CHAPTER 2

Socio-Culture Depiction of India by Foreign Travelers

2.1. Customs and Manners.
2.2. Fairs, Festivals and Ceremonies.
2.3. Dresses and Diets.
2:1 Customs and Manners

Customs and manners are different between regions and among divergent societies below is the description of some popular customs among ruler, masses and foreigners. Customs were adopted by common as well as high class people with the difference of the grandeur and the purpose. Indian customs and manners were also introduced in Muslim society due to contacts\(^1\) further it assimilate Iranian customs\(^2\) and due to intermixing of customs and manners it becomes difficult to differentiate.\(^3\)

Muhammad Tughlaq celebrates the coronation forty days after his father death as it was customairy.\(^4\) On coronation the streets were beautifully decorated with coloured cloths and drums were beaten in his admiration. Gold and silver coins were thrown over the parasol of Sultan from the roofs and on entering Tughlaqabad gold trays were given by the nobles and again coins thrown on spectators and people sang in his praise.\(^5\) On his returning from journeys the elephants are adorned out and all the sixteen imperial elephants bear an umbrella which sometimes was finished with gold and in other pierced with jewels; and ahead of it was the saddle-cover decorated with expensive stones. Wooden pavilions were constructed there on them sits the girls with luxury stuff among whom some were expert dancers.\(^6\) Another custom among the ruler after returning from any campaigns they halt for one night before entering the capital perhaps for making great rejoicing from the next morning.\(^7\)

Hanging of the turbans on the necks of their horses was the custom followed by the Indians while advancing for sacrificing their lives for the sake of Allah the glorious.\(^8\) Muslims of India followed custom while starting any work by the workers they give them some rice to eat and a \textit{Fanam} to each when they leave.\(^9\)

When a non Muslim desire to accept Islam he was brought before the Sultan who attires him in beautiful dress as per his status and give him a gold collar and bracelets as gifts.\(^10\) These newly converted non Muslim not fully gave their customs

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5. Ibid., p.68.
6. Ibn i Battuta, p.64.
8. Ibn i Battuta, p.162.
10. Ibn i Battuta, p.46.
and manners and therefore Muslim also start adopting them with the passage of time. Similarly the marriages with non Muslim princess gave further support to it. It was a custom that head dress was not removed in the presence of elders. When the person of royal service not pay the debit the creditor visit the palace and demands for justice standing on the door and thus payment was made from royal treasury.

Before going on war the ruler of Vijayanagar appears in an open plain and it looks that he was going on pleasure, mounted on elephant or in palanquin each enrich with gold and costly stones accompanied by horsemen, foot soldiers and many elephants disciplined just before him. King then rides on a horse hold a bow and arrow in his hands and throw it towards the country on which the war is going to. He then announced the number of days left for the formal beginning of war and the news spread and then he reach in the plain and waits for the date of approach. On the day he announced a proclamation and orders that the entire city should be burned except the fortress temples and houses of the lords who were not thatched and this he do that all in order the people accompanied should attend their wives and household. He further orders that whatever came to his hands outside his own lands meaning from the land of enemies should be given to Bazdars (falconers) and to the Brahmins.

In Calicut when king dies the apparent heir live constantly in the city in a palace little missing from the city for one year. After the time period completed, the prince other heirs, his brethren, nephews, and rest of all the official of the kingdom organized a function. They all assist the new king in celebrating the function performed on death anniversary as the memorial service in which alms were spent and money was utilized for providing food to the Brahmins and the poor people as well as all those who pays visit and those who accompanied with them. Almost hundred thousand people assembled. They all accept the prince as the heir his associates according to their ranks. Previous officers were removed while some succeeded in retaining their offices. An interesting law of the kingdom was that when all the people returned to their homes, the prince himself went to a far of place set for him and he did not come back to Calicut till the sitting king survive, while others may

11. S. C. Raychoudhary, p.11.
12. Ibid.
13. M. P. Srivastava, p.27.
14. Ibn i Battuta, p.34.
come. On going to his selected place the prince goes to a bridge where river flows near the town, and discharges an arrow in the direction of the king residence. He then offers prayer as a manner of respect.17

The ruler of Calicut city was an idol worshipper and so the inhabitants. They worship sun or an ox and large number of other idols which were made by them. Their customs and manners are contrasting some kills all types of animals saving cows and oxen.18 In the province of Quilon on the sides of roads after half miles found timber houses near them locate wells for the use of travelers. Non Muslims give water to their co-religious in vessels whereas to Muslims they throw in their hands to drink. The Malabaris neither permit the Muslims to enter in their houses nor to use their vessels for eating or drinking. If it happens they either break the pots or give to the Muslims. In the area where Muslim population was absent the Indians prepared their food in separate pots and put on the banana leaves and the things left were eaten by birds and dogs.19

“We used to meet infidels on this road at night; but as soon as they saw us. They get out of the way until we had passed. The Muslims are most respected People in this country except that, as before mentioned, the native do not Dine with them and do not admit them to their houses.”20

The rule of succession was that the son of the king’s eldest sister was the natural heir of the state and all the brothers succeed one after the other and if there was no brother the nephews the sons of eldest sister become the heirs. In case the sister did not produce a son then a council was held in which someone relative of the king was raised to the throne and if not so they elect the person who was best from all. Due to this reason the rulers of Malabar always old. Their nieces and the sister were well treated and cared because the heir of the kingdom comes from them and they have their own revenue sources from which they meets their needs. When these girls reached the age of twelve or achieved the puberty. A youth belongs to royal lineage from outside the kingdom was summoned and was given the charge of taking

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18. Di Santo Stefano, p.5.
20. Ibid., p.183.
her virginity. Large number of gifts and money was send to the young man.\textsuperscript{21} When the person arrived he was warmly welcomed and huge ceremonies and feasts were organized as it was in the marriages. This man tie a golden necklace to the girl which she wears throughout her life as a symbol of the observance organized for her. After that she had the freedom to makes relations with her own choice to which she was so far restricted.\textsuperscript{22}

King had two wives and each one of them was attended by ten priests and they sleeps with them carnally to honour the king, and due to this reason the kingdom did not belongs to the son but to nephew.\textsuperscript{23} Women of Caranjins delivered child all alone and their husbands remained in the fields and treat it fortunate.\textsuperscript{24} They washed the newly born child with cold water and laid it on the ground over figs leaves and these children live long in these countries without any headache or toothache or loss of any teeth. \textsuperscript{25} Nayres women during menstrual cycle keep themselves up in a separate house for three days. They did not touch anything and prepare their own food in a pan and dishes especially reserved for this.\textsuperscript{26} After three days they first bath in hot water and wears clean cloths, then went from the house to a tank and bath second time and remove the cloths and dressed again in fresh attire and return to their houses and restart talking with mothers, sister and others. These separate houses were plastered and swept and no one allowed in it except them. At the time of child birth the women were comprehensively washed in plenty with warm water during first three days and number of times onwards. With the exception of preparing their personal food women of Nayres did not perform any work.\textsuperscript{27}

Girls were deeply attached to their gods and on getting the partner of choice\textsuperscript{28} they offer a sacrifice after consulting her husband, they fix a day for the ceremony and arrange a cart in which set a high water lift, at the end they hanged two iron hooks. On appointed day the relatives, friends both men and women with music, dancers and tumblers came. Girl remained naked above the waist and wears cotton

\begin{thebibliography}{9}
\bibitem{21} Barbosa, vol.ii, p.11.
\bibitem{22} Ibid., p.12.
\bibitem{23} The Anonymous Narrative, p.80.
\bibitem{24} Linschoten, vol.i, p.261.
\bibitem{25} Ibid., p.262.
\bibitem{26} Barbosa, vol.ii, p.53.
\bibitem{27} Ibid., p.54.
\bibitem{28} Ibid., vol.i, p.220.
\end{thebibliography}
cloths below. She cuts the flesh from her body and throws upon her husband surprisingly without showing any sign of pain. On arrival at the gate she was let down and her wounds were treated and make her husband to love. In the end meals served to all the participants.

Another kind of religious custom was very strange. Some women of the country due to their false notion dedicate the virginity of their daughters to one of the idols. Soon when they achieved the age of twelve mothers take them to the monastery where the idol was kept, decorated beyond expressing admiration, all the close people holding a celebration for the girl and it looks like they were going to marry. Outside the monastery stands a four-sided figure block of hard black stones surrounded by wooden gratings on them burns the oil lamps for whole night. Pieces of silk covered the stone and in the middle of the idol inserted a sharp pointed stick. Mother of the girl take her inside along with some women of relation and performed the ceremonies and finally the girl take her own virginity and spread the blood on the stones.

Indians are deeply attached with the superstitions and Mughal emperor too believes in astrologers and saints. Astrologer in Mughal court made horoscope of child and the rulers start expeditions after consulting them. Female soothsayers in the harem also forecast future Babur attributes one of his defeats by Uzbeks as his stars are not good. Non Muslims are most superstitious than Muslims they believe in ghosts, sensation of eyes, Kajal mark on forehead protect the child, eclipse were ill treated and also believe in magic and sorcery. Superstitious habits and the practices followed by people looking strange to everyone. The custom followed by people of Goa for the maid before her marriage. In order to honour the pagoda before giving her to the bride groom which was considered as auspicious for him they organize music and triumph before their pagoda made of ivory bone and bring her before the image and forcibly take the virginity of the maiden and blood fall on the image and after performing their superstitions and ceremonies they bring her back to home and then

30. Ibid., p.222.
31. Ibid., p.222.
32. Ibid., pp.222.3.
33. Rushbrook Williams, Babur, An Empire Builder of Sixteenth Century, Published by, S. Chand and Co. Printed at Rajinder Printers Ramnagar, New Delhi, 1964, p.60.
34. R. B. Lal, India as seen by the Foreigner in 16th and 17th century, p.96.
hand over to the bride groom. For this they feel honour and proud that pagoda makes their work easy and save them from labour.\textsuperscript{35}

They prey in the morning till they meet any thing and in whole day they prey from it be it a dirty thing. If a crow seen to them at first sight while leaving for any work they return believing it signal of evil and bad luck. On new moon they pray after viewing by falling on their knees and greet her with great dedication.\textsuperscript{36} Some of them are known as logos (Jogis) like hermits and for becoming holly men these people live very hard and strict life with asceticism and motivate general masses of many strange things. Many among them are soothsayers and magicians wandering all over the country, carrying live snakes which they know how to control by charm and put them in small baskets. Sometimes they call them out and make them dance on certain instruments voice which they engage and converse unto them. They put them in their necks on their arms legs kissing them simply for earning. These people were expert in making poison with which they perform strange activities.\textsuperscript{37}

To start any journey the Indians preferred second, seventh, twelfth, seventeenth, twenty two or twenty seventh days of the month of Safar.\textsuperscript{38} Maintaining two swords one hanged from the saddle called as Ar-rikabi and the second with tremble.\textsuperscript{39} If someone lies on the ground without fighting so that they may capture he was saved from being killed, because it was the custom in some parts of the country not to kill the person who reacts in such a way.\textsuperscript{40}

They perform their superstitions with extreme devotion. On every hill, cliff, cave built their pagodas and idols in most devilish and misshapen nature, cut out of the stones and rocks with their tools by hard labour and a stream of water drawn and the entire people pass from there wash their feet and then lay down before the idol. While others sit before their idol and offers fruits, rice, eggs, etc. as their affection and then the Brahmin the priest come and take everything and eat it making the people fool that the idol ate it.\textsuperscript{41} Fourteen days before going on sea voyages they perform great ceremonies by sounding drums trumpets and burn fires so much that it

\begin{itemize}
\item \textsuperscript{35} Linschoten, vol.i, p.224.
\item \textsuperscript{36} Ibid.
\item \textsuperscript{37} Ibid, p.225.
\item \textsuperscript{38} Ibn i Battuta, pp.151,2.
\item \textsuperscript{39} Ibid., p.153
\item \textsuperscript{40} Ibid., pp.154.
\item \textsuperscript{41} Linschoten, vol.i, p.227.
\end{itemize}
would be seen both in the day and night. Flags were hoisted on the ships and feasts were organized for pagoda for safe voyage on return they again do the same functions for appreciation. Similar functions were observed on the occasions like feasts, fairs, child births at the time of sowing and travelling.\textsuperscript{42}

Portuguese and \textit{Mesticos} of India when visited by a person who may be of little importance to another house who was the chief gentlemen of the city, it was necessary that the visited receive him from the door of his house with great reverence with his hat into his lobby. He then asked him to sit on the chair before sitting himself and talks with each other. In the same way he went up to door to see off him. The visited offer farewell, if he not does this the visitor take it a great evil on his part esteeming it disrespect and seeks revenged on him in the similar way.\textsuperscript{43}

