

**PRIMO VIAGGIO  
INTORNO AL GLOBO TERRACQUEO**

OSSIA

**RAGGUAGLIO DELLA NAVIGAZIONE  
ALLE INDIE ORIENTALI PER LA VIA D'OCCIDENTE**

FATTA DAL CAVALIERE

**ANTONIO PIGAFETTA**

PATRIZIO VICENTINO

Sulla Squadra del Capit. Magaglianes negli anni 1519-1522.

*Ora pubblicato per la prima volta,*

*tratto da un Codice MS. della Biblioteca Ambrosiana di Milano*

*e corredato di note*

**DA CARLO AMORETTI**

DOTTORE DEL COLLEGIO AMBROSIANO.

Con un

**TRANSUNTO DEL TRATTATO DI NAVIGAZIONE**

*dello stesso Autore.*



IN MILANO MDCCC.

NELLA STAMPERIA DI GIUSEPPE GALEAZZI.

*Con licenza de' Superiori.*

Translated into English by Dominador N. Marcaida, Jr., using the online Internet facility Google Translate. Transcription and English translation started 8 May 2020 and ended 18 May 2020.

Antonio Pigafetta, FIRST NAVIGATION AROUND THE WORLD,  
to the East Indies by way of the West.

**BOOK I.**

From the departure from Seville, until the exit from the Strait of Magellan.

1519 – Magellan’s project; his secret.

Upon approval by Captain General Ferdinando de Magaglanes (1) to undertake a long voyage to the ocean, where the winds are frequent and the flurries are frequent, and to take a route from others not yet attempted, waves, to prevent anyone he tried to terrify him with the aspect of danger and dissuade him from the enterprise, he did not want to show his project to anyone. To the dangers arising from the nature of the thing, added, that the captains of the other four ships placed under his command strongly hated him, not for any other reason, if not because they were Spanish, and he was a Portuguese.

Signal established:

In order to carry out that undertaking, for which he had sworn an oath to the Emperor, Don Carlo King of Spain, to ensure that the ships of the team did not go, either by proxy, or by night darkness, separated and dispersed and therefore he gave all the pilots and masters of the ships the following orders and signals. He always wanted to precede the others with the captain ship. At night, to be seen and followed, he carried a large wooden torch, called *farol*, hanging from the stern of his ship. This signal was continuous; but if he made another fire by lighting a lantern, or a piece of rattan rope, called *strenghie*, (formed of *sparzio* (2) very beaten in the water, and dried in the sun or smoke, which is very appropriate for this purpose), then the other ships had to respond to him in order to know if they were doing. If he made two fires without the flour, it was an indication that the ships to turn had to go elsewhere, either because he wanted to make little trip, or against the wind. If he made three fires, it was an indication that the *bonetta* (3) was due to rise, which is a part of the sail which sticks under the main sail when the weather is good for taking more wind and making more progress. This habit arises when it threatens the storm, or needs to hastily hurry up to gather the greater sail sooner. If there was no *bonetta*, and he made three fires, he ordered to put it. If he made four fires, it was the order to haul all the sails; and if these were bent, the four fires ordered to explain them. If he made several fires, or shot a few bombs (4) it was a signal of land, or of low ground, where it was convenient to sail with caution. When he wanted to stop, he put out a sign of escape. Wanting at night to know if all the ships followed his own, he made only one fire, and the others too had to make a similar fire.

Guards:

Three guards were made every night. The first, early in the night; the second, which they call *medora*, at midnight; and the third, at the end of the night. All the people on the ship were therefore divided into three parts. The hour before was of the captain, or of the counter-master, one night for each; the second of the pilot or helmsman; the third of the master. He commanded the Captain General that all this be observed exactly, in order to navigate safely.

1519 August 10 - Partensa de Siviglia Guadalquivir river: Underwater columns:

Monday to 10 August of the year 1519, the fleet being equipped with everything necessary for navigation, and the crew being on board, consisting of two hundred and twenty-seven men, in the morning, fired by a lot of artillery, he left from the dock of Seville. The sail of the foresail unfolded, and we came down to the Betis river, now called Guadalquivir, passing through a place called Giovanni d'Alfarax, once upon a time a very popular city of the Moors, in the middle of which was a bridge that crosses the river passed by those who went to Seville on foot. Of this bridge today there are only two columns left in the water, to which it is necessary to pay careful attention where they are not going to be hit from above, so that it is useful to hire some practical men of the place to navigate through them; and it is also convenient, yes, for those columns to be there for other low river probes, to sail when the rising tide raises the waters.

San Lucar:

We pass afterwards to a place called *Coria*, and to many other villages; until we reached San Lucar castle of the Duke of Medina-Sidonia. There is the port that puts ten leagues (5) to the west of the ocean, the cape San Viceno located at 37 degrees of northern latitude (6). From Seville to this port by the river there are 17 in 20 leagues.

1519 September:

After a few days the captain general with the other captains will come down the same river on the boats of the ships, and there some days he will stop to perform the supply of the team. Every day he went to earth to hear Mass at Our Lady of Barrameda at S. Lucar; and before leaving he wanted the captain general to confess everyone there, nor for just reasons he allowed any woman to come on the ships.

1519 September 20. Departure from S. Lucar; 26 Tenerife. Octobre 2.

Tuesday to September 20 we started from San Lucar taking the *via di garbino* (7), and at 26. we arrived at an island in the Canaries called Tenerife, located at 28.° of the boreal latitude. There we spent three days to make water and wood, then went to a port on the same island called Monte Rosso, and stayed there for two days.

Water dripping from a tree:

Your Illustriousness will know, that among the Canary Islands there is one in which it is said that there is no source of water, if not that which stems from branches, and from the thresholds of a great tree, on which only a mist of the sky descends it surrounds it: this water collected in a ditch hollowed out to this object at the foot of the tree, and serves this alone to all the inhabitants, and to the animals of the island itself, both wild and domestic, who come to drink from it (8).

1519 October 3 Cape Verde; Long rain:

Monday to October 3 at midnight we sailed towards the south, engulfing ourselves in the ocean. We passed between Cape Verde, and the two islands located at gr. 14 ½ of lat. boreal (9), and we sailed for many days to the coast of Ghinea or Ethiopia, where at 8 gr. is a mountain called Sierra Leona. We had now contrary winds, or calm, and rains without wind up to the equinoctial line; and the rains lasted sixty continuous days, against the opinion of the Ancients (10).

14 Strong wind; Cautions:

At 2.00 pm before reaching the equinoctial line, we had many peaks of strong winds, and of the contrary currents that did not allow us to push forward. Then, so that the ships did not run any risk, they sailed all the sails, and went on as long as there was the fury of the wind.

1519 October. Pescicani.

In wild and calm days certain big fish called *tiburons* (11) came to the edge of the ship, having terrible teeth, and if they find men overboard, they eat them. We took many with iron hooks, as long as the big ones are not good to eat, and the little ones are little.

In the canals many times the Holy Body appeared to us, that is *Sant'Elmo*; and in a storm among others, which we suspended in the darkest night, showed themselves on top of the largest cage of such splendor, that it looked like a burning torch, and stayed there for more than two hours; which was so great a consort, that we wept for consolation: when he wanted to leave from there he threw so bright splendor into our eyes, that for half a quarter of an hour we

remained as blind, shouting for mercy, because we thought we were lost, but the sea soon became agreeable (12).

1519 October Strange birds; Flying fish:

As we walked we saw various strange bird species. Some have no bottom: others do not know how to nest because they have no feet, and the female lays eggs on the male's back, and hatches them (13). Others are called Cagassela, because it feeds on the dung of other birds, and many times I saw none of them chasing another, and not abandoning it until it had no excrement (14). I also saw many flying fishes (15), and other flying fishes gathered together in such numbers that they looked like an island.

They pass the December line; Brazil; 1519 13 Ananalsi Zucheto Anta:

When we had crossed the equinoctial line tending to the Antarctic pole, we lost the *tramontana*, that is, the view of the polar star. We sailed between 1 noon and the southwest wind, until we reached a land, called the *Terra del Verzino* (16), at 23 ½ degrees latitude in the Southern Hemisphere. This land is a continuation of that in which there is the head of St. Augustine placed at gr. 8° 30. of lat. Southern Hemisphere. There we took copious refreshment of hens, *batata*, and some pine cones (17.) which are sweeter fruit tastier than any other, of sweet canes (18), and of *Anta* meat (19), which resembles that of the cow, and many other things that for brevity I omit.

Batate:

Very useful traffic we made with the inhabitants of that country. For a hook to fish, or for a knife, they gave us five or six chickens: for a comb a pair of geese; for a mirror, or for a shears, so much fish that would have sufficed to make ten men: for a rattle or string, a basket of batate, (20) which have certain roots as long as the ships and have the taste of chestnuts. For a real of money (21) they gave me six hens, and still believed they had made a good shop.

1519 December. Sun at the zenith:

In this port (22) we entered on the day of Santa Lucia, having the sun at its zenith (23) in the noon, and we had, during the time of our stay there, warmer than we had experienced under the equinoctial line.

Brazilians. Religion. Etâ. Homes. Leni.

The land of Brazil is extremely abundant, and so large that it exceeds Spain, France and Italy in size. It belongs to the King of Portugal. The indigenous inhabitants are not Christians, they do not worship anything (24), they live according to the natural instinct, and they say they live up to 125, and even up

to 140 years (25). They live in long houses which they call *boi* (26), and sleep in nets of cotton wool called by them hammocks attached in the houses themselves for two large beams (27). Their hearth was on the ground. In one of the mentioned *boi* there are up to a hundred men with their wives and children; and there is therefore always a great noise.

Their boats, called canoes, are made up of a solid tree trunk (28), dug with the wiggling of sharp stone; for these peoples employ stones like us iron which they lack (29). In one of their boats there are thirty and forty men too: they row with paddles similar to the paddles; and on seeing them so black, naked, and shorn, you seemed to see the *barcajuoli* of the sty swamp.

Antroposagi.

Men and women are as well trained as we are, and should be kept naked. They eat human flesh, but only that of their enemies: not because they consider it very good, but because of an infamy introduced to them, to which they give the following origin. An old woman had an only son, who was killed by her enemies: then, continuing the war, the killer was taken prisoner, and led before the old woman, who, in revenge, rushed to him as an angry bitch, and bitten him in a shoulder. In ribs he managed to escape, and returning to them he said that the enemies had started to eat them alive, showing as evidence the recent mashing, which he had on his shoulder: then they began to really eat the enemies they took; and those did the same. The enemy caught is not eaten immediately, but is broken into pieces and divided between bystanders; everyone brings home the portion that makes the smoke dry; and every eight days he makes a piece of it toast and eats with other food to remember the victory over his enemies (30). All this story was given by Giovan Carvão (31) our pilot, who had been in that country four years.

1519 December. Friezes of Brasiliesi. Parrots and other animals.

The Brazilians are olive-colored rather than black: they go naked and do not even cover the sexual parts; but the whole body and face are painted strangely with fire in various ways; and women do it as men do. They have no long hair, no beard, no hair anywhere, because they peel (32). They have robes of parrot feathers made in such a way, that the large feathers of the bird form behind a circle with a wheel (33), which in our eyes was a very ridiculous thing. Almost all men (but not girls and boys) have three holes in their lips from which a finger hangs from the stone cylinders (34).

The parrots are in great copies, so that they give eight or ten for a mirror. They also have yellow-colored, lion-like master cats (35). He has pigs, who is said to have a *humbil* on his back (36); and large birds, which have a beak similar to a spoon, but have no tongue (37).

Bread.

They know round and white bread with marrow, or rather with internal bark, which is between the peel and the wood of a tree, and for cheese (38).

Modesty.

They value conjugal fidelity, but little or nothing of virginity (39). For a hatchet or a knife, they offer us slaves one or two of their young daughters; but they would never have given their wives, nor would they ever have howled infidelity to their husbands; on the contrary, their modesty is such that even with them they never allow to lie during the day.

Labors of women.

Women make the greatest efforts, carrying baskets full of their food from the mountain on their heads or hanging on their heads; however, always having the escort of their husbands armed with a wooden bow of the brazil or black palm, and a bunch of cane arrows, since they are very jealous. If they have children, they wear them attached to the neck in a cotton net on their backs. I omit their other customs for the sake of brevity. Their King is called *Cacico*.

They are credulous and good, and easily converted to Christianity. Seeing us throw the stretchers from the ship, and these stand by her side, or follow her, they imagined that the ship had given birth to him, and fed them. Since, when we arrived, they had been suffering from drought for two months and it rained on the very day of our arrival, they imagined that we had descended from heaven to bring them rain. In the time of our stay with them, which was over ten days, the grounding was said twice, and they assisted it with great devotion. Imagining that we wanted to dwell with them for a long time to build a house; and when they saw us ready to leave, they cut a lot of timber from the *brasile* wood (*Paubrasilia echinata*) to give it to us.

The Captain General and I summed up a strange accident, or their custom (40). A beautiful young woman came on the ship for some recapitulation, and having spotted a long and large nail, she took and without pierced the membranes of the natural parts to conceal it, and sitting curled up, without leaving (41).

Departure of Brazil. Cannibals. Rio de la Plata.

We stayed in the land of Brazil thirteen days: then, resuming our journey, we went to gr. 54.° 20' of southern latitude, where we entered a freshwater river. There we found those men who call *Cannibals*, and who eat human flesh. One of them, of almost gigantic stature, and with a bull's voice, came towards the ship captain, in order to reassure him, who meanwhile, frightened at seeing us,

brought their things into the land where they have their homes. Seeing this, we soon swept to the ground in a hundred to talk to them amicably, or to arrest some of them by force; but they fled, and so great footsteps they took, that we, running and jumping, could not reach them.

In this river there are islands: in the greater one, precious stones are found. The cape that puts this river is called the cape of S. Maria. It was once believed that this was a canal that led to the *Sea of the South* (42), that is to say noon; but it has now been discovered that this is not the cape or the end of a land, but only the mouth of a river which is 17 leagues wide. There on other times eaten by Cannibals, to whom he trusted too much, *Giovanni de Solis* Spanish captain, with sixty men, who went to discover new countries, as we did.

Coasting towards the Antarctic pole, we came to two islands near the land populated by geese and sea wolves (43). The first ones are copious, and the five ships are supplied in an hour. These geese are black and have all the feathers in a way so in the body as in the wings (44): they do not fly but live in the sea of fishes; and they are so fat that we have to remove their feather to skin them. They have a beak similar to a horn.

Seals.

Sea wolves are of various colors: they are as big as calves to which they resemble in the head: they have small and round ears, and long teeth: they have no legs, but rather feet attached to the body similar to our hands, with a small one; and the fingers are attached to each other with a membrane like the feet of the geese. They would be ferocious animals if they could run; but they swim fast and live with fish (45).

1520 January.

We had a great storm here; and many times the flames of the three Holy Bodies appeared on the masts, that is, S. Elmo, S. Nicolò, and S. Chiara, and after that the storm immediately stopped.

March. Porto S. Giuliano. Patagonian. 1520 May.

Moving away from the islands, we progressed south to 49.5° degrees where we found a good port; and since we were going against the winter, we thought of wintering there. For two months we did not see any inhabitant of that village. One day a man of gigantic stature suddenly appeared to us who was almost naked on the arena of the port dancing and singing, and throwing dust on his head (46). The Captain General sent one of our men to him, committing him to make the same gestures as a sign of peace; which up from that intended, and let himself be led to an islet where the Captain was with many of us. He showed a lot of wonder at seeing us, and raising a finger he wanted to show us



that he thought we had come from heaven. Yes great was this man that we gave him on his belt (47), and he was very well made of body: he had a wide face, painted red, with yellow contours around the eyes and two heart-shaped spots on the cheeks: had a few hair and these were dyed white; and he was dressed in animal skins subtly sewn together. This animal has the head and ears of a mule, neck and body like a camel, legs of a deer, and the ponytail, and precisely as a neighing horse (48): He abounds very much in those parts, as we saw later. He had a kind of shoes of the same skin (49). He held in his hand a short and thick bow whose rope somewhat larger than that of a lute, was made with the intestines of the animal itself: it also had a bunch of barrel arrows not very long, soared by a leader like ours, which had the tip of a black and white flint stone instead of the turquoise arrows. Another stone is needed to work them.

1520 May

The captain general made him feed and drink, and showed him some of our things to see how surprised they were. Among other things, he presented a large steel mirror before him: when he aimed at it, he was so surprised or afraid, that he gave a sudden and strong backstroke that he threw three or four of our men to the ground who were around him: then he gave him some rattles, a mirror, a comb, some glass margaritas, and sent him back to the ground accompanied by four armed men.

A companion of his, who had not wanted to come to the ships, seeing him return to land, ran to the place where the others were, who at the arrival of our men took sides and began to dance and sing, raising a finger to the sky, and showing some white powder made of herb roots, which they had in earthen pots, and they certainly served them food, since they had nothing else: they were by no means naked. Our co-gestures invited him to come to the ships; also offering to help them bring their things. Then the men moved, taking nothing but their bows; but all their things were loaded on the women as if they were pack animals (50).

Women of Patagoni.

The women of those people are not as big as men, but much bigger. We did not see her without wonder. They have sagging and long breasts half an arm: they were painted and dressed like their husbands, except that they have a skin covering them in front of the natural parts; but, however laid they may be, their husbands are very jealous. They conducted four of the said animals, but small and tied with a kind of halter. Use these small animals to take the big ones. They tie them to a shrub of the thorn species; and when the grown-ups come to play with them, the men hidden in the bush kill them with arrows.

Eighteen of those inhabitants between men and women came to our ships; and fury then left on both sides of the port, so that they would hunt the usual animals there.

Tell a few days from some of ours who made firewood on another giant painted and dressed in the same way, and similarly armed with a bow and arrows. In approaching ours he first touched his head, his face, and his body, and then he did the same with our own: then he raised his hands to heaven. Having understood that the Captain General sent him to take a cleft neck, it is necessary to lead to the islet that was in the port, where a house was built for the forge, and to put some of our things there. He was bigger and better made than the others, and more manageable and graceful: he danced, and he jumped with such vigor that when he fell he immersed his feet in the arena by one palm.

He stayed with us many days. We taught him to pronounce the words *Jesus*, *Pater noster* etc. and pronounced like us, but with a very strong voice. We baptized him by calling him *John*. The Captain General gave him a *camiscia*, a *camisciola* with slings of cloth, a *beretta*, a mirror, a comb, rattles, and other things; whence he returned to see him very happy. The next day he brought one of the large animals to the Captain General, and he had many gifts, so that other animals continued to bring us; but thereafter more we saw: and suspected that he had been killed by his companions for conversing with us.

After fifteen days four of these giants presented themselves, all painted, but in different ways: they were unarmed; but they had hidden their weapons in the nearby thorns, as we later learned from the two whom we took, and who pointed them out to us. They had left their women with their children and a man in their custody. The captain general made an invitation to consider the two younger ones to lead them and use the cunning to take them instead of the strength, the use of which would have cost the lives of more than one of us. They gave many knives, mirrors, rattles, glass margaritas, so that they had their hands full: then he showed them two iron rings (which were stumps to put on their feet) and he offered them; and since they did not know how to take them, already occupied having both hands, both for gifts and to keep the skin they had around the body, and else they liked to have them because they were made of iron, it was proposed to put them on foot, and thus brought to their house, They nodded that they consented to it; and ours, in the act of putting the rings on their feet, inflicted them and closed the irons which formed their stocks. The two giants had some suspicion of it, and manifested it with their movements; but the Captain General reassured them, and they believed him. However, aware of the deception, they were furious, puffing, screaming and invoking *Setebos*, that is, the devil, who would help him.

An attempt was made to take the other two by force; and as soon as nine men were enough to throw them to the ground, and tie their hands together, they led our men to the place where he was the wife of one of the two jammed, who, having reiterated the fact, so highly complained, that we heard her from far. One of the last two of them untied his hands, and escaped so quickly, that our troops soon lost sight of him. He went where your companions were; and not having found there what was left with the women, who, as we later learned, had retired to their home, went to look for it and told him everything that had happened. The other did so much to dissolve so many efforts that ours to hold him wounded him slightly; and force him to lead them, in spite of himself and puffing, to the place where the women were. Giovanni Carvajo pilot, who was head of ours in that undertaking, seeing that it was late, did not want to take is to lead the women to the ship that evening; but he spent the night there. Meanwhile the other two came, who, seeing him injured, suspected that he was defective, but gave no indication of suspicion or bad mood. On the dawn, however, a few words differed from the women, and all immediately fled with their children who were faster than the cones of the grown-ups; and all the coffin they left there. Two went aside, and from there they shot arrows at ours, and another meanwhile led away their little animals, which are hunting, as we said. Their arrow passed the thigh to one of ours, who soon died (51). Our then irritated ones threw them some jabs, fishing line never being able to hurt anyone, because they never stood still; but here and there they mowed, never keeping the right way. Our men then buried the dead and embraced what they had left there. It seemed to them that these giants will run more than a gallop horse.

Even those people have a kind of medicine. When they have stomach pains, instead of purging them, as we would do, they put an arrow in their throats, and send it down by two palms, until they vomit a mixed green matter of blood: the green is produced by certain thistles they eat (52). If their head hurts, they make a transverse cut in the forehead: they make the same in the arms, and in the thighs; and they do the same in every other part of the body that they ache, thus drawing a lot of blood from that part. Their theory, then explained to me by one of those we had, is that pain arises because blood no longer wants to be in that place; whence, making him go out, the pain must cease. They wear the haircut with a cloister in the manner of the Brothers (53) but longer, and held around the head by a cotton cord in which they stick their arrows, when they go hunting. When it is very cold, the genital parts are also tied to the body.

It seems that their theology knows only the Devil. They say that when one dies, ten or twelve demons appear dancing and singing, one of whom, greater than the others, makes a greater riot. What they call *Setebos*: the others call them *Cheleule*. Those demons, to say the least, are painted, like the inhabitants of the country. Our giant narrated that he had once sold a horned one, with hair so long that it covered his feet, and he threw fire from the mouth and the backside.

These peoples covered themselves, as we said, with the skin of the animal of which we spoke, and with the same skin they cover some of their portable huts, since they have no houses, and go here or there like the gypsies, having no fixed station. They live on raw meat, and on a root which they call *Capac*. Each of the two we took ate a bag of biscuit every day, and drank half a cup of water in one breath. They ate the mice of the vessel without skinning them. Our Captain General gave that people the name of *Fatagoni*. (54)

In that port, which we called S. Giuliano, we kept about five apple trees, and many important accidents occurred to us, besides the ones already narrated. Your Illustriousness (55) will like it. Having news of some more remarkable. As soon as we reached the port, the captains of the other four ships betrayed a betrayal to kill the Captain General, and those were Giovanni di Cartagena *vehadore* (56) of the team, Luigi di Mendoza treasurer, Antonio Cocca the peasant, and Gaspare de Casada. Betrayal was discovered: the veador was quartered, and the treasurer was stabbed to death. He was then forgiven to Gaspare de Casada; but having this, after a few days, attempted another betrayal, the Captain General, who did not dare make him die, because he had been created captain by the same Emperor, banished him from ships, and abandoned him in the land of Patagoni with a priest his accomplice (57).

It also happened that the ship called San Giacomo, having gone forward to cover the coast, was shipwrecked, but all the men were saved almost by miracle, no other harm having had that of wetting them.

1580 June:

Two of those men came ashore to the port where we were, and having told us of their misfortune, the Captain General sent some of them to them with a sack of biscuit. This continued for two moths to send them subsistence, so that they could collect the leftovers of the shipwreck, which were brought to the beach daily: well, the distance was 25 leagues, or a hundred miles, and the very harsh way and between thorny spots if in the which they were forced to spend the night: they also had a shortage of water, having to content them with melted ice, which with difficulty broke.

Pets:

In our port there was a large copy of certain hoods, that is, shells, long, called *missiglioni*, which contained small pearls, but were not eatable. We saw in the vicinity of ostriches (58), foxes, rabbits much smaller than ours, and sparrows. There is even incense. At the top of a mountain that we called Monte Cristo, we raised a cross, and took possession of that land on behalf of the King of Spain.

Possibilities. 14 - River.

We left in order from that port, and when we reached 50° 40' southern latitude we found a freshwater river (59), where the ships had to lose them for the winds that were blowing; but God and the Holy Bodies (60) helped us. We stayed in this river for two months making provisions of water and wood. Although there we found some species of fish long arm and very scaly, which were very good; but not in as much copy as our need was (61). Before we left from there, the Captain General wanted us all to communicate and communicate as good Christians.

October 21 - Head of the XI. Thousand Virgins.

Continuing the journey we went to 52 °; and on the 21st of October we found a strait, which we called *Thousand Virgins*, because that day was dedicated to them (62).

This strait is 110 leagues long, that is 440 miles, as we found, half a league wide or more or less, and ends in another sea, which we called the Pacific Sea, as will be said later. It is surrounded by high mountains of snow. We could not find it in the bottom except with the bow on the ground, and there it was 25 to 30 fathoms.

If it had not been for the knowledge of the Captain General, he would not have passed through that strait, because we all believed it was closed; but he knew he had to sail through a very hidden strait, having seen this a Charter kept in the Treasury of the King of Portugal and made by Martin of Bohemia (63) a very excellent man. He therefore sent the ships of St. Anthony, and the Conception, to see what was at the head of the supposed bay we had; and we with the other two ships, that is the captain called the Trinity, is Victory, we waited for them. At night a great fortune of the sea occurred, which lasted until the following noon, so as to force us to lift the anchors, and let ourselves be carried by waves here and there through the bay (64). The other two ships had a traverse, and could never double a head (65), which protruded towards the apparent bottom of the bay, to return to us; as long as abandoned to the winds and the waves, they believed they were going to give aground at the bottom of the bay. But as they got lost, they saw a small opening (66), which they believed to be a breast of the bay, rather than a canal; and they went into it. Seeing then that it was not a closed breast, but that the canal continued, they continued for it, and found another bay (67), for which they continued to navigate, until another strait (68) found, and therefore a bay larger than the previous two. Then happy they went back to signify it to the Captain General.

Journey through the Strait.

We thought they were lost, and because of the storm that we had been, and because for two days we had no news of it, and because we saw certain sums, which we later learned were satiated by two men of those ships sent ashore to this object to give us some clues of them. While we were in this uncertainty, we saw the two ships come to us with full sails and outstretched flags, and when they were close to us they fired many bombs putting shouts of joy, to which we joined our cries; and thanking God and the Virgin Mary, we resumed the journey with them, pursuing further research.

Escape of the ship S. Antonio. 1520 October - Complotto di 'Gomes.

Having entered the third bay, we found two canals, one in *sirocco*, (69) and the other in *libeccio*. The Captain General sent the two ships S. Antonio and the Conception to see if the canal towards *sirocco* opened into the Pacific Sea. The first set off and did not want to wait for the other, to leave, because the pilot had the intention of waiting for the note to give time, and to return to Spain, as he did. He was called Stefano Gomes, who hated the Captain General very much, whose plan made at the Court of Spain had been the reason that the Emperor did not aside him with some caravels to discover new lands. At night the selves conspired with some Spaniards: they wounded and put the captain of the ship Alvaro de Meschita, German of the Captain general, into irons, and brought him to Spain. There though they thought they were carrying one of the two giants taken to the Port of S. Giuliano, which was on that ship, but died here, entering the hot climate. The Conception, unable to reach the ship S. Antonio, was waiting for her on the way back, meanwhile going from one side of the canal to the other; but he waited for her in vain. We later learned that she had gone back to the same narrow place and had fled.

River of Sardelle. 1520 November Capo dezeado.

In the meantime, with the other two ships, we had entered the other channel towards *libeccio*, and continuing to navigate in it, we reached a river, which we called the *Sardelle* river (70), because there was a large copy there. There we stopped four days to wait for the other two ships; and meanwhile we sent a boat well equipped to cover the Cape, which he had to put in the other sea. After three days they returned, and told us that they had seen the Cape to which the strait ended, and therefore the wide sea, that is, the ocean. The Captain General, and with him we all wept in confusion; and we called that the Chief Dezeado (71), since in fact for a long time we wanted it.

We went back on track of the two ships, and found only the Conception. We asked for another one, and 1 pilot of this Giovanni Serano, told us that he believed it was lost, since, since it had entered that mouth, he had never seen it again. The Captain General ordered that they be sought for everything, and especially in that channel for which she had gone. By also hauling the ship the

Victory, up to the entrance of the strait to see if it sat there, and ordered that, not finding it, they would put a flag in an eminent place, (72) and near it a small pot dried on the ground with within a letter, in which he indicated the journey which he had decided to make, so that having seen the flag and having read the letter he could keep up with us. Thus it had been established by general rule and for any event of separation, at the time that the journey was undertaken. Two other flags with the letters had one placed on a Monticello in the first bay (73), and the other on a small island in the third bay (74) where there were many sea wolves and large birds.

1520 November

The captain, general, waited with the other ship by a river; and in a nearby islet, set among snow-laden mountains from which the river descends, had a cross placed. This river is near the river of the Sardines.

If we did not find that pull, the Captain General had determined to progress up to 75 ° of southern latitude, where there is never night, or there is very little, and in winter there is no day. In the strait where we were, in the same month of October the night was only three hours.

Products.

The land of this strait to the left, that is to the south, turned to *sirocco*, and was low (75). We called it Patagonian Strait (76). There, at every half league there are safe harbors (77), excellent waters, cedar wood, sardines and other fish, and shells. There are also various herbs of which some are bitter; but there is a kind of sweet apple (78) that grows in large numbers around the fountains; and of this we ate for a few days in order not to have better foods. I don't think you were in the world more beautiful, and more comfortable tight than this.

Flying fish.

We saw at the opening in the ocean a curious hunt that fish do among them. It has three species, namely *dorade*, *albacori*, and *bonite*, which pursue other fish, called *colondrini*. These pursued rise out of the water, and fly (79) as much as a crossbow draw, that is, as long as their wings are wet, then they return to the water. Meanwhile the fish their enemies hold behind their shadow, and finding themselves at the point where they return to the water, they catch them and swallow them. The *colondrini* are a good long palm, and are a great food.

