galinga, spicenardo, sophetcia, and lara [jalap, arrowroot, spikenard, asafradita and lac], with other spices, the names of which I do not remember. An immense quantity of cotton is produced here, so that every year forty or fifty vessels are laden with cotton and silk stuffs, which stuffs are carried into different countries. In this kingdom of Combeia also, after six days’ journey, there is the mountain whence cornelians are extracted, and the mountain of chalcedonies. Nine days’ journey from Combeia there is another mountain in which diamonds are found.

We will now declare the estate and condition of the Sultan of this Combeia, who is called the Sultan Machamuth [Mahmoud Bajgira]. About forty years ago he captured this kingdom from a king of the Guzerati [Gujaratli], which Guzerati are a certain race which eats nothing that has blood, and never kills any living thing. And these same people are neither Moors nor heathens. It is my opinion that if they were baptized, they would all be saved by virtue of their works, for they never do to others what they would not that others should do unto them. Their dress is this: some wear a shirt, and some go naked, with the exception of a piece of cloth about their middle, having nothing on their feet or on their legs. On their heads they wear a large red cloth; and they are of a tawny colour. And for this, their goodness, the aforesaid Sultan took from them their kingdom.

You shall now hear the manner of living of this Sultan Machamuth. In the first place he is a Mahommedan, together with all his people. He has constantly twenty thousand horsemen. In the morning, when he Rise, there come to his palace fifty elephants, on each of which a man sits astride; and the said elephants do reverence to the Sultan, and they have nothing else to do. So in like manner when he has risen from his bed. And when he eats, there are fifty or sixty kinds of instruments, namely, trumpets, drums of several sorts, and flags, and files, with many others, which for the sake of brevity I forbear mentioning. When the Sultan eats, the said elephants again do reverence to him. When the proper time shall come, I will tell you of the intelligence and understanding which these animals possess. The said Sultan has mustachios under his nose so long that he ties them over his head as a woman would tie her tresses, and he has a white beard which reaches to his girdle. Every day he eats poison. Do not, however, imagine that he fills his stomach with it; but he eats a certain quantity, so that when he wishes to destroy any great personage he makes him come before him stripped and naked, and then eats certain fruits which are called chufola [areca nut], which resemble a muscatel nut. He also eats certain leaves of herbs, which are like the leaves of the sour orange, called by some tamboli [betel leaf]; and then he eats some lime of oyster shells, together with the above mentioned
things. When he has masticated them well [chewed the betel], and has
his mouth full, he spurs it out upon that person whom he wishes to kill,
so that in the space of half an hour he falls to the ground dead. This Sultan
has also three or four thousand women, and every night that he sleeps
with one she is found dead in the morning. Every time that he takes off
his shirt, that shirt is never again touched by any one; and so of his other
garments; and every day he chooses new garments. My companion asked
how it was that this Sultan eats poison in this manner. Certain merchants,
who were older than the Sultan, answered that his father had fed him
upon poison from his childhood.

Let us leave the Sultan, and return to our journey, that is, to the men
of the said city, the greater part of whom go about in a shirt, and are very
warlike and great merchants. It is impossible to describe the excellence
of the country. About three hundred ships of different countries come and
go here. This city, and another of which I will speak at the proper season,
supply all Persia, Tartary, Turkey, Syria, Barbary, that is Africa, Arabia
Felis, Ethiopia, India, and a multitude of inhabited islands, with silk
and cotton stuffs. So that this Sultan lives with vast riches, and fights with
a neighbouring king, who is called king of the Jogle, distant from this
city fifteen days' journey.

This king of the Jogle is a man of great dignity, and has about
thirty thousand people, and is a pagan, he and all his subjects; and by
the pagan kings he and his people are considered to be saints, on account
of their lives, which you shall hear. It is the custom of this king to go on
a pilgrimage once in every three or four years, like a pilgrim, that is, at
the expense of others, with three or four thousand of his people, and with
his wife and children. And he takes four or five couriers, and civet-cats,
apes, parrots, leopards, and falcons; and in this way he goes through the
whole of India. His dress is a goat skin, that is, one before and one behind,
with the hair outwards. His colour is dark tawny, for the people here
begin to be more dark than white. They all wear a great quantity of
jewels, and pearls, and other precious stones, in their ears, and they go
dressed all'apostolica [i.e. in a loin cloth, langé], and some wear shirts. The
king and some of the more noble have the face and arms and the whole
body powdered over with ground sandal-wood and other most excellent
scents. Some of these people adopt as an act of devotion the custom of
never sitting on any high seat; others, as an act of devotion, never sit on
the ground; others adopt the custom of never lying at full length on the
ground; others, again, that of never speaking. These always go about
with three or four companions, who wait upon them. All generally carry
a little horn at their neck; and when they go into a city they all in company
sound the said little horns, and this they do when they wish alms
to be given to them. When the king does not go, they go at least three or
four hundred at a time, and remain in a city three days, in the manner
of the Singani [giopier]. Some of them carry a stick with a ring of iron
at the base. Others carry certain iron dishes which cut all round like
razors, and they throw these with a sling when they wish to injure any
person; and, therefore, when these people arrive at any city in India,
every one tries to please them; for should they even kill the first nobleman
of the land, they would not suffer any punishment because they say that
they are saints. The country of these people is not very fertile; they even
suffer from dearth of provisions. There are more mountains than plains.
Their habitations are very poor, and they have no walled places. Many
jewels come into our parts by the hands of these people, because through
the liberty they enjoy, and their sanctity, they go where jewels are pro-
duced, and carry them into other countries without any expense. Thus,
having a strong country, they keep the Sultan Mahadam at war.

