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THE TRAVELS

OF

PEDRO TEIXEIRA;

WITH HIS

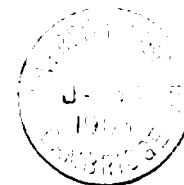
"KINGS OF HARMUZ,"

AND EXTRACTS FROM HIS

"KINGS OF PERSIA."

Translated and Annotated by
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BOMBAY CIVIL SERVICE (RETD.);

With further Notes and an Introduction by
DONALD FERGUSON,



CVIII, 792

LONDON:
PRINTED FOR THE HAKLUYT SOCIETY

MDCCCII.

APPENDIX B.

Extracts from the "Relation of the Kings of Persia."¹

BOOK I.—CHAPTER I.

[In connection with the election of "Kayumarras" as first King of Persia, Teixeira digresses on the subject of the Persian *tage*, or cap. Then, having referred to an error held by "the gentiles of Persia," viz., that Kayumarras was identical with Adam, our author says :—]

In Persian they call these gentiles² by one of three names, Mayucy, Maurigy, or Gadr Yazdy, whereof the last is most common.

[Then follow remarks concerning cow-worshippers, and explanations of *Gao*, *Gadr*, etc.]

..... Yazdy means of Yazd, a city in Persia, wherein chiefly survive and dwell those Persians who follow their ancient national religion, and have not yet chosen to receive the creeds either of Mahamed or of Ally.³ They serve the sun, and fire, which they preserve with great care, so that in more than three thousand five hundred years it has not been extinct for an instant. This is on a mountain one day's march from Yazd, called Albors Kuyh, or Mount Albors, and also Atèx quedah, or "the House of Fire." And there are always many people attending on it.⁴

¹ As Mr. Sinclair has translated only portions of Teixeira's numerous digressions, I have thought well to note briefly the subjects of those omitted. For the paragraphs within square brackets and in smaller type, therefore, it must be understood that I am responsible.—D. F.

² The surviving Zoroastrians of Persia.

³ That is, either the Sunni or the Shiah form of Islam. The distinction is not very accurate, but Teixeira always uses it. [Cf. *supra*, pp. 47, 51.—D. F.]

⁴ Here our author seems to have got well outside of his own observation, and to be ill-informed; the rest of the account of the Zoroastrians is little better than mere Persian gossip—a little malicious. There is now no "Elburj" near Yazd on the maps, though there are several elsewhere. But at about one hundred English miles, south and by east from that city, our maps show a mountain 9,500 ft. high, still called Nar Kuh, or "Fire Mountain" (?), which may be Teixeira's

[From the Zoroastrians' method of disposing of their dead, our author proceeds to describe the practices of the Hindus on the Ganges, the Japanese, the Indians on the Malabar coast, and the inhabitants of certain islands between the Nicobars and Tenasserim.]

CHAPTERS II-V.

[In Chapter II Teixeira discourses on the burning of the dead; and in this connection describes (not from personal observation, apparently) the human holocaust that followed the death of the Náyak of Madura, which event took place while our author was in India. This must, I think, have been Krishnappa, who died in 1595, or possibly Viśvanátha II, whose death seems to have occurred a little earlier (see Sewell's *Sketch of the Dynasties of Southern India*, p. 61).

Chapters III and IV are both very short, and contain no digressions.

Chapter V has some interjected remarks on the Persian and Arab names for the Devil; also a brief reference to the province of Aderbaion, and its capital, Tabriz.]

CHAPTER VI.

[After referring to the antiquity of wine, and the universality of its use, our author proceeds :—]

In Persia there is much good wine made of grapes, called *xaráb*. The Persians use it immoderately, and smuggle much of it in bottles, packed in cases under the name of rose-water, to Lahor, in the Grand Mogol's country. In Harmuz and Mogostam, and on all the Arabian shore of the Persian Gulf, there are two liquors made. The first is distilled chiefly of dates and liquorice leaves.¹ It is called *areguy*, from *areca*, a Persian word meaning sweat, and used to imply its high quality. This is the strongest and most dreadful drink that ever was invented, for all which it finds some notable drinkers.²

The second is made by infusion of dried grapes in cold water, in proper proportion, which ferments of itself, and is fit for use

"Atèx quedah." His translation is correct. *Burj* is a tower or any lofty building like one, stouter than a *minár*. [On "Albors" and its fire-temple, see Sir T. Herbert's *Travels*, p. 197.—D. F.]

¹ *Hojas de regalis*, probably meaning the *roots*.

² *Arak* is Arabic for sweat, and has become a common name throughout the East for distilled spirits in general. In English we have it in "arrack" and "rack punch," as we have *sharáb* in "rum shrub."

tacony!" as it were: "What dost thou with *surma*, whose black eyes need none?" This must have been the cosmetic used by the perverse Iesabel, the wife of Achab, when she showed herself at the window with her eyes¹ painted, to please the captain who bade slay her.