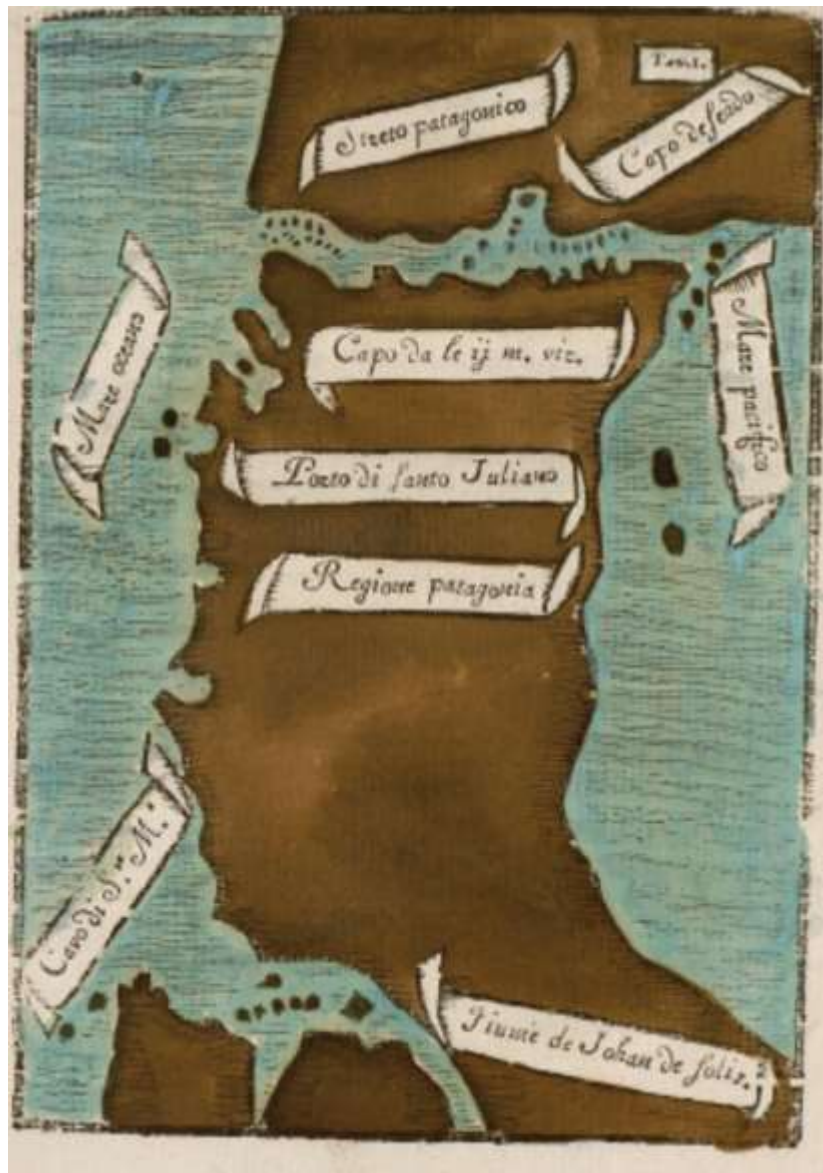
While sailing, I held back with gestures, and as best I could with the giant Patagonian that we had on the ship; and let him say the names of things in his language, from which I formed a collection of words (80). When I saw him take

the pen straight I said the names of the objects that were prefectives, and of the operations he could indicate to me.

Among other things, we see how they know fire, rubbing a sharp wood with another, until certain tree marrows catch fire, which they put between the two woods.

Death of the Pantagone.

Having shown the cross to him and kissing it, he hinted at me de Setebos would make me enter the body and make me crack. When he felt seriously ill with the infirmity with which he died, he hugged the Cross himself and kissed it, and wanted to be a Christian. We baptized him, giving him the name of Paul.





## BOOK 2

From the exit from the Strait to the death of Captain Magellan and departure from Zebu.

Wednesday November 28th we drove from the Strait, flooding the ocean, and in this we sailed for three months and twenty days without taking any refreshment. We ate biscuit, which really was no longer biscuit but a worm-like powder, since the worms had eaten all its substance, and more was silky for the urine of the forks. The lack of food was such that we were forced to eat even certain leathers (81) with which the main antenna was covered, so that the rubbing did not break the spies; and those leathers, exposed to the sun, rain, and wind, had become so hard, that we had to make them soak first, keeping them for four or five days in the sea: then we put them on the breeches, and we ate them. We also had to feed on sawdust on boards; and the forks had become a sought-after food, which paid half a duchy each.

Infirmities.

The worst misfortune was that some of them grew flax gums to cover their teeth both above and below; (82) whereby they could not eat in any way, and nineteen men perished from this disease, among whom the giant Patagonus of whom we have already spoken, and another Indian taken to Brazil. Besides these, twenty-five or thirty other men became infirmed, some in the arms, some in the legs, or elsewhere, so that there were very few sane. But I must thank God for not having had any illness in all this time.

December. Pacific sea.

In the course of those three months and twenty days we traveled about four thousand leagues (83) for that sea, which we called the Pacific, because in all that time we had no storm (84).

We never saw any land except two uninhabited islands, in which we found only birds and trees, and therefore we called them Unfortunate Islands. They dictate 200 leagues from each other. The first is at 15. ° of southern latitude, and the other at 9.° (85). We found no bottom with them, but we saw many *tiburón* fish.

1521 January.

According to the measure we made of the journey with the stern chain, we traveled from 60 to 70 leagues a day: and if God and the blessed Mother had not given us such prosperous navigation, we would all starve in such a vast sea. I believe that no one else will make this journey below (86).

If in going out of the Strait we had always kept the western way, we would have made the whole tour of the Earth; and from the desired end we would return to the head of the Thousand Virgins, both chickens in gr. 52 of lat. Southern Hemisphere.

The Antarctic pole is not starry in the same way that the Arctic pole is: there are two groups of small steles in the shape of two rather hazy mists, and little distant from each other. In the midst of these mists there are two very large and shiny steles, which have little motion. Those two stars make the Antarctic Pole (87).

Our magnet, turned always to the Arctic pole, deviating (88) however little from the point of the North. This was well known to our Captain General, and therefore, when we found ourselves sailing in the middle of the sea, he asked all the pilots, to whom he already indicated he had the point to which they had to strive, by which path they pointed (89) in their Cards; they all answered, pointing to the place he had ordered: and he said that they were pointing false; and that it was convenient to help the magnetized needle, which in this position was not attracted with as much force as it is from its side, that is, in the boreal emitted. As we stood in the middle of the sea we saw a cross of five very bright stars right in the west (90); and exactly arranged in the form of a cross.

Our direction, since we came out of the Strait, up between west and master fourth of master towards west, and then to master until we reached the equinoctial line at 12.2 degrees from the partition line (91). This line is 3 degrees far from the meridian; and that is 3 degrees to the west of Cape Verde.

1521 January.

In our journey we passed not far from two rich islands, one of which is gr. 20 of lat. austr., and is called *Cipangu*, and the other in gr. 15 called *Sumbdit-pradit* (92). After passing the equinoctial line we sailed between the west and the master at the fourth west towards the master: then we sailed for 200 leagues to the west, then changing the direction to the  $\frac{1}{4}$  of garbino, up to gr. 13 of lat. boreal (93), to get closer and closer to the land of the Cape of *Gatticara*, (94) which leader with forgiveness of the Cosmographers, moreover excusable because we saw, it is not already where they have placed it, but 12 degrees roughly more to the north.

March 6. Thieves Islands. Their sunken houses.

Having made 70. leagues in that direction, to gr. 12. of northern latitude, and 146. of longitude, on Wednesday the sixth day of March, we discovered a small island as a master, and two others in Garbino. One was taller and larger than the other two. (95) The captain general wanted to stay sometime in the great to

take instruments and commissions; but we were able, because those islanders came in the ships and stole one thing and another, so that we could not look at it. They even wanted to lower our sails for the ships to go ashore; and with great speed they stole the lousy that was tied to the stern of the captain ship, for which the irritated Captain General went ashore with forty armed men, set fire to forty in fifty houses, and many of their boats, and seven of the islanders perished there (96). We got so bad, and immediately we left in the same direction.

Before we dismounted some of our who were infirm, we were told that if we killed any of them, man or woman who woke up, we would bring the entrails on board, being convinced that they would heal them.

1521 March. Wounded and Dead.

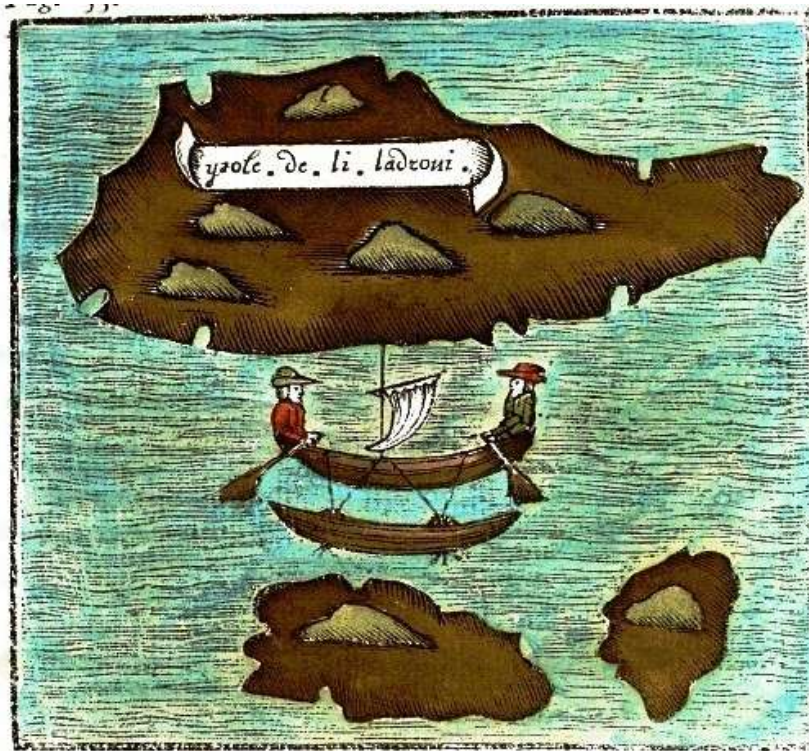
When we were hurting with arrows some of those islanders passing their limbs from side to side, they tried to pull the arrow out from one side or the other, then they pulled it out looking at it with great surprise, and so did those who were injured in the chest, and died of it; which did not leave us pitying.

Seeing us then leave, they followed us with more than a hundred boats, for a stretch beyond a league. They approached the ships showing us fish, and hinting that they wanted to give it to us; but when they were close they threw us some stones, and they escaped. We passed full sails between their boats, which with great dexterity dodged us. We saw in them some females who wept and disheveled, certainly for their men killed by us.

Costumes. March 1521. Women. Homes. Weapons.

In these people, as far as we could observe, everyone lives as he likes best, having no other law than his own will. They adored nothing (97); nor is anyone among them commanding others. They should be hired naked. Some of them are bearded, with black hairs falling to the back; but some of them tie their heads. They wear small palm hats on their heads, similar in shape to those of the Albanians. They are as big as us and well formed. They are olive-colored, but they are born white: their teeth are artificially red and black (98), because they consider this to be a beautiful thing. Women are beautiful, with a quick figure, more delicate and white than men, with loose blacks and long down to the ground. They must, however, be ignored, except that they cover the shameful parts with a bark as narrow and thin as paper, taken from the inner bark that lies between the bark of the palm wood (99). They do not work in the countryside, but are at home weaving mats, palm baskets, and other similar jobs making the family necessary. They eat birds, flying fish, potatoes, one palm long figs (100), sweet canes (101) and other things. They anoint their head and the whole body with coconut oil, and sesame (102). Their houses are made of wood, covered with boards, on which two-arm long thresholds of fig spread

(103). They have rooms with attics and windows, and their beds are covered with beautiful palm mats and made of very small and soft straw. They have no other weapons than certain rods with a fish bone pinned to the top. They are poor but ingenious, and above all thieves; for which we called these three islands the islands of thieves. (104)



1521 March. Boats.

Their fun consists in going on a pleasure boat with their women in their little boats, which resemble the *fusiniere* (105), if not that they are narrower; and all are colored others in black, and others in red. Their sail is of sewn palm thresholds, and made in the manner of Latin sail. On the opposite side to the sail there is a large pinned beam, supported with poles crosswise, which serves as balance (106) to navigate safety choirs. They have the rudder similar to my baker's shovel, that is, a pole with a board at the top; and doubled since this rudder or oar, they like them aft prow (107). Those islanders swim and jump into the water like wave-to-wave dolphins (108). At the signs of wonder they did, we argued that before they saw us, they believed there were no other men in the world outside of them.

1521 March 16. Zamal.

On March 16, the Sabbath day, at daybreak we found a villa on a very high land, dictating 300 leagues from the Thieves' Islands (109). This land is an

island, and we were later called *Zamal* (110). On the following day the Captain General, wanting to take land, to take water and let the crew go to pleasure, preferred to land on an uninhabited island which we later called them *Humunù* (111). There he had two tents unfolded for the sick, and had a sow killed for them (112).

1521 March.

On Monday, at 6 pm, after lunch, we saw a boat with nine men come towards us. The Captain General, out of just caution, ordered that no one speak or make gestures without his permission. Except that they were on the ground, the leader among them moved towards the Captain General, showing himself very happy with our arrival in that place. Four others who were with him, and were more adorned, stayed with us, while the rest of their party went to call other men who were fishing, and all of them brought it to us. We knew that the island from which they are called *Zuluan*, and is a small island.

Mutual gifts. Lint. Bark. Bread. Licore. Oil. Vinegar. Milk.

The captain general, seeing that they were sociable men, gave them food, and gave them as gifts the red *berette*, mirrors, combs, rattles, moccasin (113), ivory and other similar trifle; and having seen the courtesy of the Captain, they presented him with fish, a vase of wine taken from the palm, which they call *Uraca* (114), long figs more than a palm (115), and others smaller, and more tasty (116), and two coconut trees. Then they had nothing else to give us; but they beckoned it with their hands, which in four days would bring bunches of *umai*, that is rice, coconut trees, and many other provisions.

Coconut trees are the fruits of a species of *palmiere* (117), from which they derive bread, wine, oil and vinegar, which we derive from different plants (118). To obtain the wine, they pierce the top of the palm tree up to the marrow called *palmito*. From that wound comes a *licorus*, similar to sweet white must, but somewhat acidic. This *licore* is received in rods thicker than one leg (119), which attach to the tree and empty morning and evening. The fruit of this palm, called *Coco*, is as big as a man's head, more or less. Its first rind is green and two fingers thick, made up of threads that they use to make the ropes with which they tie their boats. Then there is a second bark that is harder and much larger than that of the walnut: they burn it, and they know a black powder for some of their uses. Under this bark there is a white marrow thick with a good finger, which they eat fresh with meat and fish for bread, and it tastes like almonds. Whoever made it and turned it into flour could be bread similar to ours. In the middle of the marrow there is a clear sweet and cordial *licorus*, which when picked and left to rest takes the consistency of apples. If they want to be oil, they take the coconut and leave the marrow with the *licorice* contained in it; therefore they know how to boil it and the result is a

thick oil such as butter. Wanting to be vinegar, they leave the water alone, then put it in the sun where it sours, and becomes similar to our vinegar made of white wine. They can also make a kind of milk as we did, by freeing the marrow, diluting it in the aforementioned *licor*, and straining it for a diaper; so that we seemed to drink goat's milk (121). The coconut tree is similar to the date palm (122); its trunk, however, without being smooth, is not so much knot (123). Two of these trees are sufficient for the subsistence of a family of ten, drilling, in order to obtain the wine, for eight days each, and then the other, and leaving them alternately in rest, so that the *licor's* incessant infiltration don't let them perish. We said that one of these trees lasts a hundred years.

#### Products.

These people became very familiar with us; whence we learned the names of many colas, and of the islands around them. We conversed with them with pleasure, since they were courteous and good. To honor our captain they took him to their boats where they had merchandise, namely carnations, cinnamon, pepper, ginger, nutmeg nuts, *matia* (124), gold, and other things; and they gestured to us that these merchandise were found in the islands to which we were directed. The Captain General also invited them on our ship, where he showed how beautiful there was, and again for them. And when they were about to leave he fired a cannon, which scared them so that many wanted to throw them into the sea to escape; but we persuaded them that they should not fear any harm, so they left taking leave with much grace and kindness, and assuring us that they would return as they had promised us.

The uninhabited island where we were, called *Humunu* as we said; but we, having found two sources of limpid water, and having seen there the first gold we found in these countries, we called it the *Waters of Good Signs*. Although white coral is found there in large copies; and there are large trees that taste slightly smaller than the almond and resemble *pinocchios* (125). There are many species of palm trees, others good, and others bad.

Since there were many islands in this place, and having discovered them on Lazarus Sunday (126), we called them the *Archipelago of S. Lazarus* (127). It is placed at 10 degrees of northern latitude, and at 161 gr. of longitude from the partition line (128).

#### March 22. Traffic.

On Friday the 22nd of March those men came in tenor of the promises made to us in two boats with coconut trees, sweet oranges, a jar of palm wine, and a rooster to show us that they had chickens. They show themselves to us very cheerful and happy. We bought what they brought us. **Their Chieftain was old,**

and completely painted, and had two golden rings on his ears. The others had many golden handles on their arms, and handkerchiefs tied around their heads.

We stayed eight days before this island; and the captain general went ashore every day to visit the sick, and he goes to them every morning with his own hands to give the *licors* of the coconut, which greatly comforted them.

Big ears.

On other islands behind this dwelling men who are so wide they have the piercings of their ears which dry in their arms (129).

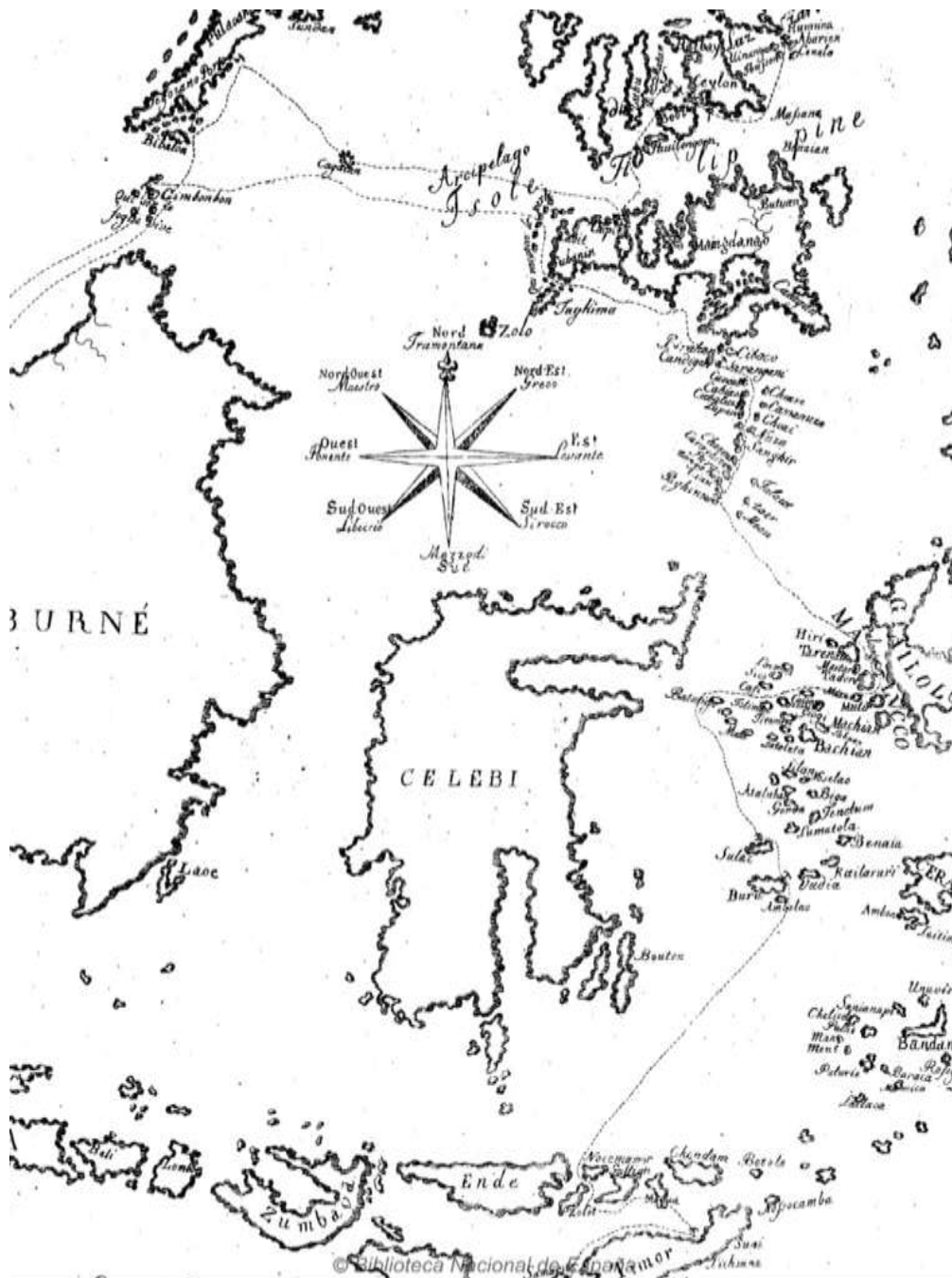
Customs. Weapons and instruments.

These peoples are *Cafri* (130), that is Gentiles. They should be ignored, except that they cover the sexual parts with a tree's skin: some, however, of the Principal ones cover them with a band of cotton cloth, embroidered in feta on the heads. They are olive-colored and very fatty: they paint themselves and anoint the body with coconut oil and sesame, in order to defend themselves from the sun and wind. They have very black hair, and long up to the belt. Their weapons are daggers, plaques, knives, and gold-coated spears. The tools to fish are *soscine*, harpoons, and nets similar to our *rhizals*. Their boats are similar to ours.

1521 March 25. Accident met by the Author.

On Holy Monday, at the end of the month, the day of the Annunciation of our Lady, after midday as we were about to lift anchor, I went to the edge of the ship to fish, and having, to descend in the half of the garrison, put my foot on a antenna wet from the rain, I slipped, and I fell into the sea without anyone seeing me. Being almost submerged, luck wanted the sheet of the greater sail that was under water to come to my hands: I attached myself to it and began to shout, so much so that I understood and helped with the boat; which certainly not on my merits, but to protect the source of mercy, the Virgin Mary.

On the same day we left, and taking the road between west and south-west, we sailed between four islands called Abarien, Huinangan, Ibusson, and Cenalo (131).



1521 March 28. Arrival on the Island of Massana.

Thursday to March 28th. Having seen fire on an island at night, we tended there in the morning, and we saw one of those boats they call *boloto* with eight men who came towards the captain ship. We later learned that the island was called by them as Massana. A slave of the Somatra native, called Tapobrana (132), spoke to them and understood by them (133), from where they came to



the ship. However, they did not want to go inside; on the contrary, they were somewhat distant. Seeing the Captain their distrust, he threw a red *beretta* into the sea, and other bagatelles tied on a table. They took them very merrily, and left immediately to go and warn their King, as we learned to approach.

After two hours we saw two *balangai* come towards us, that is, two of their large boats full of men. In the bigger one was the King seated under a carpet of mats. When on the captain ship, the *Summentovan* slave spoke to him, and the King understood it, because in these countries the Kings know more languages than their subjects (134). I command that some of them go on our ship; but he always remained in his *balangai* until his own men returned, and left again. The Captain-General gave great honor to those who came on the ship, while also giving them some things; having seen the King, before leaving he wanted to give the Captain a very large plate of gold, and a bag full of ginger (135); but the Captain, thanking him greatly, refused to accept the gift. Later on we went with the ships to the King's house.

1521 March 29. The Edible reports. Gifts from the Captain to the King, and to his. Carefulness of Magellan. Pigafetta goes ashore.

On the following day, which was Good Friday, the Captain General sent the Slave, who had become our interpreter, in a boat on the ground to pray to the King, who, if he had edible to send us, ordered that they should go. , and we would have paid him well, for we had come to his island as friends, and not as enemies. The King, this meant, came to the ship himself with six or eight of his men in the same boat of ours: he boarded the ship, embraced the Captain, and gave him three porcelain vases full of raw rice and covered with thresholds, with two large *dorade*. Then the Captain gave the King a red and yellow robe made of turquoise, and a fine red *beretta*. He gave gifts even to men who were with him the knives, and the mirrors. He then served the edition; and then by means of the Slave interpreter the King made him say, that *Casicasi*, that is, his brother, wanted to be with him; to which the Captain replied that he gladly wanted it. Then he showed him cloths, of different colors, canvases, corals (136), and other similar merchandise, and all the artillery, also making some unloads, of which some were very frightened. Then he had one of our men armed at all points; and he placed three men around him with swords and daggers, who for every part of the body gave him unnecessary blows, which greatly surprised the King, who was told by the Slave to the Captain, that one of these men could fight against a hundred. Indeed, replied the Captain; and with such armed men every ship has two hundred. Then he showed him the armor, the swords, the wheels, and saw how they used it there. He then took him to the castle of the ship that from the top of the stern (137), and had his navigation map and the compass brought there, the firms by means of the Interpreter, as he had found the Strait: to come there how many moons had passed overboard without ever seeing land. The King, who wanted to leave,

asked him to send two of his own with him, to make him wonder, so that he could show them some of his own things. The Captain agrees, and I went with another.

When we summed up the king raised his hands to Heaven, we turned to the two of us. We did the same thing, and so did the others all. The King then took me by the hand, and one of his Principals took my companion by the hand, and we were thus led under a reed covered, where there was a *balangai* along octants of my palms, similar to a whip (138), on whose stern we sat, speaking gestures since we had no interpreter. Those of the King's retinue always stood with swords, daggers, moors, and plaques. A plate of pork was brought with a large jar full of wine. At each bite we drank a cup of wine, and what was sometimes left in the cup, although this rarely happened, I put in another jar. The King's cup was always covered, and in it we drank only he and I. The King, before taking the cup to drink, raised his hands to Heaven, and therefore turned to us, and when he took the cup with his right hand, he spread the fist of the left towards me, so that at first I thought he wanted to give me a punch: in this position he drank: I follow the same gestures towards him; and I saw that everyone does the same when they drink. With these ceremonies, that is, signs of friendship, we had a snack; and I could not help eating meat on Good Friday.

Before the hour of supper came I have a gift to the King of many things he had brought with me, and of many others I asked for the names, and he wrote to him: they were astonished to see me write, and to hear me then repeat, reading, the words dictate. Dinner time came. They brought two large porcelain dishes, one with rice, the other with pig meat with its broth. We dined with the same ceremonies and gestures made previously. We then passed to the King's palace, which was formed as a kind of dotting or haystack, covered with the thresholds of the muse, and supported by four large beams, which they kept raised off the ground; until we had to climb it with stairs (139).

When the king arrived, he made us sit on a reed mat with his legs crossed as if he kept you on the bench. After half an hour, a plate of shattered and browned fish, of the ginger picked then, and of the wine came. Since the King's first-born Prince came there, he sat next to us: two plates were then brought, one of fish with broth, and another of rice, to eat them with the Prince. My partner, for too much drinking and eating, became drunk.

Candles. Bed.

For candles they use certain tree gum (140), which they call souls, wrapped in the thresholds of palms, or mules. The King gave us a sign that he wanted to go to sleep; and he went away, leaving the Prince with us, in whose company we slept on a reed mat with threshold cushions.

King's brother.

The following morning the King came to see me, and took me by the hand, he led me to the place where we had dinner, to have breakfast there; but having found the boat that had come to get us there, we immediately left. The King was in a very good mood, and when we left he kissed our hands, and we kissed his. A brother of the King came with us, who was from another country (141) accompanied by three other men. The Captain General kept him having dinner with us, and he gave him many things.

Butuan. A lot of gold. Figure and friezes of the King.

In the land of that king who came with us to ships, he found, as he himself told us, pieces of gold as big as walnuts, and also as eggs; and seek them by riddling the earth (142). All the vases, therefore, are golden, and some are decorated with his own house. He was well organized according to the use of the country, and he was also the most beautiful man of all that we saw among those cities. The very black hair fell on his shoulders: a silk veil covered his head, and two gold rings hung from his ears: from his belt to his knee he was covered with a silk worked cotton cloth: he had a dagger with a long side golden handle, and carved wooden sheath. Each tooth had three gold spots, so it seems that his teeth were tied in gold (143): it was olive-colored, and the whole body painted; and handed down the smell of styrax and belgivin.

Butuan, Calagan.

He knows his ordinary stay on an island where the towns of Butuan and Calagan are located (144); but when the two kings want to confer privately and give together, they come to the island of Massana where we were. The first is called *Raja Colambu* (145) and the second one is to *Raja Siagu*.

On Sunday, last March, Easter day, the captain general sent the chaplain to the ground early in the morning with some men to make the necessary preparations for saying mass; and in the meantime, the Interpreter has been sent to tell the King that we landed, not to go and define with him, but to fulfill his religious duties. The King understood that he sent us two dead pigs. We went ashore in number fifty without the armor on, but armed with weapons, and better dressed than we could. Before the boats landed, the ships fired six cannon shots as a sign of peace. We jumped on the ground: the two kings who rushed there embraced the Captain General and put him among them; and so we went in a linen ordinance to the consecrated place, which was not far from the shore. Before the Mass began, the Captain sprayed the body of two Kings with musky water. At the offertory, the Kings also went to kiss the Cross like us, but they did not secrete the offer. At the elevation they also stay on their knees with their hands joined as we used to, adoring the Eucharist; and the ships, having received the signal from the ground by means of a shotgun, fired

the whole artillery in a stretch. After the mass, some of our friends were told. The Captain General then goes on to dance with swords, of which the kings prefer great pleasure.

You want them to raise the cross.

Then he had a cross with nails and a crown brought to him, to which the Islanders, in our imitation, revered; and by means of the Slave interpreter he made the Kings say that was the banner given to him by his Emperor, so that he raised it wherever he went; and that he therefore thought of placing it on that island, where it would have been very advantageous, since going there some of our ships, they would soon have known us as friends in that place, and they would never do any harm to them or to theirs. substances, indeed, if anyone were taken, showing this sign would soon be released into freedom. He added that it was the Cross to be placed in the highest mountain of those outlines, and every morning, seeing it, they adored it: that if they had been satisfied, neither thunder, nor lightning, nor storm would have ever brought them any harm. Those kings thanked him very much, and said that everything done would have willingly.

1521 March 31.

They also asked the Captain General if they were Moors or Gentile (147), and what their belief was; and they replied, that they worshiped nothing on earth; but, raising their folded hands and their face to Heaven, they worshiped a God they called *Abba*, which is a great consolation to the Captain. This seeing the first King (Raja Colambu) raised his hands to Heaven, and told the Captain that he would like to give him proof of his love. The interpreter asked him why he was so poorly stocked; and he replied that this was because he did not ordinarily stay in that place, where he came alone or to hunt, or to see his brother; but his and his family's home was on another island.

The Captain General made him offer his work and his ships if I had enemies to fight, which he gives would be destroyed, or forced to obey him; it is the King who replies that it had two enemy islands, but that it was not then time to go, and thank him. The Captain resumed that if it were pleasing to the Lord that he would return there, he would conduct enough people to subject all those villages to him. It was established that after lunch the Cross would be planted on top of the mountain, which the kings approved; and finished the sixth neck shot of our musketeers who were ordained in battalion, after which the Kings and the Captain embraced and we returned to the ships.

After defining, being noon, we all returned to the ground in a jacket, and in the company of the two Kings we climbed to the top of the highest mountain of these contours, and planted there the Cross, of which the Captain continued to

expose the advantages that was to bring them. Each of us will venerate her, reciting a *Pater noster*, and an *Ave Maria*, then descending we crossed their worked fields, and went where the *balangai* was. There the kings took them to eat.