Departing from the said city of Combela, I travelled on until I arrived
at another city named Cevul [Chaul], which is distant from the above-
mentioned city twelve days' journey, and the country between the one
and the other of these cities is called Guzerat. The king of this Cevul is
a pagan. The people are of a dark tawny colour. As to their dress, with
the exception of some Moorish merchants, some wear a shirt, and some
go naked, with a cloth round their middle, with nothing on their feet or
head. The people are war-like: their arms are swords, bucklers, bows and
spears made of reeds and wood, and they possess artillery. This city is
extremely well walled, and is distant from the sea two miles. It possesses
an extremely beautiful river, by which a very great number of foreign
vessels go and return, because the country abounds in everything ex-
cepting grapes, nuts, and chestnuts. They collect here an immense
quantity of grain, of barley, and of vegetables of every description; and
cotton stuffs are manufactured here in great abundance. I do not
describe their faith here, because their creed is the same as that of the
King of Calicut, of which I will give you an account when the proper time
shall come. There are in this city a very great number of Moorish mer-
chants. The atmosphere begins here to be more warm than cold. Justice
is extremely well administered here. This king has not many fighting men.
The inhabitants here have horses, oxen, and cows, in great abundance.

Having seen Cevul and its customs, departing thence, I went to another
city, distant from it two days' journey, which is called Dabul [Dabul,
Dabbol], which city is situated on the bank of a very great river. This city is surrounded by walls in our manner, and is extremely good. The country resembles that above described. There are Moorish merchants here in very great numbers. The king of this place [Dabuli] is a pagan, and possesses about thirty thousand fighting men, but according to the manner of Cevul before mentioned. This king is also a very great observer of justice. The country, the mode of living, the dress, and the customs, resemble those of the aforesaid city of Cevul.

I departed from the city of Dabuli aforesaid, and went to another island, which is about a mile distant from the mainland, and is called Goga [Goga], and which pays annually to the King of Decan ten thousand golden ducats, called by them pardai [papada]. These pardai are smaller than the seraphim of Cairo, but thicker, and have two devils stamped upon one side of them, and certain letters on the other. In this island there is a fortress near the sea, walled round after our manner, in which there is sometimes a captain, who is called Savain [Savai, Cevain, Sabayo, i.e. the 'Adil-Shah] king of Bijapur, who has four hundred Mamelukes, he himself being also a Mameluke. When the said captain can procure any white man, he gives him very great pay, allotting him at least fifteen or twenty pardai per month. Before he inscribes him in the list of able men, he sends for two tunics made of leather, one for himself and the other for him who wishes to enlist; each puts on his tunic, and they fall to blow. If he finds him to be strong, he puts him in the list of able men; if not, he sets him to some other work than that of fighting. This captain, with four hundred Mamelukes, wages a great war with the King of Narisng [Vijayanagar Empire], of whom we will speak at the proper season. I departed thence, and, travelling for seven days on the mainland, I arrived at a city which is called Decan [i.e. Bijapur].

In the said city of Decan there reigns a king who is a Mahomedan. The above-mentioned captain is in his pay, together with the said Mamelukes. This city is extremely beautiful, and very fertile. The king of it, between the Mamelukes and others of his kingdom, has twenty-five thousand men horse and foot. There is a beautiful palace in this city, in which there are forty-four chambers before you arrive at that of the king. This city is walled after the manner of the Christians, and the houses are very beautiful. The king of the said city lives in great pride and pomp. A great number of his servants wear on the insteps of their shoes rubies and diamonds, and other jewels; so you may imagine how many are worn on the fingers of the hand and in the ears. There is a mountain in his kingdom where they dig out diamonds, which mountain is a league distant from the city, and is surrounded by a wall, and it is kept by a great guard. This realm is most abundant in everything, like the above-mentioned cities. They are all Mahomedans. Their dress consists of robes, or very beautiful shirts of silk, and they wear on their feet shoes or boots, with breeches after the fashion of sailors. The ladies go with their faces quite covered, according to the custom of Damascus.

The above-mentioned King of Decan is always at war with the King of Narsinga, and all his country is Mahomedan. The greater part of his soldiers are foreigners and white men. The natives of the kingdom are of a tawny colour. This king is extremely powerful, and very rich, and most liberal. He also possesses many naval vessels, and is a very great enemy of the Christians. Departing thence, we went to another city, called Bathacala [Sadashvagur].