Many Indians drown themselves willingly in Ganga where they go on pilgrimage believing this river originated from heaven. The person who drowns himself tells to the people there, do not think I do this because of the sufferings or I require money but my main objective was to reach \textit{Kusai} in this way he drawn himself and the dead body was burn and ashes were again drawn into same river.\textsuperscript{44} Ganga treated in high assessment and thus in spite of fresh and clean water near they yet take it with great reverence and if not sufficient to drink they shake over it on them and then they consider themselves fine.\textsuperscript{45}

Indians regard cow with great respect and did not permit its slaying, they treat its urine as care of sick person if he drinks it, walls and buildings were plastered with its dung.\textsuperscript{46} It was custom prevailed among some Indians when someone heard the news of death of beloved person they in hurry cut the collar of shirt.\textsuperscript{47} Custom of honesty prevailed in India similar with the Sudanese that they did not seize the belongings of dead even it worth thousands. This property remains in the custody of the head of the Muslim (\textit{Kabir-ul-muslemin}) until the legal claimant of it not takes.\textsuperscript{48}

\textsuperscript{42} Linschoten, vol.i, pp.227,8.  
\textsuperscript{43} Ibid., pp.195,6.  
\textsuperscript{44} Ibn i Battuta, p.23.  
\textsuperscript{45} Ralph Fitch, p.26.  
\textsuperscript{46} Ibn i Battuta, p.47.  
\textsuperscript{47} Ibid., p.43.  
\textsuperscript{48} Ibid., p.186.
Whenever a ship was damaged all things spared from it goes to the treasury.\(^{49}\) Indian without wearing the socks does not appear before the Sultan.\(^ {50}\)

*Nayres* were great warriors and believe in ghosts of different types and superstitions and considered days as fortunate and unfortunate and work according to them. Believing in omens always exist if a cat crossed in face any person who was about to start any task did not do so and if a crow start crying at the time of leaving they return back, or in a farewell a person sneezes the person sits again for some time before leaving. Adoration to the sun, the moon, the lamps and cows exist among the *Nayres* who gives them great respect. If a person possessed something they simply believed that God enters in him and demons makes him absolute, and acts very awful things. They do number of devilish symbols and wonders. Believing that a person with proper signs dies would take rebirth from a different woman.\(^ {51}\)

*Nayers* soldiers increase the length of their nails as a symbol of gentlemen because they had nothing to do except military functions and long nails hinders to work other than military. Growing of nails also help in catching and holding a thing including the rapiers and same thinking exist among Portuguese and *Mesticos*. Their leader wear a gold or silver bracelet round their necks, arms, elbows for identification from each other, governors, ambassadors, king, captains and leaders when they go somewhere protection was given by *Nayres*. They were very strong fiercely fall on the enemies, and fighters of great reputation both at sea and land.\(^ {52}\) The king did not persecute them for any crime even they sentenced death and the task was completed by other *Nayres*. Their daughters do not marry outside their creed and if any relation discovered they kill them without being answerable to higher authorities. It is amazing the use of dirty water instead of moving water like streams. Near the place of their residence they had a well or pit in which water was stored and its location were open on the way of public movement. When they get up in the morning they wash all their body starting from the feet up to head. Both men and women do this without hiding themselves from nearby going people. This water was so creamy and foul-smelling that a man could not cross from there with open nose. Their belief was that if they did not bath in this water they remained unclean and their whole body

\(^{49}\) Ibn i Battuta., p.192.  
\(^{50}\) Ibid., p.226.  
\(^{51}\) Barbosa, vol.ii, p.55.  
\(^{52}\) Linschoten, vol.i, p.282.
remained impure and full of sins. This way of cleaning body not to be done with moving water of river or streams but the standing water in well or pit because it was the necessary condition for purification, their Brahmins continues repeating some words and performed ceremonies for making it virtues and profitable.\textsuperscript{53}

Some Indian offers their prayers in the eastern direction like Russian exciting both hand high and putting them on the peak of the head then they lay downward and the direction of face was towards the ground extending their body to its full length it was their law. The idols houses are located in eastern direction and the idols also stand towards east.\textsuperscript{54} Indians go to Pervota which was their Jerusalem. They come either total naked including both male and female but some of them clad in Fotas and wear necklaces of sapphire, bracelets round the arm and golden rings called Allooak. They enter in the idol houses on bulls whose horns are covered in brass. These animals called as Ach-Chee with shod feet and three hundred bells in their necks. Non Muslims believe bull as father and cow as mother and with the dung backed bread by which they prepare their food and with the ash come after burning makes pictures of their animals on their faces, foreheads and rest of the body. On two days namely Sunday and Monday they eat one time in day.\textsuperscript{55}

Salam was the highest kind of reverence a rule performed in such a way that they joined both their hands and raised them above head as much as possible and daily they offer Salam to the ruler.\textsuperscript{56}

“The king gave Christovao Figueiredo on dismissing him a cabays of brocade, with the cap of the same fashion as the king wore, and to each one of the Portuguese he gave a cloth embroidered with many pretty figures, and this king gives because it is customary; he gives it in token of friendship and love.”\textsuperscript{57}

Some inhabitants of India practiced an act of attachment the custom of never sitting at heal other not to sit on ground, some other did not lay full on the ground, while some adopt the custom of never speaking. Whenever the king toured any where

\textsuperscript{53} Linschoten, vol.i, p.283.
\textsuperscript{54} Athanasius Nikitin, \textit{The Travels of Athanasius Nikitin}, Eng. tr. by, R. H. Major, \textit{India In The Fifteenth Century}, Printed for, Hakluyt Society London, 1857, Published in India by, Deep Publications, Darya Ganj, Delhi, 1974, p.17.
\textsuperscript{55} Ibid., p.18.
\textsuperscript{56} Domingo Paes, p.242.
\textsuperscript{57} Ibid., pp.243,4.
a Brahmin who even of the age of twenty years of age, stayed in the house of queen and king accept it as greatest favour that these Brahmins become known to the queen and on this base he became confident that his sister and he belongs to same father. Moreover by this it became clear to him that the children of his sister are real than his own sons therefore the son of sister became the successor.\textsuperscript{58}

The foreign traders halt at inns according to the custom where food was cooked and served to the guests by land lady who then slept with them. All this was done by women by their own choice as they like white men.\textsuperscript{59}

The two lowest castes namely Pulari and Hirawa (Pulayan and Vettuven) feed their children for three months and then depend on cow or goat milk. Women without cleaning their bodies or faces put down them into sand and continue enclosed there from morning to the evening by which they became blacker and not differ from the colour of little buffalo.\textsuperscript{60}

2:2. Fairs, Festivals and Ceremonies

Fairs and festivals were celebrated with great enthusiasm and pride to show the grandeur and power by the ruler while celebrating at court. On the other hand the common people also enjoyed while celebrating their festivals but did not spend so much money as the rich classes did. Festivals and fairs are the universal means of amusement for both the communities among general population as well as the royalty and high classes.\textsuperscript{61} People usually synchronize with the seasons of relative holiday for the peasantry and enjoyed with music and dances. Ruling dynasties changes, calamities and disasters gone, people had undergone pains and moan but the local and general festivals always celebrated with cheerfulness.\textsuperscript{62}

Muslims festivals celebrated with enthusiasm and related to Islamic History. Mughal emperor allowed the celebration of non Muslims festivals in court like Holi, Dusehra, Basant etc. but Aurangzeb banned the Persian and Indian festivals in court.\textsuperscript{63}

\begin{flushright}
59. Athanasius Nikitin, p.10.
60. Varthema, p.68.
63. M. P. Srivastava, p.68.
\end{flushright}
Celebrations of Eids

*Eid* was the most important festival of Muslims and continued to be celebrated even today with great reverence and rejoicing. During the period of my research it was celebrated with utmost joy by common people as well as by the ruling classes as India at that time was under the Muslim rule.

*Id ul Fitar*, the festival comes after the month of fasting also known as *Id-ul-Sagir*. When moon was seen the information was given by discharging the fires of guns and beating of drums and blowing of trumpets. People wear new cloths and greet the relatives and the friends. In the court emperor was also greeted. Sweets were distributed and excellent dishes were prepared in the houses. Ruler also distributed large amount in the form of alms.  

One night before the day of *Eid* the Muhammad Tughlaq sends fine clothes to the *Amirs*, the people of the royal court, the prominent persons, and to the foreigners (*Aiza*) and also to the senior civil servants, chamberlains, royal officers (*Nuqaba*) army officers, slaves, and news reporters without exclusion of anyone. In the morning of *Eid* all of the elephants are decked with silk, gold and jewels. Sixteen of them are kept for the king’s use only. On all of them an umbrella decorated with jewels was raised with the help of unpolluted gold grip, and on the back of everyone made an accommodation place covered by the silk decorated with gems. Sultan sits on the back of one among them which was most beautifully decorated. Before the royal elephants, walk the servants and slaves each having a gold cap and belt some of them decorated with gems. *Naqibs* which are about three hundred in number also run before him everyone wearing a gold fur cap and a gold fabric surrounding their waist, carrying a stick with a gold handle in their hands. The foreigners also participate who were known as *Khurasanis* in India. The *Muazzeins* sits on the back of elephant and loudly says *Allah-o-Akbar*. In this manner the Sultan appears from the palace. Great *Amirs* who never ride together with the Sultan on the day of *Eid* marched with him holding their insignia. When the Sultan reached the destination he orders the judges, great *Amirs* and the foreigners of importance to go in the mosque. Then he himself

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64. M. P. Srivastava, p.76.
65. Ibn i Battuta, p.60
steps down from the elephant, and the Imam holds the prayer and gives the speech (Khutba).  ^{66} 

If it was the day of Eid-ul-Azha, the Sultan perform the sacrifice of a camel with a lance called as Neza and then go back to the palace.  ^{67} Whole palace was covered with fabric of embroidery marvelously festooned. In the council hall tents were standing with the support of sticks. With the silk cloths false trees of diverse colours studded with the flowers set in three lines. Between every two trees placed a chair made of gold covered by the silk. In one part of the assembly hall located a throne of pure gold whose legs were studded with gems. It was twenty three spans long and eleven and half spans wide; this throne was made in detach parts which are joined when needed. Many persons able to carry one part because of heavy gold weight and an umbrella bejeweled with gems are raised on the head of Sultan. When Sultan sits on the throne the chamberlain and the people present there call Bismillah loudly. One by one all the people present there according to their status solute him. After the end of greetings meals was served to everyone but according to their status, and on the day of Eid a big censor was made. This looks like a tower form and was made of gold, comprised of different parts which were joined when needed. From inside it had three units in which enters the smell burners who burns the Qamari and Qaquli, ambergris and Benjamin wood to produce sweet smell all over the hall. The waiters carrying the gold vessels from them they spray the people with rose and blossom water. The throne and the censor were brought outside only on the day of Eid.  ^{68} 

This celebration in the absence of Sultan conducted in simple manner, the orator mounted on elephant on a throne possessed four flags in all the corners of throne, he attired in black. In front of him were the Muazzins who loudly called Allah-o-Akbar.  ^{69} The legal experts and judges were riding on horseback and distribute money among the needy people meet on the way up to mosque. All the people participate in the dinner served after prayers and speech (Khutba) and then returned to their respective homes.  ^{70} 

67. Ibid., pp.61,2. 
68. Ibid., pp.62,3. 
69. Ibid., p.124. 
70. Ibid., pp.124,5.
It was the custom in India that on the day of *Eid* the people who owned the villages are bound to come with gold *Dinars* covered in the cloth bearing the name of village headmen, these *Dinars* were placed in a plate placed there. Huge money was thus collected and Sultan distributes it by his own will between whom he select.  

*Id ul Zuha or Bakr id* is the feast celebrated to commemorate the sacrifice of Ismail by his father Ibrahim prophet. Animals were sacrificed by the rulers and the rich class people. People and the emperor offered prayer at *Idgah* and the sacrifice of camel done in presence of the king. In the provinces the governors celebrate the festival in the *Idgah*.  

**Muharram** was the first and important month of Islam and is of enormous significance. The first ten days are more important as they were observed as mourning days in the memory of Imam Hussain martyrdom in Karbala. The *Shia* sect was more attached to it. Mughal emperor put no restriction on possession however Aurangzeb banned and sometimes also result into riots between two communities.  

**Shab-i-Barat** is a significant festival of Muslim and on this day the prophet went to heaven and it was also called as *Lail ut Qadar*. Muslim prepared sweets stew and other dishes and in the day or evening offered *Fatiha*. Muslims enlighten their houses and shops and exhibit fire work on this occasion. Jahangir celebrated it in great enthusiasm and records in his memoir. Government buildings, palaces, gardens are decorated with lights and emperor distributed alms to poor. Firouz Shah Tughlaq himself involved in fireworks from the palace of Firouzabad. Four green wards were fixed for lightning in the palace of Firouzabad. *Eid, Shab i Barat* and *Nauroz* were celebrated with great rejoicing. Firouz Shah Tughlaq himself supervises the celebrations of *Eid* and the day before *Eid* he could not sleep.

