CHAPTER VIII

HISTORICAL ACCOUNT OF CAMBAY, DIU AND CHAMPANER INTO PORTUGUESE PERSPECTIVE

The three cities of Gujarat: Cambay, Diu and Champaner are described here to reflect the historical account of Portuguese people, authors and politicians of the sixteenth century. To retain their original description, I have compiled from various oriental sources to keep their originalities and rarerness; their works have been cited as it is in this chapter, which reflect the important historical events, geographical description, socio-cultural impressions of Gujarat on portuguese writers.

CAMBAY

1. The Kingdom of Cambay: According to Barbosa:

"The king of Cambay is a great lord a Moor who holds splendid court. He is called Sultan Moordafaa [Muzaffar II, 1512-1526]. His father was Sultan Mahamude [Mahmud I, 1458-1511]. His men-at-arms are Moors. His kingdom is opulent and populous. Sultan Moordafaa possesses four to five hundred elephants that come from Ceylon and Malabar. They are sold at his ports. His elephants are large and handsome creatures. The king pays fifteen hundred cruzados [more or less] for each elephant that he buys.

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1. Livro de Durate Barobosa, was an officer in the Service of the Portuguese in India, visited terms of Gujarat in 1515.
With his elephants and horses, Sultan Moordaffa wages great wars against the Rajputs [Resbutos] and thus against sundry other kings as occasion and circumstance dictate."

"When the elephants proceed to war, they carry a castle of wood upon their backs with three or four men carrying muskets, bows and arrows, and drivers armed to engage the enemy. The elephants are well-instructed in the art of war, and attack the enemy [both horses and men] with their powerful tusks. However, if they are injured, they are apt to rout their own forces. The Moors of Cambay are excellent horsemen. They ride with high pommeled saddles [caualgaom ba bastarda]. In war they bear circular shields that are very strong, and garnished with silk. Each Moor carries two swords, a dagger, and a Turkish bow with a store of fine arrows. Other horsemen carry maces of steel, and other wear coats of mail and yet others wear laudees-buff coats quilted with cotton. Their horses are covered with front pieces of steel. These Moors have broad swords finely damascened with gold and silver, and this, according to the rank of the man. These broad swords are borne by their pages. These people fight well. The Moorish horsemen play the game of reeds, and this is a game well suited to their dexterity on horseback."

"The Moors of Cambay are white men and the majority of them are foreigners from different parts; they are Turks, Mamelukes, Arabians, Persians, Khursasanis, Turcomands, men of the Kingdom
of Delhi, and still others are natives of Cambay. The foreigners gather in Cambay because the land is a great emporium, to which ships come in plenty, and since the land is rich, the soldiers of Cambay receive good pay for their services."

"The Moors of Cambay are men well dressed, wearing cloths of gold, silk, cotton and camlet. They wear touquas-turbans upon their heads. Their dress is long, similar to the Moorish shirts [i.e. the jibbas of the Araba], with draws, and brozeguis-boots extending to the knees made of very fine cordovan leather, cut very subtly in leather strips, inside and out with fine edging.

The Moorish women are white and lovely. They are well attired. When a Moorish woman leaves her house, she is conveyed in a horse drawn carriage, in all respects well covered, so that no one may see who rides inside. The Moors are very jealous of their women. A marriage may be terminated by either party. The husband, however, must pay his wife a sum of money which he promised her at the time of their marriage, and this, in view of the contingency of divorce. A Moorish man, in honor of the Mohammedan sect, may marry as many women as he can support. Some men have four and five wives."

"The Moors of Cambay are luxuriant men, given to the good things of life. They are great spenders. They wear their hair closely cropped. They speak a variety of language, including Turkish, Arabic and Guzerate. They eat bread of wheat, rice and
excellent meats of all kinds and save what is forbidden by their
law. The old kind Mahamude [Mahmud I] was raised on poison,
taking small quantities at first to increase his resistance to
its harmful effects, and thus to remain immune from death by that
agency should fate declare him a victim of some plot, or other,
which the Moors are wont to raise against their king." [2-3]

2. The Kingdom of Cambay According to Barros : [4]

"The things of India, and of the other Oriental
Provinces, which the Portuguese have discovered and conquered,
being so novel, and unknown to the men of Europe, and so worthy
to be brought to the attention of the world, and of which the
ancient Greeks and Romans have left so little written: the Romans
since their empire did not reach those parts, and the Greeks
since their dominion did not endure very long in some of the
parts which they once possessed; it should not appear foreign to
the matter that we purpose, namely or write about the deeds which
the Portuguese have made those parts, to relate something of
situation of the lands, of the origin of their people, and of
their kings, and Princes, of their customs and sects, and of the
mode of their soldiery, for thus we shall better understand this

3. Dames, M. L. (tr. & ed.) : The Book of Durate Barbosa,
   Vol.1, 149-150p.
4. Joam De Barros : King Manuel asked Barros to launch the plan
   of writing the history of the Portuguese overseas attempts.
   His well known work is entitled : 'Decades da Asia'. 24
   vols.
History, and be able to gather the respect with which we ought to esteem the Portuguese, who so many, and such ferocious nations, so many times conquered and brought beneath their yoke; and receiving from them homage and tribute, as conquerers and their lords, gave to them laws, language and to many religions.

Since our things are so closely joined to these people, thus in war, as for the commerce that we have with them we shall not be able to write of our things without likewise touching upon theirs. And besides the necessity which we have of treating part of their things in order to better understand ours, it is not little ornament, and utility for history, by way of example, and admonition of our life, to relate varieties of enterprises, and [the] ends for which they are intended, and their results, for we shall arrive at judgment and prudence, for we shall be able to govern ourselves in similar things, which is the principal end and fruit of history.

The Kingdom of Guzarate, which we generally call Cambay [Cambay in English] commences at the point of Jaquete [Jakad, at the western tip of Kathiwar], and terminates in the Nagotana River, which is the limit of the said Kingdom, and by the lands of chaui, which belong to the Seigniory of Nizamulco [Nizam-ul-Mulk]. And to better comprehend the situation of this kingdom, we shall employ our left hand. With this hand turned palms down, the fingers joined, and separating the thumb from the rest, we have the Gulf of Cambay; and in the part here it curves the most, at
the juncture of the thumb, upon the side of [the] inside, is situated the City of Cambayet, which we call Cambay, which, since it is the most noble and populous, being the Metropolis of those maritime places, gives it name not only to the same gulf but to the entire kingdom. However the nobility and trade which it formerly possessed, as it was celebrated, it lost when the tide, fills and empties, many naos are overturned. This bore, or flood of the tide, is so swift that there is no horse, however nimble, which the tide does not overtake when it enters by the planicie-floor of the gulf, so that a great deal of property and many people are lost in Carcarij [Mahi] River, which flows into the last recess of this gulf, above the said City of Cambay. In the mouth of this river, so as to prevent the loss of people, by order of those who rule the land, there is always a lookout in a high place, who perceiving the coming of the tide from afar, which invariably comes so high and proud, that it appears to be a mountain of water, and as it commences to make its appearance, that lookout blows a horn in order to give notice that no one should pass the river; because the tide comes with such precipitation and such fury, and pours such a great quantity of water into that passage, that it overwhelms all. And if this lookout failed to descry the tide, there is another very certain sign of its onrush; that is the great number of birds which come to that tidal estuary in search of the refuse of the sea, which by natural instinct, even though they do not perceive the tide,
when its onset is imminent such is the cackling and whistling they make fleeting for land, that they are heard from great distances even if unseen. Any by reason of this very dangerous before there is an arm of the sea in the City of Cambay here the navios gather, removing themselves from the violence of the tide that runs straight to fetch the narrows of the river here it makes the damage that we have mentioned.

