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MAGELLAN'S VOYAGE AROUND THE WORLD

Volume I
Of this work only 350 copies were published.
Fernão de Magalhães

[From painting in Museo-Biblioteca de Ultramar, Madrid]
Magellan's Voyage Around the World

BY

ANTONIO PIGAFETTA

The original text of the Ambrosian MS., with English translation, notes, bibliography, and index

BY

JAMES ALEXANDER ROBERTSON

With portrait, and facsimiles of the original maps and plates

VOLUME I

Cleveland, U. S. A.
The Arthur H. Clark Company
1906
These volumes are dedicated to
EDWARD GAYLORD BOURNE
to whom all students of
Spanish colonial history are greatly indebted.
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PREFACE

Of all the accounts of the first circumnavigation, by far the most important is that of the Venetian, Antonio Pigafetta, who accompanied Fernão Magalhães, the greatest navigator, perhaps, of the modern age, on the expedition that disclosed secrets that had been so long hidden from man. Pigafetta's account is not only the most valuable and authentic of the few contemporary and early relations of the famous voyage, but is also the only source of information for many details of that voyage. Probably no other historical document is more universally accepted by students as the final authority regarding the actual events with which it deals.

Pigafetta's account is herewith presented for the first time in complete form. The value and interest of the relation are evident by its various manuscript versions, and were recognized by its publication in condensed form in both French and Italian during the first quarter-century after the return of the "Victoria" to Spain, and in English as early as 1555. These publications, however, are very unsatisfactory, for much of great value to the modern historical student has been hurriedly slurred over, or entirely omitted. At the dawn of the nineteenth century, Dr. Carlo Amoretti, prefect of the Biblioteca Ambrosiana, at Milan, Italy, recognizing to a slight degree the value of the original manuscript which he discovered among the treasures entrusted to his
care, published the relation in both Italian and French, but committed the sin of editing the precious document, almost beyond recognition in places. In the latter half of the same century, Lord Stanley of Alderley translated and edited the relation for the Hakluyt Society; but, unfortunately, in his translation he omitted passages of importance to ethnologists, and in addition, relied for his text, not on the original Italian, but in part on the older of the two French manuscripts of the Bibliothèque Nationale, Paris, and in part on Amoretti's garbled publication. Consequently, Stanley's, as well as Amoretti's edition, is unsatisfactory to students who prize accuracy. The text of the Italian manuscript, edited by Andrea da Mosto (part v, vol. iii, of Raccolta di documenti e studi, published by the Italian government—Rome, 1894—in honor of the fourth centenary of the discovery of America) has proved, all things considered, the most useful edition of Pigafetta's relation hitherto given to the public. Its usefulness is limited, however, as it is available to only Italian readers. Mosto's transcript, although in general tolerably faithful, contains a few errors and some serious blemishes from the standpoint of historical accuracy, such as the spelling out of all abbreviations, the rendering of the frequently occurring Spanish abbreviation "q" (for "que") by the Italian "che," and the arbitrary insertion of punctuation not in the original.

The present edition first gives the English reader access to a translation of the true text of Pigafetta, edited and extensively annotated. This, together with the original Italian of Pigafetta, places before the student abundant material, both for a study of
the relation itself and of the wonderful voyage. The transcript of the Italian manuscript (the oldest and most complete of the four existing manuscripts) which is conserved in the Biblioteca Ambrosiana, Milan, was made personally by the editor, who enjoyed in that library full privileges for the work of transcription and reference. In the printing, great care has been taken to represent correctly the many peculiar characters and abbreviations occurring in the old Italian, and for this purpose many special characters have been designed and type specially cast. The peculiarities of the manuscript have been carefully preserved, even to the spacing, except that paragraphs in the original have a hanging indentation, and the punctuation at the end of paragraphs is usually a dash or a series of dashes and dots.

Throughout the document, the Italian text has been collated with the text of the earlier of the two French manuscripts of the Bibliothèque Nationale, Paris, and with the Eden version, as published by Arber, and all the variant readings are incorporated in the notes. The annotations have been made very extensive, and include not only a large amount of original matter gathered from the best sources, but also the most valuable comments of the various editors of former editions of the relation. Mosto's edition, mentioned above, has been of especial assistance in elucidating many matters. The bibliography is as complete as possible at the present time; in its preparation, the editor has had the advantage of personal assistance from librarians of many great libraries, public and private, both in Europe and America, where rare Pigafetta manu-
scripts or books are conserved. He would call especial attention to the fact that more complete and definite details are presented of the four existing manuscripts than has yet appeared anywhere, especially of the Nancy Manuscript. An exhaustive analytical index has been added, which has been carefully prepared to meet the requirements of modern historical research. Pigafetta’s numerous charts were photographed especially for this work from the original manuscript: of other illustrations only those of distinct historical value have been admitted.

Pigafetta’s account, as here published, was prepared for issue in Blair and Robertson’s The Philippine Islands: 1493-1898. The decision of the publishers a few months since to limit the edition of The Philippine Islands: 1493-1898 to about one-half the edition originally announced, and the fact that more than half of the sets issued are permanently located in the large European and other foreign libraries, has led many scholars, and some librarians, to urge the editors and publishers to make this work more widely accessible to students. In response to this demand the present small separate edition is published.

In the preparation and editing of this manuscript, the thanks of the editor are due to Rev. Antonio Ceriani, prefect of the Biblioteca Ambrosiana, Milan, Italy, for his courtesy in allowing the free use of the manuscript and library; to the officials of the Bibliothèque Nationale, Paris, for permission to examine and transcribe Pigafetta manuscripts; to Mr. T. FitzRoy Fenwick, Thirlestaine House, Cheltenham, England, for definite information concerning the Nancy MS. of Pigafetta’s relation which was
owned by his grandfather, Sir Thomas Phillipps; to Mr. Edward E. Ayer, of Chicago, for the use of his edition of Mosto's work; and to various others mentioned in the annotations. The editor is under a deep sense of obligation to Signore Andrea da Mosto, for the use of his excellent annotations and bibliographical notices which have been drawn upon freely. In the compilation of the bibliography, the most hearty coöperation has been experienced from the following: Mr. Herbert Putnam, and officials, of the Library of Congress, for the loan of books and bibliographical material; Mr. George Parker Winship, of the John Carter Brown Library, Providence, who has kindly examined and compared the Colines and Italian (1536) edition of Pigafetta's relation, supplied titles, and otherwise rendered valuable aid; Mr. Victor Hugo Paltsits of Lenox Library, New York City, who has generously supplied titles, and examined bibliographies and collections; Miss Clara A. Smith, librarian of the Ayer (private) Library, Chicago, who has cordially loaned books and supplied titles; the officials and staff of the libraries of the Wisconsin Historical Society and of the University of Wisconsin, Madison, for the free use of library facilities; and from Mr. Thomas J. Kiernan, of Harvard University Library, Mr. Horace G. Wadlin, of Boston Public Library, Mr. Samuel A. Green, Librarian of the Massachusetts Historical Society; Prof. Addison Van Name, of Yale University Library; Mr. H. M. Lydenberg, of Astor Library, New York City; and Mr. Robert H. Kelley, Librarian of the New York Historical Society. Many friends and well-wishers, too numerous to mention, have also merited many thanks. Especial
thanks are due to Miss Emma Helen Blair, the present editor’s colleague in *The Philippine Islands: 1493-1898*, whose quiet and unselfish helpfulness and generosity of spirit have proved the greatest inspiration in this work.

Madison, Wisconsin, October, 1905.

J. A. R.
Antonio pigafeta patricio vicentino et Causalier de Rhodi aL J1Lmo. et Exellmo. S. philipo de villers lisleadam Jnclito grà mai/t° de Rhoddj /ignior /uo ob/eruanti//imo.

Perche /ono molti curio/i IIJLmo et exellmo. Signor che non /olamente /e contentano de /apere et Intender li grandi et admirabillj co/e che dio me a con-ce//o de vedere et patire nela infra/cripta mia longa et pericolo/a navigatiöe. Ma anchora vogliono fa-pere li mezi et modi et vie che ho tenuto ad andarui, non pre/tando q'illa Jntegra fede aL exito /e prima nö anno bona Certeza deL initio pertanto /apera vª. Jllª. sª. che ritrouandomi neL anno de La natiuïta deL nño /aluatore mº.vº.xix in /pagnia in la corte deL sereni//imo Re de romani con el Rº do mons°. franc° chieregato alhora proñho ap°. et oratore de La stª. memoria de papa Leone x°. che per /ua vertu dapoi he acce/o aL epis°. di aprutino et principato de teramo. Hauendo yo hauuto grà noti/ia p molti libri letti et per diuer/e per/onne che praticauano con sua sª. de le grande et /tupende co/e deL mare
Antonio Pigafeta, patrician of Venezia and knight of Rhodi [i.e., Rhodes], to the most illustrious and excellent Lord, Philipo de Villers Lisleadam, renowned grand master of Rhoddi, his most honored lord.

Inasmuch as, most illustrious and excellent Lord, there are many curious persons who not only take pleasure in knowing and hearing the great and wonderful things which God has permitted me to see and suffer during my long and dangerous voyage, hereto appended, but who also wish to know the means and manners and paths that I have taken in making that voyage [literally: "in going thither"]; and who do not lend that entire faith to the end unless they have a perfect assurance of the beginning: therefore, your most illustrious Lordship must know that, finding myself, in the year of the nativity of our Savior MCCCCXIX in Spagna, in the court of the most serene king of the Romans, with the reverend Monsignor, Francesco Chieregato, then apostolic protonotary and nuncio of Pope Leo X of holy memory (and who has since become bishop of Aprutino and prince of Teramo), and having learned many things from many books that I had read, as well as from various persons, who discussed the great and marvelous things of the Ocean Sea with his Lordship,
oceanno deliberay con bona gratia deLa magesa Cezaria et deL prefacto S. mio far experientia di me et andare a vedere q'lle co/e che pote//ero dare alguna /ati/fatiōe a me mede/mo et pote//ero partu-rirmi q'le brone apreff/o la po/terita hauendo In-te/o qi alora /i era preparata vna armata in la cita de Siuiglia che era de cinqő naue per andare a /co-prire la Speceria nele y/olle de maluco de la q'lle era capitario generalle ferando de magagliones gentil-homo portugue/e et era comrc de sö. Jacobo de la /pada piu volte cõ molte /ue laude hauueua peregrato in diuer/e guize lo mare oceanno. Mi parti cõ molte letere di fauore dela cita de bar/alonna doue alhora re/ideaua sua mage/ta et /opö vna naue pa//ay /ino amalega onde pigliando eL Camino p tera jun/i a /iuiglia et iui e/endo /tato ben circa tre me/i e/petando que La dicta armata se pone/e in hordine p la partita finalmente como qi de /oto intendera v exö sö. con felici//imi au/pitij in comen/iamo la nřa nauigatiōe Et pče ne le/er mio in ytalia Quando andaua a la /antita de papa Clemente q'lla per /ua gratia amontero/o ver/o dime se dimo/tro assai be-nigna et humana et di/semi che li /arebe grato li copia//e tute q'lle co/e hauueua vi/te et pa//ate nella nauigatiōe Benche yo ne habia hauuta pocha Como dita niente dimeno /egondo el mio debiL potere li ho voluto /ati/fare. Et co/i li offeri/co in que/to mio libreto tute le vigilie fatiqš et peregrinatiōe mie pre-
I determined, by the good favor of his Cæsarean Majesty, and of his Lordship aboveaid, to experience and to go to see those things for myself, so that I might be able thereby to satisfy myself somewhat, and so that I might be able to gain some renown for later posterity. Having heard that a fleet composed of five vessels had been fitted out in the city of Siviglia for the purpose of going to discover the spicery in the islands of Maluco, under command of Captain-general Fernando de Magaglianes, a Portuguese gentleman, comendador of the Order of Santo Jacobo de la Spada [i.e., “St. James of the Sword”], who had many times traversed the Ocean Sea in various directions, whence he had acquired great praise, I set out from the city of Barsalonna, where his Majesty was then residing, bearing many letters in my favor. I went by ship as far as Malega, where, taking the highroad, I went overland to Siviglia. Having been there about three full months, waiting for the said fleet to be set in order for the departure, finally, as your most excellent Lordship will learn below, we commenced our voyage under most happy auspices. And inasmuch as when I was in Ytalia and going to see his Holiness, Pope Clement, you by your grace showed yourself very kind and good to me at Monteroso, and told me that you would be greatly pleased if I would write down for you all those things which I had seen and suffered during my voyage; and although I have had little opportunity, yet I have tried to satisfy your desire according to my poor ability; therefore, I offer you, in this little book of mine, all my vigils, hardships, and wanderings, begging you, although
gandola quando la vachera dalle a/idue cure Rhodi- anne se degni tran/corerle peril que me potera e/sere nô pocho remunerato da V Jll. s. a la cui bona graca mi donno et recomando.

Hauendo deliberato il capitanio generalle difare co/i longa nauigatiöe p lo mare occeanno doue /em- pre /onno Jnpetuo/i venti et fortune grandi et nô volendo manifetare aniuno deli /uoj el viaggio che voleua fare ação nô fo//e /marito in pen/are de fare tanto grande et /tupenda co/a como fece cô lo aiuto de ydio li Capitani /ui che menaua in /ua cõpagnia lo odiauano molto nô /o perche /inon pche era por- tugue/e et e/si /pagnioli. Volendo dar fine a que/to que promi/e cô Juramento aLo inperatore D. carlo Re de /pagnia ação le naue nele fortune et nela noyte non se separe//eno vna de lalt. ordeno questo hor- dine et lo dete atuti li piloti et mae/tri de le /ue naui Loqual era lui de note /empre voleua andar inanzi dele altre naui et elle /eguita/eno la /ua con vna facela grande de legnio che la quiamano farol Qual /emû portaua pendête de la popa de la Sua naue que/to /egniale era ação de continuo lo /eguita/eno se faceua vno alt° fuoco con vna lanterna ho cô vno pezo de corda de iuncho che la chiamâ strengue di Sparto molto batuto neL hacqua et poi /ecado al /ole ho vero al fumo ottimo per simil cosa ge re/ponde- /eno ação /ape/se per chesto /egnialle che tute veni- uano in/ieme se faceua duj focqi /enza lo farolo vira/seno o volatasenno in altra banda quando eL
Signature of Fernão de Magalhães

From original MS. in Archivo General de Indias, Sevilla
you are busied with continual Rhodian cares, to deign to skim through it, by which I shall be enabled to receive a not slight remuneration from your most illustrious Lordship, to whose good favor I consign and commend myself.¹³

The captain-general having resolved to make so long a voyage through the Ocean Sea, where furious winds and great storms are always reigning, but not desiring to make known to any of his men the voyage that he was about to make, so that they might not be cast down at the thought of doing so great and extraordinary a deed, as he did accomplish with the aid of God (the captains who accompanied him, hated him exceedingly, I know not why, unless because he was a Portuguese, and they Spaniards), with the desire to conclude what he promised under oath to the emperor, Don Carlo, king of Spagna, prescribed the following orders and gave them to all the pilots and masters of his ships, so that the ships might not become separated from one another during the storms and night.¹⁴ These were [to the effect] that he would always precede the other ships at night, and they were to follow his ship which would have a large torch of wood, which they call farol.¹⁵ He always carried that farol set at the poop of his ship as a signal so that they might always follow him. Another light was made by means of a lantern or by means of a piece of wicking made from a rush and called sparto rope¹⁶ which is well beaten in the water, and then dried in the sun or in the smoke — a most excellent material for such use. They were to answer him so that he might know by that signal whether all of the ships were coming together.
vento nò era buono et al prepo/ito p andar al nò camino ho òdo voleua far pocho viagio se faceua tre fuochi tole/seno via la bonneta, che he vna parte de uela che se ataca da ba/so dela vela magiore quando fa bon tempo p andar piu la setol via ació /ia piu facile aracogliere la vela magior quando se amayna in pre/sa in vno tempo subito: Si faceua quatro fochi amay/seno tute le vele facendo poi lui vno /egniale di fuoco como staua fermo Se faceua piu fochi ouero tiraua alguna bò barda foce segniale de tera o de bassi. Poi faceua quatro fuochi quando voleua far alsare le vele in alto ació loro nauega/seno /eguendo /empř p Quela facela de popa Quando voleua far metere la boneta faceua tre fuochi Quando voleua voltar/e in altra parte faceua duį Volendo poi sapere se tute le naue lo seguitavāo et veniuāo in/ieme faceua vno pche cu/si ogni naue face/se et li re/ponde/e ogni noce /e faceua tre gardie la pᵃ nel principio de la noce La /econda Que la chiamano modora neL me/o La tᵉ nel fine tuta la gente dele naue se partiua in tre Coloneli el pᵒ era del capᵒ. houero del contra maistro mudando/e ogni noce. Lo secondo deL piloto ho nochiero. Lo tᵉ del mae/tro p tanto lo Capᵒ genneral Comando che tute le naue obserua/eno Que/ti /egniali et guardie acio se anda/e piu /eguri.
If he showed two lights besides that of the *farol*, they were to veer or take another tack, [doing this] when the wind was not favorable or suitable for us to continue on our way, or when he wished to sail slowly. If he showed three lights, they were to lower away the bonnet-sail, which is a part of the sail that is fastened below the mainsail, when the weather is suitable for making better time. It is lowered so that it may be easier to furl the mainsail when it is struck hastily during a sudden squall. If he showed four lights, they were to strike all the sails; after which he showed a signal by one light, [which meant] that he was standing still. If he showed a greater number of lights, or fired a mortar, it was a signal of land or of shoals. Then he showed four lights when he wished to have the sails set full, so that they might always sail in his wake by the torch on the poop. When he desired to set the bonnet-sail, he showed three lights. When he desired to alter his course, he showed two; and then if he wished to ascertain whether all the ships were following and whether they were coming together, he showed one light, so that each one of the ships might do the same and reply to him. Three watches were set nightly: the first at the beginning of the night; the second, which is called the midnight, and the third at the end [of the night]. All of the men in the ships were divided into three parts: the first was the division of the captain or boatswain, those two alternating nightly; the second, of either the pilot or boatswain’s mate; and the third, of the master. Thus did the captain-general order that all the ships observe the above signals and watches, so that their voyage might be more propitious.
Luni a x d’agosto g° de /ancto laurentio Nel anno Ja deto e/sendo la armata fornita de tute le cose necessarie per mare et dogni /orte de gente eramo ducente et trenta/ete homini nela matina Se feceno ð/te per partir/e daL mole de siuiglia et tirando molta arteglieria deteno il trinqueto aL vento et venne abaso del fiume betis al pñte detto gadalcauir passando p vno lucho chiamato gioan dal farax che era gia grande habitiño de mori per mezo lo q’lle /tauua vn ponte che pasaua el dicto fiume p andare a siuiglia dilque li e re/tato fin aL pre/ente nel fondo del acqua due colonne que quando pa//ano le naui año bi/oignio de homini ñ /apianno ben lo Locho delle colonne p cio nò de//eno in e/fe et e bi/oignio pa//arle quanto el fiume /ta piu cre//ente et anche p molti altri luochi deL fiume ñ nò a tanto fondo che ba/te p pa//are le naui cargate et q’lle non /ianno tropo grandi Poi venirono ad un alt° q/e chiama coria pa//ando p molti altri villagij a longo deL fiume tanto q ajon/eno ad vno ca/tello deL duca de medina cidonia il q’lle /e chiama S. lucar che e porto p entrare nel mare occeanno leuante ponente cò il capo de /anct vincent che /ta in 37 gradi de latitudine et longui dal deto porto x leghe da Siui-glia fin aq’ p lo fiume gli /onno 17 ho 20 Leghe dali alquanti giorni vene el capitanio genneralle cò li alt’ cap’ p lo fiume aba//o neli bateli de le naue et iui /te//imo molti giorni per finire la armata de alcune
On Monday morning, August x, St. Lawrence's day, in the year above-said, the fleet, having been supplied with all the things necessary for the sea, and counting those of every nationality, we were two hundred and thirty-seven men, made ready to leave the harbor of Siviglia. Discharging many pieces of artillery, the ships held their forestaysails to the wind, and descended the river Betis, at present called Gadalcavir, passing by a village called Gioan dal Farax, once a large Moorish settlement. In the midst of it was once a bridge that crossed the said river, and led to Siviglia. Two columns of that bridge have remained even to this day at the bottom of the water, and when ships sail by there, they need men who know the location of the columns thoroughly, so that the ships may not strike against them. They must also be passed when the river is highest with the tide; as must also many other villages along the river, which has not sufficient depth [of itself] for ships that are laden and which are not very large to pass. Then the ships reached another village called Coria, and passed by many other villages along the river, until they came to a castle of the duke of Medina Cidonia, called San Lucar, which is a port by which to enter the Ocean Sea. It is in an east and west direction with the cape of Sanct Vincent, which lies in 37 degrees of latitude, and x leguas from the said port. From Siviglia to this point [i.e., San Lucar], it is 17 or 20 leguas by river. Some days after, the captain-general, with his other captains, descended the river in the small boats belonging to their ships. We remained there for a considerable number of days in order to finish
co/e li manchauão et ogni di andauamo in tera ad
aldir meffa aduno locho ã/e chiama ñra dona de
baremeda circa S. lucar. Et avanti la partita Lo
cap° genneraL vol/e tucti /e confe/a/eno et nò con-
/entite ninguna dona veni//e ne Larmata per meglior
ri/pecto.

Martì a xx de /eptembř neL mede/imo anno ne
parti//emo da que/to Locho chiamato /an luchar
pigliando La via de garbin et a 26 deL dicto me/e
ariua//emo a vna Jsola de la grã canaria ã/e di/e
teneriphe in 28 gradi de Latitudine per pigliar carne
acha et legnia /te//imo yui tre giorni et mezo per
fornire Larmata de le dicte cose poi anda//emo
a vno porto de La mede/ma y/ola deto monte ro//o p
pegolla tardando dui giorni Sapera vřa II Lma s°.
ã in que/te y/olle dela grã canaria ge vna infra le
altrre ne laqâlle nò /i troua pur vna goza de hacqua
ã na/cha /inon nel mezo di de/cendere vna nebola
daL ciello et circunda vno grande arbore che e ne
la dicta y/ola /tilando dale /ue foglie et ramy molta
hacqua et al piede deL dicto arbore e adri//ado in
guiza de fontana vna fo//a houe ca/ca tua la acqua
de La qâlle li homini habitanti et animali così
dome/tici como /aluatici ogni giorno de que/ta
hacqua et nò de alt° habondanti//imamête /i
saturano.

Luni a tre doctobre a meza nocte /e dete le velle
aL Camino deL au/tro in golfandone neL mare
oceanno pa//ando fra capo verde et le /ue y/olle in
[providing] the fleet with some things that it needed. Every day we went ashore to hear mass in a village called Nostra Dona de Baremeda [our Lady of Barrameda], near San Lucar. Before the departure, the captain-general wished all the men to confess, and would not allow any 31 woman to sail in the fleet for the best of considerations.

We left that village, by name San Lucar, on Tuesday, September xx of the same year, and took a southwest course. 32 On the 26th 33 of the said month, we reached an island of the Great Canaria, called Teneriphe, which lies in a latitude of 28 degrees, [landing there] in order to get flesh, water, and wood. 34 We stayed there for three and one-half days in order to furnish the fleet with the said supplies. Then we went to a port of the same island called Monte Rosso 35 to get pitch, 36 staying [there] two days. Your most illustrious Lordship must know that there is a particular one of the islands of the Great Canaria, where one can not find a single drop of water which gushes up [from a spring]; 37 but that at noontide a cloud descends from the sky and encircles a large tree which grows in the said island, the leaves and branches of which distil a quantity of water. At the foot of the said tree runs a trench which resembles a spring, where all the water falls, and from which the people living there, and the animals, both domestic and wild, fully satisfy themselves daily with this water and no other. 38

At midnight of Monday, October three, the sails were trimmed toward the south, 39 and we took to the open Ocean Sea, passing between Cape Verde and its islands in 14 and one-half degrees. Thus for
14 gradi et mezo et cu/i molti giorni nauiga/imo
La co/ta de la ghinea houero ethiopia nela q'lle
he vna montagnia detta /iera leona in 8 gradi de
latitudine con venti contrari calme et piogie senza
venti fin a la lignea equinotiale piouendo /e/anta
giornj de continuo contra la opignione de li anticq'
Jnanzi q' ajunge//emo ali legnea a 14 gradi molte
gropade de venti inpetuo/i et corenti de acqua ne
a/altaronno contra el viaggio nō po//endo /pontare
Jnan/i et acio q le naue nō pericula//eno. Se
calauano tute le velle et de q3/ta /orte andauamo de
mare in trauer/o fin q pa/a la grupada pche
veniuua molto furiosoa. Quando pioueuα nō era
vento. Quando faceua /olle era bonna/a. veniuano
aL bordo de le naue certi pe//i grandi q e/
quiamano tiburoni q anno denti teribili et /e
trouano hominj neL mare li mangiano. pigliauamo
molti cō hamı de fero benche nō /onno bonni da
mangiare /e non li picoli et anche loro maL bonny.
Jn que/te fortune molte volte ne apar/e il corpo
/anceto cioe /anceto elmo in lume fra le altre in vna
ob/curi//ima nocte de taL /plendore come e vna
facella ardente in cima de La magiore gabia et /te
circa due hore et piu cō noi con/olandone q
piangevāo quanto que/ta bennedeta luce/e vol/e
partire da nuy tanto grandi//imo /plendore dete ne
li hocq' no/ti q /te/emo piu de mezo carto de hora
tuti cieq' chiamando mi/ericordia et veramēte cre-
dendo e//ere morti el mare /ubito /e aquieto.
Viti molte /orte de vcelli tra le q'lle vna q nō
haueua culo. vn altra quando la femina vol far li
many days did we sail along the coast of Ghinea, or Ethiopia, where there is a mountain called Siera Leona, which lies in 8 degrees of latitude, with contrary winds, calms, and rains without wind, until we reached the equinoctial line, having sixty days of continual rain. Contrary to the opinion of the ancients, before we reached the line many furious squalls of wind, and currents of water struck us head on in 14 degrees. As we could not advance, and in order that the ships might not be wrecked, all the sails were struck; and in this manner did we wander hither and yon on the sea, waiting for the tempest to cease, for it was very furious. When it rained there was no wind. When the sun shone, it was calm. Certain large fishes called *tiburon* [*i.e.*, sharks] came to the side of the ships. They have terrible teeth, and whenever they find men in the sea they devour them. We caught many of them with iron hooks, although they are not good to eat unless they are small, and even then they are not very good. During those storms the holy body, that is to say St. Elmo, appeared to us many times, in light – among other times on an exceedingly dark night, with the brightness of a blazing torch, on the maintop, where he stayed for about two hours or more, to our consolation, for we were weeping. When that blessed light was about to leave us, so dazzling was the brightness that it cast into our eyes, that we all remained for more than an eighth of an hour blinded and calling for mercy. And truly when we thought that we were dead men, the sea suddenly grew calm.

I saw many kinds of birds, among them one that had no anus; and another, [which] when the female
oui li fa soura la /quena deL ma/chio et iui /e creanno nò anno piede et /empe Viueno neL mare. vn altra /orte q viueno deL /tercho de li alt' vcelli et nò de alt' Si como viti molte volte que/to vcello q'aL chiamamo Caga//ela corer dietro ad alt' vcelli fin tanto q'lli /onno con/trecti mandar fuora eL /tercho /ubito Lo piglia et La//a andare lo vcello anchora viti molti pe//i q voluano et molti alt' congregadi in/ieme q pareuano vna y/ola.

Paffato q haue//emo la linea equinotiale in ver/o el meridianno p de//emo la tramontana et co/i /e nauego tra el me/o Jorno et garbin fino en vna tera che se di/e la tera deL verzin in 23 gradi ½ aL polo antático q e tera deL capo de S'to augutino q /ta in 8 gradi aL mede/imo polo do ue piglia//emo grà refre/cho de galine batate pigne molte dolci fruto in vero piu gentiL que /ia carne de anta como vaca canne dolci et altre co/e infinite q La/cio p non e//ere plixo p vno amo da pe/care o vno cortello dauano 5. ho 6. galinne p vno petine vno paro de occati p vno /pequio ho vna forfice tanto pe/ce q hauerebe ba/tato a x homini p vno /onaglio o vna /tringa vno ce/to de batate. q3/te batate /onno aL mangiare como ca/tagnie et longo como napi et p vno re de danari q e vna carta de Jocare me deteno 6. galine et pen/auano anchora hauernj inganati Jintra//emo in que /to porto iL giorno de /ancta lucia
wishes to lay its eggs, it does so on the back of the male and there they are hatched. The latter bird has no feet, and always lives in the sea. [There is] another kind which live on the ordure of the other birds, and in no other manner; for I often saw this bird, which is called Cagassela, fly behind the other birds, until they are constrained to drop their ordure, which the former seizes immediately and abandons the latter bird. I also saw many flying fish, and many others collected together, so that they resembled an island.

After we had passed the equinoctial line going south, we lost the north star, and hence we sailed south south-west until [we reached] a land called the land of Verzin, which lies in 23½ degrees of the Antarctic Pole [i.e., south latitude]. It is the land extending from the cape of Santo Augustino, which lies in 8 degrees of the same pole. There we got a plentiful refreshment of fowls, potatoes [batate], many sweet pine-apples – in truth the most delicious fruit that can be found – the flesh of the anta, which resembles beef, sugarcane, and innumerable other things, which I shall not mention in order not to be prolix. For one fishhook or one knife, those people gave 5 or 6 chickens; for one comb, a brace of geese; for one mirror or one pair of scissors, as many fish as would be sufficient for x men; for a bell or one leather lace, one basketful of potatoes [batate]. These potatoes resemble chestnuts in taste, and are as long as turnips. For a king of diamonds [danari], which is a playing card, they gave me 6 fowls and thought that they had even cheated me. We entered that port on St. Lucy’s day,
et in q^eL di haue//emo eL /olle p Zenit et pati//emo piu caldo. q^eL giorno et li alti quâdo haueuão eL /olle p zenit che Quando eramo /oto la linea equinotiale.

Que/ta tera deL verzin e abondantiss^a et piu grande q /pagnia fran/a et Jtalia tute in/ieme. e deL re de portugalo li populi de que/ta tera nó /onno chri/tiani et nó adorano co/a alguna viueno /ecôdo Lo vzo de La natura et viueno Cento vinti-cinque anny et cêto et quaranta. Vano nudi coff/i homini como femine habitano in certe ca/e longue che le chiamano boij et dormeno in rete de bâ ba/o chiamate amache ligade ne le medeme ca/e da vno capo et da Lalt^a a legni gro//i fanno foco infra e//i in tera in ogni vno de que/ti boij /tano cento homini cô le /ue moglie et figlioli facendo grâ ro-/more anno barche duno /olo arburo ma/chize quiamate ca noe cauate cô menare de pietra que/ti populi adoperâo le pietre Como nui el fero p nó hauere /tano treinta et quaranta homini in vna de que/te. vogano cô palle como da forno et cu//i negri nubi et tosi asimigliano quando vogano aq^elli de la/tigie palude. Sono di/po/ti homini et femine como noi Mangiano carne humana de Li /ui nemici non p bona ma p vna certa vzan/a Que/ta vzan/a Lo vno con laltro. fu principio vna vequia Laq'lle haueua /olamente vno figliolo q fu amazato dali suoi nemici p iL q pa//ati alcuni giorni li /ui pigliorono vno de la Compagnia q haueua morto
and on that day had the sun on the zenith; and we were subjected to greater heat on that day and on the other days when we had the sun on the zenith, than when we were under the equinoctial line.

That land of Verzin is wealthier and larger than Spagnia, Fransa, and Italia, put together, and belongs to the king of Portugalo. The people of that land are not Christians, and have no manner of worship. They live according to the dictates of nature, and reach an age of one hundred and twenty-five and one hundred and forty years. They go naked, both men and women. They live in certain long houses which they call boii, and sleep in cotton hammocks called amache, which are fastened in those houses by each end to large beams. A fire is built on the ground under those hammocks. In each one of those boii, there are one hundred men with their wives and children, and they make a great racket. They have boats called canoes made of one single huge tree, hollowed out by the use of stone hatchets. Those people employ stones as we do iron, as they have no iron. Thirty or forty men occupy one of those boats. They paddle with blades like the shovels of a furnace, and thus, black, naked, and shaven, they resemble, when paddling, the inhabitants of the Stygian marsh. Men and women are as well proportioned as we. They eat the human flesh of their enemies, not because it is good, but because it is a certain established custom. That custom, which is mutual, was begun by an old woman, who had but one son who was killed by his enemies. In return some days later, that old woman's friends captured one of the company who had killed her
Suo figliolo et Lo condusero doue /tua que/ta vequia ela vedendo et ricordando/e deL suo figliolo como cagnia rabiata li cor/e ado/fo et Lo mordete in vna /pala co/tui deli a pocho fugi neli /oi et di/fe Como Lo vol/feo mangiare mo/trandoli eL /egnialle de La /pala. qñ que/fe pigliaron poi de qelli li mangieron et qelli de que/fe /iche p que/to he venuta tal vzan/a. Non /e mangiano /ubito ma ogni vno taglia vno pezo et lo porta in ca/a metendola al fumo poi ogni 8. Jorni taglia vno pezeto mangiando bruto lado cò le altre cose p memoria degli /ui nemici Que/to me di/fe Johane carnagio piloto q veniua cò nuy el qelle era /tato in que/ta tera qua-tro anny Que/fe gente /e depingenno marauiglio- /amête tuto iL corpo et iL volto con foco in diuer/i a maniere ancho le done /ono [sono: doublet in orig-i-nal MS.] to/i et /en/a barba perchë fe la pelanno. Se ve/teno de ve/tituř de piume de papagalo cò rode grande aL cullo de Le penne magiore cosa ridicula ca/i tuti li homini eccepto le femine et fanciuli hano tre bu/i ne lauro de/oto oue portano pietre rotonde et Longue vno dito et piu et meno de fora pendente. nò /onno del tuto negri ma oliua/tri portano de/coperte le parte vergonio/e iL suo corpo e /enza peli et co/fe homini q/L donne Sempre Vano nudi iL suo re et chiamato cacich anno infiniti//imi papagali et ne danno 8 ho 10 p vno /pecho et gati
son, and brought him to the place of her abode. She seeing him, and remembering her son, ran upon him like an infuriated bitch, and bit him on one shoulder. Shortly afterward he escaped to his own people, whom he told that they had tried to eat him, showing them [in proof] the marks on his shoulder. Whom-ever the latter captured afterward at any time from the former they ate, and the former did the same to the latter, so that such a custom has sprung up in this way. They do not eat the bodies all at once, but every one cuts off a piece, and carries it to his house, where he smokes it. Then every week, he cuts off a small bit, which he eats thus smoked with his other food to remind him of his enemies. The above was told me by the pilot, Johane Carnagio, who came with us, and who had lived in that land for four years. Those people paint the whole body and the face in a wonderful manner with fire in various fashions, as do the women also. The men are smooth shaven and have no beard, for they pull it out. They clothe themselves in a dress made of parrot feathers, with large round arrangements at their buttocks made from the largest feathers, and it is a ridiculous sight. Almost all the people, except the women and children, have three holes pierced in the lower lip, where they carry round stones, one finger or there-abouts in length and hanging down outside. Those people are not entirely black, but of a dark brown color. They keep the privies uncovered, and the body is without hair, while both men and women always go naked. Their king is called cacich [i.e., cacique]. They have an infinite number of parrots,
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maimoni picoli fati como leoni ma Jalli co/a belissima fano panne rotondo biancho de medola de arbore non molto bonno q na/cce fra larbore et La /cor/a et he como recotta. hanno porci q /op a La /quena teneno eL suo lombelico et vceli grandi q anno eL becho como vn cuquiaro /en/a linga ne dauano p vno acceta ho cortello gräde vna ho due dele /ue figliole giouane p fchiaue ma /ua mogliere nô darianno p co/a alguna Elle nô farebenno vergonia a suoi mariti p ogni grä co/a come ne /tate referito de giorno nô con/enteno a li Loro mariti ma /olamête de nocte. Esse Lauorano et portano tuto eL mä giař suo da li monti in zerli ho vero cane/tri /uL capo ho atacati aL capo pero eff/endo /empre /eco /ui mariti /olamête cô vno archo de verzin o de palma negra et vno mazo de freze di canna et que/to fano per che /onno gelo/i le femine portano /ui figlioli tacadi aL colo in vna rete de banbazo. La/cio altre co/e p nô effere piu longo. Se diffe due volte me//a in tera p il que que/ti /tauano cô tanto contrictiœ in genoquionj aL/ando le mano giunte q era grandissø piacere vederli Edificareno vna ca/a per nui pen/ando doue//emo /tar /eco algun tempo et taglia rono molto ver/in per darnela a la no/tra partida era /tato for/e duy me/i nô haueua piou/e/to in que/ta terra et Quando
and gave us 8 or 10 for one mirror; and little monkeys that look like lions, only [they are] yellow, and very beautiful. They make round white [loaves of] bread from the marrowy substance of trees, which is not very good, and is found between the wood and the bark and resembles buttermilk curds. They have swine which have their navels [lombelico] on their backs, and large birds with beaks like spoons and no tongues. The men gave us one or two of their young daughters as slaves for one hatchet or one large knife, but they would not give us their wives in exchange for anything at all. The women will not shame their husbands under any considerations whatever, and as was told us, refuse to consent to their husbands by day, but only by night. The women cultivate the fields, and carry all their food from the mountains in panniers or baskets on the head or fastened to the head. But they are always accompanied by their husbands, who are armed only with a bow of brazil-wood or of black palm-wood, and a bundle of cane arrows, doing this because they are jealous [of their wives]. The women carry their children hanging in a cotton net from their necks. I omit other particulars, in order not to be tedious. Mass was said twice on shore, during which those people remained on their knees with so great contrition and with clasped hands raised aloft, that it was an exceeding great pleasure to behold them. They built us a house as they thought that we were going to stay with them for some time, and at our departure they cut a great quantity of brazil-wood [verzin] to give us. It had been about two months since it had rained in
ajonge/emo aL porto per ca/o piouete p que/to deceuano noi vegnire daL cieLo et haueř monato no/co la piogia que/ti populi facilmente Se convuerterebenno a la fede de Je/u xpō.

Imprima co/toro pen/auano li batelli fo/ero figlioli de le naue et que elle li purturi//eno quando /e butauano fora di naue in mare et /tando co/i aL co/ta do como he vzan/a credeuano le naue li nu-

Algo Vocabuli de qő/ti populi deL verzin.

AL miglio. Maiz
Alla farina. hui
AL hamo. pinda
AL cortello tacse
Al petine chigap
Alla forfice pirame
AL /onaglio Jtanmararaca
Buono piu ġ bono tum maragathum

Ste//emo 13. giorni in que/ta tera /eguendo poi il nřo camino anda/emo fin a 34 gradi et vno ter/o aL polo antarticho doue troua//emo in vno fiume de
that land, and when we reached that port, it happened to rain, whereupon they said that we came from the sky and that we had brought the rain with us. Those people could be converted easily to the faith of Jesus Christ.

At first those people thought that the small boats were the children of the ships, and that the latter gave birth to them when they were lowered into the sea from the ships, and when they were lying so alongside the ships (as is the custom), they believed that the ships were nursing them. One day a beautiful young woman came to the flagship, where I was, for no other purpose than to seek what chance might offer. While there and waiting, she cast her eyes upon the master's room, and saw a nail longer than one's finger. Picking it up very delightedly and neatly, she thrust it through the lips of her vagina [natura], and bending down low immediately departed, the captain-general and I having seen that action.

Some words of those people of Verzin

<table>
<thead>
<tr>
<th>For Millet</th>
<th>maiz</th>
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<tbody>
<tr>
<td>for Flour</td>
<td>hui</td>
</tr>
<tr>
<td>for Fishhook</td>
<td>pinda</td>
</tr>
<tr>
<td>for Knife</td>
<td>tacse</td>
</tr>
<tr>
<td>for Comb</td>
<td>chigap</td>
</tr>
<tr>
<td>for Scissors</td>
<td>pirame</td>
</tr>
<tr>
<td>for Bell</td>
<td>itanmaraca</td>
</tr>
<tr>
<td>Good, better</td>
<td>tum maragathum</td>
</tr>
</tbody>
</table>

We remained in that land for 13 days. Then proceeding on our way, we went as far as 34 and one-third degrees toward the Antarctic Pole,
acqua dolce homini ĝ /e chiamano Canibali et man-giano la carne humana vene vno de la /tatura ca/i como vno gigante nella naue capitania p asigurare li alt'/ suoi  haueua vna voce /imille a vno toro
in tanto que que/to /tete ne la naue li alt'/ portoronno
via Le /ue robe daL loco doue habitauão dent'/ nella
terra p paura de noi Vedendo que/to /alta//imo
in terra cento homini p haueř linga et parlare /echo
ho vero p for/a pigliarne alguno fugiteno et
fugêdo face uano tanto grâ pa//o ĝ noi /áltando nô
poteuamo avan/are li sui pa//i. in que/to fume
/tanno /ette Jzolle. ne la maior de que/te /e troua
pietre precio/e Qui se chiama capo de s'/a. maria
gia /e pen/aua ĝ de qui /e pa/a//e aL mare de Sur
cioe mezo di ne may piu altra fu di/couerto ade//o
nô he capo /inon fume et a larga La boca 17 legue.
Altre volte in que/to fume fu mangiado da questi
Canibali per tropo fidar/e vno Capitanio Spagniolo
ĝ /e chiamaua Johã de solis et /esanta homini ĝ
andauano a di/courire terra como nui.

Po /eguendo eL mede/imo camino ỹ/fo eL polo
antarticho aco/to de terra veni//imo adare in due
J/olle pienni de occati et loui marini yeramente
non /e porla narare iL grâ numero de que/ti occati
in vna hora carga//imo le cinque naue Que/ti
occati /enno negri et anno tute le penne aduno modo
co/si neL corpo como nelle ale. nô volano et viuenu
de pe/se erano tanti gra//i ĝ non bi/ogniaua pe-
larli ma /cor tiglarli anno lo beco como vno coruo
Que/ti loui marini /onno de diuer/i colori et gro//i
where we found people at a freshwater river, called Canibali [*i.e.*, cannibals], who eat human flesh. One of them, in stature almost a giant, came to the flagship in order to assure [the safety of] the others his friends. He had a voice like a bull. While he was in the ship, the others carried away their possessions from the place where they were living into the interior, for fear of us. Seeing that, we landed one hundred men in order to have speech and converse with them, or to capture one of them by force. They fled, and in fleeing they took so large a step that we although running could not gain on their steps. There are seven islands in that river, in the largest of which precious gems are found. That place is called the cape of Santa Maria, and it was formerly thought that one passed thence to the sea of Sur, that is to say the South Sea, but nothing further was ever discovered. Now the name is not [given to] a cape, but [to] a river, with a mouth 17 leguas in width. A Spanish captain, called Johan de Solis and sixty men, who were going to discover lands like us, were formerly eaten at that river by those cannibals because of too great confidence.

Then proceeding on the same course toward the Antarctic Pole, coasting along the land, we came to anchor at two islands full of geese and seawolves. Truly, the great number of those geese cannot be reckoned; in one hour we loaded the five ships [with them]. Those geese are black and have all their feathers alike both on body and wings. They do not fly, and live on fish. They were so fat that it was not necessary to pluck them but to skin them. Their beak is like that of a crow. Those seawolves are of various colors, and as large as a calf,
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como viteli et eL capo como loro cõ le orechie picole et tõde et denti grandi nõ anno gmbe /enon piedi tacade aL corpo /imille a le nře mani cõ onguie picolle et fra li diti anno q'lla pele. le och'e /are-benno fe roci//ime /e pote//eno corere nodano et viueno de pe/cie Qui hebenno li naue grandi//ima fortuna p il que ne apar/eno molte volte li tre corpi /antci cioe s°. elmo s°. nicolo et s⁵a chiara et /ubito /e//aua la fortuna.

Partendone de q° ariua//emo fin a 49 gradi et mezo aL antarticho e/sendo linuerno le naui introrono in vno bon porto p inuernar/e quiui /te/emo dui me/i /enza vedere p/onna alguna. Vndi a linproui/o vede//emo vno homo de /tatura de gigante q /tauau nudo nella riuα deL porto balando cantando et butando/e poluere Soura la te/ta. JL capitanio gñale mando vno deli nři a lui acio face//e li mede-/imi acti in /egno de pace et fati lo conduce in vna Jzolleta dinanzi aL cap° gñalle Quando fo nella /ua et nřa presentia molto /e marauiglio et faceua /egni cõ vno dito alzato credendo veni//emo daL cielilo Que/to erra tanto grande q li dauamo a La cintura et ben di/po/to haueua La faza grande et depinta intorno de ro/fo et Jntorno li ochi de Jallo cõ dui cori depinti in mezo de le galte. li pocq' capili q haueua erano tanti de bianco. era ve/tito de pelle de animale co/i de Sotilmente in/ieme el quale animalle a eL capo et orechie grande como vna mula iL colo et iL corpo como vno camello, le
with a head like that of a calf, ears small and round, and large teeth. They have no legs but only feet with small nails attached to the body, which resemble our hands, and between their fingers the same kind of skin as the geese. They would be very fierce if they could run. They swim, and live on fish. At that place the ships suffered a very great storm, during which the three holy bodies appeared to us many times, that is to say, St. Elmo, St. Nicholas, and St. Clara, whereupon the storm quickly ceased.

Leaving that place, we finally reached 49 and one-half degrees toward the Antarctic Pole. As it was winter, the ships entered a safe port to winter. We passed two months in that place without seeing anyone. One day we suddenly saw a naked man of giant stature on the shore of the port, dancing, singing, and throwing dust on his head. The captain-general sent one of our men to the giant so that he might perform the same actions as a sign of peace. Having done that, the man led the giant to an islet into the presence of the captain-general. When the giant was in the captain-general's and our presence, he marveled greatly, and made signs with one finger raised upward, believing that we had come from the sky. He was so tall that we reached only to his waist, and he was well proportioned. His face was large and painted red all over, while about his eyes he was painted yellow; and he had two hearts painted on the middle of his cheeks. His scanty hair was painted white. He was dressed in the skins of animals skilfully sewn together. That animal has a head and ears as large as those of a
gambe de ceruo et La coda de caualo et nitri /e como lui ge ne /onno a/aysimi in que/ta tera haueua a li piedi albarigh de le mede/me pelle q copreno li piedi a vzo de /carpe et nella mano vno archo curto et gro /o. La corda alquando piu gro /a di q'elle deL lauto fata de le budelle deL medemo animale cò vno mazo de frece de canna non molto longue inpenade como le no/tre p fore pôte de pietra de fuoca biancha et negra amodo de freze turque/que facendole cò vn alt a pietra. Lo cap o genneralle li fece dare da mangiare et bere et fra le altre co/ e q li mo/trete li mo/ tro vno /pequio grande de azalle. quando eL vide /ua figura grandamente /e /pauento et /alto in drieto et buto tre o quato de li no/ti homini p terra da poy li dete Suonagli vno /pequio vno petine et certi pater no/ti et mando lo in tera cò 4 homini armati Vno /uo compagnio q may vol/e venire a le naue quando eL vite venire co/tui cò li no/ti cor/e doue /tauano li alti Se mi/eno in fila tuti nudi ariuando li no/ti a e/ i comen/orono abalare et cantare leuando vno dito aL ciello et mo/trandoli poluere bianca de radice de erba po/ta in pigniate de tera q la mangia /eno pche non haueuano altra co/a li no/ti li feceno /egnio doue /eno vegniere a le naui et que li ajuterebenno portare le /ue robe p il que Que/ti homini subito pigliorono Solamente li /ui archi et le /ue feminine cargate como asine portorono il tuto. que/te nò /onno tanti grandi ma molto piu gro /e quando le
mule, a neck and body like those of a camel, the legs of a deer, and the tail of a horse, like which it neighs, and that land has very many of them. His feet were shod with the same kind of skins which covered his feet in the manner of shoes. In his hand he carried a short, heavy bow, with a cord somewhat thicker than those of the lute, and made from the intestines of the same animal, and a bundle of rather short cane arrows feathered like ours, and with points of white and black flint stones in the manner of Turkish arrows, instead of iron. Those points were fashioned by means of another stone. The captain-general had the giant given something to eat and drink, and among other things which were shown to him was a large steel mirror. When he saw his face, he was greatly terrified, and jumped back throwing three or four of our men to the ground. After that he was given some bells, a mirror, a comb, and certain Pater Nosters. The captain-general sent him ashore with 4 armed men. When one of his companions, who would never come to the ships, saw him coming with our men, he ran to the place where the others were, who came [down to the shore] all naked one after the other. When our men reached them, they began to dance and to sing, lifting one finger to the sky. They showed our men some white powder made from the roots of an herb, which they kept in earthen pots, and which they ate because they had nothing else. Our men made signs inviting them to the ships, and that they would help them carry their possessions. Thereupon, those men quickly took only their bows, while their women laden like asses carried everything. The latter are
vede/imo grandamète /te//emo /tupefati anno le tete longue mozo brazo. /onno depinte et ve/tite como loro mariti /inon dinanzi a la natura anno vna pele//ina ò la copre menavano quat° de q5/ti ani-

mali picoli ligadi cò ligami amodo de caueza. Que/ta gente quanto voleno pigliare de que/ti ani-

male ligano vno de que/ti picoli a vno /pino poi veneno li grandi p Jocare cò li picoli et e//i /tando a/con/i li amazano cò Le freze. li no/ti ne candu/-

/ero a le naui dizidoto tra homini et femine et foreno repartiti de due parte deL porto açio piglia//eno de li dicti animalj.

Deli a 6. Jorni fu vi/to vno gigante depinto et ve/tito de la medi/ima /orta de alcuni ò faceuano legnia haueua in mano vno archo et freze aco-

/tando/e a li no/ti p'ima /e tocaua eL capo eL volto et eL corpo et iL /imile faceua ali no/ti et dapoy leuaua li mani aL ciello. Quando eL cap° gñale Lo /epe. Lo mando atore cò Lo/quifo et menolo in q'lla Jzola che era neL porto doue haueuano facta vna ca/a p li fabri et p meter li alcune co/e de le naue. co/tui era piu grande et meglio di/po/ti de li alti et tanto trata bile et gratio/o. /altando balaua et quando balaua ogni volta cazaua li piedi Soto tera vno palmo. Stete molti giorni cò nui tanto q'eL bati/a/emo chiamandolo Johannj cos chiaro prenuntiaua Je/u pater no/ter aue maria et Jouani
not so tall as the men but are very much fatter. When we saw them we were greatly surprised. Their breasts are one-half braza long, and they are painted and clothed like their husbands, except that before their privies [natura] they have a small skin which covers them. They led four of those young animals, fastened with thongs like a halter. When those people wish to catch some of those animals, they tie one of these young ones to a thornbush. Thereupon, the large ones come to play with the little ones; and those people kill them with their arrows from their place of concealment. Our men led eighteen of those people, counting men and women, to the ships, and they were distributed on the two sides of the port so that they might catch some of the said animals.