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71. Ibn i Battuta, pp.62,3.  
73. M. P. Srivastava, p.77.  
74. Ibid., pp.74,5.  
75. Ibid., p.75.  
76. P. N. Chopra, p.97.  
77. M. P. Srivastava, p.75.  
78. Ibid., pp.75,6.  
79. Affif. P.205  
80. Ibid., p.203
Id-i-milad was celebrated with great enthusiasm in the court; it was the day of prophet birthday. The incidents of prophet life were dictated in lectures all over. At Agra fort the Sayeds, religious scholars assembled and assemblies were held. Shahjahan sits on the carpets and listen Quran from the reciter.\textsuperscript{81}

Besides this the celebrations of Urs on the tombs and graves of the saints were organized in which people of both the communities participate. Women were particularly attached to them. The centers of such festivals were Ajmer, Bihar, Panipat, Sir Hind, Ajodhan in which pilgrims from all over country participate.\textsuperscript{82}

Toladan king Birthdays were celebrated with rejoicing and he was weighted with gold and silver to be distributed among poor. Feast dance and music and poetic assemblies held.\textsuperscript{83}Hawkins mentioned that every aristocrat was given a jewel.\textsuperscript{84}Jahangir and Shahjahan continue this practice with minor changes\textsuperscript{85}even Aurangzeb asked his grandson to weight and distribute the money among poor.\textsuperscript{86}Weight was carefully examined there was much commendation if weight of king increase.\textsuperscript{87}Brahmins and Faqirs got the articles and money which was distributed in charity. King increase the Mansabs of nobles and receives gifts worth million.\textsuperscript{88}The wives of the nobles and the chief ladies of the court attend the ceremony and give gifts to queens who in return honour them with Saropas and jewels.\textsuperscript{89}Humayun also start a festival to celebrate coronation, however it lost its importance after his death but officers and soldiers celebrate it.\textsuperscript{90}Aurangzeb ended the customary celebrations.\textsuperscript{91}

Nauroz festival was Persian New Year celebration and Mughals also considered it important and celebrate.\textsuperscript{92}This marks the beginning of spring season in India.\textsuperscript{93}It

\textsuperscript{81} M. P. Srivastava, p.76.
\textsuperscript{82} Ibid.,pp.77,8.
\textsuperscript{83} Ibid., p.69.
\textsuperscript{84} Hawkins, Early Travels, p.119.
\textsuperscript{85} M. P. Srivastava, p.69.
\textsuperscript{86} P. N. chopra, p. 85,6.
\textsuperscript{87} Bernier, p.270.
\textsuperscript{88} M. P. Srivastava, p.70.
\textsuperscript{89} Elliot and Dowson, vol.vi. p.356.
\textsuperscript{90} Beni Parasd, History of Jahangir, Published by Indian University Press, 1940, p.28.
\textsuperscript{91} J. N. Sarkar, History of Aurangzeb, Published by M. C. Sarkar and Sons, Printed by, P. Chandra Dass, Baw Bazar, Calcutta, 1912, vol.iii, p.87.
\textsuperscript{92} M. P. Srivastava, p.71.
\textsuperscript{93} P. N. chopra, p.79.
lasted for nineteen days the reference of celebration of *Nauroz* found in Sultanate but not popular among all and restricted to upper classes. During Akbar reign it enters among common masses who attires in new and greet each other and decorated their houses. In the court one month prior preparations started. Cities towns, markets imperial buildings were splendidly decorated and people have access to the king once in week during the time of festival. This was celebrated as a national festival and from Jahangir onwards special coins *Nisars* were struck on the occasion to be distribute on celebrations of coronation and birthdays, similarly singers and musicians were called over particularly from Persia. Wealth was lavishly spent on this occasion.

Music, dance, and games were organized. Courtyard was filed with large cavalry all dressed in colourful and embroiled silk and the rider attires in excellent robes, followed by elephants decorated with flowers carrying silk and golden howdahs. First hall totally covered with pictures and paintings of encounters riding parties and chasing view. Poetic competition with the recitation programs was organized and famous poets were called for participation.

The arrangements for the women of royal households and the ladies of nobles sits in *Purdah* to saw the celebrations, the wives and daughters of great nobles participated. The participation of royal women at a special place reserved for them was approved by travelers. Their participation perhaps stops by Aurangzeb. Women of royalty also participate in the birth, marriage and *Eid* celebrations. The celebrations generally took place in *Diwan i Aam* which was splendidly festooned with Guajarati, Persian, gold cloth, brocaded velvet, brocades from Constantinople, and China and European curtains and screens. King tent was embarked in the middle. Floor was decorated with the beautiful and costly carpets of silk. Rest of the area was occupied by the tents of aristocrats who competes each other in displaying the wealth

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95. P. N. chopra, p.81.
96. Bernier, p.270.
97. S. C. Raychoudhary, p.73.
and grandeur.\textsuperscript{102} Sometimes the galleries were given to the nobles to decorate them at their own cost.\textsuperscript{103} Emperor was called by each of the nobles’ place an impulsive dinner, present him gifts of jewels, pearls, diamond etc.\textsuperscript{104} In the first and last day of the festival emperor took central seat and nobles’ stands before him on the merit basis and give presents. \textit{Jagirs, Mansabs} robes of honour, stipends, titles and promotions were awarded by the king.\textsuperscript{105}

**Mina Bazaar**, For the amusement of royal ladies mina bazaar a type of fair was first introduced by Humayun. It was a symbolic feature of social life of Mughals. The first of its kind was held near the palace enclosure and feast was distributed.\textsuperscript{106} Two stories six stalls of objects for sale were put on by the ladies. Akbar further encouraged this fair and he called these days as joyful days. People who went there had the opportunity to tell their grievances to the ruler.\textsuperscript{107} Shahjahan held this for eight days and Bernier tells that it was followed by \textit{Nauroz} festival.\textsuperscript{108} The high class people consult with the king about the marriage of their sons and daughters and also express their grievances.\textsuperscript{109}

Stalls were arranged by the wives and daughters of the nobles and they thus acted as merchants of jewelers, goldsmiths, vendors, grocers etc. Beautiful girls of the nobles participate in the fair along with their mothers.\textsuperscript{110} Rajput ladies participate in the fair,\textsuperscript{111} and the king along with the ladies of harem visit.\textsuperscript{112} After the women bazaar the market for men was organized in which traders brought the mercantile from all over the world. It seems that this bazaar was held for entertainment of women of the nobles and royal household.\textsuperscript{113}

\textsuperscript{102} M. P. Srivastava, pp.72,3.
\textsuperscript{103} Bernier, p.270.
\textsuperscript{104} M. P. Srivastava, p.73.
\textsuperscript{105} Ibid., p.73.
\textsuperscript{106} \textit{Humayunnama}, p.126.
\textsuperscript{107} M. P. Srivastava, pp.73,4.
\textsuperscript{108} Bernier, p.272.
\textsuperscript{109} Yusuf Hussain, p.126.
\textsuperscript{110} Bernier, p.273.
\textsuperscript{111} M. P. Srivastava, p.74.
\textsuperscript{112} P. N. Chopra, p.89.
\textsuperscript{113} M. P. Srivastava, p.74.
Non Muslims festivals were more in number and celebrated all the season of year with more splendor than the Muslim. They are mythological, historical and astronomical whereas others like Basant Panchami, Holi, Ganesha were celebrated as the symbol of change of seasons. Ramnavmi and Janamashtmi are celebration of the birthdays of Ram and Krishna.

Vasant Panchami, was celebrated in the month of Magh it marks the beginning of spring and also celebrated in Mughal court. Non Muslim in all India celebrates this festival and Sarswati the goddess of learning worshipped.

Drama performance also a source of recreation and the boys without beard and handsome faces were dressed as women to present the dramatic scenes of Mahabharta. In Dusehra festival Ram Lila was depicted for ten days to show the events related to Ram. This was celebrated as victory of right our evils to commemorate the victory of Ram our Ravana. Worship of Durga was held in parts of the country especially in Bengal and in Akbar reign it was a court festival.

Ab-i-Pashan, had similarity with the Holi called by Jahangir Ab-i-Pashan was celebrated in Mughal court for the inauguration of the rainy season. Nobles and sometimes emperor also participate and sprinkle rose water on each other.

Holi, was a significant festival celebrated with great joys from ancient times among the Hindus. Feast, music and throwing of colours on each other were done by large masses as well as by the high class Hindus. Whereas Ramnavmi was celebration of birthday of lord Rama.

Rakshabandhan, was important festival particularly of Brahmans. Silk cord threads were tied by the sister to the brother and he was believed to protect her sister. Akbar declared it a national festival and Jahangir celebrate it with great honour. Emperors were also tied thread on wrist by the women of Hindu nobility.

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114. P. N. Chopra, p.78.
115. M. P. Srivastava, p.68.
116. Ibid., p.78.
117. Ibid., p.60.
118. P. N. Chopra, p.75.
119. M. P. Srivastava, p.79.
120. Ibid., p.78.
121. Ibid., pp.78,9.
Dipavali, was the festival of lamps very much popular among the non Muslims. The lamps were lighted in every home, temple, and streets and public meetings. Goddess of Lakshmi was worshiped for wealth accumulation. Alberuni mentioned that dicing was taken as auspicious on this day, Akbar make it court festival and Jahangir even asked the nobles for gambling in his presence.

Besides these festivals Shivratri, Janamshtmi, solar eclipses were celebrated with enthusiasm.

Mahanavmi, The non Muslims had complete and commanding influence in the country, keeping in view showing their power, prestige pride, and glory they prepare every year a royal feast, a feast creditable of a monarch. This solemnly called by the name of Mahanandi (Mahanavmi). By the orders of king important officials of the kingdom summoned to Palace. About one thousands elephants come with them similar to the waves of disturbed sea or a stormy cloud which were covered with shining protective covering, and with castles superbly decorated in which were jugglers and artificers. The heads of the army along with the reputed persons and educated Brahmins from every province as well as the elephants get together at the selected time in the palace. During three days the huge gap of land wonderfully adorned in which the huge elephants were congregated together, offered the manifestation of waves of the sea or of the dense mass of the men which will gathered at one place on the day of renaissance. Over this brilliant place were erected numbers of pavilions of three, four and five stories height covered from above to below with the statistics of liberation. This was one of the major festivals and king himself came from Nagalpur to Vijayanagar for celebrations. Dancing women were called out from all the corners of the kingdom, all important officials were summoned except those who are on war and those deputed to protect the borders where the invasion was possible like the kingdom of Orissa and the Adil Shahi kingdom. This festival starts on twelfth of September and continues for nine days. The buildings were decorated beautifully and had two platform one over the

122. M. P. Srivastava, p.79.
123. Albiruni, Eng. tr. by, Sachau, p.182.
124. M. P. Srivastava, p.79.
125. Abdur Razzaq, p.35.
126. Ibid., pp. 35,6.
other marvelously sculptured, with their corners well worked to which the kings sons and occasionally eunuchs sits. Exterior of these houses were some associates, dancing girls performing dance. In the verandahs sits the captains and principal people who reaches there to saw the functions. King sits inside where the idol was kept and watches the slaughter of twenty four buffalos and hundred and fifty sheep with blow of large sickle. After that king went to other buildings and when he reaches to the final the crowd of Brahmins sit there throw roses over him. The king then remove cap from his head and return where the idol was and he lay down flat. Next he went to a garden where a fire was burning in which he puts the powder made of costly things. He then went to the pagoda where people greet him Salam. He then goes back to his house. At three o’clock all the people come to the palace. All were not allowed but only the dancing girls’ wrestler and the elephants with the rider on them enter. Immediately the king takes his place the chiefs and captains greet Salam and then everyone take their respective seats. Then people show various skills which are wonderful to watch and enjoy.128

The captains who are in foreign territories on war mission sent their victory cars.129 A horse was kept by the king was introduced on which they are coronated and accepted as king. Some of the rulers were coronated on elephant with same pride. After these ceremonies appears women doorkeepers from within carrying sticks in their hands and burden on shoulders, behind them come the eunuchs lastly appears the women playing musical instruments At last the Brahmin performed some ceremonies before the idol kept in victory house, then king went to break fasts after nine days.130 On final day they slaughtered two hundred and fifty buffalos and five thousand and five hundred sheep.131 The buildings mentioned by the travelers which were used during the Mahanavmi celebrations were proved by the excavations.132

Three times in a year the non Muslims celebrate festivals of particular somberness. In one such event the men and women of all age groups wash in the rivers or the sea dressed themselves in new cloths and celebrate for all the three days in singing, dancing and feasting. In the second festival they fix inside the temples and