The captain general had already asked which was the most appropriate place in which to provide provisions for food, and more useful traffic of the goods, and said that there are three, that is, Ceilon, Calagan, and Zubu (148), and that the last was the best: and more they offered to give him pilots to lead him there. At the end of the function of the Cross, the Captain sat down for the departure the next day, showing all the displeasure to abandon them, as he wanted his unhappy strong man. He accepted the pilots, promising to treat them as himself, and offering one of the knights hostage for this purpose.

April 1. The King knows the harvest.

The kings agreed, but in the morning when we were about to leave, King *Colambu* sent us to say that he would gladly serve as a pilot, but he could not for a few days, having to collect rice and other rustic products; on the contrary, he begged the Captain to want to grant him some of his men in order to hasten the work, which in this way would have been completed. The captain general sent the men; but the kings had drunk and eaten so much on the previous day that they either drunkenness or were uncomfortable with their health, slept the whole day, so that the knots did not secrete anything; but in the following two days they worked, and there he did the work.

In time of our stay in *Massana* we also had occasion to observe the customs of those islanders well. They are painted and go naked, except that with a piece of canvas they cover the shameful parts. Their females are girdled and covered with tree cloth from the kidneys down: they have black hair, that sometimes they reach the ground, and the ears pierced with many rings and pendants of gold. They are heavy drinkers: they continually chew a fruit called *Areca*, which resembles a pear: they cut it into four, the enveloping cork in the thresholds of the same tree, which they call *betre* (149), which resemble the mulberry thresholds, mixing a some lime. When they have chewed it well they spit it out, and their mouth becomes very red. Everyone chews that fruit, because they believe that their hearts are very refreshing, and believe that they will die if they cease to be used.

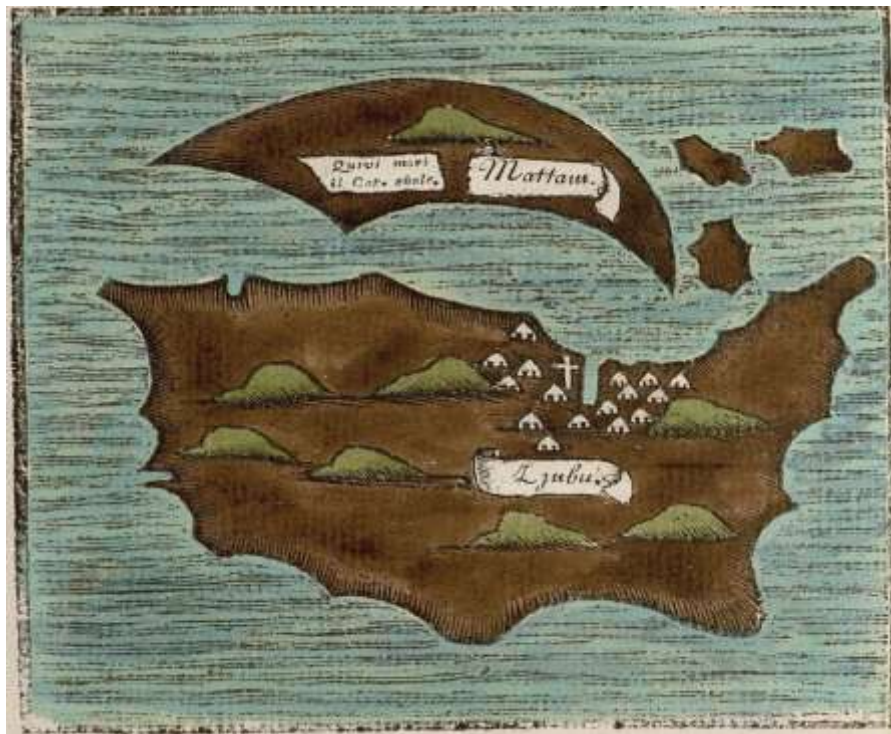
The animals of this island that serve food are dogs, cats, pigs, goats, and chickens; and the vegetation are rice, millet, panic, sorghum, coconut trees, oranges, lemons, figs (150), and ginger. There is also wax. There is also plenty of gold (151), proving that I will reserve two facts. One offered a massive and thick gold rod for six *silgar* of glass *margaritini*, but the Captain did not want to barter, so that the idea that gold was more valuable than our glasses did not

arise in them. and other merchandise. Another brought a *scudella* of rice and some figs, asking in exchange for a knife: the Captain offered him coins instead, and also a double of gold; but he refused the gold, and preferred the knife.

Massana situation. Departure. Large bats.

The island of Massana is gr. 9.° 40 'of lat. boreal, 162 ° from the partition line (152), and 25 leagues from Humunu.

We spent several days in Massana, then we took the direction of maestro, passing through five islands called Ceilon, Bohol, Canigan, Baybay, and Gatigan (153). On this last island there are bats as big as eagles (154); and since it was late we killed one, and I ate, and found the flavor of the hen there. As large as hens are certain long-tailed black birds, which lay eggs similar to those of geese, and arena covers; and leaving them so exposed to the Sun the chicks are born: those eggs are good to eat. There are also doves, turtle doves and parrots. There are 20 leagues from Massana to Gatigan.



1521. Polo. Ticobon. Pozón.

Starting from Gatigan we continued our way to the west. Not being able to keep us, behind the King of Massana, who was with us, we waited for him in the vicinity of three islands called Polo, Ticobon, and Pozon (155); and when he

reached us he was very amazed at our way of sailing. The captain general made him ascend in the hour. own ship with some of its principals, which is so great to them. and together we went to the island of Zubu (156). From Gatigan to Zubu there are fifteen leagues.

7 Aprile 1521.

On Sunday 7 April we entered the port of Zubu (157). We passed by various villages, where we saw many houses built on trees (158). When we were near the city, the captain general had all the flags raised, then the sails were lowered, and all the artillery was fired, which greatly frightened these peoples.

The captain then sent, one of his pupils with the interpreter, as ambassador to the king of Zubu, and when they reached the city they found infinite people united with the king, all frightened by the sound of artillery. The Interpreter takes care to tell him that we used so salutary, being that shot a sign of peace and friendship, with which at the same time I wanted to honor the King of the place, where the ships went to anchor them. Having heard this, everyone was reassured.

Then the King should ask ours through his Governor, or. Minister, to what object were we gone, and what we wanted. The Interpreter replied that his Lord, who commanded the ships, was the Captain of the greatest King who rose in the world; and that his journey was directed to the discovery of Maluco (159); but having heard many commendations of him from the King of Massana, he had gone there to visit him, and at the same time to supply himself with food, thus trafficking the merchandise that he had with him.

The King made him answer that he was welcome; but he warned that there was the custom, that all the ships that entered that port for trade were paying him a tribute, and added in proof of this it was not yet four days that such tribute had paid a Junk (160) of *Ciamo* (161), loaded with gold and slaves; and he testified to a Moro merchant (162) also from *Ciam*, who ran to make the same trade in slaves and gold. The interpreter, having heard this, told him that his master, being captain of such a great king, paid no tribute to any other king of the world; and that if he wanted peace, he would have peace, if war, war. Then the merchant of Siam, queuing them to the King, Cata, Raia, Cinta, said to him, that is, look carefully, Lord: These are of those people (and they believed us Portuguese) who conquered Calicut Malacca, and all the Greater India (163). Whoever does them well receives them well: whoever does them badly has worse and worse; just as happened to those of Calicut, and of Malacca. The Interpreter, who intended to have all that course, added that the King who served as master was, for people and ships, much more powerful than the King of Portugal, of whom the Siamese Merchant spoke to him: that he was the King of Spain, and Emperor of all Christians: that if the King of Zubu did not want

to be friends with him, he would have sent so many people there to destroy all that island. Il Moro confirmed what the Interpreter said.

The King then, finding them embarrassed, said, that he would be advised with his Principals, and given he would answer the next day. In the meantime he had a collection of many dishes, all of meat, in porcelain dishes, with many vases full of wine, brought to the Ambassador and the Interpreter. After the collection, the lofts returned to the ship and told us what had happened. Then the King of Massana, who was Lord of several islands, and, after that of Zubu, was the most notable King of these places, went ashore to signify to the King of Zubu the goodness, and the courtesy of the Captain General of ours.

1521 April. Suppleness of the King of Zubu. Spaniard give gift with exclusive trade.

On the following day they went in. Zubu (164) our Writer and the Interpreter. The King came to the square accompanied by his Principals, and seated our men beside him, they asked if more than one Captain was with us; and having heard that there was only one, they said that, persuaded of what the Interpreter had said, not only did he not demand any tribute; but that if he wished he was willing to pay tribute to the emperor himself. On this he replied that only by him did I ask him that no one else would come to traffic in Sister than the Spaniards; whereupon the King de Zubu agreed: and I instruct the Interpreter to tell our Captain General that if he wanted to be his friend he would send him a little blood drawn from his right arm, and he would also be with him as a sign of the truest friendship. The interpreter replied that this would have been done.

The King then told me that all the captains of the ships that went there gave him gifts, to which he corresponded with other gifts; and left our Captain the choice whether he wanted to be the first to give the gift, or first to receive it; and the interpreter told him straightforwardly that, since he cared to keep that custom, he had to be the first. He was distracted.

1521 April 9. Embassy sent by the King de Zubu.

On Tuesday morning the King of Massana with the merchant Moro came to the ships, and greeted the Captain for part of the King of Zubu, to tell him in his name that he had as much supplies as he could to collect them, and that after lunch he would send his own nephew with some principal to establish the alliance. Our captain had on that occasion armed a sailor with his own weapons from head to toe, and tell her that such was the armor of all of us in the battles. The Moro was frightened to see that man handle weapons; but the Captain reassured him, saying that our weapons were as much pleasure and advantage to friends as they were harmful and harsh to enemies: and that with that ease with which we cleanse the sweat of the face with a handkerchief, we



with our weapons destroy all the warfare of ours and our Faith. The captain kept that language, so that the Moro looked like a shrewd man and reserved it for the King.

Proposed Alliance. They ask to be educated in religion.

After lunch the nephew of the King of Zubu, who was the Prince (165), with the King of Massana, the Moro merchant, the Governor, the Bargello Maggiore, were sent to the ships with eight of the Principals to establish the alliance with us. The captain received them with dignity: he sat on a red velvet high chair: to sit the other most notable people on chairs covered with leather, and the rest on the floor on the stove. He asked them if they wanted to speak in secret, or in public; and if the Prince with the King of Massana had the appropriate faculties to establish the alliance. It was replied that they would speak in public, and that the necessary faculties were provided. Then the Captain explained the advantages of this covenant, prayed to God to confirm it in Heaven, and added other things to win over their esteem and loving kindness, which were heard with great pleasure from them. He then asked if the King had small children who were to succeed him, and replied that he did not have male children, but female ones, most of whom were his nephew's wife, who therefore considered himself the Crown Prince. It was added to be cultivated among them that when the parents were old, he no longer cared, but he negotiated the command to the little ones; of which the Captain took them back, and said that God who created Heaven, and Earth, and Sea, and all the things which exists, has expressly imposed on the little ones the duty to honor their father and mother, threatening punishment of an eternal fire to whom this precept transgressed. Then he narrated that we were all brothers, descending from Adam and Eve our first parents; that we all had an immortal soul, and other similar news they gave them belonging to our Faith: for which things they made themselves willing to be educated in our holy Religion, and they supplicated the Captain that for this object he would send them two men, or one at least, to teach them; and these would have been greatly honored by them.

Baptism proposed.

Then the Captain said that the most important thing for them was to have baptism; and this he may have suffered from the Priest we had with us: that by then he could not leave anyone; but you would have returned with many priests and friars, who would have taught them our Religion extensively. They are happy with this; but before receiving the baptism, I diffused that they wanted to talk about it to the King, and then did baptize; which made us cry out of confusion. They added that the Captain should guard them well from adopting our religion either out of fear of us, or out of hope to gain temporal advantages; for he would never have harassed anyone who wanted to continue living in the belief and observance of their faith and law. He did not, however, conceal that those who became Christians would come to him, and to those

who were most loved and best treated. All then unanimously shouted, that not out of fear, nor to please us, but spontaneously made themselves Christian facts. Then the Captain promised to leave them an armor and our weapons: such being the order given to him by his Sovereign. Warn them at the same time, that it was necessary to baptize their women too, without what strength it was that they separated from them, not being able to use them without serious sin: and yet they willingly consented to this.

In order to animate them more at baptism, he assured him that the devil, of whom those cities are extremely afraid (166), would no longer appear to them except at the extreme point of death. They, from what you said persuaded and tender, said that a he sat fully, steered them as if he were his servant-disposed seats; and he, tearful of tenderness, embraced him.

Then he took in his hands one hand of the Prince and one of the King of Massana, and tell her that for the Faith she had in God, for the fidelity that she had sworn to the Emperor her Lord, and for the tight dress she was wearing (167) promised and established perpetual peace between 1 King of Spain and 1 King of Zubu. The two ambassadors made the same promise.

The captain has given them a good breakfast; after which the Prince and the King of Massana presented to the Captain, on behalf of the King of Zubu, several baskets of rice, pigs, goats, and chickens, apologizing if the gift for such a great was too tenuous character. In correspondence with that gift, the Captain gave the Prince a white cloth of very fine canvas, a red beretta, some strings of glass margaritini, and a glass of gilded glass, since in this town the glass is kept in very high quality. He made no gift to the King of Massana, because he had already given him a robe of *Cambaia* (168) with other things. He also made various donations to the following people.

Pigafetta brings the gifts to the King of Zubu.

Then he sent to the King of Zubu, through me and a companion, a robe of yellow silk and turquoise red sundress, a fine red beretta, some silgar of crystal margaritas, all on a silver plate, and also two golden glasses we carried in our hands. When we sum up in the City we found the King in his palace courted by many, and sitting on the ground above a mat of palm thresholds. He was fat and small, and painted in different ways with fire (169). It was not known except that a cloth of cotton cloth covered the shameful parts: he had a veil worked on the needle around his head, a necklace of great price around his neck, and two large gold rings surrounded by precious stones dangling in his ears . He ate on the ground, and sent another mat to the table, where there were tortoise eggs placed in two porcelain vases, and before him were four vases full of palm wine closed with fragrant herbs, in each of which he was consecrated a torch or tube, with which he drank (170).

After we had made the proper reverence, the Interpreter said that his Lord thanked him very much for the gift he had given him, and yet another gift he sent him, praying him to want to accept it, not as a return of what he had had, but as a sign of the friendship he had for him. That said, we put on his robe and beretta on his head and gave him other things. In presenting the glasses to him I kissed them first, and raised them above my head; and in receiving them he did the same. Then the King gave us to eat some eggs that he had in front of us, and he drank himself with co-accumulated tubes. Meanwhile his principal bystanders presented him with the speech that the Captain General had made regarding the alliance, and they said they were urged to embrace the Christian religion. The King also wanted to keep us at dinner, but we apologized for not accepting the invitation, and took leave of him.

The Prince, that is, the son-in-law of the King, led us to his home. There we found four maidens playing: one beat a drum similar to ours, but placed on the ground: the second held in his hand a kind of ankle, or club whose head was covered with palm cloth, and with it beat now in one or in the other of the two studs, that is, drums which he had before (171): The third beat in the same way in a great timbale: the fourth held in his hand two small drums (172), and by striking each other he made a sweet sound. They sounded in time, which seemed to have great intelligence of music. Those drums are made of metal, and they do so in the land of *Sign Magno* (173), where they use them instead of bells, and call them *Agon*.

Nudity.

Those maidens were very beautiful, and little less white than our women; and although I was already adult, although they were uncovered, except that some had a tree cloth (174) which covered them from the belt to the knee, and others were not quite at all. The sound of their ears was wide (175), and they kept a small circle of wood inside to keep it round and wide. The hairs were long and black, tightened by a small veil around the head. They always go barefoot. The prince gets stuck with three of them, he is naked. We took *merienda*; then we went back to the ships.

On Wednesday morning, one of our own having died the previous night, we went to the Interpreter and I to ask the King for a place where we could bury him. We introduced ourselves to him who was in large numbers, and I asked him for it. And he answered the Interpreter: If I and my vassals are all of your Lord, how much more should the whole earth of this country be. It was then added that we wanted to consecrate the intended place we would have at the cemetery, and raise a Cross there: and he replied that not only was he happy, but that he would adore it, as we did. We buried the dead in the square with the best pomp we could, also to give a good opinion of us: we later consecrated that place as the Christian cemetery, and buried another one in the evening.

We brought a lot of merchandise to the ground that evening and placed it in a house, which the King preferred under his guarantee, together with the four men whom we left there to haggle wholesale. These peoples live with justice, having weights and measures. They have scales formed of a wooden rod tied in the middle with a rope with which they support it balanced: on one side is the basin of the scale attached to it with three cords: on the other there is a lead equivalent to the weight of the basin: attached to it weights and equivalents to thirds, quarters, and pounds etc., and merchandise is placed on the pelvis (176). So they weigh rightly. They also have capacity measures, but without bottom (177).

Diversion.

This Islander likes peace and fun: the maidens play bagpipes similar to ours, and call them *subin*. They also sometimes play a type of viola with copper strings.

Homes.

Their houses are made of beams, boards, and reeds, built on high piles, high above the ground, so that one cannot enter without a staircase (178). They have rooms, as we do in our homes; and below serves as a stable and chicken coop, where they keep pigs, goats, and chickens.

Crows in the whales.

On top of that, there are certain crows in these seas that are enveloped in I don't know what substance, and are swallowed alive by whales: and when they are inside them, they melt from their blanket and eat their hearts for what in the dead whales thrown ashore, there are those birds close to the heart. They are beautiful to behold: they have teeth, black skin, and their flesh is good at eating them. They are called *Lagan* (179).

1521 April 12. Traffic.

On Friday, we opened the shop, and put on display our wares, which came. look at them with wonder. For bronze, iron, and other large merchandise they gave us gold: for small things they gave us pigs, goats, rice, and other provisions. They gave us ten pieces of gold, of which each was worth a duchy and a half, for fourteen pounds of iron. The Captain General did not want him to show that he was paying much attention to gold, without which some sailor would have sold what he had for a little gold; and that would do our trade forever.

April 13, 1521.

Saturday. The King promised our Captain General to become a Christian. As a consequence of this, on Sunday, on the square already sacred to us, a stage was raised, adorned with tapestries and palm branches to perform the function of baptism there; and upon the King, prevented from not getting frightened if he heard the shot from our artillery in the morning, having us use to shoot them, but without stones, on the occasion of the most solemn saddles.

April 13, 1521. Pomp for baptism.

Sunday morning we went ashore in number of forty, over two fully armed men who preceded the royal banner. On our descent the ships fired all the artillery, which greatly frightened the islanders, who fled here and there. The Captain and the King embraced each other at the first meeting. The Captain said to the King, who admired the two men of arms, that as a rule the royal standard was never carried on the ground, except with fifty men armed in the same way, and with as many musketeers; but that for love of him I had brought him without the used military equipment. Then we all happily went up to the stage, where the Captain and the King sat on red and red velvet chairs, the Principal Islanders on cushions, and the rest on the mats.

Temporal advantages of being a Christian.

The Captain told the King, through the Interpreter, that he should thank God well for having inspired him with Christian saris; which, in addition to many other advantages, would also give him that of winning his enemies more easily. The King replied that he was happy to be a Christian, and that at the same time he would have willingly taken advantage of the advantage indicated to him to obey some of his Principals, who were saying that they are men as the King, and do not want to lend obedience to him. . The captain then calls them all, and if they say that if they did not obey the king, he would have killed them and given the king their substances. Everyone then protested to obey. Furthermore, the Captain promised the King, that if he returned to Spain, he would go again with so much strength as to make him the most powerful king in that country; prize due to him for being the first to become a Christian. The King, raising his hands to Heaven, thanking him, and begging him to leave some of them there, because he and his people will be better educated in Religion; to which our Captain replied that he would willingly be, on condition, however, of leading two children of the most notable inhabitants of the Island to Spain, so that they could learn the Spanish language there, and returning to their homeland they could give a fair account of the things they had views.

A large cross was then placed in the middle of the square. The captain warned all those who in the past few days had said they wanted to make them Christians, that it was necessary to destroy all their idols, and to place a cross in their place, to which they would worship each day on their knees in the

morning and at noon. He also taught them to make the sign of the cross on their faces; and warn them to confirm everything with good works.

Baptism of the King and many others.

The captain general, who was all dressed in white (180), said that he had been dressed in that color to show the sincerity of his love for them; to which they appear sensitive, but without knowing what to answer. Then he took the King by the hand, and led him to the stage, where he was baptized, together with those who were with him. The King, who was now called *Raja Humabon*, called Don Carlo with the name of the Emperor; the Prince, Don Ferdinando as the brother of the Emperor, the King of Massana, *Giovanni*; one of the Principals had the name of our Captain, *Ferdinand*; the Moro merchant had that of *Cristoforo*, and others, other names. Five hundred islanders were baptized before mass. On hearing mass, the Captain invited the King with some Principals to lunch; but they excused themselves from accepting the invitation, and accompanied us to the shore, where, embracing us, I prefer to say goodbye. Meanwhile the ships made the general gunshot.

Baptism of the Queen with her retinue.

After lunch the Priest and many of us went ashore to baptize the Queen and other women. We went up on the same stage, where the Queen sat on a pillow and the other women on mats around her. While the Priest appeared, I showed the Queen an image of Our Lady, a wooden figurine representing the Baby Jesus, and a Cross, at the sight of which things she felt a movement of contrition, and crying asked us for baptism. She was baptized together with the others in her retinue. He gave her the name of *Giovanna*, the name of the emperor's mother; his daughter the Prince's wife called *Catterina*; the Queen of Massana on said *Elizabeth*; a particular name on although given to all the others. We baptized about eight hundred people that day among men, women, and boys. The Queen asked the Child to keep it in place of her idols, and I gave it to her (181). Late the King and Queen came to the beach where we too were, and took pleasure in hearing the innocent shot of the bombings, which now frightened them so much. The Captain and the King gave the name of brother. The Queen was still young and beautiful, with her mouth (182), and her reddish ugne. It was all covered with a black and white cloth, with a large hat on its head formed of palm thresholds with a parasol, and a crown similar to the papal *tiare*, formed with the same thresholds. It never goes anywhere without that crown.

After eight days, all the inhabitants of that island, and some of the neighboring islands, were baptized. In one of those we set fire to a village, because the inhabitants did not want to obey either the King or us. There we planted a cross because these peoples were Gentiles: if they had been Moors (183) we

would have erected a column as a sign of hardening of heart, because the Moors are more difficult to convert than the Gentiles.

The King at Mass: his pomp and continuation.

The captain general went to earth every day to hear mass, attended by many of the new Christians, to whom he was exposing various points of our religion. One day the Queen also intervened in all her pomp. Three damsels preceded her, carrying three of her hats in her hand: she was dressed in black and white with a large veil of silk striped with gold crosswise, which descended from her head to cover her shoulders. Many women followed her with her head surrounded by a small veil over which they had a hat; but in the redo they were naked and barefoot, except that a small panel of palm cloth covered their sexual parts. The hair them fell loose on the *humerus*. The Queen, feeling reverence at the altar, sat on a worked silk cushion; and the Captain sprinkled so that some women were of musky pink water: an odor that much likes the women of that country. On that occasion the Captain approved the gift that I had given to the Queen of the figurine of the Child Jesus, recommending her to put it in the place of her idols, because it was a memory of the Son of God; and she promised to do everything, and very dearly she kept it.

Magellan orders to obey the King. Oath of the King.

In order to make the King more respectable and obeyed, our Captain General one day appeared at the time of the mass in his silk robe; and if you call the two of him brothers, one, father of the Prince, called *Bondara*, and the other called *Cadaro*, and some of the Principals whose names were *Simiut*, *Sibuaia*, *Sisacai* (184), *Magalibe*, and others who are in vain individually appoint; and let them all swear, that they would be obedient to their King, to whom they all kissed his hand. He therefore wanted the King himself to swear to always be obedient and faithful to the King of Spain, and he swore. Then the Captain, drawing his sword before an image of the Virgin Mary, said to the King, that when he was so sworn, you had to die instead of missing the oath; and therefore he himself promised to be always faithful to him, swearing the image of Our Lady by his chin, for the life of the Emperor his Lord, and for the habit he was wearing.

Chair given to the King.

This done, the Captain gave the King a velvet chair, telling him that wherever he went, he should always have one of his relatives carry it forward, and show him how to bring himself should. The King told the Captain that everything done would have for the love he brought him, of which he wanted to give him a memory, preparing gems for this object to give them, that is, two gold rings very large to attach to the ears, two others to put them in the arms, and two more for the ankles of the legs, all adorned with precious stones. In fact, in

these rings there are the most beautiful ornaments that the kings of these countries have, which, moreover, must be naked and barefoot, with a single piece of cloth from the belt to the knees (185).

Superstition to heal.

The Captain General, who had meant to the King and to all the baptized the obligation that they were running to burn their idols, and they had promised to do so, seeing that they believed them, and they had a lot of flesh, they made them very reproachful. They believed that they apologized enough, saying, that this was not already done for them, but for a sick man, the idols returned him to health. This sick man was the brother of the Prince, and he was reputed to be the most valiant and savior man on the island; his evil was so serious that he had not spoken for four days. Having heard this, the Captain, taken by the zeal of Religion, said that if they truly had faith in Jesus Christ, they would all embrace the idols, and the sick person would be baptized, he would be immediately cured; which he was so sure of, that he could lose his head if the miracle failed. The King promised that everything would come, because he truly believed in Jesus Christ. We then disposed of the procession from the square to the house of the infirm with the best possible pomp: we went there and found that he could neither speak nor move. We baptized him with two of his wives and ten damsels. The captain then asked him how he felt, and he quickly spoke, and said that, by the grace of our Lord, he was very good and well. It was this great miracle done before our eyes. The captain, hearing him speak, thanked God greatly: he sent him an almond drink, and then sent him home on a mattress, two sheets, a blanket of yellow cloth, and a pillow: then continuing, until he was perfectly healthy, to send him some almonds, pink water, rose oil, and some canned sugar.

The Idols are burned.

The convalescent on the fifth day, left the bed, and as soon as he was able to go, made the king and all the people embrace an idol that some old women kept hidden in his house; and he therefore destroyed many tabernacles built on the seashore, nor to eat the meat consecrated to idols. The inhabitants applauded, and shouting *Castile, Castile*, helped to land them; and they protested that if God would give them life, they would have embraced as many idols as they could find, even though they were in the house of the king himself.

Figures of Idols.

These idols are made of wood: they are concave or empty without the parts behind them: they have their arms open, and even their legs open, with their feet turned up. They have a very large face with four very large teeth similar to those of the *cignale*; and they are all painted (186).



## Blessing of the pig.

Since we talk about idols, Your Illustriousness will like the information about the ceremony with which the island blessed the pig. Some of their grand drums begin to play: then they bring three great dishes: two with rice and millet focaccia cooked and wrapped in thresholds, and toasted fish: in the third there are the cloth of Cambaia, and two palm vane. A cloth of Cambaia stretches on the ground: then two old women come, each of whom holds a cane trombone (187). They go up on the cloth, and reverence the Sun. Then put on the cloths on the above mentioned. The first of them puts on his head a handkerchief that comes to bind on the forehead with two horns: another handkerchief takes in his hand, and dancing and phoning calls the Sun. The second takes one of the weathervane, and dances and plays with his trombone: so they dance and play for a short stretch of time, saying among the many things to the Sun. The first takes the other weather vane, dropping the handkerchief in his hand; and both, playing, their trombones, dance for a long time around the pig which is tied there. The first always speaks in a low voice to the Sun, and the second answers him. A cup of wine is then presented to the first, which, while they continue to speak to the Sun and respond to each other, mentions four or five times that they want to drink, and which in the meantime is spreading over the pig's heart. He makes the cup, always dancing, and is given a spear, which, always speaking and dancing, handles, targeting the pig's heart four or five times, which in the end, with a well-measured and sudden blow, passes by part by part. He pulls the spear out of the wound, which is quickly closed, and medicated with herbs. During the ceremony you can see a kind of torch that is always on. The old woman who has transected the pig takes it in her mouth and muffles it: the other wets the head of the trombone in the blood of the pig, and with it stains the forehead with blood first to her husband and that of her companion, and then to all others. But they did not come to do this with us. This done, the old women undress and go to eat what had been brought to the other two dishes, not living together except females. The pig then peels with fire. The old women alone have the power to consecrate the pig in that way; and there the animal is never eaten and it has not died in this way.

Other strange and feverish customs have those peoples. They should be kept naked, covering only the shameful parts with a piece of palm canvas. All of them, big and small, have their rods wrought near the glans, where a small cylinder of gold or tin passes, as big as a feather of an eye, which with two heads, now has a kind of star with rays, or a disk similar to the head of a large nail. The cylinder, however, leaves the hole free for 1 hour. Yes it was strange, which I could not persuade myself of, and very often I wanted to see it as much in the old as in the young. They never raise the top hat or the stars, and say that their wives want it; then using certain art, so that this does not prevent the act of generation: whereupon they prepare their daughters from childhood. Despite that strange bridle, however, women loved us more than their men

(188). They have these as many women as they like to keep; but only one is the main wife.

When our people went ashore, both during the day and in notes, they always found those who invited them to eat and drink. They only eat half of their food, and they add a lot of salt to it: so they often drink and drink a lot with those straws, sucking the wine from jars. Their eating always lasts from five to six hours.

When one of their Principals dies they always use the following funeral ceremonies, of which I was a witness. The most notable women on earth came to the dead man's house, in the midst of which was the corpse in a chest. Around it there were fences in the shape of a fence, and many branches of trees were attached to them. In the middle of each of these was a pavilion-like cotton cloth. Under these cloths sit the main women covered in white cloths even in cotton: each of them had a damsel who blew him with a palm fan: The other women sat sadly around the room. A woman, meanwhile, cut the hair of the dead little by little with a knife: another, who had been the main wife of the dead, lay stretched over him holding her mouth, her hands, and her feet, on her mouth, her hands, , and the dead man's feet. When the first one cut the hair, this one wept; and when he stopped cutting them, he sang. Around the room there were many porcelain vases with fire, over which they threw in time myrrh, styrax, and belgivino, which smelled good and strong in the dance. The ceremonies last five or six days, and in that time the corpse is kept in the house; and I think they use it with *cansora* oil to preserve it. Then put it in a box nailed with wooden nails, and put it in a place, even if surrounded, and covered with wood.

The islanders narrated that every evening towards midnight come to the city a black bird and big as a crow, who screamed over the houses, for which all the dogs began to scream; and that double cry lasted for four or five hours. They never wanted to tell us the cause of that phenomenon, of which we are also witnesses.