The city of Diu does not have this danger, rather its navigation is very advantageous since that City is situated upon the point the thumb, which we use for a figure, that remains against the West, and whence run all the naos that go from both straits, of Urmuz and of Mecca, and thus of all the coast of Melinde, which, then they wish to pass to India, that is the entire part of the fore-finger which runs from the second joints as far as the terminal point, this City of Diu remains virtually as an entrepot for the East and for the West, since this kingdom has a greater supply of merchandise, imported and exported, than in all of India, ex-cluding pepper and other spices that originate in the land of Malabar towards the East.

And returning to our division of this kingdom of Guzarate, from the knuckle in the middle of the fore-finger, which we figure to be the Nogatana River, [the] Eastern term of this kingdom, as far the City of Diu, this coast with its curves after its manner, has eighty leagues and running as far as the point of Jaquete [Jakad
or Dwarka: on the hundred and twenty-five. By the inside, in the interior of the part of the West, which is the thumb, it marches with the peoples Resbutos (i.e., with the Rajputs). These people inhabit a cord of mountain ranges and forest, which begin near Cape Jaquete and run towards the North and Northeast as far as the kingdom of Mandu (Malwa), which rests upon the juncture of this thumb, so that the kingdom on the part of Guzarate also marches with this kingdom on the part of the North, and upon the Northeast with the Kingdom of Chitor, and in the East with that of Pale (Khandesh), comprehending all the coast of the Gulf that we have mentioned, where there are numerous cities and villages.

Almost all of the maritime portions of this kingdom, principally those of the side of the East, in addition to being flat land, are watered by two notable rivers: the Tapti and Tapetij (Narmada), and they have many inlets of salt water, which cut into the shore to form islands. This part is very fecund with provisions of all kinds and with great abundance of livestock which graze upon their fertile meadows. And it is the same on the other side of the coast of the West, although it lacks that abundance of waters; and upon the sea-littoral the land rises and lowers somewhat, so that this portion remains mountainous with respect to the other side.

Departing from the sea-littoral and proceeding for the Mountains of the Resbutos (Rajputs) on the part of the West, and of the
North and Northeast, where this kingdom separates from the kingdoms that we noted, virtually all the land is open country, so flat, that all the service of the people is in carriages conveyed by oxen, which do not proceed so heavily as ours of Hispania, nor are so large, but the oxen are much more lively in their gait than Moorish donkey, and they have in their stride more assento-ease than the facas-hackney horses of Ireland. In such a manner, according to what some of our people say, who have tested those two modes of conveyance, those who proceed in these carriages of Cambay, experience less work than those who ride in horse-drawn carriages of Italy and Flanders, and they have a better trip, principally in short journeys.

This entire kingdom of Guzarate is very well people by four kinds of people, of natives of the same land, called Baneanes, of two varieties: some are Begancarijs, who eat flesh and fish; and some Baneanes [Jains] who do not eat anything that possesses animate life; others are Resbutos [Rajpts], who in ancient times were the noblemen of that land, [who are] also Gentiles; other [are] Moors called Luteas, who are natives of the land, newly converted to the sect of Mohammed; others are Moors, who came from foreign parts and conquered the land, and expelled the Resbutos. The common people are very industrious, thus in the things of agriculture, as for the mechanical arts, and in this part they are so subtle and enterprising that they have, with the
trade in the articles which they manufacture, enriched that
Kingdom, because more silk and our flado-gold thread is expended
in woven cloths of diverse sorts, than in all of India; and in
number of looks the City of Patam [Pattan] is able to compete
with the Cities of Florence and Milan of ivory, of mother-of-
pearl, turtle shells, laquequa-carnelian, crystal, lacre-lacquer,
varnish, black and yellow wood, and other things that serve for
leitos-bedsteads, chairs, vases, and arms of all sorts, from this
kingdom alone more works are exported than from all the rest of
India. And henceforth it comes to be supplied with all necessary
things; because those things which they do not possess, naturally
or artificially, are brought to them by those who come to fetch
what they have, and these [commodities] are numerous.

The common people are naturally weak, and of a servile condition,
since they are of the Banesane lineage, who guard with great
respect the sect of Pythagoras; not to eat anything that lives.
And they are so superstitious in the observance of this precept—
that one should not kill, that the vermin which nurture upon
one's person, they shake off, in part, so as to avoid injury to
them. For which when the Moors wish to take advantage of them,
they bring a bird in front of them, or any other animal, even if
it is snake, and acting as if they wished to kill it, these
people buy it, and they release it so as not to be a witness to
its death, and by this [act] they hold they make [a] great
service to God. Even if a track of ants should cross by a way
upon which some Baneanes goes, either on foot, or on horseback, he is obliged to proceed around so as not to pass over them. By precept of their religion they are not allowed to have any arms in [their] houses: and they are a people more adept and shrewd in the transactions of commerce, than any of the people we have discovered, save the Chinese, who in this and in the mechanical arts, carry [the] advantage to all the nations of the world. The other people of this kingdom, now converted to the sect of the Moors, in as much as they are likewise weak, as they are [a] mixture of both these races, for the part which they have from the Moors, who are foreigners, they give birth to a more robust people, [and] make to these Gentiles much advantage. And of all these people, the most valiant men in war are the Resbutos [Rajputs] who inhabit the mountain ranges that we have mentioned, who formerly were lords of this kingdom of Guzarate, and with the coming of the Moors they gathered in the highest parts as the Spanish did when the Moors entered Hispania, withdrawing to the pyrenees and to the mountains of Oviedo. And since that time there has always been a capital hate between that Resbutos and the others, and they fought with each other. And as the Resbutos were from the most noble people, who dominated that land of Guzarate, and are great and forceful men, and do not have the religion of the Baneanes: armed, and on good horses, they descend from the mountains and come to the villages below where they make great prizes. The Resbutos govern themselves at present in
Republics by the counsel of the eldest, divided into Lordships: and if all would conform in friendship, and not contend amongst; themselves, they would now be lords of Guzerate which their grandfathers had lost. However with this division, and with the power of artillery, which they lack, since they do not have commerce by sea, their valor and spirit do not profit them for more than these entrances which we have made mention. And what principally made these Moorish kings, who conquered that kingdom, powerful against this robust and warlike people, was that presently they made themselves lords of the seaports, because to these went many people of Arabia, Persia and Turkey, Greeks by race and of the Levant, which are called Rumes, who each year come to that kingdom to fetch merchandise and to gain great wages as soldiers which these queered what they now possess, and defended it from us after we conquered India. Our entrance was the cause of these Resbutos to lose all of the flat lands which they once possessed; because as the Moorish kings, defending themselves from our Armadas, had great need to collect those foreign people that we mentioned, it gave to them truly the industry and spirit to defend themselves from the Resbutos, in whose religion and belief in three persons, and only one God, and veneration of the virgin Mary, our Lady, and other things, it appears they have their chief tenets from the Apostles, [and] in our Geography [a lost work of Barros] we write particularly of
3. The city of Cambay According to Couto.  