128. Domingo Paes, pp.255-8
129. Ibid., p.261.
130. Ibid., p.262.
131. Ibid., p.264.
in exterior on the roofs countless number of lamps of oil of sesame which continually
burns day and night.\textsuperscript{133}

Third of these festival was longest and magnificent that continues for nine
days. On all the highways large number of horizontal structures looks like the mentsis
of small ships, on the part above it they covered with large pieces of handsome
looking cloths of diverse varieties connected with each other by golden threads. On
highest point of these structures all the days sits a man of holy exposure, devoted to
religion competent of doing all things with highest temperament who pray for the
kindness of God. They were also associated by the people who throw over them
oranges, lemons and other delicious fruits, and these saints face them with patience.
For three days they spray all other even the king and queen themselves with saffron
water. All the people bear this with much amusement.\textsuperscript{134}

In the month of October on eleventh day they make great banquet in which
they all wear fresh costly and beautiful cloths each one as per his choice. The chiefs
give beautiful attire of different colour to their employer. They give millions of
presents and five hundred thousand gold \textit{Pardaos} and each \textit{Pardaos} valued three
hundred and sixty \textit{Reis}.\textsuperscript{135} It was their New Year celebrations they count their month
from moon to moon.\textsuperscript{136}

Fairs were held during Mughal time for both religious and social purposes.
The visit to holy places and dipping in water for attaining religious gains exist.\textsuperscript{137} Fairs
provide a meeting ground for all the castes of Hindus and play important role in unity
of their culture and faith. Local fairs celebrated associated with the significant
personality of their heroes. The major centers of fairs are Ajodhya, Paryag, Hardwar,
Gaya, Mathura, Ujjain, Garhmukteshwar, Puri, Dawarka, Nagarkot, Kanchiand
Rameshwaram. Kumbh fairs in Prayag, Hardwar, and Kurukshetra are significant. In
these people of all walks from every corner participate.\textsuperscript{138}

\textbf{Marriage Ceremonies}

Marriage is the union of two people sanctioned and recognized by the society.
The purpose of marriage are many but most important was progeny. People of

\begin{itemize}
\item \textsuperscript{133} Nicolo Conti, p.28.
\item \textsuperscript{134} Ibid., p.29.
\item \textsuperscript{135} Domingo Paes, p.270.
\item \textsuperscript{136} Ibid., p.271.
\item \textsuperscript{137} P. N. Chopra, p.101.
\item \textsuperscript{138} M. P. Srivastava, p.80.
\end{itemize}
different backgrounds, societies, culture and religions had divergent ways for the
celebration of it. Below is the discussion on the institutions of marriages, its types and
methods of celebrations. Marriage is one of the significant associations in the life of
human being on one hand it is a religious sacrament and on other a social importance.
It provides the recognition to live together.\textsuperscript{139}

They were divided into two for better understanding the common and royal
marriages. The royal ceremonies were performed in the following way. \textit{Pandals} were
arranged in the court of the red palace during Sultan’s sister marriage. Two separate
pavilions were established whose bottom was covered with handsome carpets. Male
and females singers and dancers who were Sultan slaves come first. The cooks,
bakers, fryers, confectioneries, cup bearers, and betel leaf holder came after this.
Birds and animals were killed for meat to be served the people for fifteen continues
days. High class nobles and dignitaries remain in attendance day and night. The ladies
from Sultan’s palace reached the red palace two nights before the marriage for
decorating the palace. Women were selected to act as the relatives of the bride as he
was stranger.\textsuperscript{140} Females makes the \textit{Amir} to sit on his seat some starts putting \textit{Heena}
in his hands and foots while others sing and dance and some keep standing behind his
head. In India the bridal group stands at the entrance when the bridegroom takes the
bride to his own house, because he went there in group to bring the bride.\textsuperscript{141} They
did not come inside unless they allow the bride party. If they failed to do so they pay
thousands of dinars to the bride’s party. A blue colour dress with gold embroidery
covered all over with precious stones jointly with the cap of matching. Precious
stones exceeds in so much number that colour of the dress was invisible. The girl was
seated on pulpit ornamented with brocade and pearls people gave honour by standing.

He sits on the horseback and went near to the pulpit and step down, close to
his first step he bows. The bride rose up and stands until the bridegroom reached the
pulpit. She gives her a betel leaf which he takes and sits down lower the steps where
she stands. Gold dinars were spreads over the head of his companion which were
collected by the women. At the same time the women sing and beat the drums
whereas brass instruments and flutes blown beyond the gate. Then the \textit{Amir} stands
and by holding the hand of his bride he go down from the stage and she obey him. He

\textsuperscript{139} T. V. Mahalingham, p.31.
\textsuperscript{140} Ibn i Battuta, p.78.
\textsuperscript{141} Ibid.
again mounted on the horseback and the gold dinars were thrown over him and his companions. The bride ride on the palanquin carried by the slaves till reached the Amir’s palace. Women also went along riding on horse and by foot.\(^{142}\)

As the march cross the houses of the chiefs gold Dinars and Dirhams were thrown as per their suitability which not stops till they reached the Amir palace. Next the bride sent garments, Dinars and Dirhams to all the fellows of her bridegroom, and Sultan himself gifted everyone a horse, saddled and bridled and bags filled with the dinars ranging from two hundred to one thousands dinars. Silk garments and purses were presented to the musicians it was compulsory in India that only bridegroom gives gifts or anything to the musicians. Finally all the people were provided with milk and finish marriage ceremony.\(^{143}\)

Some rulers also made matrimonial alliances for getting support example Firouz Shah Tughlaq but he did not proved a competent ruler.\(^{144}\) Ghiyas uddin Tughlaq father was married to the local Jat tribes of Punjab.\(^{145}\) Muslim adventures married to the non Muslims women and it was practiced very early as Muhammad bin Qasim married the wife of raja Dahir. Muhammad Ghori also married in Uch.\(^{146}\) All these marriages were done as the earlier adventures came here without women so to settle in India they intermarriages with Indians.\(^{147}\) Marriage of Rajab with the princess of Abohar was a political motive to secure the non Muslim support in conflicts. Bibi Naila and his son received much attention than the other sons of Rajab.\(^{148}\) This process continued under Mughals. Akbar issued order that the choice of couple and permission of parents is necessary. He strictly prohibits the dowries as it was a burden on girl parents.\(^{149}\) Early marriages and child marriages were not known among the ancient Indian particularly in the Barahamnic age\(^{150}\)

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142. Ibn i Battuta, p.79.
143. Ibid., p.80.
145. See Appendix of Sir H. M. Elliot and Edited by Dowson, Published by, Sushil Gupta Ltd. Central Avenue, Calcutta, Printed by Narayana Press, Nayaratana Road, Calcutta, 1953, vol.i, p.507.
147. Mahdi Hussain, p.18.
150. R. C. Dutt, p.154.
Large number of marriages ceremonies held both in towns and villages wherever you visit or cross. The boy of eight or ten years of age got married with the girl of five or six years. Both the bride and bride groom sit on the horse back very appropriate ornamented, and passed between the towns with melodious music and on returning home give dinner of rice and fruits and dance whole night. But the married couple did not start living together before ten years of age. The logic behind the child marriages was that women had to burn along with the husband. If the father dies they had father-in-law to help the children to be cared off, and also that they will not left their children without wives and husbands.\textsuperscript{151}

Weddings of Indian celebrated with great rejoicing with singing, banquet and the sound of trumpet sand flutes with the exclusion of organ all their instruments of singing and playing are same to venetian. Organized splendid dinner both day and night in which there was enormous singing and music playing. Some people sings and dance by making ring, while other stands in single row one after the other and replace small painted rods carried by each person two in number with those whom they convene on rotating. The scenes of these performances were exceptionally beautiful.\textsuperscript{152}

Polygamy was not popular in early ages but among the rich classes’ people but women were totally banned from adopting more than one husband that is polyandry which was popular among the some societies of south India during the period of my research.\textsuperscript{153} Marriages in blood relation were totally prohibited in the earlier times as later.\textsuperscript{154} Brahmins and Banyas practice monogamy like European but only once not second time. Their marriages celebrations continued for many days in which people assembled together attire beautifully and adorned amusing them in noble style. Mostly the marriages were held in young age.\textsuperscript{155} On the day of their marriage party couple sits on a dais; covered with gold, jewels, gems and in front of the place of reception there was a temple with an idol covered with flowers with number of burning lamps around it. Both the bride and bride groom sit there from morning to the evening stationed their eyes on idol. During this period they do no actions including eating, drinking or speaking among each other or any other person.

\textsuperscript{151} Ralph Fitch, p.16.
\textsuperscript{152} Nicolo Conti, p.29.
\textsuperscript{153} R. C. Dutt, p.154.
\textsuperscript{154} Ibid., p.154.
\textsuperscript{155} Barbosa, vol.i, p.116.
But people entertained them by singing, dancing, bombing and rockets in plenty for their joy. It was their rule not to remarry if the husband dies the wife could not marry again same rule was for the husband.\textsuperscript{156}

For marriages the \textit{Canaras} and \textit{Deccanies} deal among each other at the age of seven and formally they got married at the age of eleven or twelve and start living together. Fourteen days before the appointed day the celebrations of marriages starts with great noise of trumpets, drums and fires and all this constantly go on for fourteen days it was not possible to hear or see anything due to noisy atmosphere of singing and musical instruments. On the day of marriage the friends and kindred of the couple gathered and sit on the ground around the burning fire and perform seven circles around it and say some words. They did not give dowry to the daughter but only some jewels as bracelets, ear rings and other small things as the daughters did not inherit and sons are the successor and they are responsible for bringing the daughters and sisters until their marriages. On death they were burnt in fire and some of them burnt their wives but not regularly as Brahmins. It was the law among them that one can marry within his own occupation daughter.\textsuperscript{157}

Many Portuguese marry with natural born Indian women and the children born out of these marriages known as \textit{Mesticos} and they were half countrymen.\textsuperscript{158} In their marriages if they were rich all the friends and neighbor arrived together on horseback. The person who did not have his own horse will borrow one which was very costly. Almost fifty to hundred horses if the person was of high rank, all ride in discipline up to church with their servants and the hat used to protect from sunlight, the parents and friends in back part and in the final row the bridegroom between the two, when they call the gossops, after them comes the bride between two comers each in palanquins ornamented with rich items and after them pursue the slaves both male and female going in troops and it appears that they are going on hunting expedition, and also came to church.\textsuperscript{159} They being married as per the rules followed in the Church of Rome. In the similar fashion they came back to home passing through streets, the neighbor hire upon Indian carpets see out of the windows and sprinkled rose water on bride and bridegroom, and other scented water, with roses and sugar.

\textsuperscript{156} Barrosa, vol.i p.117.
\textsuperscript{157} Linschoten, vol.i, p.258.
\textsuperscript{158} Ibid., p.183.
\textsuperscript{159} Ibid., p.196.
covered nuts or corn. Interim the slaves start playing on shalmes and trumpets with melodious sound that pleases much. They all come to the house of new couple with great amazement and bowing their knees and bodies they return and take permission from the body on the horse which reaches to the door. All the people accompanied including the newly married couple goes up and sits near the window. Starting from the horsemen that take them to church, in respect of the couple one by one start moving, the gossop starts first and other follow two or three times with constant playing on shalmes which were quite popular in India. In the end all pass near the window where the couple was sitting. All crosses except the gossops who entertain them, they bring water and drink with all following greeting and acknowledgement to the couple they leave. There remained some friends and close relatives and kinsmen for whom feast was prepared.\textsuperscript{160} Dinner contains small quantity of meat and thus the marriage function ended. Mostly the new couple joined two hours before sun setting and it was a custom not to delay.\textsuperscript{161}

To make a child Christen after his birth a ceremony was held and in the same way like marriage the child was taken to church along with horses, in the end the father come alone and after him come two person on foot one of them carrying a silver vessel with backed bread make in pieces which in Portugal called as \textit{Rosquilthos}. Gold and silver money was offered to the priest who baptized the child. Lastly come two palanquins in one of it the midwife carrying the child, made for the function going to be performed. In the same manner the child was brought home and the same ceremonies held as in their weddings.\textsuperscript{162}

After the marriage the male and female came to the water side where a priest, cow and calf. They along with the priest went inside the water, a white cloth of four yard length and a container cross bound filled by various things in it was given to the priest. The cloth he put on the cow up to tail and says some words. Women hold a copper or brass container of water; the man capture the hand of the priest and the hand of wives grip by their husbands all had the cows by tail.\textsuperscript{163} They sprinkle water over the tail of cow and it run from first to last all their hands and the priest bond it with her cloth. They walk round the cow and calf and spent alms to the poor people.