Six days after the above, a giant painted and clothed in the same manner was seen by some [of our men] who were cutting wood. He had a bow and arrows in his hand. When our men approached him, he first touched his head, face, and body, and then did the same to our men, afterward lifting his hands toward the sky. When the captain-general was informed of it, he ordered him to be brought in the small boat. He was taken to that island in the port where our men had built a house for the smiths and for the storage of some things from the ships. That man was even taller and better built than the others and as tractable and amiable. Jumping up and down, he danced, and when he danced, at every leap, his feet sank a palmo into the earth. He remained with us for a considerable number of days, so long that we baptized him, calling him Johanni.
come nui /e non cō voce groci//ima. poi eL cap° gñale li dono vna camiza vna cami/ota de panno brague//e di pano vn bonet vn /pequio vno petine /onagli et altre co/e et mandolo da li suoi ge li ando molto alegro et cōtento eL giorno /eguente co/tui porto vno de quelli animali grandi aL cap° gñale p il que li dete molte co/e acio ne porta//e de li alt' ma piu noL vede/emo pen/a/emo li Suoi lo haue//ero amazato p haue∫ conuer/ato cō nuy.

Pa//ati 15 giorni vede//emo quat° de que/ti gi- ganti /enza le /ue arme p che le aueuano a/coffe in certi /pini poi li dui che piglia//emo ne li in/egniaro ogni vno era depinto diferentiatamente JL cap° genneralle retenne duy li piu Joueni et piu di/po/ti cō grande a/tutia p condurli in /pagnia Se alt° mente haue//e facto facilmente hauerebben morto alcuni de nui. La stutia q vzo in retenerli fo que/ta ge dete molti cortelli forfice /peq' /onagli et chri/talino hauendo que/ti dui li mani pienne de le detti co/e iL cap° gñale fece portare dui para de feri q /e meteno a li piedi mo/trando de donnerli et elli p effere fero li piaceuāo molto ma non /apeuano Como portarli et li rincr/ceuā la/sarli nō haueuano oue mete∫ q'le merce; et be/ogniauali tenerli cō le mani la pelle q haueuāo intorno li alt' duy voleuano ajutarli ma iL cap° nō vol/e vedendo q li rincr/ci-
He uttered [the words] "Jesu," "Pater Noster," "Ave Maria" and "Jovani" [i.e., John] as distinctly as we, but with an exceedingly loud voice. Then the captain-general gave him a shirt, a woolen jerkin [camisota de panno], cloth breeches, a cap, a mirror, a comb, bells, and other things, and sent him away like his companions. He left us very joyous and happy. The following day he brought one of those large animals to the captain-general, in return for which many things were given to him, so that he might bring some more to us; but we did not see him again. We thought that his companions had killed him because he had conversed with us.

A fortnight later we saw four of those giants without their arms for they had hidden them in certain bushes as the two whom we captured showed us. Each one was painted differently. The captain-general kept two of them—the youngest and best proportioned—by means of a very cunning trick, in order to take them to Spagna.98 Had he used any other means [than those he employed], they could easily have killed some of us.99 The trick that he employed in keeping them was as follows. He gave them many knives, scissors, mirrors, bells, and glass beads; and those two having their hands filled with the said articles, the captain-general had two pairs of iron manacles brought, such as are fastened on the feet.100 He made motions that he would give them to the giants, whereat they were very pleased since those manacles were of iron, but they did not know how to carry them. They were grieved at leaving them behind, but they had no place to put those gifts; for they had to hold the skin wrapped
ua la/siare q'elli feri li fece /egnio li farebe ali piedi et queli portarebenno via e/ /i ri/po/ero cò la te/ta de /i  Subito aduno mede/imo tempo li fece metere a tucti dui et quando linquiauão cò lo fero q' trauer/a dubitauano ma /igurandoli iÌ cap° pur /teteno fermi a vedendo/e poi de lingano Sbufauano como tori quiamando fortemente setebos q' li ajuta//e agli alt° dui apena pote/imo ligarli li mani li manda//emo a terra cò noue homine açio guida//eno li no/t° doue /tauàu La moglie de vno de q'elli haueuano pre/i perche fortemète cò /egni la lamentaua açio ella intende//emo. Andando vno /e de/ligo li mani et cor/e via cò tanta velocita q' li nři lo per/eno de vi/ta andò doue /tauàu La /ua brigata et nò trouo vno de li /oi q' era rima/to cò le femine p che era andato a la caza  /ubito lo ando atrouare et contoli tuto eL fatto  Lalt° tanto /e /for/aua p de/ligar/e q' li no/t° lo ferirono vn pocho /op° la te/ta et sbufo conduce li nři doue /tauão le loro donne. gioan cauagio piloto capo de que/ti nò vol/e tore la donna q'lla /era ma dormite yui p che se faceua noche li alt° duy veneno et vedendo co/tui ferito se dubitauão et nõo di/ero niente alhora ma ne lalba parloro a
about them with their hands. The other two giants wished to help them, but the captain refused. Seeing that they were loth to leave those manacles behind, the captain made them a sign that he would put them on their feet, and that they could carry them away. They nodded assent with the head. Immediately, the captain had the manacles put on both of them at the same time. When our men were driving home the cross bolt, the giants began to suspect something, but the captain assuring them, however, they stood still. When they saw later that they were tricked, they raged like bulls, calling loudly for Setebos to aid them. With difficulty could we bind the hands of the other two, whom we sent ashore with nine of our men, in order that the giants might guide them to the place where the wife of one of the two whom we had captured was; for the latter expressed his great grief at leaving her by signs so that we understood [that he meant] her. While they were on their way, one of the giants freed his hands, and took to his heels with such swiftness that our men lost sight of him. He went to the place where his associates were, but he did not find [there] one of his companions, who had remained behind with the women, and who had gone hunting. He immediately went in search of the latter, and told him all that had happened. The other giant endeavored so hard to free himself from his bonds, that our men struck him, wounding him slightly on the head, whereat he raging led them to where the women were. Gioan Cavagio, the pilot and commander of those men, refused to bring back the woman that night, but determined to sleep there,
le donne /ubito fugiteno via et coreuão piu li picoli ḵ li grandi lassando tute le sue robe dui /e tra//eno da parte tirå do ali nři frece. laltº menaua via q’lли /oi animaleti p cazare et co/i cōba tendo vno de q’lли pa/ło la co/фа cō vna freza a vno deli nři il q’ille /ubito mori quando vi/teno que/to /ubito cor/eno via li nři haueuano /quiopeti et bale/tre et may nō li poterono ferire quando que/ti combateuão may /tauano fermi ma /altando de qua et della. li no/ti /e pelirono Lo morto et bra/arono tute le robe ḵ haueuano la////ata Certamente que/ti giganti Coreno piu Cauali et Sonno gelo//imi de loro mogliere.

Quando que/ta gente /e sente malle aL /tomacho in loco de purgar/e se meteō nela golla dui palmi et piu duna firza et gomitanò coloro ᵋde mi/quiade cō /angue pō mangiano certi cardì Quando li dole eL capo Se danno neL fronte vna tagiatura neL trauer/o et cu//i nele brace ne le gambe et in cia/-cuno locho deL corpo cauando//e molta /angue. vno de q’illi hauiuăo pre /i ḵ /tauă nela nřa naue diceua como q’L /angue nō voleua /tare iui et p q’illo li daua pa//ione anno li capeli tagliati cō la quie-rega amodo de frati ma piu longui cō vno cordonne
for night was approaching. The other two giants came, and seeing their companion wounded, hesitated, but said nothing then. But with the dawn, they spoke to the women, [whereupon] they immediately ran away (and the smaller ones ran faster than the taller), leaving all their possessions behind them. Two of them turned aside to shoot their arrows at our men. The other was leading away those small animals of theirs in order to hunt. Thus fighting, one of them pierced the thigh of one of our men with an arrow, and the latter died immediately. When the giants saw that, they ran away quickly. Our men had muskets and crossbows, but they could never hit any of the giants, [for] when the latter fought, they never stood still, but leaped hither and thither. Our men buried their dead companion, and burned all the possessions left behind by the giants. Of a truth those giants run swifter than horses and are exceedingly jealous of their wives.

When those people feel sick at the stomach, instead of purging themselves, they thrust an arrow down their throat for two palmos or more and vomit [substance of a] green color mixed with blood, for they eat a certain kind of thistle. When they have a headache, they cut themselves across the forehead; and they do the same on the arms or on the legs and in any part of the body, letting a quantity of blood. One of those whom we had captured, and whom we kept in our ship, said that the blood refused to stay there [i.e., in the place of the pain], and consequently causes them suffering. They wear their hair cut with the tonsure, like friars, but it is
di bambaso intorno lo capo neL q'lle ficano le freze quando vano alla caza ligano eL Suo membro dentro deL corpo p lo grandi/simo fredo. Quando more vno de que/ti aparenò x ho hudice demonj balando molto alegri in torno deL morto tucti depinti ne vedeno vno /oura altri asay piu grande gridando et facendo piu grà fe/ta così como eL demonio li apare de pinto de q'lla Sorte /e depingeno quiamano eL demonio magior /etebos ali alti cheleulle anchora co/tui ne dif/e cò /egni hauere vi/to li demonj con dui corni in te/ta et peli longui q copriuano li piedi getare focho p La boca et p iL culo JL capé gnale nomino que/ti populi patagoni tutti /e ve/tino de la pelle de q'illo animale gia deto nō anno case /enon trabacque de la pelle deL mede/imo animale et cò q'lli vano mo di qua mo di la como fanno li cingani viueno de carne cruda et de vna radice dolce q la quiamào chapae ogni vno de li dui q piglia//emo mangiaua vna /porta de bi/coto et beueua in vna fiata mezo /echio de hacqua et mangiauào li /orgi /enza /corti carli.

Ste//emo in que/to porto el qºL chiama//emo porto de stō. Julianno cirqua de cinque mesi doue acadetenno molte co/e. Acio q vfa IIIªL ma. sª ne /apia algune fu q /ubito entrati neL porto li capitani de le altre quatº naue ordinorono vno tradimëto p amazare iL capº genneralle et que/ti erano eL vehadore
left longer; and they have a cotton cord wrapped about the head, to which they fasten their arrows when they go hunting. They bind their privies close to their bodies because of the exceeding great cold. When one of those people die, x or twelve demons all painted appear to them and dance very joyfully about the corpse. They notice that one of those demons is much taller than the others, and he cries out and rejoices more. They paint themselves exactly in the same manner as the demon appears to them painted. They call the larger demon Setebos, and the others Cheleulle. That giant also told us by signs that he had seen the demons with two horns on their heads, and long hair which hung to the feet belching forth fire from mouth and buttocks. The captain-general called those people Patagoni. They all clothe themselves in the skins of that animal above mentioned; and they have no houses except those made from the skin of the same animal, and they wander hither and thither with those houses just as the Cingani do. They live on raw flesh and on a sweet root which they call chapae. Each of the two whom we captured ate a basketful of biscuit, and drank one-half pailful of water at a gulp. They also ate rats without skinning them.

In that port which we called the port of Santo Julianno, we remained about five months. Many things happened there. In order that your most illustrious Lordship may know some of them, it happened that as soon as we had entered the port, the captains of the other four ships plotted treason in order that they might kill the captain-general. Those conspirators consisted of the overseer of the
de Larmata ‹/ e chiamaua Johan de cartegenœa eL the/orero alouise de mendo/a eL contadore anthonio cocha et ga/par de cazađa et /quartato eL veador de li homini fo amazato lo the/orœ apognialade e/endo de/coperto Lo tradimento de li alquantj giornj ga/par de ca/ada p voler fare vno alt° tradimëto fo /bandito cõ vno prete in que/ta tera patagonia. eL Cap° generale nô vol/e far lo amazare perchë Lo imperatoř don carlo lo haueua facto cap° Vna naue chiamata /ancto Jacobo p andare a de/courire la co/ta Se per/e tucti li homini Si /aluarono p miracolo nô bagnando//e apenna dui de que/ti venirono ali naui et ne di/cero el tuto p il que eL cap° gñale ge mando alcuni homini cõ /acq/i pienny de bi/coto p dui me/i ne fu for/a portarli eL viuere p che ogni giorno trouauano q°lque co/a de la naue eL viagio ad andare era longuo 24 legue q /onno cento millia la via a/pr/ima et pienna de /pini /tauano 4 giorni in viagio le nocte dormiuano in machioni nô trouauano hacqua da beuere /enon giaçio il que ne era grandisima fatiga. Jn que/to porto era a/ay//ime cape Longue q le chiamano missiglioni haueuano perle neL mezo ma picole q non le poteuano mangiare ancho /e trouaua Jn/en/o /truzi volpe pa/are et conigli piu picoli a/ay de li no/tri Qui in cima deL piu alto monte driza//emo vna croce in /igno de que/ta tera, q erra deL re de /pagnia et chiamà//emo que/to monte monte de x°.
fleet, one Johan de Cartagena, the treasurer, Alouise de Mendosa, the accountant, Anthonio Cocha, and Gaspar de Cazada. The overseer of the men having been quartered, the treasurer was killed by dagger blows, for the treason was discovered. Some days after that, Gaspar de Casada, was banished with a priest in that land of Patagonia. The captain-general did not wish to have him killed, because the emperor, Don Carlo, had appointed him captain. A ship called "Sancto Jacobo" was wrecked in an expedition made to explore the coast. All the men were saved as by a miracle, not even getting wet. Two of them came to the ships after suffering great hardships, and reported the whole occurrence to us. Consequently, the captain-general sent some men with bags full of biscuits [sufficient to last] for two months. It was necessary for us to carry them the food, for daily pieces of the ship [that was wrecked] were found. The way thither was long, [being] 24 leguas, or one hundred millas, and the path was very rough and full of thorns. The men were 4 days on the road, sleeping at night in the bushes. They found no drinking water, but only ice, which caused them the greatest hardship. There were very many long shellfish which are called *missiglioni* in that port [of Santo Julianno]. They have pearls, although small ones in the middle, but could not be eaten. Incense, ostriches, foxes, sparrows, and rabbits much smaller than ours were also found. We erected a cross on the top of the highest summit there, as a sign in that land that it belonged to the king of Spagna; and we called that summit Monte de Christo [*i.e.*, Mount of Christ].
Partendone de qui in 51 grado mancho vno ter/o al antartico troua/emo vno fiome de hacqua dolce nel q"lle le nau quasi p/enno p li venti teri bili ma dio et li corpi /ancti le ajutaron. Jn Que/to fiome tarda//emo circa duy me/i p fornirne de hacqua legnia et pe/cie longho vno bra/o et piu cò /quame. era molto bonno ma pocho et inan/i /e parti//emo de qui eL cap° genneralle et tutti nuy Se confe//asemo et Comunica/semo Como veri chri/tianni.

Poi andando a cinquanta dui gradi aL mede/imo polo troua//emo neL giorno delle vndici millia vergine vno /treto eL capo deL q"lle chiamão capo dele vndici millia vergine p grandi/simo miracolo Que/to /treto e longo cento et diece legue ḷ /onno 440 millia et largo piu et mancho de meza legua ḷ va a referire in vno alt° mare chiamato mar pacificho circundato da mòtagnie alti//ime caricate de neue nò li poteuamo tro uare fondo /inon con lo proi/e in tera in 25 et 30 braza et /e non era eL capitania gennerale nò trouauamo Que/to /trecto perči tutti pen/auamo et diceuamo como era /erato tuto intorno. ma iL capitano gñale ḷ /apeua de douer fare la /ua nauigatiôe p vno /treto molto a/co/o como vite nela the/oraria deL re de portugâL in vna carta fata p q"lla excelenti//imo huomo martin de boemia Mando due naui Sîo. anthonio et la conceptiôe ḷ co/i le quiamauano auedere ḷ era neL capo de la baia noi cò le altre due naue la capitania Se chiamaua trinitade Laltra la victoria /te//emo ad
Leaving that place, we found, in 51 degrees less one-third 124 degree, toward the Antarctic Pole, a river of fresh water. There the ships almost perished because of the furious winds; but God and the holy bodies 125 aided them. We stayed about two months in that river in order to supply the ships with water, wood, and fish, [the latter being] one braccio in length and more, and covered with scales. They were very good although small. 126 Before leaving that river, the captain-general and all of us confessed and received communion as true Christians. 127

Then going to fifty-two degrees toward the same pole, 128 we found a strait on the day of the [feast of the] 129 eleven thousand virgins [i.e., October 21], whose head is called Capo de le Undici Millia Vergine [i.e., cape of the Eleven Thousand Virgins] because of that very great miracle. That strait is one hundred and ten leguas or 440 millas long, and it is one-half legua broad, more or less. 130 It leads to another sea called the Pacific Sea, and is surrounded by very lofty mountains laden with snow. There it was impossible to find bottom [for anchoring], but [it was necessary to fasten] the moorings 131 on land 25 or 30 brazas away. Had it not been for the captain-general, we would not have found that strait, for we all thought and said that it was closed on all sides. But the captain-general who knew where to sail to find a well-hidden strait, which he saw depicted on a map in the treasury of the king of Portugal, which was made by that excellent man, Martin de Boemia, sent two ships, the "Santo Anthonio" and the "Conceptione" (for thus they were called), to discover what was inside the cape de la
a/pectarle dent° ne la bay a. La nocte ne souravenne vna grande fortuna q duro fino al alt° mezo Jorno p il que ne fu forza leuare lanchore et la/siare andare de qua et dela per la baia a le altre due naui li era trauer/ia et nò poteuão caualcare vno capo q faceua la bay a qua/i in fine p voler veniř a noi /i que li era for/a adare in /eco pur aco/tando/e aL fine de La bay a pen/ando de e/ere per/i viteno vna boca picola q no [pa/aua: crossed out in original MS.] pariu a boca ma vno Cantone et como abandonadi /e cazaronno dentro /i que perforza di/co per/eno el /treto et vedendo q nò era cantone ma vno /treto de tera andaron piu inanzi et trouoro no vna bay a. poi andando piu oltra trouorono vno alt° /treto et vnalt° bay a piu grande q le due p°me molto alegrì subito voltoř Jndrieto p dirlo aL capitanio gñale noi pen/auamo fo//eno per/e prima p La fortuna grande. Lalt° perche eranno pa//ati dui giorni et nò aparauão et ancho per certi fumi q faceuano duy deli /ui mandati in tera p au/i/arne et co/i /tando /u/pe/i vedemo venire due naui có le velle pienne et có le bã dere /piegate ver/o de noi. e//endo co/i vicine su-bit o /caricorono molte bom barde et gridi poy tuti in/ieme rengratiando ydio et la vergine maria anda /emo acercare piu inanzi.
We, with the other two ships, [namely], the flagship, called “Trinitade,” and the other the “Victoria,” stayed inside the bay to await them. A great storm struck us that night, which lasted until the middle of next day, which necessitated our lifting anchor, and letting ourselves drift hither and thither about the bay. The other two ships suffered a headwind and could not double a cape formed by the bay almost at its end, as they were trying to return to join us; so that they thought that they would have to run aground. But on approaching the end of the bay, and thinking that they were lost, they saw a small opening which did not [exceed: crossed out in original MS.] appear to be an opening, but a sharp turn [cantone]. Like desperate men they hauled turn into it, and thus they discovered the strait by chance. Seeing that it was not a sharp turn, but a strait with land, they proceeded farther, and found a bay. And then farther on they found another strait and another bay larger than the first two. Very joyful they immediately turned back to inform the captain-general. We thought that they had been wrecked, first, by reason of the violent storm, and second, because two days had passed and they had not appeared, and also because of certain [signals with] smoke made by two of their men who had been sent ashore to advise us. And so, while in suspense, we saw the two ships with sails full and banners flying to the wind, coming toward us. When they neared us in this manner, they suddenly discharged a number of mortars, and burst into cheers. Then all together thanking God and the Virgin Mary, we went to seek [the strait] farther on.
Essendo entrati in que/to /treto troua//emo due bocque vna aL Siroco laltra aL garbino iL capitanio gñaile mando la naue /ancto anthonio insieme cò la concitione p vedere /e q'lla boca q era ¥/o /irocho haueua exito neL mare pacifico la naue /ancto anthonio noL vol/e a/pectare la conceptiöe p q voleua fugire p retornare in Spagnia como fece iL piloto de que/ta naue Se chiamaua /tefan gomes Loq'lle hodiaua molto lo Cap° gennerale pq inanzi Se face//e que/ta armata co/tui era andato da Lo imperatorī p far/e dare algune carauele p di/courire terra ma p la venuta deL Cap° gennerale /ua mage/ta nò le li dete p que/to /e acordo cò certi /pagniolli et nella nocte /eguente pigliarono lo cap° de la /ua naue el q'lle era germano deL cap° gñaile et haueua nome aluaro de me/chita Lo ferirono et Lo me//eno in feri et co/i lo condu//ero in spagnia in que/to naue. era lalt° gigante q haueuamo prezo ma quanto entro neL caldo morse. La Conceptiöe p nò potere /eguire que/ta La a/pectaua andando fugi p lo mede/imo [porto: crossed out in original diqua et dela s°. ant° a la nocte torno indrieto et /e MS.] /treto nuy eramo andati a de/courire lalt° bocha ver/o eL garbin trouando pur ogni hora eL mede/imo [porto: crossed out in original MS.] /treto ariua//emo a vno fiume q'L chiama//emo eL fiume delle /ardine pche apre//o de que/to ne eranno molte et co/i quiuy tarda//emo quatro Jorni p a/pectare le due naue in que/ti giorni màda/emo
After entering that strait, we found two openings, one to the southeast, and the other to the southwest. The captain-general sent the ship "Sancto Anthonio" together with the "Concitione" to ascertain whether that opening which was toward the southeast had an exit into the Pacific Sea. The ship "Sancto Anthonio" would not await the "Concitione," because it intended to flee and return to Spagnia—which it did. The pilot of that ship was one Stefan Gomes, and he hated the captain-general exceedingly, because before that fleet was fitted out, the emperor had ordered that he be given some caravels with which to discover lands, but his Majesty did not give them to him because of the coming of the captain-general. On that account he conspired with certain Spaniards, and next night they captured the captain of their ship, a cousin of the captain-general, one Alvaro de Meschita, whom they wounded and put in irons, and in this condition took to Spagnia. The other giant whom we had captured was in that ship, but he died when the heat came on. The "Concitione," as it could not follow that ship, waited for it, sailing about hither and thither. The "Sancto Anthonio" turned back at night and fled along the same strait. We had gone to explore the other opening toward the southwest. Finding, however, the same strait continuously, we came upon a river which we called the river of Sardine [i.e., Sardines], because there were many sardines near it. So we stayed there for four days in order to await the two ships. During that period we sent a well-equipped boat to explore the
vno batello ben fornito p de/coprire eL capo de lalt° mare venne in termi ne de tre Jorni et di/fero como haueuano [haueuano: doublet in original MS.] veduto eL capo et eL mare ampio eL capitanio gen-
nerale lagrimo p allegreza et nomino q°L capo Capo dezech. perche laueuano Ja grā tempo di/iderato.
Torna/emò indrieto p sercar le due naue et nō troua/emò /inō la conceptiōe et domandandoli doue
era lalt°. ri/po/e Johan /eranno q era cap° et piloto de que/ta et ancho de q"lla q /e per/e q nō /apeua et q may nō Laueua veduta dapoy que ella entro ne la
boca la Cerca/emò p tuto lo /treto fin in q"lla boca
doue ella fugite. il cap° generale mando indrieto
la naue victoria fina aL principio deL /treto audere
/e ella era iui et non trouandola mete//e vna bandera
in cima de alguno mōticello cō vna letera in vna pi-
gnutella ficada in tera apre//o la bandera acio
vedendola troua//eno la līa et /apa//eno lo viagio q
faceuamo p che cu///i era dato le ordine fra noi
Quando /e /mariuamo le naue vna de lalt°. /e mi//e
due bandere cō le līe luna avno mōticello nela prima
baya lalt° in vna Jzoleta nella terza baya doue eranno
molti Loui marini et vcceli grandi. JL cap° gñale
le/peto cō lalt° naue apre//o eL fume Jsleo et fece
metere vna croce in vna Jzoleta zirca de que/to
fume eL q"lle era fra alte montagnie caricate de
neue et de/cendeneL mare apre//o Lo fume de le
/jardine. Se nō trouauamo que/to /treto eL cap°. gñale haueua deliberato andare fino a /etanta cinq3
gradi aL polo artātico [sic] doue in taL altura aL
cape of the other sea. The men returned within three days, and reported that they had seen the cape and the open sea. The captain-general wept for joy, and called that cape, Cape Deceado [i.e., Desire], for we had been desiring it for a long time. We turned back to look for the two ships, but we found only the “Conceptione.” Upon asking them where the other one was, Johan Seranno, who was captain and pilot of the former ship (and also of that ship that had been wrecked) replied that he did not know, and that he had never seen it after it had entered the opening. We sought it in all parts of the strait, as far as that opening whence it had fled, and the captain-general sent the ship “Victoria” back to the entrance of the strait to ascertain whether the ship was there. Orders were given them, if they did not find it, to plant a banner on the summit of some small hill with a letter in an earthen pot buried in the earth near the banner, so that if the banner were seen the letter might be found, and the ship might learn the course that we were sailing. For this was the arrangement made between us in case that we went astray one from the other. Two banners were planted with their letters—one on a little eminence in the first bay, and the other in an islet in the third bay where there were many sea-wolves and large birds. The captain-general waited for the ship with his other ship near he river of Isleo, and he had a cross set up in an islet near that river, which flowed between high mountains covered with snow and emptied into the sea near the river of Sardine. Had we not discovered that strait, the captain-general had determined to go as far as sev-
tempo de la e/tate nó ge e nocte et /e glie ne he poche et co//i neL inuerno Jorno. ació q vfa IlL^ma. s^ iL creda quando eramo in que/to /trecto le nocte eranno /olamête de tre hore et era neL me/e doctobř
La terra de que/to /trecto amâ mancha era voltata aL /iroco et era ba//a chiama//emo aque/to /treto eL /tretre patagoni cho í Lo q^aL /e troua ogni meza lega Seguri//imi porti hacque exelenti//ime Legnia /inon di cedro pe/chie /ardine mi//iglioni et appio erba dolce ma gene anche de amare na/ce atorno le fontane del q^lle mangia//imo a//ay Jorni p nó haueř alt^ credo nó /ia aL mondo el piu bello et meglioř /tretre como eque/to. Jn que/to mar oc-ceanno Se vede vna molto delecteuO L caza de pe/ci /onno tre /orte de pe//i Longui vno brazo et piu q /e chiamano doradi, albacore et bonniti, li q^lli /equitano pe/ci q volanno chiamattj colondrini Longui vno palmo et piu et /onno obtini aL man-giare. Quando q^lle tre /orte trouào alguns de que/ti volanti Subito li volanti /altanno fora de lacqua et volano fin q anno le alle bagniate piu de vno trar de bale/tra in tanto q que/ti volano li alt^ li corenno indrieto /octa hacqua a La /ua ombra nó /onno cu//i pre/to ca/cati ne lacqua q que/ti /ubito li piglianno et mangiano co/a in vero beli//ima de vedere.
enty-five degrees toward the Antarctic Pole. There in that latitude, during the summer season, there is no night, or if there is any night it is but short, and so in the winter with the day. In order that your most illustrious Lordship may believe it, when we were in that strait, the nights were only three hours long, and it was then the month of October. The land on the left-hand side of that strait turned toward the southeast and was low. We called that strait the strait of Patagonia. One finds the safest of ports every half legua in it, water, the finest of wood (but not of cedar), fish, sardines, and missiglioni, while smallage, a sweet herb (although there is also some that is bitter) grows around the springs. We ate of it for many days as we had nothing else. I believe that there is not a more beautiful or better strait in the world than that one. In that Ocean Sea one sees a very amusing fish hunt. The fish [that hunt] are of three sorts, and are one braza and more in length, and are called dorado, albicore, and bonito. Those fish follow the flying fish called colondrini, which are one palmo and more in length and very good to eat. When the above three kinds [of fish] find any of those flying fish, the latter immediately leap from the water and fly as long as their wings are wet—more than a crossbow's flight. While they are flying, the others run along back of them under the water following the shadow of the flying fish. The latter have no sooner fallen into the water than the others immediately seize and eat them. It is in fine a very amusing thing to watch.
Vocabuli de li giganti pataghoni

AL capo her.
aL ochio. other.
AL nazo or
Alle cillie occhecheL
ALe palpebre SechechieL
Ali bussi deL nazo oresche
ALa boca xiam
Ali Labri Schiahame
Ali denti phor.
ALa linga SchiaL
AL mento Sechen
A li pelli archiz
AL volto cogecheL
Ala golo ohumez
ALa copa Schialeschin
ALE /palle pelles.
AL gomedo CoteL
ALa man chene
ALa palma de Caimeghin
Laman
AL dito Cori
Ale orechie Sane
Soto eL broço Salischin
Ala mamela othen
AL peto ochij
AL corpo gecheL
AL menbro /achet
Ali te/ticuli Sacancas
Ala natura de le
   donne Jsse
AL vzar cô e/e Jo hoi
ALE co/f/e chiane
AL genochio tepin
Words of the Patagonian giants

<table>
<thead>
<tr>
<th>Part of the Body</th>
<th>Word</th>
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</thead>
<tbody>
<tr>
<td>For Head</td>
<td>her</td>
</tr>
<tr>
<td>for Eye</td>
<td>other</td>
</tr>
<tr>
<td>for Nose</td>
<td>or</td>
</tr>
<tr>
<td>for Eyebrows</td>
<td>occhechel</td>
</tr>
<tr>
<td>for Eyelids</td>
<td>sechechiel</td>
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<tr>
<td>for Nostrils</td>
<td>oresche</td>
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<tr>
<td>for Mouth</td>
<td>xiam</td>
</tr>
<tr>
<td>for Lips</td>
<td>schiahame</td>
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<tr>
<td>for Teeth</td>
<td>phor</td>
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<tr>
<td>for Tongue</td>
<td>schial</td>
</tr>
<tr>
<td>for Chin</td>
<td>sechen</td>
</tr>
<tr>
<td>for Hair</td>
<td>archiz</td>
</tr>
<tr>
<td>for Face</td>
<td>cogechecl</td>
</tr>
<tr>
<td>for Throat</td>
<td>ohumeze</td>
</tr>
<tr>
<td>for Occiput</td>
<td>schialeschin</td>
</tr>
<tr>
<td>for Shoulders</td>
<td>pelles</td>
</tr>
<tr>
<td>for Elbow</td>
<td>cotel</td>
</tr>
<tr>
<td>for Hand</td>
<td>chene</td>
</tr>
<tr>
<td>for Palm of the hand</td>
<td>caimeghin</td>
</tr>
<tr>
<td>for Finger</td>
<td>cori</td>
</tr>
<tr>
<td>for Ears</td>
<td>sane</td>
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<tr>
<td>Armpit</td>
<td>salischin</td>
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<tr>
<td>for Teat</td>
<td>othen</td>
</tr>
<tr>
<td>for Bosom</td>
<td>ochij</td>
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<tr>
<td>for Body</td>
<td>gechecl</td>
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<tr>
<td>for Penis</td>
<td>sachet</td>
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<tr>
<td>for Testicles</td>
<td>sacancas</td>
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<tr>
<td>for Vagina</td>
<td>isse</td>
</tr>
<tr>
<td>for Communication with women</td>
<td>jo hoi</td>
</tr>
<tr>
<td>for Thighs</td>
<td>chiane</td>
</tr>
<tr>
<td>for Knee</td>
<td>tepin</td>
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</table>
AL chulo  
Ale cutate  
AL brazo  
AL polso  
A le gambe  
AL piede  
AL calcegno  
AL a chauequie deL pe  
Ala /ola deL pie  
Ale onguie  
AL core  
AL gratare  
Al homo /guerco  
AL giuane  
AL hacqua  
AL fuoco  
AL fumo  
Al no  
AL si  
AL oro  
ALE petre lazure  
AL solle  
Alle /telle  
AL mare  
AL vento  
ALa fortuna  
AL pe/se  
AL mangiare  
ALa /cutella  
ALa pigniata  
AL demandare  
Vien qui  
AL gardar  
Schiaguen  
hoij  
maz  
holion  
coss  
thee  
tere  
perchi  
caot/cheni  
Colim  
 thoL  
gechare  
Calischen  
Calemi  
holi  
ghialemle  
 giaiche  
ehen  
Rey  
pelpeli  
Secheg  
Calexcheni  
/ettere.  
Aro  
oni  
ohone  
oi  
mechiere  
elo  
aschanie  
ghelhe  
hai si  
chonne
<table>
<thead>
<tr>
<th>English</th>
<th>German</th>
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<tbody>
<tr>
<td>for Rump</td>
<td>schiaguen</td>
</tr>
<tr>
<td>for Buttocks</td>
<td>hoij</td>
</tr>
<tr>
<td>for Arm</td>
<td>maz</td>
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<tr>
<td>for Pulse</td>
<td>holion</td>
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<tr>
<td>for Legs</td>
<td>coss</td>
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<tr>
<td>for Foot</td>
<td>thee</td>
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<tr>
<td>for Heel</td>
<td>tere</td>
</tr>
<tr>
<td>for Ankle</td>
<td>perchi</td>
</tr>
<tr>
<td>for Sole of the foot</td>
<td>caotscheni</td>
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<tr>
<td>for Fingernails</td>
<td>colim</td>
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<tr>
<td>for Heart</td>
<td>thol</td>
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<tr>
<td>for to Scratch</td>
<td>gechare</td>
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<tr>
<td>for Cross-eyed man</td>
<td>calischen</td>
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<tr>
<td>for Young man</td>
<td>calemi</td>
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<tr>
<td>for Water</td>
<td>holi</td>
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<tr>
<td>for Fire</td>
<td>ghialemé</td>
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<tr>
<td>for Smoke</td>
<td>giaiche</td>
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<tr>
<td>for No</td>
<td>ehen</td>
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<tr>
<td>for Yes</td>
<td>rey</td>
</tr>
<tr>
<td>for Gold</td>
<td>pelpeli</td>
</tr>
<tr>
<td>for Lapis lazuli</td>
<td>secheg</td>
</tr>
<tr>
<td>for Sun</td>
<td>calexcheni</td>
</tr>
<tr>
<td>for Stars</td>
<td>settere</td>
</tr>
<tr>
<td>for Sea</td>
<td>aro</td>
</tr>
<tr>
<td>for Wind</td>
<td>oni</td>
</tr>
<tr>
<td>for Storm</td>
<td>ohone</td>
</tr>
<tr>
<td>for Fish</td>
<td>hoi</td>
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<tr>
<td>for to Eat</td>
<td>mechiere</td>
</tr>
<tr>
<td>for Bowl</td>
<td>elo</td>
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<tr>
<td>for Pot</td>
<td>aschanie</td>
</tr>
<tr>
<td>for to Ask</td>
<td>ghelhe</td>
</tr>
<tr>
<td>Come here</td>
<td>hai si</td>
</tr>
<tr>
<td>for to Look</td>
<td>chonne</td>
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</tbody>
</table>
AL andar                   Rey
AL Combater                oamaghce
Ale freze                  Sethe
AL Cane                    holL
AL lupo                     Ani
AL andare longi            Schien
ALa guida                  anti
ALa neue                   theu
AL courire                 hiani
AL Seruzo ucelo            hoiihoi
A li sui oui               Jani
Ala poluere derba          Capac.
che mangiāo                Capac.
AL odorare                 os
AL papagalo                cheche
ALa gabiota ucelo          Cleo
AL misiglioni              Siameni.
AL panno ro/so             Terechae.
AL bonet                   AicheL
Al colore neg°.             AineL
AL ro/so                   taiche
AL gialo                   peperi
AL coçinarne               yrocoles
ALa cintura                Catechin
AL ocha                    cache
AL diauolo grande          Setebos
Ali picoli                 cheleule.

Tucti que/ti vocabuli /e prenuntiano in gorgha
pche cu//i li prenutiauào Loro.

Me diFFE que/ti vocabuli queL gigante ã haue-
uamo nella naue per ã domandandome Capac çioe
for to Walk rey
for to Fight oamaghce
for Arrows sethe
for Dog holl
for Wolf ani
for to Go a long distance schien
for Guide anti
for Snow theu
for to Cover hiani
for Ostrich, a bird hoihoi
for its Eggs jani
for the powder of the herb which they eat capac
for to Smell os
for Parrot cheche
for Birdcage cleo
for Misiglioni siameni
for Red Cloth terechae
for Cap aichel
for Black ainel
for Red taiche
for Yellow' peperi
for to Cook yrocoles
for Belt catechin
for Goose cache
for their big Devil Setebos
for their small Devils Cheleule

All the above words are pronounced in the throat, for such is their method of pronunciation.¹⁸¹

That giant whom we had in our ship told me those words; for when he, upon asking me for capac,¹⁸²
pane che chusi chiamano quella radice q vzanno Loro p panne et oli çioe hacqua Quando eL me vite /criuer que/ti nomi domandandoli poi de li altò cò la penna in mano me Jntendeua vna volta feci la croce et la basai mo/trandogliila Subito grido /etebos et fecemi /egno Se piu face//e la croce me intrarebe neL corpo et farebe crepare Quando que/to gigante /tauau male domando la croce abra/-sandola et ba/andola molto Se volse far Xpción inanzi la /ua morte eL chiamà/emo paulo Que/ta gente Quando voleno far fuoco fregano vno legnio pontino cò vno altò in fine q fanno Lo fuoco in vna certa medola darbore q fra que/ti dui legni.

Mercore a 28 de novembre 1520 Ne di/buca/emo da que/to /trecto ingolfandone neL mare pacifico /te//emo tre mesi et vinti Jorni sen/a pigliare re-frigerio de co/a alguna mangiauamo bi/coto non piu bi/coto ma poluere de q'illo cò vermi apugnate p che e//i haueuano màgiato iL buono puzaua grà damête de orina de Sorzi et beueuamo hacqua Jalla gia putrifata per molti giorni et mangiauamo certe pelle de boue q erano /op¹ Lantena mangiore açio q Lantena nò rompe//e la /arzia duri//ime p iL Solle piogia et vento Le la/ciauamo p quatò ho cinque giorni neL mare et poi le meteua vno pocho /op¹ le braze et così le mangiauamo et ancora a//ay volte /egature de a/e li sorgi /e vendeuano mezo ducato lo vno et /e pur ne haue//emo potuto haueî ma /oura tute le altò /quiagu re Que/ta era la
that is to say, bread, as they call that root which they use as bread, and _oli_, that is to say, water, saw me write those words quickly, and afterward when I, with pen in hand, asked him for other words, he understood me. Once I made the sign of the cross, and, showing it to him, kissed it. He immediately cried out "Setebos," and made me a sign that if I made the sign of the cross again, Setebos would enter into my body and cause it to burst. When that giant was sick, he asked for the cross, and embracing it and kissing it many times, desired to become a Christian before his death. We called him Paulo. When those people wish to make a fire, they rub a sharpened piece of wood against another piece until the fire catches in the pith of a certain tree, which is placed between those two sticks.\(^{163}\)

Wednesday, November 28, 1520, we debouched from that strait, engulfing ourselves in the Pacific Sea.\(^{164}\) We were three months and twenty days without getting any kind of fresh food. We ate biscuit, which was no longer biscuit, but powder of biscuits swarming with worms, for they had eaten the good. It stank strongly of the urine of rats.\(^{165}\) We drank yellow water that had been putrid for many days. We also ate some ox hides that covered the top of the mainyard to prevent the yard from chafing the shrouds, and which had become exceedingly hard because of the sun, rain, and wind.\(^{166}\) We left them in the sea for four or five days, and then placed them for a few moments on top of the embers, and so ate them; and often we ate sawdust from boards. Rats were sold for one-half ducado apiece, and even then we could not get them.\(^{167}\) But above all the other
pegiore. Cre/siuano le gengiue ad alcuni /op¹ li
denti Così de Soto Como de /oura ñ p modo alguno
nò poteuamo mägiare et co//i moriuano  p que/ta
infirmita morirono 19. homini et iL gigâte cõ vno
Jndio de La terra deL verzin vinti cinque ho
trenta homini /e infirmorono ñ neli brazi neli gambe
o in altº loco /icque poq¹ re/ta rono /ani  p La
gratia de dio yo nò hebi algunna infirmitade. Jn
Que/te tre me/i et vinti giorni anda/emo circa de
quatro millia legue in vn golfo p que/to mar pacifico
in vero he benne pacifico p ñ in qɔ/to tempo nò
haue/semo fortuna Sen/a vedere tera alcuna sinò due
y/olette de/habitade nelle q²L nò troua//emo altº
/enon vcelli et arbori la chiama//emo y/olle infortu-
nate Sono longi luna da laltº ducento legue nò
trouauamo fondo apre//o de loro /e nò vedeuamo
molti ti buroni La p'ma Jzolla /ta in quind/i gradi
de latitudine aL hau/tralle, et laltº in noue ogni
Jorno faceuamo cinquanta /esanta et /etanta Legue a
La catena ho apopa et /e ydio et /ala /ua madre
bennedeta nò ne daua così bò tempo moriuamo tucti
de fame in que/to mare grandif//imo Credo
certamète nò /i fara may piu taL viagio.

Quando fu//imi v/citi da que/to /trecto Se haue/-
/emo nauigato Sempre aL ponète hauere//emo dato
vna volta aL mondo /enza trouare terra niuna Se nò
el capo deli xj⁰⁸ vergine che he capo de que/to
/trecto aL mare occeanno leuante ponète cõ Lo capo
de/eado del mare pacifico liq'lli due capi /tanno in
cinquâta duy gradi di latitudine puntualmente aL
polo antartichio.
misfortunes the following was the worst. The gums of both the lower and upper teeth of some of our men swelled, so that they could not eat under any circumstances and therefore died. Nineteen men died from that sickness, and the giant together with an Indian from the country of Verzin. Twenty-five or thirty men fell sick [during that time], in the arms, legs, or in another place, so that but few remained well. However, I, by the grace of God, suffered no sickness. We sailed about four thousand leguas during those three months and twenty days through an open stretch in that Pacific Sea. In truth it is very pacific, for during that time we did not suffer any storm. We saw no land except two desert islets, where we found nothing but birds and trees, for which we called them the Ysolle Unfortunate [i.e., the Unfortunate Isles]. They are two hundred leguas apart. We found no anchorage, [but] near them saw many sharks. The first islet lies in fifteen degrees of south latitude, and the other in nine. Daily we made runs of fifty, sixty, or seventy leguas at the catena or at the stern. Had not God and His blessed mother given us so good weather we would all have died of hunger in that exceeding vast sea. Of a verity I believe no such voyage will ever be made [again].

When we left that strait, if we had sailed continuously westward we would have circumnavigated the world without finding other land than the cape of the xi thousand Virgins. The latter is a cape of that strait at the Ocean Sea, straight east and west with Cape Deseado of the Pacific Sea. Both of those capes lie in a latitude of exactly fifty-two degrees toward the Antarctic Pole.
JL polo antartico no ne così /tellato como Lo artico /e vede molto /telle picolle congregate in-/ieme ġ fanno in guiza de due nebulle poco /eparate luna de laltª et vno poco ofu/che in mezo de leqºlle /tanno due /telle molto grandi ne molto relucenti et poco /e moueno. Que/te due /telle /onnò iL polo antartichò La Calamita no/tra Zauariando vno sempre tiraua aL suo polo artico niente de meno non haueua tanta forza como de la banda Sua. Et pero Quando eramo in Que/to golfo iL Capº generalle domando a tucti li piloti andando /empre a la vela p qªL Camino navigando pontasemo nele carte ri/po-/ero tucti p la Sua via puntaLmène datta li ri/po/i ġ pontauano falso così como era et che conueniuà agiutare la guchia deL nauegare p che nó receueua tanta forza da la parte /ua. Quando eramo in mezo di que/to golpho Vedessemò vna croce de cinque /telle lucidi//ìme drito aL ponente, et Suono iu/ti//ìme luna có laltª.

Jn que/ti giorni mauiga/emo fra iL ponente et iL mae/tralle et a La quarta deL mae/tralle in ver/o ponente et aL mae/tralle fin ġ ajunge/emo a la linea equinoti alle longi da la linea de la ripartitiôe Cento et vinti due gradi la linea de la ripartitiôe e trenta gradi longi daL meridionale el meridionale e tre gradi al leuante longi de capo verde Jn que/to Camino pa/a/emo poco longi da due Jzolle richisie vna in vinti gradi de latitudine al polo antartichò ġ Se chiama Cipangu Laltª in quindici
Ysole: "Infantium."

"Ysole" dalli ladron.
The Antarctic Pole is not so starry as the Arctic. Many small stars clustered together are seen, which have the appearance of two clouds of mist. There is but little distance between them, and they are somewhat dim. In the midst of them are two large and not very luminous stars, which move only slightly. Those two stars are the Antarctic Pole. Our loadstone, although it moved hither and thither, always pointed toward its own Arctic Pole, although it did not have so much strength as on its own side. And on that account when we were in that open expanse, the captain-general, asking all the pilots whether they were always sailing forward in the course which we had laid down on the maps, all replied: "By your course exactly as laid down." He answered them that they were pointing wrongly—which was a fact—and that it would be fitting to adjust the needle of navigation, for it was not receiving so much force from its side. When we were in the midst of that open expanse, we saw a cross with five extremely bright stars straight toward the west, those stars being exactly placed with regard to one another.  

During those days we sailed west northwest, northwest by west, and northwest, until we reached the equinoctial line at the distance of one hundred and twenty-two degrees from the line of demarcation. The line of demarcation is thirty degrees from the meridian, and the meridian is three degrees eastward from Capo Verde. We passed while on that course, a short distance from two exceedingly rich islands, one in twenty degrees of the latitude of the Antarctic Pole, by name Cipangu, and the other in
gradi chiamata Sūbdit pradit pa/ata la linea equi-notiale nauiga//emo tra ponente et mai/tralle et a la carta deL ponente ver/o eL mae/tralle poi duzente legue aL ponente mudando eL viag°. a La Quarta in ver/o garbin fin in tredici gradi aL polo articho p apropinquar/e piu a La tera deL capo de gaticara iL q°L capo cō perdon de li Co/mo grafi p  giú nō Lo vi/teno nō /i troua doue loro iL pen/auão ma aL /etentrione in dodeci gradj poco piu o mancho.

Circa de setanta legue a la detta via in dodeci gradi di latitudine et 146 de longitudine Mercore a 6 de mar/o di/copre//emo vna y/ola aL mai/tralle picola et due alt° aL garbino vna era piu alta et piu granda de Laltre due iL cap° generale voleua firmar/e nella grande p pigliare q°lque refrigerio ma nō puote perchē la gente de que/ta Jzolla entra- uano nele naui et robauano q° vna co/a q° lalt° tal- mente q non poteuamo gardar/i. Voleuano calare le vele acio anda/emo in tera ne roboronu lo /quifo q° e/tauα ligato a La popa de la naue cap° cō grandiss° pre/teza p il que corozato eL cap° generalle ando in tera con Quaranta huomini armati et bruzaronu da quaranta o cinquanta caze cō molti barquiti et amazorono /ette huomini et relehe lo /quifo Subito ne parti /emo /equendo Lo mede/imo ca- mino. Jnanzi q° di/monta/emo in tera alcuni no/į infermi ne pregorono /e amazauamo huomo o donna li porta/emo Ly interiori p che Subito /arebenno /ani.
fifteen degrees, by name Sumbdit Pradit. After we had passed the equinoctial line we sailed west northwest, and west by north, and then for two hundred leguas toward the west, changing our course to west by south until we reached thirteen degrees toward the Arctic Pole in order that we might approach nearer to the land of cape Gaticara. That cape (with the pardon of cosmographers, for they have not seen it), is not found where it is imagined to be, but to the north in twelve degrees or thereabouts.

About seventy leguas on the above course, and lying in twelve degrees of latitude and 146 in longitude, we discovered on Wednesday, March 6, a small island to the northwest, and two others toward the southwest, one of which was higher and larger than the other two. The captain-general wished to stop at the large island and get some fresh food, but he was unable to do so because the inhabitants of that island entered the ships and stole whatever they could lay their hands on, so that we could not protect ourselves. The men were about to strike the sails so that we could go ashore, but the natives very deftly stole from us the small boat that was fastened to the poop of the flagship. Thereupon, the captain-general in wrath went ashore with forty armed men, who burned some forty or fifty houses together with many boats, and killed seven men. He recovered the small boat, and we departed immediately pursuing the same course. Before we landed, some of our sick men begged us if we should kill any man or woman to bring the entrails to them, as they would recover immediately.
Quando feriuamo alcuni de que/ti cõ li veretuni ǧ li pa/a auano li fianq ñ da luna banda alaltra tirauano il veretone mo diqua mo diLa gardandoLo poi Lo tirauano fuora marauigliando/e molto et cu//i moriuano et alt ǧ erano feriti neL peto faceuano eL Simille ne mo//eno agrã compa/ione Co/toro vedendõe partire ne /eguitorono cõ piu de Cento bar- chiti piu de vna legua  Se aco/tauano ale naui mo/- trandone pe/ce cõ /imulatiõe de darnello ma traheuano /axi et poi fugiuano andando le naue cõ velle piene pa/a vano fra loro et li batelli con q°lli /ui barcheti molto de/tri//imi vede/emo algune femine in li barqueti gridare et /capigliar/e credo p amore de li Suoi morti.