Bathacala, a very noble city of India, is distant from Decan five days' journey. The king thereof is a pagan. This city is walled, and very beautiful, and about a mile distant from the sea. The king is subject to the King of Narisga. This city has no seaport, the only approach to it being by a small river. There are many Moorish merchants here, for it is a district of great traffic. The above-mentioned stream passes close to the walls of the city, in which there is a great quantity of rice, and a great abundance of sugar, and especially of sugar candied, according to our manner. We begin here to find nuts and figs, after the manner of Calicut. These people are idolaters, also after the manner of Calicut, excepting the Moors, who live according to the Mahometan religion. Neither horses, nor mules, nor asses, are customary here, but there are cows, buffaloes, sheep, oxen, and goats. In this country no grain, barley, or vegetables are produced, but other most excellent fruits, usual in India. I quit this place, and went to another island, which is called Anzediva [Anjediva], and which is inhabited by a certain sort of people who are Moors and pagans. This island is distant from the mainland half a mile, and is about twenty miles in circumference. The air is not very good here, neither is the place very fertile. There is an excellent port between the island and the mainland, and very good water is found in the said island.

Travelling for one day from the aforesaid island, I arrived at a place called Centucala, the lord of which is not very rich. A great quantity of cow beef is met with here, and much rice, and good fruits customary in India. In this city there are many Moorish merchants. The lord of it is a pagan. The people are of a tawny colour; they go naked and bare-footed, and wear nothing on the head. This lord is subject to the King of Bathacala. Travelling thence for two days, we went to another place
called Onor [Onore, Honawar], the king of which is a pagon, and is subject to the King of Narsinga. This king is a good fellow, and has seven or eight ships, which are always cruising about. He is a great friend of the King of Portugal. As to his dress, he goes quite naked, with the exception of a cloth about his middle. There is a great deal of rice here, as is usual in India, and some kinds of animals are found here, viz., wild hogs, stags, wolves, lions, and a great number of birds, different from ours; there are also many peacocks and parrots there. They have beef of cows, that is, red cows, and sheep in great abundance. Roses, flowers, and fruits, are found here all through the year. The air of this place is most perfect, and the people here are longer lived than we are. Near the said district of Onor there is another place, called Mangalore [Mangalore], in which fifty or sixty ships are laden with rice. The inhabitants are pagans and Moors. Their mode of living, their customs, and their dress, are like those above described. We departed thence, and went to another city, which is called Canonor [Cannanore].

Canonor is a fine and large city, in which the King of Portugal has a very strong castle. The king of this city is a great friend of the King of Portugal, although he is a pagon. This Canonor is the port at which the horses which come from Persia disembark. And you must know that every horse pays twenty-five ducats for customs duty, and then they proceed on the mainland towards Narsinga. There are many Moorish merchants in this city. No grain nor grapes grow here, nor any productions like ours, excepting cucumbers and melons. Bread is not eaten here, that is to say, by the natives of the country, but they eat rice, fish, flesh, and the nuts of the country. At the proper time we will speak of their religion and customs, for they live after the manner of those of Calicut. Here we begin to find a few spices, such as pepper, ginger, cardamums, mirabolas, and a little cassia. This place is not surrounded by a wall. The houses are very poor. Here also are found fruits different from ours, and which are also far superior to ours. I will make the comparison when the proper time comes. The country is well adapted for war, as it is full of hollow places artificially made. The king of this place has 50,000 Naeri [Nairs], that is, gentlemen who fight with swords, shields, lances and bows, and with artillery. And yet they go naked and unshod, with a cloth around them, without anything on their heads, excepting when they go to war, when they wear a turban of a red colour passed twice round the head, and they all have them tied in the same manner. They do not use here either horses, mules, camels, or asses. Elephants are sometimes used, but not for battle. At the proper time we will speak of the vigour exerted by the King of Canonor against the Portuguese. There is much traffic in this place, to which two hundred ships come every year from different countries. Having spent some days here we took our way towards the kingdom of Narsinga, and travelled on the mainland for fifteen days towards the east, and came to a city called Bisnegar.

The said city of Bisnegar [Vijayanagar] belongs to the King of Narsinga [i.e. Narsingha, King of Vijayanagar], and is very large and strongly walled. It is situated on the side of a mountain, and is seven miles in circumference. It has a triple circle of walls. It is a place of great merchandise, is extremely fertile, and is endowed with all possible kinds of delicacies. It occupies the most beautiful site, and possesses the best air that was ever seen; with certain very beautiful places for hunting and the same for fowling, so that it appears to me to be a second paradise. The king of this city is a pagon, with all his kingdom, that is to say, idolaters. He is a very powerful king, and keeps up constantly 40,000 horsemen. And you must know that a horse is worth at least 300, 400, and 500 purdai, and some are purchased for 800 purdai, because horses are not produced there, neither are many mares found there, because those kings who hold the seaports do not allow them to be brought there.