"The flux and reflux of the tide in the depths of this Gulf [of Cambay] is so proud and impetuous that you lose sight of it; and if it chances to strike a navio, in the part that it touches, it is broken in pieces in an instant. And whosoever is in the city of Cambayete [Cambay], beginning the tide to ebb, in a brief space he perceives all empty and dry, as far as the vision carries, save a little canal where the navios are supported for both parts with girders that they have for this; and afterwards, when the tide commences to flow, it comes with such pride, making a tidal bore so terrifying, that it appears to desire to engulf the entire City; and it brings with it such a trembling of the earth, that, being in the City, the first night that we heard it, we were greatly frightened by it, because it appeared that the City was about to be consumed, and in a very short period of time all became a sea of water, so that there appeared to be nothing that could dry it.

And wishing for curiosity to test this bore, I placed myself upon the seashore on a very swift Arabian horse in the part where only the small breaker of the billow could come. And in


6. Couto, Diogo De: Da Asia, Decada, VI Livro IV, Capitulo III. (Don Philip I, the King of Portugal in 1580, appointed Couto to Continue the work of Barros.)
perceiving the bore come with great trembling of the earth [at] a great distance.

I spurred the horse forward; but rather than a shot of stone, it passed me like a bolt of lightning, leaving me well soaked. And whosoever cares to note Pliny Calas Ptolemy, Geography, Book VII and Arrian, [a] Greek Author [the anonymous Periplus of the Erythraean Sea, sometimes falsely attributed to Arrian] speaking of the City of Bagariza [that without doubt is this of Cambayet, as in another place we will show], will see that clearly they speak of this bore, because they say that the City of Bagariza is in seventeen degrees, and that it has a great river, and whirlpool, and thrust of waters. [7]

4. The People of Cambay City According to Barbosa:

"Formerly the Kingdom [of Cambay] belonged to [the] Gentiles, and the Moor although there are still many Gentiles, [who are] great merchants, and these have dealings amongst each other. Before the Kingdom of Gentiles who the Moors call Resbutos [Rajputs] who in former times were the cavaliers and defenders of the land and made war where necessary. These [Rajputs] kill, and

eat meat and fish, and all kinds of viands, and even now there are many who live in the mountains where they possess very great places, and do not obey the king of Cambay; rather each day they make great war to him, who, with all his power, is not strong enough to destroy them, nor could he, since they are very good cavaliers and excellent bowmen, and they have many other manners of arms by which they defend themselves very well from the Moors, with whom they are continually at war, without having either King or Lord to govern them.

The Kingdom [of Cambay] has another kind of Gentile which they call Bramanes, and they are very great merchants and swindlers. They live among the Moors with whom they do all their trading. These people eat neither meat or fish, nor anything that lives [i.e. is any form of sentient life]; neither do they kill, nor less wish to be witness to a killing, for thus they preserve their idolatry; and they guard against this to such a degree that it is a surprising thing, because on many occasions the Moors carry live insects and birds to them, and they act as though they desire to kill these creatures, in their presence, and these Bramanes [also Baneanes] purchase and redeem them, giving for these much more than what they are worth, so as to save their lives and to free them. Likewise if the King or the governor of the land has some man, sentenced to death for sale, in order to prevent a death; and moreover some Moorish beggars, when they desire alms of them, take very large stones and hit themselves
upon the shoulders and belly, as if they meant to kill themselves, in their presence, and so they will not do it; they give them many alms and then they go in peace. Others bring knives, and slash themselves upon the arms and legs, and so they will not kill themselves they render many alms. Others come to their doors wishing to behead rats and shakers, to whom they give great sums of money so they will appreciated by the Moors.

These Bramanes [Baneanes], if they discover a track of ants along the way, they will step aside to search for a place to pass without treading upon them; and in their houses they sup by day; [neither] by day or by night do they light [an] oil lamp, because some of the mosquitoes [lit. mosquitoes, but in the sense of flying bugs in the present instance] would die in the flame of the lamp. Nevertheless if they have great need to have light at night, they have a lantern with paper or with pano agomadovarnished cloth, so that nothing shall lose its life in the flame. If these [Baneanes] give birth to many lice, they do not kill them, and when these become unbearable they fetch some men who live amongst them, who are likewise Gentiles, and who they consider to lead holy lives, and they are similar to irmytaeshermits, living in great self-denial for reverence of their God; they pluck these, and as many lice as they remove they put on their heads, and nurture them on their flesh, saying they do [a] very great service to their Idol, and thus some observe,
and others with more moderation, the law of not to kill, and for another part they are very great usurers and falsifiers of weights and measures, and of many other wares and moneys, and very great liars.

There Gentiles are dusky men, very well formed; refined men, and gallant in their dress, very dainty and temperate in their eating habits. There diet consists of milk, butter, sugar, rice and many conserves in divers manners. They consume many fruits, vegetables and greens of [the] field for their nutriment. Wherever they live, they have many gardens and orchards, and many reservoirs of water in which they bathe twice daily, thus men as well as women; and they declare as they finish bathing themselves, that they are saved from so many sins which they have at that hour.

These Bramanes[Baneanes] let their hair grow very long after the manner of women in our parts, and they wear it gathered upon the head, and fashion it into a trunfa-knot, and on top a touqua-turban, since they always wear their hair gathered, and with flowers and other fragrant things in it. They are much accustomed to anoint themselves with white sandalwood mixed with asafram-saffron and other sweet smelling things. These men are very amorous. They wear long shirts of cotton and of silk. They wear some short tunics of silk cloth or brocade and they are men to whom arms are of little service and secondly, because the Moors protect them. They use many ear-rings of gold and many precious
tones, and rings upon the fingers, and lashes of gold upon their cloths. The wives of these Gentiles are very beautiful, very delicate and with very good figures. They are light brown [in complexion], almost white. Their attire is in silk, as long as that of their husbands. They wear some sainbos of silk cloth with close-fitting sleeves, exposed at the back, and other noble cloths which they call chandes that they raise above themselves after the manner of mantles, when they go outside. On the head they do not place a thing, save their hair very well great rings of gold and silver on their legs, and on the toes and hands[they wear] many rings, and the ears are pierced with great openings through which an egg is able to fit, whence they wear very great ear-rings of gold or silver. The women are very shy and withdrawn. They seldom depart from their houses, and when they leave home they are well covered with those great cloths upon the head as the women in our parts cover themselves with their mantels.