Ognuno de que/ti vive /econdo la Sua volonta non anno /ignori vano nudi et alcuni barbati con li capeli negri fino a lo cinta ingropati portano capeleti de palma como li albanëzi /onno grandi come nui et ben di/po/ti nõ adorão niente /onno aliu/a/tri ma na/cono bianq ñ anno li denti ro//i et negri p che la reputano beli//ima co/a le femine vano nude /enon ǧ dinanzi a la /ua natura portano vna /cor/a /treta /otille come la carta ǧ na/ce fra lARBore et la /corza de la palma /onno belle deli- cate et bianque piu que li huomini cõ li capilli /par/i
When we wounded any of those people with our crossbow-shafts, which passed completely through their loins from one side to the other, they, looking at it, pulled on the shaft now on this and now on that side, and then drew it out, with great astonishment, and so died. Others who were wounded in the breast did the same, which moved us to great compassion. Those people seeing us departing followed us with more than one hundred boats for more than one legua. They approached the ships showing us fish, feigning that they would give them to us; but then threw stones at us and fled. And although the ships were under full sail, they passed between them and the small boats [fastened astern], very adroitly in those small boats of theirs. We saw some women in their boats who were crying out and tearing their hair, for love, I believe, of those whom we had killed.

Each one of those people lives according to his own will, for they have no seignior. They go naked, and some are bearded and have black hair that reaches to the waist. They wear small palm-leaf hats, as do the Albanians. They are as tall as we, and well built. They have no worship. They are tawny, but are born white. Their teeth are red and black, for they think that is most beautiful. The women go naked except that they wear a narrow strip of bark as thin as paper, which grows between the tree and the bark of the palm, before their privies. They are goodlooking and delicately formed, and lighter complexioned than the men; and wear their hair which is exceedingly black, loose and hanging quite down to the ground. The wom-
et longui negri // imi fino in tera Que/te nō lauo-
ranro ma /tanno in ca/a te//endo /tore casse de palma
et altre co/e nece//arie aca/a /ua mangiano cochi
batate veceli figui longui vno palmo canne dolci et
pe/ci volatori cō altre co/e /e ongi e L corpo et
li capili cō oleo de cocho et de giongioli le /ue
ca/e tute /onno facte di legnio coperte de taule cō
foglie defigaro de /op a longue due braza con /olari
et cō fene/tre li camare et li lecti tucti forniti di /tore
beli//ime de palma dormeno /oura paglia di
palma molto mole et menuta nō anno arme Senon
certe a/te cō vno o//o pontino de pe/ce ne La cima
Que/ta gente e pouera ma ingenio/a et molto ladra
p que/to chiamaa//emo que/te tre J/ole le y/ole
de li ladroni eL /uo /pa/o e andare cō Le donne
p mare cō q′lle /ue barquate Sono como le fuce-
lere ma piu /trecti alcuni negri bianq i et alt i ro// i
anno da lalt a parte dela vella vno legno gro//o
pontino nele cime cō pali atrauer/adi q′L /u/tentano
neL acqua p andare piu /eguri aLa vela la vela e
di foglie de palma cosite in/ieme et facta amodo de
latina p timone anno certe pale como da for no cō
vno legnio in cima fanno de la popa proua et de
la proua popa et /onno Como delfini /altar a lacqua
de onda in onda Que/ti ladroni pen/auano ali
en do not work in the fields but stay in the house, weaving mats,\textsuperscript{187} baskets \textit{[casse]: literally boxes}, and other things needed in their houses, from palm leaves. They eat cocoanuts, camotes \textit{[batate]},\textsuperscript{188} birds, figs one palmo in length \textit{[i.e., bananas]}, sugar-cane, and flying fish, besides other things. They\textsuperscript{189} anoint the body and the hair with cocoanut and beneseed oil. Their houses are all built of wood covered with planks and thatched with leaves of the fig-tree \textit{[i.e., banana-tree]} two brazas long; and they have floors and windows. The rooms and the beds are all furnished with the most beautiful palm-leaf mats.\textsuperscript{190} They sleep on palm straw which is very soft and fine. They use no weapons, except a kind of a spear pointed with a fishbone at the end. Those people are poor, but ingenious and very thievish, on account of which we called those three islands the islands of Ladroni \textit{[i.e., of thieves]}\textsuperscript{191} Their amusement, men and women, is to plough the seas with those small boats of theirs.\textsuperscript{192} Those boats resemble \textit{fucelere},\textsuperscript{193} but are narrower, and some are black, [some] white, and others red. At the side opposite the sail, they have a large piece of wood pointed at the top, with poles laid across it and resting on the water, in order that the boats may sail more safely. The sail is made from palmleaves sewn together and is shaped like a lateen sail. For rudders they use a certain blade resembling a hearth shovel which have a piece of wood at the end. They can change stern and bow at will \textit{[literally: they make the stern, bow, and the bow, stern]},\textsuperscript{194} and those boats resemble the dolphins which leap in the water from wave to wave. Those Ladroni \textit{[i.e., robbers]}

Sabato a edize de mar/o 1521 de//emo neLa aurora soura vna tera alta lôgi trecento legue delle y/olle de li latroni laq^aL e y/ola et e chiama Zamal eL cap° gñale nel giorno /eguente vol/e di/mon-tare in vnalt^a y/ola de/habitata p e/ffe piu /eguro q era di dietro de que/ta p pigliare hacqua et q^a lque diporto fece fare due tende in terra p li infermi et feceli amazare vna porcha Luni a 18. de mar/o vede//emo dapoi di/nare venire v/o de nui vna barca cò noue homini p ilque lo cap° generale comando q niuno Si moue//e ne dice//e parolla alguna /enza /ua li/entia Quando ariuorono que/ti in terra /ubito Lo /uo principalle ando aL cap° gñale mo/trando/e alegro p la nra venuta re/ tarono cinq3 de que/ti piu ornati cò nuy li alt^e andorono a leuare alcuni alt^e q pe/cauano et cu//i venirono tucti vedendo Lo cap° gñale que que/ti erano homini cò ragionne li fece dare da mangiare et li donno bonneti ro//i spequi petini /onagli Auorio boca//ini et alt^e co/e Quando vi/tenno la corte/ia deL cap° li pre- /entoronp pe/ci vno va/o de vino de palma q Lo chiamano Vraca figui piu longui dun palmo et altri piu picoli piu /aporiti et dui cochi alhora nò haueuano alt° ne fecoro /egni cò La mano q in fino aquatro giorni portarebenno vmay q e ri/o cochi et molta altra victuuaglia.
thought, according to the signs which they made, that there were no other people in the world but themselves.  

At dawn on Saturday, March sixteen, 1521, we came upon a high land at a distance of three hundred leguas from the islands of Latroni—a land named Zamal [i.e., Samar]. The following day, the captain-general desired to land on another island which was uninhabited and lay to the right of the above-mentioned island, in order to be more secure, and to get water and have some rest. He had two tents set up on the shore for the sick and had a sow killed for them. On Monday afternoon, March 18, we saw a boat coming toward us with nine men in it. Therefore, the captain-general ordered that no one should move or say a word without his permission. When those men reached the shore, their chief went immediately to the captain-general, giving signs of joy because of our arrival. Five of the most ornately adorned of them remained with us, while the rest went to get some others who were fishing, and so they all came. The captain-general seeing that they were reasonable men, ordered food to be set before them, and gave them red caps, mirrors, combs, bells, ivory, bocasine, and other things. When they saw the captain's courtesy, they presented fish, a jar of palm wine, which they call uraca [i.e., arrack], figs more than one palmo long [i.e., bananas], and others which were smaller and more delicate, and two cocoanuts. They had nothing else then, but made us signs with their hands that they would bring umay or rice, and cocoanuts and many other articles of food within four days.
Li coq' /onno fructi deLa palma co/i como nui hauemo iL panne iL vino lo oleo et lacetto co/i anno que/ti populi ogni co/a da que/ti arbori anno eL vino in que/to modo forano La dicta palma in cima neL core/ino de to palmito dalq"lle /tilla vna lichore como e mo/to bianco dolce ma vn pocho bru/queto in canne gro//e come La gamba et piu latacano alarboī la /era p la matina et la matina p la /era Que/ta palma fa vno fructo iL q"lle he lo cocho Que/to cocho e grande como iL capo et piu et meno La /ua p"ma /cor/a e ṭde et gro//a piu de dici nelaq"lle trouano Certi filittj ĥ fanno le corde ĥ liganno le /ue barque /oto di que/ta ne he vna dura et molto piu gro//a di quella de la noce que/ta la bru/ano et fano poluere bona ṭ loro /oto di que/to e vna medola biancha gro//a come vn dito Laq"L mangiano fre/ca cō La carne et pe//i como nui lo panne et de q"L /apore ĥ he la mandola qui la /eca//e /e farebe panne in mezo di que/ta medola e vna hacqua quiara dolce et molto cordialle et quando que/ta hacqua /ta vn pocho acolta /e congella et diuenta como vno pomo Quando voleno fare oglio piglianno que/to cocho et la//ano putrefare q"lla medola cō lacqua et poi la fanno buglire et vene oleo como butiro Quando voleno far aceto la/anno putrefare lacqua /olamente poi lameteno aL /olle et e aceto como de vino biancho /i po fare ancho.
Cocoanuts are the fruit of the palmtree. Just as we have bread, wine, oil, and milk, so those people get everything from that tree. They get wine in the following manner. They bore a hole into the heart of the said palm at the top called palmito [i.e., stalk], from which distils a liquor which resembles white must. That liquor is sweet but somewhat tart, and [is gathered] in canes [of bamboo] as thick as the leg and thicker. They fasten the bamboo to the tree at evening for the morning, and in the morning for the evening. That palm bears a fruit, namely, the cocoanut, which is as large as the head or thereabouts. Its outside husk is green and thicker than two fingers. Certain filaments are found in that husk, whence is made cord for binding together their boats. Under that husk there is a hard shell, much thicker than the shell of the walnut, which they burn and make therefrom a powder that is useful to them. Under that shell there is a white marrowy substance one finger in thickness, which they eat fresh with meat and fish as we do bread; and it has a taste resembling the almond. It could be dried and made into bread. There is a clear, sweet water in the middle of that marrowy substance which is very refreshing. When that water stands for a while after having been collected, it congeals and becomes like an apple. When the natives wish to make oil, they take that cocoanut, and allow the marrowy substance and the water to putrefy. Then they boil it and it becomes oil like butter. When they wish to make vinegar, they allow only the water to putrefy, and then place it in the sun, and a vinegar results like [that made from] white wine.
latte como nui faceuamo gratauamo q3/ta medola poi la mi/quiauamo cõ lacqua /ua mede/ima /tru-candola in vno panno et co/i era late como di capra. Que/te palme /onno como palme deli datali ma non co/i nodo/e /e non li/ce. Vna famiglia de x per-/onne cõ dui de que/te /e manteneno fruando octo giorni luna et octo giorni La altª p Lo vino p che /e altramenti face//eno Se /echarebenno et durano cento anny.

Grande familliaritate pigliarono cõ nui Que/ti populi ne di/cero molte co/e como le chiamauano et li nomi de algune y/ole q /e vedeuano de qì La /ua /e chiama Zuluan laq"lle non etropo grande piglia/cemo grâ piacere cõ que/ti perche eranno a/ay piaceuoli et conuer/abili iL capº gñale p farli piu honnore li meno ala /ua naue et li mo/tro tuta la /ua mercadan/ia garofoli cannella peuere gengero no/ce mo/cade Matia oro et tute le co/e q eranno nella naue fece de/caricare algune bombarde hebero grâ paura et vol/ero /altar fuora de la naue ne fecero /egni que li doue nuj andauamo na/ce//e-uano co/e Ja dete Quando /i vol/ero partire pigliarono li/entia con molta gratia et gentileza dicendo q tornarebено /egondo la /ua pme//a La y/ola doue eramo /e chiama humunu ma noy p trouarli due fondana de hacqua chiari//ima la chiaome//emo lacquada dalì buoni /e gnialli p che fu iL pimo /egnio de oro q troua//emo in que/ta
Milk can also be made from it for we made some. We scraped that marrowy substance and then mixed the scrapings with its own water which we strained through a cloth, and so obtained milk like goat's milk. Those palms resemble date-palms, but although not smooth they are less knotty than the latter. A family of x persons can be supported on two trees, by utilizing them week about for the wine; for if they did otherwise, the trees would dry up. They last a century.\textsuperscript{203}

Those people became very familiar with us. They told us many things, their names and those of some of the islands that could be seen from that place. Their own island was called Zuluan and it is not very large.\textsuperscript{204} We took great pleasure with them, for they were very pleasant and conversable. In order to show them greater honor, the captain-general\textsuperscript{205} took them to his ship and showed them all his merchandise—clove, cinnamon, pepper, ginger, nutmeg, mace, gold, and all the things in the ship. He had some mortars fired for them, whereat they exhibited great fear, and tried to jump out of the ship.\textsuperscript{206} They made signs to us that the abovesaid articles grew in that place where we were going. When they were about to retire they took their leave very gracefully and neatly, saying that they would return according to their promise. The island where we were is called Humunu; but inasmuch as we found two springs there of the clearest water, we called it Acquada da li buoni Segnialli \textit{[i.e., “the Watering-place of good Signs”]}, for there were the first signs of gold which we found in those districts.\textsuperscript{207}
parte. Quiui /i troua grā cantitate de coralli biancho et arbori grandi ġ fanno fructi pocho menori de La mandola et /onno Como li pignioli et ancho molte palme algune bonne et algune altre catiue in Que/to Locho /onno molte y/ole ģ ilque Lo chiama//emo larcipelago de s. lazaro de/courendo lo nella /ua dominicha iL quale /ta in x gradi de latitudine aL polo articho et Cento e /esanta vno di longitudine della linea deLa repartitiōe.

Vennera a 22 de marzo venirono in mezo di q'lli homini Secondo ne haueuano ģmeʃʃ/o in due barque cō cochi naran/i dolci ννο de vino de palma et ννο galo p dimo/trare que in que/te parte eranno ga-line se mo/trarono molto alegri ver/o de noi com-pra//emo tute q'lle /ue co/e iL /uo soř era vechio et de pinto portaua due Schione de oro a le oreq'e li altri molte maniglie de oro ali brazi cō fazoli in torno Lo capo Ste/emo quiui octo [giorni] neliq'lli eL nŇo capo andaua ogni di in terra aui/itare ly infirmi et ogni matina li daua cō le /ue mani acqua deL cocho ģ molto li confortaua di dietro de que/ta y/ola /tanno homini ģ anno tanto grandi li picheti de Lorechie ģ portanno le braci ficati in loro Que/ti popoli /onno caphri čioe gentili vanno nudi cō tella de /cor/a dar-bore intorno le /ue vergonie se nō alcuni principali cō telle de banbazo lauorate neli capi cō /eda aguchia sonno oliau/ti graʃʃ/i de pinti et /e ongeno cō olio de cocho et de giongioli p lo folle et p iL vento ģ anno
We found a great quantity of white coral there, and large trees with fruit a trifle smaller than the almond and resembling pine seeds. There are also many palms, some of them good and others bad. There are many islands in that district, and therefore we called them the archipelago of San Lazaro, as they were discovered on the Sabbath of St. Lazurus. They lie in x degrees of latitude toward the Arctic Pole, and in a longitude of one hundred and sixty-one degrees from the line of demarcation.

At noon on Friday, March 22, those men came as they had promised us in two boats with cocoanuts, sweet oranges, a jar of palm-wine, and a cock, in order to show us that there were fowls in that district. They exhibited great signs of pleasure at seeing us. We purchased all those articles from them. Their seignior was an old man who was painted [i.e., tattooed]. He wore two gold earrings [schione] in his ears, and the others many gold armlets on their arms and kerchiefs about their heads. We stayed there one week, and during that time our captain went ashore daily to visit the sick, and every morning gave them cocoanut water from his own hand, which comforted them greatly. There are people living near that island who have holes in their ears so large that they can pass their arms through them. Those people are caphri, that is to say, heathen. They go naked, with a cloth woven from the bark of a tree about their privies, except some of the chiefs who wear cotton cloth embroidered with silk at the ends by means of a needle. They are dark, fat, and painted. They anoint themselves with cocoanut and with beneseed oil, as a protection
li capili negri/imi fina a La cinta et anno dague
cortelli lan/e fornite de oro targonì facine arponi et
rete da pe/care come Rizali le /ue barche /onno
como le no/tē

NeL luni /ancto a vinticinqū de mar/o giorno de
La nāa donna pa//ato mezo di e//endo de hora in ora
p leuar/i anday abordo de la naue p pe/care et
metendo li piedi /opra vna antena p de/cedere nela
mesa degarni tiōe me slizegaron p che era pioue/to
et co/i ca/tai neL mare q ninguno me vi/te et e//endo
qua/i /umer/o me venne ne La mano Sini/tra La
/cota de La vella magiore q era a/co/a ne lacqua
me teni forte et Comen/ai agridare tanto q fui aju-
tato cū Lo batelo nō credo Ja per mey meriti ma
p la mi/ericordia di q'lla fonte de pieta fo//e ajutato.
neL mede/imo Jorno piglia//emo tra iL ponente
et garbī infra quatō y/olle ciōe Cenalo hiunanghan
Jbusson et abarīen

Joue a vinti octo de marzo p hauere vi/to la nocte
pa//ata fuocio in vna y/ola ne la matina /urgi//emo
apre//o de que/ta vede/emo vna barcha picola q la
chiamano boloto cō octo homini de dentō appincar/e
nela naue Ca pitanea Vno /chiauo deL capō gñale
q era de zamatra gia chiamata traprobana li parlo
ilq"lle /ubito inte/eno venero neL bordo de la naue
nō volendo intrare dentō, ma /tauano vno pocho
di/co/ti vedendo eL capō q nō voleuano fidar/i de
nui li buto vn bonnet ro//o et altre co/e ligate /upā
vn pezo de taula La piglioronno molto alegri et
against sun and wind. They have very black hair that falls to the waist, and use daggers, knives, and spears ornamented with gold, large shields, fascines, javelins, and fishing nets that resemble rizali; and their boats are like ours.

On the afternoon of holy Monday, the day of our Lady, March twenty-five, while we were on the point of weighing anchor, I went to the side of the ship to fish, and putting my feet upon a yard leading down into the storeroom, they slipped, for it was rainy, and consequently I fell into the sea, so that no one saw me. When I was all but under, my left hand happened to catch hold of the clew-garnet of the mainsail, which was hanging in the water. I held on tightly, and began to cry out so lustily that I was rescued by the small boat. I was aided, not, I believe, indeed, through my merits, but through the mercy of that font of charity of the Virgin. That same day we shaped our course toward the west southwest between four small islands, namely, Cenalo, Hiunanghan, Ibusson, and Abarien.

On Thursday morning, March twenty-eight, as we had seen a fire on an island the night before, we anchored near it. We saw a small boat which the natives call boloto with eight men in it, approaching the flagship. A slave belonging to the captain-general, who was a native of Zamatra, who was formerly called Traprobana, spoke to them. They immediately understood him, came alongside the ship, unwilling to enter but taking a position at some little distance. The captain seeing that they would not trust us, threw them out a red cap and other things tied to a bit of wood.
Subito Se partirono p aui/are el /uo re deli circa due hore vede//emo vegnire due balanghai /onno barche grande et cuffe le chiamano pienni de huomini neL magioř era Lo suo re Sedendo /oto vno coperto de /tore Quande eL giun/e afeof La capitania iL Schiauo li parlo iL re lo inte/e p che in que/te parte li re /anno piu linguagij q li alti comando q alcuni /oi intra//eno nele naue luy /empre /tete neL /uo balanghai poco longi de La naue fin che li /uoi tornoronno et /ubito tornati /e parti. iL Capo gñalle fece grande honnore aq'llli q venirono nela naue et donnoli algune co/e per ilche il re inanzi la /ua partita vol/e donnare aL capo vna bara de oro grande et vna /porta piena de gengero ma luj rengratioandoL molto nō volce acceptarle neL tardi anda/emo cō le naue apre//o la habitatiōe deL re.

JL giorno /eguente q era eL venerdì /ancto eL capo gñale mando lo /quia ua q era lo interprete nřo in tera in vno batello adire aL re /e haueua alguna co/a da mangiare la face//e portar in naue q re/ta\- riano bene /ati/fati da noi et como amici et nō Como nimici era venuti a la/ua y/ola eL re venne cō /ey vero octo homini neL mede/imo batello et entro nela naue abrazando/i col capo gñale et donoli tre vazi di porcelanna coperti de foglie pienne de rizo crudo et due orade molto grande cō altre co/e eL capo dete al re vna ve/te de panno ro/f/o et giallo fato a La torche/ca et vno bonnet ro/f/o fino ali alti Sui aq̂
received them very gladly, and went away quickly to advise their king. About two hours later we saw two balanghai coming. They are large boats and are so called [by those people]. They were full of men, and their king was in the larger of them, being seated under an awning of mats. When the king came near the flagship, the slave spoke to him. The king understood him, for in those districts the kings know more languages than the other people. He ordered some of his men to enter the ships, but he always remained in his balanghai, at some little distance from the ship until his own men returned; and as soon as they returned he departed. The captain-general showed great honor to the men who entered the ship, and gave them some presents, for which the king wished before his departure to give the captain a large bar of gold and a basketful of ginger. The latter, however, thanked the king heartily but would not accept it. In the afternoon we went in the ships [and anchored] near the dwellings of the king.

Next day, holy Friday, the captain-general sent his slave, who acted as our interpreter, ashore in a small boat to ask the king if he had any food to have it carried to the ships; and to say that they would be well satisfied with us, for he [and his men] had come to the island as friends and not as enemies. The king came with six or eight men in the same boat and entered the ship. He embraced the captain-general to whom he gave three porcelain jars covered with leaves and full of raw rice, two very large orade, and other things. The captain-general gave the king a garment of red and yellow cloth made in the Turkish fashion, and a fine red cap; and to the others (the king’s men), to some knives and to others mirrors. Then the captain-general
cortelli et aq̄ /pecq̄ poy le fece dare la Colatiōe et p il chiauo li fece dire ŷ voleua e/ère cun lui ca/i ca/i cioe fratello ri/po/e ŷ co/çi voleua e/ère ᾳ/o de lui dapoy lo cap° ge mo/tro panno de diver/i colori tela corali et molta alt° mercantia et tuta lartigliaria facendola de/cargare alcuni molto /i /pauentorno poi fece armare vno homo cō vno homo darme et li me/fe atorno tre cō /pade et pugniale ŷ li dauano p tuto iL corpo p laq°L co/a eL re re/to ca/i fora di/e li di/fe p il Schiauo ŷ vno de que/ti armati valeua p cento de li suoi re/po/e ŷ era cu/çi et ŷ in ogni naue ne menaua duzento ŷ fe armauano de q'lla /orte li mo/tro Corazine /pade et rodelle et fece fare a vno vna leuata poi Lo condu/fe /up° la tolda dela naue ŷ he in cima de la popa et fece portare la /ua carta de nauigare et La bu/ola et li di/fe p linterprete como trouo Lo /treto p vgnire alui et Quante lune /onno /tati /enza vedere terra Se marauiglio in vltimo li di/ce ŷ voleua /e li piace/fe mandare /eco due homini acio li mo/tra/fe algune de le /ue co/e re-/po/e ŷ era contento yo ge anday cō vno alt°

Quando fui in tera il re leuo le mani aL ciello et
had a collation spread for them, and had the king told through the slave that he desired to be casi casi with him, that is to say, brother. The king replied that he also wished to enter the same relations with the captain-general. Then the captain showed him cloth of various colors, linen, coral [ornaments], and many other articles of merchandise, and all the artillery, some of which he had discharged for him, whereat the natives were greatly frightened. Then the captain-general had a man armed as a soldier, and placed him in the midst of three men armed with swords and daggers, who struck him on all parts of the body. Thereby was the king rendered almost speechless. The captain-general told him through the slave that one of those armed men was worth one hundred of his own men. The king answered that that was a fact. The captain-general said that he had two hundred men in each ship who were armed in that manner. He showed the king cuirasses, swords, and bucklers, and had a review made for him. Then he led the king to the deck of the ship, that is located above at the stern; and had his sea-chart and compass brought. He told the king through the interpreter how he had found the strait in order to voyage thither, and how many moons he had been without seeing land, whereat the king was astonished. Lastly, he told the king that he would like, if it were pleasing to him, to send two of his men with him so that he might show them some of his things. The king replied that he was agreeable, and I went in company with one of the other men.

When I reached shore, the king raised his hands
poi /e volta conta nuy dui face/emo lo /imille ver/o de lui co/i tutti li alti fecero il re me piglio p La mano vno /uo principale piglio lalt° compag° et cuffed ne menorö /oto vno coperto de cane doue era vno balanghia longo octanta palmi deli mey Simille a vna fu/ta ne sede/emo /op° la popa de que/to /empre parlando con /egni li suoi ne /tauano in piedi atorno atorno cõ /pade dague Lanze et targoni fece portare vno piato de carne de porco cõ vño vazo grande piennò de vino beueuamo adogni boconne vna taffa de vino lo vino q li auan/aua q°lque volta ben ò fo/ceno poche /e meteua in vno vazo da p /i la /ua ta/a /empre /tau a coperta ninguno alt° li beueua Se nò il re et yo Jnanzi q lo re pigliat/e la taffa p bere alzaua li mani giunte al cielo et ò/o de nui et Quando voleua bere extendeua lo pugnio dela mano sini /tra ver/o dime prima pen/aua me vole/t/e dare vn pognio et poi beueua faceua co/i yo ver/o il re Que/ti /egni fanno tutti luno ver/o de Laltro quando beueno cõ que/te cerimonie et alti /egni de ami/itia merenda /emo mangiay nel vennere /antco carne p nò potere fare alt° Jnanzi q veni/e lora de cenare donay molte co/e al re q haueua portati /cri/e a/ai /o/co come le chiamanào Quanto Lo re et li alti me vi/tenno fcriuere et li diceua q°lle /ue parolle tutti re/torono atoniti in que/to mezo venne lora de cenare portorondo duy plati grandi de porcelanna vno piennò de rizo et lalt° de carne de porcho cõ /uo brodo cena/emo
toward the sky and then turned toward us two. We did the same toward him\textsuperscript{231} as did all the others. The king took me by the hand; one of his chiefs took my companion: and thus they led us under a bamboo covering, where there was a balanghai,\textsuperscript{232} as long as eighty of my palm lengths, and resembling a fusta. We sat down upon the stern of that balanghai, constantly conversing with signs. The king's men stood about us in a circle with swords, daggers, spears, and bucklers.\textsuperscript{233} The king had a plate of pork brought in and a large jar filled with wine. At every mouthful, we drank a cup of wine. The wine that was left [in the cup] at any time, although that happened but rarely, was put into a jar by itself. The king's cup was always kept covered and no one else drank from it but he and I. Before the king took the cup to drink, he raised his clasped hands toward the sky, and then toward me; and when he was about to drink, he extended the fist of his left hand toward me (at first I thought that he was about to strike me) and then drank. I did the same toward the king. They all make those signs one toward another when they drink. We ate with such ceremonies and with other signs of friendship. I ate meat on holy Friday, for I could not help myself. Before the supper hour I gave the king many things which I had brought. I wrote down the names of many things in their language. When the king and the others saw me writing, and when I told them their words, they were all astonished.\textsuperscript{234} While engaged in that the supper hour was announced. Two large porcelain dishes were brought in, one full of rice and the other of pork with its gravy.
cò li mede/ij /egni et cerimonie poi anda//emo aL palatio deL re eLq"lle era facto como vna teza da fienno coperto de foglie de figaro et de palma era edificato /oura legni gro//i alti de terra q"L /e con-
uiene andare cò /calle ne fece /edere /op" vna /tora de canne tenendo le gambe atracte como li Sarti deli ameza ora fo portato vno piato de pe/ce bru/tolato in pezi et gengero p alora colto et vino eL figliolo magiore deL re chera iL principe vene doue eramo il re li di//e q /ede//e apre//o noi et co//i /edete fu portato dui piati vno de pe/ce cò lo /ue brodo et lalt° de rizo acio q mangia//emo col prin-
cipe il nò compag° p tanto bere et mangiare diuento briaco Vzano p lume goma de arbore q la quiamão anime voltata in foglie de palma o de figaro el re ne fece /egno q"L voleua andare adormire la//o cò nui lo principe cò q"lle dormi-
/emo /op" vna /tora de canne cò co//ini de foglie venuto lo giorno eL re venne et me piglio p La mano co//i anda//emo doue aveuamo cenato p fare colatiőe ma iL batelle ne venne aleuare Jnanzi la partita eL re molto alegro ne ba/o le mani et noi le /ue venne cò nui vno /uo fratello re dunalt° y/ola cò tre homini Lo cap° gñale lo retenete adi/nare cò nui et donoli molte co/e.
Nella y/ola de que/to re que condu//i ale naui /e troua pezi de oro grandi como noce et oui criuelando la terra tutti li va/o de que/to re /onno de oro et
We ate with the same signs and ceremonies, after which we went to the palace of the king which was built like a hayloft and was thatched with fig \([i.e., \text{banana}]\) and palm leaves. It was built up high from the ground on huge posts of wood and it was necessary to ascend to it by means of ladders.\(^{235}\) The king made us sit down there on a bamboo mat with our feet drawn up like tailors. After a half-hour a platter of roast fish cut in pieces was brought in, and ginger freshly gathered, and wine. The king's eldest son, who was the prince, came over to us, whereupon the king told him to sit down near us, and he accordingly did so. Then two platters were brought in (one with fish and its sauce, and the other with rice), so that we might eat with the prince. My companion became intoxicated as a consequence of so much drinking and eating. They used the gum of a tree called \textit{anime} wrapped in palm or fig \([i.e., \text{banana}]\) leaves for lights. The king made us a sign that he was going to go to sleep. He left the prince with us, and we slept with the latter on a bamboo mat with pillows made of leaves. When day dawned the king came and took me by the hand, and in that manner we went to where we had had supper, in order to partake of refreshments, but the boat came to get us. Before we left, the king kissed our hands with great joy, and we his. One of his brothers, the king of another island, and three men came with us. The captain-general kept him to dine with us, and gave him many things.\(^{236}\)

Pieces of gold, of the size of walnuts and eggs are found by sifting the earth in the island of that king who came to our ships. All the dishes of that
anche qualche parte de dela ca/a /ua co/i ne referite
Lo mede/iom re /e gondo lo /ue co/tume era molto
in ordine et Lo piu bello huomo que vede//emo fra
que/ti populi haueua li capili negri///mi fin alle
/palle cò vno velo de /eta /op^a Lo capo et due /quione
grande de horo tacatte ale orechie portaua vno
panno de bombazo tuto Lauerazo de /eta q copriua
dala cinta fino aL ginoquio aL lato vna daga cò Lo
manichio al canto longo tuto de oro iL fodro era de
legnio lauorato in ogni dente haueua tre machie
doro q pareuano fo//eno ligati cò oro oleua de
/torac et beligioui era oliua/tro et tuto depinto.
Que/ta /ua y/ola /e chiama butuain et calagan.
Quando que/ti re /e voleuano vedere ve neno tuti
due aLa caza in que/ta y/ola doue eramo eL re p'lmo
/e q'amà raia colambu iL /egundo raia siaui.

Domenicha vltimo de mar/o giorno de pa/ca nela
matina p tempo eL cap° gnàle mando il prete cò
alcanti aparechiare p doueire dire me//a cò lo inter-
prete e dire al re q nô voleuamo di/cendere in terra
p di/inar /echo ma p aldire me//a p ilque Lo re ne
mando duei porq' morti Quando fu hora de me//a
anda//emo in terra for/e cinquanta huomini nô ar-
mati la p/o na ma cò le altre nôe arme et meglio ve-
tite q pote//emo Jnanzi que arua//emo aLa riuà cò
li bateliorenno /caricati sej pezi de bombarde in
/egnio de pace /alta//emo in terra li due re
king are of gold and also some portion of his house, as we were told by that king himself. According to their customs he was very grandly decked out [molto in ordine], and the finest looking man that we saw among those people. His hair was exceedingly black, and hung to his shoulders. He had a covering of silk on his head, and wore two large golden earrings fastened in his ears. He wore a cotton cloth all embroidered with silk, which covered him from the waist to the knees. At his side hung a dagger, the haft of which was somewhat long and all of gold, and its scabbard of carved wood. He had three spots of gold on every tooth, and his teeth appeared as if bound with gold. He was perfumed with storax and benzoin. He was tawny and painted [i.e., tattooed] all over. That island of his was called Butuan and Calagan.

When those kings wished to see one another, they both went to hunt in that island where we were. The name of the first king is Raia Colambu, and the second Raia Siaui.

Early on the morning of Sunday, the last of March, and Easter-day, the captain-general sent the priest with some men to prepare the place where mass was to be said; together with the interpreter to tell the king that we were not going to land in order to dine with him, but to say mass. Therefore the king sent us two swine that he had had killed. When the hour for mass arrived, we landed with about fifty men, without our body armor, but carrying our other arms, and dressed in our best clothes. Before we reached the shore with our boats, six pieces were discharged as a sign of peace. We
abra//arono lo cap° gñale et Lo me//eno in mezo de loro anda//emo in ordinanza fino aL locho con/a-crato non molto longi de la riuà Jnanzi /e comen/a//e la me//a iL cap° bagno tuto eL corpo de li dui re con hacqua mo/ta da Se ofer/e ala me//a li re andorono aba//iare la croce como nuy ma nö ofer/eno Quando /e leuaua lo corpo de nño sör./tauano in genoquioni et adorauanlo có le mane gionte le naue tirarono tuta La artigliaria in vno tempo quando /e leuoo Lo corpo de x° dando ge Lo /egnio de la tera cö li /chiopetj finita la me//a alquants deli no/ti /e comunicorono Lo cap° generale fece fare vno ballo có le /pade deque le re hebenno grã piacere poi fece portare vna croce có li quiiodi et la coronna alaq'L /ubito fecero reuener-tia li di//e per Lo interprete como que/to era iL vessilo datoli daLo inperatof /uo /ignore açio in ogni parte doue anda//e mete//e que/to /uo /egnialle et che voleua meterlo iui ð /ua vtilita ð che /e vene/-/eno algune naue dele nře /aperianno có que/ta croce noj effere /tati in que/to locho et nö farebenno de/-piacere aloro ne ale co/e [co/e: doublet in original MS.] et /e piglia//eno alguno de li /oi /ubito mo-/trandoli que/to /egnialle le la/ferianno andare et ñ conueniuà meteř que/ta croce in cima deL piu alto monte que fo//e açio vedendola ogni matina La adora//eno et /eqţ/to faceuano ne troui ne fulmini ni tempe/ta li nocerebe in co/a alguna lo ringratiorno molto et ñ farebenno ogni co/a volen-
landed; the two kings embraced the captain-general, and placed him between them. We went in marching order to the place consecrated, which was not far from the shore. Before the commencement of mass, the captain sprinkled the entire bodies of the two kings with musk water. The mass was offered up. The kings went forward to kiss the cross as we did, but they did not offer the sacrifice. When the body of our Lord was elevated, they remained on their knees and worshiped Him with clasped hands. The ships fired all their artillery at once when the body of Christ was elevated, the signal having been given from the shore with muskets. After the conclusion of mass, some of our men took communion. The captain-general arranged a fencing tournament, at which the kings were greatly pleased. Then he had a cross carried in and the nails and a crown, to which immediate reverence was made. He told the kings through the interpreter that they were the standards given to him by the emperor his sovereign, so that wherever he might go he might set up those his tokens. [He said] that he wished to set it up in that place for their benefit, for whenever any of our ships came, they would know that we had been there by that cross, and would do nothing to displease them or harm their property [property: doublet in original MS.]. If any of their men were captured, they would be set free immediately on that sign being shown. It was necessary to set that cross on the summit of the highest mountain, so that on seeing it every morning, they might adore it; and if they did that, neither thunder, lightning, nor storms would harm them in the least. They
tiero ancho li fece dire /e eranno morj ho gentili o inque credeuão  ri/po/ero q nô adorauão alt° finon al/auano le mani giunti et la faza al ciello et q chiamauão Lo /ua dio Abba p laq°L co/a lo cap° 
hebe grande alegreffa vedendo que/to eL p'mo re leuo le mani aL ciello et diffe q voria /e fo/f/e 
op/ibille farli vedeî iL /uo amore ver/o de lui Lo interprete ge diffe p q°L cagiôe haueua quiui co/i pocho da mangiare re/po/e q nô habitaua in q3/to Locho /e nô quâdo veniuà a La caza et a vedere Lo /uo fratello ma /tau in vna alt° y/ola doue haueua tuta la /ua famiglia li fece dire /e haueua Jnimici Lo diceffe p cio andarebe cô que/te naue ade/trugerli et faria lo hobeditianno Lo rengratio et diffe q haueua benne due y/olle nemiche maque alhora nô era tempo de andarui Lo Cap° li diffe /e dio faceffe q vnaLt° fiatta ritorna/ce in que/te parte conduria tanta gente q farebe p for/a e/erli 
ugette et que voleua andare adi/nare et dapoy tornarebe p far pore la croce in cima deL monte ri/po/ero eranno Contenti facendoffe vn bata glione cô /caricare li /quiopeti et abra/ando/i lo cap° cô li due re piglia/emo li/entia.

Dopo di/nare tornaffemo tucti in gioponne et an-da/semo in/ieme cô li duy Re neL mezo di in cima
thanked him heartily and [said] that they would do everything willingly. The captain-general also had them asked whether they were Moros or heathen, or what was their belief. They replied that they worshiped nothing, but that they raised their clasped hands and their face to the sky; and that they called their god "Abba." 249 Thereat the captain was very glad, and seeing that, the first king raised his hands to the sky, and said that he wished that it were possible for him to make the captain see his love for him. The interpreter asked the king why there was so little to eat there. The latter replied that he did not live in that place except when he went hunting and to see his brother, but that he lived in another island where all his family were. The captain-general had him asked to declare whether he had any enemies, so that he might go with his ships to destroy them and to render them obedient to him. 250 The king thanked him and said that he did indeed have two islands hostile to him, but that it was not then the season to go there. The captain told him that if God would again allow him to return to those districts, he would bring so many men that he would make the king's enemies subject to him by force. He said that he was about to go to dinner, and that he would return afterward to have the cross set up on the summit of the mountain. They replied that they were satisfied, and then forming in battalion and firing the muskets, and the captain having embraced the two kings, we took our leave.

After dinner we all returned clad in our doublets, and that afternoon 251 went together with the two
PRIMO VIAGGIO INTORNO AL MONDO  

deL piu alto monte q fo/fe  Quando ariua//emo in cima Lo cap° genneralle li di/fe como li era caro hauere /udato p loro p che e/endo iui la croce nò poteua /inon grandamête Jouarli et domandoli q°L porto era migliore p victuuaglie dice//ero q ne erano tre çioe Ceylon Zubu et calaghann ma che Zubu era piu grande et de meglior trafico et /e profer/enno di darni piloti q ne in/egnia-rebenno iL viag° Lo cap° gñale li rengratio et delibero de andarli p q cu//i voleuà la sua infelice /orte. po/ta la cruce ognuno dice vno pater no/ter et vna aue maria adorandola co/i li re fecenno poy de/cende//emo p li /ui campi Laurorrattj et anda/-/emo doue era lo balanghai li re feceno portare alquanti cochi açio /e rinfre/ca//imo Lo cap° li domando li piloti p che la matina /equente voleua partir/i et q li tratarebe como /e mede/imo La/an-doli vno de li nñj p o/tagio ri/po/ero q ogni ora li vole//e eranno aL /uo comâdo ma nela nocte iL p'imò re /e mudo dopigniöe La matina quando eramo p partir/i eL re mando adire aL cap° gene-ralle q per amore /uo a/pecta//e duj giornj fin q face//e cogliere el rizo et alt¹ /ui menuti pregandolo manda//e alcuni homini p ajutareli açio piu pre/to /e /paza//e et q luy mede/imo voleua ef/ere lo nño piloto. lo Cap° mandoli alcuni homini ma li Re
kings to the summit of the highest mountain there. When we reached the summit, the captain-general told them that he esteemed highly having sweated for them, for since the cross was there, it could not but be of great use to them. On asking them which port was the best to get food, they replied that there were three, namely, Ceylon, Zubu, and Calaghann, but that Zubu was the largest and the one with most trade. They offered of their own accord to give us pilots to show us the way. The captain-general thanked them, and determined to go there, for so did his unhappy fate will. After the cross was erected in position, each of us repeated a Pater Noster and an Ave Maria, and adored the cross; and the kings did the same. Then we descended through their cultivated fields, and went to the place where the balanghail was. The kings had some cocoanuits brought in so that we might refresh ourselves. The captain asked the kings for the pilots for he intended to depart the following morning, and [said] that he would treat them as if they were the kings themselves, and would leave one of us as hostage. The kings replied that every hour he wished the pilots were at his command, but that night the first king changed his mind, and in the morning when we were about to depart, sent word to the captain-general, asking him for love of him to wait two days until he should have his rice harvested, and other trifles attended to. He asked the captain-general to send him some men to help him, so that it might be done sooner; and said that he intended to act as our pilot himself. The captain sent him some men, but the kings ate and drank so much
tanto mangiorono et beueteno ṣ dormiteno tuto il giorno  algunos ṣ e/cu/arli dicero ṣ haueuano vno pocho de malle ṣ qºL giorno li no/ti nō fecero niente ma neli alti due /eguenti lauoron.

Vno de que/ti populi ne porte force vna /cudela de rizo cō octo o dieze figue ligaty in/ieme ṣ bara-tarli in vno cortello ṣ valeua iL piu tre catrini  eL capº vedendo que que/to nō voleua altº Senon vno cortello lo chiamo ṣ vedere piu co/e  mi/fe mano a la bor/a et li volce dare ṣ qºlle co/e vno realL lui noL vol/i  lui mo/tro vno ducato mancho lo accepto al fine li volce dare vno dopionne de duy ducati nō vole Mai altº q vn corte lo et cu//i li lo fece dare Andando vno de li nī in terra ṣ tore acqua vno de que/ti li volce dare vno coronna pontina de oro ma/içio grāde como vna colona ṣ ṣ ey filce de cri/talino ma iL capº non volce ṣ la bara ta/fe açio que in que/to principio /ape//ero q pritiauamo piu la nīa mercantia q Lo /uo oro.

Que/ti populi /onno gentili vanno nudi et de pinti portano vno pezo de tella de arbore intorno le /ue vergonie Sonno grandi//imi beuitori le /ue femi ne vanno ve/tite de tella de arbore de la cinta in giu cō li capili negri fina in terra anno forate le orechie et pienne de oro. Que/ta gente /empre ma/ticanno vno fruto q Lo quiamano Areca e como vno pero lo taglianno in quartª parti et poi lo volueno nele foglie deL /uo arburo q le nominano
that they slept all the day. Some said to excuse them that they were slightly sick. Our men did nothing on that day, but they worked the next two days.  

One of those people brought us about a porringer full of rice and also eight or ten figs [i.e., bananas] fastened together to barter them for a knife which at the most was worth three catrini. The captain seeing that that native cared for nothing but a knife, called him to look at other things. He put his hand in his purse and wished to give him one real for those things, but the native refused it. The captain showed him a ducado but he would not accept that either. Finally the captain tried to give him a doppione worth two ducados, but he would take nothing but a knife; and accordingly the captain had one given to him. When one of our men went ashore for water, one of those people wanted to give him a pointed crown of massy gold, of the size of a colona for six strings of glass beads, but the captain refused to let him barter, so that the natives should learn at the very beginning that we prized our merchandise more than their gold.

Those people are heathens, and go naked and painted. They wear a piece of cloth woven from a tree about their privies. They are very heavy drinkers. Their women are clad in tree cloth from their waist down, and their hair is black and reaches to the ground. They have holes pierced in their ears which are filled with gold. Those people are constantly chewing a fruit which they call areca, and which resembles a pear. They cut that fruit into four parts, and then wrap it in the leaves
betre /onno como foglie di moraro cō vno poco de calcina et quando le anno bē ma/ticate le /putano fora fanno diuentare la boca roci//ima Tucti li populi de que/ta parte deL mondo le vzanno p che rinfre/cali molto eL core Se re/ta/feno de vzarle morirebenno in que/ta izolla /onno cany gati porci galine capre rizo gengero cochi figui naranzi limoni migio panizo /orgo cera et molto oro /ta de Latitudine in noue gradi et dui ter/i aL artico et cento et /e/anta dui de longitudine della linea de La ripartitiōe et vinti cinque legue longi de la acquada et /e chiama Mazaua

Ste/semo sette giorni quiui poi piglia//emo la via deL mai/trale paffando fª cinq3 y/olle cioe Cey- lon bohol canighan baybai et gatighan in que/ta y/ola de gatigan /onno barba/tili grandi como aquille p q era tardi ne amaça//emo vno era como vna galina aL mangiare ge /onno colombi tor- tore papagali et certi vcelli negri grandi como galine cō la coda lōga fanno oui grandi como de occua li meteno /oto la /abia p lo grā caldo li crea Quando /onno na/ciuti alzano la arena et vienenfo fora que/ti oui /onno bony de mangiare. De mazaua agatighan /onno vinti leghe partendone da gatighan aL ponente iL re de mazaua non ne puote /eguiř p che lo e/pecta//emo circa tre y/olle cioe polo ticobon et pozon quando eL gion/e molte
of their tree which they call *betre* [*i.e.*, betel]. Those leaves resemble the leaves of the mulberry. They mix it with a little lime, and when they have chewed it thoroughly, they spit it out.\(^{261}\) It makes the mouth exceedingly red. All the people in those parts of the world use it, for it is very cooling to the heart, and if they ceased to use it they would die. There are dogs, cats, swine, fowls, goats, rice, ginger, coconuts, figs [*i.e.*, bananas], oranges, lemons, millet, panicum, sorgo,\(^{262}\) wax, and a quantity of gold in that island. It lies in a latitude of nine and two-thirds degrees toward the Arctic Pole, and in a longitude of one hundred and sixty-two degrees from the line of demarcation. It is twenty-five from the Acquada, and is called Mazaua.\(^{263}\)

We remained there seven days, after which we laid our course toward the northwest, passing among\(^{264}\) five islands, namely, Ceylon, Bohol, Canigan, Baybai, and Gatighan.\(^{265}\) In the last-named island of Gatigan, there are bats as large as eagles. As it was late we killed one of them,\(^{266}\) which resembled chicken in taste. There are doves, turtle-doves,\(^{267}\) parrots, and certain black birds as large as domestic chickens, which have a long tail. The last mentioned birds lay eggs as large as the goose, and bury them under the sand, through the great heat of which they hatch out. When the chicks are born, they push up the sand, and come out. Those eggs are good to eat. There is a distance of twenty leguas from Mazaua to Gatighan. We set out westward from Gatighan, but the king of Mazaua could not follow us [closely], and consequently, we awaited him near three islands, namely, Polo, Ticobon, and
Marauiglio deL nò nauigare Lo cap° gñale lo fece mò tare nela /ua naue cò alcuni /oi principali dilque hebero piacere et co//i anda//emo in zubu da gatighan azubu /onno quindice legue.

Domeniga a sete de ap’lle amezo di intra//emo neL porto de Zubu pa//ando per molti vilagij vedeuamo molte caze facte /opra li arbori Apropinquàdone ala cita Lo cap° gñale comando le naui sinbandera//eno furono Calate le velle et po/te amodo de bataglia et /carico tuta lartigliaria p ilque que/ti populi hebero grandi//ima paura Lo cap° mando vno /uo alieuo cò lo interprete inba//iatore aL re de Zubo. Quando ariuorono nela cita trouorono Jnﬁniti huomini in/ieme cò Lo re tutti pauro/i p le bombarde linterprete li di//e que/to e/ere nò co/tume intrando in /imili luogui in /egnio de pace et ami/itia et p honnorare lo re deL luogo /caricauamo tuctele bombarde eL re et tucti li /uoi /e a/egurorono et fece dire ali no/ì p lo /uo gouuernatore q voleuamo linterprete ri/po/e como eL /uo /igniore era cap° deL magiore re et principe fo//e neL mondo et q andaua adi/couriﬁ malucho ma p la /ua bona fama Como haueua Jntezo daL re de mazaua era venuto /olamente p vizitarlo et pigliare victuuaglia cò la /ua mercha-dantia li di//e q in bona hora fo//e venuto ma q haueua que/ta vzan/a tutte le naui q intrauano neL porto /uo pagauão tributu et q nò eranno quat° gì che
When he caught up with us he was greatly astonished at the rapidity with which we sailed. The captain-general had him come into his ship with several of his chiefs at which they were pleased. Thus did we go to Zubu from Gatighan, the distance to Zubu being fifteen leguas.