The said king also possesses 400 elephants and some dromedaries, which dromedaries run with great swiftness. It occurs to me here to touch upon a subject worthy of notice, viz., the discretion, the intelligence, and the strength of the elephant. We will first say in what manner he fights. When an elephant goes into battle he carries a saddle, in the same manner as they are borne by the mules of the kingdom of Naples, fastened underneath by two iron chains. On each side of the said saddle he carries a large and very strong wooden box, and in each box there go three men. On the neck of the elephant, between the boxes, they place a plank the size of half a span, and between the boxes and the plank a man sits astride who speaks to the elephant, for the said elephant possesses more intelligence than any other animal in the world; so that there are in all seven persons who go upon the said elephant; and they go armed with shirts of mail, and with bows and lances, swords and shields. And in like manner they arm the elephant with mail, especially the head and the trunk. They fasten to the trunk a sword two bozze long, as thick and as wide as the hand of a man. And in that way they fight. And he who sits upon his neck orders him: "Go forward," or "Turn back," "Strike this one," "Strike that one," "Do not strike any more," and he understands as though he were a human being. But if at any time they are put to
flight it is impossible to restrain them; for this race of people are great masters of the art of making fireworks, and these animals have a great dread of fire, and through this means they sometimes take to flight. But in every way this animal is the most discreet in the world and the most powerful. I have seen three elephants bring a ship from the sea to the land, in the manner as I will tell you. When I was in Canonon, some Moorish merchants brought a ship on shore in this manner, after the custom of Christians. They beach ships the prow foremost, but here they put the side of the vessel foremost, and under the said ship they put three pieces of wood, and on the side next the sea I saw three elephants kneel down and with their heads push the ship on to dry land. Many say that the elephant has no joints, and I say that it is true that they have not the joints so high as other animals, but they have them low. I tell you, moreover, that the female elephant is stronger and more proud than the male, and some of the females are mad. The said elephants are as large as three buffaloes, and they have a skin like that of the buffalo, and eyes like those of a pig, and a trunk reaching to the ground, and with this they put their food into their mouth as also their drink; for their mouth is situated beneath their throat, and almost like a pig or a sturgeon. This trunk is hollow within, and I have many times seen them fish up a quattrino from the ground with it. And with this trunk I have seen them pull down a branch from a tree which twenty-four of our men could not pull to the ground with a rope, and the elephant tore it down with three pulls. The two teeth which are seen are in the upper jaw. The ears are two palmi every way, some more, some less. Their legs are almost as large at the lower extremity as at the upper. Their feet are round like a very large trencher for cutting meat on, and around the foot there are five nails as large as the shell of an oyster. The tail is as long as that of a buffalo, about three palmi long, and has a few scattered hairs. The female is smaller than the male. With respect to the height of the said elephant, I have seen a great many thirteen and fourteen palmi high, and I have ridden on some of that height; they say, moreover, that some are found fifteen palmi high. Their walk is very slow, and those who are not accustomed to it cannot ride them, because it upsets their stomach, just as it does in travelling by sea. The small elephants have a pace like that of a mule, and it is a pleasure to ride them. When the said elephants are to be ridden, the said elephant lowers one of the hind legs, and by that leg it is mounted; nevertheless, you must help yourself or be helped to mount. You must also know that the said elephants do not carry a bridle or halter, or anything bound on the head. The said elephant, when he wishes to generate, goes into a secret place, that is, into the water in certain marshes, and they unite and generate like human beings. In some countries, I have seen that the finest present which can be made to a king is the parts of an elephant, which said king eats the said parts; for in some countries an elephant is worth fifty ducats, in some other countries it is worth one thousand and two thousand ducats. So that, in conclusion, I say that I have seen some elephants which have more understanding, and more discretion and intelligence, than any kind of people I have met with.

This King of Narsinga is the richest king I have ever heard spoken of. This city is situated like Milan, but not in a plain. The residence of the king is here, and his realms are placed as it might be the realm of Naples and also Venice; so that he has the sea on both sides. His Brahmins, that is, his priests, say that he possesses a revenue of 12,000 pardes per day. He is constantly at war with several Moorish and pagan kings. His faith is idolatrous, and they worship the devil, as do those of Calicut. When the proper time comes we will state in what manner they worship him. They live like pagans. Their dress is this: the men of condition wear a short shirt, and on their head a cloth of gold and silk in the Moorish fashion, but nothing on the feet. The common people go quite naked, with the exception of a piece of cloth about their middle. The king wears a cap of gold brocaded two spans long, and when he goes to war he wears a quilted dress of cotton, and over it he puts another garment full of golden pancakes, and having all around it jewels of various kinds. His horse is worth more than some of our cities, on account of the ornaments which it wears. When he rides for his pleasure he is always accompanied by three or four kings, and many other lords, and five or six thousand horse. Wherefore he may be considered to be a very powerful lord.