CHAPTER XXVIII.

[Chapter XXVIII contains no digression.]

CHAPTER XXIX.

[This chapter contains two digressions. The first, a very lengthy one, commences with a reference to the practice of hunting in Persia, and some remarks on the word *gur*. The writer then continues:—]

The commonest form of the chase, in Persia and other parts of the East, is the use of birds and four-footed beasts. With the birds they pursue other birds, as here, and also other creatures, such as deer, gazelles, hares, etc. And the way of it is this: that a trained falcon, or other bird of prey, cast off after such a creature, perches on its head between the horns, and pecks at its eyes, worrying and delaying it until the greyhounds come up and catch it. And with beasts they have several ways. They have *onsas*, or tame leopards,² which they take with them in their following in carts for that purpose. Private men carry them on their horses' croups, on steel plates, so that their claws may not hurt the horses. They have also many very good and swift greyhounds.

They have the same game as here, and some different, such as gazelles. These are a sort of deer, but more slender. Their horns are sharp, not forked,³ but twisted like a screw. They have

¹ "Face" in our English "Authorised Version," "eyes" in the Revised, as here. European *men* are not easily reconciled to this sort of ornament; but, after all, it is neither very ugly nor very dangerous.

² These, of course, were *chitas* (*Cynalurus jubatus*), and not "ounces" proper. From the mention of their having been carried on the horses' backs I suppose some to have been lynxes (*Felis Caracal*), lighter beasts, and so fitter for that position. Both are natives of Persia.

³ "*Derechos*," which can only mean here that they are not forked. The usual meaning of "straight" is forbidden by the context, and untrue to nature. Teixeira's "gazelle" probably stands for several species that he must have seen, including perhaps the Indian black buck, which really has spiral horns. Those of gazelles are lyrate, more

great eyes, wonderfully expressive; and when a Persian boasts the bright eyes of a lady, he says that they are like a *gazál's*, for so they call the creature.¹ The flesh is very wholesome, and of good flavour.

There are some wild sheep, which the Persians call *púgen*.² These, like the gazelles, wander always in rugged places, and are not very unlike our common sheep, but bigger and stouter, and of wonderful strength. I saw one harnessed to a bronze demi-falcon, which he drew without difficulty. They have horns like our sheep, but each as great as half the hoop of a wine pipe, thick, and reaching back so far as to cover their haunches. This is a provision of Nature, who has made them so that when chased by men and dogs they can safely jump down from cliff or crag, seeking ever the most perilous. And so they jump down horns foremost, roll over them, and escape in safety from their pursuers.³

[The hunting of deer with deer is then described: wild cows are mentioned, from whose tails are made *combatus* (*chamaras* or chowries); then the writer passes to elephants, describes the method of catching them, and relates other particulars concerning them; stating that in 1590, when João Correa de Brito was captain of the fortress of Columbo in Ceylon,⁴ a female elephant at Seitavaca,⁵ the court of Raiu, the last heathen king of that island, developed a pair of tusks, which the monarch regarded as a great token of luck. Teixeira then proceeds:—]

It is not true of the rhinoceros, which we call *bada*⁶ in Portuguese, that he conquers the elephant,⁷ for I have several times seen one to flee from the very sight of an elephant. These

or less, but ringed with ridges, which may have suggested the idea of the screw. *G. subgutturosa* is the Persian species *par excellence*. [See *Eastern Persia*, vol. ii (by W. T. Blanford), p. 91.—D. F.]

¹ Cf. *supra*, p. 193.—D. F.

² Cf. Appendix C, and see next footnote.—D. F.

³ This is a very old story, told in many lands about many sheep and goats, and few authorities venture altogether to discredit it. But we may be allowed to suppose that even the most acrobatic of goats would go rather on his heels than on his head. I do not find "*púgen*" in dictionaries, but *pásang* is a long-known Persian name of this ibex, and Blanford gives *páchin* as a Baluch synonym (*Fauna of India*, Mammalia, *Capra agagrus*). [See also *Eastern Persia*, vol. ii (by W. T. Blanford), p. 89.—D. F.]

⁴ He was appointed to this post in 1581, but did not take it up until the end of 1583. He defended Columbo successfully against the successive attacks of "Rajú" (Rája Sinha I), until 1590, when he was succeeded by Simão de Brito.—D. F.

⁵ See footnote. *infra*, chap. xxxv.—D. F.

⁶ See *Hobson-Jobson*, s. v. "Abada."—D. F.

⁷ Cf. this and what follows with Garcia de Orta, ff. 88 v and 128; and Linschoten, vol. ii, pp. 8-11.—D. F.

animals are sometimes hunted in the East. Their horns are really of great virtue against poisons and other ills,¹ and especially those of animals killed in Bengala, Orracam, and Siam. Those of Africa, though greater, are not held as good.