At noon on Sunday, April seven, we entered the port of Zubu, passing by many villages, where we saw many houses built upon logs. On approaching the city, the captain-general ordered the ships to fling their banners. The sails were lowered and arranged as if for battle, and all the artillery was fired, an action which caused great fear to those people. The captain sent a foster-son of his as ambassador to the king of Zubo with the interpreter. When they reached the city, they found a vast crowd of people together with the king, all of whom had been frightened by the mortars. The interpreter told them that that was our custom when entering into such places, as a sign of peace and friendship, and that we had discharged all our mortars to honor the king of the village. The king and all of his men were reassured, and the king had us asked by his governor what we wanted. The interpreter replied that his master was a captain of the greatest king and prince in the world, and that he was going to discover Malucho; but that he had come solely to visit the king because of the good report which he had heard of him from the king of Mazaua, and to buy food with his merchandise. The king told him that he was welcome [literally: he had come at a good time], but that it was their custom for all ships that entered their ports to pay tribute, and that it
vno Juncho de Ciama cargato doro et de /chiau/lì haueua dato tributo et p /egnio di que/to li mo/tro vno mer chadante de ċiama que era re/tato p merchadantare oro et /quiaui       Lo interprete li di//e como eL /uo /igniore p e//ere cap° de tanto grā re non pagaua tributo ad alguno /igniore deL mondo et /e voleua pace pace ha uerebe et /e non guerra guera Alhoro eL moro merchadante di//e aL re Cata raia chita čioe garba ben /igniore que/ti /onno de q′lli q anno conqui/tato Calicut malaca et tuta lindia magiore  Si bene /i li fa ben /e a /e male male et pegio como anno facto a calicut et amalaca linterprete Jnte/o lo tuto et di//egli q′L re de /uo /igniore era piu potente de gente et de nauj q Lo re de portogalo et era re de /pagnia et Imperatoř de tutj li xpiani et /e nō voleua e//erli amicho li mandaria vnalt° fiata tanta gente q′L de/trueriāo iL moro naro ogni co/a aL re alhora li di//e /e con/igliarebe cō li /ui et nel di /eguente li ri/ponderebe poy fece portare vna colatiōe de molte viuāde tute de carne po/te in piati de porcelane cō molti vazi di vino data La Colatiōe li no/ti retornoronno et ne di//e/ro lo tuto iL re de mazaua q era lo p′mo dopo que/to re et /igniore de alcante y/olle ando in tera p dire al re la grande cortezia deL nō cap° genneralle.
was but four days since a junk from Ciama [i.e., Siam] laden with gold and slaves had paid him tribute. As proof of his statement the king pointed out to the interpreter a merchant from Ciama, who had remained to trade the gold and slaves. The interpreter told the king that, since his master was the captain of so great a king, he did not pay tribute to any seignior in the world, and that if the king wished peace he would have peace, but if war instead, war. Thereupon, the Moro merchant said to the king *Cata raia chita* that is to say, 272 "Look well, sire." "These men are the same who have conquered Calicut, Malaca, and all India Magiore [i.e., India Major]." 273 If they are treated well, they will give good treatment, but if they are treated evil, evil and worse treatment, as they have done to Calicut and Malaca." The interpreter understood it all and told the king that his master’s king was more powerful in men and ships than the king of Portogalo, that he was the king of Spagna and emperor of all the Christians, and that if the king did not care to be his friend 274 he would next time send so many men that they would destroy him. The Moro related everything to the king, 275 who said thereupon that he would deliberate with his men, and would answer the captain on the following day. Then he had refreshments of many dishes, all made from meat and contained in porcelain platters, besides many jars of wine brought in. After our men had refreshed themselves, they returned and told us everything. The king of Mazaua, 276 who was the most influential after that king and the seignior of a number of islands, went ashore to speak to the king of the great courtesy of our captain-general.
Luni matina iL nño /criuão in/ieme cò linterprete andorono in zubu vene iL re con li /ui principali in piazza et fece /edere li no/tì apre//o lui li dif/e /e piu duno cap° era in q5/ta compagnia et /eL voleua lui paga//e tributo aL imperatore /uo S°r. ri/po/e de nò ma voleua /olamente merchadanta/e cò lui et non con altì di//e ñ era contento et /eLo cap° nño voleua e/ere /uo amicho li manda//e von pocho de /angue deL /uo bracio drito et co//i farebe luy ò /egnio de piu vera ami/itia re/po/e ñ Lo faria poy Lo re li dif/e como tucti li capì ñ veniuåò quiui se dauano pñti luno cò lalt° et /e Lo nño cap° olui doueuoa co-men/are linterprete li dif/e poy ñ lui voleua mantegnire que/to co/tume comincia//e et cu//i comen/o.

Martì matìna iL re de mazaua con lo moro venne ale naui /aluto lo capitano gñale da parte diL re et di/celli como iL re de Zubu faceua adunare piu victuaglia poteua ò darnela et como mandarebe dopo di/nare vno /uo nepote con dui otre de /ui principali ò fare la pace. lo cap° gñale fece armare vno de le /ue pprie arme et feceli dire como tutti nuy combateuamo de q°lla forta; iL moro molto /ì /pauento iL cap° li dif/e nò /ì /pauenta//e perchè le nñe ar me eranno piaceuoli ali amici et
Monday morning, our notary, together with the interpreter, went to Zubu. The king, accompanied by his chiefs, came to the open square where he had our men sit down near him. He asked the notary whether there were more than one captain in that company, and whether that captain wished him to pay tribute to the emperor his master. The notary replied in the negative, but that the captain wished only to trade with him and with no others. The king said that he was satisfied, and that if the captain wished to become his friend, he should send him a drop of blood from his right arm, and he himself would do the same [to him] as a sign of the most sincere friendship. The notary answered that the captain would do it. Thereupon, the king told him that all the captains who came to that place, were wont to give presents one to the other [i.e., mutual presents between the king and the captain], and asked whether our captain or he ought to commence. The interpreter told the king that since he desired to maintain the custom, he should commence, and so he did.

Tuesday morning the king of Mazaua came to the ships with the Moro. He saluted the captain-general in behalf of the king [of Zubu], and said that the king of Zubu was collecting as much food as possible to give to him, and that after dinner he would send one of his nephews and two others of his chief men to make peace. The captain-general had one of his men armed with his own arms, and had the Moro told that we all fought in that manner. The Moro was greatly frightened, but the captain told him not to be frightened for our arms were soft.
a/pere ali nemici et co/i como li fazoli a/ciugano yl /udore co/i le nře arme ateranno et de/trugenno tuti li aduer/arj et maleuoli de La nřa fede fece que/to acio el moro ḷ pareua e/ere piu a/tuto de li alti lo dice//e aL re.

Dopo di/nare vene ale nau Li nipote deL re ḷ era principe coL re de mazaua iL moro iL gouuer-natore et iL barizello magiore cõ octo principali p fare La pace con noi Lo cap° gñale /edendo in vna cadedra de veluta roffa li prin cipali in /edie de corame et li alti in tera /oura /tore li diff/e p Lo inter-prete /e Lo /uo co/tume era de parlare in /ecreto houero in publico et Se que/to principe col re de mazaua haueuão potere de fare la pace ri/po/ero ḷ parla vano in publico et ḷ co/toro haueuão iL potere de far la pace Lo cap° diff/e molte co/e /oura la pace et ḷL pregaua ydio la confirma//e in cielo di/cero que may nõ haueuão aldite cotalle parolle et que pigliauão grã piacere a vdir le Vedinó Lo cap° ḷ que/to volenti eri a/coltauão et re-/pondeuão li comincio dire co/e per indurl li ala fede: Domando q°L dopo la morte deL re /uccede//e aLa s°. ri/po/e ḷ Lo re nõ haueua figlioli ma figliole et ḷ que/to /uo nipote haueua p moglie la magiore percio era Lo prinçipe et quando li padri et madri eranno vequi non /i honorauão piu mali figlioli li coman-dauão lo cap° li diff/e como ydio fece Lo ciello La terra Lo mare et tucte le altè co/e et como inpo//e /e
toward our friends and harsh toward our enemies; and as handkerchiefs wipe off the sweat so did our arms overthrow and destroy all our adversaries, and those who hate our faith.\textsuperscript{280} The captain did that so that the Moro who seemed more intelligent than the others, might tell it to the king.

After dinner the king’s nephew, who was the prince, came to the ships with the king of Mazaua, the Moro, the governor, the chief constable, and eight chiefs, to make peace with us. The captain-general was seated in a red velvet chair, the principal men\textsuperscript{281} on leather chairs, and the others on mats upon the floor. The captain-general asked them through the interpreter whether it were their custom to speak in secret or in public, and whether that prince and the king of Mazaua had authority to make peace.\textsuperscript{282} They answered that they spoke in public, and that they were empowered to make peace. The captain-general said many things concerning peace, and that he prayed God to confirm it in heaven. They said that they had never heard any one speak such words, but that they took great pleasure in hearing them. The captain seeing that they listened and answered willingly, began to advance arguments to induce them to accept the faith. Asking them who would succeed to the seigniory after the death of the king, he was answered that the king had no sons but only daughters, the eldest of whom was the wife of that nephew of his, who therefore was the prince. [They said that] when the fathers and mothers grew old, they received no further honor, but their children commanded them. The captain told them that God made the sky, the earth, the sea, and everything else,
PRIMO VIAGGIO INTORNO AL MONDO

doue//eno honnorare li padri et madri et q° altramēte faceua era condempnato neL fuoco eterno et como tuti de/cendeuāo de adam et eua no/t° primi parenti et como haiueuamo Lanima in mortalle et molte altre co/e pertinenti ala fede tuti alegri li /uplicorono vole//e la/arli dui homini ho aL meno vno acio li amay/tra/e ne La fede et che li farebēo grande honnore gli re/po/e q° alhora nō poteua la/ciarli alguno ma /e vole uāo e//ere xēiani Lo prete nō li batpezarebe et q vnalt° fiata menaria preti et frati queli in/egniarebēo la fede nōa ri/po/ero que p'ma voleuāo parlare al re et poy diuentarebenno xēiani lagrima//emo tuti p la grande alegreza Lo cap° li di/ce q° non ce facero xēiani p paura ne p compiacerne ma vo lontariamēte et acoloro q voleuāo viuere /econdo la /ua lege nō li farebe facto di/piacer alguno mali xēiani /erianno meglio vi/ti et caregiati q li alt° Tuti gridaronno aduna voce q nō /e faceuāo xēiani p paura ne p compiacerne ma p /ua /pontanea volontate Alhora li di//e q° /i deuen
tauāo xēiani gli La//arebe vna armatura p che cu//i li era /tato inpo/to deL /uo re et como nō poteuāo vzare cō le /ue donne e/endo gentilli /enza grandi/- /imo pecato et como li a/eguraua q e//endo x°ani non li aparerebe piu eL domonio /non neL ponto extre
tremo de la /ua morte diceno q nō /apeuano re/pone
derli p le /ue belle parolle ma /e rimeteuano nele /ue
and that He had commanded us to honor our fathers and mothers, and that whoever did otherwise was condemned to eternal fire; that we are all descended from Adam and Eva, our first parents; that we have an immortal spirit; and many other things pertaining to the faith. All joyfully entreated the captain to leave them two men, or at least one, to instruct them in the faith, and [said] that they would show them great honor. The captain replied to them that he could not leave them any men then, but that if they wished to become Christians, our priest would baptize them, and that he would next time bring priests and friars who would instruct them in our faith. They answered that they would first speak to their king, and that then they would become Christians, [whereat] we all wept with great joy. The captain-general told them that they should not become Christians for fear or to please us, but of their own free will; and that he would not cause any displeasure to those who wished to live according to their own law, but that the Christians would be better regarded and treated than the others. All cried out with one voice that they were not becoming Christians through fear or to please us, but of their own free will. Then the captain told them that if they became Christians, he would leave a suit of armor, for so had his king commanded him; that we could not have intercourse with their women without committing a very great sin, since they were pagans; and that he assured them that if they became Christians, the devil would no longer appear to them except in the last moment at their death. They said that they could not answer the beautiful words of the
manj et face//e de loro como de /oy fideli///imi /erui-
tori  Lo cap° piangendo li abrazo et agiungendo vna
mano del principe et vna deL re fra le /ue li dif/fe p
la fede portaua a dio et alimperatoř /uo /igniore et
p Lo habito q haueua li prometeua q li daua la pace
ppe tua col re de/pagnia  re/po/ero que lo /imille
prometeuáo  Conelua/a la pace Lo cap° fece dare
vna colatiqe  poy lo principe et re pre/entarono
aL cap° da parte deL /uo re alquantì ce/toni de rizo
porci capre et galine et li di/cero li perdonac/e p
cio taL co/e erano pocque avno /imille alui  Lo
cap° dono aL principe vno panno biancho di tella
/otili//ima vno bonnet rozo aL quante felce de chri/-
talino et vno biquier dorato de vetro. li vetri /onno
molto apreciati in que/te parte. AL re di mazaua
nò li deto alguno pîte p che gia li aueua dato vna
ve/te de cambaya con altre co/e et ali altri aq° vna
c0/a aq° vnal°. Mando poy aL re de zubu p mi et
vnal° vna ve/te de /eta gialla et morella aguisa
Turche/ca vno bonnet ro/o fino alquantì filce de
cri/talino po/to ogni co/a in vno piato dargento et
dui biqui eri dorati in mano  Quando focemo nella
cita troua//emo Lo re in /uo palatio co molti homini
q /e deua in tera /oura vna /tora di palma  haueua
/ola mente vno panno de tella de bombazo dinanzi ale
/ue vгонie vno velo intorno lo capo Lavorato
aguchia vna Colana aL colo de grâ precio due
/quione grande de oro tachate ale oreccuie co petre
precio/e atorno  era graff/o et picolo et depinto co
captain, but that they placed themselves in his hands, and that he should treat them as his most faithful servants. The captain embraced them weeping, and clasping one of the prince’s hands and one of the king’s between his own, said to them that, by his faith in God and to his sovereign, the emperor, and by the habit which he wore, he promised them that he would give them perpetual peace with the king of Spagnia. They answered that they promised the same. After the conclusion of the peace, the captain had refreshments served to them. Then the prince and the king [of Mazaua] presented some baskets of rice, swine, goats, and fowls to the captain-general on behalf of their king, and asked him to pardon them, for such things were but little [to give] to one such as he. The captain gave the prince a white cloth of the finest linen, a red cap, some strings of glass beads, and a gilded glass drinking cup. Those glasses are greatly appreciated in those districts. He did not give any present to the king of Mazaua, for he had already given him a robe of Cambaya, besides other articles. To the others he gave now one thing and now another. Then he sent to the king of Zubu through me and one other a yellow and violet silk robe, made in Turkish style, a fine red cap, some strings of glass beads, all in a silver dish, and two gilt drinking cups in our hands. When we reached the city we found the king in his palace surrounded by many people. He was seated on a palm mat on the ground, with only a cotton cloth before his privies, and a scarf embroidered with the needle about his head, a necklace of great value hanging from his neck, and two large gold earrings fastened in his ears set round
lo fuocho a diuer/e maniere mangiaua in tera /oura vnalt⁵ /tora oui de bissascutelaza po/ťi in dui vazi de porcelañ et haueua dinanzi quat⁶ vazi piennj de vino de palma /erati con erbe odiri fere et ficati catro cannuti con ogni vno cō que/ti beueua. Facta la debita reuerentia l'interprete li diffe como lo /uo /igniore lo rengriatiaua molto deL /uo pîte et que li mandaua que/to nō p il /uo ma p lo trin/icho amore li portaua li ve/ťe/emo la ve/ťe gli pone//emo iL bonnet in capo et li de/ťemo le altre co/e et poy ba/andoli vetri et ponendoli /oura lo capo le li pre/entai et facendo lui eL /imilli li accepto poi iL re ne fece māgiare de q"llli oui et bere con q"llli canuti li alt¹ /ui in que/to mezo gli di/ťero lo parlam"o deL cap° /op² la pace et lo exortamento p farli xpiani iL Re ne volce te ner /echo acene li dice//emo non poteuamo aloro re/tare pigliata la li/entia iL prin-ciпе ne meno /eco a ca/a /ua doue /onauano catro fanciulle vna de tamburo amodo nō ma era po/ťa in tera Vnalt⁵ daua vno legnio facto alcanto gro/to neL capo con tella de palma in due borquia pichate mo in la vna mo in lalt⁵ Lalt⁵ in vna borquia grande col mede/imo modo. La vltima cō due brochiete in mão dando luna ne lalt⁵ faceua vno /uaue /onno tanto atempo /onauăo que pareua haue//eno grā ra-gion deL canto Que/te eranno a/ay belle et bian que
with precious gems. He was fat and short, and tattooed with fire\textsuperscript{291} in various designs. From another mat on the ground he was eating turtle eggs which were in two porcelain dishes, and he had four jars full of palm wine in front of him covered with sweet-smelling herbs and arranged with four small reeds in each jar by means of which he drank.\textsuperscript{292} Having duly made reverence to him, the interpreter told the king that his master thanked him very warmly for his present, and that he sent this present not in return for his present but for the intrinsic love which he bore him.\textsuperscript{293} We dressed him in the robe, placed the cap on his head, and gave him the other things; then kissing the beads and putting them upon his head, I presented them to him. He doing the same \textit{i.e.,} kissing them] accepted them. Then the king had us eat some of those eggs and drink through those slender reeds. The others, his men, told him in that place, the words of the captain concerning peace and his exhortation to them to become Christians. The king wished to have us stay to supper with him, but we told him that we could not stay then. Having taken our leave of him, the prince took us with him to his house, where four young girls were playing [instruments]—one, on a drum like ours, but resting on the ground; the second was striking two suspended gongs alternately with a stick wrapped somewhat thickly at the end with palm cloth; the third, one large gong in the same manner; and the last, two small gongs held in her hand, by striking one against the other, which gave forth a sweet sound. They played so harmoniously that one would believe they possessed good musical sense.
ca/i como le no/tre et co/i grande eranno nude /inon q haueuão tella de arbole de la cinta fina aL ginoquio et algune tute nude col pichieto dele ore- chie grande con vno cerquieto de legnio dentro quello tene tondo et largo cò li capeli grandi et negri et cò vno velo picolo atorno iL capo et /empre di/calce iL principe ne fece balare cò tre tutte nude me- renda//emo et dapoy veni//emo ale naui Que/te borchie /onno de metalo et /e fanno ne La regiôe deL /ignio magno q e detta La China Quiui le vzanno Como nuy le campane et le chiamano aghon.

Mercore matina p c//ere morto vno deli no/ti nella nocte pa///ata linterprete et yo anda///emo adomander aL re doue lo poteriamo /e pelire troua///emo Lo re aCompagniato de molti homini acui facta la debita reueren/ia li lo di//e ri/po/e /e io et li mey va/alli /emo tucti deL tuo /igniore Quâto magiormte deve e//ere la terra et li dice como voleuamo con/acrare il luoco et meterlj vna croce ri/po/e que era molto contento et q la voleuadorare como nuy alt¹ fu /epolto lo morto nela piazza aL meglio pote///emo p darli bô exempio et poy la con/acra///emo /ultardi ne sepeli///emo vno altº porta///emo molta merchantia in terra et la mete///emo in vna ca/a qºL el re Latol/e /oura /ua fede et Quatro homini q eranno re/tati per merchadantare in gro//o. Que/ti populi viueno cò Ju/titia pe/o et mezura amano la pace lotio et
Those girls were very beautiful and almost as white as our girls and as large. They were naked except for tree cloth hanging from the waist and reaching to the knees. Some were quite naked and had large holes in their ears with a small round piece of wood in the hole, which keeps the hole round and large. They have long black hair, and wear a short cloth about the head, and are always barefoot. The prince had three quite naked girls dance for us. We took refreshments and then went to the ships. Those gongs are made of brass [metalo] and are manufactured in the regions about the Signio Magno which is called China. They are used in those regions as we use bells and are called aghon.

On Wednesday morning, as one of our men had died during the previous night, the interpreter and I went to ask the king where we could bury him. We found the king surrounded by many men, of whom, after the due reverence was made, I asked it. He replied, "If I and my vassals all belong to your sovereign, how much more ought the land." I told the king that we would like to consecrate the place, and to set up a cross there. He replied that he was quite satisfied, and that he wished to adore the cross as did we. The deceased was buried in the square with as much pomp as possible, in order to furnish a good example. Then we consecrated the place, and in the evening buried another man. We carried a quantity of merchandise ashore which we stored in a house. The king took it under his care as well as four men who were left to trade the goods by wholesale. Those people live in accordance with justice, and have weights and measures. They love
laquiete anno bilancie de legnio lo legnio a vna corda neL mezo cò Laq^aL etiene duno capo e piombo bo delaltº /egni como carti terci et libřf Quando voleno pezare pigliano la belanfia ch e cò tre filli como le nře et la meteno /oura li /egni et cu/i pe/ano Ju/to anno mezure grandi//ime /enza fondo le Jouane Jogano de Zampognia fate Como le nře et le chiamano Subin le ca/e /onno de legni de taule et de cane edificate /op^a pali gro//i alti de terra q bi/ognia andarui dentº cò /calle et anno camare como le nře /oto le ca/e teneno li porci capre et galine /e trouono quiui corniollì grandi belli aL vedere q amazano le balene leq^aLle le Jnguiotano viui Quando loro /onno neL corpo veneno fuera deL /uo coperto et li magiano eL core Que/ta gente le trouano poi viui apre//o deL core dele ballenne morte Quenti anno denti la pelle negra iL coperto biancho et La carne Sonno boni da mangiare et le chiamano laghan.

Venmere li mo/tra//emo vna botega pienna de le nře merchantie p ilque re/toronno molto admirati p metalle fero et laltº merchantia gro//a ne dauano horo p le altre menute ne dauaño ri/o porci et capre cò altre vi tuualgie Que/ti populi ne dauano x peci de oro p xiiij libre de ferro vno pezo e circo duno ducato emezo Lo capº gñale non vol/e /e piglia//e tropo oro perque /arebe /tato alguno mari-naro q hauerebe dato tuto Lo /uo p vno poco de oro
peace, ease, and quiet. They have wooden balances, the bar of which has a cord in the middle by which it is held. At one end is a bit of lead, and at the other marks like quarter-libras, third-libras, and libras. When they wish to weigh they take the scales which has three wires like ours, and place it above the marks, and so weigh accurately. They have very large measures without any bottom. The youth play on pipes made like ours which they call subin. Their houses are constructed of wood, and are built of planks and bamboo, raised high from the ground on large logs, and one must enter them by means of ladders. They have rooms like ours; and under the house they keep their swine, goats, and fowls. Large sea snails [cornioli], beautiful to the sight, are found there which kill whales. For the whale swallows them alive, and when they are in the whale's body, they come out of their shells and eat the whale's heart. Those people afterward find them alive near the dead whale's heart. Those creatures have black teeth and skin and a white shell, and the flesh is good to eat. They are called laghan.

On Friday we showed those people a shop full of our merchandise, at which they were very much surprised. For metals, iron, and other large merchandise they gave us gold. For the other smaller articles they gave us rice, swine, goats, and other food. Those people gave us x pieces of gold for xiii libras of iron (one piece being worth about one and one-half ducados). The captain-general did not wish to take too much gold, for there would have been some sailors who would have given all that they owned for a small amount of gold, and would have
et haueria di/conciato Lo trafego p semper  Sabato
p hauer pme//o Lo re aL cap° de far/i xpiano ne la
dominicha /e fece ne la piazza q era /acrata vno tribu-
nalle adornato de tapi//eria et rami de palma p
baptizarlo et mandoli adire q nella matina nò hau/e
paure dele bombarde per cio era no/t° co/tume ne le
fe/te magiore de/caricař /enza pietre.

Domeniga matina a Quatordize de ap'le anda/-
/emo in terra Quaranta hōj cò duy homini tucti
armati denanzi aLa bandiera realle  Quante di/mo
ta//emo /e tira tucta lartigliaria  Que/ti populi
/iguiāo diqua et de la  Lo cap° et lo re /e abracio-
rono li di/e q la bandera realle nò /i portaua in terra
/inon cò cinquanta homini Como erano li dui armati
et cò cinquanta /chiopeteri ma p lo /uo grande amore
co/i la haueu portata   poi tutti alegri anda//emo
pre//o aL tribunalle  Lo cap° et Lo re /edeuāo in
cathedre de veluto ro/fo et morello li principalli in
cu//ini li alti /oura /tore  lo Cap° di/e aL re p lo
interprete ringratia//e ydio p cio lo haueu a/pirato
a far/e xpiano et que vincerebe piu facilmente li /ui
nemi/i q prima  ri/po/e q voleua e/ere xpiano ma
alguni /ui principali nò voleuano ho bedire p che
diceuano e/ere cu//i homini como lui  alhora lo
nño cap° fece chiamare tucti li principali deL re et
di//eli /enon hobediāo aL re como /uo re li farebe
amazare et daria la /ua roba aL re  Ri/po/eno lo
spoiled the trade for ever. On Saturday, as the captain had promised the king to make him a Christian on Sunday, a platform was built in the consecrated square, which was adorned with hangings and palm branches for his baptism. The captain-general sent men to tell the king not to be afraid of the pieces that would be discharged in the morning, for it was our custom to discharge them at our greatest feasts without loading with stones.

On Sunday morning, April fourteen, forty men of us went ashore, two of whom were completely armed and preceded the royal banner. When we reached land all the artillery was fired. Those people followed us hither and thither. The captain and the king embraced. The captain told the king that the royal banner was not taken ashore except with fifty men armed as were those two, and with fifty musketeers; but so great was his love for him that he had thus brought the banner. Then we all approached the platform joyfully. The captain and the king sat down in chairs of red and violet velvet, the chiefs on cushions, and the others on mats. The captain told the king through the interpreter that he thanked God for inspiring him to become a Christian; and that [now] he would more easily conquer his enemies than before. The king replied that he wished to become a Christian, but that some of his chiefs did not wish to obey, because they said that they were as good men as he. Then our captain had all the chiefs of the king called, and told them that, unless they obeyed the king as their king, he would have them killed, and would give their possessions to the king. They replied that they would
hebedirebëo di/e aL re /e andaua in /pagnia retornarebëe vnalt a volta cò tanto potere ì lo farìa Lo magior re de qelle parte per che era /tato p'mo a voler far/e xpiàno leuando li many aL ciello Lo rengratio et pregolo alcuni de Ly /oy rimane/e acio meglio lui et li /ui populi focero in/structi nelafede Lo cap° re/po/e que p Contentarlo li La/arebe duy ma voleuàa menar /eco dui fanciulli deli principalli acio in para/eno la linga nìa et poi aLa ritorntato /ape/ero dire aque/ti altri le co/e de/pagnia /e mi/e vna croce grande neL mezo de la piazza Lo cap° li di/e /e/i voleuào far xpiàni Como haueuào deto nelli giornj pa/ati li bi/ogniaua bru /are tucti li /ui ydoli et neL luoco loro metere vna croce et ogni di cò le mane Joncte adorarla et ogni matina neL vzo far/i lo /egnio de La croce mo/trandoli como li faceuàa et ogni hora al meno de matina doue/eno veni re a que/ta croce et adorarla in genoquioni et qeL ì haueuào Ja deto vole/eì cò le bonne opere con-
firmarlo el re cò tucti li altì voleuào confirmare lo tucto lo cap° gñale li di/e como /era ve/tito tuto de biancho p mo/trarli Lo /uo /incero amore ver/o de loro ri/po/ero p li /ui dolci paroli nò /aperli re/pondere. Con que/te bonne parolle lo cap° con-
du/e lo re p la mão /uL tribunalle p baptizarlo et
The captain told the king that he was going to Spagnaia, but that he would return again with so many forces that he would make him the greatest king of those regions, as he had been the first to express a determination to become a Christian. The king, lifting his hands to the sky, thanked the captain, and requested him to let some of his men remain [with him], so that he and his people might be better instructed in the faith. The captain replied that he would leave two men to satisfy him, but that he would like to take two of the children of the chiefs with him, so that they might learn our language, who afterward on their return would be able to tell the others the wonders [cose] of Spagnaia. A large cross was set up in the middle of the square. The captain told them that if they wished to become Christians as they had declared on the previous days, that they must burn all their idols and set up a cross in their place. They were to adore that cross daily with clasped hands, and every morning after their [i.e., the Spaniards'] custom, they were to make the sign of the cross (which the captain showed them how to make); and they ought to come hourly, at least in the morning, to that cross, and adore it kneeling. The intention that they had already declared, they were to confirm with good works. The king and all the others wished to confirm it thoroughly. The captain-general told the king that he was clad all in white to demonstrate his sincere love toward them. They replied that they could not respond to his sweet words. The captain led the king by the hand to the platform while speaking these good words in order to baptize him. He told the king
di/eli /e chiameria don carlo como alinperatoř /uo /igniore aL principe don fernando como aL fratello delinperatoř al Re de mazaua Johanni a vno principalle fernando como iL principalle no/t° cioe Lo cap°. Al moro x°f oro poy ali alti aqi vno nome et aqi vno alt° forenno baptizati inanzi me//a cinque cento hominj Vdita la me//a lo cap° conuito adi/nar /eco lo re ciò altrì principali nò vol/ero ne accompagniarono fina ala riua le naui /caricorono tutte le bombarde et abrazando/e pre/erò Com- biatto.

Dopo di/nare il prete et altrì altri anda//emo in terra p baptizar La reyna laq"lle venne ciò quaranta dame la conduce//emo /op^a lo tribunalle facendola /edere /oura vno co//ino et lalt^ Zirca ella fin q^L prete Sapara li mo/tray vno Jmagine de La nfa donna vno bambino di legnio beli//imo et vna croce p il que li venne vna contractiõe q piangendo do- mando lo bate/imo la nomina /emo Johanna como la madre de linperatoř /ua figliola moglie deL principe Catherina la reyna de mazaua lizabeta a le altre ognuna lo /uo nome bap tiza//emo octo cento anime fra homini donne et fanciulli la regina era Jouene et bella tuta coperta duno panno bianco et nero haueua la bocha et le onghie ro/i//ime in capo vno capello grande de foglie de palma amodo de /olana ciò vna coronna in circa de le mede/me foglie como q"lla deL papa ne may va in alguno locho /enza vna de que/te ne demando iL banbino p
that he would call him Don Carlo, after his sovereign the emperor; the prince, Don Fernando, after the emperor's brother; the king of Mauza, Johanni; a chief, Fernando, after our chief, that is to say, the captain; the Moro, Christoforo; and then the others, now one name, and now another. Five hundred men were baptized before mass. After the conclusion of mass, the captain invited the king and some of the other chiefs to dinner, but they refused, accompanying us, however, to the shore. The ships discharged all the mortars; and embracing, the king and chiefs and the captain took leave of one another. 312

After dinner the priest and some of the others went ashore to baptize the queen, who came with forty women. We conducted her to the platform, and she was made to sit down upon a cushion, and the other women near her, until the priest should be ready. She was shown an image of our Lady, a very beautiful wooden child Jesus, and a cross. Thereupon, she was overcome with contrition, and asked for baptism amid her tears. 313 We named her Johanna, after the emperor's mother; her daughter, the wife of the prince, Catherina; the queen of Mauza, Lisabeta; and the others, each their [distinctive] name. Counting men, women, and children, we baptized eight hundred souls. 314 The queen was young and beautiful, and was entirely covered with a white and black cloth. Her mouth and nails were very red, while on her head she wore a large hat of palm leaves in the manner of a parasol, 315 with a crown about it of the same leaves, like the tiara of the pope; and she never goes any place without such a one. 316 She asked us to give her the little child
tenerlo in locho de li /oi ydoli et poy /e parti /ul-tardi iL re et la reyna có a/ay//ime per/onne ven-nerono aL lito lo cap° alhora fece tirare molte trombe de fuocho et bombarde gro/fe p ilche pigliaronno grandi/imo piacef eL cap° et lo re /e chiamanão fratelli Que/to re /e chiamaua raia humabô Jnanzì pa/a//eno octo giorni forenno baptizati tucti de que/ta y/ola et dele altre alcuni bru/a//emo vna vila p nô vollere hobedire aL re ne a noy la q°lle era in vna y/ola vicina aque/ta pone/-/emo quiui la croce p que que/ti populi eranno gent-tilli /e fo//ero /tato mori li hauere//emo po/to vna colonna in /egnio de piu dureza p che li mori /onno a/ay piu duri p convertirli cha li gentilli.

Jn que/ti giorni lo cap° gñalle andaua ogni di in terra p vdire me//a et diceua aL re molte co/e de La fede La regina vene vno giorno có molta pompa ad vdir la me//a tre donzelle li andauão dinanzi con tre de li /ui capelli in mão eLa era ve/tita de negro et biancho có vno velo grande de /eta trauer-/ato có li/te de oro in capo q li copriua li /palle et có Lo /uo capello a/ai//ime donne la /eguiuão leq°lle erão tute nude et di/calce /elon Ìntorno le parte ñgonio/e haueuão vno panico/po de tella de palma et atorno lo capo vno velo picollo et tucti li capilli /par/i La regina facta la reuerentia aL altare /edete /up° vno coff/ino Lauorato di /eta inanzi /e comen/a//e la me//a iL cap° la ba gnio có alquante /ue dame de hacqua roza mu/chiata molto
Jesus to keep in place of her idols; and then she went away. In the afternoon, the king and queen, accompanied by numerous persons, came to the shore. Thereupon, the captain had many trombs of fire and large mortars discharged, by which they were most highly delighted. The captain and the king called one another brothers. That king's name was Raia Humabon. Before that week had gone, all the persons of that island, and some from the other islands, were baptized. We burned one hamlet which was located in a neighboring island, because it refused to obey the king or us. We set up the cross there for those people were heathen. Had they been Moros, we would have erected a column there as a token of greater hardness, for the Moros are much harder to convert than the heathen.

The captain-general went ashore daily during those days to hear mass, and told the king many things regarding the faith. One day the queen came with great pomp to hear mass. Three girls preceded her with three of her hats in their hands. She was dressed in black and white with a large silk scarf, crossed with gold stripes thrown over her head, which covered her shoulders; and she had on her hat. A great number of women accompanied her, who were all naked and barefoot, except that they had a small covering of palm-tree cloth before their privies, and a small scarf upon the head, and all with hair flowing free. The queen, having made the due reverence to the altar, seated herself on a silk embroidered cushion. Before the commencement of the mass, the captain sprayed her and some of her women with musk rosewater, for they delighted ex-
I primo viaggio intorno al mondo

/ e delectauâo de talle odore / apendo Lo cap° q°L
bambino molto piaceua a la reyna liel dono et li di/-/e
Lo tene/-/e in Locho de li /ui ydoli p che era in
memoria deL figloL de dio ringratia/andolo molto
lo accepto.

Vno giorno lo cap° gâ nale inanzi me/-/a fe/-/e venire
lo re ve/itito cô la /ua ve/ta de /eta et li principali
de la cita iL fradello deL re padre deL principe Se
chiamaua bendara vno alt° fratello deL re Cadaio et
alguni Simiut /ibuai a Sisacai et maghalibe et molti
alt° que la/fo p non ef/-/ere longo fece tutti ñ/ti
Jurare ef/-/ere hobedienti aL /uo re et li ba/aronno la
mano poi fece q°L re de/-/ere /empre hobediente et
fidelle aL re de/pagnia co/i lo Juro alhora iL
cap° cauo la /ua /pada inanzi la yimagina de nña
donna et di/-/e aL re Quando co//i /e Juraua piu
pre/to doueria/i morire que aromper vno /imiL
Juramêto /iqueL Juraua p que/ta ymagine p la vita
de limperatoř /uo s°. et p il /uo habito de/-/erle /empre
fidelle facto que/to lo cap° donno aL re vna
cathedra de veluta ro//o dicendoli ouunque anda//e
/emp ì La face//e portare dinanzi avn /uo piu por-
pinque et mo/troli Como La /i doueu a portare
re/po/e Lo farebe volentierj p amore /uo et di/ce aL
cap° Como faceua far vna Joya p donarlila laq°L era
due /chione doro grande p tacare ali oreq'ê due p
metere ali brazi Soura li gomedi et due altre p pore
ali piedi /oura le calcagne et altre petre precio/e p
ceedingly in such perfumes. The captain knowing that the queen was very much pleased with the child Jesus, gave it to her, telling her to keep it in place of her idols, for it was in memory of the son of God. Thanking him heartily she accepted it.

Before mass one day, the captain-general had the king come clad in his silk robe, and the chief men of the city, [to wit], the king's brother and prince's father, whose name was Bendara; another of the king's brothers, Cadaio; and certain ones called Simiut, Sibuaia, Sisacai, Maghalibe, and many others whom I shall not name in order not to be tedious. The captain made them all swear to be obedient to their king, and they kissed the latter's hand. Then the captain had the king declare that he would always be obedient and faithful to the king of Spagna, and the king so swore. Thereupon, the captain drew his sword before the image of our Lady, and told the king that when anyone so swore, he should prefer to die rather than to break such an oath, if he swore by that image, by the life of the emperor his sovereign, and by his habit to be ever faithful. After the conclusion of that the captain gave the king a red velvet chair, telling him that wherever he went he should always have it carried before him by one of his nearest relatives; and he showed him how it ought to be carried. The king responded that he would do that willingly for love of him, and he told the captain that he was making a jewel to give to him, namely, two large earrings of gold to fasten in his ears, two armlets to put on his arms, above the elbows, and two other rings for the feet above the ankles, besides other precious
adornare le orechie Que/ti /onno li piu belli adornamêti po//ano vzare li re de que/te bande liq"lli /empre vano de/calci con vno panno de tella de la cinta fina aL ginochio.

JL cap° gñale vno Jorno dî/fe al re et ali alt° p q°L cagionne nô bruzauão li /oi ydoli como li haueuão pme//o e/endo chri/tianni et p che /e Ly /acrificaua tanta Carne ri/po/ero q°L q faceuão non Lo faceuão p loro ma p vno infermo açio li ydoli li da//e /alute laq°L non parlaua Ja cat° giorni era fratello deL principe et Lo piu valente et Sauio de La y/o/o Lo cap° gli dî/fe q bru//a/ero le ydoli et crede//eno in chri/to et /e linfermo /e bapti//e /ubito garirebe et /e cio nô foce li taglia//ero Lo capo alhora alhora ri/po/e lo re lo farebe p che varamête credeua in chri/to face//emo vna pce//ione dela piazza fino aLa ca/a de linfermo aL meglio pote//emo oue Lo troua//emo que non poteua parlare ne mouer/e Lo baptiza//emo cô due /ue mogliere et x donzelle poi lo cap° li fece dire como /tauaj ubito parlo et dî//e como p la grac° de nô s°r. /tauay benne Que/to fu vno manife//imo miraculo nelli tempi no/ti Quando Lo cap° Lo vdi parlare rengratio molto ydio et aloro li fece beuere vna mandolata q gia laueua facta fare p lui poi mandogli vno matarazo vno paro de len/oli vna Coperta de panno Jallo et vno cu//ino et ogni giorno fin q fo /anno li mãdo mandolattj acqua ro/a oleo
gems to adorn the ears. Those are the most beautiful ornaments which the kings of those districts can wear. They always go barefoot, and wear a cloth garment that hangs from the waist to the knees.

One day the captain-general asked the king and the other people why they did not burn their idols as they had promised when they became Christians; and why they sacrificed so much flesh to them. They replied that what they were doing was not for themselves, but for a sick man who had not spoken now for four days, so that the idols might give him health. He was the prince's brother, and the bravest and wisest man in the island. The captain told them to burn their idols and to believe in Christ, and that if the sick man were baptized, he would quickly recover; and if that did not so happen they could behead him [i.e., the captain] then and there. Thereupon, the king replied that he would do it, for he truly believed in Christ. We made a procession from the square to the house of the sick man with as much pomp as possible. There we found him in such condition that he could neither speak nor move. We baptized him and his two wives, and x girls. Then the captain had him asked how he felt. He spoke immediately and said that by the grace of our Lord he felt very well. That was a most manifest miracle [that happened] in our times. When the captain heard him speak, he thanked God fervently. Then he made the sick man drink some almond milk, which he had already had made for him. Afterward he sent him a mattress, a pair of sheets, a coverlet of yellow cloth, and a pillow. Until he recovered his health, the captain sent him almond milk, rose-
rozato et algune conferue de zucaro nò /tete cinque giorni q°L comincio a andare fece bruzare vno ydolo q' teniuão a/co/o certe vecquie in ca/a /ua in ñntia deL re et tuto Lo populo et fece di/fare molti tabernacoli p la riuà deL mare neliq°lli mangiauão la carne con/acrata Loro mede/imi Cridarono ca/-tiglia ca/tiglia li rouinauão et di/eno /e dio li pre/tauà vita bru/arebenno quanti ydoli pote/e trovare et /e benne fu/ero in ca/a deL re. Que/ti ydoli /onno de legnio Concaui /enza li parti de drieto anno Ly brazi aperti et li piedi voltati in /u/o con le gambe aperte et Lo volto grande cõ quat° denti grandi///imj como porci cingiari et /onno tucti depintj

Jn Que/ta ysola /onno molte ville li nomi de leq°lle et deli suoi et deli /ui prin cipali /onno que/ti Cinghapola li /ui principali Cilaton Ciguibucan Cimaningha Cimatchat CicanbuL Vna mandaui iL /uo principalle apanoaan Vna lalan iL /uo principalle theteu Vna lalutan iL /uo principalle Tapan Vna cilumai et vnalt° lubucun Tucti q5/ti ne hobediuão et ne dauão victuaglia et tributo Apre//o que/ta yzola de zubu ne era vna q /e chi- amaua matan laq°L faceua Lo porto doue eramo iL nome dela /ua villa era matan li /ui principali zula et Cilapulapu Quella villa q bruzaf//emo era in que/ta yzola et Se chiama ua bulaia

Açio que vña ilL°ma s° /apia le Cerimonie q vzanno Co/toro in benedire Lo porco primamente Sonano
water, oil of roses, and some sweet preserves. Before five days the sick man began to walk. He had an idol that certain old women had concealed in his house burned in the presence of the king and all the people. He had many shrines along the seashore destroyed, in which the consecrated meat was eaten. The people themselves cried out "Castiglia! Castiglia!" and destroyed those shrines. They said that if God would lend them life, they would burn all the idols that they could find, even if they were in the king's house. Those idols are made of wood, and are hollow, and lack the back parts. Their arms are open and their feet turned up under them with the legs open. They have a large face with four huge tusks like those of the wild boar; and are painted all over.

There are many villages in that island. Their names, those of their inhabitants, and of their chiefs are as follows: Cinghapola, and its chiefs, Cilaton, Ciguibucan, Cimaningha, Cimatichat, and Cicanbul; one, Mandaui, and its chief, Apanoaan; one Lalan, and its chief, Theteu; one, Lalutan, and its chief, Tapan; one Cilumai; and one, Lubucun. All those villages rendered obedience to us, and gave us food and tribute. Near that island of Zubu was an island called Matan, which formed the port where we were anchored. The name of its village was Matan, and its chiefs were Zula and Cilapulapu. That city which we burned was in that island and was called Bulaia.

In order that your most illustrious Lordship may know the ceremonies that those people use in consecrating the swine, they first sound those large
qelle borchie grandi poi /e porta tre piati gradij dui 
cò roze et fogace de rizo et miglio cote et riulote in 
foglie con peche bru/tolato. Lalt° con panne de 
Cambaia et due banderete di palma Vno pano de 
Cambaia /e di/tende in terra poi veneno duy fe-
mine Vequi//ime cia/cuna con vno tronbonne de cana 
in mão Quando /onno montate /uL panno fanno
reuerentia aL /olle poi /e ve/tenno cò li pannj Vna 
/e pone vno faciollo ne La fronte con dui cornj et 
piglia vnalt° faciolo ne le manj et balando et /unando 
con q°llo chiamà iL /olle lalt° piglia vna de q°lle
banderete et balla et /uona col /uo tröbonne ballò 
et chiamào cu//i vno pocho fra /e dicendo molte co/e 
aL /olle Quella deL faciolo piglia lalt° bandereta 
et la/cio Lo faciolo et ambe due /onando cò li trom-
bonj gran pezo balanno intorno Lo porco ligato
Quella dali corni /empre parla tacitamète aL /olle et 
q°La alt° li ri/ponde poy aq°lla de li corni li e 
apre/entato vna taça de vino et balando et dicendo
certe parolle et lalt° re/pondendoli et facendo vista 
cat° ho cinque volte de buere eL vino /arge q°llo
/oura eL core deL porcho poy /ubito torna abal-
lare a Que/ta mede/ima vien dato vna lancia Ley
vibrandola et dicendo alquante parolle /empre tute
due balando et mo/trâ do cat° ho cinque volte de dare 
[de dare: doublet in original MS.] cò la lancia neL
core aL porcho con vna /ubbita pre/teza Lo pa//a
da parte aparte pre/to /i /era la ferita con erba
gongs. Then three large dishes are brought in; two with roses and with cakes of rice and millet, baked and wrapped in leaves, and roast fish; the other with cloth of Cambaia and two standards made of palm-tree cloth. One bit of cloth of Cambaia is spread on the ground. Then two very old women come, each of whom has a bamboo trumpet in her hand. When they have stepped upon the cloth they make obeisance to the sun. Then they wrap the cloths about themselves. One of them puts a kerchief with two horns on her forehead, and takes another kerchief in her hands, and dancing and blowing upon her trumpet, she thereby calls out to the sun. The other takes one of the standards and dances and blows on her trumpet. They dance and call out thus for a little space, saying many things between themselves to the sun. She with the kerchief takes the other standard, and lets the kerchief drop, and both blowing on their trumpets for a long time, dance about the bound hog. She with the horns always speaks covertly to the sun, and the other answers her. A cup of wine is presented to her of the horns, and she dancing and repeating certain words, while the other answers her, and making pretense four or five times of drinking the wine, sprinkles it upon the heart of the hog. Then she immediately begins to dance again. A lance is given to the same woman. She shaking it and repeating certain words, while both of them continue to dance, and making motions four or five times of thrusting the lance through the heart of the hog, with a sudden and quick stroke, thrusts it through from one side to the other. The wound is quickly stopped with
qella q amazato il porcho ponendo/e vna tor/a acce/a in boca la/morza laqulle /ta /empe acce/a in que/te Ceremonie Lalt° coL capo deL trombonne bagniandolo neL /angue de porcho va /anguinando coL /uo dito La fronte p'ma ali /oi mariti poy ali alt'i ma nò veñeroño may a noi poy /e di/ue/teno et vano amangiare Quelle co/e q /onno nelli piati et Conuitano Senon femine Lo porcho /i pella cò lo fucho /ique ni /uno alt° que Le vequie con/acrano La carne di porchio et nò La magiauão /e non fo/fe morta de que/ta /orte.

Que/tau populi vano nudi portano folamente vno pezo de tella de palma otorno Le /ue vergonie grandi et picoli hanno pa//ato il /uo membro circa dela te/ta de luna parte alalt° con vno fero de orohouero de /tanio gro//o como vna penna de ocha et in vno capo et lalt° deL mede/imo fero alcuni anno Como vna /tella con ponte /oura li capi alt° como vna te/ta de chiodo da caro a/ai//ime volte Lo vol/i vedere da molti co/i veq° Como Joueni p che nò lo potteua credere neL mezo dil fero e vn buso p ilq°lle vrinano il fero et le /telle /emp° /tanno ferme Loro diceno q le /ue moglie voleno cu//i et fe fo//ero de altra /orte nò vzariano cò elli quando que/tau voleno vzare cò le femine Loro medi/ime Lo pigliano nò in ordine et Cominciano pian piano a meter/i dento° p'imò qella /tella de /oura et poy Lalt° Quanto edent° diuenta in ordine et cu/i /empe /ta dent° fin que diuenta molle perchè altramèti nò Lo
grass. The one who has killed the hog, taking in her mouth a lighted torch, which has been lighted throughout that ceremony, extinguishes it. The other one dipping the end of her trumpet in the blood of the hog, goes around marking with blood with her finger first the foreheads of their husbands, and then the others; but they never came to us. Then they divest themselves and go to eat the contents of those dishes, and they invite only women [to eat with them]. The hair is removed from the hog by means of fire. Thus no one but old women consecrate the flesh of the hog, and they do not eat it unless it is killed in this way.

Those people go naked, wearing but one piece of palm-tree cloth about their privies. The males, large and small, have their penis pierced from one side to the other near the head, with a gold or tin bolt as large as a goose quill. In both ends of the same bolt, some have what resembles a spur, with points upon the ends; others are like the head of a cart nail. I very often asked many, both old and young, to see their penis, because I could not credit it. In the middle of the bolt is a hole, through which they urinate. The bolt and the spurs always hold firm. They say that their women wish it so, and that if they did otherwise they would not have communication with them. When the men wish to have communication with their women, the latter themselves take the penis not in the regular way and commence very gently to introduce it [into their vagina], with the spur on top first, and then the other part. When it is inside it takes its regular position; and thus the penis always stays inside until it gets soft, for other-
porianno cauare fuora. Que/ti populi vzanno que/to pche /onno de debille natura anno Quante moglie voleno ma vna principalle Se vnò deli nři andaua in tera co/i dedi Como de nocte ogni uno Lo Conuitaua che mangia//e et q"L beue//e Le /ue viuande /onno mezo cote et molto /alate beueno /pe//o et molto con q"lli /ui Cannuti dali valzi et duro cinq5 ofey hore vno /uo mangiare Le donne amauão a/ay piu noy que que/ti atucti da /ey anny in /u apoco apoco li apreno la natura p cagion de q"lli /ui membrj.

Quando vno deli /ui principali emorto li vzanno que/te Cerimonie pima mente tutte le donne principale de la terra vano ala ca/a deL morte in mezo dela ca/a /ta lo morto in vna ca/a in torno la ca/a poneno corde a mo do duno /tecato neliq'li atachano molti ramy de arbore in mezo de ogni ramo e vno panno de bonba/o agui/a de pauiglōe Soto liqualli /edeano le donne piu principali tute coperte de panne bianq' de bomba/o per vna donzella p ogni vna q li faceua vento cò vno /parauen-tolo di palma le alt' /edeano intorno la camera me/te poy era vna q tagliaua apoco apoco cò vno cortello li capilli aL morto vnalt' q era /tata la moglie principale deL morto giaceua /oura lui et giungeua la /ua boca le /ue many et li /ui piedi con q'lli deL morto. Quando q'lla tagliaua li capilj que/ta piangeua et Quando re/tauá de tagliarli.
wise they could not pull it out. Those people make use of that device because they are of a weak nature. They have as many wives as they wish, but one of them is the principal wife. Whenever any of our men went ashore, both by day and by night, every one invited him to eat and to drink. Their viands are half cooked and very salty. They drink frequently and copiously from the jars through those small reeds, and one of their meals lasts for five or six hours. The women loved us very much more than their own men. All of the women from the age of six years and upward, have their vaginas gradually opened because of the men’s penises.

They practice the following ceremonies when one of their chiefs dies. First all the chief women of the place go to the house of the deceased. The deceased is placed in the middle of the house in a box. Ropes are placed about the box in the manner of a palisade, to which many branches of trees are attached. In the middle of each branch hangs a cotton cloth like a curtained canopy. The most principal women sit under those hangings, and are all covered with white cotton cloth, each one by a girl who fans her with a palm-leaf fan. The other women sit about the room sadly. Then there is one woman who cuts off the hair of the deceased very slowly with a knife. Another who was the principal wife of the deceased, lies down upon him, and places her mouth, her hands, and her feet upon those of the deceased. When the former is cutting off the hair, the latter weeps; and when the former finishes the cutting, the latter sings.
que/ta Cantaua atorno la Camera erano molti vazi di porcelanna con fuoco et /upa qillo mira /torac et belgioui q faceuano olere la ca/a grandemète lo teneno in ca/a cinque a/ey giorni cò Que/te Cerimonie Credo /ia onto de canfora poi Lo /epeli//eno cò La mede/ima ca/a Serata con quiodi de legnio in vno legnio coperto et circundato de legni. ogni nocte in que/ta cita circa de la meza nocte veniuia vno vccelo negri//imo grande Como vno Coruo et nò era cu///i pre/to ne le ca/e cheL gridaua p ilque tucti li canj vrlauão et duraua quat° ocinque ore queL /uo gridare et vrlare nò ne vol/eno may dire la cagiò de que/to.