In these parts there is another kind of Gentile whom they call Bramenes [Brahmans] who are their priests and the persons who administer and govern their houses of prayer and idolatries which possess great revenues and are very large. Also many of these are maintained with alms, in which there are great numbers of wooden idols, others of stone, and copper; in the said houses or monasteries they perform great ceremonies with many plays of the instrument, and many songs, with many lamps and lamps of oil, and
with bells after our manner. These Bramenes (Brahmans) and
gentiles have a great deal [in their faith] resembling the Holy
trinity. They greatly honor the notion of three [persons] in one
god, and they always make their prayer to God, creator and maker
of all things, who is three persons in only one God, and who has
many other Gods, governors for him, in whom they also believe.
These Bramenes (Brahmans) and gentiles wherever they are found,
enter our churches and make prayer and adoration to our images,
always questioning for [the] blessed many, as men who have some
knowledge or notice of this; and similar to our manner, they
honor the church, saying that between they and ourselves there is
very little difference. These Bramenes (Brahmans) are naked from
the waist upwards; from the waist downwards they cover themselves
with some cotton clothes. They wear over the shoulder a thread of
three linhas-strands which is the sign by which they are known
as Bramenes. These are also men who do not eat anything which
experiences death nor do they kill anything. They consider
bathing a great ceremony, and they declare they are saved by with
this. These Bramenes, and thus the bananases, marry with only one
wife, but one time, not more. In their wedding festivities they
make great celebration that last for many days, so that numerous
people, very loudly celebrating the nuptials, come very well
dressed and arrayed. For the greater part, they are married thus
men as women, [while] very young, and on the day which they must
needs be received, the wedding couple are both seated on a dais,
their persons very well arrayed in gold, precious stones and jewels. In front of them is a mesquits (lit. mosque but employed here in the sense of a temple) with an idol covered with flowers [and] with many lamps of oil, lit about it. In this place both [bride and groom] are obliged to be, with the eyes on that idol, from morning until evening, without either one of them being allowed to eat, drink, or to speak. In the meantime they are well-feted by those people with plays of their instruments and with songs, firing many shots of the bombard, and likewise many rockets in making merry. And as they marry only once, if the husband dies, the wife (however youthful) does not marry again and vice versa. Their sons are their proper heirs, and in rank likewise, since Bramenes have to be sons of Bramenes. Among these [Gentiles] there are some of little worth who serve as messengers, and they proceed securely for all parts without molestation, even if a state of war exists, or if there are robbers. These people are called pateles." [8]

5. The City of Cambay According to Barbosa

"Entering by Guandarim Guandarim [Gandhar], which is by the [Mahi] river inside [the Gulf of Cambay], there is a great and beautiful city that they call Cambay which is peopled by Moor

and Gentiles. It has very good and very high houses, with windows, and they are covered by roofing tiles after our manner. The streets are very well laid out, with beautiful public squares, and noble buildings, all of stone and mortar. This city is situated in a gracious and rich land of provisions. The city possesses great merchants and great men of fazendas—revenues thus Moors and Gentiles. It has many artisans of mechanical offices, with subtle works of many fashions, thus as in Flanders, and all are very inexpensive. They manufacture many cloths of white cotton here, many being very thin and others thick, and others colored in proper form, and many cloths of silk, many inferior velvets of colors, many velvety satins, and taffetas, and many very large carpets.

The natives of the land are nearly white, thus men as the women. Many foreigners live in the city and they are very white men. The foreigners live in the city and they are very white men. They are very polished people and they are accustomed to many fine clothes, of very luxuriant life, given to many pleasures and sins. They eat very well. They are accustomed always to wash and anoint themselves with very sweet-smelling things. They always wear in their hair, thus men as women, flowers of jasmine and other grasses that the land possesses. They are great musicians of many manners if play and song. Carriages drawn by oxen proceed continually through the said city: and with horses which serve as portage for all kinds
of things, ad others with some very good leitos-bedsteads of wood, sarados-closed and covered in the manner of a chamber, carved with very beautiful macenaria-joinery and with windows armed and ornamented with many cloths of silk, and some with worked leather. In these are mattresses, bed covers, and very rich cushions of silk. Knowledgeable and trusted men drive [these carriages], whence they carry women to see games and amusements, or lady friends, without anyone being able to see or know who goes inside. Inside they proceed playing musical instruments and singing and doing all to their pleasure.

The residents of this city have numerous meadowlands, gardens, and orchards, which serve as good places of relaxation, whence are nurtured many fruits, and garden greens, being [the] principal sustenance of those Gentiles who refuse to eat anything which has been killed.

In this city a great sum of ivory is expended in words which are very subtly made and made with inlay, and other works of [the] lathe, such as bracelets, ends of daggers, and in tresados-broadswords, games demxadres- of chess, and tables, because in this place there are very skillful turners, who make all manner of things, and many leitos-bedsteads of ivory of [the] lathe, with many subtle designs, and beads of many manners, black, yellow, blue and red, and of many colors, which they carry from here for many parts; here there are great stone cutters and
falsifiers of precious stones, and false pearls of many styles, which appear to be natural; it also has very excellent goldsmiths of very subtle works. Here they likewise make very beautiful bedspreads and canopies of beds, with very subtle workmanship and painting, and many quilted clothes for dress. It also has many Moorish lady laurandeiras—needlewomen, who make delicate and fancy needlework and subtle designs. Must coral is also cut here, and alaquequas—carnelians, and all kinds of other precious stones, in such a manner that this city has very prime artisans of all the crafts." [9-10]


10. "Livro de Duarte Barbosa" a Portuguese manuscript was discovered at the beginning of the 19th Century, (not the original but a copy), editors have collated the Portuguese manuscript with the Italian version of Ramusio.
1. Early History of Diu:

Diu, commonly called Diu Island is one of the three districts of the Union Territory of Goa, Daman and Diu. It is situated at the mouth of the Gulf of Cambay on the southern coast of peninsular portion of Gujarat State, which is known since ancient times as Surashtra or Saurashtra. The southern coastal strip of Saurashtra including Diu and extending over 60 kilometers from Chorwad in Junagadh district to Jaferabad in Amreli district was known during ancient period as Nagher. According to Skanda Puran, this portion of the peninsula was known in Pauranik times as Prabhas Kshetra and Deva Patana or Somanath Patan was its capital. It seems to have been highly cultivated and populous since earliest times and carried trade with countries in the Red Sea, Persian Gulf and African Coast and other ports of India. Diu port is well sheltered from south-west monsoon and vessels from Prabhas Patan, modern Veraval Patan and other places taken refuge in the Diu port. [ii]

The island of Diu is not surveyed from archaeological point of view. However, during recent archaeological explorations, paleoliths of early stone age were discovered on the bank of

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11. Gazetteer of the Union Territory: Goa, Daman and Diu, pt. 3.