His money consists of a pardao, as I have said. He also coins a silver money called tare, and others of gold, twenty of which go to a pardao, and are called famm. And of these small ones of silver, there go sixteen to a famm. They also have another coin called eau, sixteen of which go to a tare of silver. In this kingdom you can go everywhere in safety. But it is necessary to be on your guard against some lions which are on the road. I will not speak of their food at the present time, because I wish to describe it when we shall be in Calicut, where there are the same customs and the same manner of living. This king is a very great friend of the Christians, especially of the King of Portugal, because he does not know much of any other Christians. When the Portuguese arrive in his territories they do them great honour. When we had seen this so noble city for some days
we turned towards Canonor. And when we had arrived there, at the end of three days we took our way by land and went to a city called Tormapatani.

§ Tormapatani [Dharmapatam] is distant from Canonor twelve miles, and the lord of it is a pagan. The land is not very rich, and is one mile from the sea, and it has a river not very large. There are many vessels of Moorish merchants here. The people of this country live miserably, and the greatest riches here consist of Indian nuts, and these they eat there with a little rice. They have plenty of timber here for building ships. In this land there are about fifteen thousand Moors, and they are subject to the Sultan or pagan lord. I do not speak of their manner of living at present, because it will be described in Calicut, inasmuch as they are all of one and the same faith. The houses in this city are not too good, for a house is worth half a ducat, as I will explain to you further on. Here we remained two days, and then departed and went to a place which is called Pandarani [Pantalayini], distant from this one day’s journey, and which is subject to the King of Calicut. This place is a wretched affair, and has no port. Opposite to the said city, in the sea three leagues or thereabout, there is an uninhabited island. The manner of living of this Pandarani, and their customs, are the same as those of Calicut. This city is not level, and the land is high. We departed hence and went to another place called Capogato [Kapata], which is also subject to the King of Calicut. This place has a very beautiful palace, built in the ancient style, and there is a small river towards the south, and it is four leagues distant from Calicut. There is nothing to be said here, because they follow the manner and style of Calicut. We departed hence and went to the very noble city of Calicut. I have not written about the manner of living, the customs and faith, the administration of justice, dress, and country of Chavul and of Dabul, of Bathacala, nor of the King of Onor, nor of Mangalar, nor of Canonor, nor, indeed, of the King of Cucin [Cochin], nor of the King of Caicolone [Kayankulam], nor of that of Colon [Quilon], neither have I spoken of the King of Narisinga. Now I will speak of the king here in Calicut, because he is the most important king of all those before mentioned, and is called Samory [Zamorin], which in the pegan language means “God on earth.”

CHAPTER VII

CONCERNING CALICUT

HAVING nearly arrived at the head of India, that is to say, at the place in which the greatest dignity of India is centered, it has appeared to me fitting to bring the First Book to an end and commence the Second; as, moreover, I have to lay before every kind reader matters of greater importance and comfort to the intellect, and of course, so far as our favourite labour of travelling through the world may assist us and our intelligence may serve us, submitting, however, everything to the judgment of men who may, perhaps, have visited more countries than I have.

§ Calicut is on the mainland, the sea beats against the walls of the houses. There is no port here, but about a mile from the place towards the south there is a river, which is narrow at its embouchure and has not more than five or six spans of water. This stream flows through Calicut and has a great number of branches. This city has no wall around it, but the houses extend for about a mile, built close together, and then the wide houses, that is, the houses separate one from the other, cover a space of about six miles. The houses are very poor. The walls are about as high as a man on horseback, and the greater part are covered with leaves, and without any upper-room. The reason is this, that when they dig down four or five spans, water is found, and therefore they cannot build large houses. However, the house of a merchant is worth fifteen or twenty ducats. Those of the common people are worth half a ducat each, or one or two ducats at the most.