Venere a vinti/ey de aq'LLe Zula principale de q'lla y/ola matan mando vno /uo figliolo con due capre apre/entarle aL cap° gñale et dicendoli Como li mandaua tuta /ua pmee//a ma p cagion de lalt° principalle Cilapulapu q nò voleua hobedire aL re de/pagnia nò haueua potuto mandarglila et que neLla nocte /eguente li manda//e /olamente vno batello pienno de homini p che lui li aiutaria et combateria Lo cap° gñale delibero de andarui cò tre batelli Lo prega//emo molto nò vole//e vgnire ma lui Como bon pa/tore non vol/e abandonare lo /uo grege. Ameza nocte /e parti//emo /exanta homini armati de cor/leetti et celade in/ieme col re xñana iL principi et alcuni magiori et vinti o trenta ba languai et tre hore inan/i Lo Jorno ariua/- /emo a matan Lo cap° non vol/e Combater alhora mali mando adire p lo moro /e voleuano hobedire
porcelain jars containing fire about the room, and myrrh, storax, and bezoin, which make a strong odor through the house, are put on the fire. They keep the body in the house for five or six days during those ceremonies. I believe that the body is anointed with camphor. Then they bury the body and the same box which is shut in a log by means of wooden nails and covered and enclosed by logs of wood. Every night about midnight in that city, a jet black bird as large as a crow was wont to come, and no sooner had it thus reached the houses than it began to screech, so that all the dogs began to howl; and that screeching and howling would last for four or five hours, but those people would never tell us the reason of it.

On Friday, April twenty-six, Zula, a chief of the island of Matan, sent one of his sons to present two goats to the captain-general, and to say that he would send him all that he had promised, but that he had not been able to send it to him because of the other chief Cilapulapu, who refused to obey the king of Spagnia. He requested the captain to send him only one boatload of men on the next night, so that they might help him and fight against the other chief. The captain-general decided to go thither with three boatloads. We begged him repeatedly not to go, but he, like a good shepherd, refused to abandon his flock. At midnight, sixty men of us set out armed with corselets and helmets, together with the Christian king, the prince, some of the chief men, and twenty or thirty balanguais. We reached Matan three hours before dawn. The captain did not wish to fight then, but sent a message to the natives by the Moro to the effect that if they would obey the king
aL re de spagna et recognio/cere Lo re xpiano p /uo s°. et darne lo n^a tributo li /arebe amicho ma/e voleuano altramente a/pecta//eno como feriu^o le n^e Lance ri/po/ero /e haueuamo lance haueu^o lancie de canne bru/tolatte et pali bru/tolate et que n^o anda//emo alhora ad a/altarli ma a/pecta/emo veni//e Lo giorno perche /arebbenno piu gente. Que/to diceu^o a^cio anda /emo aritrouarli p che haueu^o facto certi fo//i fra le caze p farne ca/care dent°. Venuto Lo giorno /alta//emo ne Lacqua fina ale co//ie caranta noue homini et cu///i anda/- /emo piu de dui trati de bale/t° inanzi pote/êo ariuar aL litto li bateli non potereno veggire piu inanzi p certe petre ñ erano neL acqua li alt° vndici homini re/taronu p gardia de li bateli Quando ariua//emo in terra Que/ta gente haueu^o facto tre /cadrony de piu de mille cinque cento p/onne /ubito /entendone ne venirono a do//o con voci grandi//imi dui p fiancho et Lalt° p contro. Lo cap° quâ do vi/te que/to ne fece dui parti et co/i comincia//emo a Combater li /quiopeti et bale/tieri tirarano da longi ca/i meza hora in vano /ola mente pa//andoli li tar-goni facti de tauole /otille et li brazi Lo capp° gridaua nô tirare nô tirare ma non li valeua niente. Quando que/ti vi/tenuo que tirauamo li /quiopeti in vano gridando deliberono a /tar forte ma molto piu gridau^o Quando erano de/carigati li /quiopeti
of Spagna, recognize the Christian king as their sovereign, and pay us our tribute, he would be their friend; but that if they wished otherwise, they should wait to see how our lances wounded. 345 They replied that if we had lances they had lances of bamboo and stakes hardened with fire. [They asked us] not to proceed to attack them at once, but to wait until morning, so that they might have more men. They said that in order to induce us to go in search of them; for they had dug certain pitholes between the houses in order that we might fall into them. When morning came forty-nine of us leaped into the water up to our thighs, and walked through water for more than two crossbow flights before we could reach the shore. The boats could not approach nearer because of certain rocks in the water. The other eleven men remained behind to guard the boats. When we reached land, those men had formed in three divisions to the number of more than one thousand five hundred persons. When they saw us, they charged down upon us with exceeding loud cries, two divisions on our flanks and the other on our front. When the captain saw that, he formed us into two divisions, and thus did we begin to fight. The musketeers and crossbowmen shot from a distance for about a half-hour, but uselessly; for the shots only passed through the shields which were made of thin wood and the arms [of the bearers]. The captain cried to them, "Cease firing! cease firing!" but his order was not at all heeded. When the natives saw that we were shooting our muskets to no purpose, crying out they determined to stand firm, but they redoubled their shouts. When our muskets were discharged, the na-
may nò /tauano fermi /altando dequa et dela coperti con li /ui targonj ne tirauão tante frechie Lance de canna alguno di fero aL cap° gñalle pali pontini bru/tolati pietre et Lo fango apena /e poteuão de-
fendere. Vedendo que/to Lo cap° gñale mando alcuni abru/are le /ue ca/e per /pauentarli Quando que/ti vi/tenno bruzare le /ue caze deuentorono piu fero ci apre//o de le ca/e forenno amazati dui deli nrj et vinti o trenta ca/e li bru/a//emo ne venirono tanti ado//o ñ pa//arono cõ vna freza ve nenata La gamba drita aL cap° per il que comando ñ /e retira/-/emo a poco apoco ma loro fugirono /ique re/ta/-/emo da /ey o octo cõ lo capitanio Que/ti non ne tirauão in alt° /inon ale gambe per ñ erano nude p tante Lance et pedre ñ ne trahevano non pote//emo re/i/tere le bombarde de li batelli p e//ere tropo longui nò ne poteuão ajutare /iche veni//emo reti-
rando/i piu de vna bona bale/trata longi de la riua /empre comba tendo ne lacque fin aL ginoquio /empre ne /eguitoro et repigliando vna mede/ima Lance quat° o/ey volte ne La Lanciauano que/ti Connio//endo Lo cap° tanti /i voltorono /op° de lui ñ dui volte li botarono lo celadõe fora deL capo ma lui como bon Causaliero /empre /tauau forte cõ alcuni alt° piu de vno hora co//i combate//emo et non vo-
lendo/i piu retirare vno indio li lancio vna lanza di cana deL vizo lui /ubito cõ la /ua Lancia Lo amazo et la/ciolila neL corpo poy volendo dar de
tives would never stand still, but leaped hither and thither, covering themselves with their shields. They shot so many arrows at us and hurled so many bamboo spears (some of them tipped with iron) at the captain-general, besides pointed stakes hardened with fire, stones, and mud, that we could scarcely defend ourselves. Seeing that, the captain-general sent some men to burn their houses in order to terrify them. When they saw their houses burning, they were roused to greater fury. Two of our men were killed near the houses, while we burned twenty or thirty houses. So many of them charged down upon us that they shot the captain through the right leg with a poisoned arrow. On that account, he ordered us to retire slowly, but the men took to flight, except six or eight of us who remained with the captain. The natives shot only at our legs, for the latter were bare; and so many were the spears and stones that they hurled at us, that we could offer no resistance. The mortars in the boats could not aid us as they were too far away. So we continued to retire for more than a good crossbow flight from the shore always fighting up to our knees in the water. The natives continued to pursue us, and picking up the same spear four or six times, hurled it at us again and again. Recognizing the captain, so many turned upon him that they knocked his helmet off his head twice, but he always stood firmly like a good knight, together with some others. Thus did we fight for more than one hour, refusing to retire farther. An Indian hurled a bamboo spear into the captain's face, but the latter immediately killed him with his lance, which he left in the Indian's body. Then, try-
mano a La /pada non puote cauarla /enon meza per vna ferita de canna haueua neL brazo Quando vi/teno que/to tuti andorono adoff/o alui vno cõ vno grâ terciado che e como vna /imitara ma piu groff/o li dete vna ferita nelagamba /ini/tra p Laq'ille ca/co coL volto inanzi subito li foreno adoff/o con Lancie de fero et de cana et con q'lli /ui terciadi fin que iL /pechio iL lume eL conforto et la vera guida nña amazarono Quando lo feriuão molte volte /e volto indrieto p vedere /e eramo tucti dentõ neli bateli poi vedendolo morto aL meglio pote/emo feriti /e ritra//emo ali batelli q gia /e partiuão Lo re xôiano ne hauereba ajutato ma Lo capõ inanzi di/monta//emo in tera li comi/e non /i doueff/e partire dal /uo balanghai et /te/e auedere in que modo Combateuão Quando lo re /epè como era morto piance /e non era que/to pouero capõ niuno de noy Si /aluaua neli bateli p che Quando lui Combateua li altõ /e retiravão ali batelli. Spero in vña IIILma sã La fama duno /i genero/o capõ non debia e//ere extinta neli tempi noftã fra le altre vertu q eranno in lui era Lo piu Co/tante in vna grandi/ima fortuna q may alguno altõ foss/e /upô taula la fame piu q tucti li altõ et piu Ju/tamente q homo foss/e aL mondo carteaua et nauigaua et /e Que/to fu iL vero /e ve de aperta mente ninguno altõ haueõ auuto tanto Jnjenio ni ardire de /aper dar vna volta aL mondo como Ja cazi lui haueua dato. Que/ta bataglia fo
ing to lay hand on sword, he could draw it out but halfway, because he had been wounded in the arm with a bamboo spear. When the natives saw that, they all hurled themselves upon him. One of them wounded him on the left leg with a large cutlass,³⁴⁶ which resembles a scimitar, only being larger. That caused the captain to fall face downward, when immediately they rushed upon him with iron and bamboo spears and with their cutlasses, until they killed our mirror, our light, our comfort, and our true guide. When they wounded him, he turned back many times to see whether we were all in the boats. Thereupon, beholding him dead, we, wounded, retreated, as best we could, to the boats, which were already pulling off. The Christian king would have aided us, but the captain charged him before we landed, not to leave his balanghai, but to stay to see how we fought. When the king learned that the captain was dead, he wept. Had it not been for that unfortunate captain, not a single one of us would have been saved in the boats, for while he was fighting the others retired to the boats. I hope through [the efforts of] your most illustrious Lordship that the fame of so noble a captain will not become effaced in our times. Among the other virtues which he possessed, he was more constant than ever any one else in the greatest of adversity. He endured hunger better than all the others, and more accurately than any man in the world did he understand sea charts³⁴⁷ and navigation. And that this was the truth was seen openly, for no other had had so much natural talent nor the boldness to learn how to circumnavigate the world, as he had almost done. That battle was fought
facta aL Sabato vinti/ete de ap‘lle 1521. iL cap° La vol/e fare in /abato p q era lo giorno /uo deuoto nelaq‘lle foreno morti con lui octo de li nři et cat° Jndij facto xฏiani dale bombarde deli bateli q eranno da poy venutj p aiutarne et deli nimici Se non Quindici ma molti de noy feriti.

Dopo di/nare le re xฏiano mando adire cõ Lo no/t° con/entimęto aquelli de matan se ne voleuāo dare lo cap° con li altì morti q li dare//emo Quanta merchadantia vole//ero ri/po/ero non /i daua vno taL homo como pen/auamo et q non Lo darebenno p la magior riche//a deL mondo ma lo voleuano tenire p memoria /ua.

Sabato q fo morto Lo cap° q‘lli cat° q /tauano nela cita p merchadantare fecero portare le no/tre mer- chantie alle naui poy face//emo dui gu bernatori duarte barboza portugue/e parente deL cap°. et Johā /eranno /pagniolo linterprete nřo q /e chiamaua henrich p e//ere vno poco ferito nõ andaua piu in terra p fare le co/e nře nece//arie ma /tau/a /empre ne La /quiauina p ilque duarte barbo/a guernatorf de la naue cap° li grido et di//egli /e benne e morto Lo cap° /uo se. p que/to non era libero anzi voleua Quando fo//emo ariuati in e/pagnia /empre fo//e /chiauo de ma dona beatrice moglie deL cap° gṕale et minaciandoli /e non anda ua in terra Lo frustaria
on Saturday, April twenty-seven, 1521. The captain desired to fight on Saturday, because it was the day especially holy to him. Eight of our men were killed with him in that battle, and four Indians, who had become Christians and who had come afterward to aid us were killed by the mortars of the boats. Of the enemy, only fifteen were killed, while many of us were wounded.

In the afternoon the Christian king sent a message with our consent to the people of Matan, to the effect that if they would give us the captain and the other men who had been killed, we would give them as much merchandise as they wished. They answered that they would not give up such a man, as we imagined [they would do], and that they would not give him for all the riches in the world, but that they intended to keep him as a memorial.

On Saturday, the day on which the captain was killed, the four men who had remained in the city to trade, had our merchandise carried to the ships. Then we chose two commanders, namely, Duarte Barboza, a Portuguese and a relative of the captain, and Johan Seranno, a Spaniard. As our interpreter, Henrich by name, was wounded slightly, he would not go ashore any more to attend to our necessary affairs, but always kept his bed. On that account, Duarte Barboza, the commander of the flagship, cried out to him and told him, that although his master, the captain, was dead, he was not therefore free; on the contrary he [i.e., Barboza] would see to it that when we should reach Espagnia, he should still be the slave of Doña Beatrice, the wife of the captain-general. And threatening the slave that
Lo chiauo /i leuo et mo/tro de non far cōto de que/te parolle et ando in tera adire al re xpiano Como /e voleuāo partire pre/to ma /e lui voleua far a /uo modo gada neria li naue et tucte le nēe mercha-dantie et cu/i ordinorono vno tradimento Lo /quiauo retorno ale naue et mo/tro e/fere piu /acent e que pīma

Mercore matina p'imo de magio Lo re xpi ono mando adire ali gouernatory Como erano prepa-rate le gioie haueua pme//o de mandare aL re de/pagnia et que li pregaua cō li alti /oi anda/ero di/i-nare /echo q'lla matina q li la darebe andorono 24 homini in tera cō que/ti ando Lo nōo a/trologo che /e chiamaua s. martīn de siuilla yo non li pote andare p che era tuto insiato per vna ferita de freza venenata che haueua nela fronte Jouan caruaio cō Lo bari-zello tornorono indietro et ne di/cero como vi/teno colui re/a nato p miracolo menare Lo prete aca/a /ua et p que/to /eranno partittj per che dubitauāo de q'lque malle nō di//ero co/i pre/to le parolle que /enti//imo grā gridi et Lamenti /ubito leua//emo lanchore et tirando molte bombarde nele ca/e ne appinqua//emo piu ala terra et cu/i tirādo vede/- emo Johā /eranno in camiza ligato et ferito gridare nō doue//emo piu tirare per che Lamazarebenno li domanda//emo /e tucti li alti con lo interprete erano morti di//e tucti erano morti /aluo linterprete ne prego molto Lo doue//emo re/catare cō q'lque
if he did go ashore, he would be flogged, the latter arose, and, feigning to take no heed to those words, went ashore to tell the Christian king that we were about to leave very soon, but that if he would follow his advice, he could gain the ships and all our merchandise. Accordingly they arranged a plot, and the slave returned to the ship, where he showed that he was more cunning than before.

On Wednesday morning, the first of May, the Christian king sent word to the commanders that the jewels which he had promised to send to the king of Spagnia were ready, and that he begged them and their other companions to come to dine with him that morning, when he would give them the jewels. Twenty-four men went ashore, among whom was our astrologer, San Martín de Sivilla. I could not go because I was all swollen up by a wound from a poisoned arrow which I had received in my face. Jovan Carvaio and the constable returned, and told us that they saw the man who had been cured by a miracle take the priest to his house. Consequently, they had left that place, because they suspected some evil. Scarcely had they spoken those words when we heard loud cries and lamentations. We immediately weighed anchor and discharging many mortars into the houses, drew in nearer to the shore. While thus discharging [our pieces] we saw Johan Seranno in his shirt bound and wounded, crying to us not to fire any more, for the natives would kill him. We asked him whether all the others and the interpreter were dead. He said that they were all dead except the interpreter. He begged us earnestly to redeem him with some of the merchandise;
merchandantia ma Johā caruiuao /uo compare non vol/ero p re/tare loro patronj anda//e Lo batello in tera Ma Johā /eranno pur piangendo ne di//e ḍ nō hauere//emo co/i pre/to facto vella ḍ lauerianno amazato et di//e ḍ pregaua ydio neL Jorno deL Juditio dimanda//e Lanima /ua a Johā caruiuao /uo compadre /ubito /e parti//emo nō /o /e morto o viuo lui re/ta//e.

Jn que/ta yzola /e troua cani gati rizo millio panizo /orgo gengero figui neranzi limone Canne dolci agio meL cochi chiacare zuche carne de molte /orte vino de palma et oro et e grande y/ola con vno bon porto ḍ a due intrate vna aL ponente lalt° aL grego et leuante /ta de Latitudine aL polo articho in x gradi de longitudine de la linea de la repartitiōe cento /exanta cat° gradi et /e chiama Zubu Quiui inanzi ḍ mori//e lo cap° genneralle haue//emo noua de malucho Que/ta gente /onano de viola cō corde de ramo.

Vocabuli de que/ti populi gentili.

AL homo: lac
ALA donna paranpaon
ALA Jouene beni beni
Ala maritata babay
Ali capilli bo ho
AL vizo guay
Ale palpebre pilac
Ale ciglie chilei.
Al ocquio matta.
AL nazo Jlon.
but Johan Carvaio, his boon companion, [and others] would not allow the boat to go ashore so that they might remain masters of the ships. But although Johan Serrano weeping asked us not to set sail so quickly, for they would kill him, and said that he prayed God to ask his soul of Johan Carvaio, his comrade, in the day of judgment, we immediately departed. I do not know whether he is dead or alive.

In that island are found dogs, cats, rice, millet, panicum, sorgo, ginger, figs [*i.e.*, bananas], oranges, lemons, sugarcane, garlic, honey, cocoanuts, nangcas, gourds, flesh of many kinds, palm wine, and gold. It is a large island, and has a good port with two entrances – one to the west and the other to the east northeast. It lies in \( x \) degrees of latitude toward the Arctic Pole, and in a longitude of one hundred and sixty-four degrees from the line of demarcation. Its name is Zubu. We heard of Malucho there before the death of the captain-general. Those people play a violin with copper strings.

**Words of those heathen people**

<table>
<thead>
<tr>
<th>For Man</th>
<th>lac</th>
</tr>
</thead>
<tbody>
<tr>
<td>for Woman</td>
<td>paranpaon</td>
</tr>
<tr>
<td>for Young woman</td>
<td>beni beni</td>
</tr>
<tr>
<td>for Married woman</td>
<td>babay</td>
</tr>
<tr>
<td>for Hair</td>
<td>boho</td>
</tr>
<tr>
<td>for Face</td>
<td>guay</td>
</tr>
<tr>
<td>for Eyelids</td>
<td>pilac</td>
</tr>
<tr>
<td>for Eyebrows</td>
<td>chilei</td>
</tr>
<tr>
<td>for Eye</td>
<td>matta</td>
</tr>
<tr>
<td>for Nose</td>
<td>ilon</td>
</tr>
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</table>
Ale ma//elle apin
Ali labri oloL.
A la bocca baba.
A li denti nipin
Ale gengiue leghex.
Ala linga dilla
Alle orechie delenglan.
Ala gola liogh.
AL collo tangip
AL mento qilan.
ALa barba bonghot
Ale /palle bagha.
A la /chena licud.
AL peto dughan
AL corpo tiam
Soto li braci Jlot
AL bracio botchen
AL gomedo /ico
AL pol/o molanghai
ALa mano camat
A la palma de la palan
man
AL dito dudlo
Ala ongia coco
AL Lombelico pu/ut
AL membro vtin
Ali te/ticoli boto
Ala natura de le billat
donne
AL vzar cō loro Jiam
Ale cullate /amput
Ala co/sa paha
AL ginochio tuhud.
AL Schincho ba/sag ba/sag
for Jaws
for Lips
for Mouth
for Teeth
for Gums
for Tongue
for Ears
for Throat
for Neck
for Chin
for Beard
for Shoulders
for Spine
for Breast
for Body
Armpit
for Arm
for Elbow
for Pulse
for Hand
for the Palm of the hand
for Finger
for Fingernail
for Navel
for Penis
for Testicles
for Vagina
for to have Communication with women
for Buttocks
for Thigh
for Knee
for Shin

apin
olol
baba
nipin
leghex
dilla
delengan
liogh
tangip
queilan
bonghot
bagha
licud
dughan
367
tiam
ilot
botchen
sico
molanghai
camat
palan
dudlo
coco
pusut
utin
boto
billat
jiam
samput
paha
tuhud
bassag bassag
369
Ala polpa de la gamba
Ala cauechia
Ala calcagnio
Aла /olla deL pie
Ala horo
Ala argento
Ala Laton
Ala fero
Al canne dolce
Ala cuchiaro
Ala rizo
Ala melle
Ala cera
Ala /alle
Ala vino
Ala bere
Ala mangiare
Ala porcho
Ala capra
Ala galina
Ala miglio
Ala /orgo
Ala panizo
Ala peuere
Ali garofoli
Aла Cannella
Ala gengero
Ala ayo
Ali naran/i
Ala ouo
Ala coco
Ala acceto
Ala acqua

bitis
bolboL
tiochid
Lapa lapa
balaoan
pilla
concach
butan
tube
gandan
bughax baras
deghex
talho
acin
tuba nio nipa
Minuncubil
maCan.
babui
candin
monoch
humas
batat
dana
mani//a
chianche.
mana.
luia
Laxuxuna
ac/ua
/filog
lubi.
zlucha
tubin
<table>
<thead>
<tr>
<th>Item</th>
<th>Equivalent</th>
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<tr>
<td>for Calf of the leg</td>
<td>bitis</td>
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<tr>
<td>for Ankle</td>
<td>bolbol</td>
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<tr>
<td>for Heel</td>
<td>tiochid</td>
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<td>balaoan</td>
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<tr>
<td>for Silver</td>
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<td>for Brass</td>
<td>concach</td>
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<td>for Iron</td>
<td>butan</td>
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<td>for Sugarcane</td>
<td>tube</td>
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<td>gandan</td>
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<td>deghex</td>
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<td>for Wax</td>
<td>talho</td>
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<tr>
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<td>acin</td>
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<tr>
<td>for Wine</td>
<td>tuba nio nipa</td>
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<td>minuncubil</td>
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<td>for to Eat</td>
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<td>for Hog</td>
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<td>for Goat</td>
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<td>for Chicken</td>
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<td>for Millet</td>
<td>humas</td>
</tr>
<tr>
<td>for Sorgo</td>
<td>batat</td>
</tr>
<tr>
<td>for Panicum</td>
<td>dana \textsuperscript{370}</td>
</tr>
<tr>
<td>for Pepper</td>
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<tr>
<td>for Cloves</td>
<td>chianche</td>
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<td>luia</td>
</tr>
<tr>
<td>for Garlic</td>
<td>laxuna</td>
</tr>
<tr>
<td>for Oranges</td>
<td>acsua</td>
</tr>
<tr>
<td>for Egg</td>
<td>silog</td>
</tr>
<tr>
<td>for Cocoanut</td>
<td>lubi</td>
</tr>
<tr>
<td>for Vinegar</td>
<td>zlucha</td>
</tr>
<tr>
<td>for Water</td>
<td>tubin</td>
</tr>
</tbody>
</table>
AL fuoco
AL fumo
AL /ofiare
Alle belancie
AL pezo
Ala perla
Ale madre de le perle
Ala zampognia
AL mal de s° Job.
portame
Acerte fogacie de rizo
buono
Nō
AL cortello
Ale forfice
A tosare
AL homo ben hornato
Ala tella
A li panni q /e copreno
AL conaglio
Ali pater nřj digni /orte
AL petine
AL pentinare
ALa Camiza
ALa gugia de co/ire
AL cu/ire
A La porcelana
AL cana
AL gato

Cayo.
assu.
tigban.
tinban
tahîL
mutiara.
tipay.
Subin
Alupalan
palatin comorica
tinapai
main
ti da le
capol /undan
catle
chunthinch
pixao
balandan

Abaca
colon colon
tacle
cutlei mi/samis
monssughud.
Sabun.
daghu
mamis
mobuluc
aian ydo
epos.
for Fire
cayo
for Smoke
assu
for to Blow
tigban
for Balances
tinban
for Weight
tahil
for Pearl
mutiara
for Mother of pearl
tipay
for Pipe [a musical instrument]
subin
for Disease of St. Job
alupalan
Bring me
palatin comorica
for certain Rice cakes
tinapai
Good
main
No
tidale
for Knife
capol, sundan
for Scissors
catle
To shave
chunthinch
for a well adorned Man
pixao
for Linen
balandan
for the cloth with which
they cover themselves
abaca
for hawk’sbell
coloncolon
for Pater noster of all
classes
tacle
for Comb
cutle, missamis
for to Comb
monssughud
for Shirt
sabun
for Sewing-needle
daghu
for to Sew
mamis
for Porcelain
mobuluc
for Dog
aian, ydo
for Cat
epos
Ali /ui veli
gapas
Ali cri/talini
balus
Vien q'
marica
Ala caza
Jlaga balai
AL legniame
tatamue
Alle /tore doue
dormeno
Tagichan
Ale /tore de palma
bani
Ale cu//ini de foglie
Vliman
Ala /pi de legnio
dulan
AL /uo ydio
Abba.
AL /olle
adlo
ALa luna
/onghot
Ala /tela
bolan bunthun.
ALa aurora
mene
Ala matina
vema
Ala taza
tagha
grande
ba/saL
AL archo
bo/sugh.
ALa freza
oghon.
Ali targoni
cala/san.
A le ve/te inbotide
p combater
baluti
Ale /ue daghe
calix baladao
Ali /ui tertiali
Campilan.
A la Lancia
bancan.
El talle
tuan.
Ali figui
/aghin
Ale zuche
baghin
Ale corde dele /ue
violle
gotzap
AL fiume
tau.
AL ri/aio p pe/care
pucat laia
for their Scarfs for Glass Beads
Come here for House for Timber
for the Mats on which they sleep
for Palm-mats for their Leaf cushions for Wooden platters
for their God for Sun for Moon
for Star for Dawn for Morning
for Cup Large for Bow
for Arrow for Shields for Quilted garments
used for fighting for their daggers for their Cutlasses
for Spear for Like for Figs [i.e., bananas]
for Gourds for the Cords of their violins
for River for Fishing-net

gapas balus
marica balus
ilaga, balai tatamue
tagichan bani
uliman dulan
abba adlo
songhot bolan, bunthun
mene uema
tagha bassal
bossugh oghon
calassan baluti
calix, baladao campilan
bancan tuan
saghin baghin
gotzap tau
pucat, laia
AL batello /ampan.
A le canne grande cauaghan.
Ale picole bonbon.
Ale /ue barche grande balanghai
Ale /ue barque picolle boloto
Ali granci Cuban
AL pe/ce Jcam y//ida
A vno pe/cie tuto depinto panap /apā
A vno alt° ro//o timuan.
A vno certo alt° pilax
A vno alt° emaluan.
Tuto e vno Siama siama.
A vno /chiau//o bon/uL
A la forca bolle
ALa naue benaoa
A vno re o cap° gñale raia.

Numero:
Vno Vzza
duy dua
tre tolo.
Quat° vpat
Cinque lima
Sey onom
Sette pitto
octo gualu
Noue Ciam.
Diece polo.

(Continued in Vol. II, page 12.)
for small Boat sampan
for large Canes caugahan
for the small ones bonbon
for their large Boats balanghai
for their small Boats boloto
for Crabs cuban
for Fish icam, yssida
for a Fish that is all colored panapsapan
for another red [Fish] timuan
for a certain other [kind of Fish] pilax
for another [kind of Fish] emaluan
All the same siama siama
for a Slave bonsul
for Gallows bolle
for Ship benoa
for a King or Captain-general raia

Numbers
One uzza
two dua
three tolo
four upat
five lima
six onom
seven pitto
eight gualu
nine ciam
ten polo

(Continued in Vol. II, page 13.)
Map showing discoveries of Fernão Vas Dour-

[From original MS. in Archivo]
Magalhães, from Mappamundo rado (Goa, 1571)
Nacional da Torre do Tombo, Lisbon]
NOTES

[Note: In the following notes, citations from Richard Eden are made from Arber's reprint The first three English books on America (Birmingham, 1885), from the third book, entitled The decades of the newe worlde, first printed in London in 1555; from Mosto, from Il primo viaggio, intorno al globo di Antonio Pigafetta, by Andrea da Mosto (Roma, 1894), which was published as a portion of part v of volume iii of Raccolta di documenti e studi pubblicati dalla R. Commissione Colombiana pel quarto centenario dalla scoperta dell'America, appearing under the auspices of the Minister of Public Instruction; and from Stanley, from his First voyage round the world, by Magellan (Hakluyt Society publications, London, 1874), which was translated by Lord Stanley in part from the longer French MS. in the Bibliothèque Nationale, Paris, and in part from the Amoretti publication (Milan, 1800) made from the Italian MS. in the Biblioteca Ambrosiana.]

[Note: References in small capitals throughout these notes (as for instance, vol. ii, p. 26) are to Blair and Robertson's The Philippine Islands: 1493-1898.]

1 The greater part of the life of Antonio Pigafetta is shrouded in darkness. The Pigafetta family, who resided at Venice, and was formerly of Tuscan origin, dates back before him for several centuries. The Pigafetta escutcheon was white above and black below with a white transverse bar running from left to right. On the lower part were three red roses, one of them on the bar. The old family house is still standing and shows the motto Il nest rose sans espine, i.e., "No rose without a thorn," which was probably carved in 1481, when the house was repaired, and not by Antonio Pigafetta after his return from his voyage as some assert. Antonio Pigafetta was born toward the close of the fifteenth century, but the date cannot be positively fixed, some declaring it to be 1491; but Harrisse who follows Marzari, gives the date as 1480. It is unknown who his parents were and some have asserted that he was a natural child, although this is evidently unfounded, as he was received into the military order of St. John. At an early age he probably became familiar with the sea and developed his taste for traveling. He went to Spain with the Roman ambassador Chieregato, in 1519, but in what capacity is unknown. Hearing details of Magalhães's intended voyage he contrived to accompany him. Navarrete surmises that he is the Antonio Lombardo mentioned in the list of the captain's servants and volunteers who sailed on the expedition, so called
as his country was Lombardy. After the return of the "Victoria," he journeyed in Spain, Portugal, and France, and returned to Italy probably in January, 1523. The relation presented by him to Cárlós I was probably a draft of his notes taken daily throughout the voyage. His Relation as we know it was undertaken at the request of the marchioness of Mantova, but its composition was arrested by an order from Clement VII to come to Rome, whither he went in December, 1523, or January, 1524, meeting Villiers l'Isle-Adam on his journey thither. He remained in the pope's service but a short time, for in April, 1524, he was back in Venice. That same year he was granted a copyright on his Relation, which he intended to print, for twenty years. Pozzo says that he was received into the Order of St. John, October 3, 1524, but it was probably somewhat before that date. Between the dates of August, 1524, and August, 1530, his work was presented to Villiers l'Isle-Adam. Nothing further is known of him, though some say that he fought against the Turks as late as 1536, while others have placed his death in 1534 or 1535 and at Malta. In addition to his Relation Pigafetta wrote a Treatise on the art of navigation, which follows his Relation. This is not presented in the present publication, notwithstanding its importance, as being outside of the present scope. It is reproduced by Mosto. He has sometimes been confused with Marcantonio Pigafetta (a Venetian gentleman), the author of Itinerario da Vienna a Constantinopoli (London, 1585); and wrongly called Vincenzo Antonio Pigafetta, the "Vincenzo" being an error for "vicentino," i.e., "Venetian." See Mosto, Il primo viaggio...di Antonio Pigafetta (Roma, 1894), pp. 13-30; Larousse's Dictionnaire; and La grande Encyclopédie (Paris).

2 The Order of St. John of Jerusalem. See vol. ii, p. 26, note 2. Throughout this Relation Pigafetta's spelling of proper names is retained.

3 Philippe de Villiers l'Isle-Adam, the forty-third grand master of the Order of the Knights of St. John (called Knights of Malta after 1530), was born of an old and distinguished family at Beauvais, in 1464, and died at Malta, August 21, 1534, at grief, some say, over the dissensions in his order. He was elected grand master of his order in 1521 and in the following year occurred his heroic defense of Rhodes with but four thousand five hundred soldiers against the huge fleet and army of Soliman. After six months he was compelled to surrender his stronghold in October, and refusing Soliman's entreaties to remain with him, went to Italy. In 1524 he was given the city of Viterbe by Clement VII, where in June of 1527 he held a general chapter of his order, at which it was decided to accept the island of Malta which had been offered by Charles V. The gift was confirmed by the letters-patent of Charles V in 1530, and Villiers l'Isle-
Adam went thither in October of that year. He was always held in high esteem for his bravery, prudence, and piety. See Moreri’s *Dictionnaire*, and Larousse’s *Dictionnaire*.

4 The four MSS. of Pigafetta’s *Relation* are those known as the Ambrosian or Italian, so called from its place of deposit, the Biblioteca Ambrosiana in Milan; no. 5,650, conserved in the Bibliothèque Nationale, Paris, in French; no. 24,224, in the same library, also in French; and the Nancy MS. (also French) so called because it was conserved in Nancy, France, now owned by the heirs of Sir Thomas Phillips, Cheltenham, England. The MSS. of the Bibliothèque Nationale are both shorter than the Italian MS. The Nancy MS. is said to be the most complete of the French manuscripts. The best bibliographical account of these four MSS. that has yet appeared is by Mosto *ut supra*. A full bibliographical account of both the MSS. and printed books will be given in the volume on bibliography in this series.

There are a number of radical differences between the Paris MS. no. 5,650 (which will be hereafter referred to simply as MS. 5,650) and the Italian MS., these differences including paragraph structure and the division of MS. 5,650 into various chapters, although the sequence is on the whole identical. The most radical of the differences will be shown in these notes. MS. 5,650 contains the following title on the page immediately preceding the beginning of the relation proper: “Navigation and discovery of Upper Indie, written by me, Anthoyne Pigaphete, a Venetian, and knight of Rhodes.”

5 The emperor Charles V; but he was not elected to that dignity until June, 1519. Pigafetta writing after that date is not explicit.

6 Francesco Chiericati was born in Venice, in one of the most ancient and famous families of that city, at the end of the fifteenth century. He attained preëminence at Sienna in both civil and ecclesiastical law. Aided by Cardinal Matteo Lang, bishop of Sion, he was received among the prelates of the apostolic palace. Later he conducted several diplomatic missions with great skill. He left Rome for Spain in December, 1518, on a private mission for the pope, and especially to effect a crusade against the Turks who were then invading Egypt and threatening Christianity. His house at Barcelona became the meeting-place of the savants of that day who discussed literature and science. See Mosto, p. 19, note 3.

7 MS. 5,650 adds: “scholars and men of understanding.”

8 MS. 5,650 reads: “so that I might satisfy the wish of the said gentlemen and also my own desire, so that it could be said that I had made the said voyage and indeed been an eyewitness of the things hereafter written.”
9 See vol. i, p. 250, note 192 for sketch of Magalhães. The only adequate life of Magalhães in English is that of Guillemand.

10 That is, the Order of Santiago. See vol. i, p. 145, note 171. Magalhães and Falero were decorated with the cross of comendador of the order by Cárlos I in the presence of the royal Council in July, 1518. See Guillemand's *Ferdinand Magellan*, p. 114.

11 See vol. i for various documents during the period of the preparation of the fleet; also Guillemand's *Magellan*, pp. 114-116 and 130-134; and Stanley's *First Voyage*, pp. xxxiv-xlvi.

12 Pope Clement VII, who assumed the papacy November 19, 1523. Pigafetta was summoned to Rome very soon after Clement's election, for he was in Rome either in December, 1523, or January, 1524.


14 MS. 5,650 reads: "Finally, most illustrious Lordship, after all provisions had been made and the ships were in readiness, the captain-general, a wise and virtuous man, and one mindful of his honor, would not commence his voyage without first making some good and suitable rules, such as it is the approved custom to make for those who go to sea, although he did not entirely declare the voyage that he was about to make lest those men, through astonishment and fear, should refuse to accompany him on the so long voyage that he had determined upon. In consideration of the furious and violent storms that reign on the Ocean Sea where he was about to sail, and in consideration of another reason also, namely, that the masters and captains of the other ships in his fleet had no liking for him (the reason for which I know not, unless because he, the captain-general, was a Portuguese, and they Spaniards or Castilians, who have for a long while been biased and ill-disposed toward one another, but who, in spite of that, rendered him obedience), he made his rules such as follow, so that his ships might not go astray or become separated from one another during storms at sea. He published those rules and gave them in writing to every master in the ships and ordered them to be inviolably observed and kept, unless for urgent and legitimate excuse, and the proof that any other action was impossible."

15 A Spanish word, meaning "lantern."

16 Mosto wrongly derives *strengue* from the Spanish *trenza* "braid" or "twist." Instead it is the Spanish word *estrenque,*
which denotes a large rope made from Spanish grass hemp \( \textit{stipa} \) – known to the Spaniards as \textit{esparto}. MS. 5,650 reads: "Sometimes he set out a lantern; at other times a thick rush cord which was lighted and was called 'trenche' \( \text{i.e., estrenque, rope of Spanish grass hemp} \)." Barcio (\textit{Diccionario general etimológico}) says that the origin of \textit{estrenque} is unknown.

17 MS. 5,650 reads: "If he wished the other ships to haul in a bonnet-sail, which was a part of the sail attached to the main-sail, he showed three lights. Also by three lights notwithstanding that the weather might be favorable for making better time, it was understood that the bonnet-sail was to be hauled in, so that the mainsail might be sooner and easier struck and furled when bad weather came suddenly in any squall or otherwise."

18 MS. 5,650 adds: "which he had extinguished immediately after," and continues: "then showing a single light as a sign that he intended to stop there and wait until the other ships should do as he."

19 MS. 5,650 adds: "that is to say, a rock in the sea."

20 Stanley translates the following passage wrongly. Rightly translated, it is: "Also when he desired the bonnet-sail to be re-attached to the sail, he showed three fires."

21 This passage is omitted in MS. 5,650.

22 \textit{Hora de la modorra} is in Spanish that part of the night immediately preceding the dawn. Mosto, p. 52, note 8.

23 \textit{Contra maestro} (boatswain) corresponding to the French contremaitre and the Spanish \textit{contramaestre}, was formerly the third officer of a ship's crew. Nochiero (French \textit{nocher}) was the officer next to contramaestre, although the name, according to Littre was applied to the master or seacaptain of certain small craft. The \textit{maestro} (French \textit{maître}) was a sub-officer in charge of all the crew. The pilot was next to the captain in importance. The translator or adapter who made MS. 5,650 confuses the above officers (see following note).

24 The instructions pertaining to the different watches are as follows in MS. 5,650: "In addition to the said rules for carrying on the art of navigation as is fitting, and in order to avoid the dangers that may come upon those who do not have watches set, the said captain, who was skilled in the things required and in navigation, ordered three watches to be set. The first was at the beginning of the night; the second at midnight; and the third toward daybreak, which is commonly called the 'diane' \( \text{i.e., 'morn'} \) or otherwise 'the star of dawn.' The above-named watches were changed nightly: that is to say, that he who had stood first watch stood second the day following, while he
who had stood second, stood third; and thus did they continue to change nightly. The said captain ordered that his rules, both those of signals and of watches, be thoroughly observed, so that their voyage might be made with the greatest of safety. The men of the said fleet were divided into three divisions: the first was that of the captain; the second that of the pilot or boatswain’s mate; and the third that of the master. The above rules having been instituted, the captain-general determined to depart, as follows.”

25 See Guillemand’s *Magellan*, pp. 329-336, and Navarrete, *Col. de viages*, iv, pp. 3-11, 162-188, for the stores and equipments of the fleet and their cost. The stores carried consisted of wine, olive oil, vinegar, fish, pork, peas and beans, flour, garlic, cheese, honey, almonds, anchovies, raisins, prunes, figs, sugar, quince preserves, capers, mustard, beef, and rice. The apothecary supplies were carried in the “Trinidad,” and the ecclesiastical ornaments in that ship and the “San Antonio.”

26 The exact number of men who accompanied Magalhães is a matter of doubt. A royal decree, dated Barcelona, May 5, 1519, conserved in the papers of the India House of Trade in Archivo general de Indias at Sevilla, with pressmark est. 41, caj. 6, leg. 2-25, orders that only two hundred and thirty-five persons sail in the fleet. The same archives contain various registers of the fleet (see Llorens Ascensio’s *Primera vuelta al mundo*, Madrid, 1903), one of which is published by Medina in his *Colección* (i, p. 113). Guillemand (*Magellan*, p. 326) says that at least two hundred and sixty-eight men went as is shown by the official lists and “the casual occurrence of names in the numerous and lengthy *autos fiscales* connected with the expedition.” Guillemand conjectures that the total number must have been between two hundred and seventy and two hundred and eighty. Mosto (p. 53, note 2) says: “Castancheda and Barros say that the crews amounted to 250 men, while Herrera says 234. Navarrete’s lists show a total of 265 men. At least 37 were Portuguese, and in addition to them and the Spaniards, the crews contained Genoese and Italians (thirty or more), French (nineteen), Flemings, Germans, Sicilians, English, Corfiotes, Malays, Negroes, Moors, Madeirans, and natives of the Azores and Canary Islands. But seventeen are recorded from Seville, while there are many Biscayans. (See Guillemand, *ut supra*, pp. 326-329.) The registers of men as given by Navarrete (*Col. de viages*, iv, pp. 12-26) are as follows.
### NOTES

**TRINIDAD**  
(Flagship of 110 tons)

<table>
<thead>
<tr>
<th>Capacity</th>
<th>Name</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chief captain of the fleet</td>
<td>Hernando de Magallanes</td>
<td>Portuguese, citizen of Oporto</td>
</tr>
<tr>
<td>Pilot of his Highness Notary</td>
<td>Esteban Gomez</td>
<td>Portuguese</td>
</tr>
<tr>
<td>Notary Master</td>
<td>Leon de Espeleta</td>
<td>Cestre, on the Genoese shore</td>
</tr>
<tr>
<td>Alguacil</td>
<td>Gonzalo Gomez de Espinosa</td>
<td>Espinosa</td>
</tr>
<tr>
<td>Contra-maestre</td>
<td>Francisco Albo</td>
<td>Axio, citizen of Rodas</td>
</tr>
<tr>
<td>Surgeon Barber</td>
<td>Juan de Morales</td>
<td>Sevilla</td>
</tr>
<tr>
<td>Carpenter Steward</td>
<td>Master Antonio</td>
<td>San Lucar de Alpechin</td>
</tr>
<tr>
<td>Calker Cooper</td>
<td>Felipe</td>
<td>Genoese</td>
</tr>
<tr>
<td>Sailor</td>
<td>Francisco Martin</td>
<td>Huelva</td>
</tr>
<tr>
<td>&quot;</td>
<td>Francisco de Espinosa</td>
<td>Huelva</td>
</tr>
<tr>
<td>&quot;</td>
<td>Ginés de Mafra</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Leon Pancaldo</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Juan Ginovés</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Francisco Piora</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Martin Ginovés</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Anton Hernandez Colmener</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Anton Ros, or Rodriguez</td>
<td></td>
</tr>
</tbody>
</table>

1 Called in other lists Juan Bautista, Bautista de Poncero, Ponceron, and by Herrera, Juan Bautista de Poncevera.—Navarrete.

2 A marine officer above the rank of soldier, but below that of ensign.

3 The pilot who wrote the logbook of the ship "Victoria" from its arrival at the cape of San Augustin in Brazil until its return to Spain. Navarrete says that Herrera calls him Francisco Calvo.

