

pepper is produced. Now this pepper grows on a kind of vines, which are planted just like in our vineyards. These vines produce clusters which at first are like those of the wild vine, of a green colour, and afterwards are almost like bunches of our grapes, and they have a red wine in them which I have squeezed out on my plate as a condiment. When they have ripened, they are left to dry upon the tree, and when shrivelled by the excessive heat the dry clusters are knocked off with a stick and caught upon linen cloths, and so the harvest is gathered.

These are things that I have seen with mine eyes and handled with my hands during the fourteen months that I stayed there.¹ And there is no roasting of the pepper, as authors have falsely asserted, nor does it grow in forests, but in regular gardens; nor are the Saracens the proprietors but the Christians of St. Thomas. And these latter are the masters of the public steel-yard, from which I derived, as a perquisite of my office as Pope's legate, every month a hundred gold *fan*, and a thousand when I left.²

can only say with Friar Jordanus, "Wonderful!" For further remarks on Columbum, see note to *Odoric*, p. 71.

Probably the name should be rendered *Columbus* as in the only nominative I can find, viz. in Jordanus's letter at p. 227. But I have followed the French editor of Jordanus's *Mirabilia* in calling it Columbum, and it is not worth while to alter what may have authority which I have overlooked.

¹ Our author afterwards calls this time a year and four months.

² As to the pepper, *Fr. Jordanus*, p. 27, and *Ibn Batuta*, iv, 77. Marignolli's denial of its growing in forests is probably a slap at the Beato Odorico (see p. 74 *ante*); yet up to the present century there was a tract on the Malabar coast called "the Pepper Jungle" *Buchanan's Christ. Resear.*, p. 111). Father Vincenzo Maria (Rome, 1672) still speaks of the Christians of St. Thomas as having the pepper chiefly in their hands. Dobner, Meinert, and Kunstmann all strangely misunderstand "*qui habent stateram ponderis totius mundi*," as if it meant something about the Christians having a right to an export tax on the pepper. Yet in this very Chronicle (*Dobner*, p. 164-5) they might have found a passage in which *statera* can mean nothing but a steelyard. It is in fact used for the Italian *stadera*. So in a correspondence quoted further on, one of the Florentine demands on the Sultan of Egypt is "*che possino tenere stadere*