\textsuperscript{160} Linschoten, vol.i, p.197.
\textsuperscript{161} Ibid., p.198.
\textsuperscript{162} Ibid.
\textsuperscript{163} Ralph Fitch, p.22.
who already assembled there. Then they go to various idols and present money and then rest smooth on ground and kiss it number of times and finally disperse. The major of their idols was black and immoral, their mouth ugly, ears were filled with jewels, teeth and eyes were made of gold, silver and glass. They are holding diverse things in their hands. With shoes no one enter in the temple where they left lamps burning in front of the idols.\textsuperscript{164}

Generally the marriages were done at the minor age seven for girl and nine years for boy but did not live together until the girl reached the age of puberty and was develop enough for bearing children.\textsuperscript{165}

**Mourning Ceremonies**

After the death of a person numbers of ceremonies were associated. They also vary region and religion wise. But people feel them necessary to be practiced and without them the salvation of the deceased was not possible according to believe. Whenever a ruler dies his palace was abandoned on account of his death and the material in it was not touched by anybody. The palace of Sultan Jalal uddin khilji was known as \textit{Khushk-i-’l”al} red fort located in the heart of Delhi. This palace was full with furniture, beds and carpets etc. in decaying jurist recite these words there.

\begin{quote}
\textit{“As to the rulers of this earth, let us ask the earth Mighty rulers as they were, they have become boues”s.”}\textsuperscript{166}
\end{quote}

When the Sultan dies the mourning ceremonies were performed in following manner, Quran was recited daily on the grave including \textit{Ushashuran} who were brought on payment, then the food was given and money was distributed according to the ranks. This process continued for forty consecutive days and then repeated on anniversary.\textsuperscript{167}

The king of the Malabar was burned with great sanders-wood and aloes and at the cremation all the nephews’ relatives and the nobles of the state are present. For three days they did not burn the body waiting for the council to confirm the natural death or he was killed and in the process of investigation they all participate as they were bound to do. After the cremation all of them shave their hairs from head to the

\textsuperscript{164} Ralph Fitch., p.23.  
\textsuperscript{165} Linschoten, vol.i, p.249.  
\textsuperscript{166} Ibn i Battuta, p.77.  
\textsuperscript{167} Ibid., p.231.
feet saving only eyelashes and eyebrows. In this everyone involved from prince to the
least claimant of throne. For next thirteen days no one eats betel and if anyone found
guilty of it they cuts his lips as punishment.\footnote{Barbosa, vol.ii, p.12.} During this period no royal order issued by prince and no one eat flesh or fish nor anyone go out for fishing under the plenty of death. Huge amount of alms were spend on the poor men Brahmins and fishers from the property of the dead king\footnote{Ibid., pp.13,4} and given meal in these days and after the new king sits on throne they again start eating betel, flesh, fish except the king who mourn the death of the late king for one year and did not shaves his beard or cut any hair from his body nor his nails. For certain fixed hours he prays for the dead king he probably eats but only one time in the day and bow before starts eating.\footnote{Ibid., p.15.} The new king for full one year did not sleep with the women.\footnote{Ibid., p.70.}

If a relative of the ruler dies and when the year of mourning completed, the
ruler calls all the major Brahmins from his own dominion and also invites from outside. King organized a grand feast for three days as soon as they reached. Food includes rice cooked in various varieties, the flesh of wild hogs and a great deal of beef as they are hunters. On concluding day the king gives all the main Brahmins three, four, or five Pardai and they all go back to their homes and the inhabitants of the kingdom shaves their beards as joy.\footnote{Barbosa, vol.ii, p.54.}

The bodies of Nayres were burned in their gardens and mother and other relatives mourn and throw the ashes in moving water.\footnote{Ibid.} Nephew or anyone who was the successor mourn for one year, cook his own food or by a Brahmin. Clapping of hands was necessary before start eating so that numbers of crows assembled round him who were feed by him and also do rituals, alms were given to needy and Brahmins. After one year he spread the garments of grief and completes the remaining funeral rites.\footnote{Ibid.}

The funeral rites and rituals are different in all parts of India. Interior India surpassed all other in case of splendor in the burial of the dead. The mausoleum was a cave dug in the earth strengthened by a wall and decorated. The dead people were placed in them on a beautiful bies with pillars made of gold as a hold. On all sides

\begin{thebibliography}{99}
\item Barbosa, vol.ii, p.12.
\item Ibid., pp.13,4
\item Ibid., p.15.
\item Varthema, p.58.
\item Ibid., p.70.
\item Barbosa, vol.ii, p.54.
\item Ibid., p.55.
\end{thebibliography}
positioned the baskets full of costly vestments and rings perhaps believed to be used by dead ones in next world. The entrance of tomb was closed by building a wall to save from any approach.\textsuperscript{175} On all the structure built an arch with huge expenditure by which the grave was saved from moisture and conserved for a long period. The mourning of the deceased performed in contrasting ways. The inhabitants of central India covered their heads also. Some stands painted poles on their paths with the pieces of paper hanging down from the top to the bottom. They noise songs for three days and fed the poor for the sake of God. While others mourn for three days and the family members and the neighbors gathered in the house of dead where no carpet was dressed and all the food comes from outside. Throughout this period the friends take sour in their mouth. The people whose father or mother dies not change their dress for one year and eats food one time in a day and did not cut their nails, hairs and beard. In some cases the women grief stands round the dead with their body uncovered from waist and beat their chest by shouting Alas? Alas? One sings a song in the admiration of dead while rests answer it by beating their chests. Some people put the ashes of the princes in golden or silver pots and throw them into some lakes treating sacred to their Gods and believed this road leads to divinities.\textsuperscript{176} While others mourn for three days and the family members and the neighbors gathered in the house of dead where no carpet was dressed and all the food comes from outside.\textsuperscript{177}

**Coronation Ceremonies**

The new ruler when sit on the throne his coronation was done with great rejoicing and celebration and this process continued even today. Oath was given that the ruler would lead his empire or kingdom with the consultation of his nobles and work for the welfare of the masses. Similar as today oath was given according to constitution. The rituals and rites are discussed in detail on the basis of information of travelers.

When new king was coronated there was enormous celebration and exultation among the women who are employed for the task of sweeping.\textsuperscript{178} These women were merrily attired with precious necklaces, golden beads of excellent finishing as well as anklets of gold wears in their legs and number of rings and bracelets. Rich garments

\textsuperscript{175} Nicolo Conti, p.23.
\textsuperscript{176} Ibid., pp.24,5.
\textsuperscript{177} Ibid., p.24.
\textsuperscript{178} Barbosa, vol.ii, p.20.
of silk below the waist and the above parts were exposed, as usually anointed with sandal wood oil, scents and beautiful flowers in the hairs. Head remains uncovered with the black hairs dressed very well and some of them joined them into beautiful loop. They walk barefooted as usual along with musical instruments of royalty, firing guns and fireworks of different types.  

A good number of Nayres along with their women and lovers also gathered. These people wears fine dress and thus look courageous in their manifestation. They thus go in huge celebrations, fireworks discharging of guns and number of comedian in front. Finally they reach a temple where they locate the idol along with the already installed idols and make many ceremonies. Grand mob assembled for worshipping the idols and to pay the reverence for their emergence. All the women possessed large and smooth basins of rice and on the oil lamps with number of wicks and flowers all round. These ceremonies go on and when night falls they leave for the king palace, where they should put down the idol, walk before it according to the ranks of eight each in discipline with lamps and basins lighted. Their discipline was so fine that one does not go one step further to another. Some people moved forward along with their side with their mouth chewing betel and carrying lamps-stand at the time of need. During this night procession they discharge rockets and explode bombs with the fireworks and thus this was one of the prettiest things to see in the world if not all the time but in that night definitely.  

**Oaths Ceremonies**

After the death of the king the congress of the great men sworn the new king to retain all the laws recognized by the late king. It was his responsibility to pay the debit which the late king had taken, and attempt to get back what the previous kings had lost. In this system they give pledge to new king. They handover a naked sword in his left hand and in the other hand they give a burning lamp, with many wicks, and in it a gold ring which he touches with his fingers. Thus oath was given to him with lamp and the gold ring and to establish everything with the sword. Finally they throw some amount of rice on his head and continue great functions and worshiping with their faces towards sun.  

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179. Barbosa, vol.ii,  
180. Ibid., pp.20,1.  
181. Ibid., p.13.
After the king the nobles who were called as Cahimal, along with the prince who will be the heir and other claimant of throne takes the oath along on the same lamp that they will provide every help and be loyal to the king. During the absence of formal government a Cahimal for thirteen days of mourning runs the affairs of the kingdom.\textsuperscript{182} This person was similar to chief secretary and this service was his legal right. He was also the finance minister of the state and king did not with draw any money without his presence there except if great requirement nor without consulting others. This person also possessed the laws of the state.\textsuperscript{183}

When the oaths were given to the new ruler the poets sang in his admires and he presents enormous gifts and dressing gown and shoes as credit to them. He distributes money among the needy. As soon as the orators proclaimed his name as the new ruler the Dirhams and Dinars placed in gold and silver plates were thrown over him.\textsuperscript{184}

For the crime and scandals charges if there was no eyewitness to confirm the sin oaths were permitted. Oaths were given in three ways, in one the person who takes the oath stands before the idol and pledge by the name of idol that he was not guilty. After this he passes over his tongue a piece of iron, such as one sided blade, hot if he escaped unhurt he was affirmed guiltless. In second the accused hold the same piece of the iron or a hot iron plate for several paces before the idol; if burnt in any part he was punished as criminal if saved from injury declared innocent. Third type of oath was most general to all. A container with boiling butter placed before the idol the accused was asked to put his two fingers in it and quickly removed and they were cover in linen and a seal was put on it so that he may not change it. After two days the dressing was removed. In case the injury seems on the fingers he was considered as guilty but innocent if injury recovered.\textsuperscript{185}

Oath ceremonies in the absence of witness was performed in following way, they all take their position within a circle, made of ashes upon the place where they stand laying little remains on their naked heads other on their chests. In their own words took pledge before their Pagoda that they will not hide truth with dissimulation

\textsuperscript{182} Barbosa, vol.ii,
\textsuperscript{183} Ibid., pp.13,4.
\textsuperscript{184} Ibn i Battuta, p.231.
\textsuperscript{185} Nicolo Conti, pp.31,2.
whatever should be questioned from them and they undoubtedly understood that things should be dammed forever in case they did not tell the truth, but admit it.\footnote{186}{Linschoten, vol.i, p.259.}

For giving oath to accuse the governor command the accused and the petitioner at same time. When they present there together were asked to say what they knows about each other. The petitioner takes the branch of green grasses or a tree and speaks this and this did that and that thing then the accused in the same manner says I did not do what the charges on me. After this the governor order for bringing two gold coins called \textit{Fanoms} valued two and twenty \textit{Reis} set before them and after they were examined the governor order them to return these coins after eight days to prove the clarity of both. After eight days they come back to governor house\footnote{187}{Barbosa, vol.ii, p.31.} in the same way take oath in the temple.\footnote{188}{Ibid., p.32.}

\textbf{Knighthood ceremonies}

Before becoming a knight there are some ceremonies in vague. The person aspirant of knight called along with his kinsmen who were already knights. They come for honouring and join him with them and bring him before the king for appointment. After reaching the king palace all are allowed to enter. The young man lay down before the king upon a leaf. The king then questioned him whether he obey the rules, regulations and customs of rest of \textit{Nayres} in answer he along with his kinsmen replied yes. King order him to bind a sword on his right side with a red cover, then king asked him to come near him and put his right hand on knight head and says some words in low voice which no one can hear like a prayer. At last king embrace him saying “\textit{Paje Gubramarca}” means protect cows and Brahmins. In the end of the ceremony a writer was called who speaks in loud voice in the presence of the king in order to make it listenable to all and declared his name and lineage so that he was respected and known to all from now. The scribe makes his admission in salary book and he now draw his first stipend. His kinsmen with great honour take him to the house of \textit{Panical} to learn the training on perceiving him, he prostrates himself and they performed several ceremonies.\footnote{189}{Ibid., p.46.} Then he stands on his own feet and relatives take him to his house and organized a dinner for him depends on his excellence, and thus he stay for some time to provide service to the king like going on
wars or face any person at king’s delight. In the state of Calicut there was a *Panical* who give training of arms to the knights in a school with the sanction of the king and received payment from the state. There with great procedure they placed a naked sword in one hand and in other a shield, thus they received from him certain coins and say again to him the same words mentioned previously. From the school they carry out him to the king’s palace where immediately he was selected on a salary and at once they give him two *Fanoms* the initial of his pay. They regard it as big credit so much so that all must be armed as knights prior to live with the king or take arm to protect anyone. The king of Calicut like the Cananor ruler keeps some aristocrats as knights in order to favour them and as grandeur, but they are few in numbers.  