4 Called Bachelor Morales in another register.—Navarrete.

5 Called Filipo de Troa in another register.—Navarrete.

6 Called Pancado in another register.—Navarrete.

7 Called Sanrremo Ginovés in another register.—Navarrete.
<table>
<thead>
<tr>
<th>Capacity</th>
<th>Name</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sailor</td>
<td>Bartolomé Sanchez</td>
<td>Huelva</td>
</tr>
<tr>
<td></td>
<td>Tomas de Natía</td>
<td>Cestre</td>
</tr>
<tr>
<td></td>
<td>Diego Martin</td>
<td>Huelva</td>
</tr>
<tr>
<td></td>
<td>Domingo de Urrutia</td>
<td>Lequitió</td>
</tr>
<tr>
<td></td>
<td>Francisco Martin</td>
<td>Huelva</td>
</tr>
<tr>
<td></td>
<td>Juan Rodriguez</td>
<td>Sevilla</td>
</tr>
<tr>
<td>Gunner</td>
<td>Master Andres, chief gunner</td>
<td>Bristol, in England</td>
</tr>
<tr>
<td></td>
<td>Juan Bautista</td>
<td>Mompeller</td>
</tr>
<tr>
<td></td>
<td>Guillermo Tañegui</td>
<td>Lila de Groya</td>
</tr>
<tr>
<td>Common seaman</td>
<td>Antonio de Goa</td>
<td>Loró</td>
</tr>
<tr>
<td></td>
<td>Anton de Noya</td>
<td>Noya in Galicia</td>
</tr>
<tr>
<td></td>
<td>Francisco de Ayamonte</td>
<td>Ayamonte</td>
</tr>
<tr>
<td></td>
<td>Juan de Santandres</td>
<td>Cueto</td>
</tr>
<tr>
<td></td>
<td>Blas de Toledo</td>
<td>Almunia in Aragon</td>
</tr>
<tr>
<td></td>
<td>Anton</td>
<td>Black</td>
</tr>
<tr>
<td></td>
<td>Basco Gomez Gallego</td>
<td>Portuguese</td>
</tr>
<tr>
<td></td>
<td>Juan Gallego</td>
<td>Pontevedra</td>
</tr>
<tr>
<td></td>
<td>Luis de Beas</td>
<td>Beas in Galicia</td>
</tr>
<tr>
<td></td>
<td>Juan de Grijol</td>
<td>Grijol in Portugal</td>
</tr>
<tr>
<td>Boy</td>
<td>Gutierrez</td>
<td>Asturian from Villasevil</td>
</tr>
<tr>
<td></td>
<td>Juan Genovés</td>
<td>A port on the Genoese shore</td>
</tr>
<tr>
<td></td>
<td>Andres de la Cruz</td>
<td>Sevilla</td>
</tr>
</tbody>
</table>

**Servants of the captain and sobresalientes**

<table>
<thead>
<tr>
<th>Servant</th>
<th>Cristóbal Rabelo</th>
<th>Portuguese, native of Oporto</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sobresaliente</td>
<td>Joan Miñez or Martinez</td>
<td>Sevilla</td>
</tr>
</tbody>
</table>

1 Called in other registers, Barruti, Barrutia, Barote, and Domingo Vizcaíno.—**Navarrete**.
2 Called Anton Gallego and Antonio Varela in other registers.—**Navarrete**.
3 Called Juan de Santander in another register.—**Navarrete**.
4 Called Blas Durango in another register.—**Navarrete**.
5 The slave of Gonzalo Gomez de Espinoza, called Anton Moreno in another register.—**Navarrete**.
6 Said to be a Portuguese in another register.—**Navarrete**.
7 Called Juan Antonio in another register.—**Navarrete**.
8 Called Andres Paye in another register.—**Navarrete**.
9 Sobresaliente is thus defined by Las Partiday—the laws of Castilla, compiled by Alfonso X.—parte I., tit. 24, ley 6: “Sobresalientes are called otherwise men who are placed over and above the requisite number in the ships, both as crossbowmen and other classes of soldiers. Such men have no other duty than to defend those who might be in their ships when fighting with enemies.” Cited by Mosto from A. Jal in Glossaire.
<table>
<thead>
<tr>
<th>Capacity</th>
<th>Name</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Servant</td>
<td>Fernando Portogues</td>
<td>Portuguese, native of Oporto</td>
</tr>
<tr>
<td>Sobresaliene</td>
<td>Antonio Lombardo</td>
<td>Lombardía</td>
</tr>
<tr>
<td></td>
<td>Peti-Joan</td>
<td>French, native of Angeo [i.e., Anjou]</td>
</tr>
<tr>
<td></td>
<td>Gonzalo Rodriguez</td>
<td>Portuguese</td>
</tr>
<tr>
<td></td>
<td>Diego Sanchez Barrasa</td>
<td>Sevilla</td>
</tr>
<tr>
<td></td>
<td>Luis Alonso, de Gois</td>
<td>Portuguese, citizen of Ayamonte</td>
</tr>
<tr>
<td></td>
<td>Duarte Barbosa</td>
<td>Portuguese</td>
</tr>
<tr>
<td></td>
<td>Albaro de la Mezquita</td>
<td>Portuguese, native of Montemayor Nuevo</td>
</tr>
<tr>
<td>Servant</td>
<td>Nuño</td>
<td>San Lucar</td>
</tr>
<tr>
<td>Servant</td>
<td>Diego</td>
<td>Portuguese, native of Extremiz</td>
</tr>
<tr>
<td>Captain's</td>
<td>Francisco</td>
<td>Lombardía</td>
</tr>
<tr>
<td>boy</td>
<td></td>
<td>Ecija</td>
</tr>
<tr>
<td>Idem</td>
<td>Jorge Morisco</td>
<td>Cordova</td>
</tr>
<tr>
<td>Chaplain</td>
<td>Pedro de Balderrama</td>
<td></td>
</tr>
<tr>
<td>Merino</td>
<td>Alberto</td>
<td></td>
</tr>
<tr>
<td>Servant of</td>
<td>Pero Gomez</td>
<td>Hornilla la Prieta</td>
</tr>
<tr>
<td>the alguacil</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Armorer</td>
<td>Pero Sanchez</td>
<td>Sevilla</td>
</tr>
<tr>
<td>Interpreter</td>
<td>Henrique de Malaca</td>
<td>Malaca</td>
</tr>
<tr>
<td>a servant</td>
<td>Lázaro de Torres</td>
<td>Aracena</td>
</tr>
</tbody>
</table>

1 Called in another register, Fernan Lopez, volunteer.—Navarrete.
2 Called Antonio de Plegafetis [i.e., Pigafetta] in another register.—Navarrete.
3 Called Luis Alfonso in another register.—Navarrete.
4 Called Francisco de la Mezquita in another register.—Navarrete.
5 Called Albertos, a sobresaliene, in another register.—Navarrete.
6 Called Pedro Sanildes in another register.—Navarrete.
7 Magalhães's slave, who afterward, according to Pigafetta, plotted the death of the Europeans, by conspiring with the ruler of Cebu.
<table>
<thead>
<tr>
<th>Captain and supervisor of the fleet</th>
<th>Juan de Cartagena</th>
<th>Guipúzcoa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accountant</td>
<td>Antonio de Coca</td>
<td>Sevilla</td>
</tr>
<tr>
<td>Notary</td>
<td>Hierónimo Guerra</td>
<td>Bilbao</td>
</tr>
<tr>
<td>His Majesty's pilot</td>
<td>Andres de San Martin</td>
<td>Baquio</td>
</tr>
<tr>
<td>Pilot of his Highness</td>
<td>Juan Rodríguez de Mafra</td>
<td>Sevilla</td>
</tr>
<tr>
<td>Master</td>
<td>Juan de Elorriaga</td>
<td>Guipúzcoa</td>
</tr>
<tr>
<td>Boatswain</td>
<td>Diego Hernandez</td>
<td>Sevilla</td>
</tr>
<tr>
<td>Barber</td>
<td>Pedro Olabarrieta</td>
<td>Bilbao</td>
</tr>
<tr>
<td>Steward</td>
<td>Juan Ortiz de Gopegar</td>
<td>Bilbao</td>
</tr>
<tr>
<td>Calker</td>
<td>Pedro de Bilbao</td>
<td>Bermeo</td>
</tr>
<tr>
<td>Carpenter</td>
<td>Pedro de Sabtua</td>
<td>Baquio</td>
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<tr>
<td>Calker</td>
<td>Martin de Goytisolo</td>
<td>Sevilla</td>
</tr>
<tr>
<td>Cooper</td>
<td>Joan de Oviedo</td>
<td>Bilbao</td>
</tr>
<tr>
<td>Sailor</td>
<td>Sebastián de Olarte</td>
<td>Segura in Guipúzcoa</td>
</tr>
<tr>
<td>&quot;</td>
<td>Lope de Uguarte</td>
<td>Ruan [i.e., Rouen]</td>
</tr>
<tr>
<td>&quot;</td>
<td>Joanes de Segura</td>
<td>Mesina</td>
</tr>
<tr>
<td>&quot;</td>
<td>Joan de Francia</td>
<td>From Palos</td>
</tr>
<tr>
<td>&quot;</td>
<td>Jácome de Mecina</td>
<td>Rivadesella</td>
</tr>
<tr>
<td>&quot;</td>
<td>Christóbal García</td>
<td>Sevilla</td>
</tr>
<tr>
<td>&quot;</td>
<td>Pero Hernandez</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Hernando de Morales</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Antonio Rodríguez, Calderero [i.e., blacksmith]</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Francisco, Marinero [i.e., a sailor]</td>
<td>From Moguer</td>
</tr>
<tr>
<td>&quot;</td>
<td>Francisco Ros, or Rodriguez</td>
<td>Citizen of Huelva</td>
</tr>
<tr>
<td>&quot;</td>
<td>Pedro de Laredo</td>
<td>From Huelva</td>
</tr>
<tr>
<td>&quot;</td>
<td>Simon de Asio</td>
<td>Portogalete</td>
</tr>
</tbody>
</table>

1 Called in other registers, Uriaga, Hurriaga, Loriaga, and Elorraga.—Navarrete.
2 In another register said to be the servant of Antonio de Coca.—Navarrete.
3 Called Juan Ortiz de Goperi in another register.—Navarrete.
4 Called Francisco de Morales in another register.—Navarrete.
<table>
<thead>
<tr>
<th>Capacity</th>
<th>Name</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gunner</td>
<td>Master Jacques, chief gunner</td>
<td>From Tierra Lorena [i.e., land of Lorraine]</td>
</tr>
<tr>
<td></td>
<td>Rojer Dupict</td>
<td>Monaym</td>
</tr>
<tr>
<td></td>
<td>Joan Jorge</td>
<td>Silvedrin</td>
</tr>
<tr>
<td>Common seaman</td>
<td>Luis,¹ Grumete [i.e., a common seaman]</td>
<td>Galicia</td>
</tr>
<tr>
<td></td>
<td>Martin de Aguirre</td>
<td>Arrigorriaga</td>
</tr>
<tr>
<td></td>
<td>Colombazo</td>
<td>Bolonia [i.e., Bologna]</td>
</tr>
<tr>
<td></td>
<td>Lucas de Mecina</td>
<td>Mesina</td>
</tr>
<tr>
<td></td>
<td>Lorencio Rodriguez</td>
<td>From Moguer</td>
</tr>
<tr>
<td></td>
<td>Miguel</td>
<td>Pravia, in Astúrias</td>
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<tr>
<td></td>
<td>Joanes de Irun Iranzo</td>
<td>Irun Iranza in Guipúzcoa</td>
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<tr>
<td></td>
<td>Joan Ginoves</td>
<td>Saona</td>
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<td>Joan de Orue</td>
<td>Mungua</td>
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<tr>
<td></td>
<td>Alonso del Puerto ²</td>
<td>Puerto de Santa María</td>
</tr>
<tr>
<td>Boy</td>
<td>Diego, son of Cristóbal Garcia</td>
<td>From Palos</td>
</tr>
<tr>
<td></td>
<td>Diego, son of Juan Rodríguez de Mafra</td>
<td></td>
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**Servants and sobresalientes**

<table>
<thead>
<tr>
<th>Chaplain</th>
<th>Bernardo Calmeta</th>
<th>Laytora in France</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sobresaliente</td>
<td>Joan de Chinchilla</td>
<td>Murcia</td>
</tr>
<tr>
<td></td>
<td>Anton de Escobar</td>
<td>Talavera</td>
</tr>
<tr>
<td></td>
<td>Francisco de Angulo</td>
<td>Moron</td>
</tr>
<tr>
<td>Servant to the captain</td>
<td>Francisco de Molino</td>
<td>Baeza</td>
</tr>
<tr>
<td></td>
<td>Roque Pelea</td>
<td>Salamanca</td>
</tr>
<tr>
<td></td>
<td>Rodrigo Nieto, a Galician</td>
<td>Orense</td>
</tr>
<tr>
<td></td>
<td>Alonso del Rio</td>
<td>Búrgos</td>
</tr>
<tr>
<td></td>
<td>Pedro de Balpuesta</td>
<td>Citizen of Búrgos</td>
</tr>
<tr>
<td></td>
<td>Joan de Leon</td>
<td>Leon</td>
</tr>
<tr>
<td></td>
<td>Gutierre de Tuñon ³</td>
<td>Tunon in Astúrias</td>
</tr>
<tr>
<td></td>
<td>Joan de Sagredo,⁴ merino</td>
<td>Revenga, in the land of Búrgos</td>
</tr>
<tr>
<td></td>
<td>Joan de Minchaca, a crossbowman</td>
<td>Bilbao</td>
</tr>
</tbody>
</table>

¹ Luis de Avendano in another register.—Navarrete.
² Called Alonso de Palos in another register.—Navarrete.
³ Called Garcia de Tunon in another register.—Navarrete.
⁴ Called Segredo in another register.—Navarrete.
<table>
<thead>
<tr>
<th>Capacity</th>
<th>Name</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Captain’s servant</td>
<td>Antonio Hernandez, interpreter</td>
<td>Ayamonte</td>
</tr>
<tr>
<td>Servant to the accountant</td>
<td>Juan Gomez de Espinosa Pedro de Urrea</td>
<td>Espinosa Brujas</td>
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</table>

**CONCEPCION**

(90 tons)

<table>
<thead>
<tr>
<th>Captain</th>
<th>Gaspar de Quesada</th>
<th>Portuguese</th>
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<tbody>
<tr>
<td>Notary</td>
<td>Sancho de Heredia</td>
<td>Guetaria Bermeo</td>
</tr>
<tr>
<td>Pilot of his Highness</td>
<td>Joan Lopez Caraballo</td>
<td>Portugués</td>
</tr>
<tr>
<td>Master</td>
<td>Joan Sebastian de Elcano</td>
<td></td>
</tr>
<tr>
<td>Boatswain</td>
<td>Joan de Acurio</td>
<td></td>
</tr>
<tr>
<td>Barber</td>
<td>Hernando de Bustamente</td>
<td>Mérida Bermeo</td>
</tr>
<tr>
<td>Calker</td>
<td>Antonio de Basazabal</td>
<td></td>
</tr>
<tr>
<td>Carpenter</td>
<td>Domingo de Iraza</td>
<td></td>
</tr>
<tr>
<td>Steward</td>
<td>Joan de Campos</td>
<td></td>
</tr>
<tr>
<td>Cooper</td>
<td>Pero Perez</td>
<td></td>
</tr>
<tr>
<td>Sailor</td>
<td>Francisco Rodriguez</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Francisco Ruiz</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mateo de Gorfo</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Joan Rodriguez</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sebastian Garcia</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gomez Hernandez</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lorenzo de Iruna</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Joan Rodriguez,[i.e., the deaf man]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Joan de Aguirre</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Joan de Ortega</td>
<td></td>
</tr>
</tbody>
</table>

1 In other registers called Del Cano, Delcano, and simply Juan Sebastian. — Navarrete.
2 Said to be a native of Alcantara in another register. — Navarrete.
3 Called Anton de Bazaza in another register. — Navarrete.
4 Called Domingo de Yarza in another register. — Navarrete.
5 Said to be a native of Portugal in another register. — Navarrete.
6 Called Mateo Griego in another register. — Navarrete.
7 Called in another register Juan Rodriguez de Huelva, native of Mallorca. — Navarrete.
8 Called Sebastian de Huelva in another register. — Navarrete.
9 Called Lorenzo Duirna in another register. — Navarrete.
10 Called Juan Roiz in another register. — Navarrete.
<table>
<thead>
<tr>
<th>Capacity</th>
<th>Name</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gunner</td>
<td>Hans Vargue, chief gunner</td>
<td>German</td>
</tr>
<tr>
<td>&quot;</td>
<td>Master Pedro</td>
<td>Bruselas</td>
</tr>
<tr>
<td>&quot;</td>
<td>Roldan de Argote</td>
<td>Flandes, in Brujas</td>
</tr>
<tr>
<td>Common seaman</td>
<td>Joan de Olivar ²</td>
<td>Jerez</td>
</tr>
<tr>
<td>&quot;</td>
<td>Guillermo de Lole ³</td>
<td>Galvey</td>
</tr>
<tr>
<td>&quot;</td>
<td>Cristóbal de Costa ⁴</td>
<td>Vigo</td>
</tr>
<tr>
<td>&quot;</td>
<td>Guillen</td>
<td>Muguertegui</td>
</tr>
<tr>
<td>&quot;</td>
<td>Gonzalo de Vigo</td>
<td>Bermeo</td>
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<tr>
<td>&quot;</td>
<td>Pedro de Muguertegui</td>
<td>Sevilla</td>
</tr>
<tr>
<td>&quot;</td>
<td>Martin de Isaurraga</td>
<td>Pamplona</td>
</tr>
<tr>
<td>&quot;</td>
<td>Rodrigo Macias</td>
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<tr>
<td>&quot;</td>
<td>Joan Navarro ⁵</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Joanes de Tuy</td>
<td></td>
</tr>
<tr>
<td>Boy</td>
<td>Juanillo ⁶</td>
<td>Galbey</td>
</tr>
<tr>
<td>&quot;</td>
<td>Pedro de Churdurza ⁷</td>
<td>Bermeo</td>
</tr>
</tbody>
</table>

**Sobresalientes**

| Captain’s servant | Luis del Molino | Baeza |
| "                | Antonio Fernandez | Portuguese, of Sevilla |
| "                | Alonso Coto ⁸    | Genoese |
| "                | Francisco Diaz de Madrid | Madrid |

| Merino | Martin de Judicibus | Madrid |
| "      | Juan de Silva       | Genoese |

| Blacksmith | Gonzalo Hernandez | Isla Graciosa, in Azores |
| "          | Martin de Magallayns |                           |

| Joan de la Torre | Victoria |
|                 | (85 tons) |

**Captain and treasurer of fleet**

| Luis de Mendoza |                           |

---

¹ In other registers called Master Ance and Master Otans.—Navarrete.
² Called Oliver de Valencia in another register.—Navarrete.
³ Called Guillermo Irés in another register.—Navarrete.
⁴ Called Cristóbal de Jerez in another register.—Navarrete.
⁵ Called Juan Novoro in another register.—Navarrete.
⁶ In another register called the young son of Juan Caraballo.—Navarrete.
⁷ Called Pedro Chindurza in another register.—Navarrete.
⁸ In other registers called Alonzo Genoves, Cota, and Costa.—Navarrete.
<table>
<thead>
<tr>
<th>Capacity</th>
<th>Name</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pilot of his</td>
<td>Basco Gallego</td>
<td>Portuguese</td>
</tr>
<tr>
<td>Highness</td>
<td>Martin Mendez</td>
<td>Citizen of Sevilla</td>
</tr>
<tr>
<td>Notary</td>
<td>Anton Salomon</td>
<td>Trápana in Sicilia</td>
</tr>
<tr>
<td>Master</td>
<td>Miguel de Rodas</td>
<td>Rodas</td>
</tr>
<tr>
<td>Boatswain</td>
<td>Diego de Peralta</td>
<td>Peralta in Navarra</td>
</tr>
<tr>
<td>Steward</td>
<td>Alonso Gonzales</td>
<td>Portuguese</td>
</tr>
<tr>
<td>Caller</td>
<td>Simon de la Rochela</td>
<td>From La Rochela</td>
</tr>
<tr>
<td>Carpenter</td>
<td>Martin de Griate</td>
<td>From Deva</td>
</tr>
<tr>
<td>Sailor</td>
<td>Miguel Benesciano</td>
<td>Bresá</td>
</tr>
<tr>
<td></td>
<td>Diego Gallego</td>
<td>Bayona in Galicia</td>
</tr>
<tr>
<td></td>
<td>Lope Navarro</td>
<td>Tudela</td>
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<tr>
<td></td>
<td>Nicolas Ginoves</td>
<td>Génova</td>
</tr>
<tr>
<td></td>
<td>Nicolao de Nápoles</td>
<td>Nápoles de Romanía</td>
</tr>
<tr>
<td></td>
<td>Miguel Sanchez</td>
<td>Rodas</td>
</tr>
<tr>
<td></td>
<td>Nicolao de Capua</td>
<td>Capua</td>
</tr>
<tr>
<td></td>
<td>Benito Genovés</td>
<td>Arvenga</td>
</tr>
<tr>
<td></td>
<td>Felipe de Rodas</td>
<td>Rodas</td>
</tr>
<tr>
<td></td>
<td>Esteban Villon</td>
<td>Troya</td>
</tr>
<tr>
<td></td>
<td>Joan Griego</td>
<td>Nápoles de Romanía</td>
</tr>
<tr>
<td>Gunner</td>
<td>Jorge Aleman [i.e., the German], chief</td>
<td>From Estric</td>
</tr>
<tr>
<td></td>
<td>gunner</td>
<td>Toriana</td>
</tr>
<tr>
<td></td>
<td>Filiberto de Torres</td>
<td>Agan</td>
</tr>
<tr>
<td>Common seaman</td>
<td>Joanico, a Viscayan</td>
<td>Somorostro</td>
</tr>
<tr>
<td></td>
<td>Joan de Arratía</td>
<td>Bilbao</td>
</tr>
<tr>
<td></td>
<td>Ochote</td>
<td>Bilbao</td>
</tr>
<tr>
<td></td>
<td>Martin de Ayamonte</td>
<td>Toloza in Guipúzco</td>
</tr>
<tr>
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<td>Pedro de Tolosa</td>
<td>Gelver</td>
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<td></td>
<td>Sebastían Ortiz</td>
<td>Baresa in Génova</td>
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<tr>
<td></td>
<td>Antonio</td>
<td>Narbona</td>
</tr>
<tr>
<td></td>
<td>Bernal Mahuri</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rodrigo Gallego [i.e., a Galician]</td>
<td>Coruña</td>
</tr>
</tbody>
</table>

1 Called in other registers Garate, Yarat, and Perez.—Navarrete.
2 Called in another register Estéban Breton, and a third register says that he was a native of Trosig in Bretaña.—Navarrete.
3 Another register says that he was a native of Hourienes in Torayn [i.e., Tourraine.]—Navarrete.
4 Another register calls him Airés, and says that he was afterward chief gunner in the “Victoria.”—Navarrete.
5 Called in another register Machin Vizcaino [i.e., a Viscayan].—Navarrete.
6 In other registers called Juan de Sahelices and Saylices.—Navarrete.
7 Called in another register Ochot de Randio.—Navarrete.
8 In other registers called Cristóbal Mahuri and Bernardo Mauri.—Navarrete.
<table>
<thead>
<tr>
<th>Capacity</th>
<th>Name</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common seaman</td>
<td>Domingo Portugues ([i.e., a Portuguese])</td>
<td>Coimbra</td>
</tr>
<tr>
<td>Boy</td>
<td>Juan de Zuvileta, the son of Basco Gallego</td>
<td>Baracaldo</td>
</tr>
</tbody>
</table>

**Sobresalientes**

<table>
<thead>
<tr>
<th>The captain's servant</th>
<th>Name</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>captain</td>
<td>Francisco Carvajal</td>
<td>Salamanca</td>
</tr>
<tr>
<td>&quot;</td>
<td>Joan Martín (^1)</td>
<td>Aguilar de Campo</td>
</tr>
<tr>
<td>&quot;</td>
<td>Simon de Burgos</td>
<td>Portuguese</td>
</tr>
<tr>
<td>&quot;</td>
<td>Bartolomé de Saldaña</td>
<td>Palos</td>
</tr>
<tr>
<td>Blacksmith</td>
<td>Gonzalo Rodríguez</td>
<td>Ciudad Real</td>
</tr>
<tr>
<td>&quot;</td>
<td>Pero García de Herrera (^2)</td>
<td>Antequera</td>
</tr>
<tr>
<td>&quot;</td>
<td>Joan Villalon</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Alonso de Mora, or de Eboro (^3)</td>
<td></td>
</tr>
<tr>
<td>Cooper</td>
<td>Joan de Córdoba</td>
<td>Mora, in Portugal</td>
</tr>
<tr>
<td></td>
<td>Diego Diaz</td>
<td>Sanlúcar</td>
</tr>
</tbody>
</table>

**SANTIAGO**

(75 tons)

<table>
<thead>
<tr>
<th>Captain and pilot of his Highness</th>
<th>Name</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joan Serrano</td>
<td>Citizen of Sevilla</td>
<td></td>
</tr>
<tr>
<td>Notary</td>
<td>Antonio de Costa</td>
<td></td>
</tr>
<tr>
<td>Master</td>
<td>Baltasar Ginoves</td>
<td>Ribera de Génova ([i.e., the Genoese shore])</td>
</tr>
<tr>
<td>Boatswain</td>
<td>Bartolomé Prior (^4)</td>
<td>San Malo</td>
</tr>
<tr>
<td>Steward</td>
<td>Gaspar Diaz</td>
<td>Isla Graciosa, in the Azores</td>
</tr>
<tr>
<td>Calker</td>
<td>Joan García</td>
<td>Génova</td>
</tr>
<tr>
<td>Carpenter</td>
<td>Ripart (^5)</td>
<td>Bruz in Normandia ([i.e., Normandy])</td>
</tr>
<tr>
<td>Sailor</td>
<td>Antonio Flamenco ([i.e., a Fleming])</td>
<td>Enveres</td>
</tr>
</tbody>
</table>

\(^1\) Another register declares him to be a native of Sevilla.—Navarrete.
\(^2\) Called Pedro Herrero \([i.e., the blacksmith]\) in another register.—Navarrete.
\(^3\) Called Alonso Portugés \([i.e., the Portuguese]\) in another register.—Navarrete.
\(^4\) Called in other registers Malo a Frenchman, Malvo, and Amalo.—Navarrete.
\(^5\) Called in other registers Ricarte, Ruxar, and Rigarte; while another says that he was a native of Ebras in France.—Navarrete.
<table>
<thead>
<tr>
<th>Capacity</th>
<th>Name</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sailor</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Luis Martinez</td>
<td>Huelva</td>
</tr>
<tr>
<td></td>
<td>Bartolomé García</td>
<td>Palos</td>
</tr>
<tr>
<td></td>
<td>Joan García</td>
<td>Palos</td>
</tr>
<tr>
<td></td>
<td>Agustín</td>
<td>Saona</td>
</tr>
<tr>
<td></td>
<td>Bocacio Alfonso ¹</td>
<td>Bollullos</td>
</tr>
<tr>
<td></td>
<td>Pedro Gascon ² [i.e., a Gascon]</td>
<td>Burdeos [i.e., Bordeaux]</td>
</tr>
<tr>
<td></td>
<td>Domingo ⁵</td>
<td>Trigueros</td>
</tr>
<tr>
<td></td>
<td>Diego García de Trigueros</td>
<td>Talesa in Normandia [i.e., Normandy]</td>
</tr>
<tr>
<td>Gunner</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lorenzo Corrat</td>
<td>Troya</td>
</tr>
<tr>
<td></td>
<td>Joan Macia ⁴</td>
<td>Huelva</td>
</tr>
<tr>
<td>Common seaman</td>
<td></td>
<td>Palos</td>
</tr>
<tr>
<td></td>
<td>Pedro Díaz ⁵</td>
<td>Cruesic in Bretaña [i.e., Brittany]</td>
</tr>
<tr>
<td></td>
<td>Antonio Hernández ⁶</td>
<td>Palos</td>
</tr>
<tr>
<td></td>
<td>Juan, a negro</td>
<td>Sevilla</td>
</tr>
<tr>
<td></td>
<td>Joan Breton [i.e., a Breton]</td>
<td>Horrai</td>
</tr>
<tr>
<td></td>
<td>Pedro Bello ⁸</td>
<td>Trigueros</td>
</tr>
<tr>
<td></td>
<td>Hierónimo Garcia ⁹</td>
<td>Enveres</td>
</tr>
<tr>
<td></td>
<td>Pero Arnaot</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pero Garcia</td>
<td></td>
</tr>
<tr>
<td>Boy</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Joan Flamenco [i.e., a Fleming]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Francisco Paxe ¹⁰</td>
<td></td>
</tr>
</tbody>
</table>

**Sobresalientes**

| Merino |      |             |
|        | Joan de Aroche | Aroche, boundary of Sevilla |
|        | Martin Barrena | Villafranco in Guipúzcoa |
|        | Hernan Lorenzo | Aroche |

¹ Called Socacío Alonso in another register.—Navarrete.
² Called Pedro Gaston in another register.—Navarrete.
³ Called Domingo Marinero [i.e., a sailor] in another register.—Navarrete.
⁴ Called Juan de Troya in another register.—Navarrete.
⁵ Called Pedro de Huelva in another register.—Navarrete.
⁶ Called Alonso Hernandez in another register.—Navarrete.
⁷ The slave of Juan Serrano.—Navarrete.
⁸ Pedro Brito in another register.—Navarrete.
⁹ Geronimo Sevillano [i.e., a native of Sevilla] in another register.—Navarrete.
¹⁰ Another register calls him Francisco, the son-in-law of Juan Serrano.—Navarrete.
The total number of men for the ships as above given is 235. Navarrete made his list from the list conserved in Archivo general de Indias, and notes of Juan Bautista Muñoz, and various other sources. The obstacles in the way of a correct register were the abbreviation of names and places, the custom prevalent of naming people from their native town or province, and the fact that the various registers were made between 1519 and 1525. From some of these registers, it appears that the following men were also in the fleet.

<table>
<thead>
<tr>
<th>Capacity</th>
<th>Name</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carpenter</td>
<td>Aroca</td>
<td>Viscayan</td>
</tr>
<tr>
<td></td>
<td>Blas Alfonso</td>
<td>Portuguese</td>
</tr>
<tr>
<td>Steward</td>
<td>Juan Gutierrez</td>
<td>Portuguese</td>
</tr>
<tr>
<td>Calker</td>
<td>Maestre Pedro ¹</td>
<td></td>
</tr>
<tr>
<td>Sailor</td>
<td>Bautista Genovés</td>
<td>Génova</td>
</tr>
<tr>
<td>Common seaman</td>
<td>Peruco de Bermeo</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Domingo Alvarez</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Domingo Gonzalez</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Domingo de Zubillan ²</td>
<td>Portuguese</td>
</tr>
<tr>
<td></td>
<td>Andres Blanco</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Antonio Gomez</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Juan Portugés [i.e., a Portuguese]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Juan Bras</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gonzalo Gallego</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rodrigo de Hurrira</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sebastian Portugés [i.e., a Portuguese]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Juan de Ircepais</td>
<td></td>
</tr>
</tbody>
</table>

**Sobresalientes**

| Secular priest | Pero Sanchez de Reina         |               |
|                | Licentiate Morales            |               |
|                | Hernando Rodriguez            |               |
|                | Hartiga                       |               |
|                | Diugurria                     |               |

¹ This man was Shanghaied at the island of Tenerife by order of Magalhães, October 1, 1519, and embarked on the “Santiago,” but his occupation or country is unknown. He returned in the “Victoria,” and was one of those captured by the Portuguese in the island of Santiago in the Cape Verde Islands, as is proved by documents in Archivo General de Indias.—Navarrete.

² Named in other registers Domingo, from Tovilla, Portugal, and Domingo, native of Cobillana, Portugal.—Navarrete.
In addition there were probably others, this list being still three short of Guillemaud's figures, 268. Harrisse (Disc. of N. Amer., London and Paris, 1892, pp. 714 et seq.) gives a partial list.

27 The Moorish name of Guadalquivir (from Arabic Wâd-al-Kebir, "the great river"), superseded the Roman name of Bætis. The Romans formed all Southern Spain into one province called Bætica after the name of the Bætis. By the town Gioan dal Farax is meant San Juan de Aznalfarache (from Moorish Hisn al-Faradi). Its Gothic name was Osset and its Roman name Julia Constantia. It is a favorite resort of the inhabitants of Sevilla. Coria was once a Roman potters' town and is still celebrated for its jars. San Lúcar de Barrameda was named in honor of St. Luke. It was captured from the Moors in 1264 and granted to the father of Guzman el Bueno. It attained importance after the discovery of America because of its good harbor. The house of Medina-Sidonia was founded by Alfonso Pérez de Guzman, a famous captain.

28 The original of this passage is obscure. The distance given (ten leagues; and both MS. 5,650 and Eden agree substantially with it) is far too short for the distance between San Lucar and Cape St. Vincent, which is over one hundred miles. Pigafetetta may have forgotten the actual distance, or it may have been an error of his amanuensis. It is possible to translate as follows: "which lies in 37 degrees of latitude, [that parallel being] x leguas from the said port;" for "longui" may be taken as agreeing with "gradi." In all rendering of distances, the Spanish form will be used in preference to the Italian; and the same will apply to the names of Spanish coins.

29 MS. 5,650 reads: "And after passing many small villages along the said river, we at last reached a chateau belonging to the duke of Medinacidonia, and called Sainct Lucar, where there is a port with an entrance into the Ocean Sea. One enters that port by the east wind, and leaves by the west. Nearby is the cape of Sainct Vincent, which, according to cosmography, lies in a latitude of thirty-seven degrees at a distance of twenty miles from
the said port. From the said city [of Sevilla] to the said port by the river abovesaid, the distance is thirty-five or forty miles." This passage might be cited as a proof that Pigafetta did not translate or write the French version, but that the work was done by another, who takes various liberties with his original.

30 MS. 5,650 reads: "furnish the fleet."

31 Ninguna in original, a Spanish word.

32 MS. 5,650 adds: "otherwise called 'labiche.'" Labech (Italian libeccio) is simply a name for the southwest wind. This is another instance in which the French adapter adds an explanation to the Italian, thus explaining the Italian term garbino, "southwest."

33 MS. 5,650 reads wrongly: "sixteenth." The so-called Genoese pilot (the author of the "Roteiro," by which name his account will be hereafter designated, and concerning whom, see Guillemard's Magellan, p. 145, and Mosto, p. 32, and note 4) gives the date of departure as September 21 (with which Barros agrees) and the arrival at Tenerife as the twenty-ninth (see Stanley, p. 1). Peter Martyr, Gomara, and Oviedo agree with Pigafetta, while Castanheda makes the departure in January, 1520. Hughes observes that if one keep in mind the circumstance that the day of the arrival coincided with the day dedicated by the Church to St. Michael, the date September 29 seems more admissible. However, one may reconcile the two dates of the arrival by observing that the ships stopped at Tenerife until October 2; while Herrera says that the ships fetched Montaña Roja (the Monte rosso of the text) on September 29. See Mosto, p. 53, notes 4 and 5. It should be noted that Gomara and Oviedo are not entirely trustworthy authorities, and that many times they have simply copied from authorities, such as Maximilianus Transylvanus, who is not always to be relied upon.

34 The Canaries were known to the ancients under the names of Islands of the Blest, Fortunate Islands, and the Hesperides. The Moors knew of them under the name of Islands of Khaledat, but had no practical acquaintance with them. In the fourteenth century these islands began to be known to Europeans, especially through the Portuguese. In 1402, the Frenchman Jean de Bethencourt went there, and shortly after began their conquest under the auspices of the crown of Castile. In consequence of the settlements made by Bethencourt, the islands were definitely ceded to Spain in 1481 (see Birch's Alboquerque, London, 1875-1884, Hakluyt Society Publications, ii, p. vi). The inhabitants of the islands were known as Guanches or Guanchinet, the latter meaning "men of Tenerife." The inhabitants of this island, holding out longer than the others, were not subdued until 1496. See also Conquest of Canaries (London, 1877); and History and De-
scription of Africa (London, 1896), i, pp. 99-101: both publications of the Hakluyt Society. The island of Tenerife was formerly called Nivana and by some the Island of Hell. Like all the other islands of the Canaries it is volcanic in formation, and its peak, the Teyde, is one of the largest volcanic cones known. Its latitude is 28° 15'.

35 Guillemand conjectures that this is Punta Roxa, located at the south end of Tenerife.

36 MS. 5,650 adds: "which is a substance needed by ships." Herrera says that they waited three days at the port awaiting a caravel that was laden with pitch for the fleet (Mosto, p. 53, note 8).

37 MS. 5,650 reads: "water coming from spring or river."

38 Eden (p. 250) adds to this account which he greatly abridges: "The lyke thynge is also seene in the Iland of aynt Thomas, lyinge directly vnnder the Equinoctiall lyne." Of this island of Hierro, Pory (History and description of Africa, Hakluyt Society edition, p. 100) says: "Hierro hath neither spring nor well, but is miraculously furnished with water by a cloud which over-spreadeth a tree, from whence distillett so much moisture, as sufficeth both for men and cattel. This cloud ariseth an hower or two before the sunne, and is dissolved two howers after sunne rising." This is an old story and is related by Pliny and founded upon fact "for both in Madeira and the Canaries the laurel and other heavy-foliaged evergreens condense abundant water from the daily mists" (Guillemand's Magellan, p. 149). Gregorio Chil y Naranjo (Estudios históricos . . . de las islas Canarias, 1879) believes Pigafetta means here the island of Palma, and that the first navigators visited only the coast and so did not see the lake in the interior (Mosto, p. 53, note 9).

39 MS. 5,650 adds: "which the sailers of the east call 'Cyrco.'" This is the Italian sirocco, which is the name for the southeast wind instead of the south. Herrera says they left the port October 2 (Mosto, p. 54, note 2).

40 Eden (p. 250) reads incorrectly: "In this coaft they had no maner of contrary wynds but a great calme and fayre wether for the pace of three coar and tenne dayes, in the which they came vnnder the Equinoctiall lyne."

41 MS. 5,650 adds: "and of those persons who have sailed there often."

42 MS. 5,650 reads: "And in order that our ships might not be wrecked or broach to (which often happens when the squalls come together)."
This last phrase, as well as the two following sentences are missing in MS. 5,650. The third sentence following begins: “During the calm weather, large fish called tiburoni,” etc. The word tiburoni, “sharks” is from the Spanish tiburon, which comes from the French tibéron (tiburin, tiburon). – Echagaray’s Diccionario Etimológico (Madrid, 1889).

MS. 5,650 reads: “The said fish are caught by means of a contrivance which sailors call ‘hame’ which is an iron fish-hook.” Hame (ain) is the French form of the Italian Amo, meaning “fishhook.”

MS. 5,650 adds: “because of the bad weather.”

MS. 5,650 reads “a quarter of an hour,” and the same duration of time is given by Eden (p. 250).

MS. 5,650 adds: “It is to be noted that whenever that fire that represents the said Saint Anselme ascends and descends the mast of a ship while in a storm at sea, that the said ship is never wrecked.” Herrera (cited by Mosto, p. 54, note 5) says that St. Elmo appeared on the masthead with a lighted candle and sometimes two during the storms encountered along the coasts of Guinea, and that the sailors were greatly comforted thereby, and saluted the saint as is the custom of seamen. When he appeared, he remained a quarter of an hour, and at his departure a great flash of light occurred which blinded all the men. Eden (p. 250) calls it the fire of St. Helen. Continuing, Eden injects into his abridgment of the first circumnavigation a description of St. Elmo’s fire by Hieronimus Cardanus in the second book of De Subtilitate. He says: “Of the kynde of trewe fyer, is the fyer baule or /tarre commonly cauled /aynt Helen which is /um-/tyme /eeene abowt the ma/tes of /hyppes, beinge of /uche fyery nature that it /umetyme melteth brafen vef/els, and is a token of drownynyg, fora/much as this chaunceth only in great tempe/tes. For the vapoure or exhalation whereof this fyre is engendered, can not bee dryven togyther or compacte in forme of fyre, but of a gro/e vapoure and by a great poure of wynde, and is threfore a token of imminent perell.” The fires called after St. Peter and St. Nicholas are on the contrary, he says, good omens, and are generally to be seen on the cables, after a storm. Being little and swift moving they can do no damage as they could do if massed and of slow movement. St. Elmo’s fire is the popular name for the atmospheric electricity that gathers in the form of a star or brush about the masthead of ships and on the rigging. It was sometimes accompanied by a hissing noise and was considered as a good omen by sailors. The Greeks who observed this phenomenon wove it into the Castor and Pollux myth; and the French edition of Pigafetta’s relation published by Simon de
Colines has the passage (see Mosto, p. 54): "They saw the fires called Sainct Eline and Sainct Nicolas like blazing torches (whom the ancients called Castor and Pollux)." "Elmo" is said by some to be a corruption of "Helena," the sister of Castor and Pollux, and the name "Hellene" or "Helen" was often given to the fire when only one light was visible. It is, however, more probably derived from St. Elmo, bishop of Formine who died about 304, and who is invoked by sailors on the Mediterranean. The phenomenon is also called fire of "St. Elias," "St. Clara," "St. Nicolas," and "composite," "composant," and "corposant (i.e., corpus sanctum)."

The second bird mentioned is the stormy petrel (of the family Laridae and genus Thalassidroma), which is found along all the Atlantic coasts and on some of the Pacific. The tale of the text was current among sailors (see Wilkes, U. S. Exploring Expedition, viii, pp. 402, 403). The cagassela ("cagaselo" in MS. 5,650) is the Stercorarius parasiticus, called also the jaeger, and by sailors "boatswain," "teaser," and "dung-hunter." The last name arose from the belief, long held even by scientists, that this bird fed on the dung of gulls and terns. In reality it pursues the latter birds and compels them to disgorge the fish that they have swallowed. The flying-fish is either a species of Exocetus, or the Scomberesox saurus of Europe and America, both of which feed in large schools and jump from the water to escape their enemies. See Riverside Natural History (Boston and New York).

MS. 5,650 adds: "which is the collateral wind between the south and the west;" and below reads: "twenty-four and one-half degrees;" while Eden (p. 250) reads: "xxii degrees and a halfe."

Verzino, the etymology of which is unknown (see Varthema's Travels, Hakluyt Society edition, p. lxxviii, note, and 205 note), is the Italian name for brazil-wood, from which Brazil, which was first visited by Vicente Pinzon, Diego Lope, Pedro Alvares Cabral, and Amerigo Vespucci, was named. The first names of the country were Vera Cruz and Santa Cruz. Cape Santo Agostinho, mentioned below, lies in 8° 21' south latitude, and is the most eastern headland of South America. It was the first land of that continent to be discovered, being sighted at least as early as 1500 by Pinzon. Before sighting the above cape, Magalhães arrested Juan de Cartagena for insubordination and gave the command of the "San Antonio" to Antonio de Coca (see Guillemand's Magellan, p. 153). Albo's log begins slightly before the sighting of the point, his first entry being November 29. See Burton's "Introduction" in his Captivity of Hans Stade (Hakluyt Society publications, London, 1874).
MS. 5,650 reads: "veal." The anta is the tapir, once very plentiful in South America, but now rare in the well civilized districts. See Burton's Captivity of Hans Stade, p. viii. Albo, however, seems to designate the llama by this name, for he says when speaking of the stay at Bay St. Julian: "and many Indians came there, who are clad in certain skins of antas, which resemble camels without the hump." (Navarrete, Col. de viages, iv, p. 214).

Stanley mistranslates the French phrase of MS. 5,650 et est de la longueur dun naveau, "and is of the length of a shuttle," confusing naveau with navette, "shuttle." Naveau here is equivalent to navet, "turnip" or navette, "rape," a plant of the turnip class, as is proved by the Italian.

MS. 5,650 reads: "And for a king of cards, of the kind which are used to play with in Italy, they gave me five fowls." The four suits of Italian playing cards are called spade ("swords"). bastoni ("clubs"), danari (literally: "money;" "diamonds"), and coppe ("cups").

MS. 5,650 reads: "five."

MS. 5,650 adds: "which is an astrological term. That zenith is a point in the sky, according to astrologers, but only in the imagination, and is in a straight line over our head, as can be seen by the treatise of the sphere, and in Aristotle, in the first book De caelo et mondo." By the treatise of the sphere is evidently meant the treatise of Pigafetta which follows his relation, and which is not reproduced here as being outside the scope of the present work. In the flyleaf of the Italian original is the following: "Notices concerning the new world, with the charts of the countries discovered, written by Antonio Pigafetta, Venetian and knight of Rodi. At the end are added some rules for finding the longitude and latitude of places east and west." In the Italian MS. this treatise occupies the last twelve folios. Stanley translates Amoretti's version of the Treatise, which is greatly abridged. Mosto (p. 35) conjectures that the treatise is the fruits of his three-years' experience during the expedition.

Albo (Navarrete, iv, p. 210) says that the fleet continued to coast southwest from November 29 until arriving at St. Lucy's bay on December 13 (St. Lucy's day). Of the coast he says: "The mountains are peaked and have many reefs about them. There are many rivers and ports in the said Brasil and San Tomé, and some six leguas down the coast there are many bays running two leguas into the land. But the coast runs northeast and southwest to Cape Frio, and has many islands and rivers. Cape Frio is a very large river. . . . At the entrance of the said bay is a very large bay, and at the mouth a very low island, and inside it spreads out extensively and has many ports . . .
and is called the bay of Santa Lucía. . . . In the said bay, one finds a well-disposed and numerous race, who go naked and trade for fishhooks, mirrors, and hawk's bells with food. . . . We entered that place on the very day of St. Lucy, and stayed there until the day of St. John, namely, the twenty-seventh of the said month of December. On that day we went and took our course west southwest, and found seven islands. To the right of them is a bay called the bay of Los Reyes [i.e., the Kings] which has a good entrance.” The “Roteiro” (Stanley, p. 1) says: “as soon as they sighted the other coast of Brazil, he steered to the south-east [sic] along the coast as far as Cabo-frio, which is in twenty-three degrees south latitude; and from this cape he steered to the west, a matter of thirty leagues, to make the Rio de Janeiro, which is in the same latitude as Cabo-frio, and they entered the said river on the day of St. Lucy, which was the 13th December, in which place they took in wood, and they remained there until the first octave of Christmas, which was the 26th of December of the same year.” Brito (Navarrete, iv, p. 306) says: “Setting sail thence [i.e., from Tenerife], the first land sighted was the cape of the shoals of Ambas. They descended the coast as far as the river called Janeiro, where they stayed 15 or 16 days.”

57 Eden (p. 251) says: “bygger then all Spayne, Portugale, Fraunce, and Italie.”

58 MS. 5,650 adds: “more like beasts than anything else.”

59 MS. 5,650 reads: “And some of those people live to the age of one hundred, one hundred and twenty, one hundred and forty, or more.” Eden (p. 251) says: “C.xx. and C.xl. yeares.” For description of the Brazil Indians, and their manners and customs, see Captivity of Hans Stade (Hakluyt Society edition), pp. 117-169.

60 Wrongly transcribed by Stanley as “boy.”

61 MS. 5,650 reads: “You must know that a family of one hundred persons, who make a great racket, lives in each of those houses called boii.” One of these houses (called Oca, in Tupi) is described by Wilson (Transactions of Ethnological Society, new series, vol. i) as being “60 or 70 feet long, divided into rooms for several families by rush mats, and provided with a central fire whose smoke passed through the roof. Some of them contained 200 head.” See Burton’s Captivity of Hans Stade, pp. 59, 60, note. The Indians described by Pigafetta are probably the Tamoyos of the Tupi or Guarani stock (Mosto, p. 56, note 1; see also Burton, ut supra, pp. lxi-lxxvi).

62 Amoretti makes this passage read: “Their boats, called
canoes, are hollowed out from the single trunk of a huge tree;" understanding *maschize* as *massiccio* "huge." Mosto prefers to read *maschize* as two words *ma schize* (notwithstanding that it is one word in the original), for *ma schiacciate*, "but flattened." Accepting this, the translation would be: "They have boats made from one single tree, only flattened." Amoretti's interpretation is to be preferred.

63 MS. 5,650 reads: "and one would believe them to be enemies from hell."

64 MS. 5,650 adds: "of the said country of Verzin."

65 MS. 5,650 reads: "daily." Amerigo Vespucci says in a letter (Mosto, p. 55, note 6): "I saw human flesh salted and suspended from the beams, in the same way as we are wont to hang up bacon and swine's flesh." See Jesuit Relations and Allied Documents (Cleveland reissue), for instances of cannibalism among the North American Indians. See also Captivity of Hans Stade (Hakluyt Society edition), pp. 151, 155-159; and Dominguez's Conquest of the River Plate (Hakluyt Society publications, London, 1891), pp. 129, 130.

66 For Carvagio, as in MS. 5,650, and later in the Italian; an error of the amanuensis. This was João Carvalho (the Juan Lopez Caraballo of the register—see note 26, ante). Carvalho was a Portuguese, of none too scrupulous morals, even in his age, as appears later in Pigafetta's narrative. After the fatal banquet in the island of Cebú, he became the leader of the remaining men of the fleet, but was later deposed (see post, note 441). He remained behind with the ill-fated "Trinidad," and never returned to Europe. His son, borne to him by a native woman of Brazil, was left behind in Borneo. See Stanley, pp. 252-255, for Correa's account of the actions of Carvalho after the death of Magalhães.

67 The early French edition and the Italian edition of 1536 both include the women and children.—STANLEY.

68 It is a widespread (perhaps universal) characteristic of the American Indian to pull out the hair of the body. See Jesuit Relations and Allied Documents (Cleveland reissue).

69 Eden (p. 45), defines *gatti mammoni* as monkeys. Monkeys of the genus *Cebus* are probably meant (Mosto, p. 55, note 8).

70 MS. 5,650 reads: "fresh cheese." Pigafetta may here refer to the bread made from the casava or manioc root. See Burton's Captivity of Hans Stade, pp. 130-132, for a description of the method of preparing this root.

71 The swine mentioned by Pigafetta is the Tayasu (Tagaçu), or peccari (*Dicotyles torquatus*), which has quills resembling those
of the porcupine, and is generally of a whitish color. It is tailless
and very fierce and difficult to domesticate. The flesh was eaten;
and the teeth were worn by some of the chiefs as necklaces. Bur-

72 The *Platalea ajaja* or rosy spoonbill, belonging to the family
of the *Plataleidae*, whose habitat extends through all of tropical
and subtropical America, including the West Indies, south to the
Falkland Islands, Patagonia and Chile, and north to the southern
part of the United States.

73 Hans Stade (Burton, *ut supra*) testifies to the chastity of
the people of Eastern Brazil among whom he lived as a prisoner.

74 MS. 5,650 reads: "The women attend to the outside affairs,
and carry everything necessary for their husband's food in small
panniers on the head or fastened to the head."

75 MS. 5,650 adds: "and compassion."

76 MS. 5,650 reads: "When we departed they gave us a very
great quantity of verzin;" and adds: "That is a color which
comes from trees which grow in the said country, and so abun-
dantly, that the country is called Verzin from it."

77 MS. adds: "which was a piece of great simplicity."

78 This sentence is preceded by the following in MS. 5,650:
"Besides the abovesaid which proclaims their simplicity, the peo-
ple of the above place showed us another very simple thing."

79 This passage in Stanley reads as follows: "A beautiful
young girl came one day inside the ship of our captain, where I
was, and did not come except to seek for her luck: however, she
directed her looks to the cabin of the master, and saw a nail, of a
finger's length, and went and took it as something valuable and
new, and hid it in her hair, for otherwise she would not have been
able to conceal it, because she was naked, and, bending forwards,
she went away; and the captain and I saw this mystery." The
matter between the words "length" and "naked" is taken from
MS. 24,224 (wrongly declared by Stanley to be the copy of his
travels presented to the regent Louise by Pigafetta, the conclusion
being based on the fact that some of the details are softened down),
as Stanley considered the incident as told in MS. 5,650, the Italian
MS. and the first French edition, as unfit for publication. Stanley
cites the following (in the original) from the edition of 1536
which omits the above story: "At the first land at which we
stopped, some female slaves whom we had brought in the ships
from other countries and who were heavy with child, were taken
with the pains of childbirth. Consequently, they went alone out
of the ships, went ashore, and after having given birth, returned
immediately to the ships with their infants in their arms.” He also cites the following passage from the first French printed edition, which also narrates the above story of the girl: “At the first coast that we passed, some slave women gave birth. When they were in travail, they left the boat, after which they immediately returned, and nursed their children.” Stanley adds that this story of the slave women is improbable, as women were not allowed to come aboard ship.

80 MS. 5,650 gives the words of the Brazil as follows: “maiz, huy, pinda, taesse, chignap, pirame, itenmaraca, tum maraghatom.” Amoretti (see Stanley’s edition, p. 48) reads tace as tarse and itanmaraca as Hanmaraca. Stanley mistranslates the French forcette (“scissors”) as “fork.”

81 Eden says (p. 251): “xxxiii. degree and a halfe toward the pole Antartike.”

82 MS. 5,650 reads: “and to ask whether the others might come.”

83 MS. 5,650 reads: “That place was formerly called Cape Saincte Marye and it was thought that one could pass thence to the sea of Sur, that is to say the South Sea, but it has not been ascertained that any ships have ever discovered anything farther on.” Eden (p. 251) reads: “Abowt the mouth of this ryuer, are feven ilandes, in the bygge/t whereof, they founde certeyne precious /tones, and cauled it the cape of Saynt Marie. The Spanyardes thought that by this ryuer they might haue pa//ed into the south /ea. But they were deceaued in theyr opinion. For there was none other pa//age than by the ryuer which is xvii. leagues large in the mouth.” This river was the Rio de la Plata. The “Ro-teiro” (Stanley, p. 2) says that Magalhães left Rio de Janeiro December 26, proceeding to the cape Santa Maria and the river which was called St. Christopher. There they remained until February 2, 1520. Albo (Navarrete, iv, p. 211) also mentions the river which he calls the “river of Solís.” The ships sent to look for a strait through the river were gone two days, and a careful exploration of the mouth of the river was made. Brito (Navarrete, iv, pp. 306, 307) says: “They left that place [i.e., Rio de Janeiro] and coasted along shore until they reached the river called Solís, where Fernando Magallanes thought that he could find a strait. They stayed there forty days. Magallanes ordered the ship ‘Santiago’ to sail forward for about 50 leguas to see whether there was any passage. Not finding a passage, he crossed the river which is about 25 leguas wide and found the [opposite] coast which runs northeast and southwest.” For early history of this region, see Dominguez’s Conquest of the River Plata.
Juan Díaz de Solís, a famous Spanish navigator, was born at Lebrixa, in 1470. He is said, although without sufficient authority, to have discovered Yucatan with Pinzon in 1506. He was appointed chief pilot of Spain after the death of Amerigo Vespucci in 1512. In October, 1515, he sailed in command of an expedition in search of a southwest passage to India. He discovered Rio de la Plata which he explored as far as the region of the Charrua tribe, by whom he and some of his men were killed and eaten before September, 1516. The remnant of the expedition was conducted back to Spain by his brother-in-law.

Eden adds (p. 251): "which /um thynke to bee tho/ea /f/thes that wee caule pikes." Below, the sea-wolf is described as having a head "of golden colour." They were probably some species of the Otariidae or fur-seals (Guillemard, p. 160, note). The "geese" were penguins. Albo, Herrera, and others, also mention the "sea-wolves and ducks." Kohl (Zeitschrift der Gesellschaft für Erdkunde, xi, 362) says that this bay where the ships were laden with the seals and penguins is probably Desvelos Bay, but it is more probably Puerto Deseado ("Port Desire;" see Mosto, p. 57, note 2). Drake also secured fresh provisions from these "sea-wolves," calling the bay where he secured them "Seale Bay." See World Encompassed (Hakluyt Society edition), pp. 54, 55.

Port St. Julian. The "Roteiro" pilot (Stanley, p. 3) says that they reached it on March 31, 1520, and places it in 49° 20' south latitude. Albo (Navarrete, iv, p. 214) says: "We went to a port called San Julian, where we entered the last day of March, and where we stayed until the day of St. Bartholomew. The said port lies in a latitude of 49 and two-thirds degrees. We pitched the ships in that port." Other writers give slightly different locations (see Mosto, p. 57, note 5). Antonio Brito, the Portuguese, whose MS. is preserved in the Torre do Tombo at Lisbon, writes in 1523 to the king of Portugal certain news obtained from some of the men of the "Trinidad." His information as might be expected, is at times faulty. Of Port St. Julian, he says: "They coasted along shore until they reached a river called San Juan where they wintered for four months."