On Friday 26 April, *Zula*, who was one of the two Principali, that is, chiefs of the island of Mactan, sent his son with two goats to the Captain General to give him a gift; and told him that if he did not do what he had promised, the other Principal called *Cilapulapu*, not wanting to obey the King of Spain in any way, was the reason why he prevented this from being done. But if the Captain had wanted to send him a boat full of men the following night, if they lent him help, he would have fought and subjugated his rival. The Captain, having heard this message, decided to go there himself with three boats. We begged him not come to this venture in person; but as a good shepherd he did not want to abandon his flock.

Assault on Mactan Island.

We left Zubu at midnight. We were sixty men armed with corsets and sallets. The Christian King, the Prince and some of the leaders were with us, and many others divided into twenty or thirty balangai. We arrived in Mactan three hours before the day. Before giving the assault, the Captain wanted to try the path of sweetness, and sent the Moro merchant to the ground to tell the islanders that they belonged to the party of *Cilapalapu* that if they wanted to recognize the Christian King as their lord, obey the King of Spain, and paying the requested tribute to us, the Captain would have considered them friends; otherwise they would have found out how our spears hurt. The Islanders did not fall asleep: they replied that if we had spears, spears also had fire-hardened reeds and poles (189). However, they wanted us to understand that they would have longed for them not to be attacked at night, but to wait for the day, since they were awaiting reinforcements, and they would have been in greater numbers. And this was meant to be mischievously understood in order to encourage us to attack them at night, supposing them less prepared; but that was precisely what they desired, because they had trenches dug between the shore and their houses, in which they hoped that we would fall because of the darkness.

Battle of Mactan.

We however waited for the day. We jumped forty-nine into the water up to the thighs, because for the low bottom, and for the rocks that were there, the boats could not get close to the beach, so we had to make two good crossbow shots in the water before reaching them. The other eleven remained in the custody of the boat. When we landed the Islanders, in number of one thousand and five hundred they were formed in three squadrons; and come upon us with terrible noise, taking two squadrons on our sides, and the third in front. The captain then divided his people into two parts. Our musketeers and crossbowmen fired for half an hour from afar, but they did nothing because the balls and arrows passed but their plaques satiated with light boards, and sometimes they held them in the arms; but that didn't stop him. The Captain shouted not to shoot; but he was not listened to. Seeing the Islanders that they did little or no damage to the blows of our rifles, they never wanted to withdraw, and shouting each more loudly, and falting on one side and the other to avoid at the same time the blows approached us, pulling arrows, and spears of reeds, poles pinned to the fire, stones, and the mud itself, so that we could barely descend. Some straightened iron-tipped spears at the Captain General.

Magellan sets houses on fire. Death of Magellan.

He then, seeing this, to drive away so many multitudes, and to terrify them, I sent some of ours to set their homes on fire, but that made them more ferocious; some rushed to the fire which consumed twenty or thirty houses, and killed two of them there. The others came to us with greater fury. Realizing they, that our body was down, but the legs were uncovered, they mainly aimed.

Defeated the Captain had his right leg pierced by a poisoned arrow; for that he commanded that we retire little by little: but almost all of us gave up to a stampede, so that we were just six or eight with him. We were oppressed by the spears and stones that vibrated our enemies, we could no longer resist. The bombs we had in the boats were not of any help, because the low bottom held them too far from the ground. We therefore withdrew bit by bit always fighting, and we had already moved away from the shore for a good crossbow shot, having the flax water at our knees, the Islanders chasing us, and resuming the already vibrating spears, they threw the same spear at us five or six times. Knowing them the Captain, he especially preferred to target; and twice they hid the cloak from his head; but he, with a few of us, as a good knight stayed in my place; without wanting to withdraw them further. We fought like this for more than an hour, until an Indian managed to vibrate a cane spear in his face: he then irritated that he took his rod in his chest and left it there; but wanting to unsheathe the sword he could not uncover it not half because of a cane wound which he had brought back into the delusional arm. Seeing the enemies, they all turned on him; and one of them with a great third, which is equivalent to a scimitar cave, gave him a great blow in the leg, for which the Captain fell face down. Then the Indians with spears of iron-pointed cane, with scimitars, and with every other weapon they had, threw them over it, and the percopter; as long as the mirror, the light, the consort and the true guide our life deprived. While the Indians so oppressed him, the more you turned he turned back to see if we were all safe; for the stubborn fight I had had no other object than to give way to the retreat of his own. We who stabbed to extremes and were covered with wounds, seeing him dead, took us too to the boats that were already about to leave. This fatal battle died on April 27 in the year 1521 on a Saturday; a day chosen by the Captain himself, because there was a particular devotion. Eight of our and four Indians of those who had become Christians perished with him: we also had many wounded, among whom I must count. The enemies only lost fifteen men.

He died; but I hope that your illustrious lordship will not let you lose your memory, especially as I see in you the virtues of such a great captain reborn, since one of the main virtues was based on constancy in the most adverse fortune. In the midst of the sea he knew how to tolerate hunger more than we did. Extremely intelligent of nautical charts, he knew more than any other the true art of sailing; of which it is a sure proof to have known with his ingenious, with his daring, the line that no one had given him, by example, to attempt the tour of the terrestrial globe that he had accomplished (190).

The Christian King could have really helped us, and he would have been right; but our Captain, far from foreseeing what happened when he dismounted his people on the ground, had committed him not to leave the two balangai, wanting him to see how we fought from there. When he knew how he had died he cried bitterly.

The Islanders do not want to return the Captain's cadaver.

After lunch the King himself, with our consent sent to tell the inhabitants of Mactan, that if they wanted to give us the corpses of our Captain, and of our other companions who died in the battle, we would have given them as much merchandise as they wanted; but they replied that they never gave us that man for anything, but they wanted to keep him as a monument to their triumph. On hearing the death of the Captain, those who were in the City to trade, had all the goods taken away from the ships. We then elected in place of Portuguese Odoardo Barbosa (191) relative of the same, and the Spaniard Giovan Serano.

Discontent of the Slave Interpreter.

The Interpreter, former slave of the Captain General, who was called Enrico, having been slightly wounded in the battle, no longer wanted to go to the ground for the things we needed, but he stayed idle all day, and wrapped up in his slave girl; for which Odoardo Barbosa governor of the captain ship scolded him, telling him that, as soon as his Lord raised him dead, he had therefore not become free; but when we got back to Spain, he would have returned him as a slave to Madonna Beatrice, widow of the Captain General: at the same time threatening to use the whip on him if he was not to be taken ashore to do what he needed for the service of the ships. The slave stood up, showing that Zubu had not paid much attention to the injuries and threats; and having gone ashore I mean to the Christian King that we thought we were ready to leave; but that if he wanted to follow his advice, he would make him master of all our things, and of the ships themselves. The King of Zubu listened to him, and they ordered treason. Then the Slave returned to the ships showing more attention and intelligence than before.

May 1

Betrayal followed.

On Wednesday morning on May 1, the Christian King sent word to the two Governors that the joys intended as a gift to the King of Spain were prepared; and invited them to go to that same place to bring along with some of their most notable companions, and they would have delivered them. The Governors went with twenty-four others, and among them was our astrologer called Sanmartino of Seville. I was unable to go because it was all greedy because of a poisoned arrow shot in the forehead. Giovanni Carvajo with Barigello, who were also guests, came back, and they told us that they had suspicion of some bad odds, because they had seen him, who had been refurbished by a miracle, to bring the Priest to his home. They had just uttered these words which we heard great moans and screams. We removed the anchors, and getting closer to the ground we fired many bombs in the house. We were then shown to the shore by Young Serrano in wounded and tied camiscia, praying to us with how much

voice he could no longer pull, since otherwise he would have been murdered. Who asked what had happened to the companions and the interpreter, and told us that all had been killed, except the interpreter. He then asked us to want to redeem him with some merchandise; but Giovanni Carvajo, who was his companion, joined some others, refused to do this, nor did they allow any boat to go ashore, so that they could remain masters of the ships. Serano followed to pray and cry, saying that if we left, there abandoning him, he would soon be slain; and since he saw the lawsuits useless, he added that he prayed to God to ask Gio Carvaio his compadre for the account of his soul on the day of the judgment. Despite this, we left immediately; nor was I ever new to him.

On this island of Zubu there are dogs, cats, and other animals the meat of which is eaten; there is rice, millet, bread, and sorghum: there are also figs, oranges, lemons, sweet canes, coconut trees, pumpkins, ginger, apples, and other similar things: it also makes palm wine of many qualities. Gold abounds. The island is large with a good port that has two entrances, one to the west, the other to Greek-east. It is at 10. ° of northern latitude, and 154 of long, occident. from the dividing line (192).

There are many villas or hamlets on this island, each of which has its Principals or chiefs. Here are the names of those who are.

Cingàpola. Its main ones are Cilaton, Ciguibucan, Cimaninga, Cimaticat, Cicanbul (193).

Mandani. Its principal is Aponoan.

Lalan. His principal is Teten.

Lalutan, its principal is Japau.

Lubucin. Its principal is Cilumai.

All these countries obeyed us, administered provisions, and paid a kind of tribute.

Soon in Zubu there is, as we said, the island of Matan, whose most confidential village is called Mactan, and the chiefs are Zula and Cilapulapu. The village, which we burned on the occasion of the fatal battle, we called them Bulaia.

On this island, before we lost our Captain General, we had news of Malucco.

### **BOOK III.**

From departure from Zubu Island to departure, from the Moluccas Islands.

1521 May. Departure from Zubu. They burn a ship.

When we sum at the distance of ten eight leagues from the island of Zubu, near the head of another island called Bohol (194), in the midst of this archipelago, seeing that our crew has decreased too much, so that more was not enough at the handling of all three ships, we burned the Conception, transporting to the other two what was best and usable in it. We then took the path of *libeccio*, and noon, skirting the island called *Panilongon* (195), where men are blacks as in Ethiopia.

We arrived at a large island (196), whose King, having come on our ship, to certify that he made an alliance with us and wanted to be our friend, he drew blood from his left hand, and his chest, face, and top of the tongue. We did it too; and when the King left I only accompanied him to the ground to see the island.

We entered a river (197), where we soon found many fishermen, who presented fish to the King. He then removed the cloth that covered the shameful parts, and the same did some Principals who were with him; and all began to row and sing. Passing by many houses that were on the banks of the river, we arrived two hours at night at the house of the King, two leagues from the mouth where the ships were.

Upon entering the house we were met with many torches made of cane and palm sills full of the already mentioned rubber, called souls. While the dinner was getting ready, the King with two of his Principals, and two very beautiful women, drank a large vase full of palm wine without eating anything. I, apologizing for saying that he had dined, I only drank once. In drinking they did the ceremonies that I have already described speaking of the King of Massana (198). Then came the dinner consisting of rice and very salted fish in porcelain *scudelle*. Rice was their place of bread. They know how to cook it in the following way, which is common to all these countries. They put in a pot of earth similar to ours, a large threshold that completely dresses it internally: therefore they put water and refill inside it, and they cover it. They let it boil until the rice takes the consistency of the bread, and then the nuns cut it into pieces.

Bed.

At the end of the dinner, the King came to bring a reed mat and another palm mat with a cushion of thresholds; and this was to be my bed: in that case, I slept with his Principals. The King with the two women went to sleep in another place.

When the day came, while the group was getting ready, I went around the island. and I entered various houses, built like those of the other neighboring islands; and I saw a lot of golden household goods, but very few supplies. I went home, and we settled with rice and fish. I did my best to make it clear to

the King that I would gladly see the Queen; and he hinted to me that he was very happy, so we set off together with the top of a hill on which his house is planted. Up there, I went into the house, and I bowed to her: she did the same to me. I sat next to her who was weaving a palm mat to sleep on. Throughout his house, many porcelain vases and four metal gables were attached to the walls, one maximum, the other less large, and two smaller ones, with which to enjoy playing. There were many slaves and slaves who served her. We took leave, and went back to the King's house, which immediately brought us one collection of sweet canes.

1521 June.

After midday, wanting to return to the ships, the King with the main islanders wanted to accompany me in the same *balangaï* to the same river, on whose right bank I saw on a hillock three men hanged on a tree to which the branches had been cut. I asked the King who was unhappy with these, and replied that they were evildoers and thieves. These peoples are to be ignored like their neighbors. There you find pigs, goats, chickens, rice, ginger, and other things common to the previously named islands. What abounds most is gold. They showed me certain valleys, hinting that there was more gold there, that they did not have it in their heads; but that, not having the desire to dig it up, I asked for it to acquire a great effort which they did not want to do. The King is called Raja *Calanao*.

This part of the island called Chipit is the same land with Butuan and Calagan, it passes over Bohol, and borders on Massana (199). The port is very good. It is located at 8.° of boreal latitude, and at 167.° of longitude from the partition line; and say fifty leagues from Zubu. Towards the main is the island of Lozon (200), which gives it two days; large island, to which they go every year, to trade six or eight junks with the people of *Lechii* (201).

Starting from that place, and taking the path between west and south-west, we landed on an uninhabited island which we later called Cagayan (202). Those few who are there are Moors (203), who are banished from an island called Burne (204). They go as naked as the others, and carry blowpipes with small carcasses at their sides full of arrows, and a grass with which they poison them. They have daggers with a handle decorated with gold and precious stones, spears, wheels, and small buffalo leather cuirasses. They believed it Divinity or Saints. There are huge trees on this island, but there is little food. It is in gr. 7.° 30 'of northern latitude, forty three leagues away from Chipit.

Continuing the journey, we turned the path between the master and the master, and after having traveled twenty-five leagues, we reached a large island which we found well-stocked; and with great luck for us, since we were distressed by hunger and so ill-advised, that we added several times on the point of abandoning ships, and settling in some land to live. On this island,



which we were called Palawan (205), we found pigs, goats, chickens, potatoes, of figs (206) of various species, some of which are half arm long, and rough as the arm itself, others are only a palm long, and others even smaller, and these are the best: they have coconut trees, sweet canes, certain roots similar to turnips, and rice that they can cook under canes or under the fire of wood, and which is more conservative than that which is cooked in the pots. From rice, with a kind of *alembic*, they extract stronger and better wine than palm wine. In short, we found the land of promise on this island.

The peoples of Palawan must be ignored like the others. Here everyone works their fields. They have blowpipes with large and long wooden arrows more than a palm with a harpoon - shaped tip: some have a herringbone tip, and others have a poisoned cane with some grass: the arrows instead have soft wood feathers and light. They have tied a certain iron to the foot of the blowguns, by means of which, when they no longer have arrows, they use them instead of auctions. They love to decorate them with brass rings and chains and with rattles; but above all else they love the copper wire with which they tie their hooks. They have very large domestic roosters, who do not eat for a kind of superstition, but keep them to make them fight: and boring on that occasion, proposing some prize, which are purchased by the owner of the winning rooster.

And placed this island in gr. 9. ° and 20. ' of northern latitude, and 171. ° 20. ' of longitude from the partition line (207).

From Palawan, going towards *libeccio* after ten leagues of walking, we reached another island (208). As we skirted it, we seemed to rise somewhat (209), and we skirted it, until we found the port, for a stretch of fifty leagues (210). As soon as we were in port the sky darkened, and S. Elmo's fire appeared on the trees.

On the following day the king of that island sent a very beautiful ship (211) to the ships with a bow and stern decorated with gold. On the bow a white and blue flag waved with peacock feathers on the top of the pole. There were some who played bagpipes and studs, and many other people. Two *almadie* followed the ship. These are their fishing boats, and the ship is a kind of whip. **Eight old men** who were the Principals of the island, entered the ships, sat in the stern on a *tapestry*, and presented us with a painted wooden vase full of betel and areca (*fruits which they chew continuously*), with flowers of orange and jasmine, and covered with a yellow silk cloth. Give us two cages full of chickens, a couple of goats, three vases full of mock rice wine, and some bundles of sweet canes. They did the same to the other ship; and embracing us, we will leave from us (212). Their rice wine is as clear as water, but it was strong that many of us became drunk. They call it *arach*.

1521 July 15. Another visit to gifts.

After six days the King sent three ships again, many ornate, which came playing bagpipes, drums, and studs; and circling the ships they revered with and some of their cloth berettes, which barely covered the top of their heads. We said goodbye with the bombards without stones. They then gave us various food, but all made of rice, now wrapped in thresholds in the shape of a long cylinder, or formed with a sugar loaf, and now in the form of a cake with eggs and apples. We were therefore wary that their King was happy that we made provision of water and wood on the island, and that we trafficked the islanders for our pleasure. Having heard this, seven of us entered one of the princes, bringing with us gifts for the King and for those of his court. The gift for the King consisted of a turquoise green velvet robe, a red velvet chair, five red cloth arms, a beretta, a golden teacup and another glass jar with its lid, three quarter of paper, and a golden inkwell. We carried three arms of yellow cloth for the Queen, a pair of silver shoes, and a silver case full of pins. For the Governor, or minister of the King, three arms of red cloth, a beretta, and a golden glass. For the king of arms (213) who had come to the bow a veil of turquoise red and green cloth, a beretta and a paper interior. We also prepared a gift for the other **seven old Principals** who came to whoever clothed, to whom a beretta, and to each one a paper interior. After making these preparations, we entered the prao and left.

When we arrived in the city, we agreed to stay almost two hours in the ship, until two elegant silk-covered men arrived, and twelve men, each of whom each carried a porcelain vase, though covered in silk, to store and cover the royal loft. We mounted the elephants, and those twelve men preceded us, carrying the vases with our gifts. We went to the Governor's house, which dined there with lots of food. There we slept at night on mattresses full of cotton and lined with silk, with Cambaia linen sheets.

In the following day we stayed idle in the house until noon, and then we went to the King's palace. We had gone up on the elephants, and the men with the gifts preceded us as before. From the Governor's house to the King's house all the streets were full of men armed with swords, spears and plaques; having commanded the King to do this. We entered the palace upon the elephants themselves. We dismounted, and went up a staircase accompanied by the Governor and some Principals, and entered a large room full of courtiers, whom we would call Barons of the kingdom. There we sat on a carpet, and the vases with gifts are placed near us.

Salt.

At the head of this room there is another higher, but less large, all adorned with silk cloths, in which, when two curtains of brocade rose, two windows were opened, which illuminated it.

There were three hundred men guarding the King with naked stalks in the hand they held on the thigh. At the head of this second room there is a large window covered with a curtain of brocade, which we saw the King sit at the table with a small son, chewing betel. Behind him there were only women.

Then one of the Principals warned us that we could not speak to the King; but if we wanted to mean something to him we had to say it to him, who would say to a Principal, that is, courtier, of higher rank, who would expose it to a brother of the Governor, who was in the smallest room, and these by means of a blowgun, through a crack who is in the wall, would have communicated our thoughts to one who was with the King, and the King would have understood them. In the meantime, he taught us to be three bows to the King with his hands joined over his head, and raising either one foot, or another foot, and then kissing them. This is the real reverence.

Then by the way indicated we made him understand that we belonged to the King of Spain, who wanted to be with him in peace, and wanted nothing more than to be able to trade on his island. The King made us reply that he was very happy that the King of Spain was his friend; and that we could take water and wood in its states, and taste to our liking. That done, we presented him with gifts; and to everything that was given to him he bowed his head a little. We then gave each of us some *brocatelle* with cloths of gold and silk, which were put on one shoulder, and then removed and trimmed. We were then given a breakfast of carnation and cinnamon; and then the curtains were drawn, and the shutters closed. All the men who were in the palace had covered the natural parts with cloths of gold and silk: they wore daggers with a gold handle decorated with pearls and precious stones, and many rings had in the fingers.

We got back on the riders and went back to the Governor's house. Seven men preceded us, bringing the donations to us. and when we were at home they gave each one of us his own, putting those cloths on our left shoulder, as if we were exactly in the King's palace. We gave each of the seven men a pair of knives to compensate for their inconvenience.

### Dinner by the King

Nine men then sent to the Governor's house sent by the King with as many large wooden plates in each of which there were ten or twelve porcelain *scudels* with meat of various animals, that is, veal, capons, chickens, peacocks, and others, and with various fish forts, so that only meat were thirty to thirty-two different foods. We had dinner on the ground on a palm mat: for each bite we drank a porcelain jar the size of an egg, and full of *lambic* rice licorice. We also ate some rice, and some dishes of sugar, using spoons of gold formed like ours. In the place where we spent the two nights there were always two white wax torches placed on high silver candlesticks, and two oil lamps with four wicks

each: two men watched over them to take care of them. The next day we came up to the shore itself to the shore of the sea where there were two ships, which were summed up to the ships.

That city is entirely founded in false water, except the house of the King, and of some Principals: it contains twenty-five thousand *sonchi*, that is, families (214). The houses are all made of wood planted on large poles to keep them high off the ground. When the sea grows, women go by boat to the city (215), selling the things necessary for life. In front of the King's house there is a wall made of large bricks with barbicans under the fortress, which was fifty six metal bombs (216), and six iron bombs. Two days we passed through town they unloaded many.

The King we introduced ourselves to is Moro (217), and his name is Raja *Siripada*: he is about forty years old, and he is corpulent. Nobody serves him except women who are daughters of the Principals. Nobody speaks to him except through the blowpipe, as has been narrated above. He has ten scribes who record things on thin tree rinds, and they are called *Chiritoles*. He never leaves his palace except to go hunting.

On the 29th of July, Monday, we saw more than a hundred ships coming against us divided into three teams, with as many *tunguli*, which are their smallest boats: in view of this, fearing treason, we promptly set sail, and in our haste we skipped an anchor into the sea. Our suspicion grew when we observed that there were certain *Junk* (218) behind us on the day before the transfer. Our first operation on freeing ourselves from the junks, and against them we made fire, taking fourth, and killing many people: three or four other junks went ashore to save themselves. In one of those we took was the son of the King of the island of Lozon, who was captain general of the King of Burni, and was taken by the conquest of a large city called *Laoe* (219), placed at the head of this isolates to greater Java. He had completed that expedition, and sacked that city, because the inhabitants of it wanted to obey the King of Java instead of the dark King of Burnè. Having understood the dark Moor the bad treatment we had for his junk, he hastened to send us to say, by means of one of our men who were on the ground for the *trassic*, that these ship are not stung to harm us. , but to bring the war to the Gentiles; in evidence he showed us some testimony of those killed by them.

On hearing this, we sent word to the King, that if he did, he would let the two men of our men who were still on land with the son of our pilot Giovanni Carvaio, who was born in his first stay in the land of Brazil, come to the ships, but the King refused to consent. This was especially punished Gio. Carvaio, who, without participating in us, for having a large sum of gold, as we later knew, was given the freedom of the Captain of the junks. If he had held him

back, King Siripada would have given us anything to get him back; that being captain feared only by Gentiles who are very enemies of the dark King.

And to understand this well it is to be known that in that same port in which we were, besides the city of the Moors of which we spoke, there was another inhabited by Gentili larger than this and planted also in the salsa water (220). So much is enmity between the two nations, that fights occur every day. The King of the Gentiles is as powerful as that of the Moors; but he is not so proud: and it seems that it would be less difficult to introduce the Christian religion into his country (221).

Not being able to get our own back, we believed on board faithful of the Principals, and three women whom we had taken over the junk, to take them to Spain. We had assigned the women to the Queen; but Gio. Curvalo wanted them for himself.

Burnè's Moors must be ignored like the others. They appreciate very much the live silver because the good; and demand that he maintain the health of those who are healthy, and make those who are infirm recover. They worship Muhammad, and follow his law. They don't eat pork. They wash the backside with the missing hand, but with that then they don't eat anything; nor does it make any coupons with the right: They crouch and lower when they scream. With my right hand I washed my face, but did not brush my teeth with my fingers. I am surrounded like the Jews. They never kill goats or chickens if they do not speak to the Sun first: they cut off the tip of the wings, and the skin they have under their feet, and then they quarter them. They do not eat any animals that have not been killed by them.

In this island the *cansora* is born, a species of balsam that oozes between the woody part and the bark; and it is as small as the *remole* (222). If you keep discovering gradually confused. Here call them *Capor* (223). Although cinnamon, ginger, *mirabolani*, oranges, lemons, *chiacare* (224), melons, cucumbers, pumpkins, *rasani*, cabbage, shallots are raised. There are also many animals, such as elephants, horses, buffaloes, pigs, goats, chickens, geese, crows, and others.

They say that the King of Burnè has two caved pearls like two chicken eggs, and they are perfectly round and placed on a flat table and cannot be kept there. When we brought him the presents, I signified my desire to see them, and he said that he would forward them to me, but we sece. In the following day some Principals would say that I have actually seen them (225).

The coin that the Moors use in this socket is metal (226), and pierced to pierce it. On one side it has four signs, which are four letters of the great King of China, calling it *Picis* (227). For a cathil (weight of our two pounds) of bright

silver they gave us six porcelain *scudels*: for a cathil of metal, they gave us a small porcelain vase, and a large vase for three knives. For a quarter of paper they gave one hundred *picis*. A wax babar (which is 203 cathili), for 160 bronze cathili; for 80 cathili a bahar of salt: for 40 cathili a bahar of souls, resin used for tanning ships, because in those countries you cannot find them pitch. Twenty tabil make a cathil. The merchandise that are appreciated here are bronze, bright silver, cinnabar, glass, woolen cloths, canvases; but most of all they liked iron and glasses.

Since so much use I saw them made of porcelain, I took information about it; and I knew that it is known with a sort of very white earth, which is left buried for fifty years so that it resets itself, because they say that the father buries it for the son. It is said that if you put some poison in a fine porcelain vase, it will break.

The eyes mentioned several times above, are their large ships, and are formed in that way. The whole bottom, up to the height of two palms above the water, is of boards connected today with wooden dowels; and it is very well built. Above, they are made of very large rods, which also protrude outwards to counterbalance (228). One of these carries as much load as one of our ships; the trees are made of reeds (229), and the sails of tree peel. The island is so large that it takes three months to get around with a ship. It is of northern latitude at gr. 5.° 15'. (230), and in gr. 176.° 40' of longitude from the partition line.

They leave from Borneo. Hazards.

Starting from this island we went back to look for a suitable place where to set up the ships that made water, and one of these, for little attention of the pilot, gave in a low bottom near an island called *Bibalon* (231), but with the help of God we freed her. Yet another danger we ran; for a sailor, while snuffing a candle, threw the burning wick into a case of *bombarda* powder; but on so ready to extract it, that the dust did not catch fire.

On the way, we saw four ships: one we took of coconut trees and headed for Burnè; but the *Sen* men fled to an islet; and behind other islets the other three ships took refuge.

Between the northern cape of Burnè, and the island called *Cimbonbon* located at gr. 8.° 7'. of lat. boreal, there is a perfect port for setting up ships, and we entered that; and because we lacked many things necessary for our need, it took us forty two days. Each worked as best he knew and could, who in one thing, and who in another; but our greatest effort was to go and make wood in the woods, for there were all brushwood and shrubs thorny, and since we were without shoes.

On this island there are some very large saving pigs. Standing in a stretcher, we killed one that passed from one island to another: its head was two and a half palms long, and its fangs were long (232). There are also some large crocodiles on land (233), than on sea. There are huge oysters and tortoises; and we took two of these, one of which the fola meat weighed 20 pounds, and the other 44. We caught a species of fish (234) whose head resembled that of the pig and had two horns; and his body was completely covered with bone, having a kind of saddle on his back: it was small. On this island there are also certain trees, whose thresholds, when they fall, are animated and walk: they resemble the thresholds of the mulberry tree, but they are not so long: they have a short and pointed petiole, and near the petiole they have on one side and the other like two feet: if they touch each other, they run away; but by detaching them they do not give blood (235). I kept one for nine days in a box: when he opened it, the threshold went around the box. I believe they live on air. The island where we were called Pulaoan (236).

Since we started from that island, that is, from the port which we found in the head of the island, we met in a junco that came to Burnè. We seemed to signal him to sail her sails, and not having wanted to obey, we caught up with him, took him, and plundered him. It was in it the Governor of Pulaoan with a son and a brother: we all keep them prisoners; and if they wanted to redeem themselves, in the space of seven days they had to give us 400 measures of rice, 20 pigs, as many goats, and 450 hens. All this he gave us, and more spontaneously he added some coconut trees, figs, sweet canes, and vases full of palm wine; and we, in view of his generosity, gave him some of his daggers, and arquebuses: we also gave him a flag, a veil of yellow damask, and fifteen canvas arms: to his son we gave him a cape of blue cloth, to his brother a green cloth robe, and the rest of the rest of it, so we split up as friends.

We went back passing between the island of Cagayan and the port of Cipit (237), taking the path from the east to sirocco to find the islands of Malucco. We passed between certain mounds (238), around which we found many herbs, until there was a very large bottom. Passing among those islands, you seemed to be entering another sea.

Zolo Taghima.

Having left Cipit in the east, we saw two islands called Zolo (239), and Taghima (240) in the west. Pearls are born near those islands. The two pearls of the King of Burnè of which we spoke are found here; and here is how he got them, according to the story that I was satisfied. The King of Burnè married a daughter of the King of Zolo, who told him that his father had those two large pearls. He did not want to, and decided to have them in any way. He left therefore, in one night with five hundred ships full of armed men, he went to

Zolo, he prele the King with two of his sons, and he leads them to Burnè; nor did he make freedom there, if he did not first give him the two pearls.

Continuing the journey to the east fourth of *greco*, we passed two houses (241) called Cavit, c Subanin, and we arrived at an island called Monoripa, ten leagues away from the mentioned mounds. The inhabitants of that island always live in their boats and have no houses on the ground.

In the two countries of Cavit and Subanin, which are located on the same island where Butuan and Calagan are (242), the best cinnamon that can find them is born. If we could have stayed there for only two days, we would have loaded the ships; but we did not want to waste time to take advantage of the favorable wind, since we had to pass a point, and some small islands around it. So I gave a few barthers to the sail, and we had seventeen pounds of cinnamon for two large knives that we had taken from the Governor of Palawan.

Having seen the cinnamon tree, I can give you some information. It is a bush not taller than three or four cubits, and as big as a finger of the hand, never having more than three or four twigs. Its threshold resembles that of the laurel. The usual cinnamon that comes to us is its bark, which is picked twice a year.

The wood and the thresholds when they are green have the taste and strength of the bark itself. *Colà* is called Cainmana (243), since *Cain* means wood, and *mana* means sweet.

By keeping the bow towards Greek we tended towards a large city called Maingdanao (244), located on the same island where Butuan and Calagan are, to get precise information about Malucco's position there; but as we walked we took possession of a *bignaday*, a boat similar to a ship, and having to use force and violence, we killed seven of the eighteen men who made up the crew. They were very well built and more robust than we had seen before, and they were all of the Principals of Mindanao. Among them was also a brother of the King, who told us that he knew well where Malucco was. So according to his indication, we left the direction we had taken towards Greek, and we took the *via di sirocco*. We were then in gr. 6.° 7. ' of lat. bor. and 50 leagues, far from Cavit.

We are told that at a head of this island near a river there are very hairy men, great fighters and great archers, armed with swords a palm wide. When they take enemies, they only eat the heart, and eat it raw with an orange or lemon juice. This chief is called Benaian (245).