§ The King of Calicut is a pagan, and worships the devil in the manner you shall hear. They acknowledge that there is a God who has created the heaven and the earth and all the world; and they say that if he wished to judge you and me, a third and a fourth, he would have no pleasure in being Lord; but that he has sent this his spirit, that is the devil, into this world to do justice: and to him who does good he does good, and to him who does evil he does evil. Which devil they call Deumo [demon, godling], and God they call Tamerani [Tambaran, Lord]. And the King of Calicut keeps this Deumo in his chapel in his palace, in this wise: his chapel is two paces wide in each of the four sides, and three paces high, with a wooden door covered with devils carved in relief. In the midst of this chapel there is a devil made of metal, placed in a seat also made of
metal. The said devil has a crown made like that of the papal kingdom, with three crowns; and it also has four horns and four teeth, with a very large mouth, nose, and most terrible eyes. The hands are made like those of a flesh-hook, and the feet like those of a cock; so that he is a fearful object to behold. All the pictures around the said chapel are those of devils, and on each side of it there is a Sathanas [the goddess Kali] seated in a seat, which seat is placed in a flame of fire, wherein are a great number of souls, of the length of half a finger and a finger of the hand. And the said [other]Sathanas Narsingh holds a soul in his mouth with the right hand, and with the other seizes a soul under the waist. Every morning the Brahmins, that is the priests, go to wash the said idol all over with scented water, and then they perfume it; and when it is perfumed they worship it; and some time in the course of the week they offer sacrifice to it in this manner: They have a certain small table, made and ornamented like an altar, three spans high from the ground, four spans wide, and five long; which table is extremely well adorned with roses, flowers, and other ornaments. Upon this table they have the blood of a cock and lighted coals in a vessel of silver, with many perfumes upon them. They also have a thurible, with which they scatter incense around the said altar. They have a little bell of silver which rings very frequently, and they have a silver knife with which they have killed the cock, and which they tinge with the blood, and sometimes place it upon the fire, and sometimes they take it and make motions similar to those which one makes who is about to fence; and finally, all that blood is burnt, the waxen tapers being kept lighted during the whole time. The priest who is about to perform this sacrifice puts upon his arms, hands, and feet some bracelets of silver, which make a very great noise like bells, and he wears on his neck an amulet (what it is I do not know); and when he has finished performing the sacrifice, he takes both his hands full of grain and retires from the said altar, walking backwards and always looking at the altar until he arrives at a certain tree. And when he has reached the tree, he throws the grain above his head as high as he can over the tree; he then returns and removes everything from the altar.

The King of Calicut wishes to eat it; and then the said Brahmins carry that food to the king. You must know that this is done only for the purpose of paying honour to that idol, in order that it may appear that the king will not eat unless the food has been first presented to Deumo. This food is in a wooden vessel, in which there is a very large leaf of a tree, and upon this leaf is placed the said food, which consists of rice and other things. The king eats on the ground without any other thing. And when he eats, the Brahmins stand around, three or four paces distant from him, with great reverence, and remain bowed down with their hands before their mouths, and their backs bent. No one is allowed to speak while the king is speaking, and they stand listening to his words with great reverence. When the king has finished his meal, the said Brahmins take that food which the king did not require and carry it into a court yard and place it on the ground. And the said Brahmins clap their hands three times, and at this clapping a very great number of black crows come to the said food and eat it. These crows are used for this purpose, and they are free and go wherever they please, and no injury is done to them.

It is a proper, and at the same time a pleasant thing to know who these Brahmins are. You must know that they are the chief persons of the faith, as priests are among us. And when the king takes a wife he selects the most worthy and the most honoured of these Brahmins and makes him sleep the first night with his wife, in order that he may disfigure her. Do not imagine that the Brahmin goes willingly to perform this operation. The king is even obliged to pay him four hundred or five hundred ducats. The king only and no other person in Calicut adopts this practice. We will now describe what classes or castes of pagans there are in Calicut.

The first class of pagans in Calicut are called Brahmins. The second are Naari [Nairs], who are the same as the gentlefolk amongst us; and these are obliged to bear sword and shield or bows or lances. When they go through the street, if they did not carry arms they would no longer be gentlemen. The third class of pagans are called Tiva [Tyian], who are artisans. The fourth class are called Mechna [Mukkvan], and these are fishermen. The fifth class are called Poliar [Pulayan], who collect pepper, wine, and nuts. The sixth class are called Hirava [Vettuvan], and these plant and gather in rice. These two last classes of people, that is to say, the Poliar and Hirava, may not approach either the Naari or the Brahmins within fifty paces, unless they have been called by them, and they always go by private ways through the marshes. And when they pass through the said places, they always go crying out with a loud voice, and
this do in order that they may not meet the Naeri or the Brahmins; for should they not be crying out, and any of the Naeri should be going that way and see their fruits, or meet any of the said class, the above mentioned Naeri may kill them without incurring any punishment; and for this reason they always cry out. So now you have heard about these six classes of pagans.

The dress of the king and queen, and of all the others, that is to say, of the natives of the country, is this: they go naked and with bare feet, and wear a piece of cotton or of silk around their middle, and with nothing on their heads. Some Moorish merchants, on the other hand, wear a short shirt extending to the waist; but all the pagans go without a shirt. In like manner the women go naked like the men, and wear their hair long. With respect to the food of the king and the gentlemen, they do not eat flesh without the permission of the Brahmins. But the other classes of the people eat flesh of all kinds, with the exception of cow beef. And these Hirava and Poliar eat mice and fish dried in the sun.