2:3. Dress and Diets  

Foods and Manners of Eating  

The manners of eating and the varieties of food differ all over India. Besides difference something are common. The high class resembles the grandeur and exhibition of wealth whereas the common masses just complete their daily needs. Let us discuss in details about various aspects related to diets.  

The daily food of Muslims and non Muslims are same with the exception of meat which the Brahmins did not take. The varieties of food under Mughal differ depending on socio-economic status of the people. Some Mughal emperor not persuade the meat eating and prohibited the animal slaughter on some days as under Akbar on Sunday and Friday animals were not killed and cow killing stopped because of non Muslim association. Humayun avoids eating beef believing it was not for devout persons. Jahangir added Thursday in it as his father birthday. It seems that the non vegetarian in Mughal period eat all types of meat with the exception of cow and ox. The meat of pig was prohibited by Islamic laws.

Diets taken by the kings are of different kinds and the rulers of both the communities’ maintained royal kitchen. *Ain* mentioned that Akbar maintained a well royal kitchen under the charge of an eager and honest officer Mir Bakawal with

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191. M. P. Srivastava, p.1  
192. Ibid.  
195. P. N. Chopra, p.31.
number of helper, materials, tasters and intelligent writer. Cooks were employed from various countries who prepare number of delicate dishes from grains, vegetables and meat for king and royal household. The kitchen belongs to imperial household called as Matbakh. The officer in charge of kitchen taste the dishes before the king eat due to fear of poison. The varieties from which dishes were prepared brought from different places and the diets of Akbar describe in three heads. Without meat called Sufiyanas, meats with spices and meat along with rice.

Jahangir and Shahjahan also found of delicious food but Aurangzeb was not as much as he lived simple life still he spent money on royal kitchen. Generally the Muslim nobility tried to copy the taste and dishes of the imperial kitchen.

The nobility of non Muslim and other rich classes followed the Muslims in their dishes but vegetarian only like rice of various kinds, bread, ghee, butter, milk products, sweetmeats, fruits vegetables and sags of various kinds. Generally the non Muslims are vegetarian but some rich among them eats meat of goat, sheep, chickens, rats, lizards, pigeon, but domestic animals are saved. Fish was staple food in Bengal and Orissa. Thus the higher classes of both communities use all available dishes made with good material. Some non Muslims seem to be vegetarian due to habits and financial requirement.

The middle classes used wheat, flour, rice, vegetables Puris and Luchis. Non Muslims use pulses, curd butter, oil, milk, ghee, cheese, Kheer and Khowa etc. A unique selection of delectable food known as Kheer prepared by high class societies is famous in Bengal, Bihar, Rajasthan, Orissa, and Uttar Pradesh. The food varieties include Zard brinj, Khushka, Khichri, Shirbrijj, Thuli, Halwa. Qabuli, Duzdbriyan, Qima, Polao, Shula, Bughra, Qima Shurba, Harisa, Kashk, Halim, Qutab, Biryan, Harisa, Kashk, Halim, Qutab, Biryan,

197. Ibid., p.60.
198. M. P. Srivastava, p.3.
199. Ibid., p.3.
200. Ibid., p.4.
201. Ibid.
203. M. P. Srivastava, p.5.
204. Ibid., p.6.
207. P. N. Ojha, p.7.
Yakhani, Yulma, Kabab, Masamman, Dupiyaza, Mutanfana, Dampukht, Qaliyy, and Malghuba, bread, big and small and one of its types chapatti.\footnote{208}{Bernier, pp, 250,1.}

In the starting the thin block of breads prepared in pan were served, large pieces of roasted meat was cut into sizes that one sheep was sufficient for four to six pieces. Every man eats one piece. They also made the circular pieces of bread saturated in ghee called Mushrak in foreign countries. In the centre of this cake a sweet named Sabunia was gilded. A sweet cake known as Khisti was included on each and every piece of bread. This was prepared by the composition of flour, sugar and ghee.\footnote{209}{Ibn i Battuta, p.15.} Pickles and savor of different kinds used in order to rouse the tongue and whip up the stroke of stomach.\footnote{210}{Ain i Akbari, Eng. tr. by, Blochmann, vol.i, p.689.}

Meat was cooked in ghee, ginger and onion and put in china dishes. A product named as Samosa (Samusak) prepared in almond oil by putting inside spices, onion, pistachios in a slim piece of bread fried in ghee. Every person eats four or five pieces of this product. A plate of fried rice with ghee above it placed a piece of chicken.\footnote{211}{Ibn i Battuta, p.15.}

A food item known as Luqaimat-ul-Qazi which was known as Hashimi was also used. Before starting the meal the chamberlain stands up on the top of carpet spread for eating and bends towards the Sultan residence same action performed by all the people there. In India people bows on knees similar like prayer. After performing this entire people sit down on dinning carpet and begins to eat. Sugar water scented in rose water which they called Serbet was brought for drinking in gold, silver and glass saucers. Then the chamberlain calls loudly Bismillah. When the dinner was finished the jugs of barley-drink was served. After this betel leaves and nuts were consumed, and finally the chamberlain again stands and calls Bismillah and all the participants’ bows in the same manner as in the beginning.\footnote{212}{Ibid., pp.15,6.} Sweets were prepared with ghee and dry fruits and Bengal is famous for it.\footnote{213}{M. P. Srivastava, p.5.}

The custom of eating was that the judges, orators, jurists, Sayids and Darvesh sit on the peak of the dinning carpet, after them Sultan relatives, the reputed Amirs and all other people. All sit in proper order and the place selected for them thus there

\begin{footnotes}
\item[208] Bernier, pp, 250,1.\footnote{208}{Bernier, pp, 250,1.}
\item[209] Ibn i Battuta, p.15.\footnote{209}{Ibn i Battuta, p.15.}
\item[210]Ain i Akbari, Eng. tr. by, Blochmann, vol.i, p.689.\footnote{210}{Ain i Akbari, Eng. tr. by, Blochmann, vol.i, p.689.}
\item[211] Ibn i Battuta, p.15.\footnote{211}{Ibn i Battuta, p.15.}
\item[212]Ibid., pp.15,6.\footnote{212}{Ibid., pp.15,6.}
\item[213] M. P. Srivastava, p.5.\footnote{213}{M. P. Srivastava, p.5.}
\end{footnotes}
was no disorder. There was a custom followed by Indians that immediately after the feast they put in front of every Sayid, and Shaikh a table like a frame whose top was made up by palm leaves. A piece of bread roasted head of sheep and four ring shaped cakes prepared with butter packed along with Sabunia sweet, cover with four coating of brick shaped pie. A small plate of leather with spreading sweets and sand witches the plate was covered by a new cotton rag. The visitors who are inferior in rank got half of all the items mentioned above and those further lower rank got quarter of things.

The order of dinner in the lands of the Malabar Coast was that, a table of copper called as Khawanja over which was a dish of similar substance called as Talam. A beautiful girl wearing silk sari came with the dishes of food for the person. With the help of long copper spoon the rice was picked and served, spread ghee and put in soak of pepper, green ginger, lemon and mangoes. Then the person takes some pickles, and after this food she puts another full spoon of rice and a chicken which was again eaten. After the end of all varieties of chicken the fish’s varieties were brought and served again with rice. Then the vegetables cooked in ghee and milk dishes were eaten, finally Kushan the curded milk was served.

Malabar king eat in isolation with the exception of four or five servant. Before eating he baths in a big and soft water tank located inside the palace. While this he do some worshiping quite naked towards east wind walks round and dip three times in water and then he wears fresh attires and moved to the house where he eats which was plastered and a round floorboard for his meals as they eats on the ground. They use large silver dishes without raised ends on them are small silver dishware with nothing in them. All the dishes were arranged in circular. The Brahmin bring the rice in a container so dry that it seems they were not boiled and then bring other pots, he begins to eat with right hand without spoon and nothing was picked up with left hand. With silver flask he lets the water to fall in his mouth without touching. Everything whether flesh, fish, vegetables or other viands flavored with so much pepper that no European man can able to eat it. He did not use any handkerchief or cloth to clean hand and after finishing meals he washes himself and any Brahmin of distinction, his personal followers and orders them to eat on the ground sitting some

214. Ibn i Battuta, p.65.
215. Ibid., p.144.
216. Ibid., pp.180,1.
distance back from him and some leaves of bananas spread on the board on them they eat and those who did not eat went outside.\textsuperscript{217}

People of Calicut eat two times in a day they neither eat bread nor drink wine or eat meat or fish but only rice, milk, sugar or fruits and before eating they cleans and if any person who yet not washes touches it they do not eat it without washing it again.\textsuperscript{218} While eating some sit down and wash their hands and feet and rinse their mouth before starting.\textsuperscript{219}

The people of Sivistan eat a small animal \textit{Saqanqur} which looks like chameleon named by westerners’ paradise snake but it had no tail. They catch it from the sand and throw outside its waste materials after cutting it. They stuff it with curcuma which was called by them \textit{Zard shob} signifies yellow wood and in place of saffron it was used.\textsuperscript{220}

Potatoes come from Portugal and Babur brought fruits varieties and grown in imperial gardens for own use and sale.\textsuperscript{221} White and brown sugar and indigo manufactured from plants and oil was extracted from oil seeds.\textsuperscript{222}

There was a grain name \textit{Shamukh} whose small seeds when dried were grinded in the wooden mortars and a white material leftover which by mixing water gruel was prepared of it and it was cooked with buffalo milk. This gruel was more liked then the bread of the same material. The \textit{Mung} was prepared with rice and eaten with ghee and it was known as \textit{Khishri} and was used as breakfast. \textit{Lobia} a type of bean and \textit{Mut} also a type of food items consumed in India.\textsuperscript{223} \textit{Khitchri} was the most popular food of common masses and sugar and \textit{Gur} used as sweets. Utensils includes cups, plates, water jugs candle sticks etc.\textsuperscript{224} Indians generally eat the flesh of goat and sheep and they were found in large numbers in all the villages and their number exceeds

\textsuperscript{217} Barbosa, vol.ii, pp.22-4.
\textsuperscript{218} The Anonymous Narrative, p.79.
\textsuperscript{219} Athanasius Nikitin, p.17.
\textsuperscript{220} Ibn i Battuta, pp.6,7. \textit{Sabastan} (Swistan) Sivistan, Old town in Larkana district of Sindh.
\textsuperscript{221} S. A. A Rizvi, \textit{The Wonder}, pp.206,7.
\textsuperscript{222} Ibid., p.207.
\textsuperscript{223} Ibn i Battuta, pp.18,9.
\textsuperscript{224} M. P. Srivastava, pp.7,8.
hundreds and thousands.\textsuperscript{225}Pork was also served in banquet of non Muslims as they forbade eating of cow\textsuperscript{226}

At Hinawar different varieties of chicken were consumed as well as fishes of divergent varieties eaten with rice. Vegetables cooked in ghee and dishes were making with milk again eaten with rice. At last Kushas the curd was served which completes the meal. Here bread was not eaten and rice was their staple food.\textsuperscript{227}

They had likewise cheeses but they were very dry and salty, fish which they salt and it is almost unto salt ling or coddle and others sorts; meat was hanged which was very fine and will continue for the whole voyage.\textsuperscript{228}

\textit{Bettes}, \textit{Arrequas} and chalk were also eaten and during night it rest near their beds. Handful cloves, pepper, ginger and a scorched type of meat known as \textit{Chachunde} which was prepared by combination of all kinds of spices and herbs and similar kind of meat all to raise their lechery.\textsuperscript{229}Some people did not eat radish, garlic, onion or any other things whose colour was red and the eggs as they believed that blood present in them. Wine was not used or any vinegar but only water. A strange feeling exist among Indians that they did not prefer to dine with foreigners so much so that they starve to death instead of this.\textsuperscript{230}\textit{Caranjins} and \textit{Deccanis} eat everything excluding kine, hogges, buffalos and flesh and fish.\textsuperscript{231}

India produced abundant sweet and nice varieties of fish. The best among them were known as \textit{Mordexin}, \textit{Pampaneo}, and \textit{Tatingo}. A fish named \textit{Piixe Serras} which was cut into round pieces as European cut \textit{Solanon}, and salt it. This variety was very fine and easy to carry in the sea as foodstuff. Fish here mostly eaten with rice after boiling in potage which was spread on rice as it was saturated gooseberries or immature grapes and it taste was good and it name is \textit{Carriel} and it was their daily meat instead of bread. Shads, Soles and number of other sorts of fishes were found in India. \textit{Garnaten} was one of the most excellent and best and dozen of them are enough for fine meal. The price of fishes in India not much high and a value of \textit{Stivers} of the money could provide a man the quantity of rice and fish by which five or six men had

\begin{footnotesize}
\begin{enumerate}
\item Al-Umari, pp.58-60.
\item Athanasius Nikitin, p.17.
\item Ibn i Battuta, p.181. \textit{Hinawar}, Destroyed port in western coast of India.
\item Linschoten, vol.i, p.59.
\item Ibid., p.214.
\item Ibid., p.254.
\item Ibid., p.257.
\end{enumerate}
\end{footnotesize}
good meal, after the Spanish manner which was economical in terms of provisions in Portugal and Spain.\(^{232}\)