Going to the Sirocco verb we found four islands called Ciboco, Biraham Batolach, Sarangani, Candigar (246). On Saturday 26th of October at night, while we skirted the island of Biraham-Batolach, we had a very large procella, so we lowered all the sails, and we began to pray. Then our three Saints



appeared in the trees, and they diffused the darkness. S. Elmo flexes more than two hours on top of the cage like a torch, S. Nicolò on top of the mezzana, and S. Chiara on the staysail. In gratitude for their assistance, we promised one I would blow to these three Saints, and we gave each one his alms (247).

Continuing the journey, we entered a port in the middle of the two ifola Sarangani and Candigar, and there we found the bottom of the east at the home of Sarangani, where pearls and gold were found. This port is gr. 5.° 9. ' (248), and far from Caviti 50 leagues. The inhabitants are kind and go naked like the others.

1521 October 28.

Having stopped there one day, we forced two riders to come with us to teach us the way to Malucco. We went between east and south-west: we passed between eight islands, partly inhabited and partly uninhabited, which formed a kind of road. They were called Cheava, Caviao, Cabiao, Camamca, Cabaluzao, Cheai, Lipan, and Nuza, at the head of which we came to a very beautiful island to see, called Sanghir (249). But, having a headwind that would not allow us to cross a point, we bordered around one hour or another around it.

On this occasion, taking advantage of the darkness of the night, one of the pilots we had taken in Sarangani, and with the brother of the King of Mindanao with his son, they swam in a swim, and went to that island; but we later learned that the son, not knowing how to keep them well attached to his father's shoulders, drowned himself.

Seeing that it was impossible to cross that point of the island, we passed below it (250), where we saw many small islands. This large island has four kings, whose names are Raja Matandatu, Raja Laga, Raja Bapti, and Raja Parabu. They are kind. It is in gr. 3. ° 30 ' of lat. boreal, and 27 leagues far from Sarangani.

Continuing in the same direction we passed five islands, called Cheoma, Caracinta, Para, Zangahira, Ciau (251), the last and distant ten leagues from Sanghir. There is a mountain high in it but not wide. His King call them Raja Ponto. We then came to the island of Paghinzara (252), which also has three high mountains, and is King Raja Babintan. We saw to the east of Paghinzara, beyond Talaut, (253) far twelve leagues from it, two not very large and inhabited islands, called Zoar, and Mean (254).

Having crossed these two islands, on Wednesday at 6 November, he disclosed another four very high towards the east at the distance of fourteen leagues. The pilot who remained told us that this was Malucco; for what

we thanked God, and by consolation unloaded all our artillery. Nor should it surprise us that we are so happy, since we had spent twenty-seven months in two days, always on the trail of Malucco, turning to this object for an immensity of islands. I must say, however, that in all those islands the lowest bottom we found was a hundred fathoms, so it is not to be expected how much the Portuguese scattered, according to which the islands of Malucco are located in seas, where you cannot sail due to low bottom, and for the dark and misty sky (255).

On Friday at eight in November 1521, three hours before the setting of the sun, we entered a port on an island called Tadore (256); and having approached the ground, we went deep into 20 arms, and unloaded all our artillery. On the following day the King came in a prao to the ships, and made a turn around it. We met him with the boat to honor him; and he ushered us into his prao, and pillowcases beside him. He sat under a silk umbrella, which circled around him: indeed his son with a royal scepter goes; there were also two men with golden valances to give water to their hands, and two others with golden boxes full of betas (257).

And the King welcomed us, and told us that it had long been dreamed that some ships had to come to Malucco from distant countries: that to ascertain them he had looked in the moon, and had seen that they really did come, and that they were indeed ours. He entered our ships afterwards, and we all kissed his hand. Then we led him to the stern, but he did not want to enter it, not to bow, except through the upper opening. We made him sit on a red velvet chair, and we dressed in a turquoise velvet yellow robe. To better honor him we sat on the ground next to him. When he heard who we were, and what was the object of our journey, he said that he and all his peoples were very happy to be very faithful friends and vassals of our King of Spain; that he welcomed us on the island as his own children; that we could go down to earth and stay there as in our houses, since his island would then no longer call Tadorè, but Castile, in proof of the great love that he brought to the King our Lord. Then we gave him the chair he was on, the robe we had put on him, a piece of thin cloth, four arms of scarlet cloth, a habit of brocade, a yellow damask cloth, a piece of white Cambaia cloth, two berette, six silgar margaritini silze, twelve knives, three large mirrors, six shears, six combs, some golden glasses and other things. We gave his son an Indian cloth of gold and silk, a large mirror, a beretta and two knives: to each of the nine Principals who were with us we gave a silk cloth, a beretta, and two knives; and to many of the others of his female followers though gift to one of a beretta to one of a knife, until the King warned us not to give other gifts. He then added that he had no worthy thing sent as a gift to our King, at least not to send himself, since he considered him as his Lord. C'invited us to get closer to the city; and if any of the notes attempted to ascend the ships, he told us that we made fire even though he was with our rifles. He went out of the stern in the same way as he had entered, without never want to bow. At his departure we fired all the bombs.

This king is Moro, about forty-five years old, very well made, and with a good presence. He is a great astrologer. Her dress was a camissole of thin white linen with the heads of the sleeves worked in gold, and a cloth that from the belt around the ground: it was barefoot. Around his head he had a silk veil, and he made it a garland of flowers. Name Raja Sultan Manzor.

At ten o'clock in November, Sunday, we had a conversation again with the King, who wanted to know how long we had been away from Spain, what money, and what ration the King gave to each of us; and we all told him. We asked for a signature of the King and a royal flag, since he wanted both his island of Tadore, as well as that of Tarenate (258), (where he thought he would crown his nephew called Calanógapi) to become subject to the King of Spain, for the whose honor he would have fought against death; and even if he was forced to yield, he would have taken refuge in Spain with his whole family in a new junco which he had built, and if he was brought with him he would have his signature and the royal flag.

He begged us to leave him some of our men, who would always keep the memory of us and our King alive, pressing him more to have any of us than the other merchandise, which would not last long. Meanwhile, seeing our concern to load carnation, he told us that he wanted for this object to go to an island called Bachian, where he hoped to find what he needed, since on his island there was no dancing copy to load our two ships. In that day there was no traffic because it was Sunday. The public holiday for those peoples is Friday.



V. S. Illustrissima will like having some information of the islands where the carnations are born. They are five, namely Tannate, Tadore, Mutir, Machian and Bachlan (259). Tarenate is the main one. The King of it, when he lived, dominated almost entirely over the other four. Tadore, that is, the island where we were, has its King. Mutir and Machian have no King, but they held on to the People; and when the kings of Tarenate and Tadore know war, they administer

the fighters to them. The last one is Bachian, and he has a king. All the provincial one in which the carnation called Malucco are born.

When we went down here, there were still eight months, that motto was in Tarenate certainly Francesco Serano from Portugal. He was Captain General of the King of Tarenate when he waged war against the King of Cadore; it was so much that this King was forced to give his daughter as wife to the King of Tarenate, while giving him hostage as all the children of the Principals of Tadore. If there is then peace; and from that daughter was born the nephew Calanopagi of whom I spoke. However, the King of Tadore never forgave Serano in his heart; and being these, after many years, went one day to Tadore to contract there the carnations, the King made him poisoned in the betel threshold, so that he barely survived four days. The King of Tarenate wanted to be buried according to his own circumstances, but three Christian servants that Serano seco avea had allowed us. When he died, he left behind a boy and a girl from a woman he had taken in Java Major and two hundred bahar of carnations.

Francesco Serano was a great friend and relative of our unhappy captain general: and on early who induced him to undertake this journey, since being the Magaglianes in Malacca he had known by letters from Serano how he was here (260). Therefore, when Don Emmanuel King of Portugal refused to increase the pension of a single *testone* (261) per month, an increase which he believed he had well deserved, if he came to Spain, he made his Holy Majesty (262) the I plan to come here on the western way, and he had what he could ask for.

Ten days after the death of Serano, the King of Tarenate, called Raja *Abuleis* (263), drove the king of Bachian his son-in-law from the kingdom, whose wife his daughter, having gone to Tarenate on the pretext of closing peace, gave him such poison for to which he survived two days *solli*, and left, dying, nine children, of whom I am told the following names: Chechili-Momuli, Jadore-Vunghi, Chechilideroix, Cilimanzur, Calapagi, Chialinchechilin, Cataravajecu, Serich, and Calanopagi.

On Monday at 11 November Chechilideroix one of the mentioned children of the King of Tarenate came with two ships to the ships, dressed in red velvet, and playing their eardrums: he did not want to enter the ships then. We knew that he had the woman, the children, and Francesco Serano's substances with him. When we met him, knowing that he was an enemy of the King of Tadore, we sent to ask him if we could receive him in ships; which, being us in his port, we did not want to be without his consent. The King tells us that we were also doing what suited us most. Meanwhile, however, Chechilideroix, seeing our suspension, had some suspicions and moved away somewhat from the ships. We then went to him with the boat and seemed to give him an Indian cloth of gold and silk, with some mirrors, knives, shears etc .: which things he

accepted, but disdainfully, and soon he left. He had with him an Indian made Christian called Manuel, servant of certain Pietr 'Alfonso de Lorosa from Portugal, who after the death of Serano had come from Bandan to Tarenate. Knowing how to speak the Portuguese language, Manuel came on the ship, and told us that the sons of the King of Tarenate were to put up with enemies of the King of Tadore, although they were displaced to the service of Spain. We then wrote to de Lorosa that no suspicion or fear came to our ships.

These kings keep as many women as they like, but one is the main wife, and all the others are subject to it. The King of Tadore had a large house outside the city, where two hundred of his dearest women were staying, and just as many were there to serve them. The King eats alone, that is, with his main wife, on a kind of elevated stage, where he sees all the others sitting around him, and orders the one he likes most to go with him. When the King's lunch is over, the women either eat together if the conient, or each goes to eat in his own room. No one, without the King's special license, can see those women; and if anyone, day or night, is near their house, he is killed immediately. Each family is obliged to give the King one or two daughters. Raja Sultan Manzour had twenty-six children, that is, eight boys and ten eight girls (264). On the island of Tadore there is also a kind of Bishop (265), and what was there at the time had forty women, and many children.

On Tuesday 12 November the King had a house built for our wares in the city, and built on it in one day. There we brought what we had to make changes, we put three of our men in custody, and he immediately started trading, which I did in this way. For ten arms of very good red cloth they gave us a babar of carnation. A babar is four quintals and six pounds; and each quintal is one hundred pounds. For fifteen mediocre cloth arms, a babar; for fifteen hatches, a babar; for thirty-five glasses of glass a babar: and thus the King had from us as all our glasses; for seventeen cinnabar chains, a babar; the same for equally bright silver: for twenty-six arms of ordinary cloth, a babar, and the same for twenty-five arms of thinner cloth; fifty percent knives a babar; for fifty shears, a babar; for forty berettes, one bahar; for ten cloths of Guzzerate (266) a bahar; for three of their drums, or studs, two babar; for a quintal of metal a babar. As all our mirrors were broken, and the few whole remnants were wanted by the King. Many of the mentioned goods had been purchased by us in the outlet of the *junci* of which we spoke; and the concern we had to go back to Spain meant that we would sell our goods at a lower price than we would have done if we had been in a hurry.

Every day many ships loaded with goats, chickens, figs (267), coconut trees, and other edibles came to the ships, so much so that it was a marvel. We also supplied the ships with good water, taken from a source where hot forge; but if one hour is in the open air it becomes very cold. You want this to come because it leaves the *Monte de Garosani* (268). He saw from this as those who said they had to bring fresh water to Malucco from a far country.

The following day the king sent his son, called *Mossahap*, to the island of Mutir to carnation, to hasten our load. Having spoken to the King on that day of some Indian freedoms whom we had presided over, he thanked the Lord, and asked us to give it to him, who intended to restore them to their native country accompanied by five men from Tadore, who, in the to return them to their homeland, they would commend the King of Spain, and they would be good names to the Spaniards. We gave him the three women we had destined for the Queen, as has been said above, and all the men, except those of Burné, to whom he gave a very sensitive gift.

He therefore asked us for another favor, that is, to kill all the pigs that we had on board, for which he would have given us ample compensation in goats and chickens, We pleased him by slaughtering them and hanging them under deck, so that the Moors will have no opportunity to see them, for if by adventure any pig saw, they covered their faces so as not to see or smell them.

On the evening of the same day Pietro Alfonso Portuguese came in a ship, but before he went up to the ships, the King sent him to call, and he said that, even though he was from Tarenate (269), he was careful not to lie in answering the questions we were sargli. He therefore, having come on the ship, told us that he had already been transported to India for sixteen years, and of these he had spent ten in Malucco; being precisely ten years that those islands had been found by Portuguese, who kept their discovery secret. He then told us that it was a year in less than fifteen days, since a large ship from Malacca had gone there and had left with a load of carnation; but due to bad times he had to stay a few months in Bandam. He added that the captain of that ship was Portuguese Tristano de Menezes, from whom, having asked him what news they had in Europe, he understood that a team of five ships had left from Seville to identify Malucco in the name of the King of Spain, of whom team was Captain Ferdinando Magaglianes Portuguese for which the King of Portugal, annoyed that one of his subjects tried to cofan him so contrary, sent some ships to the Cape of Good Hope, and others to the Cape of S. Maria (270) where the Cannibals are, to prevent him from passing, but they did not meet him: having then learned that he had passed through another sea and was going to Malucco by the way of the west, he wrote to the chief captain of the Indies called Diego Lopez de Sichera, in order to send six ships to Malucco against the Spanish team. But having had the news at that time that the Grand Turk was meditating an expedition against Malacca, the captain had to send sixty sails against him to the Straits of Mecca in the land of Juda, (271), where, however, they found only a few galleys that they had given dry shore to the beautiful and strong city of Adem, and set them on fire.

This undertaking, de Lorosa went on, had prevented the Captain Major from sending immediately against the team of Magaglianes; but he did not delay in sending to Malucco a large galleon with two hands of bombards (272),

commanded by Portuguese Portuguese Francesco Faria. But not even this came to you; for due to the low ground and the currents of water that are in the outskirts of Malacca, and for the contrary winds, the promontory could not pass, and upon being forced to go back.

I will also say that a few days earlier a caravel with two junk had gone there to get news of us. The Junk Serons sail towards Bachian to load carnation, having seven Portuguese on board, who, not respecting the women of the inhabitants nor those of the King, despite the warning that the King himself had had, were killed; having understood that those of the Sen caravel hastily returned to Malacca, abandoning the junks with four hundred bahar of carnation, and as much merchandise as was enough to buy another hundred. He also narrated that every year many junks go from Malacca to Bandan to buy matia (273) and *muscade* nuts, and from there they pass on to Malucco to buy carnation. They make the journey from Bandan to Malucco in three days; and fifteen employ it from Bandan to Malacca. Last he said that for ten years the King of Portugal had been drawing a great deal from those islands, and had great care to keep that country hidden, and unknown to the Spaniards. Several other things he related, having spent many hours with us reasoning; and we did so much and said, also offering him a good penny, that we were determined to come with us to Spain.

On Friday 15 November the King told us that he thought he was going to Bachian himself to take the carnation there left by the Portuguese, and asked us for gifts to do to the two Governors of Mutir in the name of the King of Spain. In the meantime, passing by our ships, he wanted to see how we made ourselves a crossbow, a stone, and of crossbow (274) which is a major weapon of the arquebus. He shot himself crossbow three times, but did not care to shoot.

Opposite Tadore there is another great island called Gailolo (275); and it is so extensive that a ship hardly goes around it in four apple trees. It is inhabited by Moors, and by Gentili. The Moors have two kings, one of which, according to the story of the King of Tadore, had one hundred children, and the other five hundred twenty-five. The Gentiles do not keep as many women as the Moors, nor do they live with so many superstitions. The first thing they see in the morning when they go out of the house is the object they adore all that day. The King of these Gentiles is called Raja Papua. He is very rich in gold, and inhabits the interior of the island. In this, reeds as big as a leg, full of very good water to drink (276) are born among the failed. We bought many from them.

On Saturday, the Moro King of Gailolo came to the ships with many ship; and we always give him a green damask habit, two arms of red cloth, some mirrors, shears, knives, combs, and two golden glasses, which he liked very much; and he told us that, being friends of the King of Tadore, we were also his friends, jackets he loved that King as his own son. He invited us to go to the land,

promising to do us great honor. This king is powerful and feared in all those islands. He is very old, and his name is Raja *Jussu*.

On Sunday morning the King himself boarded ships, wanted to see how we fought, and how we unloaded the bombs, of which he took great pleasure; having been a great warrior in his youth.

On the same day I went ashore to see how the carnation were born; and here is what I observed. The tree from which they gather; it is tall, and its trunk is as large as a man's body, more or less, according to the age of the plant. Its branches spread somewhat in the middle, but at the top they formed a pyramid. The bark is olive-colored, and the leaf is similar to that of the laurel. The carnation come to the top of bunches in bunches of ten or twenty. These trees always bear fruit on one side more than the other according to the seasons that run. The carnation when they are grown are white, when they mature they become red, and when dry they blacken (277). We meet twice a year, once for the birth of the Lord, and the other for St. John the Baptist (278), in which time the air in these countries is more temperate (279), and more so in December. When the year is very hot, and there are few rains, 300 to 400 bahar of carnation are collected in each of these islands. The carnation tree lives only in the mountains, and if it is transported to the plain it dies (280). The threshold the bark and the wood itself, as long as they are green, have strength and fragrance like the fruit itself. If these are not fully realized, they become so rough and so hard that they will not do anything good, if not peel them. Expecting the fog to make them persecute; and we dissatisfied we saw which every day a mist descending and surrounding one or the other of the mountains mentioned above. Among these peoples everyone has these trees, and each one keeps his own and reaps the fruit, but does not know about any work around them to cultivate them. It does not align this tree if not five mountains of the five islands of Malucco. There are some plants in Giailolo, and on a small island between Tadore and Mutir called Mare but they are not good.

Some trees of nutmeg (281) were also found on the island of Giailolo: they resemble our walnuts, and their thresholds are similar. The nutmeg, when picked, is similar to the quince in shape, color, and fluff, but is smaller. The first rind is as cave as the green rind (282) of our walnuts: under this there is a kind of sub-canvas or rather cartilage, under which the very red matrix (283) stands, which covers and wraps the bark of the walnut, within the which is the nutmeg proper.

Even ginger was grown in Tadore, or *gum*, and we ate it green instead of bread. Ginger is not a tree but a shrub, which puts out of the ground some jets long a palm similar to the jets of the reeds, to which although they resemble the shape of the thresholds, except that these are more narrow. The jets do



nothing, but what ginger does is the root. Green is not as strong as dry; and to dry it they use mortar, since otherwise it would not preserve.

The houses of those peoples are formed like the ones already described, but not so high above the ground, and are surrounded by reeds in the shape of a hedge. The females here are ugly, and must be ignored like the others, even though they have only covered the natural parts with cloths of tree peel. Even men go naked, and in any case their women are ugly, even though they are extremely jealous of them; and among other things, they were sorry that we went to earth with the uncovered trousers (284), since we imagined that they were such an incentive to their women. Yes men that women always go barefoot.

Since I talked about cloths, I will say how they do them. They take a piece of zest and leave it in the water until it softens: then beat it with wooden mallets in order to stretch as far and wide as they like: thus it becomes similar to a raw silk veil, with certain internal silos arranged in a way which looks like fabric (285).

Their bread is made from the wood of a palm-like tree, and they do it this way. They take a piece of this wood: they extract certain long and black thorns that are in it: then they pound it and they know its bread, which they call sagu. They know about this bread in sea travel.

Every day many boats loaded with carnation came from Tarenate, but we, because we waited for the King, did not want to make contracts for this merchandise, but only for supplies: of which those of Tarenate complained very much.

On Sunday night at 24 November the King arrived, by making those studs enter the port and by blowing in the middle of our ships. We to honor him unloaded many bombs. He told us that for four days there would be continual visits to the carnation.

On Monday he sent seven hundred ninety one *catili* without removing the tare. Removing the tare means taking the spices for less than what they weigh, and this with reason, because being fresh every day they decrease in weight. Since these were the first carnation to sail, and being the primary object of our trip, we unloaded many bombs for joy. The carnation here called Gomode, in Sarangani where we took the two pilots, called Bonglavan, and in Malacca Chianche.

On Tuesday, at 26, the King came to tell us that he had done for us what the Kings never know there, that is, to abandon their own island; but he had left to show the love he had for the King of *Castiglia*, and because having done our job, we could return to Spain as soon as possible, and therefore return with

greater force, and avenge the death of his father, who had been killed on an island called Buru (286) and the body had been thrown overboard.

Then added that it was customary that when the first carnation placed themselves in ships, or in junks, the King gave a banquet to sailors and merchants of them, and made orders to his God to lead them to salvage in their port. This he therefore wanted to do for us, and at the same time the banquet would have served for the Bachian King who, with his brother, came to visit him, for which he also had to clean up the streets. Having heard this, he began to suspect some betrayal among us: all the more since we had known that they had been not long before, in the same place where we used to water, three Portuguese of the company of Francesco Serano were murdered, by some islanders, who hid in this woods. We also often saw them whispering to Indians that we had taken prisoners. Therefore, although some of our inclined to accept the invitation, although we concluded not to go, remembering the unfortunate banquet given to lofts on the island of Zubu; and we decided to leave soon.

He therefore sent himself to thank the King to tell him that he would soon come to the ships, where we would deliver the four men promised to him, with the merchandise we had intended for him. The dissatisfied King immediately came, and upon entering the ship, as if wary of our distrust, he said that he entered it with as much confidence and security as in his own home. It makes us feel that our unexpected concern to leave is greatly displeased, since the ships are solitary take thirty days to load them; and that if he had made a trip out of the island, he certainly had not done this to harm it, but yes to benefit from it, so that we could have the carnations that we wanted, and that we still partly expected, as soon as possible. He added that it was not then opportune time to sail in these seas, awaiting the many mustaches are of which they met in the vicinity of *Bandan*: and that, moreover, it was an easy thing that on that day we met Portuguese ships. And when, despite what he had said, he saw us determined to leave, he then told us that we had to take back all that we had given him, since the kings of his neighbors would have considered him as a man without reputation that so many gifts he had received in the name of such a great King as the King of Spain, and he gave nothing in return, and perhaps they suspected that the Spaniards would leave in such a hurry for fear of some betrayal, so that they affixed him the name of traitor. And so that no suspicion remained on his honesty and good faith, he had his Alcoran brought, and kissed him devoutly put on his head four or five times whispering to himself certain words, with a ritual that they call *zambehan*, and he said in the presence of all that he swore by Allah (287), and by Alcorano in his hand, that he always wanted to be faithful and friend of the King of Spain. He said all this almost crying with so much appearance of cordiality and cordiality that we promised to prolong our stay in Tadore for another fifteen days. Then we gave him the King's signature and the royal flag. We also learned by certain means that some Principals of those islands had actually advised him to kill all of them, for which great merit would have been given to the Portuguese, who,

well-advised 1, would have avenged themselves on the Bachian King; but he loyal and in keeping with the King of Spain to whom he had sworn peace, replied that this would never have had any purpose.

Wednesday to November 27 the King made a ban that anyone who had carnation could freely contract them with us, for which all that day and the following we bought carnation by storm.

Late Friday the Governor of Machian came with many ships, but he did not want to dismount on the ground, because his father and brother banished from Machian had taken refuge there.

The following day the King of Tadore with his Governor nephew, called *Humai*, a twenty-five-year-old man, came on our ships; and having the King understood that we no longer had cloth, he sent for six arms of red cloth to his house, and he gave us a hand so that we could, by joining other things, make a convenient gift to the Governor. I always gave him the gift, and he thanked us very much, and said that soon he would send many carnations to us. On his departure from the ship, we unloaded many bombs.

On Sunday, the first day of December, the governor mentioned from Tadore; and we were told that the King had also made him a gift of silk cloths and some studs, so that the carnation would send us sooner. On Monday the King himself went again to the sister of the island for the same object. Wednesday morning, and to be the day of St. Barbara, and for the coming of the King, all the artillery was unloaded; and since we made an artificial fire in the evening, the King came to the shore to see how we pulled the bobbins, and the fire bombs; en had great pleasure.

On Thursdays and Fridays we bought many carnations in the city than in the ships, at the better market the closer our departure was. For four arms of *frixeto* (288) they gave us a babar of carnation; for two brass chains which were worth a marcello (289) they gave a hundred pounds; and lastly, each one wanting to have his portion of the load, and no longer having merchandise to be given in exchange for the carnation, who gave the cape, the habit, and the *camiscia* and other clothes to have.

On Saturday, three sons of the King of Tarmate with their wives, daughters of the King of Tadore, and then Pietro Alfonso Portuguese came to the ships. We gave each of the three brothers a glass of golden glass, the three women with scissors, and other things; and when they left, we unloaded many bombs to honor them. We then sent ashore to the daughter of the King of Tadore the widow of the King of Tarenate, who had not dared to board the ship, a gift of many things.

On Sunday at December 8th to sew the Conception of M. V., we unloaded many bombs, spools, and fire bombs. Late Monday the King came to the ships with three females who brought him betel. Note that no one can lead women except the Kings. The King of Gialolo came later to see our exercise once more.

After a few days, as the day of departure was approaching, the King showed a sincere affliction; and he said, among other obligatory things, that he seems to be a suckling child who is abandoned by his mother; and all the more he remained disconsolate as he had already known and tasted some of Spain, so that he begged us not to delay returning to Tadore. In the meantime, he asked us that some of our Verzi be left to him for his own descent (290).

At the same time he warned us never to sail if not during the day, he waited for the deep mustache and the rocks that were in that sea, but we replied that due to the need to get to Spain as close as possible, we were able to sail night and day. Then he added that, being unable to do anything else, he would have daily prayers to God, so that he would lead to his salvation.

In the meantime Pietro Alfonso de Lorosa had come to the ships with his woman and all things were willing to leave with us. And after two days Chechilideroix the son of the King of Tarenate came with a well-dressed prao of men, approached the ships, and he asked that in his prao he go down; but the de Lorosa he suspected refused to do so, and said that he had determined to leave on those ships in Spain. For the same suspicion he advised us not to receive it in ships; nor did we want him to go up there when he asked to do it. Then they learned that, being Chechili a great friend of the Portuguese captain of Malacca, he intended to take Pietro Alfonso and lead him; and therefore I bitterly reproach those with whom this Portuguese lived, because they let him leave without his license.

The King had prevented us, that the Bachian King would soon come with his brother destined to marry one of his daughters; and he begged us to honor him by shooting many bombs upon his arrival. He came on Sunday, at 15 of the month, very late, and we did him honor as the King had desired; but not firing the biggest bombs, since we were extremely loaded. The King and his brother came in a ship with three hands of rowers for each band in the number of one hundred twenty. The ship was adorned with many yellow and red white parrot feather flags. Meanwhile, many studs rang, and that sound served as a measure for the rowers to row in time. In two other ship there were the damsels to present to the bride. They made us false by going around the ships and going around the port.

Since it is custom that no King descends to another's land, the King of Tadore came to visit Bachian's in his own ship: when he saw him coming, he got up from the carpet on which he stood, and stood on one side to give the place to the King of the country; but he did not want to go on the carpet, and seat on

the other side, leaving the carpet empty in the middle. Then the King of Bachian gave to Tadore five hundred *patolle*, almost in payment for the daughter he gave to his brother as wife (291). The *patolas* were cloths of gold and silk worked in China, and highly appreciated in those islands. Each of these cloths is paid for three babar of carnation or more or less, fruitful that they are more or less rich in gold and gold. work. When any of the Principals die, his relatives take on these cloths to honor him.

On Monday, the King of Tadore sent a banquet to the Bachian banquet king, for the hands of fifty women dressed in silk cloths from the belt up to the knee. They went two by two with a man in their midst. Each carried a plate large on which were the clay plates with different food. Men carried wine in large jars. Ten of the oldest of those women were the dealers. They went this way to the ship, and presented everything to the King who sat on a carpet under a red and yellow canopy. On the way back they took some of ours, who had been drawn out of curiosity there, and if they wanted to get rid of them we had to give them some little things. After this, the king also sent us goats, eyes, wine, and other things as gifts.

Today we put to ships the new sails on which was the Cross of St. James of Gallizia with letters that said: THIS IS THE FIGURE OF OUR GOOD VENTURE.

Tuesday. We gave the King some pieces of artillery, that is, arquebuses that we had preyed on in India itself, and some of our Verzi, with four barrels of dust. We loaded eighty barrels of water on each ship. We had to find the wood on the island of Mare (292), where for five days the King had sent a hundred men to prepare it, and where we had to pass.

Today the Bachian King, by consensus of that of Tadore, descended to earth preceded by four men with straight stalks in hand, to make alliance with us; and he said in the presence of the King of Tadore and all those who were there, he would always be disposed to the service of the King of Spain; that the carnation left on the island by the Portuguese would have in his name until another Spanish team went there; nor would they ever give them without his consent. He sent, through us as a gift to the King of Spain, a slave, and two babar of carnation. He would have liked to send ten babar; but our ships were so loaded, that they could no longer receive them.

He also gave us two beautiful dead birds for the King of Spain, (293). These birds are as big as the thrushes (294): they have a small head, and a long beak, their legs screwed like a writing pen, and a palm long: they have no wings but instead of them long feathers of different colors similar to large plumes : their tail resembles that of the thrush: all the other feathers, except those of the wings, are dark in color: they never fly, except when the wind blows. We were told that these birds come from earthly paradise, and called *bolondinata*, that is, birds of God (295).

The Bachian King was a man of about seventy years; and tell us about him a strange custom, that is, that whenever he had to go to fight, or to do some other important operation before he submitted himself to two or three times to one of his servants who to this gentle use only, as, according to the Roman slander reported by Suetonius , Cesare to Nicomede (296).

Nor about the only Bachian King who recognized the King of Spain as his Sovereign; but each of the King of Malucco wrote to him that he always wanted to be his true subject.

One day the King of Tadore sent word to us who resided in the warehouse of our goods, that they should be careful not to leave the house sister at night, since there are certain natural men of the country, who anointing them walk at night in the shape of men. without boss. They, meeting some whom they want badly, touch his hand and anoint the palm, which anointing knows that they will get sick when taken, and within three or four days they will die. However, if they meet three or four people together, they do not touch them, but they amaze them. He added that he knows how to watch to find them out, and he has already been able to hang many.

When they sandblast a new house, before going to live in it, they know fire around it, and they make you very convinced: therefore they attach to the roof of the house a taste or display of everything that is found in the island, persuaded with what is never to miss anything to those who live in it.

Wednesday morning everything was ready for the our departure from Malucco. The kings of Tadore, Gialolo, and Bachian, and a son of the king of Tarenate had come to accompany us to the island of Mare. The ship Victoria sailed Trinity, and departed somewhat waiting for the ship Trinity; but this one had much difficulty in anchoring the anchor, and in the meantime the sailors became aware, that it made a lot of water from the bottom. Then Vittoria returned to anchor to the first place. He began to unload the Trinity to see if we could repair the water, which you will feel entering with force as for a cannon; but we could never find which way he entered. All that day and the next we never did anything but give the trumpet, but without any proxies.