The king being dead, and having male children, or brothers, or nephews on his brother’s side, neither his sons, nor his brother, nor his nephews become king; but the heir of the king is the son of one of his sisters. And if there be no son of a said sister, the nearest [ collateral] relation of the king succeeds him. And this custom prevails because the Brahmins have the virginit of the queen; and likewise when the king travels, one of these Brahmins, although he might be only twenty years of age, remains in the house with the queen, and the king would consider it to be the greatest favour that these Brahmins should be familiar with the queen, and on this account they say that it is certain that his sister and he were born of the same person, and that there is more certainty about her than of his own children, and therefore the inheritance falls to the sons of the sister. Also on the death of the king all the people of the kingdom shave their beards and their heads, with the exception of some part of the head, and also of the beard, according to the pleasure of each person. The fishermen also are not allowed to catch any fish for eight days. The same customs are observed when a near relative of the king dies. As an act of devotion, the king does not sleep with a woman or eat betel for a whole year. This betel resembles the leaves of the sour orange, and they are constantly eating it. It is the same to them that confections are to us, and they eat it more for sensuality than for any other purpose. When they eat the said leaves, they eat with them a certain fruit which is called sappolo, and the tree of the said sappolo is called areha, and is formed like the stem of the date tree, and produces its fruit in the same manner. And they also eat with the said leaves a certain lime made from oyster shells, which they call chuman [chuman].

The pagan gentlemen and merchants have this custom amongst them. There will sometimes be two merchants who will be great friends, and each will have a wife; and one merchant will say to the other in this wise: “Longal pergal manaton undo?” that is, “So-and-so, have we been a long time friends?” The other will answer: “Hognan perga manaton undo”; that is, “Yes, I have for a long time been your friend.” The other says: “Aipatana cieli?” that is, “Do you speak the truth that you are my friend?” The other will answer, and say: “Ho”; that is, “Yes.” Says the other one: “Tamara?” that is, “By God?” The other replies: “Tamara!” that is, “By God!” One says: “Ina penesa toda gnon pena cortu”; that is, “Let us exchange wives, give me your wife and I will give you mine.” The other answers: “N’i peotinocieli?” that is, “Do you speak from your heart?” The other says: “Tamara!” that is, “Yes, by God!” His companion answers, and says: “Bitt bannie”; that is, “Come to my house.” And when he has arrived at his house he calls his wife and says to her, “Penna, ingawa ielea domut”; that is, “Wife, come here, go with this man, for he is your husband.” The wife answers: “E ina?” that is, “Wherefore? Dost thou speak the truth, by God, Tamara?” The husband replies: “Ho gna patangoceli?” that is, “I speak the truth.” Says the wife: “Perga manana”; that is, “It pleases me,” “Gna pena”; that is, “I go.” And so she goes away with his companion to his house. The friend then tells his wife to go with the other, and in this manner they exchange their wives; but the sons of each remain with him. And amongst the other classes of pagans above-mentioned, one woman has five, six, and seven husbands, and even eight. And one sleeps with her one night, and another another night. And when the woman has children, she says it is the child of this husband or of that husband, and thus the children go according to the word of the woman.