*Nutmegge* tree grows in the Island of Iava Banda and Sunda it was imported to India it savor was fine and sometimes these fruits were converted into sugar and in such a way spread all over India admired and in reality it was the best jam throughout India and also brought to Portugal and from where rest of the nations. It was salted and put in vinegar and in good quantity utilized by Indian. *Deccanis* called it as *Lapatry*.\(^{233}\)

The countries of Sitor and Mandor yield spices which borders the state of Deccan Delhi and Bengal. After being sowed it grows into plants of two or three spans height like corn and in its veins spikenards develop. Generally withdraw from earth along roots and in this way bring to Cambay and other towns to sell and from their exported all over. Indian spices were fine and soothe the mouth.\(^{234}\)

In the province of Gujarat sheep fish and all other kind of food were consumed, by the rebellious people whom Muslim called *Resbutos* who dwell in mountainous areas. Besides those Jains also found in good number and their diet was milk, butter, sugar and rice and they preserve them, they also prepared number of dishes of fruits, vegetables and pot herbs.\(^{235}\) Bread of wheat and rice, flesh was forbid in their creed.\(^{236}\) Grains as well as fruits grow and utilized, there are eight or nine kinds of small spices called as *Turbids Gallanga, Spiconardo, Saphetica, and Lacca Jalep, Arrowrot, Spikenard, Arrafoetida* and *Lac* and number of other varieties.\(^{237}\) Besides this cow beef available in the province.\(^{238}\)

In the kingdom of Vijayanagar garden and orchard provides abundance of fruits and vegetables which was stable and main food of the population as everything being killed was prohibited.\(^{239}\) All living things sold alive so that the customers know what he buys. The markets fully covered with fruits like grapes, mangoes, limes,

\(^{232}\) Linschoten, vol.i, pp.11,2.
\(^{233}\) Ibid., vol.i, pp.84,5. *Java is Java, Banda is Archipelago, And Sunda is Island in Malay peninsula divided between Indonesia, East Timor, Malaysia and Brunei.*
\(^{234}\) Linschoten, vol.ii, p.126.
\(^{235}\) Barbosa, vol.i, pp.110,112,3.
\(^{236}\) Ibid., p.121.
\(^{237}\) Varthema, p.44.
\(^{238}\) Ibid., p.50.
\(^{239}\) Barbosa, vol.i, p.142.
pomegranate, and jackfruits with very low prices. Sheep also present in these markets.  

In the province of Mergen black rice collected in great quantity which the Malabareis take and sell them to the poor people. Small Zambuques were used to carry the rice and in exchange they give coconut and it oil as well as Jagara which was used in food in this country.

All the regions of the country and their towns produce abundance of rice, peas and other vegetables butter and oil of Indian nuts, but olive oil was not found anywhere in east Indies and little was imported from Portugal in the town of Daman, Diu and Basein. Some women did not like bread and eat very little, not only for them but even say no to it for their closed ones they became habitual of eating rice and thus like nothing else. Rice was cooked with water before being eaten with salt fish or with mangoes or together prepared with meat and fish as well as sauce which spread over it. Wine though prohibited in Islam but the upper classes nobility and rulers drink but Aurangzeb totally remained from it. Rajputs and Muslim addicted to opium and Ganja whereas Bhang used by common people. Tobacco was also used Akbar take it sometime. Muslim also used tobacco in Hukka.

Wine was not prepared in India nor do the people know about it. A kind of drink was prepared by Indians like wine of powdered rice by mixing with water and then a red fluid of some trees put in it. At Taporbana a tree named Thal was cut from branches and a pot was hanged to collect the liquid running from it which was very sweet and preferable drink. A lake located between Indus and Ganges whose water possessed amazing savour and was drunk with great delight. There was deficiency of corn and animals and they depend on meal of rice, flesh, milk and cheese. They also domesticated poultry, fowl, partridges, pheasants and some other wild birds. These people became passionate of fowling and hunting.

Tea was popular all over India, Brahmans and Banyas are found of it. Betel types were mentioned by Abul Fazl is Bilhari, Kaker, Jaiswar, Kapuri, Kapurkant

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240. Fernao Nuniz, p.356.
245. Nicolo Conti, p.22.
246. Ibid.
247. M. P. Srivastava, p.11.
and Bangalah. Use of tobacco and its cultivation increased after the death of Akbar and coffee was cultivated in Maharashtra.

Only hands were used for eating and culture of spoon was absent and if anyone use spoon for the purpose they make fun of him. Black earthen pots with excellent finishing very thin were used for drinking similar to flowering pots used in Holland with a space full of holes (with a discharge) (and there curses are called (Gorgoletta) in the neck to their end. Thus while drinking hold it so that pot did not touch the mouth. They drink in such a way that not a drop of water falls outside for the purpose of cleanliness. When any person come from Portugal tried to drink in this way water falls on his chest and people start laughing on him. They call him Raynel a name specified for an outsider in lest who came firstly. These people were whooped and cared in streets until they learned the Indian manners which they adopt very soon.

The men of India are of good nature, rich and involved business activities. Only these merchants used tables at their meals like European with silver pots upon them. Whereas rest of Indian masses eats on carpets put on the floor.

**Clothing**

Clothing is very important aspect of the culture. It depends on number of things and varies according to the factors natural and manmade. Rich people are more fashionable and wear costly items whereas poor just use them to protect themselves from cold and heat as well as covering the private parts of the body. Dresses of the Indian chiefly depend on the climatic conditions and the needs of socio-religious customs and manners of the country. Besides this the foreign and ascetic influence also visible. Indians wear white colour garments of Jaukh. Woolen cloths were not found in abundance and mostly brought from outside as a result their cost increased. Scholars and Faqirs put on woolen cloths. The high class people including Sultan, khans, Maliks, and other army officers wear Tataric loose and long rob, Takalwat, and Islamic Qabas imported from Khawarzim warped in the centre of the body and the small size turbans of muslin. The sleeves of Tatric rob commonly embroidered

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252. P. N. Ojha, p.23.
and some use sewing among their shoulders like Mongols. The figure of head dress was four corners and was adorned in jewels particularly of rubies and diamond.253

The size of turban was not more than five or six arms (Dira).254 The usual attires of standard Muslim was Ijar and shirt and cap on shaved head. A turban of three fold wear by the emperor and Humayun used Taj i Izzat and Akbar used a small and tight turban.255 Bare headed persons were not respected in medieval India.256 Rajputs consider turban a symbol of honour both communities used them with the only difference that non Muslim used colourful and Muslim white. Non Muslims increase the length of hairs while Muslims generally shaves and put Kashmiri cap on them.257

The fashion of hair styles varied from region to region but mostly the hairs wrap with a cloth embroidered with gold and tied by the silken string. In some areas the hairs were interweave up on top of their heads resembling pyramid, attaching a golden bodkin in the middle, from golden cords with different colour cloth pieces mingle with gold, falls poised over the hair. Some of the people used duplicate hairs of black colour as they were highly appreciated, while others covered their hairs with painted leaves.258 The hairs were interwoven with silk tassels in the locks and suspended.259 This fashion of hair keeping was similar to the Egypt and Syria popular in the beginning of Turkish rule with the only difference of silk threads used for beautifying the look.260

Hair were dressed like the non Muslim ladies and Turhat the camel hairs thrown from shoulders.261 During Humayun reign the unmarried girl wear Taqi a crossed cap and the married with a hanging Lachaq and Qaraba.262 Men dyed their hairs anoint with fragrance, Kajal in eyes Tilak on forehead by non Muslim, mirrors were common. Non Muslims shaved beard and increase mustache and orthodox

254. Al-Qalqashandi, p.102.
256. Ibid., p.27.
259. Al-Umari, p.59.
Muslim increase beard. Non Muslims increase mustaches and Muslim trims them from centre and corners.

Belts of silver and gold were tied around the waist and shoes of heel wear in feet. The attires of Wazirs and secretaries were comparable to armed forces with the exception of the belts; they throw one side of turban down wards in the manners of Suffis. Judges and intellectuals put on Farjiyat like the Jandiyat and the togas used by Arabs.

Humayun invented varieties of dresses Ulbagha it was waist coat with open front hanged from waist over Qaba. During Akbar reign drastic changes took place and their dress mixed with the Indian culture. Dresses wear by Akbar named as Takuchiya, Peshwaz, Shahjida, Suzami, Qalami, Qaba, Fama, Fargul, Chakman all these are varieties of coats. Akbar had more liking in dress than the diets. He appareled in white cubie that was muslin tunnie made like top attached by threads on one side, and a small cloth repeatedly of red or yellow colour on head. Jahangir continued the tradition of his father for him and court, but Aurangzeb live simple only on some special occasions he used the rich attires. Rich people used costly dresses like Shalwar, breaches, coat, Chadars and Kashmiri shawls by the women of rich non Muslims. Ijars and Cabaya were used on festive occasion. In short the dresses of nobility of both communities were same and if the Hindus removed Tilak from forehead it was difficult to recognized. Common people just tied a cloth up to knees and rest remained naked. Babur mentioned about Langota.

Moreland observed that the general condition was nakedness in major parts of the body. But this opinion of Moreland was partially true. General population used Dhoti which was about five yards long.

263. M. P. Srivastava, pp.31,2.
265. Al-Umari, p.59 & 60.
266. M. P. Srivastava, p.22.
267. Ibid., p.23.
269. Ralph Fitch, p.18.
271. P. N. Ojha, p.25.
274. Moreland, India at the death of Akbar, p.274.
In the region of Malabar the kings remained naked above the waist whereas below they put white cloth of cotton or silk. Coats open from the front down to centre of thighs again of cotton, silk or well crimson cloth or brocade also common among rulers. Hairs coupled together on head, and occasionally they use small hordes like Gallego caps.278

The king queens in Calicut as well as the rest of all the people remain with bare body feet and the heads except a small piece of silk put on the middle of their body.279 Whereas the king of Vijayanagar attire himself in white cloths decorated with many figures of roses with gold threads and a Pateca of diamond on his neck very expensive and on head a cap resembling Galician hat enclosed by a piece of very well material all of excellent silk and wears no footwear inside, no outsider was allowed to enter with shoe and majority of people follow this however those who used that consist only of soles which were hold by the strings fitted above and finished like the old Romans.280

The king in some parts does not wear any dress second time. After removing it he gives it to officers who were appointed for the said duty, and cloths used by him never given to anybody to show the greatness of the king. His cloths are of silk beautifully finished and richly ornamented with gold each prized ten Paradaos; and they put on a blouse like a skirt and a cap on the head called as Culaes which cost twenty Cruzados and after taking away from head it was not worn second time.281 But when the king went on war he used a quilted attire of cotton and above it he put on article of clothing filled with golden pictures and covered all round with gems of diverse types. The economically well person put on a little size shirt and a piece of cloth with gold on head but they did not use shoes. General public walks almost naked by putting just a little cloth in the centre.282

Stocking was not in use because of extreme heat.283 But Mozas were used, the shoes were of low heels and open from above in 16th century the reference of high

276. Ibid.
279. Varthem, p.58.
282. Varthema, p.53.
heels boots also available. The shape of the toe sometimes was upward and shoes generally made of Turkish leather and Mughals put naked foot in them.\textsuperscript{284}

In the province of Cambay there was a place ruled by a king named Joghi who dressed himself in goat skin on front as well as behind, whereas common public beside using rich jewels attire \textit{Apostolica} i.e. \textit{Langoti} while other wears shirt. King and some nobles made stretches on arms, forehead and chest perfumed with sandal wood and other different kinds of scents.\textsuperscript{285}

Beards were always shaved with razors leaving small moustaches in the fashion of Turks. Ears like all bored filled with jewels, their attires were girt with belts wonderfully prepared of costly stones of about three fingers breadth. Their chest, forehead and shoulders were painted with remains in three lines depends upon the caste, indicates they all be turned into it and these ashes were mix in sandal wood, saffron, rose water aloes wood together before being used.\textsuperscript{286}

No one put on cotton cloths brought from Russia and Alexandria other than those who were provided by Sultan. It was made of fine cotton stuff and was better than the Baghdadi in finishing. Embroidered gold saddles were utilized with the Sultan consent.\textsuperscript{287}

The people both male and female of India remain very clean they wash their bodies two or three times daily at particular places set for dipping and both the genders are very handsome. They dressed their hairs decently and in them wear many ornaments.\textsuperscript{288} The use of wool was negligible. Due to large quantity of flax and silk production they make their cloths with them. Mostly a linen cloth tied round the body which touches the knees of men and anklets of women was used to cover the body. However due to extreme temperature many cloths were avoided by the people and for this identical cause sandal of purple and golden ties popular. In addition at some places the shoes of very thin skin adorned with gold were also used by women.\textsuperscript{289}

During winter the general inhabitants wear a \textit{Fata} round the waist and shoulders and on the heads; but the princes and aristocrats put a trouser, whereas on

\begin{thebibliography}{99}
\bibitem{284} M. P. Srivastava, pp.27,8.
\bibitem{285} Ibid., p.46.
\bibitem{286} Barbosa, vol.ii, p.8.
\bibitem{287} Al-Qalqashandi, p.103.
\bibitem{288} Priest Joseph, \textit{The Voyage Of Pedro Alvares Cabral To Brazil And India}, Eng. tr. by, William Brooks Greenlee, Published by, J. Jetely for Asian Educational Services, New Delhi, 1995, p.101.
\bibitem{289} Nicolo Conti, pp.22,3.
\end{thebibliography}
the shirt put *Kaftan* a long coat and a *Fata* on shoulder and a strap tied the waist and another on head. Men put on quilted gowns of cotton and same fashioned caps with an opening to see out at it and joined below to wrap the ears.