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30. DIU FORT (ISLAND) AND CITY IN 16th CENTURY
The tools of Middle Stone Age and also microliths of Late Stone Age have been discovered from the ancient sites near Prabhas and it seems that the coastal strip of Nagher including Diu was inhabited by early man since pre-historic time which go back about fifty thousands of years. The Late Stone Age is dated about 2500 B.C. The Early Man was a nomadic hunter and used tools of stones. Metals were unknown as well as writing.

The period from c. 2000 B.C.- 500 B.C. is called proto-history as it bridges the gap between pre-history [Stone Age] and history. The use of copper was known during the period. The Vedic and Pauranic literature though not reduced to writing at that time, embodies many aspects of Indian life and culture still practiced by a large number of population.

Archaeological excavations of mounds known as Nagar situated on the bank of the river Hiranya near Prabhas have yielded typical types of pottery along with Harapan forms of Indus Valley Civilization which is classified as Prabhas-ware. It is dated c. 2000 to 1300 B.C. Diu being a sea port must have contributed in its own way to the cultural development of Saurashtra during this period along with other important places like Somanath or Prabhas Patan and Mula Dwarka. The latter place is situated only at a distance of 12 kilometers to the west of Diu.
31. THE FORT OF DIU (16TH CENTURY)
2. Gujarat Sultnate and Diu:

Muzaffar Khan, assuming the title of Muzaffar Shah proclaimed himself as the Sultan of Gujarat in A.D. 1407. He was succeeded by his grandson Ahmed I in A.D. 1411. He shifted his capital from Anhilwad Patan to a newly built city at Aswa which was called as Ahmedabad after his name. His successors Muhammad II [A.D. 1442-1451] Kutbuddin Ahmed II [A.D. 1451-1458] and Daud [A.D. 1458] were weak rulers and lacked courage and force of Ahmed Shah. Mahmud I, generally known as Mahmud Begada came to the throne of Gujarat in A.D. 1458. He annexed the kingdom of Junagadh in A.D. 1472 and the dynasty of the Chudasamas came to an end. He appointed Malik Ayaz as governor of Sorath who kept his headquarters at Diu. Malik Ayaz established a naval base at Diu and constructed a strong fort and a tower on the rock at sea. Between the rock and the mouth of the harbour he placed a heavy iron chain across the harbour to prevent the entry of enemy ships. He also built a bridge across the creek joining the mainland with the island. He also built up light ships equipped with material for the defence on the sea and thus organized royal navy of Gujarat. The navy organized by Malik Ayaz at Diu consisted of about 100 fustas, each one with 25 pairs of oars, one heavy canon and two lighter pieces. He had also few large war-vessals and many armed merchant ships. Gujarat Sultans maintained their position as lord of the seas, till the arrival of the Portuguese in Indian seas, about A.D. 1500. In A.D. 1498,
Vasco-da-Gama found in East Africa some sailors of Gujarat and other parts of India who had nautical instruments of their own and guided themselves with the help of the stars in the north and the south. In A.D. 1510, Albuquerque noticed Hindu colonies in Jawa and Makla. After the rule of seas had passed to Europeans, Hindus of Gujarat and Diu continued to show marked courage and skill as merchants, sea men and pirates.

Malik Ayaz gave encouragement to the development of art and Craft of Diu. A piece of art known as Dashavatari Simhasana made by an artist Vasudeva Salat about A.D. 1495 is said to have been still preserved as a specimen of art of this period in the palace of Ranachhodarayaji at Mangrol. The commerce and trade of Diu increased under Malik Ayaz and by A.D. 1500 it had replaced Cambay as the great transshipment centre and emporium of Gujarat. Besides Diu, Malik Ayaz was in charge of Patan Ghoga and Rendhar from the Surat district. His annual income from his possession, including land revenue customs and other taxes was about Rs. 3,20,000 and half of it came from the port of Diu.

About this time, Bahadur Gilani, a noble from the Bahmani court of Gulberga was ruling as governor of Konkan. He seized Goa and organized navy on the Konkan coast and harassed the Gujarat Ports. Under threats and remonstrances of the Sultan of Gujarat, Mahmud Shah Bahmani Sultan was forced to take measures against him. He with the help of his noble Yusuf Adil Khan
33. A MAP OF DIU ISLAND IN 1538

34. DIU ISLAND PROTECTED BY CHAINS.
destroyed Gilani in A.D. 1497. Yusuf Adil Khan declared his independence in A.D. 1498 and established himself at Bijapur. Goa was captured from him by Albuquerque in A.D. 1510.

The Portuguese had already entered into the field of maritime trade with India by rounding Cape of Good Hope and monopolized the spice trade between Hormuz in the Persian Gulf and Malacca in South-East Asia. The Portuguese irruption into Indian waters affected the trade of Egypt. In A.D. 1508, Mameluk Sultan of Egypt sent a fleet under Amir Hussain for assisting Gujarat navy in driving out the Portuguese from the Indian ocean. Malik Ayaz joined 34 fustas of his fleet to the Egyptian fleet and sailed southwards on the west coast of India. They found the Portuguese squadron led by D. Lorenzo, the son of the Portuguese Viceroy of India, D. Francisco d’Almeida in Chaul harbour, south of Bombay. D’Lorenzo was killed in action and the Portuguese fleet lost heavily. In A.D. 1509, the Portuguese Viceroy Almeida, defeated the combined fleet of Egypt and Gujarat in straits separating the island of Diu from the mainland. Sultan Mahmud Begada died in A.D. 1511. The Portuguese at Goa continued their negotiations with the Sultan Muzaffar II, for permission to build a fort at Diu. Malik Ayaz was against giving such permission to the Portuguese and the Sultan refused their request. Diogo Lopes, the successor of Albuquerque at Goa continued his efforts to obtain the permission of the Sultan for a fort at Diu, but he could not succeed. Agha Mahmud, the admiral of Malik Ayaz
attacked the Portuguese fleet in A.D. 1521 and chased it away before his death at Una near Diu in A.D. 1522.

Sultan Muzaffar Shah II died in A.D. 1526. Some time confusion prevailed at Ahmedabad and Bahadur Shah came to the throne of Gujarat in A.D. 1526. During this period, Malik Ishak, son of Ayaz who had inherited his father's jagir of Junagadh and Diu raised rebellion and marched against Diu, but Agha Mahammed, admiral of the navy at Diu inflicted heavy losses on him. Bahadur Shah reached Diu and destroyed him and passed his time at Diu. Ishak's brother Tughan paid him respects but the Sultan placed Kiwan-ul-Mulk in charge of Diu and returned to Ahmedabad.