This, upon hearing the King of Tadore, was taken from the ships, and he also went to sleep with us in search of the way of water. He sent five of his men overboard to this object to stay under water for a long time, and I will spend more than half an hour there, they never found sex. And as the water grew more and more net ship, the King, very afflicted in the face of us and weeping for this misadventure, sent to a head of the island for three other men more skilled than the previous ones to stay underwater.

He was dissected with them in the aftermath of an early hour. The men went underwater with their hair spread out, imagining that these, attracted by the water penetrating the ship, they indicated their crack; but well I will stay in the water more than an hour they did not find it. Seeing that there was no shelter, the King wept, and who will go to Spain to give my Lord our King new? We replied that Victory would go there, and would leave immediately to take advantage of the Levants, who had already begun. The Trinity y, meanwhile, would welcome it, would wait for the west, and would go to Darien, which is on the other side of the sea, in the land of *Diucatan* (297). He approved our thinking, and said that he had two hundred and twenty carpenters at his service, who had done all the work under the direction of our people; that those who remained there would be confessed as his own children; and he said it with such passion that it moved all tears.

We who mounted the Victoria ship, fearing that this too heavy on the long journey would not open, we lightened it by unloading sixty quintals of carnation, which we had brought to the house where the crew of the Trinity was housed. Some of our crew preferred to stop there instead of coming with us to Spain, and because they feared that the ship could not withstand such a long journey, and because, mindful of what they had suffered, they feared of starving in the middle of the sea.

Saturday 21 December, the day of St. Thomas the Apostle, the King of Tadore came to the ships and gave us the two pilots that we had already paid for to take us nuns from those islands. They told us that the time was good to leave immediately; but having to wait for the letters of our comrades who remained there and who wanted to write in Spain, we could only leave at noon. Then the ships took leave with the reloading unloading of the bombs. Our people accompanied us. for some distance with them, boat; and then we split between tears and embraces. Giovanni Carvajo with fifty three of our remained in Tadore. We were forty seven Europeans, and thirteen Indians.

The King's Governor came with us to the island of Mare. As soon as we arrived there appeared four ships loaded with wood, which in less than an hour we pulled on the ship. We then took the path of the libeccio.

In all the mentioned islands of Malucco you can find garosami, ginger, sago and their wooden bread, rice, coconut, almonds bigger than ours, sweet garnet and sour tomatoes, sweet canes, coconut oil, and sesame, melons, watermelons, pumpkins; *comilicai* (298), which is a regrowth fruit as big as a watermelon, another fruit similar to peach called guava (299), and other edible vegetables. They also have goats and chickens, and apples, produced by bees no bigger than ants, who wise their wise in tree trunks. There are also parrots of many varieties; and among others there are some whites called Catara, and some reds called Nori, which are the most sought after, not so much because of

the vagueness of the feathers as because they speak more clearly. One of these is for sale a babar of carnation.

The Moors have conquered Malucco for just fifty years, and live there. Dianzi quede islands were populated by only Gentili, who did not appreciate the carnation. There are still some families raised up in the mountains, where precisely the carnation are born.

The island of Tadore is gr. 0. 27. ' of latit. boreal, and gr. 161 to the west of the partition line (300). It is gr. 9. 30 °. from the first island of this archipelago called *Zamal* to fourth of half a day and tramontana towards greek and garbino. Tarenate island is at 40. ' of lat. borealis. Mutir is exactly below the equinoctial line. Machian is 15. ' of lat. Southern Africa; and Bachian is in gr. 1. ° of the same latitude. Tarenate, Tadore, Mutir, and Macpian are in the shape of four high and sharp mountains (301), on which the trees of the carnation grow. Bachian is not seen from these four islands, but that island is larger than each of these. Its mountain (302) of carnation is not as high to acute as those of the other islands, but has a greater base. (303)

#### **BOOK IV.**

##### Return from the Moluccas to Spain

Continuing our journey, after having loaded the wood to the islet of Mare, we spoke between the following islands: Caioan, Laigoma, Sico, Giogi, Casi, Laboan (304), Toliman, Titameti, Bachian (305), Latalata, labobi, Mata, and Batutiga.

On the island of Casi there were said to be small and dwarf men resembling the Pygmies, who were subjected to the King of Tadore by force. We passed out of Batutiga to the west, traveled between the west and south-west, and discovered some small islands at midday; for which the pilots of Malucco told us that it was better to take land not to hunt us at night among many islands, and low funds. We therefore turned to sirocco, and went to an island located in gr. 2nd of lat. austral, and 53 leagues distant from Malucco.

They call them Sulach (306). The inhabitants of it are Gentile and have no King. They eat human flesh, men and women must be naked, except that they have a piece of tree peel two fingers wide around the sexual parts. Many other islands inhabited by Antroposagi are around here. Here are the names of some: Silan, Noselao, Biga, Atulabaon, Leitimor, Tenetum, Gonda, Kailaruru, Mandan, and Benaia (307). To the east we left the islands called Lamatola, and Tenetum.

Having traveled ten leagues from Sulac in the same direction, we went to a very large island of Buru (308) where we found many provisions, namely swine,



goats, chickens, sweet canes, coconut trees, sagu, a certain food, made with figs called by them Chanali, and *Chiacare* which here they call Nanga. The *chiacare* are fruits similar to watermelons, but knot externally: inside they have certain red and small fruits like *armelini* (309): they have no core in the middle, but instead of them they have a certain marrow like the sagu, of which however they are more big: to eat they are as tender as chestnuts. We found another fruit which has the external shape of a pine cone and is yellow; but inside it is white, and when cut it looks somewhat like pear, but it is much more tender and tasty. Called here *Comilicai*. The inhabitants of this island do not have kings: they are Gentiles, and must be kept naked like those of Suclab. The isle of Buru is gr. 3. ° 30. ' of lat. australe (310), and far from Malucco, seven leagues.

To the east of this, at the distance of 10 leagues, there is a larger one which borders on Gialolo and is called Ambon (311).

It is inhabited by Moors and Gentiles; but the former are on the shore of the sea, and the latter are on land; and these are anthropophagi. The products of this island are the same as Buru checks. Between Buru and Ambon there are three islands surrounded by low worlds called Vudia, Kailaruru, and Benaia (312). At noon of Buru, four leagues distant, there is another small island called Ambalao (313).

Thirty-five leagues roughly far from Buru at midday towards Libeccio, located Bandan (314) with thirteen other islands. In six of these the matia and the muscada nut are born; and these are their names: Zoroboa greater than all the others, Chelicel, Saniananpi, Pulai, Puluu, and Rasogbin (315). The other six are Unuveru, Pulanbaracan, Lailaca, Mamica, Man, and Meut (316). In four there are no muscade nuts, but only sagu, rice, coconut trees, figs and other fruits, and they are close to each other. The inhabitants of quede are Moors, and have no King. Bandan and gr. 6.th of lat. aultral, and 163. ° 30 'longitude from the partition line. Since this island is somewhat nuns on our journey, we did not go there.

Starting from the island of Buru at the fourth of libeccio towards the west, about eight degrees of latitude (317), we arrived at three other neighboring islands called *Zolot* (318), Nocemamor, and Galian. While sailing in the midst of this island, a great procella assailed us, for which we made a vow of a pilgrimage to Our Lady of the Guide.

Taking a stern wind at the stern, we landed on a high island which we later called them *Mallua*; but before we could reach it, we had a lot to contrast with the wind rush that descend from the mountains, and with the runs. The inhabitants of this island are savages, and more beasts than men: they eat human flesh: they must be ignored except that they have the usual tree rind

around the shameful parts. When they go to fight, however, they wear pieces of buffalo leather on their backs, on their breasts and on their sides, adorned with cornelian cherries (319) and pig's teeth, with goatskin tails attached in front and behind. They bring the hair raised up by means of certain long-toothed cane combs until they pass from side to side. They wrap their beards in thresholds, and close them in certain straws or cane tubes; which seemed to us very ridiculous. They are, in a word, the ugliest men we have seen in these Indies. The bows and arrows of them are of reed, and they bring their food and drink into certain faces made of thresholds.

When they saw us their females met us with tense arches; but having a few gifts for them, we soon became friends.

We spent fifteen days on this island to mend the ship it had supported on its sides. Goats, chickens, wax, eyes, and pepper were found in it. For a pound of old greenhouse they gave us fifteen pounds of wax, or pepper.

There are two kinds of pepper, that is, long and round. Long pepper resembles hazelnuts (320) in winter: its plant is similar to ivy, and like this it twists around the trees: its leaves resemble those of the mulberry. They call them *Luli*. Round pepper was born like this, but its fruits are spiced like the *formentone* of India (321), and shells in the same way; and call them *Lada* (322). The fields here are full of these pepper plants kept under pergolas. Here we took a man to take us to some island where we could find plenty of supplies.

The Mallua island is gr. 8. ° 30. ' of lat. Southern Africa; and gr. 169. ° 40. ' of longitude from the partition line.

Our old pilot from Malucco told us by walking, making an island called Arucheto, whose inhabitants, yes men and women, are no taller than our cubit; and their ears are as large and long as they are; so that when they lie down one serves them with a mattress, and with the other they cover themselves (323). They are shorn and naked: they have a thin voice, and a lot of speed over the course. Living underground; they live on fish, and of a certain substance that arises between the bark and the wood of a tree, which is white and round like the sugared confetti; and call them *ambulon*. We would have gladly gone there, but the low probes and the currents of the sea did not permit.

Sabbath, at 25 January, at 22 (324) we left from the island of Mallua, and in the following day, having made five leagues between *ostro* and *libeccio* we arrived at a large island called Timor (325). I only went ashore to speak with the head of a villa called Amaban, so that he could provide provisions. He gave me buffaloes, pigs, and goats: but when it came to our goods he wanted in exchange, we could not agree, because he demanded a lot, and we had little to give. Then, forced by starvation, we took the party to consider on the ship the Principal of another villa called Balibo, who had come from the ship with a

good son; and we imposed the size, if he wanted to regain his freedom, of six buffaloes, ten pigs, and ten goats. He, who was very afraid that we would kill him, quickly gave orders that everything was brought to us; and since he had only five goats and two pigs, he gave us more buffalo. Then we sent him to the ground with his son, and happily, when we not only let him free, but we gave him some cloth, Indian silk and cotton cloths, hatchets, Indian cutlery, headwalls, mirrors, and of our knives.

That chief, with whom I went to speak in the beginning, has only women at his service. All are naked like those of the neighboring islands, and carried or to the ears of small rings, gold with hanging silk bows, and in their arms they have many handles of gold and brass, which sometimes cover them up to the elbow. Men are as naked as women; and they wear round golden disks attached to their necks, and reed combs adorned with gold rings on the top. Some, instead of gold rings, wear plump pumpkins in their ears.

On this island there are buffalos, pigs, and goats, as has been said. There are also chickens and parrots of colors amused. There is also rice, bananas, ginger, some sweet ones, oranges, lemons, *sagu*, and almonds.

We had landed in that part of the island where there were no villas with their Principals, or chiefs. On the other side are the homes of four kings; and the villages they called Oibich, Lichsana, Suai, and Cabanaza. Oibich is the largest country. We were told that in a mountain near Cabanaza you find them a lot of gold, and those inhabitants buy as much as they need with pieces of gold. All the traffic of sandalwood and wax that those of Malacca and Java know, do it this way; and having unraveled it we found a junco who had come from Luzon (326) to negotiate sandalwood; because the white sandal was born only in this country.

These peoples are kind. They told us that when they go to cut the sandal, the demon appears in various forms, and they say that if they need anything from him, they may ask for it; but for this apparition they are so frightening that they are sick for several days (327). Sandal is cut at some time on the moon, and pretending that cutting at other times would not be good. The most appropriate merchandise to be changed here with sandalwood are red cloth, canvas, hatchets, iron, and nails.

This island is completely inhabited: very flat from east to west, and little from north to midday. Its southern latitude is gr. 10. °, and the longitude from the dividing line of gr. 174. ° 30 '

In all the islands we visit in that archipelago of San Giobbe badly, and more here than in another place where they call it *For franchi*, that is bad Portuguese (328).

There on said to be between the west and the main, far one day from Timor an island where a lot of cinnamon is born and called *Ende* (329). The inhabitants of it are kind, and they have no kings. Near this there are many others forming a series of islands up to the greater Java and the cape, of Malacca. The names of those islands are Ende, Tanabuton, Crenochile, Bimacore, Azanaran, Main, Zubava (330), Lomboch (331), Chorum, and Java Maggiore; which from these peoples is not called Java, but Jaoa.

In this island of Java are the major villas. The primary is Magepaher, whose King, when he lived, was the greatest of all the Kings of the neighboring islands, and was called Raia Patiunus sunda. There is a lot of pepper. The others are Dahadama, Gagiamada, Minutarangan, Ciparasidain, Tubancredi, and Cimbaia. Half a league from Java are the islands of Bali (332), Bali called Java minor, and Madura (333): they are of equal size.

They told us that there was a custom in Java, that when one of the Principals dies, his corpse is burned, and then the principal among his wives adorned with garlands of siori, is known to be carried by four men in a chair to the whole villa, in a happy and laughing air, meanwhile consorting the relatives, afflicted because she also goes to embrace you with her husband's cadaver, not to cry, saying to them: I go tonight to have dinner with my dear husband and to sleep with you tonight. Then reached the place of the stake, it turned again to relatives, and again comforting them threw themselves into the fire, and it burns. If it did not do so, it would not be held for a good woman, nor for a real wife (334).

Other extravagant thing told us about the old pilot loft. It is told that the young of Java, binding certain rattles between the glans penis and the skin of the foreskin; and that in an island called Ocoloro under Java major, finding only females, which are impregnated with wind; and when they give birth, if the birth is male, they kill, if it is female, they breed; and if any man goes to their island, when they want to kill him, they know it.

We were also told that under Java major towards the north wind in the Gulf of China that the Ancients call Signo Magno (335), there is a very large tree called Campangangi, in which certain birds called Garuda live, so large that they take between the claws, and they carry themselves in flight a buffalo and also an elephant at the place of the tree, which place call them Puzathaer. Call the fruit of the tree Buapangangi, and it is bigger than a watermelon. The Moors of Burne that we had in the ships told us that they had seen two of those birds, which had its King, sent him from the Kingdom of Siam. There is no junk or other boat that can approach three or four leagues to that tree because of the great eddies that the water met there (336). They tell as well as portentously knew what was said of this tree, since having been whirling there brought a junco, on conquered and perished all the sailors, except a little boy, who attacked you at a table on miraculously pushed pressed the tree, on you go up.

There, he placed himself under the wing of one of those birds which he dominates without his noticing, and this, in the following day, having taken flight, with his portollo; and having seen a buffalo on the ground, he packed himself to take it; the boy then took the opportunity to get out of the wing, and stopped on the ground. Thus he learned the history of those birds and the tree, and it was understood that from there came those fruits, which frequently found themselves at sea (337).

There is narrated that there are in this kingdom on the banks of the rivers certain birds that graze with carrion, but do not want to touch them, if before another bird has not eaten the heart.

The Cape of Malacca is in gr. 1. ° 30. ' of lat. Southern hemisphere. To the east of this head there are many villas and cities, some of which I will note the names of here. Cingapola which is in the head, Paban, Calantan, Fatarti, Bradlini, Benan, Lagon, Cheregharan, Trombon, Joran, Ciu, Brabri, Banga, Lidia, Jandibum, Laun, and Langonpisa. All these cities are made like ours, and are subject to the King of Siam, whom Siam now call them Siri Zacabedera, and live in India.

Beyond Siam is found Camogia: its King is called Saret Zacabedera; then Chiempa, whose King has the name Raia Brahami Martu. Rhubarb was born there, and found that way. They go in groups of twenty or twenty-five men together in the woods, and at night go up in the trees, both to escape lions, elephants and other fairs, as well as to better smell the rhubarb brought to them by the wind. In the morning they go to that part where they have smelled the smell, and look for rhubarb so much that they find it. This is the wood of a large *putresatto* tree, which smells precisely of putrefaction: the best part of the tree is the root, but find the trunk good, which is called Calama (338).

Therefore the kingdom of Cocchi (339) is found, whose ruler is called Raja *Seribummipala* (340). Then comes the Gran China: whose king is the greatest sovereign in the world, and is called Santoa raja. He has seventy kings crowned under his dependence; and some of these kings have ten or fifteen lesser kings dependent on them. The port of that kingdom is called Canton Guantan (341), and among the many cities of his empire, two are the most notable, namely Nankin and Comlaha, where Nankin.

He holds near his palace four of his principal ministers in the four sides which are exposed to the four cardinal winds, one to the west, one to the east, one to midday, and the other to the north. Each of them gives audience to those who come to his side. All the Kings and Lords of Greater and Greater India obey this King, and as a monument to their vassalage, each must have in the middle of the square the marble figure of a certain animal called Chinga, the liveliest animal of the lion. The figure of this animal is still engraved in the king's ring,

and the figure itself in wax or ivory must bring all those who want to enter its port.

If any Lord is obedient to him, he is skinned (342), and his sun-dried, salty, and straw-skinned skin is placed in the square in an eminent place, with his head bowed and his hands on his head, in act of *sar zongu*, that is reverence to the King.

Those is never visible to anyone; and if he wants to see his own, he rides through the palace a masterfully crafted peacock, and very richly decorated, with six women dressed as he is, so that he cannot be distinguished from them: he then passes into a rich snake artifact called *Naga*, which has in his chest a large glass, for which he and the women are seen, but it is not possible to discern which of them there is to the King. He marries with the holes so that his blood does not mix with others.

His palace has seven rounds of walls; and in every turn there are 10,000 men on guard every day, who changed every twelve hours to the sound of the bell. Each turn of the wall has a door, and each door has a keeper. At the first there is a man with a large starise in his hand, called Satuhoran with Satubagan: to the second a dog called Satubain: in the third a man with a clenched mace, called Satuboran with pocumbecin: to the fourth a man with a bow in his hand, called Satuboran with anatpanan: at the fifth a man with a spear, called Satuboran con tumach: at the sixth a lion called Satuboriman: at the fetdma two white elephants, called Gagiapute.

The palace contains seventy-nine rooms in which there are only women destined to serve the King. There are always lit torches. The tour of the whole palace cannot be done in less than a day. At the top of the elf there are four rooms, where the Principals sometimes go to speak to the King. One is decorated with metal (343) both in the floor and in the vault: one is all silver: one all gold; and the other is with pearls and precious stones. In these rooms gold is poured and other valuable things that vassals bring in tribute to the King; and in throwing them away they say: yes this to the honor and glory of our Santoa Raja. All those things and many others related to this furious King told by a Moro, who said he had seen them.

The Chinese are white and go dressed: they eat on the tables like us. They have crosses, but it is not known why they keep them.

Here moss is born: the animal it produces is a kind of cat similar to that of the civet (344), which eats nothing but certain sweet wood, thin as the finger, called chamaru. To extract the moss from that animal, they attach a leech to it, and leave it there until it is full of blood, and when they see it well, they squeeze it: they collect the blood on a plate, and put it to the soil for four or five days, wetting it every day with urine. Thus becomes a perfect moss. Anyone

who keeps one of the *sumatovati* cats pays tribute to the King. Those pieces that are brought to Europe as grains of moss are nothing but goats of kid meat pounded in the real moss, and not already the blood, since although I did bits, then it dissolves easily. They give the moss-producing cat the name of Castor, and *Linta* they call the leech.

Following the glue of China, many people were found, and they are these. The *Cbienchi* who are in the islands where pearls are fished, and cinnamon is born there. The *Lecchi* (345) inhabit the mainland. The entrance to their port is crossed by a large mountain, because of which it is better to dismiss all the joncs and the ships that want to enter it. The king of that country is called Moni. He has twenty kings on land under him, and he is subject to the king of China. Baranaci is its capital, and here is the eastern Cataio. Han Cataio is a high and cold island where copper, silver, pearls, and silk are found: its King call them Raja Zotru. V is also Miliauia, whose King is called Raja Quetischeniga, and Gnio whose King is Raja Sudacali. These places are cold and on dry land. Friagonba, and Frianga are two islands which also produce copper, silver, pearls, and silk, and their King is Raia Ruzon. Bass, dry land and low. Then come Sumbdit, and Pradit (346) two islands rich in gold, whose men wear a large circle of gold at the ankle of the foot. In the nearby mountains inhabited peoples who kill their parents when they are old, so that they cease from toil. All the peoples of the mentioned villages are Gentiles.

Tuesday night, coming on Wednesday at eleven in February 1522, leaving from the island of Timor we engaged in the Great Sea called Laut chidol (347); and taking our path between west and south-west we left the island Zamatra (348), to the right towards the north, for fear of the Portuguese, formerly called Traprobana, Pegù, Tengala, Urizza, Chelim where the Malabari subjects of the King of Narsinga are located, Calicut which is under the same king, Cambaia, in which there are the Guzerati, Cananor, Goa, Armus (349), and all the other coast of greater India.

Six classes of people live in this, namely *Nairi*, *Panicali*, *Franai*, *Pangelini*, *Marcuai* and *Poleai*. The *Nairi* are the Principals; *Panicali* are citizens: these two classes live together and converse together. The *Franai* collect the palm wine, and the bananas: the *Pangelini* are sailors: the *Macuai* are fishermen: and the *Poleai* are the female and collect the rice. The latter always live in the fields, never enter any city; and when I wanted to give them anything they put themselves on the ground and they take it. These, when they go out into the streets, always shout po, po, po, that is, beware of me; and we are told that a *Nairi*, who had been accidentally touched by one of the *Poleai*, in order not to survive such infamy, was killed (350).

To ride (351) the Cape of Good Hope we went up to 42 ° of southern latitude, and we stayed above that head for nine weeks with the sails set against the

western and the mistral winds, which beat us at the bow, with very proud *procella*. The Cape of Good Hope is gr. 34. ° 30 'of lat. austr., far 1600 leagues from the Cape of Malacca, and is the largest and most dangerous leader in the world.

Some of the us, and among them the sick, would have liked to take land in a place, of the Portuguese called Mozambique, because the ship made a lot of water, yes because of the great cold we suffered; and much more because we had nothing more than rice and water for our food and drink, since all the meats of which we had made provision were putrefied, since the lack of salt did not allow us to salt them. But the more of us, the more I care about honor than of our lives, we resolved to try to return to Spain at any risk.

Finally, with God's help, at six in May, we passed that terrible head; but we had to approach it only five leagues away without which we would never have passed (352). We then sailed to maestro for two continuous months without ever taking refreshment; and in this short time we lost twenty-one men between Christians and Indians. There was then a curious observation in throwing them into the sea, that is, that the Christians remain with the vifo turned to Heaven, and the Indians with their faces turned downwards. If God had not given us a favorable time, we would all have starved.

Forced by extreme necessity, we determined to take land in the Cape Verde Islands; and on Wednesday, the ninth day of July, we landed in one of these called San Giacomo. Knowing that we were in enemy land and among suspicious people, in sending the boat to the land to provide provisions, we committed to sailors to tell the Portuguese that the mast of the foresail had broken under the equinoctial line, (although that misfortune happened to us at the Cape of Good Hope) and that our ship was alone, because, while we lingered to tidy it, our Captain General with the other two ships had gone to Spain. With these good words, and by exchanging our merchandise, we obtained two boats full of rice.

Having returned the boat to earth once more for laughter, he was believed to be with the thirteen men who were in it. Having seen this and the movement of certain caravels, suspecting that even if our ship and we were taking it, we immediately set sail. We later learned, sometime after our return, that the arrest of the boat and the men had been made because one of our men had revealed the deception, and said that the Captain General had died, and our ship was the only leftover of Magellan's team.

At the end, when it pleased Heaven, on the sixth day of September of the year 1522, we entered the bay of S. Lucar; and of sixty men who made up our crew when we left Malucco, we were reduced to just eight, and these for the most part sick: of the others who starved, who fled to the island of Timor, and some were condemned there to death for their crimes.



From the day we left that bay of S. Lucar until we returned, we counted on having such over fourteen thousand four hundred sixty leagues; and we made the tour of the Earth from east to west.

On Monday at eight of September we threw the pier in Seville still, and fired all the artillery.

On Tuesday everyone in chemise and barefoot with a candle in hand we went to visit the place of S. Maria della Vittoria, and S. Maria dell 'Antigua.

Then, leaving from Seville, I went to Vagliadolid where I presented to the Sacred Majesty of Don Carlo (353), not gold or silver, but much more valuable things in the eyes of this great sovereign. Among other things, I presented him with a book written by me of all the things that went by day in our journey. From there I set out as best I could and went to Portugal, and I informed the King John of the things we had seen. Going back to Spain I came to France, where I made a gift of some other things, emitted to Madama the Regent mother of Christianity King Don Francesco (354). I then went back to Italy, where I gave myself forever, and these few labors of mine to the famous and Most Illustrious Mr. Filippo de Villers Lisleadam most worthy Grand Master of Rhodes.

The Knight

**ANTONIO PIGAFETTA.**

#### **FOOTNOTES:**

(1) This is what our Author writes that name, and thus the Italians pronounce it; although the Portuguese write Magallanes, and the French Magellan.

(2) Broom species.

(3) To understand some uncommon seafaring words, see the figure of the ship B in the cartoon I premise to the Introduction. The ship is copied from a design that gives Urbano Montisotto the name of Nave Vittoria on which Cavalier Pigafetta went around the globe. In them (a) is the mezzana tree, (b) the master tree, (c) the cage where the sentinel is, (d) the foresail tree, (e) and the prow castle, (f) the castle stern, (g) the anchor, (h) the bonetta which serves as an addition under the main sail; nowadays the *bonetta* is attached laterally and has different names in the various villages.

(4) The bombs are nothing but cannons of various caliber, nor which often used stones instead of iron balls. See in ship A representing the cross section of Magellan's ship.

(5) The league of which the author speaks is four miles, saying it clearly in most of a place, as we shall see.

(6) Cavalier Pigafetta says towards the arctic, and towards the antarctic; but for greater clarity and brevity I will call the first northern latitude, and the second southern latitude; terms that he sometimes uses himself.

(7) The author names the winds with Italian and sometimes Lombard names. To understand it more easily, in the two Maps attached to the book is given the Table of the Winds with the names used by him to which correspond the ultramarines used now also with us, and of which the Navigators of the fifteenth century, and XVI, sometimes used.

(8) This matter is undoubtedly a fairy tale; but it is told by many writers of those times, so that scholars have argued from this phenomenon to be this island *Pluvialia*, or the *Ombrion* of Pliny (Lib. vi. c. 37.) located between the Canaries, some which he narrates that in the first there is no water except that of rain, and in the second the water flows from the branches of a tree. De Bry (Hist. Hier. Benzoni Mediol. Amer. Part. Vt. Tab. 2,8.) has even given the figure, which seems to be taken from the referral of our Author. But the later navigators, who more exactly observed the phenomena of Nature, did not find this plant.

(9) In recent maps Cape Verde is at 15.° 30' lat. bor., but in the event of such small differences, we will not take the author into account.

(10) The Ancients believed that it never rained in the Tropics, for which they found the region uninhabitable.

(11) Those fish are the *Can marini*, *Requins*, or *Goulus de Francesi*, *Squalus* of Linnaeus which includes more species. Also found in our Mediterranean sea. The famous *Spallanzani*, of whom the Royal University of Pavia lost his irreparable loss, has improved this fish better than any other, especially for its structure, disposition, and use of its teeth in several orders. (*Travel to the two Sicilies*, Volume IV.) We have in the museum of this library of ours a shark head, the perpendicular opening of whose mouth is two and a half feet, with five rows of teeth, and each tooth has an inch and a half long approximately. *Sen* gives the figure in Vignette VII premise to the Collection of Vocaboli. In the museum itself we have some fossilized shark teeth, which are three inches long, which can be argued to how much wider they belonged. This museum, as I already warned, in the Introduction, on format and left as a testament to the library by famous *Settala*, of which we know that he himself made the collection of marine bodies in the hills of Tortona, (*Terzaghi. Mus. Septal. P. 225.*) where it is probable that he found these teeth, since I also saw a shark tooth I found among the excavations of that fortress when they were perfecting it.

(12) In all times we observe the little flames on the iron tops of the masts of the ships, and they were always considered as an indication of heavenly favor. The Gentiles saw the assistance of Castor and Pollux there; and the Christians recognized the special value of some saints, and especially of St. Helmo. That more trees had the ship, and more flames for this appear, piously believed that S. Nicolò, and S. Chiara joined to S. Elmo. Those who did not want to admit the work of the Saints had recourse to the elves. The English sailors, to say of

Captain Dixon (*Voyage autour du Monde 1785-8.*), attributes those fires to a *leprechaun* named Davy Jones, who always announces badly. Only in this century did Physicists know that they were only flames that an electric current of fire, which, being unbalanced between the earth and the clouds, tries, like any fluid, to balance itself, and tends to the top of the ship's masts as the highest part, and makes you visible, because it accumulates in a certain way; being the ship, and for the wood, and even more for the pitch where it is plastered, an insulating body. So it is that, if from the tip of the tree a metal chain without interruption reaching out to the water, the electric fire goes silently to the sea. Thus the natural and physical reasoning of the phenomena offered by Cavalier Pigafetta in the flame of which he frequently speaks is made. They are now more or less shining according to the quantity of the electric fluid, which the clouds bring or attract from it, forming in the first case the star, and in the second the bow which is therefore brighter, as observed by Peyrouse (*Voyage autour du Monde*, etc.); and when the flames cease, the torch ceases, which came from the imbalance of electricity.

(13) Narrates Busson, (*Oifeaux torà*. III. P. 151. in 4.), who once opted to be a bird, called *bird of paradise*, without feet, and who therefore lived and did everything by flying, so that the seed laid and he brooded the eggs on the male's back. However, here our Author does not speak of this bird, but rather of a species of merganser (*colymbus*. Linn.), Which has very short feet covered by the feathers of its belly, is almost always in the water, and nests in the ground, although **foule** to bring her young in the sea, keeping them on the back, which has led us to believe that even though it was born on his back. Those little birds, barely covered with hair, the first settlers of the Malovine islands (Bougainville. *Voy.* Tom.I. p. 117.) also saw on their mother's back. The bird of paradise which our Author speaks in the description of the Moluccas (See at Lib. III. At 17 Die. 1521.)

(14) The Cagacella, namely Caca-birds (*Larus parasitus*. Lin.) are nothing more than birds of prey, which greedy, to feed on fish, and not being amphibians, wait for the amphibian to forge from the water with the prey, and they chase him, until this, in order to escape, they abandon the fish, which they soon catch. The prey abandoned on believed an excrement of the island bird.

(15) The flying fishes are discussed at the end of this book.

