

pulling up their coat, which, as I said, is of plain white linnen, and serves both for garment and shirt, and also tucking up their breeches made of the same, they care not for wetting themselves. 'Tis certainly an odd thing to behold in this passage, which is very much frequented, abundance of people go every day in this manner, some in Coaches and Chariots, others on Horseback and on foot, men and also women naked, without being shie who sees them¹; a spectacle, no doubt, sufficiently extravagant. This wet passage being over, there remain two other *Cos*, but of firm and higher ground (which is not overflow'd, although it be plain and the Sea-shore) to arrive at the City of *Cambaia*, whither we came before dinner-time, having travell'd that day in all twelve *Cos*. And here likewise we went to lodge in the House which belongs to the Dutch Merchants, by whom we were received with great kindness, and treated continually with exquisite cheer: for such was the order of the Commendator concerning us in all places.

XIII.—*Cambaia*² is a City indifferently large, though

¹ See a description of a similar scene in Dubois' *Mœurs des Peuples de l'Inde*, vol. i, p. 480, who says that on such occasions the men go in front of the women, and "jamais on n'en vit un commettre l'indiscretion qui fit perdre à Orphée son Eurydice".

² Now called Cambay, in lat. 22°17' N., in the province of Guzerat. Called Cumanes by Ptolemy and Kinbaia by Ibn Batuta. Described by Barbosa (Hakluyt edit., p. 64). Formerly a flourishing seaport, but the sea considerably receded from it. Taken by the Muhammadans in the 13th century, and by the British in 1780, by whom it was restored to the Mahrattas in 1783, and again taken from them in 1803. Sometimes called "the India Cairo". (See Sir H. Yule's *Cathay*, vol. ii, p. 355, and *Marco Polo*, vol. ii, p. 389.) The city was originally surrounded by a brick wall perforated for musketry. Only portions of this wall remain, enclosing a circumference of not more than three miles. Many ruins attest the former wealth of Cambay spoken of by Masudi in 915 A.D. and by Ibn Batuta, Marco Polo (*circa* 1293), and his contemporary, Marino Samido. It was still in high prosperity in the early part of the 16th century. Its proper Hindu-

most of its greatness consists in Suburbs without the walls, which are sufficiently spacious. 'Tis seated on the Sea-shore, in a plain, almost in the utmost recess of that great Gulph whereunto it gives its name. The City, that is the inner part without the Suburbs, is compass'd with walls, built with plain cortines¹ and round battlements. The Houses within are roofed with coverings of Tiles and Cisterns,² which is the custom in *India* for provision of Water, which falls in such plenty during those three moneths of the great Summer rains. In our Countries they would be ordinary Houses, but in these parts they are counted good, and perhaps the best of the whole Province; and they are made shady and cool, as the heat of the place requires. The City hath no form'd Port, because it stands in a low Plain, but 'tis call'd a Port, by reason of the great concourse of Vessels thither from several parts, which nevertheless for the most part are Frigots, Galeots, and other small ones of that make, which go either by oar or sail, because great ones cannot come near the Land by a great way.

The people of *Cambaia* are most part Gentiles; and here, more than elsewhere, their vain superstitions are observed with rigor. Wherefore we, who came particularly to see these things, the same day of our arrival, after we had din'd and rested a while, caus'd ourselves to be conducted to see a famous Hospital of Birds³ of all sorts,

stani name, according to Col. Todd, was "Khambavati", "the City of the Pillar"; a copper pillar having been erected there by one of the Hindu kings.

¹ Generally written as "curtains", the rampart between two bastions. In Italian *cortina*.

² This word should be "gutters". Barbosa (Hakluyt edit., p. 64) notes the roofs as being "in the Spanish fashion".