Two famous Turkish generals took service under Bahadur Shah, one of them landed at Diu in 1531 which was then placed in charge of Malik Tughan, the son of Ayaz. At this time, the Portuguese governor Da Cunha had led his expedition for the capture of the town of Diu. Mustafa's ships took leading part in helping Tughan to secure great victory against the Portuguese. Sultan received Amir Mustafa and bestowed upon him the title of Rumi Khan and put him in charge of his arsenal. Bahadur's kingdom was soon overwhelmed by Mughal invasion. Pressed by Humayun on one side and the Portuguese at the gates of Diu, Bahadur Shah entered into a treaty with Nuno da Cunha on October 25, 1535 and the former agreed to assist Bahadur against his enemy by land as well as by sea. In turn he received permission to erect fortress at Diu and a site was granted for this purpose any of the customs
receipts of Diu, and the revenues of the port were retained by
the Gujarat Sultan. Bahadur Shah also confirmed the previous
agreement about the session of Bassein near Bombay. Both the
parties agreed to prevent religious proselytizing.


"The city of Diu is a great and opulent port situated upon a
small island close by the terra firma of Cambay. To this port
sail many naos from Malabar, Baticala [Bhatkal], Goa, Chaul,
Dabhul and other ports. Likewise ships navigate from Diu for
Ormuz, Aden, Mecca, Zeila, Berbera, Mogadishu, Brava, Melinde,
Mombasa and other ports. The Malabares fetch coconuts, areca,
pepper, ginger, cloves, mace, nutmeg, cinnamon, Ion pepper, sugar
of Maticala [i.e. Baticala], jagra [sugar of palm-trees], emery,
iron, wax, sandalwood and brazil wood to Diu, not to mention
numerous silks and other commodities that come from Malacca and
China. From Chaul and Dabhoi come many beirames-calicos and
beatibas-fine muslins which are carried from Diu to Arabia and
Persia. From Mecca and Aden copper, coral, quicksilver,
cinnabar, lead, alum, gold, minted sliver, ruuia-madder, saffron
and rosewater come to Diu in great quantities."

The merchants who come to the port of Diu freight with many
cloths of silk and cotton from the land; they load their ships
with many horses, wheat, sesame, and sesame oil, opium from Aden,

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12. Livro de Duarte Barbosa : tr. ed by R. B. Smith in The First
and opium from the Kingdom of Cambay; these merchants also carry
may common of silk, made in the Kingdom of Cambay, and which are
very inexpensive, and from India many large carpets are brought
to Diu, as well as boble taffeeats, cloths of scarlet-in-grain
[panos de graa], other cloths in different colors, great
quantities of spices and may other commodities, so that the oport
of Diu is now the chief emporium found in the parts of India, and
possesses such a great store of money, that it is an astonishing
thing—in the words of Duarte Barbosa—and this money has its
source from the great quantities of merchandise that are loaded
and unloaded at the port and city of Diu.

The King of Cambay has a Governor of Diu called Malinquas
[Malik Aiyaz] who is an old man, yet a very good cavalier, and a
industrious lord who conducts his affairs with great
circumspection. Malinquas [Malik Aiyaz] possesses very great
artillery pieces to defend the port of Diu, and each day he
manufactures new cannon. He likewise has many rowing vessels and
an exceedingly strong bulwark lying across the entrance to his
port, stored with very large artillery pieces and provided with
many artillerymen for service of the cannon, who, with many men
of arms, are continually on guard. They receive very good pay
from the Governor of Diu. The latter greatly fears the power of
the King of Portugal. He makes great welcome to the Portuguese
navies and people who proceed to the port of Diu. The people of
the land are governed with justice".
Champaner [22-29 N; 73-32 E] is the name of the settlement on the volcanic hill of Pavagadh in Halol Taluka. Owning to its religious importance as well as its scenic beauty it is well connected with Ahmedabad and Vadodara.

The hill of Pavagadh rises to a height of about 800 meters. Its high escarpment on the West and South makes it safe and unapproachable, while its North-Eastern side was gentle slopes connecting various plateaus. This natural feature had led to the settlements of towns in this area. Its two main plateaus, one on the top, known as Machi, have urban settlements. It is from these points that one could trace the later developments. [13]

It is worth noting that the igneous rocks of Pavagadh contain high amount of Rhyolite, giving the rocks the appearance of light yellow with tinges of red. This colouration of the rock could be favourably compared with either a Champaka flower or the flame of the fire. This natural colour scheme was thus utilized to give this significant name of Champaner to the town and Pavagadh to the hill-fort. Over the passage of time these features were forgotten. Now in search of the meaning of Champaner two theories developed. One ascribed the establishment

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13. Gazetteer of the Union Territory: Goa, Daman and Diu, pt. 3.

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35. A VIEW OF CHAMPANER FORT

36. CHAMPANER FORT WITH A ROYAL GALLERY
of the city to Champa, a minister of Vanaraja, the Chavada ruler of Gujarat, while the other credited it to a bhil headman called Champa. Both these theories seem to be contradicted when looked at from the socio-political history of the region. Therefore it seems that the geographical explanation is satisfactory.

In Sanskrit and Gujarati literature, the drama Gangadasa Pratap Vilasa Nataka and the garba of Kalika menstones this town. The Persio-Arabic literature such as the 'Ain-e-Akbari,' Mirat-i-Sikandari and Zafar ul Waleh also describes the area. The Europeans too knew about this habitation through the writing of Durate Barbosa, a Portuguese writer.

It has been asserted by Sikandar-Bin-Manjhu in his Mirat-i-Sikandari that Champaner was in a state of ruins, with its houses in advanced order of decay and even a large section of the human population had already abandoned the area, a dying Champaner wore a deserted look, it continued to be a centre of local power during 17th, 18th and 19th centuries. The population existed in the Royal enclosure and in the Machi area, but the other areas were forgotten and were engulfed with thick forest overgrowth.

Many authors have described this area including the works of Burgess and Cousens but no field studies were undertaken. It was then, only during the forties of the present century that some sort of work in this direction was carried out. This work was undertaken by a German Scholar, Hermann Goetz, who tried to study
37. A MAP OF CHAMPAHNER IN 16TH CENTURY.
and map the city of Champaner and its environs.

The houses of the Amirs or nobles, the common citizens, the location of shops and other similar day to day lifestyle of Champaner became evident. The study not only threw light on this medieval town of Champaner but also for the first time revealed that the area had been human occupation as early as the stone age.

The 15th century saw an interesting upheaval in the political development with the rise of the Muzaffari dynasty in Gujarat and the Khaljis in the Malwa. Between these two regions there were the buffer states of Idar, Champaner and others. These states sided with one or the other depending on the situation. These states too had their own socio-political parameters which led to an interstate struggle.

Champaner used to be a powerful buffer state between Ahmedabad and Mandu, but its defeat and removal of its ruler Patai Raval resulted in the decision to build a large city with a strong garrison at Champaner by Mehmud Begada. However the later writers camouflaged this decision by stating that the ruler liked its environment and decided to make it his new capital.