MS. 5,650 adds: "jumping up and down." The only reference made to the Patagonians by Albo is as follows: "Many Indians came there, who dress in certain skins of the anta, which resemble camels without the hump. They have certain bows made from cane, which are very small and resemble turkish bows. The arrows also resemble Turkish arrows, and are tipped with flint instead of iron. Those Indians are very prudent, swift runners, and very well-built and well-appearing men." (Navarrete, iv,

88 MS. 5,650 reads: “he began to marvel and to be afraid.”

89 Guillemand, who follows the Amoretti edition, translates (p. 180) this passage: “His hair was short and colored white,” but this translation is borne out by neither the Italian MS. nor MS. 5,650. Guillemand presents a picture of a Patagonian, as does also Wilkes (Narrative of U. S. Exploring Expedition, 1838-1842), i, facing p. 95. The latter describes Indians, whom the officers of the expedition thought to be Patagonians, and who were taller than average Europeans, as follows: “They had good figures and pleasant looking countenances, low foreheads, and high cheekbones, with broad faces, the lower part projecting; their hair was coarse and cut short on the crown leaving a narrow border of hair hanging down; over this they wore a kind of cap or band of skin or woolen yarn. The front teeth of all of them were very much worn, more apparent, however, in the old than in the young. On one foot they wore a rude skin sandal. Many of them had their faces painted in red and black stripes, with clay, soot, and ashes. Their whole appearance, together with their inflamed and sore eyes, was filthy and disgusting.” They showed that they had had previous communication with white men. Their food was fish and shellfish, and they carried bows and arrows and had dogs. Brinton (American Race, New York, 1891) says that “The Patagonians call themselves Chonek or Tzoneca, or Inaken (men, people), and by their Pampean neighbors are referred to as Tehuel-Che, southerners.” Many of them are “from six to six feet four inches in height, and built in proportion. In color they are a reddish brown, and have aquiline noses and good foreheads.” Ramon Lista (Viage al pais de los Tehuel-Ches) gives the average height of the Patagonians as 1.854 m., and hence the early accounts of their great stature are greatly exaggerated (Mosto, p. 57, note 6). See also the description of the Patagonians in the “Roteiro” (Stanley, p. 5); and World encompassed by Sir Francis Drake (Hakluyt Society edition), pp. 40, 56-61 (where the origin of the name “Patagonian” is wrongly given).

90 The guanaco, a species of llama. See also vol. II, p. 34, note 5*.

91 Hence arose the name “Patagonians” or “men with big feet,” given by Magalhães, because of the awkward appearance of the feet in such coverings, which were stuffed with straw for greater warmth.

92 The words “somewhat thicker than those of a lute” are lacking in MS. 5,650.
This sentence is omitted by MS. 5,650.

Eden (p. 251) says "two," and following says that Magalhães gave the giant "certeyne haukes belles and other great belles, with al/o a lookynge glaffe, a combe, and a payre of beades of glaffe."

MS. 5,650 adds: "on the face."

MS. 5,650 omits "face."

"For the smiths" is omitted by MS. 5,650.

Maximilianus Transylvanus says that only one Patagonian was captured, but that he died shortly from self-starvation (vol. I, pp. 314, 315). The "Roteiro" says (Stanley, p. 5) that three or four were captured, but all died except one, who went to Spain in the "San Antonio." Pigafetta's account, as given by an eyewitness, is to be preferred.

MS. 5,650 reads: "for otherwise they could have caused some of our men trouble." Below Stanley (p. 53) again mis-translates the French "forces" as "forks."

MS. 5,650 adds: "of malefactors," and reads farther: "and their faces lighted up at seeing those manacles."

MS. 5,650 reads: "and they were grieved that they could not take the irons with their hands, for they were hindered by the other things that they were holding." Eden (p. 252) says at the end of his account of the capture: "Being thus taken, they were immediately seperate and put in /undry /hyppes."

MS. 5,650 adds: "that is, the big devil."

Arber in his introduction to The first three English books on America says that Shakespeare had access to The decades of the neue worlde of Eden, and created the character of Caliban (who invokes Setebos) in the Tempest from the description of the Patagonian giants. See also World encompassed by Sir Francis Drake (Hakluyt Society edition), p. 48, for mention of the god Settaboth.

MS. 5,650 reads: "the wife of one of the giants who had remained behind in irons."

MS. 5,650 makes this plural.

See ante, note 103.

This word is omitted in MS. 5,650.

MS. 5,650 adds: "in their language."

MS. 5,650 omits this sentence.

MS. 5,650 reads "instead of taking medicine." See Jesuit Relations and Allied Documents (Cleveland reissue) for examples
of medicine and surgery as practiced by the North American Indians.

110 MS. 5,650 reads "two feet or so."

111 MS. 5,650 reads "cut short and shaven like religious." Hans Stade also notices the tonsure among the Indians who captured him (see Captivity of Hans Stade, Hakluyt Society edition, pp. 136-138, and note, from which it appears that this manner of wearing the hair, was practiced among many Tupi tribes).

112 Stanley (p. 55) does not translate this sentence, but gives the original from MS. 5,650.

113 In MS. 5,650 this sentence reads as follows: "They seem to be painted, and one of those enemies is taller than the others, and makes a greater noise and gives expression to greater joy than the others."

114 Mosto (p. 59) mistranscribes or misprints "Setebas." Roncagli (Da punta arenas a Santo Cruz, in "Bollettino della Società geografica italiana," 1884, p. 775) says that the Patagonians sacrificed to an evil spirit called "Wallichu." Brinton, ut supra, p. 328, says: "They are not without some religious rites, and are accustomed to salute the new moon, and at the beginning of any solemn undertaking to puff the smoke of their pipes to the four cardinal points, just as did the Algonquins and Iroquois."

115 See ante, note 91. Stanley mistranscribes "Pataghoni" of MS. 5,650 as "Palaghom."

116 A reference to the gypsies who had made their appearance in Italy as early as 1422, where they practiced various deceptions upon the credulous people. The name "Cingani" or Zingari, as they are generally called in Italy, comes from the Greek word ἄποκεφαλον, by which they were called by Byzantine writers of the ix-xii centuries; the same name appearing also in slightly different forms in Turkey, Bulgaria, Roumania, Hungary, Bohemia, and Germany. Their ancestral home was probably in northwestern India, whence they emigrated in successive waves. In many countries extreme and harsh measures were taken against them, especially in Germany, where they had appeared as early as 1417. They were never allowed a foothold in France, but have become a significant part of the population in Russia, Hungary, and Spain. In the latter country, where they are called Gitános (Egyptians), in spite of many severe laws passed against them until the reign of Carlos III, they continued, more fortunate than the Jews, to thrive. They are mentioned by Cervantes in his Don Quixote (pt. i, chap. xxx), but the name Gitán had first appeared in a Spanish document of 1499, where their customs are described.
The few in Italy have been allowed to remain, and those in the Slavic countries and England were generally treated kindly. Their language is Aryan and was highly inflected; and while they have been given many names by the nations among whom they have lived, their own appellation is “Rom” “the man.” See *New International Encyclopedia* (New York, 1903).

117 MS. 5,650 reads: “capae;” but Stanley has mistranscribed “capac.”

118 Albo (Navarrete iv, p. 215), the “Roteiro” (Stanley, p. 4), Transylvanus and Oviedo (Mosto, p. 59, note 3) give the date of departure from Port San Julian August 24, 1520; but the second errs in giving 5½ instead of 4½ months for the period for which the fleet remained there. Peter Martyr places the date of departure as August 21. Castanheda, who gives the same date says that the name “St. Julian” or “of the ducks” was given to that bay which he calls a river. Barros gives the date of arrival as April 2, and says that the place was called “river of Saô Julião.” See Mosto, ut supra.

119 A portion of the passage relating to the attempted mutiny reads as follows in MS. 5,650: “However the treason was discovered, and as a consequence the treasurer was killed by a dagger and then quartered. Gaspar de Casada was beheaded and then quartered. The overseer trying shortly after to lead another mutiny, was banished together with a priest and set ashore on that land of Pathagonia.” The Italian MS. is badly confused, while the above is more in accordance with the facts, and shows the hand of the translator and adapter. Eden (p. 252) says of the attempted mutiny: “They remayned fyue monethes in this porte of Sainte Iulian, where certeyne of the vnder capitaynes con/pirynge the death of theyr general, were hanged and quartered: Amonge whom the trea/urer Luigo of Mendoza was one. Certeyne of the other con/pirators, he left in the sayd land of Patogoni.” See the short account of the mutiny given by Transylvanus in vol. 1, p. 317, and the account given in the same volume, pp. 297, 299. The Roteiro (Stanley, p. 3) says that three of the ships revolted against Magalhães “saying that they intended to take him to Castile in arrest, as he was taking them all to destruction;” but Magalhães subdued the mutiny by the aid of the foreigners with him. Mendoza was killed by Espinosa the chief constable of the fleet, and Gaspar Quesada was beheaded and quartered. Alvardo de Mesquita, Magalhães’s cousin, is wrongly reported to have been given command of one of the ships of those killed, but the command of the “San Antonio” that had previously been given to Antonio de Coca, after Magalhães had deprived Cartagena of it, had been given him before the real outbreak of the mutiny.
The narrative of the mutiny as given by Navarrete (Col. de viages, iv, pp. 34-38) which was compiled mainly from documents presented in the same volume and from Herrera, is as follows:

"March 31, the eve of Palm Sunday, Magallanes entered the port of San Julian, where he intended to winter, and consequently ordered the rations to be served by measure. In view of that and of the barrenness and cold of the country, the men asked Magallanes by various arguments to increase the rations or turn back, since there was no hope of finding the end of that country or any strait. But Magallanes replied that he would either die or accomplish what he had promised; that the king had ordered the voyage which he was to accomplish; and that he had to sail until he found that land or some strait which must surely exist; that in regard to the food, they had no reason to complain, since that bay had an abundance of good fish, good water, many game birds, and quantities of wood, and that bread and wine had not failed them, nor would fail them if they would abide by the rule regarding rations. Among other observations, he exhorted and begged them not to be found wanting in the valorous spirit which the Castilian nation had manifested and showed daily in greater affairs; and offering them corresponding rewards in the king's name. By such means did he quiet the men.

"April 1, Palm Sunday, Magallanes summoned all his captains, officers, and pilots to go ashore to hear mass and afterward to dine in his ship. Alvaro de la Mezquita, Antonio de Coca, and all the men went to hear mass. Louis de Mendoza, Gaspar de Quesada, and Juan de Cartagena (the latter because he was a prisoner in Quesada's keeping) did not go, however; and Alvaro de la Mezquita alone went to dine with Magallanes.

"During the night, Gaspar de Quesada and Juan de Cartagena with about thirty armed men of the ship 'Concepcion' went to the 'San Antonio,' where Quesada requested that the captain, Alvaro de la Mezquita, be surrendered to him, and told the crew of the ship to seize it, as they had already done with the 'Concepcion' and 'Victoria.' [He said] that they already knew how Magallanes had treated and was treating them, because they had asked him to fulfill the king's orders; that they were lost men; and that they should help him make another request of Magallanes, and if necessary, seize him. Juan de Elorriaga, the master of the 'San Antonio,' spoke in favor of his captain, Alvaro de la Mezquita, saying to Gaspar de Quesada: 'I summon you, in God's name and that of the king, Don Cárlos, to go to your ship, for the present is no time to go through the ships with armed men; and I also summon you to release our captain.' Thereupon Quesada replied: 'Must our deed remain unaccomplished because of this madman?' and drawing his dagger stabbed him four times in
the arm, thus overawing the men. Mezquita was kept prisoner, Elorriaga was cared for, Cartagena went to the ship 'Concepcion,' while Quesada remained in the 'San Antonio.' Thus were Quesada, Cartagena, and Mendoza masters of the three ships, 'San Antonio,' 'Concepcion,' and 'Victoria.'

"Thereupon, they sent a message to Magallanes to the effect that they held three ships and the small boats of all five at their disposal in order to require him to fulfil his Majesty's provisions. They said that they had done that in order that he might no longer illtreat them as he had done thitherto. If he would agree to fulfil his Majesty's orders, they would obey his commands, and [said] that if they had thitherto treated him as a superior, they would thenceforth treat him as a master, and would be most respectful to him.

"Magallanes sent word to them to come to his ship, where he would hear them and do what was proper. They answered that they did not dare come lest he illtreat them, but that he should go to the ship 'San Antonio,' where they would all assemble and decide definitely on what the king's orders commanded.

"Magallanes believing that boldness was more useful than meekness in the face of such actions, determined to employ craft and force together. He kept the small boat of the ship 'San Antonio' which was used for those negotiations, at his ship; and sent the alguacil, Gonzalo Gomez de Espinosa, in the skiff belonging to his ship, to the 'Victoria,' with six men armed secretly and a letter for the treasurer, Luis de Mendoza, in which he told the latter to come to the flagship. While the treasurer was reading the letter and smiling as if to say 'You don't catch me that way,' Espinosa stabbed him in the throat, while another sailor stabbed him at the same instant on the head so that he fell dead. Magallanes, being a man with foresight, sent a boat under command of Duarte Barbosa, sobresaliente of the 'Trinidad' with fifteen armed men, who entering the 'Victoria' flung the banner to the breeze without any resistance. That happened on April 2. Then the 'Victoria' approached the flagship, and they together immediately approached the 'Santiago.'

"On the following day, the 'San Antonio' and the 'Concepcion' which were held by Quesada and Cartagena tried to put to sea, but it was necessary for them to pass close to the flagship which stood farthest out. The 'San Antonio' raised two anchors, and being in danger with one, Quesada determined to free Alvaro de la Mezquita, whom he held a prisoner in his ship, in order to send him to Magallanes to arrange peace between them. Mezquita, however, told him that nothing would be obtained. Finally, they arranged that when they set sail, Mezquita should station himself forward and ask Magallanes as they approached his ship,
not to fire and that they would anchor provided affairs would be settled favorably.

"Before setting sail in the 'San Antonio,' where they were endangered, as it was night and the crew were asleep, the ship dragged and ran foul of the flagship. The latter discharged some large and small shots and men leaped aboard the 'San Antonio' crying, 'For whom are you?' they responding, 'For the king, our sovereign, and your Grace,' surrendered to Magallanes. The latter seized Quesada, the accountant, Antonio de Coca, and other sobresalientes who had gone to the 'San Antonio' with Quesada. Then he sent to the 'Concepcion' for Juan de Cartagena and imprisoned him with them.

"Next day Magallanes ordered the body of Mendoza taken ashore and had it quartered, and Mendoza cried as a traitor. On the seventh, he ordered Gaspar de Quesada beheaded and quartered with a like cry. That was done by Quesada's own follower and sobresaliente, Luis de Molino, in order to save himself from hanging, for that sentence had been passed on him. Magallanes sentenced Juan de Cartagena and the lay priest, Pedro Sanchez de la Reina, who had been active in causing the men to mutiny, to be marooned in that country. He pardoned more than forty men who merited death, as they were needed to work the ships, and so that he might not excite hard feelings by the severity of the punishment."

Brito's account of the mutiny (Navarrete, iv, p. 307) is very brief and unsatisfactory: "In that port the captains began to ask him where he was taking them, especially one Juan de Cartagena, who said that he had a royal cedula naming him as associate with Magallanes, as Rui Falero would also have been, had he been there. Then they tried to rise against Magallanes and kill him, and go back to Castilla or to Rodas. From that point they went to the river of Santa Cruz, where they endeavored to put their plan in execution. But when Magallanes discovered their ill-considered attempt, for the captains said that they would kill him or take him prisoner, he ordered his ship armed and Juan de Cartagena arrested. As soon as the other captains saw their chief arrested they thought no longer of prosecuting their attempt. Magallanes, however, seized them all, for most of the crew were in his favor. He sent the merino or alguacil to kill Luis de Mendoza with his dagger, for the latter refused to be arrested; while he had another named Gaspar Quesada beheaded. When they set sail, he left Juan de Cartagena together with a secular priest ashore at a place where there were no inhabitants."

Correa (Stanley, pp. 247-250) gives a different and imperfect account of the meeting.

Cf. with these accounts the one given by Guillemaurrd (Magellan), pp. 162-174. When the "San Antonio" deserted, Esteban
Gomez is said to have rescued Cartagena and the priest. João Serrão (after the loss of the "Santiago") was given command of the "Concepcion," Mesquita of the "San Antonio," and Duarte Barbosa of the "Victoria," all Portuguese (Guillemard, *ut supra*, p. 179). It is rather singular that Sir Francis Drake should also have faced a mutiny in this same port, where Thomas Doughty was executed. That the history of Magalhães's expedition was generally known is evident from the following: "The next day after, being the twentieth of June, wee harboured ourselves againe in a very good harborough, called by Magellan *Port S. Julian*, where we found a gibbet standing upon the maine, which we supposed to be the place where *Magellan* did execution upon some of his disobedent and rebellious company." *World encompassed* (Hakluyt Society edition), p. 234.

120 MS. 5,650 reads: "twenty-five leagues."

121 Instead of this last phrase, MS. 5,650 reads: "and very little of that." The account of the shipwreck and rescue as given here is very confusing and inadequate. Cf. Guillemard, *ut supra*, pp. 175-179, and Navarrete, iv, pp. 38, 39. One man was lost, namely, the negro slave of João Serrão. The "Roteiro" (Stanley, p. 4) gives the briefest mention of it. Brito (Navarrete, iv, p. 307) says: "After this [i.e., the mutiny], they wintered for three months; and Magallanes again ordered the ship 'Santiago' to go ahead in order to explore. The ship was wrecked but all of its crew were saved." Correa's account (Stanley, p. 250) is very short, and mentions that only the hull of the vessel was lost.

122 Mosto (p. 60, note 3) derives this word from the Spanish *mejillon*, a variety of cockle, which he thinks may be the *Mytilus* or common mussel.

123 See vol. II, p. 34, note 5*.

124 Eden (p. 252) says: "52. degree . . . lackynge a thyrde parte."

125 MS. 5,650 omits: "and the holy bodies," and has in its place: "by His grace."

126 MS. 5,650 omits these last two words. The Italian form *braccio* is retained in view of these words; for the Spanish *braza* is a measure about equivalent to the English fathom, while the *braccio*, although varying in different cities, is near three palmos (spans) in length. The term is, however, translated *brasse* ("fathom") in MS. 5,650. Mosto (p. 60, note 8), conjectures this fish to be the *Eliginus maclovinus*. Of this fish, Theodore
Gill, the well-known ichthyologist, says in a letter of May 22, 1905: "The Italian editor gave a shrewd guess in the suggestion that the fish in question was what was formerly called *Eliginus maclovinus*. The only vulgar name that I have been able to find for it is 'robalo,' and this name is applied to it by the Spanish-speaking people of both sides of South America. Like most popular names, however, it is very misleading. 'Robalo' is the Spanish name for the European bass, which is nearly related to our striped bass or rock bass. To that fish the robalo of South America has no affinity or real resemblance, and belongs to a very different family peculiar to the southern hemisphere—the *Nototheniids*. The so-called *Eliginus maclovinus* (properly, *Eliginops maclovinus*) is the most common and widely distributed species and probably the one obtained by the fleet of Magalhães."

127 Of the river Santa Cruz and the stay there, Albo (Navarrete, iv, p. 215) says: "We left that place [i.e., Port San Julian] on the 24th of the said month [of August] and coasted along to the southwest by west. About 30 leguas farther on, we found a river named Santa Cruz, which we entered on the 26th of the same month. We stayed there until the day of San Lucas, the 18th of the month of October. We caught many fish there and got wood and water. That coast extends northeast by east and southwest by west, and is an excellent coast with good indentations." The "Roteiro" (Stanley, p. 4) places the river Santa Cruz twenty leagues from San Julian and in about 50°. That narrative says that the four remaining boats continued to pick up the wreckage of the "Santiago" until September 18. The name Santa Cruz was said to have been given to the river because they entered it on September 14, the day of the exaltation of the holy cross (see Stanley, p. 4, note 4, and Mosto, p. 60, note 7), but Kohl (Mosto, *ut supra*) attributes the name to João Serrão who was near that river on May 3, 1520, the day on which the church celebrates the feast of the finding of the holy cross. Navarrete (iv, p. 41) cites Herrera as authority for an eclipse of the sun that happened while at this river on October 11, 1520. Guillemard (*ut supra*, pp. 187, 188) is disinclined to believe the report, although he mentions an annular eclipse of the sun on October 20, 1520, which was however not visible in Patagonia. Navarrete (*ut supra*) says that Magalhães gave instructions to his captains here "saying that he would follow those coasts until finding a strait or the end of that continent, even if he had to go to a latitude of 75°; that before abandoning that enterprise, the ships might be twice unrigged; and that after that he would go in search of Maluco toward the east and east northeast, by way of the cape of Buena Esperanza and the island of San Lorenzo."
A new chapter begins at this point in MS. 5,650, being simply headed "chapter."

128 The anonymous Portuguese who accompanied Duarte Barbosa says 53° 30'; Barros, 52° 56'; Elcano, 54°; and Albo, 52° 30'. Mosto, p. 60, note 9.

129 MS. 5,650 has the words in brackets.

130 Eden (p. 252) says of the strait: "they founde the /traight nowe cauled the /traight of Magellanus, beinge in /um place C.x. leagues in length: and in breadth /umwhere very large and in other places lyttle more than halfe a league in bredth." Stanley (p. 57) is uncertain of the French et quasi autant de largeur moins de demye lieue, which is (translated freely) simply "something like almost a half-league wide." The "Roteiro" (Stanley, p. 7) says that the channel "at some places has a width of three leagues, and two, and one, and in some places half a league." Transylvanus (Vol. 1, p. 320) gives the width as two, three, five, or ten Italian miles; Gomara, two leagues or so; Barros, one league at the mouth, and the strait, from a musket or cannon shot to one and one and one-half leagues; Castanheda, at the mouth as wide as two ships close together, then opening up to one league; Peter Martyr, a sling-shot's distance in places. (Mosto, p. 61, note 2.)

131 Proise or Proi (prop, proie) is an ancient Catalanon word meaning the "bow moorings;" Cf. Jal, Glossaire nautique (Mosto, p. 61, note 3). The old Spanish word is "prois," which signifies both the thing to which the ship is moored ashore, and the rope by which it is moored to the shore.

132 This passage is as follows in MS. 5,650: "The said strait was a circular place surrounded with mountains (as I have said), and the majority of the sailors thought that there was no exit from it into the said Pacific Sea. But the captain-general declared that there was another strait which led out, and that he knew that well, for he had seen it on a marine chart of the king of Portugal. That map had been made by a renowned sailor and pilot, named Martin de Boesme. The said captain sent two of his ships forward—one named the 'Sainct Anthoine,' and the other the 'Conception'—in order that they might look for and discover the exit from the said strait, which was called the cape de la Baya."

Martin de Behaim (Beham, Behem, Behemira, Behen, Becham, Brehm) was born about 1459 (some say also in 1430 or 1436) of a family originally from Bohemia, in Nuremberg, Germany, and died at Lisbon, July 29, 1506. He was a draper in Flanders, 1477-1479, after which he went to Lisbon (1480) where he be-
came acquainted with Columbus. In 1484 he was chosen geographer of Diego Cam’s expedition to Western Africa. On his return, he received the order of knighthood in the military order of Christ of Portugal; after which he went to the island of Fayal in the Azores where he became interested in colonization and agriculture, and married the daughter of the governor. In 1491 he returned to Germany, where he lived at Nuremberg until 1493, and where, at the request of his townsmen, he constructed an immense globe on the information of Ptolemy, Strabo, and others, which contains many errors (see facsimile in Guillemand). In 1493 he returned to Lisbon, and in 1494 to Fayal, where he remained until 1506, when he went to Lisbon. Many myths sprung up about him, such that he had visited America before Columbus and the straits of Magellan before Magalhães, the latter of whom he may have known at Lisbon. See Rose, New Biographical Dictionary (London, 1848); Grande Encyclopédie (Paris, Lamirault et Cie.); and Guillemand, pp. 73, 74.

See Guillemand (ut supra, pp. 189-198) for a discussion of knowledge regarding the existence of a strait to the south of the American continent, prior to Magalhães’s discovery and passage of it. Guillemand, after weighing the evidence for and against, decides that there may have been a “more or less inexact knowledge of the existence of some antarctic break” that would allow access to the eastern world.

133 Possession Bay, according to Mosto, p. 61, note 5, but Guillemand (pp. 199, 200) thinks it may have been Lomas Bay.

134 Probably Anegada Point to the northwest of Cape Orange.

135 The “First Narrows” or Primera Garganta, just beyond Anegada Point.

136 Lago de los Estrechos, St. Philip’s Bay, or Boucant Bay.

137 The “Second Narrows” and Broad Reach.

138 MS. 5,650 does not mention the smoke signals.

139 MS. 5,650 reads: “When near us they suddenly discharged a number of guns, whereat we very joyously saluted them with artillery and cries.”

140 The first is the passage east of Dawson Island, which extends to the northeast into Useless Bay and to the southeast into Admiralty Sound. The second opening was the passage between the western side of Dawson Island and Brunswick Peninsula.

141 Esteban Gomez was an experienced Portuguese navigator and pilot with ambitions only less than those of Magalhães, his kinsman (Guillemand, p. 203). His desertion occurred probably
in the first part of November, and was perhaps directly due to pique at what he considered lack of appreciation from Magalhães. Conspiring with Gerónimo Guerra, the notary, who was elected captain of the "San Antonio" they made off with that ship, and after imprisoning Alvaro de Mezquita, returned to Spain, anchoring at Sevilla May 6, 1521. There Gomez was imprisoned after the return of the "Victoria," but was liberated, and in 1524 proposed an expedition to discover a northwest passage. An expedition having been fitted out by Cárlos I, he coasted Florida and the eastern coast as far as Cape Cod, and returned to Spain in 1525. See Grande Encyclopédie; Navarrete, iv, pp. 42-45, and 201-208; and Guillemand, ut supra, pp. 203-205.

Brito's story of the exploration of the strait and the loss of the "San Antonio" (Navarrete, iv, pp. 307, 308) is as follows: "They left that place [i.e., the river of Santa Cruz] on October 20, and went to enter a strait of which they had no knowledge. The entrance of the strait extends for about 15 leguas; and after they had entered, it seemed to them that it was all land-locked, and they accordingly anchored there. Magallanes sent a Portuguese pilot named Juan Carballo ashore with orders to ascend a mountain in order to ascertain whether there was any outlet. Carballo returned saying that it appeared land-locked to him. Thereupon Magallanes ordered the ships 'San Antonio' and the 'Concepcion' to go in advance in order to explore the strait. After having gone ahead for about 30 leguas, they returned to tell Magallanes that the river went farther but that they could not tell where it would take them. Upon receiving that information Magallanes weighed anchor with all three ships, and advanced along the strait until reaching the point to which the others had explored. Then he ordered the 'San Antonio' of which Alvaro de Mezquito, his cousin, was captain, and Esteban Gomez, a Portuguese pilot, to go ahead and explore a southern channel that opened in the strait. That ship did not return to the others and it is not known whether it returned to Castilla or whether it was wrecked. Magallanes proceeded with his remaining ships until he found an exit." Correa's account of the desertion of the "San Antonio" is as usual with him, inadequate, and evidently based on hearsay evidence (see Stanley, p. 250).

142 Literally "brother;" but to be understood probably as the expression cugino germano, "cousin german."

143 MS. 5,650 begins this sentence as follows: "But that ship lost its time, for the other."

144 Guillemand (p. 206) conjectures from the records of Albo, Pigafetta, and Herrera that the river of Sardines is Port Gallant which is located on the Brunswick Peninsula, opposite the Charles Islands. Albo (Navarrete, iv, p. 215) says that after taking the
course to the northwest they sailed about 15 leagues before anchoring.

145 Albo (Navarrete, iv, p. 216) says that the two capes at the exit of the strait were called Fermosa and Deseado, this latter being Cape Pillar (see Guillemand, map facing p. 198).

146 MS. 5,650 adds: "which were on the other side."

147 João Serrão, the brother of Magalhães’s staunchest friend Francisco Serrão, and a firm supporter of the great navigator. Pigafetta errs in calling him a Spaniard (see p. 179), though he may have become a naturalized Spaniard, since the register speaks of him as a citizen of Sevilla. One document (Navarrete, iv, p. 155) calls him a Portuguese pilot, and Brito (Navarrete, iv, p. 308) a Castilian. He was an experienced navigator and captain, and had served under Vasco da Gama, Almeida, and Albuquerque. Vasco da Gama (on his second voyage, 1502-1503) made him captain of the ship “Pomposa” which was built in Mozambique where he was left to attend to Portuguese affairs. On this expedition he saw the coast of Brazil for the first time, for Vasco da Gama’s fleet, ere doubling the Cape of Good Hope, crossed to the Brazilian coast, which they followed as far as Cape Santo Agostinho. He fought bravely in the battle of Cananor under Almeida (March 16, 1506, in which Magalhães also participated). He was chief captain of three caravels in August, 1510, in Eastern water, and was in the Java seas in 1512, but must have returned to Portugal soon after that, for he was there in 1513; although he seems to have been appointed clerk at the fortress of Calicut in the latter year. He embarked with Magalhães as captain and pilot of the “Santiago,” but after the wreck of that vessel near port San Julian was given command of the “Concepcion,” in which he later explored the strait. Failing to dissuade Magalhães from attacking the natives of Matan, he became commander, with Duarte Barbosa, of the fleet at Magalhães’s death, and was murdered by the Cebuans after the treacherous banquet given by them to the fleet. See Guillemand (ut supra), and Stanley’s Three voyages of Vasco da Gama (Hakluyt Society publications, London, 1869).

148 MS. 5,650 reads as follows: “Such was the method ordered by the captain from the beginning, in order that the ship that happened to become separated from the others might rejoin the fleet.” Then it adds: “Thereupon the crew of the said ship did what the captain had ordered them and more, for they set two banners with their letters,” etc.

149 The island of Santa Magdalena (Mosto, p. 62, note 11).

150 According to Guillemand the river of Isleo (or “of Is-
lands”) is located on Brunswick Peninsula, and is identified with the port of San Miguel, just east of the “River of Sardines;” the island where the cross was planted would be one of the Charles Islands.

151 The “Roteiro” (Stanley, p. 3) mentions that the day at the port of San Julian was about seven hours long; while the anonymous Portuguese (Stanley, p. 30) says that the sun only appeared for some “four hours each day” in June and July. Transylvanus says the nights in the strait were not longer than five hours.

152 MS. 5,650 adds: “which is the collateral wind between the east and south.”

153 MS. 5,650 adds: “and anchorages.”

154 Various kinds of these umbelliferous parsley plants are still to be found in Patagonia, where they are highly esteemed (Mosto, p. 63, note 3).

155 MS. 5,650 reads: “I do not believe that there is a more beautiful country or a better strait than that.” See Albo’s description of the strait, in vol. 1, pp. 264-265; that of Transylvanus, vol. 1, pp. 319-321; and that in World encompassed (Hakluyt Society edition), pp. 236, 237 (this last account also mentioning the difficulty of finding water sufficiently shallow for anchoring). The anonymous Portuguese (Stanley, p. 31) says that the strait was called the “Strait of Victoria, because the ship ‘Victoria’ was the first that had seen it: some called it the Strait of Magalhaens because our captain was named Fernando de Magalhaens.” Castanheda says that Magalhães gave it the name of “bay of All Saints” because it was discovered on November 1; and San Martin in his reply to Magalhães’s request for opinions regarding the continuance of the expedition calls it “channel of All Saints:” but this name was first applied to only one gulf or one branch and later extended to the entire channel. This name is found in the instructions given for the expedition of Sebastian Cabot in 1527, and in the map made that same year at Sevilla by the Englishman Robert Thorne. Sarmiento de Gamboa petitioned Felipe II that it be called “strait of the Mother of God.” It was also called “strait of Martin Behaim.” The anonymous Portuguese (Stanley, p. 31) says that the strait is 400 miles long. The “Roteiro” (Stanley, pp. 7, 8) says that it is 100 leagues in length, and that in traversing it, they “sailed as long as it was daylight, and anchored when it was night.” Transylvanus (vol. 1, p. 320) gives the length as 100 Spanish miles; Oviedo, 100 or 110 leagues; Herrera, 100 leagues, and twenty days to navigate; Gomara, 110 to 120 leagues; Peter Martyr, 110 leagues. See Mosto, p. 60, note 10, and p. 62, note 2; and ante, note 130.
These fish are: a species of Coryphaena; the Thynmus albacora, and the Thymnus plamys.

From the Spanish golondrina, the sapphirine gurnard or tubfish (Trigla hirundo).

MS. 5,650 reads: “one foot or more.”

At this point in the original Italian MS., which ends a page, occurs the heading of the following page Sequitur Vocabuli patagoni, that is, “Continuation of Patagonian words.”

Literally: “for the nature of women.”

MS. 5,650 presents the following differences in the list of Patagonian words from the Italian MS.

<table>
<thead>
<tr>
<th>English</th>
<th>Italian</th>
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<tbody>
<tr>
<td>Eyes</td>
<td>ather</td>
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<tr>
<td>Eyelashes</td>
<td>occhechl</td>
</tr>
<tr>
<td>Lips</td>
<td>schiane</td>
</tr>
<tr>
<td>Hair</td>
<td>ajchir</td>
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<tr>
<td>Throat</td>
<td>ohumer</td>
</tr>
<tr>
<td>Shoulders</td>
<td>peles</td>
</tr>
<tr>
<td>Penis</td>
<td>scachet</td>
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<tr>
<td>Testicles</td>
<td>scaneos</td>
</tr>
<tr>
<td>Rump</td>
<td>schiachen</td>
</tr>
<tr>
<td>Arm</td>
<td>mar</td>
</tr>
<tr>
<td>Pulse</td>
<td>ohon</td>
</tr>
<tr>
<td>Legs</td>
<td>choss</td>
</tr>
<tr>
<td>Feet</td>
<td>teche</td>
</tr>
<tr>
<td>Heel</td>
<td>there</td>
</tr>
<tr>
<td>Sole of the foot</td>
<td>cartscheni</td>
</tr>
<tr>
<td>Fingernails</td>
<td>colini</td>
</tr>
<tr>
<td>To scratch</td>
<td>ghecare</td>
</tr>
<tr>
<td>Young man</td>
<td>calemi</td>
</tr>
<tr>
<td>Water</td>
<td>oli</td>
</tr>
<tr>
<td>Smoke</td>
<td>jaiche</td>
</tr>
<tr>
<td>We</td>
<td>chen</td>
</tr>
<tr>
<td>Yes</td>
<td>zei</td>
</tr>
<tr>
<td>Petre lazure</td>
<td>secheghi</td>
</tr>
<tr>
<td>Sun</td>
<td>calexcheni</td>
</tr>
<tr>
<td>To eat</td>
<td>mechier</td>
</tr>
<tr>
<td>To look</td>
<td>conne</td>
</tr>
<tr>
<td>To walk</td>
<td>rhei</td>
</tr>
<tr>
<td>Ship</td>
<td>theu</td>
</tr>
<tr>
<td>To run</td>
<td>haim</td>
</tr>
<tr>
<td>Ostrich eggs</td>
<td>jan</td>
</tr>
<tr>
<td>The powder of the herb</td>
<td>capae</td>
</tr>
<tr>
<td>which they eat</td>
<td></td>
</tr>
<tr>
<td>Red cloth</td>
<td>terechail</td>
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</tbody>
</table>
In the above list, *chen* corresponds in the Italian MS. to *ehen*, the equivalent of "no;" *theu* is "ship" in the above, and "snow" in the Italian; *courire* (the equivalent of *couverre* or *coprire*, "to cover") in the Italian, becomes *courir* ("to run") in MS. 5,650. All are to be regarded as errors of the French. Certain words are left in Italian in MS. 5,650, which are as follows: *la copa; alc calcagno;* (Italian MS. *al calcagno*); *homo squerzo* (Italian MS. *squerzo*); *a la pignate* (Italian MS. *pigniata*); *alstruzzo ucelo* (Italian MS. *al seruzo ucelo*); and *alcocinare* (Italian MS. *al cozinare*). Stanley offers this as proof that MS. 5,650 was written by Pigafetta, and not translated from his Italian, but it furnishes no evidence that Pigafetta even saw the French version of his relation. It must be remembered that Stanley did not himself see the Italian MS. but only the Amoretti mutilation of it (from which, and from MS. 5,650, he reproduces the vocabulary, without English translation), and hence bases his observations on that and the conjectures of its editor. Stanley points out the fact that Amoretti has omitted several words of this list, but they are all in the Italian MS. A sad blunder has been made by Stanley in his transcription of *La pouldre d'herbe qui mangent* whose Patagonian equivalent is *capac*. He transcribes as follows: *la pouldre d'herbe* with Patagonian equivalent *qui* (which it is to be noted is only the wrong form of the French relative), and *mangent* with Patagonian equivalent *capac*, explaining *mangent* in a footnote as "Food, the root used as bread." Stanley also makes the following mistranscriptions: *orescho* for *oresche* ("nostrils"); *canneghin* for *caimeghin* ("palm of the hand"); *ochy* for *ochii* ("bosom"); *scancos* for *scaneos* ("testicles"); *hou* for *hoii* ("buttocks"); *ohoy* for *ohon* ("pulse"); *cartscen* for *cartsceni* ("sole of the foot"); *chol* for *thol* ("heart"); *om* for *oni* ("wind"); *aschame* for *aschanie* ("earthen pot"); *oamaghei* for *oamaghce* ("to fight"); *amet* for *amel* ("black"); and *ixecoles* for *jrocoles* ("to cook"). Amoretti has also made many errors (see Stanley's *First Voyage*, pp. 62, 63). Mosto, who is on the whole a faithful transcriber, has *sacancos* as the Patagonian equivalent of *a li testiculi*; *om jani* for *a li suii*, the correct forms of the latter being *jani* and *a li suii oui*; and *trecchai* for the equivalent of "red cloth." Eden (p. 252) gives only the following words: "breade, Capar: water, Oli: redde clothe, Cherecai: red colour, Cheiche: blacke colour, Amel."

Mosto (p. 63, note 8) gives the following words from the
vocabulary of the Tehuel-ches compiled by the second lieutenant of the ship "Roncagli," which correspond almost exactly with those given by Pigafetta.

<table>
<thead>
<tr>
<th>English</th>
<th>Roncagli</th>
<th>Pigafetta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nose</td>
<td>or</td>
<td>or</td>
</tr>
<tr>
<td>eye</td>
<td>óthel</td>
<td>other</td>
</tr>
<tr>
<td>hand</td>
<td>tzén</td>
<td>chene</td>
</tr>
<tr>
<td>ear</td>
<td>sha</td>
<td>sane</td>
</tr>
<tr>
<td>ostrich</td>
<td>óyue</td>
<td>hoi hoi</td>
</tr>
</tbody>
</table>

Brinton (American Race, p. 328) cites Ramon Lista (Mis exploraciones y descubrimientos en Patagonia, Buenos Ayres, 1880) in proof that the language of the Patagonians has undergone but slight change since the time of Pigafetta. See also lists of words in Brinton (ut supra), p. 364, from the Patagonian and Fuegian languages. The vocabularies given by Horatio Hale (Wilkes's U. S. Exploring Expedition, 1838-1842, Philadelphia, 1846, viii, pp. 651-656) bear no resemblance to Pigafetta’s vocabulary. Hale says that guttural sounds are frequent among the Indians of the Patagonian district.

162 MS. 5,650 reads: “capae.”

163 Cf. with the methods of fire-making used by the North American Indians in Jesuit Relations and Allied Documents (Cleveland reissue); see also Captivity of Hans Stade (Hakluyt Society edition), p. 126.

At this point (folio 14a) in the original Italian MS. occurs the first chart, representing the straits of Magellan (see p. 82). The cardinal points in all of Pigafetta's charts are the reverse of the ordinary, the north being below and the south above. MS. 5,650 precedes this chart (which there occupies folio 21a) by the words: “Below is depicted the strait of Patagonie.” Immediately following this chart in the Italian MS. (folio 15a) is the chart of the Ysole Infortunate (“Unfortunate Isles,” see p. 88). These islands are shown in MS. 5,650 on folio 23a, with the following notice: “Here are shown the two islands called 'Unfortunate Islands.'” The charts in the Italian MS. are brown or dull black on a blue ground.

164 The “Roteiro” (Stanley, p. 9) says that Magalhães left the strait November 26 (having entered it October 21); the anonymous Portuguese (Stanley, p. 31) and Peter Martyr (Mosto, p. 65, note 1), November 27.

165 MS. 5,650 reads: “And we ate only biscuits that had fallen to powder, which was quite full of worms, and stank from the filth of the urine of rats that covered it, and of which the good had been eaten.” Eden (p. 252) reads: “And hauynge in
this tyme con/umed all theyr by/ket and other vyttales, they fell into /uche nece/jiie that they were inforced to eate the pouder that remayned therof beinge nowe full of woermes and /tynkyngge lyke py//e by rea/on of the /alte water." Herrera (Navarrete, iv, p. 51) says that the rice was cooked with salt water.

166 A curious coincidence in view of Magalhães’s answer to Esteban Gomez at a council called in the strait to discuss the continuance of the voyage that “although he had to eat the cow-hide wrappings of the yardarms, he would still persevere and discover what he had promised the emperor” (Navarrete, iv, p. 43: cited from Herrera). At that council André de San Martin, pilot in the “San Antonio,” advised that they continue explorations until the middle of January, 1521, and then return to Spain; and urged that no farther southward descent be made, and that navigation along so dangerous coasts be only by day, in order that the crew might have some rest (Navarrete, iv, pp. 45-49).

167 MS. 5,650 reads: “enough of them.”

168 This was the scurvy. Navarrete (iv, p. 54) following a document conserved in Archivo general de Indias, says that only eleven men died of scurvy during the voyage from the strait to the Ladrones.

169 The anonymous Portuguese says (Stanley, p. 31) that after sailing west and northwest for 9,858 miles, the equator was reached. At the line (“Roteiro,” Stanley, p. 9), Magalhães changed the course in order to strike land north of the Moluccas, as “he had information that there were no provisions” there.

170 MS. 5,650 reads: “It is well named Pacific.”

171 MS. 5,650 adds: “which is a large fish called tiburoni.” The anonymous Portuguese (Stanley, p. 31), says that the Unfortunate Islands were met before the line was reached and were eight hundred miles distant from one another. One was called St. Peter (in 18°) and the other the island of Tiburones (in 14°). Transylvanus (vol. i, p. 321), Herrera, and Oviedo, say that the three vessels stopped two days at those islands for supplies, but Albo’s journal (Navarrete, iv, p. 218) indicates that no stop was made there. The “Roteiro” (Stanley, p. 9), gives the latitude of these islands as 18° or 19° and 13° or 14°. Albo (Navarrete, iv, p. 218) says that the first was discovered January 24 in 16° 15’, and was called San Pablo, because that was the date of St. Paul’s conversion; and the island of Tiburones was discovered February 4, in 10° 40’, at a distance of 9° (sic) from the former. Eden (p. 253) says that the second island lay in 5°. These two islands were probably Puka-puka (the Honden Eyland of the Dutch atlases) of the Tuamotu group, located in latitude
14° 45' south, and longitude 138° 48' west; and Flint Island of the Manihiki group, located in latitude 11° 20' south and longitude 151° 48' west. The latter is still uninhabited, but the former contains a population of over four hundred. See ante, note 163. See Guillemand, p. 220, and Mosto, p. 65, note 6.

172 MS. 5,650 reads: "now at the stern, now at the windward side, or otherwise." Amoretti changes this passage completely, reading: "According to our measurement of the distance that we made with the chain astern, we ran from sixty to seventy leagues daily." Many basing themselves on this passage of Amoretti, have believed that the log was in use at the time of the first circumnavigation. Dr. Breusing (Die Catena a poppa bei Pigafetta und die Logge, in "Zeitschrift der Gesellschaft für Erdkunde zu Berlin," 1869, iv, pp. 107-115) believes that the "stern chain (catena poppa) is not the log properly so-called, but an instrument for determining the angle of the ship's leeway, an opinion accepted also by Gelicich in his La scoperta d'America e Cristoforo Colombo nella letteratura moderna (Gorizia, 1890). L'Vzielle (Studi bibliogr. e biogr. sulla storia della geogr. in Italia, Roma, 1875, part ii, introduction, pp. 294-296), combats that opinion, as well as the idea that the log is meant. The difficulty of the passage, he says, hinges on the word ho and whether it is interpreted as a verb or a conjunction. If it be a conjunction then the passage means "estimating by sight, the rate of the ship from the bow catena," or "at the stern" ("catena," being a beam perpendicular to the ship's axis at the point near the bow where it begins to curve inward; that is, at such a point that from that place to the stern, the direction of the apparent way is parallel to the longitudinal axis of the ship) his ship made fifty, sixty, or seventy leagues." One might suppose, if ho be regarded as a verb, that Pigafetta called catena a cross beam of the stern (the passage reading "the catena that was at the stern"); or that the disjunctive ho, "or," is used in place of e, "and," and that Pigafetta, dividing the distance between the stern and the bow catena by the time necessary for a fixed point of the sea to pass from the elevation of the bow to that of the stern, thus deduced the ship's rate. See Mosto, p. 66, note 1. L'Vzielli's opinion is the most probable, for although the log is mentioned by Purchas as early as 1607, its use did not become general until 1620. An instrument used to measure the rates of vessels is mentioned as early as 1577, but it was very deficient.

173 The "Roteiro" (Stanley, p. 6) says that this cape, which he calls "cape of the virgins" was discovered on October 21, 1520, and lay in latitude about 52° south. Barros says that it was discovered on October 20; and Transylvanus and Oviedo, on November 27. See Mosto, p. 61, note 1.
Regarding the reckonings Eden says: “In so much that it was neceffarie to helpe the needle with the lode /tone (commonly cauled the adamant) before they could /aile therwith, bycaue it mowed not as it dooth when it is in thefe owre partes.”

Eden also gives a cut of the “/tarres abowt the pole Antartike.”

The same author also (pp. 277-280) compiles from Amerigo Vespucci and Andreas de Corsali a treatise entitled “Of the Pole Antartike and the stars abowt the same and of the qualitie of the regions and disposition of the Elementes about the Equinoctiall line. Al/o certeyne /creates touching the arte of /ay-lynge.”

The former says: “The pole Antartike hath nother the great beare nor the lyttle as is /eene abowte owre pole. But hath foure /tarres whiche compa/e it abowt in forme of a quadrangle. When these are hydden, there is /eene on the lette /yde a bryght Canopus of three /tarres of notable greatnefe, whiche beinge in the myddef/t of heaven, repre/enteth this figure.”

The latter says: “Here we /awe a marueyous order of /tarres, /o that in the parte of heaven contrary to owre northe pole, to knowe in what place and degree the /outh pole was, we tooke the day with the /oonne, and ob/erued the nyght with the a/trolable, and /aw manife/tly twoo clowdes of rea/onable bygne/e mouyng abowt the place of the pole continually nowe ry/nynge and nowe faulyenge, /o keepynge theyr continuall cour/e in circular mouyng, with a /tarre euer in the myddef/t which is turned abowt with them abowte. xi. degrees frome the pole. Aboue the/e appeareth a marueyous cro/fe in the myddef/t of fyue notable /tarres which compa/e it abowt. . . . This cro/fe is so fayre and bwtiful, that none other heenly gne may be compared to it. . . .”

These are the Magallanic clouds (Nuebecula major and Nubecula minor) and the constellation of the Southern Cross or Crux. The Magellanic clouds resemble portions of the milky way, Nubecula major being visible to the naked eye in strong moonlight and covering about two hundred times the moon’s surface, while the Nubecula minor, although visible to the naked eye, disappears in full moonlight, and covers an area only one-fourth that of the former. They were first observed by the Arabians. The Portuguese pilots probably called them at first “clouds of the cape.” (Mosto, p. 66, note 2). The Southern Cross, which resembles a lute rather than a cross, was first erected into a constellation by Royer in 1679, although often spoken of before as a cross. Only one of its five principal stars belongs to the first magnitude. The cross is only 6° in extent north and south and less than that east and west.

The second chart of the plate at p. 88 represents the Ladrones Islands and occurs in the Italian MS. at this point (folio 16b). This chart is found on folio 25b in MS. 5,650, and is preceded by the inscription: “The island of the robbers and the style of their boats.”
MS. 5,650 reads: "During that time of two months and twelve days."

Amoretti reads: "three degrees east of Capo Verde." If the cape is meant, the correction is proper, but if the islands, the MS. is correct. See Mosto, p. 67, note 4.

Cipangu is Japan, while Sumbdit Pradit may be the island of Antilia, called "Septe citade" on Martin Behaim's globe (Mosto, p. 67, note 5). The locations given by Pigafetta prove that they did not see them, but that he writes only from vague reports. Europe first learned of Japan, near the end of the thirteenth century, through Marco Polo, who had been told in China fabulous tales of the wealth of Zipangu. This word is derived by Marco Polo from the Chinese Dschi-pon-Küe or Dschi-pon, which the Japanese have transformed into Nippon or Nihon. See Travels of Marco Polo, book iii, ch. ii; and Rein's Japan, p. 4.

See vol. i, pp. 208, 209, 210, 312, 336.

MS. 5,650 reads: "sixty." Transylvanus (vol. i, p. 322) names two islands of the Ladrones Inuagana and Acacan, but says that both were uninhabited. Guillemand (ut supra, p. 223) conjectures these names to be identical with Agana in Guam and Sosan in Rota. Hugues (Mosto, p. 67, note 7) believes the first island visited to have been Guam, and his conjecture is undoubt-edly correct.

MS. 5,650 adds: "called skiff."

MS. 5,650 adds: "of the said island."

MS. 5,650 has a new unnumbered chapter heading before the following paragraph.

This phrase is omitted in MS. 5,650, as is also all the following sentence; but that MS. adds: "We left the said island immediately afterward, and continued our course." This was on March 9, on which day the only Englishman in the fleet, "Master Andrew" of Bristol, died (Guillemand, ut supra, p. 226).

Eden (p. 254) says: "two hundredth of theyr boates."

MS. 5,650 has a new chapter at this point, although the chapter is unnumbered.

When Loaisa's expedition reached the Ladrones, they found still alive a Galician, one of three deserters from Espinosa's ship (see vol. ii, pp. 30, 34, 35, 110). See the reception accorded Legazpi, and a description of one of those islands in 1565, vol. ii, pp. 109-113. The "Roteiro" (Stanley, p. 9) says that the expedition reached the Ladrones, March 6, 1521 (with which Albo, Navarrete, iv, p. 219 agrees); and that after the theft of the
skiff, Magellan landed with fifty or sixty men, burned the whole village, killed seven or eight persons, both men and women; and that supplies were taken aboard. The anonymous Portuguese
(Stanley, p. 31) says that the Ladrones (which lay in $10^\circ$-$12^\circ$ north latitude, were 2,046 miles by the course traveled from the equator. Brito (Navarrete, iv, p. 308) says: “Thence [i.e., the Unfortunate Islands] they laid their course westward, and after sailing 500 leguas came to certain islands where they found a considerable number of savages. So many of the latter boarded the vessels that when the men tried to restore order in them, they were unable to get rid of the savages except by lance-thrusts. They killed many savages, who laughed as if it were a cause for rejoicing.”

