

black slave from C. de Verde, bearded man called Pedro who is thirty-five years old [...]. One cape made from quilted fabric from Chaul lined with *bertangil* cloth [...]. One writing box from China with silver lock and fittings [...]. One table from China of five palms in length with silver brackets and hinges [...]. One *leque* from Japan set with enamelled gold and with its thick gold chain [...]. One knife shaped as a Chinese fan [*leque*] set with low quality gold in the guards, hilt and pommel. [...]

IA9 Johann Huyghen van Linschoten (1563–1611) On Indian religious art

Linschoten was born in the then Spanish Netherlands, and at a young age he went to seek his fortune in Spain. In 1583, while in Lisbon, he contracted to go on a Dutch voyage to India, where he stayed until 1592. His account of the society and culture he had seen is widely regarded as one of the finest of the period. Originally written in Dutch and published in 1596, it was quickly translated into English and republished in 1598. The present extracts focus on Linschoten's encounters with Indian religious art. He describes various carved and painted figures ('pagods') and the temples they are housed in ('pagodas'), as well as giving an account of a juggernaut. In contrast to his admiring descriptions of Indian commerce and wealth, here Linschoten's overriding tone is one of misunderstanding, tinged with a mixture of horror and awe for the alien religious practices. This remained a significant strand of the European response to Hindu religious art well into the nineteenth century (cf. IVc1 and IVd5). Linschoten's narrative also offers a telling example of the way early accounts by Europeans of 'alien' religious art mixed supposedly first-hand description with received demonologies. Thus, as Partha Mitter has shown, Linschoten's 'eyewitness description' from the 1590s of a pagod with horns, teeth and a papal mitre is indebted to Ludovico di Varthema's 1510 description of a sculpture of the devil which was allegedly worshipped by the King of Calicut: 'The said devil has a crown made like that of the papal kingdom, with three crowns; it has also four horns and four teeth with a very large mouth, nose and most terrible eyes' (quoted in Mitter, *Much Maligned Monsters*, 1992, p. 17). The present extracts are taken from the text as printed in Peter C. Mancall (ed.), *Travel Narratives from the Age of Discovery: An Anthology*, Oxford: Oxford University Press, 2006, pp. 189–90, 193–4 and 196–8.

In the town and Island of Goa, are resident many Heathens, Moors (which are Mahometans [Muslims]), Jews, and all strange nations bordering there-about, every one of them using several customs, and superstitions in Religion. The Moors hold Mahomet's [Muhammad's] law, and the Jews Moses's law ... The Moors eat all things except swine's flesh, and dying are buried like the Jews, by the Heathens; as Decanijns, Gusatates, and Canaras, and other Indians being dead, are burnt to ashes, and some women being alive are burned with them, that is such as are Gentlemen or Noblemen, and the wives of the Brahmins, which are their Idolatrous Priests ... [M]ost of them pray unto the Sun and Moon, yet they do all acknowledge a God that made, created and ruleth all things, and that after this life there is an other, wherein men shall be rewarded according to their works. But they have Idols and Images, which they call Pagods, cut and formed most ugly, and like monstrous Devils, to whom daily they offer, and say,

that those holy men have been living among them, whereof they tell so many miracles as it is wonderful, and say that they are intercessors between them and God. The Devils often times answereth them out of those Images. [...]