In order to create a new capital intensive activities started lasting for about half a century from A.D.1495. A variety of structures, roads and bridges were constructed. Military, civil as well as religious places were built. It thus started to flourish as a large prosperous city with well laid out
gardens and aquatic constructions. But after A.D. 1535 it once again saw its destruction. This has been lamented over by Sikandar-Bin-Manjhu during the beginning of the 17th century. However, amidst the natural destruction by the forest overgrowth many of its details and materials used by its inhabitants have been well preserved.

The city planning was undertaken from the area below Machi and some parts on the hill were strengthened. These changes have been well preserved by parts of the Machi fortline. The fortification between Atak and Machi were developed, while the lower area of the hill was covered up for a large planned city. The city thus had a downhill growth progression pattern.

The city was planned in a manner such as to give it a dual role as a state capital as well as a defence frontier on the eastern side of Gujarat. But it is the defensive system of this city that has given it due prominence. This is clearly seen from the Hathikhad area lying east of a large tank locally known as the Vada Talav. In Persian records it is mentioned as Talab-i-Imad-ul-Mulk.

The ruins at Hathikhad indicates that the place had hear the residence possibly for the commander of the forces in the North-West direction with walls for defense. The large tank in the vicinity solved their water problems as well as gave due safety. Utilization of the tank for development of a pleasure resort was
38. JAMI MOSQUE AT CHAMPANER (BACK VIEW)
therefore possible.

The main fortification at the base of the hill functioned in three ways, by giving protection to the inhabitants, the royal house hold and as a route of retreat. A wall of about six kilometers built on the plains protected the inhabitants and the city. Of this wall only parts standing to some height exist in the North, East and South, while the rest is in ruins. The construction of the wall is of brick and lime as well as local rubbles. It connected the northern side of Saria-Vkaria hill with the main hill of Pavagadh, and terminated on the south-eastern side.

The town of chambaner planning has different designs. Its main design is circular. At the nodal point are the royal enclosure or Hissar-i-Khas and the Jami Mosque. Three roads radiated outward, one road went towards north at a little distance from the Delhi gate. To the east and the south-east the roads move from the Jami Masjid area. These forme the main roads of the city. These roads were broad and usually straight, though due to the geographical factors layouts were duly altered while laying out. Wherever possible byelanes intersected the main roads at right angles. These byelanes were also fairly wide. The roads were well paved at the entrance gate with stones, while the other parts were unpaved. Excavations indicate that regular efforts were made to fillup irregular surface with gradient that was convenient for men and animals.
39. JAMI MOSQUE AT CHAMPANER (FRONT VIEW)

40. RUINS OF STONE BUILDING AT PAVAGADH, CHAMPANER.
The military structures consisted mainly of massive fort wall lines reaching to heights of about ten meters and had regular passage for troop movement. The fortline had well laid out merlons which provided vantage points from where weapons could be discharged easily. This shows that the defenses were well laid out as compared to the earlier ones. This defense wall encircled the entire city and in case of retreat a well planned fortline for rear-guard position existed. The city along with the royal enclosure had its retreat passage uphill through the Bavaman fort, which was overlooked by the Atak fortification. Its upper fort was Machi and then came the top most fortification of Mauliya over looking the entire terrain.

There were series of Catapult stands having trapezoid construction of parallel walls behind the main fortification on the Atak Fort. Several stone balls of various dimensions obtained at the site indicate that these stones and other forms of missiles were hurled at the enemies. The city is surrounded by its suburbs. Here, there were several compound walls serving two purpose, to delineate property and to provide security. Within these existed most of the civil and religious buildings, though most of them are in ruins and covered by their own debris as well as with vegetational growth.

References to Champaner have been found in Sanskrit, Gujarati, Persian, and European literature. It is mentioned in inscriptions, folk songs, state documents, and travelogues. In
some cases, as in the inscriptions. The reference in the Pitha Niranya of the Shaktas, already mentioned earlier, preserves a tradition that a finger of the right hand of the Sakti fell at this place, where now stands in the temple of goddess Kali and its Bhairava Lakulisa. The other reference already mentioned is the drama 'Gangadasa Pratap Vilasa Nataka'.

The reference in this drama is quite extensive and helps in understanding the city. Pavagadh hill, the temple of Mahakali, the battle fields and the weapons, as well as its defenses mechanism. The text clearly describes the city as it existed on the Mauliya plateau, with its tanks, such as Dudhiya talav, the Ramagangasara now Chasiya located near the ropeway stand, and the Bhimagayasara to its west. The drama indicates the existence of the palace, its stables and cowsheds, the temple of Kali, Zareshavara and other sites. There is yet another reference dating back to A.D.1498 in mixed Sanskrit and old Gujarati which refers Champaner as Mahmudabad.

The city of Champaner has been mentioned even in the Persian and Arabic sources. These include the writings of Zauhar Aftabchi, Gulbadan Banu Begum, Mir Abu Turab Wali, Sheik Abul Fazl, Sikander Bin Manzu and Haji-ud-Dabir all scholars during the 16th and 17th century.
41. RUINS OF WALL OF CHAMPA NER FORT

42. MAIN ENTRANCE OF CHAMPA NER FORT (OUTSIDE VIEW)
A study of these sources indicates that they either simply refer to the town or describe the war. The text does not make an interesting reference that the town built by the Rajputs was located on Machi and Mauliya plateau, while the town constructed by the Sultans was situated at the base. Khwajah Nizamuddin in Tabkat-i-Akabari gives a fair insight into the developmental aspect of the lower town of Champaner. While Sikandar bin Manzhu in Mirat-i-Sikandari points out as to how the Indian architects adopted the technique of garden houses from Khorassan, and how they introduced this art in India.

The authors from Delhi like describe the conquest of this town by Humayun during A.D. 1535. A close analysis of this text reveals that Champaner had given a tough resistance for a long period to this Baburi ruler. This difficult yet effective defensive terrain has been described by Hazi-ud-Dabir. The early records by Sikander and other writers refer to the collapse of and its deterioration after A.D. 1535 and that most parts wore a deserted look.

During the 19th century collected the traditions in Rasmala [by A K Forbes] and cited the human activities of the area, and has left out the description of Champaner. Some references to Champaner by English writers do exist in their travelouges but these are mainly to the architecture and the hill passages and these are based on observations. Henry Cousens undertook the task of detail study of some monuments like the Jami mosque, the
This study was published and has since then become a standard reference source. In the recent years, Dr. Hermann Goetz, a renowned German scholar and former Director of the Baroda Museum wrote a paper on Champaner, which went a little further, but it still has left a great deal to be done. 14

2. Champaner: according to Barros:

“This mountain range [of Champaner], by reason of a City situated at the foot of it, called Champaner [Champaner], has the same name. It is in the middle of some fields, and ascends to such a lofty altitude, that it appears to navigators from eighteen and twenty leagues at sea, being situated thirty leagues from the coast. The greater part of it is of such steepness, and with such jagged piles of great rocks, that only by birds is it ascended. By another side, where there are some ravines, it is enclosed by [a] wall, and close by, a half a league away, is situated the City of Champaner [Champaner] in a flat place, whose population is twenty thousand inhabitants, with very noble buildings in which there is a great traffic of merchants, and it is not enclosed by wall. Close by this City runs a river that flows into the Narbanda [Narmada] River, one of the greatest to enter the Gulf of Cambay, and discharges its waters into the sea at the City of Baroche [Broach].