The Brahmins wear the cloths in cross style over the shoulder and twisted below the arm rest they wear cord or the cloth of three or four thread together sealing which was their identification. They did not remove it as it was obligatory in their religion even it takes their lives. Remaining parts of their body was nude except the private parts. At the time of their visit to distant place they wears slight cotton linen recognized as *Cabaia*, without due consideration lies over their shoulders falling downwards similar to other Indians like *Banyas*, Gujaratis and Decanis. For covering the hairs of head a white cloth in two or three folds and never cut in it. Like rest of Indians they hanged the gold rings in the ears.

Men at Cambay went in fine dresses of silk cotton and camlets decorated with gold. Everyone wears turbans on head which are long like Muslim shirts, and cordovan skin shoe reach up to knee worked with very refined procedure both with tip and without tip. Even their swords ornamented with gold and silver as per the status of the user.

Decanis men used turban of fine calicos and Roman. Three types of stuffs are woven in this state. The locals mostly use calico and its attire without bleaching. After wearing it for sometimes they wash it and became white and enlarge which they sell all over and due to this it frequently start worn out. They also make cloaks of it by combining as one and by colouring them in high-quality dyes and put them over shoulders. Like caps as is their style among a bit of muslin on their heads. They deem cloths of this variety in *Corjas* or calculate by scores; instead of dozen and this *Corja* of pieces of calico or muslin were value ten *Paradaos* which might vary as per the quality.

Male inhabitants in the Vijayanagar kingdom wear cloths as strap binded strongly in several folds and small size shirt of cotton, silk or common brocade which are gathered among thighs and untie from frontage, on heads some use caps and some

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290. Athanasius Nikitin, p.10.
291. Ralph Fitch, p.22.
293. Barbosa, vol.i, p.120.
295. Ibid., p.162.
small turbans and uneven shoes in the feet. Besides this they also wear vast outfits thrown over shoulders like caps. They go outside along with the slaves on foot following them with their swords in the hands. They always use and remained anointed with white sanders wood, aloes, camphor, musk and saffron, all mixed with rose water. After cleaning their bodies they anointed with these perfumes and because of it their body always attracts others. In the ears they put rings filled with costly stones and superior pearls. The slave accompanied them set an umbrella of silk over them for shade in sun and water in rain which was decked with many golden tussles and highly prized stones and seed pearls. The umbrellas were easily open and closed as per the requirement and several of them price three or four hundred Cruzados.  

Gujaratis, Banyas and Cambayan used white cloth on heads similar with the Brahmins and a star on the forehead which they polish every morning with fair sander water and three or four grains of rice which Brahmins also do as an irrational ritual of their law and wears red colour shoes made of leather.  

The Canaras and Decanis dresses are same like Banyas and Gujaratis with the only difference of shoe that of cut toes like Antiques attached above upon the uncovered foot known as Alpareas. Hairs of beard and head grow long as they did not cut them, and hold them above like Brahmins and Banyas. The men of Carajins and Corumbijins wear nothing except to cover their privy organs with some cloth.

The dresses of the Bijapur consist of fine clothes or very handsome shirts of silk and on feet they wear shoes or boots which reaches up to knees in the manners of sailors.

The Honourable Muslims in the state of Bengal used to go anywhere in a white dress of cotton smocks extremely slight which reached down to the ankles, and inside another cloth surrounded it on them silk scarves and in girdles they keep knives ornamented with silver and gold varied to the position of individual. Similar to other Indians they also use rings of fine jewels and cotton turbans. The people belongs to

297. Ibid., pp.206,7.  
298. Linschoten, vol.i, p.255  
299. Ibid., p.256.  
300. Ibid., p.257.  
301. Ibid., p.260.  
302. Varthema, p.49.  
the lower strata of the society in the town put very short white cloth down to half of thighs and a turban in three or four folds on the head. Footwear includes both shoes and sandals.\textsuperscript{304}

Dress food and social manner of upper and rich classes of non Muslims were largely influenced by Islamic culture.\textsuperscript{305} The women dress material was not much different non Muslim women wear generally a sari the Angayas\textsuperscript{306} which Babur describes as sari that one round the waist and other thrown on head.\textsuperscript{307} Sometimes they were thrown on shoulders and red colour was preferred.\textsuperscript{308} However the general colour in use is black, white, and yellow, blue and thin stuffs for rich classes.\textsuperscript{309} In Deccan and Golconda poor male and female just bind cloth in the centre of body.\textsuperscript{310} In Orissa some women even use leaves to cover their private parts.\textsuperscript{311} The ladies of Bengal used Kocha a loose over sari and higher classes used muslin in which sometimes skin visible.\textsuperscript{312} Angiyas were also known as Kanchuli and rich and poor both wear it.\textsuperscript{313} They were of two types one smaller and other large and the small are used to support the breasts and keep them upward.\textsuperscript{314} Lahnga, or Ghangara, Choli, Orni or Duppata are popular among Muslim women.\textsuperscript{315} Muslims ladies were differentiated by Shalwars (breeches) made up of different stuffs depend upon the socio-economic status, shirts of half sleeves and the remaining portion of arm was adorned with ornaments.\textsuperscript{316} No doubt the women adopt different dresses to receive attention and the pre Akbar dress were echo of Central Asian fashion. The Mughal ladies wear rich and costly dresses with gold and silver embroidery.\textsuperscript{317} Royal ladies wear Kashmiri woolen cloths and shawl which passed from a ring.\textsuperscript{318} Nurjahan invents the fashionable dress like Nur Mahali, Dudambi, Panchatolia, Badhla, Kinari and Farish i

\begin{itemize}
  \item \textsuperscript{304} Barbosa, vol. ii. pp.148.
  \item \textsuperscript{305} S. C. Raychoudhary, p.8.
  \item \textsuperscript{306} M. P. Srivastava, p.28.
  \item \textsuperscript{307} Baburnama, Eng. tr. by, Beveridge, p.519.
  \item \textsuperscript{308} M. P. Srivastava, p.28.
  \item \textsuperscript{309} P. N. Ojha, p.33.
  \item \textsuperscript{310} M. P. Srivastava, p.28.
  \item \textsuperscript{311} Ain i Akbari Eng. tr. by, Blochmann, vol. ii, p.26.
  \item \textsuperscript{312} M. P. Srivastava, p.29.
  \item \textsuperscript{313} Ain i Akbari Eng. tr. by, Blochmann, vol. ii, pp.311.2.
  \item \textsuperscript{314} P. N. Chopra, p.11.
  \item \textsuperscript{315} M. P. Srivastava, p.29.
  \item \textsuperscript{316} Ibid., pp.29 & 30.
  \item \textsuperscript{317} Bernier, p.272.
  \item \textsuperscript{318} M. P. Srivastava, p.30.
\end{itemize}
Rajputs women wear tight Abgiya both half and full sleeves decorated with pearls. Muslim ladies strictly practice Purdha and non Muslims go outside unveiled. Poor women go naked foot and the rich costly shoes and slippers.

Non Muslim women are good-looking, slanders had well and attractive figures comprised of both fair and dim colour. Dress was long and used silk like their husbands tense sleeves, cut from low and some other attire called as Chandes, which they spread over body similar to cloaks at the time of going outside. Hairs are beautifully dressed over the top of the head. Women always go barefooted but very dense anklets of gold and silver put on the legs, and large number of rings on fingers and toes. They make large holes in the ears from which an egg could easily penetrate which they filled with gold and silver. These women mostly stayed at home but at the time of need when they go outside attire in such a manner that covered their body from head to toe.

Within the houses in Goa women wears stitched cloths of best finishing hanging downward upon their bodies. These stuffs are beautiful and the best of them were known as Sarasso, some of them were decorated with threads, of gold and silver and about thousands of such stuffs for women use which are common. During their visit to church or to a friend, women dressed themselves with expensive attire. Their arms were covered with bracelets of gold rich in jewels and pearls and rings suspended from the holes of ears full of gems. Cloths of cotton and silk are woven in elaborate fabric are very soft and smooth inside and gold and jewels studded outside.

Inside the house they did not cover their head and a garment worn under doublet that falls up to the hips called Baju so finely finished that whole of the body seen from it and below it had a tinted cloth wrapped three or four times. Cloths were very costly and faire and some of them were finished in loom work with different

319. Beni Parsad, History of Jahangir, Published by, Indian University Press 1940, p.183.
321 Ibid., p.31.
322 Ibid.
323 Barbosa, vol.i, pp.113,4.
324 Linschoten, vol.i, p.91.
colours of flowers painted and remaining part of body was exposed. This manner was common in the interior of the house and all ages of women rich, poor, young, and old whenever they go outside although in rare cases they were fully protected and carried in palanquins by the slaves’ men and women.\textsuperscript{325}

In Patna the women wears so much rings of silver and copper which was astonished to watch because of these rings they did not use shoes.\textsuperscript{326}

The women of the city of Hinawar use unsewn cloths. They make a strap of one part of the cloth while the other to put on head and chest.\textsuperscript{327}

In Cambay the women put on their arms countless number of ornaments and rings equipped by elephant teeth, and their craze was to the extent that women remained without meat but not without bracelets.\textsuperscript{328}

Women in the Vijayanagar put white attire finished in thin cotton or silk of light colours of five yards length, one part was tied in the lower portion and the other was thrown on one shoulder across the chest in a fashion that one arm and shoulder remained naked. Use leather shoes richly embroidered in silk, and hairs collectively tied strongly on the uncovered head which resembles shape of knot on the top in which they join many flowers of fine smell. Within the nostril of hairs they make an opening in which women put an excellent gold wire with pearl, azure or ruby suspended.\textsuperscript{329}Like all Indian women they also hanged the jewels in the ears, and fine necklaces of gold and gems and very good bracelets of gold coral beads, and number of value able stones and plenty of coral beads fixed on their arms. From this it became clear that most of the people of this kingdom are rich and prosperous.\textsuperscript{330}Ornaments in nose were not known in ancient time and perhaps brought by Muslims in early medieval India.\textsuperscript{331}

The women of the Brahmins use a single cloth by which they cover their heads and spreads below their body up to knees. Rings wearing in nose, arms, legs, toes, necklaces and on both the arms seven to eight in number or bracelets of silver in

\textsuperscript{325} Linschoten, vol.i p.206. \\
\textsuperscript{326} Ralph Fitch, p.22,3. \\
\textsuperscript{327} Ibn i Battuta, p.179. \\
\textsuperscript{328} Ralph Fitch, p.13. \\
\textsuperscript{329} Barbosa, vol.i, p.207. \\
\textsuperscript{330} Ibid.,p.208. \\
\textsuperscript{331} P. N. Chopra, P.25.
case of rich women, but the ordinary people use glass which was available to all the women.332

The Brahmins like women increase the length of the hairs and warped on the head and bind them and then wear a turban for holding all together, within the hairs they keep flowers and other things of pleasing smell. They rub their body with white sandal wood mixed with saffron and other scents. They wear particular dress long shirts of cotton and silk and printed shoes of splendidly shaped Cordwain. Besides this small coats of silk and fabric were also used by them. These people remained without weapons except small knives ornamented with gold and silver this because of two reasons. They need no weapons and secondly they were protected by the Muslims. They put golden rings in their fingers decorated with many precious stones and golden girdles on the dresses.333

The women of Carajins and Corumbijns tied a fabric in the centre lower than the navel which reaches to the center of thighs and the second end turn over their shoulders which hide half of their breasts.334

The female of Bijapur outside the house always covered faces like the ladies of Damascus.335 Women of Calicut remained in similar fashion with men and most part of their body remained uncovered and they grow their hairs long.336

335. Varthema, p.49.
336. Ibid., p.58.