(16) That is, of Brazil so called from the wood of this name, which is now especially drawn from there; and this name had that wood before the Florentine Americo Vespucci, who gave his name to America, discovered the new Continent in 1497, as evidenced by chavalier Andres (*Catal. de Cod.* MSS. Capilupi p. 164) and taken from a letter by Vespucci himself, published by Mr. Bartolozzi (*Ricerche stor. cr. sulle scoperte d'Amerigo Vespucci*) in which he wrote in 1502 that in that land they found infinite garden and very good.

(17) These fruits are the *ananassi* (*Bromelia ananas* L.) now very well known, because they are grown in the gardens of many of our gardens. Due to the similarity that the Spaniards have with the pine cone, they call them *pinnas*,

and even today the English call them *Pineapple, melepigne*. See the figure C in Vignette VI premised on Lib. IV.

(18) Sweet reeds are the sugar cane (*Arundo saccharifera* L.), and so the author always calls them.

(19) The *Anta* (*Tapir americanus* Linn.) is a species of hog, and is the largest animal found in America. See the figure in Vignette 5, premise to Book III, lett. B.

(20) Batata or potatoes, also known as ground tomatoes. (*Solanum tuberosum* Lin.)

(21) Playing card.

(22) Then called Rio Janeiro.

(23) Being then the *solstizio jemale*, it owed the sun to be at the zenith of Brazil in the midday.

(24) So it seemed to Pigafetta; but the Travelers and the Missionary, who went after him there, knew that they were idolaters.

(25) Vespucci wrote the same before him, also indicating the way in which the number of years meant the number of stones, and how they convinced him of their longevity, introducing him as a son, father, ancestor, *bisavo, e tritavo viventi* (Lett. d'Amer. Vespucci at Bartolozzi, loc. cit.)

(26) The mentioned Vespucci speaks of these, and we give the figure taken from Debry to lett. E in Vignette VIII premise to the Navigation Treaty.

(27) See a Hamac in the same cartoon in C.

(28) See the drawing taken from Debry in Vignette II premised at the author's dedicatory letter (page 3) at letter D.

(29) We have a stone ax from America in that museum, and it shows the figure B in Vignette VIII. The stone looks like solid lava. The handle is Brazil wood painted red.

(30) Forster, companion of the celebrated Cook in his second Journey, is of opinion that in all countries where hunger does not force men to forget every law, and to stifle every natural feeling, the eating of human flesh was born from revenge rather than from the love of food. So he believes that the use of eating each other at many South Sea islands is born. Cook II. Voy. Tom. V.

(31) Our Code now calls it Carnaio, now Caruaio, and now Caruagio; and it is undoubtedly the Giovanni Carvaglio, or Carvalhos of which Castañeda and others speak.

(32) So many savages still know today, using the flaps of some bivalve shells for clothes.

(33) At Debry we see the Brasiliesi in several figured plates with the flue of feathers behind them, and we also give the figure to the letter A of vignette IV premised on Lib. II. In our museum we have a coat of *parrot* feathers woven with a blade of grass, which came from there.

(34) Similar cylinders to Brazil before Pigafetta had offered, and widely described Amerigo Vespucci. (See *Letter to Consaloniere Soderini at Ramusio* Tom. I. p. 131, and Bartolozzi I. c.). Cook, observed them in the inhabitants of North America, beyond California. Keate thinks that originally it will put up

odorous woods placed in the cartilage of the nose to scent its smell ineffectively. *An account on Pelews Islands*. Page 314. Ed. of Basil.

(35) Species of monkeys, perhaps that, which according to Levy to Brazil is called *Aquiqui*. (*Hist. Gen. Des Voy. Torn. XX. P. 552. Ed. bol.*)

(36) This pig is *Tarassu*, which really has a kind of wound on its back: *Sus dorso cistisero, cauda nulla. Lin.*

(37) The spatulas (*Anas rostro plano ad verticem dilatato Lin.*) are ducks that have a spoon-shaped beak; and sometimes they also see among us: but all the ducks have fleshy tongues; and a tongue all birds have.

(38) Bougainville (*Tom. 2. p. 263*), and almost all the Navigators speak of the bread taken from the pith of a palm tree, called *Sagu*, of which the Author mentions several times.

(39) This way of thinking, which must seem strange to us, is common to all the inhabitants of the islands of the South Sea. (*V. Cook II. Voy. Tom. V. p. 359. Hist. Gen. des Voy. Tom. XX. P. 540.*)

(40) In the extract of Fabro, and in the translation of it made by Ramusio, we read that there were pregnant women in the crew, who went ashore to give birth, and returned at a later date to the ship; but in our Code this is not read: and we saw (p. 11) that Magaglianes had forbidden to take women on ships.

(41) Here in our Code there is a very short Brazilian Vocabulary, which is transported to the General Vocabulary at the end of this book.

(42) That is, of the South, which from the Ancients is called Sur.

(43) Near Porto Desiderato, and not far from the beach, there are two islets, one of which is called the Penguins, and the other of Leoni. There is no doubt that the Author speaks of these, calling the first geese, and the second wolves.

(44) These geese are the penguins (*Aptenodita demersa L.*) of which we give the figure at the letter D in the vignette V, introduction to Book III.

(45) It gives the author the name of a sea wolf to a species of seal, which, for some differences, is now called *vitel-marino, or leonmarino, or bear-marino*. The species seen by Pigafetta was probably the latter (*Phoca ursina L.*) In the vignette V, letter A, the figure of the seal that is most frequent in these seas is given, and to which the description that the author makes of it is convenient.

(46) In some islands of the South Sea as a sign of peace the islanders threw themselves at the head of the water. See Cook (*II Voy. Tom. III, p. 88*) where he mentions other similar events.

(47) More to assert ingenuity, and support his system of degrading the Americans and America, than to investigate the truth, Paw, author of the *Recherches philosophiques sur les Americains*, accuses Pigafetta of having partly seen, and in part enlarged what he had seen to tell wonderful things, when he represented us the Patagonians as men of extraordinary size. But Paw doesn't deserve to be compared to Pigafetta, always faithful and unsure when he tells things he saw. These, because he saw the Brazilians of ordinary shape and stature, clearly tell her that they are willing men and women like us: if therefore he represents us the Pantagonians as giants, we must say that as such and he saw them. He lived with them for a long time, measured them with

them, conversed with them and learned pious terms, admired their voice, weighed them, strength, the quantity of food they needed, which things corresponded to their size. Here are the same words: One of the stature cases as a giant in the captain ship ... had a voice similar to a bull. . . suggesting they were taking such a great step that we, failing, could not advance them as they passed. . . A man of the stature of the giant came. . . this was so large, that we gave them to the belt and well disposed, they had the large and painted *face*. . . certainly these Chorean giants more than horses. . . each of the two that we took ate a basket of biscuits, and drank in a breath half a bucket of water and ate them forged without skinning etc. While I would agree to Paw to raise some doubts, our author's full statement, if this were not confirmed by others; but the up generally from the day to ours. The celebrated Prefid. Desbrosses (*Navig. Aux Terres Australes* Tom. II. P. 324) collected all the testimonies of the Sailors, who saw and described the Patagonians as men of extraordinary greatness. Those who after his book were there, that is *Biron, Wallis, Carteret, Cook, and Forster* confirm it, and their affirmation is all the more obscure as that, not ignoring the doubts that moved on their existence, they more carefully named them . It is true that *Winter* and *Narborough* among the old, and *Bougainville* among the recent Navigators, say they have seen men of 6 ½ feet at most, but not giants; but that the assertion of a few against the unanimous testimony of. lot of? On the other hand, the mentioned *Desbrosses* observes that not all the inhabitants of the last coasts of America were so great, but only one nation among them; and this is not always shown to Navigators. *Pigafetta* saw it and described it as it was.

(48) This animal is the *guanaco* (*Carneius Huanacus*. Lin.) To which the llama, and vicuna, species of camel or sheep, known for the preciousness of its fur, are reported. Guanaco is well suited to the description, which the author gives here. The Patagonians dressed in the skin of that animal were seen by all the Navigators that were there. See the figure of the guanaco at letter F of the vignette V foreword to book III. We have in our museum a leg with a guanaco foot, or at least such that to the description of the leg of this animal given to us by the celebrated Buffon (*Supplem. Tom. VI. P. 204*) does not disagree. It is 1 inch long. 10, let it be cut under the knot of the thigh.

(49) The shoes of these men, which are nothing more than a piece of the hairy skin of the guanaco, give their feet the figure of the bear feet, for which, said by the Milanese Benzoni, the captain Magellan give them the name of Patagoni. See Deby (*Americae lib. IV. Pag. 66.*) From him I took the figure of the giant placed at letter. D of vignette IV premise to lib. II.

(50) Bougainville made this observation at the Straits of Magellan, and we also observe it among the inhabitants of our Alps. Forster notes, as a result of the observations of his travels, that women are all the more mistreated by men, the less civilized people are. *Cook II Voyàg. Tom. V, page 350.*

(51) Savages are known to poison their arrows; and other proofs had of the companions of Magellan.

(52) De Bry drew in this the Patagonian, which we copied from him. (Vign. IV, letter D) It can be argued from this act that sticking the arrow in the throat has for object vomiting, very useful in stomach pains produced by indigestion, instead of blood. In some countries, according to the prefecture of idols, savages put a rod in their throats to vomit and monstrate that have nothing impure in the interior. (Benzoni Americ. Lib: IV at De Bry.)

(53) The use of cutting his hair in the shape of the cleric of the Brothers is not uncommon among the most uncultivated peoples of the South Sea. See near Cook (*Voyag.* III. Tom. I. pi. Y.) The figure of 'a woman from the Land of Vandiemen with whom he recited in this way.

(54) See note c on page. 26.

(55) The author continues to direct his story to Lord *De Villers Lisleadam* Grand Master of Rhodes.

(56) *Vehador*, and *Veador* in the old Portuguese language means the treasurer of a society of men; and that voice was also used in Lombardy when he obeyed Spain. *Veador* is said in Spanish by the verb *Veer*, to see, or to provide. Some wrote that this Giovanni da Cartagenova was bishop. (see Desbrosses l. c. p. 135); but this would not have silenced the Pigafetta, nor had he severely treated Magaglianes,

(57) Narrates Massimiliano Transilvano, who when Gomes had abandoned Magellan in the Strait, passed by that place; and having taken the two derelicts on board, he brought them back to Spain, where they arrived after an eight-month journey.

(58) The ostrich of South America is different from that of Africa, whose feathers are common among us, and which lives among us. The Brazilians call it *Nbandtguacu*. Klein gave him the name of bastard *Ostrich*, and Linnaeus that of *Struthio Rhea*.

(59) This is the Santa Croce river, which Cook's papers place at gr. 51° latitude, Southern Hemisphere. The brief information of the anonymous Companion of Barbosa says that they gave that river the name of Rio Santa Croce; and I find in *Desbrosses* to have been so named because they entered on the 14th of September dedicated to the Exaltation of the Holy Cross.

(60) That is, the electric flame.

(61) It is certain that while the Magellan's team was in this river at 11 October an eclipse of the Sun occurred, of which the Portuguese and Spanish writers know that they speak of the navigation of Magaglianes, and which is found recorded in the Astronomical Tables. But it is not true that the eclipse occurred at the 17th of April as Castagneda writes (*Hist. of the Indies*, lib. 6.), which therefore cannot be believed when he added that Magaglianes exclaimed from this, with the method taught by Faleiro, he argued who had traveled 61. ° in longitude, but said they had not traveled any more than 43. ° for fear of finding the Moluccas over 180.° It is strange that the Pigafetta does not mention the eclipse that occurred in October. I will refer to this in the Treatise on Navigation.

(62) Afterwards many Navigators, and especially the British, call him Cape of the Virgin Mary.

(63) See Introduction.

(64) Vignette III. (page 7.) shows the topography of the strait copied from the Bougainville map reduced to a lesser extent. It is clear from this that the design given by the author is very inexact, and which I give exactly copied in the attached Table 1; but it is certainly no more exact than this what the Geography of the 16th century gave us, as can be seen at *Ortelio*, The *baia* of which here speaks Pigafetta is the Bay of Possession.

(65) Cape of Possession.

(66) First *Gola*.

(67) The Boucaut Bay.

(68) Second Throat.

(69) The sirocco canal is the one found after the Monmouth cape, called *Stretto supposte*.

(70) The Sardelle river we find no longer named by any Navigator. It probably comes from the mountains of *Tierra del Fuego*. Nor do I find mention of the multitude of sardines which the companions of Magellan saw here; which must be attributed to being these fish of those species which, emigrating from one country to another, nowhere remain any longer.

(71) The cape Deseado, that is *desidérato*, was found on the western border of the southern coast along which the boat sailed; but the ships then followed the southern coast, and left America to Cape Vittoria, so called because of the ship that passed the first, and which alone returned to Spain.

(72) Near the bay of possession there is a mountain that Bougainville called Le Pere Aymon; and there probably on raised flag.

(73) Forsè in one of the four mounds, which Bougainville calls les 4. fils d 'Aymon.

(74) The islet of the third bay where there were sea wolves, what he said about the Lions is doubtful,

(75) Although generally the Navigators describe us the Tierra del Fuego as a mass of snowy and frozen mountains; though they also observed low and swampy lands where the snow did not end. See Cook. Voyag. I. Tom. p. 112. Bougainville Tom. I. pag. 296.

(76) This name did not last to him; but it was from whom you went after him called the Magellanic Strait. The mentioned anonymous Portuguese says that although called Strait of Victory for the ship that the first passed it; and adds that others from then on called it Strait of Magellan.

(77) See from the fabled inspection of the topographic map; and Cook (Voy. II. Tom. IV. p. 67.) had to write: *I don't think there is a space of three leagues in this Strait, where I cannot find a gulf or a breast capable of containing the largest vessel.*



(78) That is, Sellarò (*Apium graveolens* L.). Previously also found Cook who also saw *coclearia* abundant; and because of these herbs, the passage of the Straits to Cape Horn was preferable. (loc. cit. p. 70. 74.)

(79) Of a flying fish (*Trigla volitans* Lin.), see the figure in cartoon V premised to book III. letter E. in the museum of our library there were some skeletons now stored.

(80) They will be found at the end of the description of the whole Trip.

(81) It is not uncommon for hunger to force the Navigators to eat the hard, old leather of the hawsers, and to find the forks exquisite. This happened in recent times in Bougainville Tom. II. pag. 173.) and to Cook. (Vog. III. Tom. I. p. Xxx.) On the ship of Pizarro in 1540 a fork paid four shields.

(82) Effect of scurvy.

(83) The length of the journey is exaggerated, while from the desired Cape to the Ladroni Islands, there are only 9500 miles, or 2,375 leagues, by a straight line. But notice that you then did not believe the periphery of the Earth much larger than it actually is; nor did he know exactly how to calculate the longitudes, as we shall see.

(84) Quiros, Bougainville, and Cook, of whom you see Voyag., certainly did not have much luck. II Tom. III. p. 51.

(85) The author does not give us sufficient clues to determine which I will put up with the two unfortunate islands he saw. It only says that one was at 15. °, and the other at 9 °. of lat. Aust. The figure that our Code gives of it does not give any major light, except that the second one was seen in the N.O. of the first. However, examining all my story, and assuming that you are not mistaken in the direction in which he says he navigated, we will find that those *isolette* belonged to the archipelago of the islands of the Society, to N., and N. E. d'Otaïti. Immediately Pigafetta writes that on exiting the Strait they navigated first in the direction of N. O. ¼ O., then in the direction of N. O. until the equinoctial line, which they cut at 122 ° gr. from the dividing line, that is 152 degrees from the first meridian on the island of Ferro. Now from that point of the equinox, pulling a line from N. O., to S. E., this passes between the Islands of the Society, to N. before, and then to E. d'Otaïti. On this line yes to gr. 15. °, which in gr. 9. ° islands had to be found, as many were seen by modern Navigators, and a greater number were found indicated in the Map made by Cook ful rapport of the Otaitese Tupia (Voy. IL Tom. V. page 422.) said that yes Jaillot, that Nolin in their Atlases badly placed those islands, at the first of which they gave the name of S. Pietro, to the second of the Tiburoni, which they also gives anonymous Portuguese. The Transylvanian writes that in those islands two days passed and they fished.

(86) It was 56 years before anyone else made the rounds of the Globe. Drake raised it by the same route in 1578. Many others did, and especially in recent times.

(87) Two mists, that is, piled with stars, mark the Astronomers at the southern pole: one below, the other above the aquatic Serpent. In the pole, or very close to it, are various stars forming the constellation of the octant but since these

are only of the fifth or sixth magnitude, it seems that the two large and shiny stars of which the author speaks, are the  $\gamma$ , and the  $\beta$  of the Serpent itself.

(88) Mâgaglianes, our Pigafetta and other Navigators who were already aware of the deviation of the magnet from the North, which here attributes it to the difference from the Arctic pole.

(89) To point means to mark with the compass on the map the point to which to direct the ship, known being the North by means of the compass. Helping the needle, it means to add it *de'gradi* to calculate according to the direction of the pole known with the gnomon in the middle of the day. We will discuss this in the Navigation Treaty.

(90) Of this Cross, which modern Astronomists call the Southern Cross, we must understand the following triplets of Dante, in Purgatory, I.

I turned to the right, and lied  
At the other pole, and I saw four stars  
Never seen before to the first people.  
Goder looked like the sky with their flames.  
Oh! northern widower site,  
Because you are deprived of targeting those!

(91) The ideal line that divided the west from the east, and with this the conquests of the Spaniards from those of the Portuguese just the Alexandrian stamp. See the Introduction, p. xv.

(92) Cipangu is undoubtedly Japan, said I was Globo di Martino Beban (See Y Introduction n. X n.) The richest island in the East. Sumbdit-pradit is perhaps the Antilia island of the Globe itself, called Septeritade. There, however, they are placed both in the Northern Lights, one in gr. 20, and the other at 24. Ramusio (Tom. I Tav. III) places the island of Cimpagu at gr. 25 northern lights; but in Tav. XIX d'Urbano Monti, I find Sumbdit in gr. 9 of southern latitude. Delisle, I don't know what data, puts them in gr. 17 and 20 of lat. Southern Hemisphere. It is, however, to be noted that Pigafetta does not say that he has been there, but that he spent a short time there, that is, he thought he was close to you, since Marco Polo had made believe that Cipangu was the most eastern island of these seas; hence our Navigator argued that he had to meet first by those who went there on the western way; and not having met her he made a point of being spoken to you at a short distance. On his return to Spain (lib. IV) he spoke of Sumbdit-pradit, as of an island located near the coasts of China.

(93) On these data I have marked on the Map the road traveled on the sea from the Strait to the islands of Ladroni. I pulled from the head Vittoria towards the equator a line between west and teacher 2/4 of master: then a line, from gr. 122 long, from the partition line on the equator, from master to siròcco who came to meet the first, making with it an obtuse angle at the point, where the team changed direction. Beyond the equinox, in the northern emissary, I pulled the line between west and west 2/4 of the west for about 800 miles up to gr. 13 of lat. bor., and from there I pushed the line to the island of Guaban one of the Marianas. I am well aware that, longitude being insecure, there is uncertainty

in the rest; but this line at least does not encounter difficulties, and it is the fola that leans on some data. The Magagltanes road marked by Geographers is generally ideal.

(94) The chief of Cattigara, whom Pigafetta calls Gatticara, so called from Mount Catte, fertile Ptolemy was placed at 180 gr. longitude from the Canary Islands, and to the S. dell'equinoziale; but Magagltanes knew how to be at N., della medefima, and is dissa tri agr. 8. ° 27 '. of lat. bor., whence tending to that he hoped to find, walking, the Moluccas. Now call yourself Comorin chief. And the ancient Cosmographers did not err in latitude, but much more in longitude: Americo Vespucci believed him to be a western chief of the part of the Globe to which he gave his name, and the famous Munstero cola placed it. (Bartolozzi. Loc. Cit.)

(95) The island to which Magagltanes landed is probably Guaban island; and this is argued from lat. bor. 13 °, from the name of Ivagana given to her by Maximilian Transylvanian near Ramusio, and by the knowledge that, when the Dutch went in 1600, the Guahanese asked them for hierro (iron) with a Spanish word. (Cook- II Voy. Tom. V. p. 313.) We read, however, that Giorgio Menriquez, who in 1526 commanded a ship from the Loaisa fleet that went from Peru, found one of the Marianas, Gonsalvo de-Vigo, on the island Rota, one of the sailors of Magaglianes, voluntarily left there. (Desbrosses Tom. II. P. 156.). The aforementioned Transilvano says that in Ivagana not sermaronsi, but went to a more western island called Selana, where the winds then bring them to Massana but more than the Transilvano deserves the Pigafetta.

(96) The Author of the General History of Viaggi says that those islanders then knew fire for the first time, and quotes our Pigafetta, which does not say in any way.

(97) See p. 17 note c.

(98) The ufo to artificially blacken its teeth, however, exists in the nearby islands of Pelew, where by pounding certain herbs they form a poultice which put teeth for a few days with serious inconvenience. (Keate. Account of the Pelew islands. P.314.)

(99) The plant he calls the palm tree is probably the dark papyrus, whose rind of which they know canvases with an easy method, which I will refer to below.

(100) The figs long a palm are bananas, namely fruits of the Muse (Musa pisang. Lin.) They come in clusters. In cartoon VI premise on lib. IV see plan B, and a de'frutti at num. 2. Woman D in vignette IV (page 43) carries a bunch of bananas. Here in front, to avoid misunderstanding, I will replace the name of banana with that of fig always used by the author.

(101) That is sugar canes, Arundo saccharifera L.

(102) Species of small oil grain common to China. (Raphanus oleifer sinensis. Lin.)

(103) Such are the thresholds of the Muse.

(104) They were later called islands of sails because of the many boats that passed by there; and then, in honor of Marianna of Austria wife of King Philip IV, the Marian Islands. Note, however, that Noort even in his time, in 1599,

deserved the first name for the skill and inclination to the thief that availed those Islanders.

(105) That is, long and narrow gondolas with which those of Fusine ferried, and ferried to Venice.

(106) This is the barbell (balancier) very much imagined so as not to overturn with narrow boats, and heavy sails of mats. The author has given the figure in Table II, which we copy here exactly from our code; In vignette II (page 3) there is a similar boat A taken from Debry, and see it drawn there in B another rocker boat from the South Sea, where they commonly adhere, as the modern navigators Anson, Bougainville, Cook, and Lapeirouse attest, who have diligently examined and admired them. See Anson. Voyag. aut. Du Monde, p. 270.

(107) See them mentioned Tab. II.

(108) An island close to the Marianas call them forsè therefore Isola de Nuotatori.

(109) From this point, until the ships leave the island of Timor, the journey is marked in dots in Map II here attached.

(110) In the most recent cards call them Samar. It is actually about 15 degrees west of Guahan, which is just under 300 marine leagues. Prévôt, standing on Fabro's extract, says it is only 30 leagues away from the Marian islands. (Hist. Gen. des Voyag. Tom. X. p. 198.)

(111) Humunù, later called enchanted ifola (Hist. Gen. Tom. XV. P. 198.) is located near the Cape Guigan of the island of Samar. In the Tables of our Code it is placed dissatisfied with the IS, of Zamal, as seen in Map II, on which all the Tables of the Code are reported as I warned in the Introduction. In the mentioned urban code Monti is located between Zamal and Zuluan.

(112) The scrosa was undoubtedly taken from the islands of the thieves, where the later Navigators found many majals. Desbrosses T. II. pag. 55.

(113) The boccassino is a kind of rare and fine canvas that was in use then and in the previous centuries. V. DuCange.

(114) Arach, licore taken from lambiccato rice.

(115) Bananas.

(116) Forsè the fruits of the ficus bengalensis or religiosa L.

(117) Cocos nucifera. L.

(118) Among the products of the South Sea that we have in the museum of that library there are various Coconut fruits, some of which are larger than a human remains, and have filamentous bark. The plant is drawn in the vineyard. VI, D, and the fruits in numbers. 5. 4.

(119) Empty bamboo canes.

(120) That is to ferment.

[121) In 1684 a Missionary taught Cowley to make Coconut milk in this way, and found it excellent. Desbrosses Tom. II. p. 55.

(122) Phoenix dactyliphera L.

(123) That is, scaly.

(124) Commonly called mace, which is the second shell of the nutmeg which has four, and is highly sought after for its aromatic taste. Some call it Mace. (Mace officin.)

(125) Forsè the Pistachio Terebinthus L.

(126) That is the Passion Sunday which in 1521 on the 17th of March. It is noteworthy that the Author calls Sunday of Lazarus the Sunday of Passion, as in the Ambrosian rite, although in the Roman rite so called Palm Sunday.

(127) Now these islands calling the Philippines from the name of Philip of Austria son of Charles V.

(128) The Philippines are among the gr. 225 and 235 of long, occid. from the island of Ferro: therefore they are among the gr. 195, and 205 from the partition line. If Magaglianes, or his astrologer San Martino, truly deceived himself in calculating longitudes, or wanted to deceive himself to find the Moluccas before Gr. 180, I wouldn't say so. The Portuguese of bad faith accused him; but I see that others after him of good faith erred by 25 degrees, and the error reported by Dampierre. V, Desbrosses. Tom. II. p. 72.

(129) In panel IV, lett. C (p. 43) we give a long-eared figure taken from Debry. All modern travelers speak of the size of the holes in the ears of the South Sea islanders; but none of them say that they pass into your arms, and much less that one ear serves them as a mattress, and the other as a blanket, when lying down to sleep, as reported elsewhere, full of others, however, our Author, and before him Strabo.

(130) After the Mogolese had spread their conquests to the Indies, they found themselves in that country two different Nations, that is the conquerors, and the natives whom Figafetta calls or Cafri, or Gentili, and others are called Alforii. The first were called Moors by the Portuguese and the Spaniards for the sole reason that they were Mohammedans, like the Moors of Spain, and this name also gives them the Autor nosiro. Even today in many of those islands there are the two nations, often subject to the Europeans; but the Gentiles are decreasing, and retreating into the interior of the islands. V. Sonnerat. Voy. aux. Indes I p. 35., Bougainville II. p. 267.

(131) To keep up with the Author, look at the Map of the Philippines, and of the Moluccbe formed I was drawings of the two Tables (page 55.) See the Introduction. In it the journey is indicated with dots. It can be seen from these that these sailors have traveled a lot in vain, which is not strange for those who travel in completely unknown seas, and go along islands not mentioned in books, nor drawn on maps. Of the islands mentioned by the Author, we will go from hand to hand indicating the modern names corresponding to the ancients used by Pigafetta, which although found for the most part in the old Geographers, but very poorly placed.

(132) Taprobana was Ceilan, not Sumatra.

(133) The Navigators of the South Sea observed that almost all the inhabitants of those islands speak the Slessà language, which is Malese. It is therefore no wonder that the Sumatran-born slave of Magaglianes meant the language of the Philippines, and was intended.

- (134) The King understood it because the language of the Philippines is the same as that of Sumatra, that is Malay: see the previous note.
- (135) *Amomum Zinziber* L. also called Gengiovo.
- (136) Ramusio has knives; but our text expressly says choral. It may be a mistake by the copyist, but it is true that more than once the Navigators made profitable trafficking of corals in those islands.
- (137) In ship B of vignette I introduction to the introduction see the stern castle in f.
- (138) That is galley.
- (139) In Table III, in which is the drawing of the island of Zubu copied from our Code, we see an idea of those coves supported by perpendicular beams. In panel VIII premise to the Navigation Treaty there is a house built was grabbed and taken from the Debry. Such, in this regard, are also the wooden cafes in the high Alps.
- (140) Rather resina.
- (141) It would be seen later that the King of which we speak, and his brother, were Kings, or rather Lords of two Cities or populations located on the east coast of the island of Mindanao, one of which was called Butuan, and the other Calagan. The first one considers the same name, and the second name them Caragua. The King of Butuan was also King of Massana, or Mazzana, a Polla island between Mindanao and Samar, and probably what in the Bellin Charter called them Limassava.
- (142) Sonnerat (Tom. II. P. 117.) also speaks of Mindanao as of a very abundant island of gold.
- (e) At Ramusio I read: in each finger it had three gold rings, which is more natural; but our Code says clearly: in each tooth they had three gold *machias* that looked like sosseno tied with gold. The thing will seem less strange knowing that in Macassar an island not far from the Philippines, some know how to tear their teeth to replace gold teeth. Hist. January des Voy. T. XV. p. 07.
- (145) That is Mindanao.
- (146) This is especially called King of Maffana by our Author.
- (147) That is, if they were Mohammedans, or Idolaters. See note (b) on page. 59.
- (148) Ceilon is the island of Leyte, which, in his Tablet, Pigafetta divided into two, giving the northern part the name of Baibay, just of one of the ports that are in it, and the southern part the name of Ceylon. Calagan, as already mentioned, is a town on the island of Mindanao, called Caragua in the Bellin Charter; and Zubu is the island of Sebu, or Cebu, of which I spoke at length.
- (149) Bethel. The use of chewing the areca (*Areca cathecu* L.) wrapped in the betel leaf suffices however as it was before.
- (150) Bananas.
- (151) Because of the abundance of gold found in the Philippine islands, they are believed to be the islands of Solomon. (Hist. Gèn. Des Voy. Tom. XV. P. 23.)

- (152) If Massana is the Limassava island that we see in the Bellin Charter, as there is all the probability of believing it, it is really situated in gr. 9 ° 40 'of lat. bor., but is in gr. 190.° of long, occid. from the partition line.
- (153) We already saw that Ceylon and Baibay belong to the island of Leyte. Bohol, or Bool believes the same name. Candigan, and Catigan are islands that are also found in the old maps, and especially in the XVIIIth table of Urbano Monti. Bellin has here marked some islands without mentioning them.
- (154) *Vespertilio Vampyrus*. Linn. Others, however, saw bats in the Philippines that from one end of the wing to the other were six palms in length. *Hist. GEN. des Voy. Loc. Cit.*
- (155) Pòlo and Pozon were found both in the Carta del Monti and in that of Ramusio, but very much among them dictators.
- (156) The author gives here a table, in which are drawn from N. to S. Zubu, Matan, and Bool. I have copied and colored as only the first two as the most important in our history are in the Code. (Table III).
- (157) Zubu, by our Author sometimes written Zzubut, by Bellin called Zebù, and by other Cebu, Sebu, Sibù, Sogbu.
- (158) One of these houses copied from Debry, see in cartoon VIII premised to the Treaty of Navigation. Lett. A.
- (159) That is, of the Molucbe Islands.
- (160) Species of large boat also used today in these seas.
- (161) Siam.
- (162) That is Mohammedan.
- (163) After Vasco di Gama had made the *Cape of Good Hope*, the Portuguese spread their trade and conquests almost all over India. The Spaniards were not known. See V Introduction.
- (164) That is, in the city or village shown in Table III (p. 73), since the capital has the same name as the island.
- (165) That is, the presumptive heir of the kingdom.
- (166) The inhabitants of the Philippine islands know of the fear of the appearance of the devil, Candish and Noort testify. (*Hist. Des Voy. Tom. XV P. ZZZ*).
- (167) It was probably the uniform of Captain General, or perhaps the habit of the order of S. Jago de la Spatha of which he was Commander.
- (168) Cambaia is one of the most mercantile cities of the East Indies, especially for muslin traffic.
- (169) Today the savages do not usually paint themselves with fire, but only with incisions in which they inject colored glints, or with caustic plant leaks.
- (170) The use of drinking with the tube on it also found by Noort; and Debry gave us the figure of a man lying in a boat, which he drinks. See in Vignette II p. 3.
- (171) Even today in the South Sea islands the drum and the tympani (which our author calls studs with an old Tuscan name) are the main musical drawings of these peoples. In cartoon IV, lett. B (pag. 43.) there is the figure taken from the Debry of a girl who plays on four drums, or studs.
- (172) The dishes we see used in the so-called Turkish bands.