43. MAIN ENTRANCE OF CHAMPAWER FORT (EAST GATE)

44. AN AERIAL VIEW OF CHAMPAWER FROM PAVAGADH HILLS
Departing Champaner to proceed to the foot of the mountain range, that is to the place where one ascends, there is a great and sumptuous temple that once belonged to the Gentiles and now serves as a Mosque to the Moors. From this temple a rampart departs from one side and from the other, which serves as a road upon which to proceed to the first enclosure that mountain range has near its foot. At the said place, on the part of the inside of the first enclosure, there is a settlement as large as a substantial Villa, containing two thousand Soldiers who guard that entrance, and they keep watch by day and by night. And close by the wall of the first enclosure, in suitable places, are one hundred pieces of great artillery, and two hundred artillerymen for the service of those pieces, the majority of them (being) foreigners who have their wives and children on the mountain range above, almost as hostages. Above this enclosure, in a different part, there is another by [the] name [of] Reguiguir, where there is settlement as great as the Villa below, in which there are fifteen hundred Soldiers, and fifty pieces of artillery, and twenty artillerymen, who likewise have wives and sons above. Its wall has three sentry boxes and all in a mode of [an] excellent bulwark with its site requires it. Proceeding up the mountain range, there is another wall enclosed by a cavi-trench cut from very rugged rock, which in the winter [i.e. in the time of Southwest Monsoon, May to October] is filled with water, and over this trench there is a drawbridge of wood, which
they gather by chains with capstans and retain in great hoops of brass which are imbedded in the stones of the wall. The portal through which they enter, and which serves this part, is so great, than an elephant bearing his castle is able to pass through it. It is lined with coverings of copper with great lacarias-flourishes, inside and out, without the wood appearing to which they are attached. One this wall are five great towers, in each one of which are six pieces of artillery of the size of our esferds, and along the wall are placed other small pieces the size of our falcoes, and four great quartaaes, and eighteen catapults. There are three thousand men in guard at this place, among which are counted five hundred musketeers and one hundred artillerymen who are all Rumes, Mouros Garabijs of this Africa, our neighbors, and Janizaries. These have their lodgings in some inferior houses along the wall.

After the manner of these first three enclosures, there are three more, one above the other, so that on this mountain range there are altogether six whose upward slope is each time more defensible. Each one of these enclosures has trenches, bulwarks, very well stored with artillery, artillerymen, and people ordered for its guard, and a settlement with great abundance of water, and all are provided with stores for more than three years; if any siege should endure as long. In the last of these six enclosures, there is a great habitation, and to one side, the palaces of the Kings, which occupy a portion of ground, as great
as that of a good-sized City, which are very richly wrought in ancient works of Mosaic, and relief, with great quantities of gold and silver, and [with] many houses ornamentalily tiled in strange paintings and colours. In these palaces, they are many baths and gardens, with all [the] diversity of trees, plants, fragrant herbs and flowers that the World possesses, and all manner of delights and pastimes. On one side are stables in which there are numerous horses for the King and his people unsaddle them when they go their wives, and their treasures, and the magazines for their arms and artillery, and the houses of manufacture for the latter, and provisions in great abundance. From these palaces of the King, a secret passageway proceeds to the summit of the mountain range, upon whose pinnacle is another fortress provided with artillery in a grand manner with all the munitions and artifices of war necessary for its defense, and people of garrison, in which the Kings have yet other lodgings. Finally this is one of the strongest, most defensible and delightful locations in the World, thus by nature as by art, and [for the] riches which the Kings of Cambay have in it." [15]

CONCLUSION

To trace the origin and genesis of the growth and consolidation of Portuguese power in Gujarat, I have freely drawn upon the Portuguese historians as well as Indian Egyptian historians.

Indian Ocean had remained closed sea to the Christian powers until the last quarter of the 15th Century except a few predatory raids and penetration by a handful adventurers. The sea route via Cape of Good Hope was unknown to them. The Red Sea routes through Persian Gulf were monopolized by Muslims of the Middle East.

The discovery of the Sea route to India via the Cape of Good Hope struck a deadly blow at the supremacy of the Muslim naval power and monopoly sea borne trade across the Indian Ocean.

Gujarat, Calicut and Bengal were maritime states of importance and were noted centers of trade. Portuguese were attracted towards these trade centers and soon they occupied them. The Portuguese power was primarily and essentially dominant at the Sea and Sea coast.

The absence of a close relationship between Portugal and India till 1975, we could not get original Portuguese
documents. Gujarat, the most commercial region attracted the attention of Portuguese from early sixteenth century. As the Portuguese were the pioneer Europeans who established commercial and diplomatic relations with Gujarat. Existing chronicles, eyewitnesses, and sources of all sorts were collected by Portuguese. A considerable number of books devoting large portion of the affairs of Gujarat were written in sixteenth century by the Portuguese. I have tried of information to bridge the gaps between Indian sources and Portuguese sources.

Most of the Portuguese records, historical works, documents, maps, travel accounts of scholars demand more critical compilation and comparative study as important sources of the Gujarat Sultanate History. But while using these sources of local history one has to be cautious because the Portuguese historians were loyal to their country and therefore their account is difficult to believe. In the first decade the greatest visionary of Portuguese realized the importance of Gujaratis and Gujarat. The Portuguese King could see the necessity of occupying the coastal regions of Gujarat, especially Diu which was considered to be the Gateway of India. The Portuguese ships came to the coastal regions of Gujarat, collected commodities and ravaged the ports. Thus Portuguese relations with Gujarat went on unhampered upto 1534.

Frequent naval attacks of Portuguese were fruitful and
the Portuguese acquired Bassein and seven islands of Bombay in 1534. However the Portuguese were not satisfied until they occupied Diu.

Contemporary historical writings of the sixteenth century are absolutely rare which threw light on Indo-Portuguese relation in general and that of Gujarat in particular. Hence, I have made here my sincere attempt to give extensive bibliographical details of the authorities of the sixteenth century. Secondly, I have also added few photographs, rare maps and illustrations in support of my findings pertaining to the Indo-Portuguese relations work in general and Gujarat-Portuguese relation in particular.

In the light of the improved and fast improving relation between India and Portugal I beg to submit here that my present study under reference will inspire and encourage too, the young and energetic scholars of history further penetrate into this interesting subject and throw more light.