186 MS. 5,650 adds: “or superior.”
187 MS. 5,650 reads: “cloth.”
188 At this point, MS. 5,650 begins a new sentence, thus: “There are found in that place.”
189 MS. 5,650 reads: “Those women.”
190 MS. 5,650 makes use of the Italian word store for stuojé or stóje meaning “mats,” and explains by adding: “which we call mats.”
191 They also (according to Herrera) received the name Las Velas, “the sails” from the lateen-rigged vessels that the natives used (Mosto, p. 67, note 7). See also vol. xvi, pp. 200-202.
192 In MS. 5,650 this sentence reads as follows: “The pastime of the men and women of the said place and their sport, is to go in their boats to catch those flying fish with fishhooks made of fishbone.”
193 Mosto (p. 68, note 5) says that these boats were the fisolere, which were small and very swift oared-vessels, used in winter on the Venetian lakes by the Venetian nobles for hunting with bows and arrows and guns. Amoretti conjectures that Pigafetta means the fusiniere, boats named after Fusine whence people are ferried to Venice.
194 MS. 5,650 reads: “The said boats have no difference between stern and bow.” Albo (Navarrete, iv, p. 219), in speaking of the boats of the Chamorros, uses almost identically the same expression: “They went both ways, for they could make the stern, bow, and the bow, stern, whenever they wished.” The apparatus described by Pigafetta as belonging to these boats is the outrigger, common to many of the boats of the eastern islands.
195 In the Italian MS., the chart of Aguada ly boni segnaly (“Watering-place of good signs”), Zzamal (Samar), Abarien,
Humunu, Hyunagan, Zuluam, Cenalo, and Ybusson (q.v., p. 98) follows at this point. It is found on folio 29b of MS. 5,650 and is preceded by the following: "Here is shown the island of Good Signs, and the four islands, Cenalo, Humanghar, Ibusson, and Abarien, and several others."

196 "The tenth of March" in Eden, and the distance of Zamal from the Ladrones is given as "xxx. leagues." Albo (Navarrete, iv, p. 220) says that the first land seen was called Yunagan, "which extended north and had many bays;" and that going south from there they anchored at a small island called Suluan. At the former "we saw some canoes, and went thither, but they fled. That island lies in 9° 40' north latitude." The "Robeiro" (Stanley, p. 10) says that the first land seen was in "barely eleven degrees," and that the fleet "went to touch at another further on, which appeared first." Two praus approached a boat sent ashore, whereupon the latter was ordered back, and the praus fled. Thereupon the fleet went to another nearby island "which lies in ten degrees, to which they gave the name of the Island of Good Signs,' because they found some gold in it."

197 This word is omitted in MS. 5,650.

198 MS. 5,650 reads: "more than one foot long."

199 Since rice is an important staple among all the eastern islands, it is natural that there are different and distinctive names for that grain in the various languages and dialects for all stages of its growth and all its modes of preparation. Thus the Tagálog has words for "green rice," "rice with small heads," "dirty and partly rotten rice," "early rice," "late rice," "cooked rice," and many others. See also U. S. Philippine Gazetteer, pp. 70, 71.

200 MS. 5,650 reads: "In order to explain what manner of fruit is that above named, one must know that what is called 'cochí' is the fruit borne by the palm-tree. Just as we have bread, wine, oil, and vinegar, which are obtained from different things, so those people get the above named substances from those palm-trees alone." See Delgado's Historia, pp. 634-659, for description of the useful cocoa palm; also, U. S. Philippine Gazetteer, pp. 72, 73, 75.

201 MS. 5,650 reads: "along the tree." Practically the method used today to gather the cocoanut wine. See U. S. Philippine Gazetteer, p. 75.

202 In describing the cocoanut palm and fruit, Eden (p. 254) reads: "Vnder this rynde, there is a thicke /hell whiche burne and make pouder thereof and v/e it as a remedie for cer- teyne dif/sea/es." He says lower, that the cocoanut milk on con- gelaing "lyeth within the /hell lyke an egge."
MS. 5,650 reads: “By so doing they last a century.”

Called “Suluan” by Albo (Navarrete, iv, p. 220). It is a small island southeast of Samar. See ante, note 196. Dr. David P. Barrows (Census of the Philippines, Washington, 1905, i, p. 413), says that the men from Suluan “were perhaps not typical of the rest of the population which Magellans found sparsely scattered about the coasts of the central islands, but . . . were almost certainly of the same stock from which the present Visayan people are in the main descended.” These natives had probably come, he says, “in successively extending settlements, up the west coast of Mindanao from the Sulu archipelago. ‘Suluan’ itself means ‘Where there are Suluges;’ that is, men of Sulu or Joló.”

MS. adds: “seeing that they were thus well dispositioned.”

MS. 5,650 adds: “into the sea.”

Albo calls it (Navarrete, iv, p. 220) the island of Gada (i.e., Aguada, “watering-place”) “where we took on water and wood, that island being very free of shoals” (see ante, note 196). This island is now called Homonhon, Jomonjol, or Malhon. Its greatest dimensions are ten miles from northwest to southeast, and five miles from northeast to southwest. It is eleven miles southwest from the nearest point in Samar. It is called “Buenas Señas” on Murillo Velarde’s map.

The “Roteiro” (Stanley, p. 11) says that the archipelago was also called “Vall Sem Periguo,” or “Valley without Peril.” The name “Filipinas” was not applied to them until 1542 by Villalobos (see vol. II, p. 48).

Probably the jungle-fowl (Gallus bankiva) which is caught and tamed in large numbers by the natives of the Philippines and still used for crossing with the domestic fowl. See Guilmard (ut supra, p. 228, note 1).

This sentence is omitted in MS. 5,650.

MS. 5,650 reads: “In his ears he wore pendants of gold jewels, which they call ‘schione.’”

MS. adds: “whom he had put ashore on that island that they might recruit their strength.”

MS. 5,650 reads: “There is another island near the above island, inhabited by people.” Mosto says (p. 70, note 6) that picheti is from the Spanish piquete, “a small hole made with a sharp pointed instrument.” This custom of piercing the ears is quite general among savage, barbarous, and semi-barbarous peoples.

215 This word is omitted in MS. 5,650.

216 Our transcript reads fascine, and MS. 5,650 fascine, both of which translate "fascines." Mosto reads facine, which is amended by Amoretti to foscine. This latter is probably the same word as fiocina, a "harpoon" or "eel-spear," and hence here a "dart."

217 Stanley failed to decipher this word in MS. 5,650, which is the same as the word in the Italian MS. Mosto, citing Boerio (Dizion. veneziano), says of rizali: "Rizzagio or rizzagno, 'sweepnet' a fine thickly woven net, which when thrown into rivers by the fisherman, opens, and when near the bottom, closes, and covers and encloses the fish. Rizzagio is also called that contrivance or net, made in the manner of an inverted cone, with a barrel hoop attached to the circumference as a selvage. It has a hole underneath, through which if the eels in the ponds slyly enter the net, there is no danger of their escape."

Fish are caught in the Philippines by various devices—in favorable situations by traps, weirs, corrals of bamboo set along the shore in shallow waters. Various kinds of nets and seines, the hook and line, and also the spear, are also used. See Census of the Philippine Islands (Washington, 1905), iv, p. 533.

218 MS. 5,650 reads: "Hiunanghar." Stanley has mistranscribed "Huunanghar." It is difficult to identify the four islands of Cenalo, Hiunanghan, Ibusson, and Abarien with certainty. Mosto (p. 71, notes) suggests that they may be Dinagat, Cabugan, Gibuson, and Cabalarián. The first three are evidently correct, as those islands would naturally be sighted in the course followed. The last island is shown in Pigafetta's chart to be north of Malhón, and the probability is that he names and locates it merely from hearsay, and that they did not see it. Its position seems to indicate Manicani rather than Cabalarián.

After this paragraph in the Italian MS. (folio 21a) follows the chart of the islands of Pozzon, Ticobon, Polon, Baibai and Ceilon (together forming the island of Leyte), Gatighan, Bohol, and Mazzana (sic) (q.v., p. 108). This chart in MS. 5,650 (on folio 36a) is preceded by: "Below is shown the cape of Gatighan and many other islands surrounding it."

219 Albo (Navarrete, iv, p. 220) says: "We departed thence [i.e., from Malhón] and went toward the west in order to strike a large island called Seilani [i.e., Leyte] which is inhabited and has gold in it. We coasted along it and took our course to the west southwest in order to strike a small island, which is inhabited and called Mazava. The people there are very friendly.
We erected a cross on a mountain in that island. Three islands lying to the west southwest were pointed out to us from that island, which are said to possess gold in abundance. They showed us how it was obtained. They found pieces as large as chick-peas and beans. Masava lies in latitude 9 and two-thirds degrees north.” The “Roteiro” (Stanley, p. 11) says: “They ran on to another island twenty leagues from that from which they sailed [i.e., Malhón], and came to anchor at another island, which is named Macangor [i.e., Masaua], which is nine degrees; and in this island they were very well received, and they placed a cross in it.” See also vol. 1, pp. 322, 323.

MS. 5,650 reads: “But they moved off immediately and would not enter the ship through distrust of us.” The slave who acted as interpreter is the Henrique de Malaca of Navarrete’s list.

Bara: the Spanish word barra.

MS. 5,650 reads: “to ask him to give him some food for his ships in exchange for his money.”

MS. 5,650 reads: “The king hearing that came with seven or eight men.”

For dorade, i.e., the dorado. MS. 5,650 adds: “which are very large fish of the kind abovesaid.”

The ceremony of blood brotherhood. Casicasi means “intimate friends.” See Trumbull’s Blood Covenant (Philadelphia, 1898), which shows how widespread was the covenant or friendship typified by blood.

MS. 5,650 reads: “After that the said captain had one of his men-at-arms armed in offensive armor.” Stanley has translated harnois blanc literally as “white armor.”

This passage may be translated: “Thereby was the king rendered almost speechless, and told the captain, through the slave, that one of those armed men was worth a hundred of his own men. The captain answered that that was a fact, and that he had brought two hundred men in each ship, who were armed in that manner.” Eden so understood it, and reads: “whereat the Kynge marualed greatly, and /ayde to th[e] interpreture (who was a /laue borne in Malacha) that one of tho/e armed men was able to encounter with a hundreth of his men.” MS. 5,650 agrees with the translation of the text.

Instead of this last phrase MS. 5,650 has: “and he made two of his men engage in sword-play before the king.”

MS. 5,650 says only: “Then he showed the king the sea-chart, and the navigation compass.” Eden says (p. 348) that the first to use the compass was one “Flauius of Malpha, a citie in
the kingdom of Naples. . . . Next vnto Flauius, the chiefe commendation is dew to the Spanyardes and Portugales by whose daylye experience, the same is brought to further perfection, and the v/e thereof better knowne; althowghe hytherfo no man knoweth the cau/e why the ieren touched with the lode ftone, turneth euere toward the northe /tarre, as playnely appeareth in euery common dyall." He also says: "As touchynge the needle of the compa/fe, I haue redde in the Portugales nauigations that faylynge as farre /south as Cap. de Bona Speranza, the poynet of the needle ftyll repented the northe as it dyd on this fyde the Equinoctiall, /auynge that it /umwhat trembeled and declyned a lyttle, whereby the force /eemed /umwhat to be dimini/hed, fo that they were fayne to helpe it with the lode ftone." (See ante, p. 89). The compass was known in a rough form to the Chinese as early as 2634 B.C., and first applied to navigation in the third or fourth century A.D., or perhaps earlier. It was probably introduced into Europe through the Arabs who learned of it from the Chinese. It is first referred to in European literature by Alexander Neckam in the twelfth century in De Utensilibus. The variations from the true north were observed as early as 1269.

230 Stanley says that the Amoretti edition represents the king as making this request and Magalhães as assenting thereto; but the Italian MS. reads as distinctly as MS. 5,650, that Magalhães made the request.

231 MS. 5,650 omits the remainder of this sentence.

232 MS. 5,650 adds: "that is, a boat."

233 The following passage relating to the meal reads thus in MS. 5,650: "Then the king had a plate of pork and some wine brought in. Their fashion of drinking is as follows. First they lift their hands toward the sky, and then take with the right hand the vessel from which they drink, while extending the fist of the left hand toward the people. The king did that to me, and extended his fist toward me, so that I thought that he was going to strike me. But I did the same to him, and in such wise did we banquet and afterwards sup with him using that ceremony and others." See Spencer's Ceremonial Institutions, especially chapter I.

234 Eden reads (p. 255): "When the kynge /awe Antonie Pigafetta write the names of many thinges, and afterwarde re-heare/e them ageyne, he marualed yet more, makyng /ygnes that /uche men de/cended from heauen." Continuing he confuses the eldest son of the first king with the latter's brother, the second king.

235 A tolerably good description of the native houses of the

236 MS. 5,650 begins a new unnumbered chapter at this point.

237 This sentence to this point in MS. 5,650, is wrongly made to refer to the house of the king. The passage there reads: “All the dishes with which he is served, and also a part of his house, which was well furnished according to the custom of the country, were of gold.”

238 MS. 5,650 omits this sentence.

239 Butuan and Caraga in the northeastern part of Mindanao.

240 This name is variously rendered: Mosto, Siaín; MS. 5,650, Siaui; Stanley, Siani; and Amoretti and Eden, Siagu.

241 MS. 5,650 reads: “the captain sent the chaplain ashore to celebrate mass.”

242 MS. 5,650 says that they took only their swords; but the Italian MS. says distinctly that a signal was given to the ships from the shore by means of muskets, and again that the musketry was fired when the kings and Magalhães separated, both of which references are omitted by MS. 5,650. Eden reads: “The Captaine came alande with fyftie of his men in theyr beft apparel withowte weapons or harne/fc, and all the re/ydue well armed.”

243 In Eden (p. 255): “dama/ke water.”

244 MS. 5,650 reads: “but they offered nothing.”

245 MS. 5,650 says: “every one did his duties as a Christian and received our Lord.”

246 MS. 5,650 adds: “for the people.”

247 The Italian MS. reads literally and somewhat ambiguously: “they made immediate reverence;” MS. 5,650 says “to which these kings made reverence,” which is scarcely likely, as the latter would, until told by Magalhães, see nothing in the ceremony. Rather it was the Spaniards who made the reverence.

248 MS. 5,650 reads: “whenever any ships came from Spain.”


250 MS. 5,650 reads: “men and ships to render them obedient to him.”

251 MS. 5,650 reads: “to the middle of the highest mountain,” evidently confusing mezo di (“afternoon”) of the Italian MS. with mezo (mezzo; “middle”); for the cross was set up on the summit of the mountain. The passage in MS. 5,650 continues: “Then those two kings and the captain rested, and while conversing, the latter had them asked [not “I had them asked”
as in Stanley, who mistranscribes *jl* (*il*) as *je*] where the best port was for getting food. They replied that there were three, namely, Ceylon, Zzeubu, and Galaghan, but that Zzeubu was the largest and the best trading place.” These are the islands of Leyte (the Selani of Albo, Navarrete, iv, p. 20; and the Selani of Transylvanus, vol. i, p. 322), Cebú, and Mindanao (the Caraga district).

252 MS. 5,650 reads simply: “Then we descended to the place where their boats were.”

253 This account is very much shortened in MS. 5,650, where it reads as follows: “As the captain intended to leave next morning, he asked the king for pilots in order that they might conduct him to the ports abovesaid. He promised the king to treat those pilots as he would them themselves, and that he would leave one of his men as a hostage. In reply the first king said that he would go himself to guide the captain to those ports and that he would be his pilot, but asked him to wait two days until he should gather his rice, and do some other things which he had to do. He asked the captain to lend him some of his men, so that he could accomplish it sooner, and the captain agreed to it.” At this point MS. 5,650 begins a new unnumbered chapter.

254 The billon and afterward copper coin *quattrino*, which was struck in the mints of Venice, Rome, Florence, Reggio, the Two Sicilies, etc. The quattrino of the popes was often distinguished as “*quattrino Romano.*” The Venetian copper quattrino was first struck in the reign of Francesco Foscarì (1423-57). See W. C. Hazlitt’s *Coinage of European Continent* (London and New York, 1893), p. 226.


256 *Colona*: possibly the name of some coin of the period.

257 This entire paragraph is omitted in MS. 5,650. That MS. has another chapter division at this point.

258 Stanley mistranslates the French *gentilz* as “gentle.”

259 Probably the abacá, although it may be the cloth made from the palm. See Morga’s description of the Visayans, *vol. xvi*, p. 112.

260 Cf. Morga’s *Sucesos*, *vol. xvi*, pp. 80, 81.

261 MS. 5,650 greatly abridges this account, reading as follows: “They cut that fruit into four parts, and after they have chewed it a long time, they spit it out and throw it away.” Cf. the account in Morga’s *Sucesos*, *vol. xvi*, pp. 97-99.
MS. 5,650 omits this product. Cf. Morga’s *Sucesos*, vol. xvi, pp. 84-97.

In MS. 5,650, “Mazzaua;” in Eden, “Melhana;” in Mosto, “Mazana,” while in the chart it appears as “Mazana;” Transylvanus, “Massana;” and Albo, “Masava.” It is now called the island of Limasaua, and has an area of about ten and one-half square miles.

Mosto mistranscribes the Italian word for “among” *fra* as *prima* “first.” The error arises through the abbreviation used, namely *f*a, Mosto mistaking it for *p*a, which would be *prima*.

Stanley mistranscribes “Gatighan” from MS. 5,650 as “Satighan.” The names of the five islands as given by Eden are: “Zeilon, Bohol, Canghu, Barbai, and Catighan.” These are the islands of Leite, Bohol, Canigao (west of Leyte), the northern part of Leyte (today the name of a town, hamlet and inlet in Leyte), and possibly Apit or Himuqatan, or one of the other nearby islands on the west coast of Leyte. See chart of these islands on p. 108.

Albo (Navarrete, iv, pp. 220, 221) says: “We left Mazava and went north toward the island of Seilani, after which we ran along the said island to the northwest as far as 10 degrees. There we saw three rocky islands, and turned our course west for about 10 leguas where we came upon two islets. We stayed there that night and in the morning went toward the south southwest for about 12 leguas, as far as 10 and one-third degrees. At that point we entered a channel between two islands, one of which is called Matan and the other Subu. Subu, as well as the islands of Mazava and Suluan extend north by east and south by west. Between Subu and Seilani we spied a very lofty land lying to the north, which is called Baibai. It is said to contain considerable gold and to be well stocked with food, and so great an extent of land that its limits are unknown. From Mazava, Seilani, and Subu, on the course followed toward the south, look out for the many shoals, which are very bad. On that account a canoe which was guiding us along that course, refused to go ahead. From the beginning of the channel of Subu and Matan, we turned west by a middle channel and reached the city of Subu. There we anchored and made peace, and the people there gave us rice, millet, and meat. We stayed there for a considerable time. The king and queen of that place and many of the inhabitants readily became Christians.” The “Roteiro” (Stanley, p. 11) says that the king of Macangar (*i.e.*, Mazaua) conducted the Spaniards “a matter of thirty leagues to another island named Cabo [*i.e.*, Cebú], which is in ten degrees, and in this island Fernando de Magalhães did what he pleased with the consent of
the country.” Brito says merely (Navarrete, iv, p. 308): “After that, after passing amid many islands, they reached one called Mazaba, which lies in 9 degrees. The king of Mazaba conducted them to another large island called Zubó.”

MS. 5,650 reads: “only one of them.” Barbastili is a Venetian word for pipistrelli. These bats are the Pteropi or “flying foxes,” the large fruit-eating bats of which so many species inhabit the Malay Archipelago. Bats are especially found in Guimarás, Siquijor, and Cebú, and the skins of some are used as fur. See Guillemand (ut supra, p. 235). See also Delgado’s Historia, pp. 842, 843; and U. S. Philippine Gazetteer.

Stanley mistranslates as “tortoises.” The “black birds with the long tail” are the tabón “mound-building Megapodes, gallinacious birds peculiar to the Austro-Malayan subregion” (Guillemand’s Magellan, p. 235). See also vol. v, p. 167, note 14, and vol. xvi, page 198, note 43; also vol. xvi, p. 81, note 84.

These are the Camotes, which lie west of Leyte, and their names are Poro, Pasiyan, and Pansón. See Pigafetta’s chart showing these islands on p. 108.

Following this point in the Italian MS. (folio 26a) is the chart of the islands of Bohol, Mattam, and Zzubu (q.v., p. 132). MS. 5,650 presents this chart on folio 51a, preceded by the words: “Below are shown the islands of Zzubu, Mattan, and Bohól.”

MS. 5,650 reads: “But the interpreter reassured them by telling them.”

MS. 5,650 reads: “and he was going, by the orders of the said sovereign, to discover the islands of Mallucque.”

MS. 5,650 reads: “Thereupon the abovesaid merchant said to the king in their language,” etc., without giving the original Malay words. Eden gives the phrase as catacaia chita.

Calicut, properly Kálikot (said to be derived from two words meaning cock-crow, because the territory granted to the first king of Kálikot was limited to the extent over which a cock could be heard to crow; or from Káli, one of the names of the goddess Gauri) is the name of a district and city on the Malabar coast. The king of all the Malabar coast from Goa to Cape Comorin, Samari Perymal, having adopted the Mahometan faith divided his kingdom into the kingdoms of Calicut, Cochin, Cananor, and Coulão, and gave them to his friends, on condition that the king of Calicut be termed “Zamorim” or “Samorim,” i.e., “Supreme emperor and God upon earth” (although the proper form is said to be “Tamurin” which is conjectured by some to be a modification of the Sanskrit “Samunri,” “seaking.”
The city of Kalikot, a noted emporium of trade, was built perhaps as early as 805 A.D., although the date 1300 A.D. is also given as that of its founding; and is described by Ibn Batuta in 1342 as one of the finest ports in the world. It was visited by Covilham in 1486, and Vasco da Gama’s ships were freighted there in 1498. The latter attacked the city in 1503 and 1510, and the Portuguese built a fortified factory there in 1513 which was destroyed by the governor in 1525 to avoid its falling into the enemy’s hands. The English established a factory in the city in 1616, which was captured in 1766 by Haidar Ali; but after a further series of capture and recapture, the city and district was permanently turned over to the British (1792). See Stanley’s Vasco da Gama (Hakluyt Society publications, London, 1869); Birch’s Alboquerque (Hakluyt Society publications, London, 1875-1884); Jones and Badger’s Ludovico di Varthema (Hakluyt Society publications, London, 1863), pp. 135-177; also Grey’s Travels of Pietro della Valle (Hakluyt Society publications, London, 1892), pp. 344, 345, note.

Malacca, or more correctly Málaka is the name of an ancient territory and city, which was probably first settled by Javanese, and is possibly derived from “Malayu” meaning in Javanese “to run” or “fugitive.” At an early period Malacca fell under the sway of the Siamese. The city, located on both sides of the Malacca River, and only one hundred and thirty miles northwest of Singapore (which has usurped the great volume of trade once centering at Malacca) was founded about 1250 A.D. The first European to visit the city was Varthema, about the year 1505. It was captured by the Portuguese under Albuquerque in 1511, and they held it (1580-1640 under Spanish control) until 1641 when it was captured by the Dutch, who had unsuccessfully besieged it, with the aid of the king of Jahor, in 1606. The English obtained possession of it in 1795, and still hold it, although the Dutch possessed it from 1818-1825. For descriptions and history of Malacca, see the following Hakluyt Society publications: Stanley’s East Africa and Malabar (London, 1866), pp. 190-195; Birch’s Alboquerque, iii, pp. 71-90 (and other citations); Burnell and Tiele’s Linschoten (London, 1885), i, pp. 104-106; Gray’s Voyage of François Pyrard (London, 1888), part i, p. ii. Also see Crawfurd’s Dictionary, pp. 238-249.

The terms India Major (Greater India) and India Minor (Lesser India) are differently applied by different authors. Schiltbergen applied the term Lesser India to the northern portion of the peninsula on this side of the Ganges, while the southern portion of the peninsula was termed Greater India. Marco Polo’s Lesser India extended from Makran to and including the Coromandel coast, and his Greater India extended from the Coromandel coast to Cochin China, while Middle India was Abyssinia.
Mosto wrongly identifies India Major with the present Indian empire. See Telfer's *Johann Schiltberger* (Hakluyt Society publications, 1879). Friar Jordanus (*Wonders of the East*, Hakluyt Society edition, London, 1863), describes (pp. 11-45) India the Less, India the Greater, and India Tertia. Yule points out that Jordanus's Lesser India embraces Sindh, and probably Mekran, and India along the coast as far as some point immediately north of Malabar. Greater India extends from Malabar very indefinitely to the eastward, for he makes it include Champa. India Tertia is the east of Africa below Abyssinia. Thus Jordanus just reverses the Lesser and Greater Indias of Marco Polo. Ramusio who gives the *Summary of Kingdoms* of an old Portuguese geographer, ends First India at Mangalore, and Second India at the Ganges. Benjamin of Tudela speaks of "Middle India which is called Aden." Conti divides India into three parts: the first extending from Persia to the Indus, the second from the Indus to the Ganges, and the third all the land beyond. Pliny discusses whether Mekran and other lands belonged to India or Ariana.

274 MS. 5,650 adds: "and treat his subjects well."

275 This phrase is omitted in MS. 5,650.

276 MS. 5,650 adds: "who was in the captain's ship."

277 MS. 5,650 reads: "Thereupon the king told them that he was willing, and that as a greater token of his love, he would send the captain a drop of his blood from his right arm, and [asked] the captain to do the same."

278 MS. 5,650 reads: "Consequently they should ask their captain whether he intended to observe the custom."

279 MS. 5,650 reads: "he should commence by giving a present, whereupon the captain would do his duty." This MS. begins another chapter at this point.

280 MS. 5,650 reads: "so do our arms destroy the enemies of our faith."

281 MS. 5,650 adds: "of the ships."

282 MS. 5,650 reads: "and whether that prince who had come with them, was empowered to make peace."

283 MS. 5,650 omits these last two clauses.

284 This phrase is omitted in MS. 5,650.

285 MS. 5,650 adds: "and for love toward God."

286 MS. 5,650: "he would leave them the arms that the Christians use."

287 These last two clauses are omitted in MS. 5,650.
288 MS. 5,650 adds: "of Sainct Jacques [i.e., Santiago]."

289 This sentence is omitted in MS. 5,650.

290 Called " drynking gla//es of Venice woorke " in Eden (p. 257).

291 MS. 5,650 reads: "He had his face painted with fire in various designs." Eden reads: "and had the residue of his body paynted with dyuers coloures whereof /um were lyke vnto flamynge fyre."

292 MS. 5,650 reads: "he had four jars full of palm-wine, which he was drinking through reed pipes."

293 MS. 5,650 reads: "We made the due reverence to him while presenting to him the present sent him by the captain, and told him through the mouth of the interpreter that it was not to be regarded as a recompense for his present which he had made to the captain, but for the love which the captain bore him." This MS. omits the following three sentences.

294 The "Sinus Magnus" of Ptolemy, today the Chinese Gulf (Mosto, p. 76, note 3).

295 This passage is considerably abbreviated in MS. 5,650, where it reads as follows: "The prince, the king's nephew, took us to his house, where he showed us four girls who were playing on four very strange and very sweet instruments, and their manner of playing was somewhat musical. Afterward he had us dance with them. Those girls were naked except that they wore a garment made of the said palm-tree cloth before their privies and which hung from the waist to the knee, although some were quite naked. We were given refreshments there, and then we returned to the ships." These gongs are used in many parts of the Orient.

296 MS. 5,650 adds: "by the captain's order."

297 MS. 5,650 reads: "we told him of the death of our man, and that our captain requested that he might be buried."

298 MS. 5,650 adds: "according to our manner."

299 MS. 5,650 reads: "The king took it under his charge, and promised that no trickery or wrong would be done the king. Four of our men were chosen to despatch and to sell the said merchandise."

300 MS. 5,650 reads: "They have wooden balances like those of Pardeca to weigh their merchandise." Pardeca, as Stanley points out, is for par de ça de Loire which is equivalent to Langue d'oil, and denotes the region in France north of the Loire. Par de la meant Languedoc. This passage was adapted to the French
understanding by the person who translated and adapted the Italian manuscript.

301 This sentence is omitted in MS. 5,650. As Mosto points out the measure here mentioned would be one of capacity, and must have been the common measure for rice, perhaps the ganta.

302 *Lagan* is a shellfish found in the Philippines which has a shell resembling that of the *Nautilus pompilius* that is used for holding incense or as a drinking vessel. This shell is very white inside, while the exterior is spotted a pale yellow color. It resembles mother-of-pearl, and is very common. Delgado says that most of the shellfish are indigestible but highly esteemed. See Delgado's *Historia*, p. 928.

303 MS. 5,650 adds: "Which was of various strange kinds."

304 Eden says: "xvi. poundes weyght of iren."

305 MS. 5,650 reads: "The captain-general did not wish to take too great a quantity of gold, so that the sailors might not sell their share in the merchandise too cheaply, because of their lust for gold, and so that on that account he should not be constrained to do the same with his merchandise, for he wished to sell it at as high a price as possible."

306 MS. 5,650 adds: "or any other balls."

307 MS. 5,650 makes the two armed men follow instead of precede the royal banner.

308 MS. 5,650 adds: "and the natives of the country for their fear of it, fled hither and thither," which is in place of the following sentence.

309 This sentence is omitted in MS. 5,650.

310 MS. 5,650 reads: "One covered with red and the other with velvet."

311 MS. 5,650 adds: "in the manner of the country."

312 The account of the baptism of the king is considerably abridged in MS. 5,650 where it reads as follows: "Then the captain began to address the king through the interpreter, in order that he might incite him to the faith of Jesus Christ. He told him that if he wished to become a good Christian (as he had signified on the preceding day), that he must have all the idols of his country burned and set up a cross in their place, which they were all to adore daily on both knees, with hands clasped and raised toward the heaven. The captain showed the king how he was to make the sign of the cross daily. In reply the king and all his men said that they would obey the captain's commandment, and do all that he told them. The captain took the king
by the hand, and they walked to the platform. At his baptism the captain told the king that he would call him Dom Charles, after the emperor his sovereign. He named the prince Dom Fernand, after the brother of the said emperor, and the king of Mazzaua, Jehan. He gave the name of Christofle to the Moro, while he called each of the others by names according to his fancy. Thus before the mass fifty men [*sic: but an error of the French adapter for five hundred] were baptized. At the conclusion of mass, the captain invited the king and the others of his chief men to dine with him, but he would not accept. However, he accompanied the captain to the shore, where, at his arrival, the ships discharged all the artillery. Then embracing they took leave of one another.” Eden gives the number baptized as five hundred men.

313 MS. 5,650 reads: “On seeing that, she expressed the greatest desire to become a Christian, and asking for baptism, she was baptized and given the name of Jehanne, after the emperor’s mother.”

314 There are many cases of this wholesale baptism in the history of the Catholic missions in various countries, and it cannot be condemned entirely and regarded as devoid of good effects, for many instances reveal the contrary. See Jesuit Relations (Cleveland reissue).

315 Those last six words are omitted in MS. 5,650. Mosto conjectures that solana means sollecchio or solicchio signifying an apparatus to protect one from the sun. Pigafetta may have misapplied the Spanish word solana, which signifies a place bathed by the noontide sun or a place in which to take the sun.

316 This last clause is omitted in MS. 5,650.

317 MS. 5,650 adds: “and we gave it to her.” This was the image found by one of Legazpi’s soldiers in Cebú in 1565 (see vol. ii, pp. 120, 121, 128, 216, 217; and vol. v, p. 41). Encarnación (*Dic. bisaya-español*, Manila, 1851), says: “The Cebuan Indians, both past and present, give the name of Bathála [God] to the image of the Holy Child, which is supposed to have been left by the celebrated Magallanes.”

318 MS. 5,650 reads: “evening.”

319 MS. 5,650 mentions only the artillery. The “tromb” or “trunk” was a kind of hand rocket-tube made of wood and hooped with iron, and was used for discharging wild-fire or Greek-fire (see Corbett’s *Spanish War, 1585-87* [London], 1898, p. 335). At this point Stanley discontinues the narrative of MS. 5,650, and translates from Amoretti’s version of the Italian MS.

320 MS. 5,650 reads: “to better instruct and confirm him in the faith.”
Eden says the queen was preceded by "three younge damo-
elles and three men with theyr cappes in theyr handes."

MS. 5,650 adds: "and presentation."

MS. 5,650 reads simply for this last clause: "and sev-
eral others," omitting all the names.

MS. 5,650 reads: "and they all so swore."

MS. 5,650 reads from this point: "Then they swore, and
thus the captain caused the king to swear by that image, by the
life of the emperor his sovereign, and by his habit, to ever re-
main faithful and subject to the emperor," thus ascribing this
oath to the king instead of to Magalhães. The words "by his
habit" can refer only to Magalhães, who wore that of Santiago,
and not to any habit worn by the barbaric ruler of Cebú.

MS. 5,650 adds: "and hang."

MS. 5,650 adds: "and deck."

MS. 5,650 adds: "and demolished."

MS. 5,650 adds: "and overthrew."

There is a strange difference between the Italian MS. and
MS. 5,650 in regard to these names. The latter reads to this
point: "There are a number of villages in that island, whose
names and those of their chiefs are as follows: Cinghapola, Cila-
ton, Ciguibucan, Cimaningha, Cimaticat, and Cicambul; another,
Mandaui, and its chief and seignior, Lambuzzan; another Cot-
cot, and its chief, Acibagalen; another, Puzzo, and its chief,
Apanoan; another, Lalan, and its chief, Theteu; another, Lulutan,
and its chief, Tapan [Amoretti, followed by Stanley, says Japau,
and Mosto, Japam]; another Cilumay; and also Lubucun." Amo-
retti, who places this list after the disastrous battle and con-
ssequent treachery of the Cebuans, and Stanley, have "Lubucin:
its chief is Cilumai." Mandaui is Mandaue; Lalan may be
Liloan; Cot-cot is on the east coast; Lubucun may be Lubú, but
Mosto (p. 78, note 3) conjectures it to be Lambusan. An exa-
namination of the Nancy MS. may reveal the source of this dif-
fERENCE.

MS. 5,650 adds after the word borchies: "instruments so
called."

Probably cotton cloth. See Stanley's East African and
Malabar Coasts, p. 65: "They make there [i.e., in Cambay]
many cloths of white cotton, fine and coarse, and other woven and
colored fabrics, of all kinds and colours."

MS. 5,650 adds: "and closed."

MS. 5,650 reads: "She who has killed the hog, puts a
lighted torch in her mouth, which she extinguishes, and which she holds constantly alight with her teeth during that ceremony."

335 Cf. the ceremonies of the baylanes described by Loarca, vol. v, pp. 131, 133, and by Chirino, vol. xii, p. 270.

336 Otorno: Mosto, p. 79, mistranscribes otoro, and queries Attorno in a note.

337 MS. 5,650 omits the description of this custom, giving only the first and last sentence to this point. Stanley omits the translation to this point. See vol. v, p. 117, and vol. xvi, p. 130, where Loarca and Morga describe this custom.

338 Valzi: Mosto queries vasi, "jars," which appears probable.

339 MS. 5,650 adds: "made in the manner abovesaid;" but this was crossed out, showing that the writer or adapter of that MS. had at first intended to narrate the custom that is given in the Italian MS.

340 This word is omitted in MS. 5,650.

341 MS. 5,650 reads: "The other women sit about the dead chamber sadly and in tears."

342 Pigafetta uses the present and imperfect tenses rather indiscriminately throughout this narration, but we have translated uniformly in the present. Cf. Loarca's description of burial and mourning customs among the Visayans, vol. v, pp. 129, 135, 137-141; Plasencia's description among the Tagálogs, vol. vii, pp. 194, 195; and Morga, vol. xvi, p. 133.

343 MS. 5,650 reads: "five or six hours."

344 Eden in describing the island of Matan confuses the Pigafetta narrative. He says: "Not farre from this Ilande of Zubut, is the Iland of Mathan, who/e inhabitauntes v/e maruelous ceremonies in thevr sacrifies to the foonie and burying the deade. They were rynges of gold abowt thevr priuie members." In the description of the battle in Matan, Eden says that each of the three divisions of the islanders contained "two thou/and and fiftie men armed with bowes, arrowes, dartes and iaulelins hard-ened at the poynetes with fyer."

345 To this point the Italian MS. and MS. 5,650 agree approximately. The story of the battle in the latter MS., however, is much abridged and much less graphic. It is as follows: "They replied that they had bamboo spears and stakes burned and hardened in the fire, and that we could attack them when we wished. At daybreak, forty-nine of us leaped into the water, in the place whither we had thus gone, at a distance of more than three [sic] crossbow flights before we could reach shore, for the boats could
not approach nearer because of the rocks and reefs which were in the water. Thus we reached land, and attacked them. They were arranged in three divisions, of more than one thousand five hundred persons. We shot many arrows at them from a distance, but it was in vain, for they received them on their shields. They leaped hither and thither in such a way that scarce could we wound one of them. On the other hand, our artillery in the boats was so far away from us that it could not aid us. Those people seeing that, and that the captain had had some of their houses burned in order to inspire them with terror, and having become more enraged, threw so many iron pointed spears at us, and shot so many arrows even at the captain himself that we could defend ourselves with difficulty. Finally, having been driven by them quite down to the shore, and while our captain was fighting bravely although wounded in the leg with an arrow, one of those Indians hurled a poisoned bamboo lance into his face which laid him stiff and dead. Then they pressed upon us so closely that we were forced to retire to our boats and to leave the dead body of the captain-general, with our other killed.” The eulogy on the dead commander is approximately the same in both MSS., except at the end, where MS. 5,650 reads: “Eight of our men died there with him, and four Indians, who had become Christians. Of the enemy fifteen were killed by the artillery of the ships, which had at last come to our aid, while many of us were wounded.”

Brito (Navarrete, iv, p. 308) says of the stay at Cebú and the death of Magalhães: “They stayed there about one month, and the majority of the people and the king became Christians. The king of Zubó ordered the kings of the other islands to come to him, but inasmuch as two of them refused to come, Magallanes, as soon as he learned it, resolved to go to fight with them, and went to an island called Mathá. He set fire to a village, and not content with that, set out for a large settlement, where he, his servant, and five Castilians were killed in combat with the savages. The others, seeing their captain dead, went back to their boats.”

346 Terciado: a Spanish word.

347 Carteava: a Spanish word.

348 The “Roteiro” (Stanley, p. 12) dates the battle April 28. The account of the battle is as follows: “Fernan de Magalhães desired that the other kings, neighbours to this one, should become subject to this who had become Christian: and these did not choose to yield such obedience. Fernan de Magalhães seeing that, got ready one night with his boats, and burned the villages of those who would not yield the said obedience; and a matter of ten or twelve days after this was done, he sent to a village about
half a league from that which he had burned, which is named Matam, and which is also an island, and ordered them to send him at once three goats, three pigs, three loads of rice, and three loads of millet for provisions for the ships; they replied that for each article which he sent to ask them three of, they would send to him by twos, and if he was satisfied with this they would at once comply, if not, it might be as he pleased, but that they would not give it. Because they did not choose to grant what he demanded of them, Fernan de Magalhães ordered three boats to be equipped with a matter of fifty or sixty men, and went against the said place, which was on the 28th day of April, in the morning; there they found many people, who might well be as many as three thousand or four thousand men, who fought with such a good will that the said Fernan de Magalhães was killed there, with six of his men, in the year 1521."

349 Navarrete (iv, pp. 65, 66) gives the names of the men killed with Magalhães on April 27 as follows: Christóbal Rabelo, then captain of the "Victoria;" Francisco Espinosa, a sailor; Anton Gallego, a common seaman; Juan de Torres, sobresaliente and soldier; Rodrigo Nieto, servant of Juan de Cartagena; Pedro Gomez, servant of Gonzalo Espinosa; and Anton de Escovar, sobresaliente, wounded but died April 29.

350 See vol. i, pp. 325, 326, note 215*.

351 MS. 5,650 gives this name as Duart Bobase, although lower it is spelled Barbase. Duarte or Odoardo Barbosa, the son of Diogo Barbosa, who after serving in Portugal, became alcaide of the Sevilla arsenal, was born at Lisbon at the end of the fifteenth century. He spent the years 1501-1516 in the Orient, the result of that stay being his Livro emque dá relação do que viu e ouviu no Oriente, which was first published at Lisbon in 1813 in vol. vii of Colleccao de noticias para a historia et geographia das nações ultramarinas, and its translation by Stanley, A description of the coasts of East Africa and Malabar (Hakluyt Society publications, London, 1866). He became a clerk in the Portuguese factory at Cananor under his uncle Gil Fernandez Barbosa, and became so expert in the Malabar language that he was said to speak it even better than the natives. On account of his facility in the language he had been appointed commissioner by Nuno da Cunha to negotiate peace with the Zamorin. He was commissioned in 1515 to oversee the construction of some galleys by Alboquerque. While at Sevilla, Magalhães lived in the household of Diogo Barbosa, where he married Duarte's sister Beatriz. Duarte embarked on the "Trinidad" as a sobresaliente, and it was he who captured the "Victoria" from the mutineers at Port St. Julian, after which he became captain of that vessel. Failing to recover Magalhães's body from the natives of Mactán, he was
himself slain at Cebú at the fatal banquet May 1, 1521. Besides the above book, which is a most valuable contribution to early Oriental affairs, there is extant in the Torre do Tombo a letter written by him from Cananor, January 12, 1513, complaining of the Portuguese excesses. See Guillemand's *Magellan*; Stanley's *Vasco da Gama*; Birch's *Alboquerque*; and Hoefer's *Nouvelle Biographie Générale* (Paris, 1855).

352 See *ante*, note 147.

353 Magalhães married Beatriz Barbosa, daughter of Diogo Barbosa in Sevilla, probably in the year 1517. One son Rodrigo was born of the union, who was about six months old at the time of the departure. Rodrigo died in September, 1521, and in the March following Beatriz died. See Guillemand, *ut supra*, pp. 89-91, 322.

354 MS. 5,650 adds: “and to advise the Christian king.”

355 Mosto transcribes this word wrongly as *facente*, “busy.” MS. 5,650 reads: “wiser and more affectionate than before.”

356 MS. 5,650 adds: “and presents.”

357 The constable was Gonzalo Gomez de Espinosa, who was left behind with the “Trinidad” and was one of the four survivors of that ill-fated vessel, returning to Spain long after.

358 This sentence is confused in MS. 5,650, reading: *jehan Caruaie auecques le barisf el sen retourneret qui nous dirent com- ment jlz auoyent veu mener celluy quy fut guery par miracle et le prefre a fa maison et que pour cela jlz sen estoient partiz eulx doubtans de quelque male advauture*. By dropping the first *et* this becomes equivalent to the text.

359 MS. 5,650 reads: “for we would kill him.”

360 MS. 5,650 reads: “But Jehan Carvaie, his comrade, and others refused, for fear lest they would not remain masters there if the boat went ashore.”

In regard to João Serrão’s death, Brito (Navarrete, iv, p. 309) says: “As soon as the men in the ships saw that slaughter, they hoisted their anchors, and tried to set sail in order to return to Burneo. At that juncture, the savages brought Juan Serrano, one of those whom they wished to ransom, and asked two guns and two bahars of copper for him, besides some Brittanias or linens such as they carried in the ships as merchandise of trade and barter. Serrano told them to take him to the ship and he would give them what they asked, but they, on the contrary, insisted that those things be taken ashore. But [the men in the ships] fearing another act of treachery like the past, set sail, and abandoned that man there, and nothing more was heard of him.”
The "Roteiro" (Stanley, p. 13) says nothing about the banquet, but says that the men, twenty-eight in number, counting the two captains, went ashore to ask pilots to Borneo, whereupon the natives, who had determined upon their course of action attacked and killed them. Peter Martyr (Mosto, p. 81, note 5) asserts that the violation of the women by the sailors was the cause of the massacre. Concerning the number killed, Brito (Navarrete, iv, p. 309) says that thirty-five or thirty-six men went ashore, and Castanheda and Gomara say thirty, the last asserting that a like number were made slaves, of whom eight were sold in China. Peter Martyr places the number of the slain at twelve. Navarrete (iv, pp. 66, 67) gives the names of those massacred as follows:

Duarte Barbosa . . . . . captain of the "Trinidad"
Juan Serrano . . . . . . . captain of the "Concepcion"
Luis Alfonso de Gois . . . . captain of the "Victoria"
Andres de S. Martin . . . . pilot of his Majesty
Sancho de Heredia . . . . notary
Leon de Ezpeleta . . . . . notary
Pedro de Valderrama . . . . priest
Francisco Martin . . . . . cooper
Simon de la Rochela . . . . calker
Cristóbal Rodríguez . . . . steward
Francisco de Madrid . . . . sobresaliente and soldier
Hernando de Aguilar . . . . servant of Luis de Mendoza
Guillermo Fenesi or Tanaguí . . . . gunner of the "Trinidad"
Anton Rodriguez . . . . . sailor
Juan Sigura . . . . . . . sailor
Francisco Picora . . . . . sailor
Francisco Martin . . . . . sailor
Anton de Goa . . . . . . . common seaman
Rodrigo de Hurrira . . . . common seaman
Pedro Herrera . . . . . . sobresaliente
Hartiga . . . . . . . sobresaliente
Juan de Silva, Portuguese . . sobresaliente
Nuño . . . . . . . servant of Magallanes
Henrique, from Málaca . . . servant of Magallanes and interpreter
Peti Juan, French . . . . . servant of Magallanes
Francisco de la Mezquita . . servant of Magallanes
Francisco . . . . . . . son-in-law of Juan Serrano

All of these names are to be found in Navarrete's list. See ante, note 26.

Chiacare: the nangca; see vol. ii, p. 149, where Pigafetta describes and names this fruit. Mosto confuses it with the durio zibethenus, which is abundant in the western islands of the Indian
archipelagoes, Mindanao being the only one of the Philippines where it is found (Crawfurd, Dictionary); but it is the Artocarpus integrifolia (see vol. xvi, p. 88, note 72). MS. 5,650 makes this “capers.”

363 MS. 5,650 omits mention of the panicum, sorgo, garlic, and nangcas.

364 MS. 5,650 reads: “one to the east northeast, and the other to the west southwest.”

365 MS. 5,650 adds: “and eleven minutes.”

366 Stanley says wrongly 154°.

367 This word ends a page in the original Italian MS. On the following page is a repetition of the title: Vocabili deli populi gentilli, that is “Words of those heathen peoples.” MS. 5,650 does not contain this list, and it is also omitted by Stanley.

368 See ante, note 160.

369 Bassag bassag does not correspond to “shin,” but to “basket for holding clothes, etc.,” or “cartilage of the nose;” or possibly to basac basac, “the sound made by falling water.”

370 The equivalent of Pigafetta’s dana is daoa or daua, “millet.” Mais, probably the equivalent of humas is the word for “panicum.”

371 Tahil is found in the Tagálog dictionaries, and is the name of a specific weight, not weight in general. It is the Chinese weight called “tael,” which was introduced by the Chinese into the East Indies, whence it spread throughout the various archipelagoes. See Crawfurd’s Dictionary; and vols. iii, p. 192, note 57; iv, p. 100, note 11; and vii, p. 88.

372 See Note 582, post.

373 Tinapay (used also by the Bicolos to denote any kind of bread) denotes a kind of cake or loaf made with flour and baked about the size of a chocolate-cup saucer. Two of these are put together before baking with some sugar between. The word is extended also to wheat bread and to the hosts. See Encarnación’s Diccionario.

374 Amoretti’s conjectured reading of sonaglio (“hawk’s-bell”) for conaglio (see Mosto, p. 83), proves correct from the Visayan dictionaries.

375 Baloto signifies a canoe dug out of a single log. One of twenty varas in length is termed bilis, while the hull alone is called dalámas.

376 Most of the words of Pigafetta’s Visayan vocabulary can be distinguished in the dictionaries of that language, although
it is necessary to make allowance at times for Pigafetta's Italian phonetic rendering. Following is a list of the words that can be distinguished from *Diccionario bisaya-español y español-bisaya* (Manila, 1885), by Juan Félix de la Encarnación, O.S.A. (Recollect); and *Diccionario Hispano-bisaya y bisaya-español* (Manila, 1895) by Antonio Sanchez de la Rosa, O.S.F. See also *Pocket dictionary of the English, Spanish and Visayan languages* (Cebu, 1900) by H. M. Cohen; and Mallat's *Les Philippines* (Paris, 1846), ii, pp. 175-238. The words queried in the following list are simply offered as conjectural equivalents.

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<th>Visayan (Encarnación)</th>
<th>(Sanchez)</th>
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<td>eight</td>
<td>gualu</td>
<td>oaló</td>
<td>ualo</td>
</tr>
<tr>
<td>nine</td>
<td>ciam</td>
<td>siám</td>
<td>siam</td>
</tr>
<tr>
<td>ten</td>
<td>polo</td>
<td>napoló</td>
<td>napolo</td>
</tr>
</tbody>
</table>

Some of the words present difficulties however, due probably to error on Pigafetta’s part and the obstacles in the method of communication between peoples the genius of whose respective languages is entirely distinct. The general Visayan word for “man” is tao or taulo, although Mallat gives a form dala, which may correspond to the lac of Pigafetta (but see vol. v, p. 123, where the origin of the words lalac, “man,” and babaye, “woman,” are given by Loarca). Babaye (babae) is the general word for “woman” or “married woman;” while binibini is given by Mallat as the Tagalog equivalent of “girl,” and by Santos in his Vocabulario de la lengua tagala (Manila, 1835) as the equivalent of “influential woman.” Liog is used for both “throat” and “neck.” Tian is properly “belly,” and the mistake would arise naturally in Pigafetta pointing to himself when desiring the word for “body,” which would be construed by the natives to that particular part toward which he happened to point. Boto is used for both the male and female generative organs, especially the latter, as well as for the testicles. Britiis corresponds to both “shin” and “calf of the leg.” Iro denotes also the civet cat. Bulan the equivalent of Pigafetta’s bolon is the word for “moon” instead of “star.” The occurrence of what are today Tagalog forms in Pigafetta’s list shows how the various dialects shade into one another and how the one has retained words that have sunk into disuse in the other.