

which the pepper groweth extendeth for a good eighteen days' journey, and in that forest there be two cities, the one whereof is called FLANDRINA and the other CYNGILIN.¹ In

¹ *Flandrina*, as has been pointed out in a note on Jordanus (p. 40), is doubtless the Fandaraina of Ibn Batuta, and the Pandarani of the Ramusian geographer. It is found as Fandaraina (also miswritten Kandaraina) in Edrisi, and is probably the Bandinánah (for Bandiránah) of Abdarrazzak. It has vanished from the maps, but stood about twenty miles north of Calicut. *Cyngilin* is a greater difficulty. It is, however, evidently identical with the *Cynkali* of Marignolli, with the *Singugli* of Jordanus (p. 40), which that author mentions as a kingdom between Calicut and Quilon, with *Jangli* (which I doubt not should be read *Chinkali*) of Rashiduddin, and perhaps with the Gingala of Benjamin of Tudela. And it is unquestionably the *Shinkala* or *Shinkali* of Abulfeda (see *Gildermeister*, p. 185, and Arab. text, p. 41), which he couples with Shaliyat, as two cities of Malabar, *one of which was inhabited by Jews*, though his informant knew not which. Shaliyat, also mentioned under that name by Ibn Batuta, and called by the European navigators Chalia and Chale, was the port next below Calicut, and the next to that again, of any importance, was *Cranganor*. Now Assemani tells us incidentally (p. 440—see also p. 732): “SCIGLA (i.e. Shigla or Shikala=Shinkala of Abulfeda) *alias et Chrongalor vocatur ea quam Cranganoriam dicimus Malabarice urbem, ut testatur idem Jacobus Indiarum episcopus, ad calcem Testamenti Novi ab ipso exarati.....anno Christi 1510,*” etc. *Cynkali* or *Cyncilim* or *Shinkala*, then, is CRANGANOR, the seat of one of the old Malabar principalities, and famous in the early traditions of both Jews and Christians on that coast. It was there that, according to the former, the black Jews of the tribe of Manasseh first settled and abode for more than one thousand years; it was there that St. Thomas is said to have first preached on the shores of India; and there also the Mahomedans were first allowed to settle and build a mosque. Barbosa, in the beginning of the sixteenth century, notices *Crangulor* as occupied by a varied population of “Gentiles, Moors, Indians (?), Jews, and Christians of St. Thomas.” (*J. R. A. Soc.*, i, 173, 174; *Sir H. M. Elliot, Historians of Muham., India*, p. 43; *Lassen*, iv, 256; *Ramusio*, i, 311.) It is true that Odoric says in the text that the Jews and Christians lived in *Flandrina*, but what follows shows that there is some confusion, and that he means either that Jews and Christians lived in both cities, or Jews in the one and Christians in the other.

To these notices of *Cyncilim*, I may add that the Chinese annals also mention *Sengkili*, as one of the Western Kingdoms which sent tribute (*i.e.*, envoys and presents) to Kublai; and as it is coupled with other countries which may be identified with Ma'bar and Somnath, it is highly probable