- (173) *Signo Magno*, corrupted by Ptolemy's Sinus Magnus, which is the Gulf of China, as the author himself says elsewhere.
- (174) This canvas is the tree bark probably of the dark papyrus who even today prepared, without spinning and weaving it, from the inhabitants of the islands of the South Sea. We will talk about it again.
- (175) In panel IV (page 43.) lett. C, there is the figure of a woman with her ears so elongated and wasted copied by the Debry. Cook (IL Voy. Tom. II. P. 194) folds as with the elastic circles of sugar cane they greatly dilate the holes.
- (176) The figure of their balance taken from Debry is given in cartoon VIII premise on the Navigation Treaty.
- (177) The floor on which they lay is needed, so that by raising those measures the merchandise remains on the place.
- (178) In vignette VIII, we see some houses of the savages, thus built, and taken from Debry. Table III also gives an idea. They also build them today; and we also see them in our elevated Alps.
- (179) That is one of the not infrequent savory tales made to the author of good seat, and believed to be of good seat by him. That many birds live on dead whales I remarked Mr. Anderson to Tierra del Fuego; and it is not improbable that if the whale is found dead with its mouth open, some species of crow enters to eat its inner part: that may have given rise to the story.
- (180) Probably with the great cuckoo of the order of S. Jago.
- (181) After the death of Magellan, of which I will speak shortly, the statuette representing the Bambin Gesù on reports, or rather considered as an idol, until the year 1598, when the Spaniards returned with the missionaries, which, having found it, not only put it in veneration, but to the City they founded there they gave the name of the *City of Jesus* which it nevertheless preserves. Hist. Gen. des Voy. Tom. XV. p. 35.
- (182) That is, the teeth, which artificially know even today the inhabitants of the islands of the South Sea chewing the betel, and the areca.
- (183) Mohammedans.
- (184) It seems that we either premise them to proper names as a title of honor, of which we will see other examples.
- (185) It appears from the continuation of the story that the King promised even a jewel of great value to be sent to the Emperor, but here the author does not say.
- (186) Idols of a similar form are not uncommon to see themselves drawn among the writers who give us the information of the fuparliizioni of eastern India. Cignale face with long protruding teeth in Vitsnou in his third incarnation. See *Cérémonies de tous les peuples*, etc. Sonnerat. Voyage aux Indes, etc. Tom. I. p. 161.
- (187) At Sonnerat, among the music instruments of the Indians, there is also a similar trombone. Blanch. 17.fig. 4.
- (188) The account that the author of that custom knows, which, if he seemed strange to himself, who had an eye on it, has been abbreviated and exposed with greater decency, the more it must seem to us. He f attributes to Indian lust; and whoever has read in the reports of the Travelers what mighty and



dangerous means he has sometimes imagined, will not find this impossible. Read the letter from Americo Vespucci to Ramusio, Tom. I p. 131, and Paw. Recherches philosoph. sur les Americains, etc. The Partie Noortt, and Candish, who traveled around Queens in the 1600s, felt they had seen the same thing; but they note that the little cylinder could rise; and consider it as an infibulation device invented by those who wanted to keep men away from. vice against nature, to which they were dedicated. (Hist. Des Voyag. T. X p. 357). It should be said that that use was abandoned because the recent Navigators know no mention of it, although they speak of a species of circumcision used in the islands of the South Sea other than Judaic, and of another species of infibulation. Cook, II Voy. Tom. V p. 241, Paw. loc. cit. Part IV

(189) In the absence of iron we saw that they tie sharp and sharp stones at the top of the rods, but they use all wooden rods equally, except that they harden the tip with fire, so that it is not foldable. We have an all hard wood rod brought from the Indies in our Museum; but having been broken, the point cannot be seen if with fire it has been hardened. The rods named here are internally full and woody bamboo canes.

(190) He had done only half the turn of the Earth globe; but the author rightly says that he had accomplished it, since the navigation from nearby Moluccas islands in Europe was very well known among the Portuguese, with the *Cape of Good Hope* that he is going to do.

(191) Odoardo or Duarte Barbosa had already been to the Moluccas on the way to Africa, and he wrote a very interesting report on the Indies, published by Ramusio (Tom. I p. 288). As we said, one of his comrades gave us a brief summary of this trip, which Barbosa did not make, because he was killed in the conspiracy I was talking about now.

(192) Longitude is incorrect. See page 58 note (d).

(193) See note (a) on page. 58

(194) Bohol y island in the south of Zubu which holds the same name.

(195) Panilongon, today called Panlao.

(196) Mindanao.

(197) River flowing out of Chipit Bay.

(198) See p. 64.

(199) This large island, as was said, is Mindanao, which in the Table of our Code is written Maingdanao. In it is the port of Chipit also noted by Bellin. There was found the bay of Butuan at N. E., and Calagan at S. E. Pigafetta says it passes Bohol and borders with Massana; which must be understood that it extends in longitude beyond Bohol, and goes towards Massana, that is Limassava, with its northern tip, from Bellin called Benaian: name that in our Code gave to the southern tip; which must be forgiven those who drew on the report of the Indian pilots or prisoners, of whom little understood language. In the Map I have corrected this error.

(200) Luzon Island, also called Manilla, or Maniglia.

(201) In Table III of Ramusio I find noted in the O. of Luzon (written there Pozon) Channels from which the *lequii* come. Of these peoples, the author repeats the lib. IV.

(202) In Tav. XVIII d'Urbano Monti the island of Cagalan is at a dipreffo in the direction indicated by the author, who also designed it with five small islands around it. I also find Cagaian among various islands in Robert's Atlas. Bellin marked her without giving her a name.

(203) Mohammedans.

(204) Borneo.

(205) In the old maps of Ramusio and Monti I find the island Puloan, or Puloban in a more northern direction which is not indicated by the author, who gives this name to the island, and calls the port Tegozano. Bellin marks the port of Pulvan at the N.O. of M'indoro, which does not correspond to the direction of travel; as

Mindoro is at N. N. E. of Cagaian; and Pigafetta says that they went towards O. N. O. (between west and teacher). In this direction lies the island of Paragua, or Paragoia, in which, at least on the Bellin Charter which I have an eye on, I do not find Puloan; but I find it in a terrestrial globe of 4 feet in diameter, shaped like a pen in the middle of the last century by P. D. Silvestro Amanzio Moroncelli of Fabriano, belonging to the Cusani family; and I gladly take this opportunity to publicly terrify my gratitude to this very respectable family, which has benefited me for over five years. In the Macartney Travel Charter, I read Pai avo an or Paragua in comparison to this island; which proves to have the two names which are perhaps only the same pronounced differently; and this dissolves any doubt.

(206) Bananas, of which the Botanists include many species.

(207) Longitude is as wrong here as in the rest; but the latitude is exactly indicated.

(208) The island of Borneo. If the Spaniards went there in July 1521, they were not the first to have the Portuguese governor Meneses look for it in 1526, as read in Tome XV de la Hist. January des Voyag. pag. I 4 1.

(209) That is, to go against water by the contrary current.

(210) Fabro says ten leagues in his extract, and Ramufio translates five leagues. Our Code clearly says fifty, and says fair.

(211) The *prao* (ship), which some Navigators call *parao*, and others *pros*, is a common boat of various sizes, used in all the islands of the South Sea, maybe is the same differently pronounced name that has the pirogue, of which a lot of modern travelers speak. The author compares the ship to a whip or convict.

(212) It appears from the sequel that these had been instructed to ask their King, on behalf of the Sailors, for permission to make water and wood on that island, and to trassicarvi.

(213) The Herald.

(214) This number seems exaggerated. Now he has only two in three thousand houses. Hist. gén. des Voy. Tom. XV. pag. 138.

(215) So they also know today at the time of the flow.

(216) That is, of bronze.

(217) Mohammedan.

(218) Large boats, the award of which is given more batch.

(219) Laoe, which Pigafetta calls a city located in the Cape of Borneo is a small island, where there is a country of the same name, really located near the South Cape of Borneo towards Java, to which the Author gives the addition of Maggiore, because Java Minore was called the small island of Bali which is located at the E., or some other more southern.

(220) Now the Gentiles or *Cafri* were forced to abandon all the countries by the sea, and withdrew into the mountains. Sonnerat loc. cit.

(221) There was in fact introduced by Portuguese, and remained there until 1590. Sonnerat. ib.

(222) Like bran.

(223) Although today he pulls the best Indian singer-songwriter from Borneo. Hist. January I. c. p. 140

(224) Maybe a kind of soft almond called Ciaccia.

(225) See as discussed it further below, in the case of Yolo.

(226) Copper or bronze.

(227) The Picis, or called Pecià, are the smallest coins used in the East Indies.

(228) In the Code, it reads: Ly Jonci sleeps his ships and in this way he bases him and about two palms over the water he de taule with cauechie de legnio assay well facto soura of this sleep. . There it is not said that the reeds protrude into nuns; but I added it to you because it is known that boats in these countries carry the barbell we talked about, yes, because otherwise you won't see how they serve to counter it. See Vignette II on page. 3.

(229) Bamboo.

(230) At this latitude is the feftortal tip of Borneo. Longitude is greatly decreased according to the folito. In drawing the island, Pigafetta took into account the 50 leagues he traveled from the aforementioned point to the port, and Laoe, who believed he was a city rather than an island, of which he knew it was at the far end of Borneo: all the rest ignored: therefore, instead of disappearing as roundish as it actually is, he designed it triangular, showing the bay well, where the two cities gave the mouth of the two rivers.

(231) Now called Balaba.

(232) This is the red-hog hog (*Sus Barbyrusa*. Linn.) Which has the properties of swimming, and of having a long and long fang, which the Pigafetta saw them.

(233) That is, freshwater, since the Crocodiles, although ansibj, are mostly in the water. We have three in our Mufeo: the major has 6 in. Feet. 3 in length.

(234) I can't guess which fish you're talking about. If the author did not call a fish, we could believe that he spoke of the Armadillo (*Dasipus*. Lin.).

(235) Other travelers saw similar thresholds; and, being more versed, being in natural history that our Plgafetta was not, well aware that the motion came from the insect you lived inside (Hist. gen. des Voy. Tom. XV. pag. 58.)

(236) See note (a) p. 110.

(237) On the island of Mindanao.

(238) That is, islets, very frequent in that sea.

(239) Zolo, as it is called in the ancient Cards. Bellin calls them Jolo, and Cook writes Sooloo.

- (240) Taghima, so called by first geographers, or called Basilan.
- (241) That is, villages in the western part of Mindanao.
- (242) That is Mindanao.
- (243) From this came the name of Cinnamomo.
- (244) Maingdanao, that is Mindanao city located near a lake of the same name, from which the island takes its name.
- (245) The cape of Benaian is the northernmost of the island, and nevertheless has the same name. See note (a) on page. 108.
- (246) In the Charter of Bell'in I find here drawn only two islets of which one calls them Saranga: ina since Figafetta ire saw four, and indicates the no: ri, all four I dreamed of in the arrangement in which they found in our Code. Sarangani is mentioned in the note of the 82 ifoles which in 1682 belonged to the King of Ternate (Hist. Gen. Des Voy. Tom. XI p. 17); and it is nevertheless an excellent place to make provisions (Ib. p. 18).
- (247) I will like to read the text of the Code, I will assault one. great fortune. for which, by praying, God abaffafemo tucte the veils. Immediately the three Sancieri nodri appeared, descaciating, and dressed with dignity. S. Elmo flexes more than two hours on top of the ga'oiia. horn a press S. nicolo at the top of the melava and S. chiara foura lo trinqueto prometesemo a slave to S. Elmo to S. nicolo and to S. chiara we gave him his alms.
- (248) Of lat. bor.
- (249) The islands mentioned here belong to that group in which modern Geographers note Kararotan, Linop, and Cabrocana, after which I found] Sanghir, eh 'is the very beautiful island of which the Author speaks; and which is thus named by Robert. Others call it Sanguil, or Sangir. It has in the S.O. the many islets of which the Pigafetta speaks below. Cabiou, Cabaloufou, Limpang, and Noussa are in the well-known note of the King of Ternate.
- (250) That is to the East.
- (251) In Robert's Atlas among the various islets that are here, I read the names of Regalarla, Siapi, (which approach Zangahira and Ciau, or Siau) but not placed in the order in which they are in the Tables of our Code. Sonnerat speaks of Siao. In the known mention of the King of Ternate I find Karkitang, Para, Sangalouhan, Siau.
- (252) Pangazara, Talaut, and Mahono are in the known witness cited.
- (253) Talaut in Robert is called Talao; and the islands of Talaut are called those around it.
- (254) Zoar and Mean are at the place where Robert places Saranbal and Meyan.
- (255) That it is difficult to navigate the South Sea between countless islands, and on unknown grounds, all Navigators attest; and our Autor himself, although he rightly asserts that the Portogrifies exaggerated their difficulties, does not often speak of a mustache and rocks.
- (256) Tadore now call them Tidor. I will keep the ancient names of the Moluccas islands; pointing to the moderns in note, since I have come from every other country.
- (257) Bethel.

(258) Tarenate, now Ternate.

(259) I believed then that only in those five islets did they line the trees of the carnation; but then they found themselves in many other islands of that sea, for which the name of Moluccas, although it is extended to them; whence it includes, taken in large significance, all the islands that are between the Philippines and Java. The Dutch for to make de carnation an exclusive trade they tried to destroy by force or artifice all the trees that were born in a place they did not depend on or not kept. But, not taking all their care, this and other aromatic plants were transported to the plants of the other European Powers and are cultivated there. The author in the table where he outlined the Moluccas islands wanted to give us the design of a carnation tree, which is very little similar. See Table IV copied from our Code, not that every size is reduced to half of what is in the original. The exact design of a carnation branch can be seen in cartoon VI premised on Lib. IV to lett. And, even if the flower (5) is seen separately, it has 1 fruit (6).

(260) Treating them to a point of history concerning the origin of Magaglianes' enterprise, I will give here the original text. This (Francesco Serano) was a great friend and relative of our faithful captain general and I know the reason for taking this task because several times our captain had found it badly scripto how he was there etc. So we can argue that Magaglianes had not been to the Moluccas, as many wrote.

(261) The testone is worth half duchy; and '1 duchy was a sequin.

(262) The Imp. Carlo V.

(263) When the Portoghefe Brito or Breo on mandate to rule the Moluccas in 1511 already lived this Rajah Abuleis, whom he calls Rajah Beglis.

(264) Philologica is Forster's observation (Cook. Voy. II Tom. V p. 356) on polygamy. He observes that where a man has moire women, and so among the brutes where a male second many females, draw sins that are born the number of females is always greater than that of males; which can physically be explained in the Bussònian system of organic molecules. The family of the King of Tidor confirms your observation.

(265) That is, a Mufti.

(266) Guzzerate was a kingdom of the Indies subject to the King of Cambaia, mentioned by Barbosa, the companion of the Pigafetta, who pressed Ramufio. Tom. I p. 295.

(267) Bananas.

(268) It has been observed that the islands of the South Sea are generally volcanic, and many ardon however; whence it is believed that that seeped thermal water and not heated by carnation; although the Navigators of the following century also attributed to those the property of heating and drying up the bottom.

(269) The King knew that the Portuguese were in Ternate, as it appears from our Author himself.

(270) Northern Cape of Rio delia Plata I America,

(271) Idda Porto was Mar Rosio, which serves the Mecca trade.

(272) That is, to two orders of Cannons.

- (273) Mace or mace.
- (274) Verzi or Berzi is a kind of cloth, crossbow, from which the target Italian voice originates, and perhaps the French percer.
- (275) Gilolo.
- (276) Bamboo is a large rod that naturally contains a sweet and drinkable licor. Hist. gén. Tom. XI pag. 8.
- (277) See note (a) on p. 134.
- (278) That is, in the two solftizj.
- (279) That is, warmer.
- (280) The Dutch then observed that this is not the case.
- (281) Myristica officin. Lin.
- (282) Green rind, i.e. the drupe.
- (283) See note (c) on page. 5 7
- (284) This relates to the ancient Spanish veil in which there was a kind of skirt similar to that of the lackeys, which covers the upper part of the socks called the braghetta.
- (285) Thus pebbles still today the rind of trees in the islands of the South Sea. The women take the branches of the dark papirisero (plant not uncommon among us), bark them, and then remove from the bark the coarser parts . They roll it against the natural direction, and keep it overnight to soak in the water. Spreading it on a tree trunk, beat it with a square wooden beater and along a foot that has four grooves of different sizes on four sides, which mark the lines on the canvas. That operation is repeated several times, and the move is made. When it is dry, join together by means of a rubber of various pieces, to give it the desired width and length. With another rubber dye and paint. (Cook I. Voy. Tom. II).
- (286) Bouro, of which I will speak again.
- (287) God.
- (288) That is, nothing else, or webbing. Called so also today in the Genoese.
- (289) Venetian coin satta minted by the Doge Nicolò Marcello in 1473. It was silver, weighed as much as a sequin, and was worth a paolo and a half of objec. (Bellini near Argellati. Of the coins of Italy Tom. V,)
- (290) See above on p. (143)
- (291) Despite the strict laws against the sellers of their daughters by the Dutch, this custom still exists. (Hist. Gén. Des Voy. Tom. XI p. 76).
- (292) The sea island on Dutch maps is called Gottebackers,
- (293) That is, stuffed hides.
- (294) The Code says like thrushes; Fabro translates tourterelles; but certainly less to the turtledove than to the thrush resembles the bird of paradise, of which we speak here. V. Busson. Oifeaux. T. III p. 151.
- (295) Since the old Ornithologists have written so much about the bird of paradise, it will not be out of place to report the same words as our Author, who on sorsè the first to be known to the Europeans not to be this one he naturally killed without legs and of feet, which extravagance with such Darkness I believed, that the great Naturalist Aldrovando (De Avib. Tom. I, p. 807.) reprimanded the Pigafetta because he had attributed them to him = He

sent to donate. . . .two beautiful dead birds. These birds sleep big as thrushes year the chief piccolo with the bequo longo the legs, sleep longue a palm and sotilli like a calamus, not year ale but in loco of those, longue pens in different colors with large horns. his tail and horn that of the thrush all his other feathers, excepted the sleep of the color detaneto et may not fly except when he wind. They said these birds came from earthly paradise. and they call them bolon dinata, that is uceli de Dio. Of this bird and of the assertion of the Pigafetta more worthy of seat than Aldrovando, it is in the description of the Settaliano Museum, where one was there; but the chambers I 'have now worn out. (Terzaghi. Mus. Septalianum pag. 88). We give the figure to Vignette V, letter C, p. 105.

(296) Although there was no excess or madness, to which man, abandoning them to his own inclinations, does not subdue, although the strange custom is not credible, which, together with other fables, full of others' relationships, here resides the author.

(297) In the Yucatan in America near the Gulf of Mexico, where is the isthmus of Davien: a journey or common to the Spaniards who go from Peru to the Philippines. But no one thought of taking that route, if not, after the return of the Vittoria ship to Spain. The Trinity ship did not go there either, but on a port from Portughesi in the same port of Tidor, (Hist. Gén. Des Voy. Tom. XIV pag. 99).

(298) It is a kind of Ananasso.

(299) This fruit is de la Guïava (Pfidium pyrifera. Lin.) Common to the East Indies, except that the authors give it rather the figure and taste of a pear rather than a peach (Hist. Gén. Des Voy. Tom. XVII Part II, p. 55, and therein the Table XI where the figure gives.)

(300) Longitude is wrong as usual.

(301) It should be said that the Volcanoes of Ternate and Midian, which so many ruins have suffered in the last century with the explosions, did not send then neither siamme nor sumo; for the nofiro Pigafetta would not fail to mention it.

(302) That is its mountainous part.

(303) Here in the Codex there is a collection of Vocabulars of these Moorish peoples, which will be given in the Collection of 'Vocabulars at the end of the Journey.

(304) Labcan. Labocca, a small island now classified as part of Bachian (Hist. Gén. Des Voy. Tom. XI p. 14)

(305) Bachian, one of the five main Moluccan Islands. Which all the islands mentioned here are found in Tav. XVIII of Urbano Monti, and are generally located not very far from the place they really occupy. Whence he treats his Charter, or on what data he formed it, he says. Many of these names were found in the Note of the 82 islands dependent on the King of Ternate in 1680.

(306) Sulacb. Robert Xulla, is Xojla of the Dutch.

(307) Comparing this with what he writes shortly after the Author, there is another proof that he noted the names of the islands, and drew their positions as if he seemed to understand that uncultivated Moors

who spoke a language he didn't understand. He notes ten islands here, and has vanished six of them without name to N. di Sulacb, where some islands mark other Geographers; but of the ten those of Tenetum, Kalairuru, Mandan, and Benaia, he was again named and drawn below; and Leytimor is a peninsula attached to Amboina.

(308) Buro, Bouro, Boero are the various names given to this island.

(309) Armellino is the fruit of the meliaco (*prunus armeniaca* L.), saying that the author has no armellini, it seems that this fruit compares them. It could however refer to melon seeds, watermelon etc. which in Lombard are called armelle. I deceived myself on page. 120 suspecting that the Chiacchi are Ciaccarelle almonds. Miller's warty Cucurbit arose.

(310) Sonnerat (loc. Cit.) With the observation at midday on the southern tip of Bouro, found it at 3. ° 55 'lat. Southern Hemisphere.

(311) Amboina. The Dutch have made it one of their main establishments, although it is a small island. However, it seems that Pigafetta is incorrect here, attributing to Amboina what is proper to the nearby large island of Ceram.

(312) These three islands in Robert's Atlas are called Meuga, Kelam, and Bone; and in the Charter of History Gen. de Viaggj (Tom. XI p. 32) have the names of Manipa, Kelam, Bonoa.

(313) Now it is called Amblau.

(314) Bandan. Banda believes almost the same name. The Dutch detention counts only ten islands around it.

(315) Saniananpi, Pulai, Puluu, and Rasogbin are Guanapani, Puloay, Puloabun, and Rosingen of the mentioned Holland paper.

(316) Among the islands that are near Banda in the description sattane by the Dutch (Recueil pour l'établissement de la Compagnie des Indes, Tom. P. 2,13) I find named Vayer, Tonjonburong, Mamuak: they could not be these Unuveru, Zoroboa, or Pulaubaracan, and Mamica del Pigafetta?

(317) The Codex says longitude here but it is evidently a mistake of the copyist, since at the 8th of latitude the islands mentioned above are essentially.

(318) The island known as Solor.

(319) I Cornioli believe that they are shells of the species of terebratole, vines etc. that look like. croissants.

(320) That is, catkins of the male flowers of the hazelnut and c.

(321) Grand-Turkish. Zea Mays Linn.

(322) Sen sees a branch in Vignette VI (page 136) letr. A. I, it's the flower.

(323) It is noteworthy that such a lie told on Megastene more than two thousand years ago by one of the captains of Alexander the Great, from whom Strabo copied it (Geogr. L> b. XV.); and that the use of narrating cole portentous to the Mantuan forastieri however among those Islanders also today: since an Indian wanted to give Cook to understand that there is an island where men so great are strong enough to carry his vessel on their shoulders.

(324) Hours at the Italian clock.

(325) Holds the same name.

(326) Luson, also called Manilla for the city and port of that name.



- (327) Other writers narrate that those who go to cut Sandal wood (*Santalum Album*) get sick; but this is attributed to the miasmas that exhale from the wood. Bomare Art. Santal.
- (328) Here is the text of the Code. In all the islands we have found in this archipelago kingdoms in lo mal de S. Jop. and more there than in another locho et they call it sor franchi, that is, poorly Portuguese. I know S. Gio's ache is the Celtic ache, as most people want, here it is found in the Moluccas and in the Philippines at the beginning of the. XVI century; and from seeing him called mal Portuguese, we argue that from Portughesi he was brought there. It is true that under the name of Franks all the. Europeans; but it is also true that until then only the Portoglieli had sailed in these seas. However, for the sake of St. Job, he could understand them the not uncommon hare in Afia, and in the islands of the South Sea.
- (329) Ende has the same name, but in some cards called Flores.
- (330) Cumbava
- (331) Qmba, or Lòmbeau.
- (332) Bali, so it is called even today.
- (333) Fabro, and Ramusio dicon Madera j but the code noftro says Madura, an island as large as Ball at N. of Cape E. of Java.
- (334) This cruel custom is nevertheless preserved in Afia.
- (335) Sinus magnus.
- (336) De'vortici who knows the sea in that gulf is mentioned in Mil's journey. Macartney. Tom. II, p. 69. ed. in 8.
- (337) Note that all those savages tells Pigafetta fulle of others assertion. Blacksmith in the excerpt adds = but this does not believe
- (338) The detention that the natural lioria of rhubarb (*Rbeum barbatimi lin.*) That Pigafetta wrote for others' report was ineffective. See Forastiere plants important for their use, etc. Milan at Marelli. Tom. I. pag. p. 93.
- (339) Cochin.
- (340) In all this geographical information, the Author first deals with the countries located in the North, then turned to the East, and lastly in the West to continue on my way.
- (341) Canton.
- (342) This cruel punishment saw Bruce (*Voyag. Aux sources du Nil*) given several times in Abyssinia to the Great and the Generals rebelled.
- (343) That is bronze.
- (344) Two animals give the musk, that is the Beaver (*Castor Fiber. Lin.*), And the Onatra (*Mus Zibeticus. Lin.*) Counted among the forks, rather than among cats.
- (345) De 'Lecchii, and de'loro junci the author has already spoken on pag. 109.
- (346) See what has been said of these islands on page 48 note (a),
- (347) The author here gives the figure of two unnamed islets, with the words Laut chidol, Mare grande; and that name although it has that sea in the Tables of the ancient Geographers.
- (348) Sumatra. Many of the countries mentioned here consider the same name.
- (349) Ormus.

(350) These classes, separated among them, called Caste, which already existed in the times of Alexander the Great, still exist today as quickly as in the times of Pigafetta. (Strab. Geogr. Lib. XV., Diodor. Sic. Lib. II, Sonnerat Voyages aux Indes ec.).

(351) That is to pass, doubler de'Francesi.

(352) The same thing happened to Captains Dixon and Lansdown. Dixon. Voyage autour du Monde. Tom. II pag. 260.

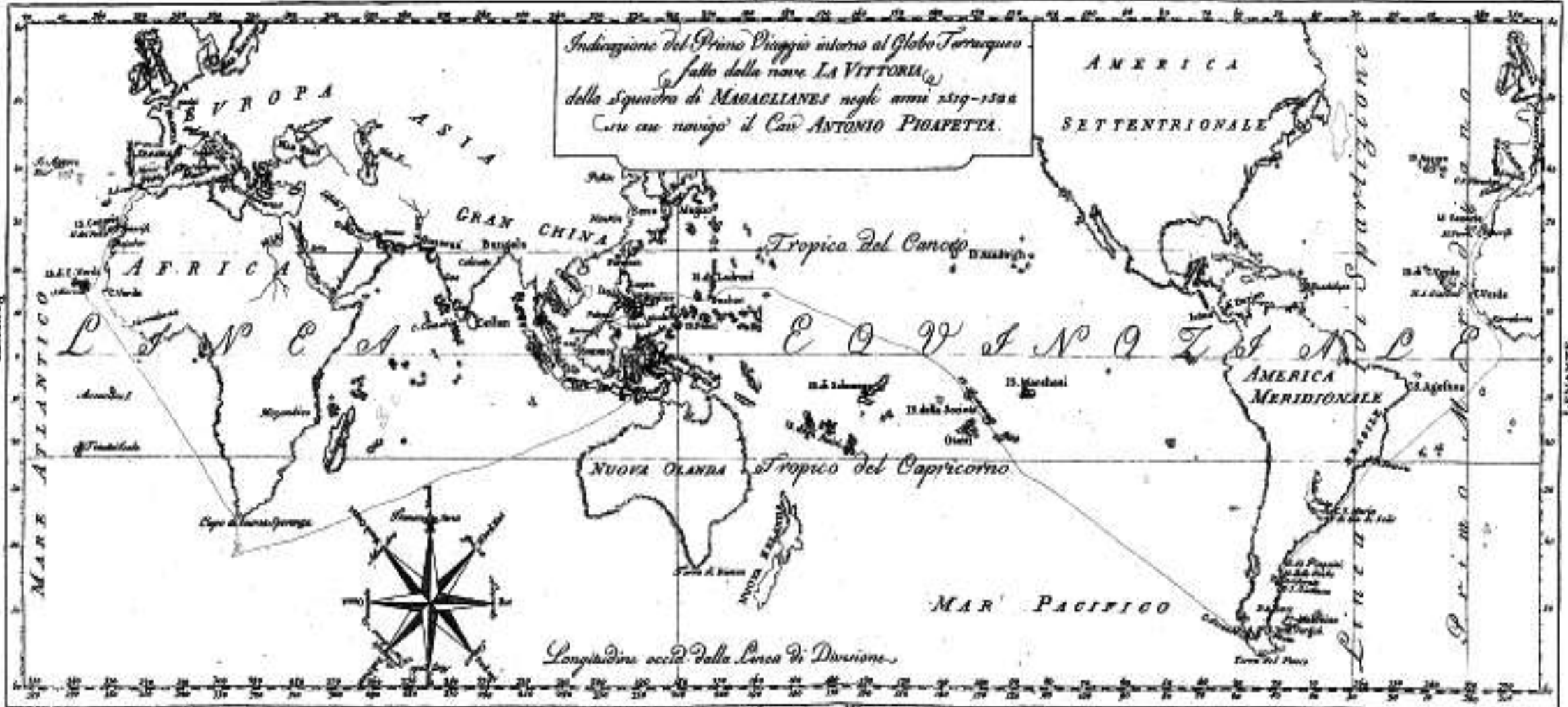
(353) The Emperor Charles V.

(354) The King Francesco I, then occupied in the wars of Italy to conquer the Duchy of Milan.

Transcription and English translation started on 8 May 2020 and ended on 18 May 2020.

SETTENTRIONE

Indicazione del Primo Viaggio intorno al Globo Terrestre  
fatto dalla nave LA VITTORIA  
della Squadra di MAGGIORANI negli anni 1519-1522  
Cui era navigo' il Cav. ANTONIO PIGAFETTA.



Longitudine occid. Dalla Linea di Divisione.

Longitudine occid. Dall' Is. del Ferro.