³ Institutions of this kind are still kept up in India. They are generally founded and supported by members of the Jain religion. They are mentioned by Arrian.

which for being sick, lame, depriv'd of their mates, or otherwise needing food and care, are kept and tended there with diligence; as also the men who take care of them are maintain'd by the publick alms; the Indian Gentiles, who, with *Pythagoras* and the ancient *Ægyptians* (the first Authors of this opinion according to *Herodotus*) believe in the Transmigration of Souls, not onely from Man to Man, but also from Man to brute beast, conceiving it no less a work of Charity to do good to beasts than to Men. The House of this Hospital is small, a little room sufficing for many Birds: yet I saw it full of Birds of all sorts which need tendance, as Cocks, Hens, Pigeons, Peacocks, Ducks and small Birds, which during their being lame, or sick, or mateless, are kept here, but being recover'd and in good plight, if they be wild they are let go at liberty; if domestick they are given to some pious person who keeps them in his House. The most curious thing I saw in this place were certain little Mice, who being found Orphans without Sire or Dam to tend them, were put into this Hospital, and a venerable Old Man with a white Beard, keeping them in a box amongst Cotton, very diligently tended them with his spectacles on his nose, giving them milk to eat with a bird's feather, because they were so little that as yet they could eat nothing else; and, as he told us, he intended when they were grown up to let them go free whither they pleas'd.

From this place we went out of the city to the Sea-side, to see a Garden sometimes belonging to the Kings of *Guzarat*. 'Tis small, adorn'd with the same Trees as that which I saw in *Surât*, with some also of ours, as the Figtrees and Coleworts of *Europe*, which in *India* are accounted rare things. There is a running water which at the entrance falls from a great *Kiosk*, or cover'd place to keep it cool, standing upon a great *Piscina*, or Lake, contiguous to the Garden on the outside, and serving

like that of *Surât* to the common uses of the City. Besides which, in this Garden there is nothing worth notice.

Going from hence we went to see upon the same Lake a *Meschita*,¹ or Temple of the Mahometans, whereunto there is continually a great concourse of people with ridiculous and foolish devotions, not onely Mahometans but likewise Gentiles. In the street before the Gate many persons sitting on the ground asked Alms, to whom the passers-by cast, some Rice, others certain other corn, but no Money. Within the *Meschita*, in a narrow dark place by a wall's side, is a kind of little Pyramid of Marble, and this they call *Pir*, that is *Old*, which they say is equivalent to Holy: I imagine it the Sepulchre of some one of their Sect accounted such. The people enter in with great crowds, especially Women, who use to be more forward in these things than others. All who go in strew Flowers or Rice there; to which end stand divers persons near the Gate that sell Flowers to whoso pleases for such offerings: but this is rather a Custom of the Gentiles than Mahometans; and the Gentiles being more numerous and ancient in *Cambaia*, 'tis no wonder that some Rite of theirs hath adher'd to the Mahometans.²

A little distant from this place we saw another Sepulchre, ador'd too of some Mahometan (for the Gentiles, who burne their dead, have no Sepulchres) built with a great roof four square, supported by divers pillars, and under it a

¹ Generally written Mosque. More correctly "Masjid". This was probably the Jama Masjid, erected in 1325 A.D.

² The Muhammadans of India have, no doubt, become Hindooized to a certain extent. Most of them are subject to caste prejudices, and the mass, who are ignorant and uneducated, have a tendency to deify Muhammad himself, or the innumerable Muhammadan saints (*Pirs*) whose tombs are scattered throughout India, to revere relics of Muhammad, and even to pay reverence to so-called impresses of his feet. (See Sir Monier Williams' *Mod. India*, p. 165.)



THE TRAVELS
OF
PIETRO DELLA VALLE
IN
INDIA.

FROM THE OLD ENGLISH TRANSLATION OF 1664,
BY G. HAVERS.

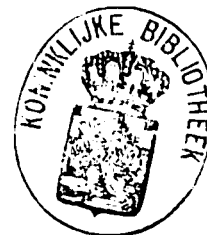
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