The Pagods and Images are many and innumerable throughout the Oriental countries, whereof some are holden in great reverence & estimation, more than the common sort, and from all places are sought unto, and visited both by Indians & Heathens, in manner of pilgrimages to purchase pardons, which above all others, are very commonly made and richly set forth ... By the town of Bassaym, which lyeth northwards from Goa upo[n] the coast of India, and is inhabited by Portuguese, there lyeth an Island called Salsette. There are two of the most renowned Pagodas, or temples, or rather holes wherein the Pagods stand in all India: whereof one of their holes is cut out from under a hill of hard stone, and is of compass within about the bigness of a village of 400 houses: when you come to the foot of the hill; there is a Pagod's house, with Images therein cut out of the very rocks of the same hill, with most horrible and fearful forms and shapes, whereat this day the Gray Fryers have made a Cloister called S. Michaels: and as you go in under the hill, in the first circle you may see many Pagods, and stepping somewhat higher it hath an other circle or Gallery of Chambers and Pagodas, & yet higher it hath such an other Gallery of Chambers and Pagodas, all cut out of the hard rocks: and by these chambers standeth a great cistern with water, and hath certain holes above, whereby the rain water falleth into it: above that it hath an other Gallery with Chambers and Pagodas, so that to be brief, all the chambers and houses within this compass or four Galleries, are 300 and are all full of carved Pagods, of so fearful, horrible and devilish forms and shapes, that it is wonderful to behold. The other temple or hole of Pagods in this Island, is in another place, hewed also out of hard rocks, and very great, all full of Pagods, cut out likewise of the same stones, with so evil favoured and ugly shapes, that to enter therein it would make a man's hair stand upright. There is yet another Pagoda, which they hold & esteem for the highest & chiefest Pagoda of all the rest, which standeth in a little Island called Pory: this Pagoda by the Portuguese is called the Pagoda of the Elephant. In that island standeth an high hill, & on the top thereof there is a hole, that goeth down into the hill, digged & carved out of the hard rock, or stones as big as a great cloister: within it hath both places and cisterns for water, very curiously made, and round about the walls are cut & formed, the shapes of Elephants, Lions, tigers, and a thousand other such like wild and cruel beasts: also some Amazons and many other deformed things of divers sorts, which are all so well and workmanlike cut, that it is strange to behold ... These Pagodas and buildings are now wholly left, overgrown, and spoiled, since the Portuguese had it under their subjections. [...]

In the kingdom of Narsina, or the coast called Choramandel, there standeth a Pagoda, that is very great, exceeding rich, and holden in great estimation, having many Pilgrimages and visitations made unto it from all the countries bordering about it, where every year they have many fairs, feasts, and processions, and there they have a Wagon or a Cart, which is so great and heavy, that three or four Elephants can hardly draw it, and this is brought forth at fairs, feasts, and processions. At this Cart hang likewise many Cables or Ropes, whereat also the country people, both men and women of pure devotion do pull and hale [haul]. In the upper part of this Cart standeth a Tabernacle or seat, wherein fitteth the Idol, and under it sit the King's wives, which after their manner play on all instruments, making a most sweet melody, and in that sort is the