The said pagans eat on the ground in a metal basin, and for a spoon make use of the leaf of a tree, and they always eat rice and fish, and spices and fruits. The two classes of peasants eat with the hand from a pipkin; and when they take the rice from the pipkin, they hold the hand over the said pipkin and make a ball of the rice, and then put it into their mouths. With respect to the laws which are in use among these people:—If one kills another, the king causes a stake to be taken four paces long and well pointed at one end, and has two sticks fixed across the said stake two spans from the top, and then the said wood is fixed in the middle of the back of the malefactor and passes through his body, and in this way he dies. And
made to keep off the sun from the king. And when they are in battle, and one army is distant from the other two ranges of a crossbow, the king says to the Brahmins: “Go into the camp of the enemy, and tell the king to let one hundred of his Naeri come, and I will go with a hundred of mine. And thus they both go to the middle of the space, and begin to fight in this manner. Although they should fight for three days, they always give two direct blows at the head and one at the legs. And when four or six on either side are killed, the Brahmins enter into the midst of them, and make both parties return to their camp. And the said Brahmin immediately go to the armies on both sides, and say: “Nur manzor hamno.” The king answers: “Matle” that is, “Do you not wish for any more?” The Brahmin says: “No.” And the adverse party does the same. And in this manner they fight, one hundred against one hundred. And this is their mode of fighting. Sometimes the king rides on an elephant, and sometimes the Naeri carry him. And when they carry him they always run. And many instruments sounding always accompany the said king. To the said Naeri he gives as pay to each four carlini the month, and in time of war he gives half a ducat. And they live on this pay. The before-mentioned race have black teeth, on account of the leaves which I have already told you they eat. When the Naeri die they are burnt with very great solemnity, and some preserve their ashes. But with respect to the common people, after death some bury them within the door of their house; others, again, in their garden. The money of the said city is struck here, as I have already told you in Narsinga. And inasmuch as, at the time when I was in Calicut, there were a very large number of merchants there from different countries and nations, I being desirous of knowing who these persons were, so different one from the other, asked, and was informed that there were here very many Moorish merchants, many from Mecca, a part from Banghela [Bengal], some from Terasseri [Ternaserim], some from Pegu [Pegu], very many from Coromandel [Coronamonde] coast of India, in great abundance from Zailani [Ceylon], a great quantity from Sumatra, and from Colon and Cacilcon, a very great number from Bathacala, from Dabuli, from Chivuli, from Conbeia, from Gazzerai [Quilon, Kanyakulam, Bhaktal, Dabul, Chaul, Cambay, Gujarât], and from Ormus. There were also some there from Peria and from Arabia Felix, part from Syria, from Turkey, and some from Ethiopia and Narsinga. There were merchants from all these realms in my time. It must be known that the pagans do not navigate much, but it is the Moors who carry the merchandise; for in Calicut there are at least fifteen thousand Moors, who are for the greater part natives of the country.
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It appears to me very suitable and to the purpose, that I should explain to you how these people navigate along the coast of Calicut, and at what time, and how they build their vessels. First, they make their vessels, such as are open, each of three hundred or four hundred butis. And when they build the said vessels they do not put any oakum between one plank and another in any way whatever, but they join the planks so well that they keep out the water most excellently. And then they lay on pitch outside, and put in an immense quantity of iron nails. Do not imagine, however, that they have not any oakum, for it comes there in great abundance from other countries, but they are not accustomed to use it for ships. They also possess as good timber as ourselves, and in greater quantity than with us. The sails of these ships are made of cotton, and at the foot of the said sails they carry another sail, and they spread this when they are sailing in order to catch more wind; so that they carry two sails where we carry only one. They also carry anchors made of marble, that is to say, a piece of marble eight palmi long and two palmi every other way. The said marble has two large ropes attached to it; and these are their anchors. The time of their navigation is this: from Persia to the Cape of Cumerin [Comorin], which is distant from Calicut eight days' journey by sea towards the south. You can navigate through eight months in the year, that is to say, September to all April; then, from the first of May to the middle of August it is necessary to avoid this coast because the sea is very stormy and tempestuous. And you must know that during the months of May, June, July, and August, it rains constantly night and day; it does not merely rain continually, but every night and every day it rains, and but little sun is seen during this time. During the other eight months it never rains. At the end of April they depart from the coast of Calicut, and pass the Cape of Cumerin, and enter into another course of navigation, which is safe during these four months, and go for small spices. As to the names of their ships, some are called samhukli [samhul] and these are flat-bottomed. Some others which are made like ours, that is in the bottom, they call capel [kapal]. Some other small ships are called parus [praua, prow], and they are boats of ten paces each, and are of one piece, and go with oars made of cane, and the mast also is made of cane. There is another kind of small bark called admah [admah, ferry-boat], which is all of one piece. There is also another kind of vessel which goes with a sail and oars. These are all made of one piece, of the length of twelve or thirteen paces each. The opening is so narrow that one man cannot sit by the side of the other, but one is obliged to go before the other. They are sharp at both ends. These ships are called chaturi [shakkari], and go either with a sail or oars more swiftly than any galleys, fusta [fouta], or brigantine. There are corsairs of the sea, and these chaturi are made at an island which is near, called Porcai [Parrakad].

The palace of the king is about a mile in circumference. The walls are low, as I have mentioned above, with very beautiful divisions of wood, with devils carved in relief. The floor of the house is all adorned with cow dung. The said house is worth two hundred ducats or thereabouts. I now saw the reason why they could not dig foundations, on account of the water, which is close to them. It would be impossible to estimate the jewels which the king wears, although in my time he was not in very good humour, in consequence of his being at war with the King of Portugal, and also because he had the French [Frangis] disease, and had it in the throat. Nevertheless, he wore so many jewels in his ears, on his hands, on his arms, on his feet, and on his legs, that it was a wonder to behold. His treasure consists of two magazines of ingots of gold, and stamped golden money, which many Brahmins said that a hundred mules could not carry. And they say, that this treasure has been left by ten or twelve previous kings, who have left it for the wants of the republic. This King of Calicut also possesses a casket three spans long and one and a half span high, filled with jewels of every description.

Many pepper trees are found in the territory of Calicut: there are also some within the city, but not in large quantities. Its stem is like that of a vine, that is to say, it is planted near to some other tree, because, like the vine, it cannot stand erect. This tree grows like the ivy, which embraces and climbs as high as the wood or tree which it can grasp. The said plant throws out a great number of branches, which branches are from two to three palmi long. The leaves of these branches resemble those of the sour orange, but are more dry, and on the underneath part they are full of minute veins. From each of these branches there grow five, six, and eight clusters, a little longer than a man's finger, and they are like small raisins, but more regularly arranged, and are as green as unripe grapes. They gather them in this green state in the month of October and even in November, and then they lay them in the sun on certain mats, and leave them in the sun for three or four days, when they become as black as they are seen amongst us without doing anything else to them. And you must know that these people neither prune nor hoe this tree which produces the pepper.

In this place ginger also grows, which is a root, and of these same roots some are found of four, eight, and twelve ounces each. When they dig it, the stem of the said root is about three or four spans long, and is formed