[Then come some observations on tigers in Malabar, Bengal, and Malacca, with a description of how they were killed in the island of Mannár, off Ceylon. (There are, as a fact, no tigers in any part of Ceylon.) Fishing is the next subject dealt with; and the methods of catching fish and waterfowl on the River Indus are described. Our author then proceeds:—]

In² the strait of Sincapura and Romanya,³ which is between Malaca and Ior, toward the south, the Seletes,⁴ which are a certain people that are born, bred, and live on the sea in very little boats, gaining their living sometimes by fishing and at others by robbing; sell the fish that go swimming under the water; and, having settled the price, get it out and deliver it to the buyer, being so dexterous and sure thereat that they never miss. The same is said to take place in China, at Canton. These Seletes, when they give a daughter in marriage, give her as a dowry one of those little boats, with two oars and a gaff; and the bride and bridegroom being placed therein, they commit them to the current of the tide, by which they let themselves be carried until they come to land; and there where they touch is the place of their habitation when they are on land: that is, if it be not occupied by others, which if it is, they continue to follow the waves until they pitch upon a free spot.

[Fishing in Japan is then referred to; after which comes the following:—]

In the Bay of Mascate there is great plenty of fish. This place is an Arab settlement, with a Portuguese fortress, on the Arabian coast, within the Persian Gulf; standing in 23½ degrees north latitude, that is, right under the Tropic of Cancer.⁵ The fish are

¹ See *Embassy of Sir Thomas Roe* (Hakluyt Soc.), p. 290 and footnote.—D. F.

² I am responsible for the translation of this paragraph, which Mr. Sinclair intended to insert here, as a note left by him shows.—D. F.

³ See *supra*, p. 3.—D. F.

⁴ The "Cellates" of Barros, who describes them in much the same language as that of Teixeira (*Dec. II*, Liv. VI, cap. i). Our author refers to these sea-dwellers in his *Voyage* (p. 3, *supra*). The name appears to be derived from Malay *sálat*=strait, or *sálatan*=south, southern. They are now known by the name of *ordang-laut*="men of the sea," or "sea people" (see Crawford's *Dictionary of the Ind. Islands*, s. v.).—D. F.

⁵ Not quite: "Fisher's Rock" is in 23 deg. 38 min. N. lat., 58 deg. 36 min. E. lon., and is "the bench mark."

dried and sent over all India, and so abundant and easy to catch that often a hungry cat will come down to the beach and lay her tail in the water, to which the little fishes come and take hold of it. When she feels them fast, with a whisk of her tail she lays them high and dry, and satisfies her appetite. This seems strange, but less so if one considers what curious means of providing for themselves many animals have discovered. And this may be found the more credible from what befell myself in that very bay in the year 1587, when I was there in a fleet.¹ I happened to see the galley-slaves fishing, with no more tackle than their hands, which they dipped in the water, and pulled out the fish. I wondered, and on asking I learnt that they tied a little bit of fish within the thumb, which the fishes came to nibble at, and so were seized in the hand and pulled out. To make sure, I did so myself, and caught several.²

There are in the East the hypopothamos, the ox-fish, the pig-fish, and one called the woman-fish, for that it much resembles one in the shape of the sexual organ.

[Teixeira then refers to the abominable use of this fish by certain Moors on the coast of Melinde, the truth of which he vouches for from his personal inquiries when in those parts.³ He continues:—]

Of the bones of this fish they make, commonly, rosaries, rings, and other trinkets, much valued in India because they are said to be of great virtue in checking any flow of blood. But I for many years made careful trial of this, and of other things that the Indian people put forth as miraculous, and had no profit of it; though I confess that there are in the East many drugs of admirable virtue and strange properties.⁴

¹ As to how he came there, see Introduction. Teixeira visited Máskat again in 1604 (see *supra*, p. 18).—D. F.

² Máskat has always been famous for the multitude of its sea-fish, and still exports a good deal. The story of the galley-slaves is probable enough, especially if we remember that they must have been negroes or Asiatics, and mostly of maritime races. I have myself seen and done such things, but the fish caught were mere fry. As for the cats, I know that fish are sometimes foolish enough for this story to be true, but I doubt the cat's being clever enough. [Cf. Ant. Galvão, p. 102.—D. F.]

³ Antonio Galvão makes the same assertion (see Hakluyt Soc. ed. of *Discoveries of the World*, p. 43, where the translator of 1601 and the editor of 1862 have conspired to misinterpret ludicrously the original).—D. F.

⁴ Of these four "fishes" the hippopotamus requires no notice, and I cannot identify the "*pesce buey*," or ox-fish; possibly a "horned ray." [Perhaps *Ostracion quadricorne* (see *New Eng. Dict.*, s. v. "Cow-fish").—D. F.] The pig-fish may be supposed to be a porpoise.