Cart drawn forth, with great devotion and processions: there are some of them, that of great zeal and pure devotion do cut pieces of flesh out of their bodies, and throw them down before the Pagod: others lay themselves under the wheels of the Cart, and let the Cart run over them, whereby they are crushed to pieces, and pressed to death, and they that thus die are accounted for holy and devout Martyrs. [...] And there among other strange devices that we saw we came into some Villages, and places inhabited by the Indians, where in the way, and at every hill, stony Rock or hole, almost within a Pater noster length, we found a Carved Pagod, or rather Devils, and monsters in hellish shapes. At the last we came into a Village, where stood a great Church of stone, wherein we entered, and found nothing in it but a great Table that hung in the middle of the Church, with the Image of a Pagod, painted therein so misshaped and deformed, that more monstrous was never seen, for it had many horns, and long teeth that hung out of his mouth down to the knees, and beneath his navel and belly, it had an other such like face, with many horns and tusks. Upon the head thereof stood a triple Crowned Mitre, not much unlike the Pope's triple crown, so that in effect it seemed to be a monster, such as are described in the Apocalypse. It hung before a Wall, which made a partition front another Chamber, in manner of a Quier, yet was it close made up without windows, or any place for light, in the middle whereof was a little narrow close door, and on both sides of the door, stood a small Furnace made within the wall, wherein were certain holes or Lattices, thereby to let the smoke or savour of the fire to enter into that place, where any offering should be made. Whereof we found some there, as Rice, Corn, Fruits, Hens, and such like things, which the Indians daily offered, but there came so filthy a smoke and stink out of the place, that whosoever went near it, was almost ready to choke, the said place being all black, smelly and foul therewith. Before this door being shut, in the middle of the Church, there stood a Calf of stone, whereon one of our company leaped, and laughing, began to cry out, which the Brahmin that kept the Church, perceiving, began to call and cry for help, so that presently many of the neighbours ran thither, to see what the cause might be, but before the throng of people came, we dealt so well with the Brahmin (acknowledging our fault, & saying it was unadvisedly done) that he was well content, & the people went home again. Then we desired the Brahmin to open us the door that stood shut, which after much entreaty, he yielded unto, offering first to throw certain Ashes upon our foreheads, which we refused, so that before he would open us the door, we were forced to promise him that we would not enter further in, tha[n] to the door. The door of their Sancta Sanctorum, or rather Diaboloru[m], being opened, it showed within like a Lime kill [kiln], being close vaulted round about, over the head without either hole or window to cast in light, but only at the door, neither was there any light in all the Church, but that which came in at the door we entered by. Within the said cell or vault, there hung at the least 100 burning Lamps, in the middle whereof stood a little Altar and covered over with cloth made of cotton wool, & over that with pure gold, under the which (as the Brahmin had told us) sat the Pagod being of clean gold, of the bigness of a Puppet or a Baby sold in fairs: hard by the Church without the great door, stood within the Earth a great four cornered or square Cistern, hewed out of free stone, with stairs on each side to go down into it, full of green, filthy and stinking water, wherein they wash themselves when they mean to enter into the Church to pray. From thence we went further, and still as we went, in every place we found Pagods hewed out of hard stones, & standing in their holes, of

such lively shapes and figures as we told you before. These stand in the ways under certain covertures, without the Churches, and have hard by each of them a small Cistern of water, cut out of the stone to wash their feet, with half an Indian Nut, that hath a handle and hangeth there to take up water withal. And this is ordained for the travellers that pass by, who commonly at every one of those Pagodas do fall down and make their prayers, and wash their feet in those Cisterns. By the said Pagods, commonly do stand [two] little furnaces with a Calf or Cow of stone, before the which they set their offerings, which are of such things, as are to be eaten, every man as his devotion serveth, which they think the Pagod eateth in the night, but is taken away by the Brahmin. We found in every place such offerings standing, but we had little desire once to taste thereof, it looked so filthily, and as we had sufficiently beholden their misshapen figures and monstrous Images, we returned again into the village, wherein we saw the stone Church, because the Brahmin had advertised us, that the same day about Evening, the Pagod should be carried in procession to sport itself in the fields, and to fetch a circuit, which we desired to see. And about the time which he appointed, they rung a little Bell, which they had gotten of the Christians, wherewith all the people began to assemble, and took the Pagod out of his diabolical Cell, which with great reverence, they set in a Palamkin [Palanquin; a covered litter carried on poles] borne by the chief men of the town, all the rest with great devotion following after, with their usual noise and sounds of Trumpets and other instruments, wherewith they went a reasonable way round about a field, & then brought him very clean (although he were very filthy stinking) they carried him again into his Cell, leaving him shut herein withal his Lamps....

This is the manner of their ceremonies and daily superstitions, worshipings of false gods, wherein the Devil hath so blinded them.

IA10 Duarte de Sande (1547–99) from 'An Excellent Treatise of the Kingdom of China'

Duarte de Sande was a Jesuit missionary based in the Portuguese colony of Macao in the late sixteenth century. Drawing on his own experience as well as that of other Jesuits, including Matteo Ricci (cf. IA11), his account was regarded as being one of the most accurate descriptions of China available to Europeans at the time.