

Sivaji Raja in 1662-4, which externally might be taken for a Bijapur Musalman's tomb of the same period. Probably many similar cases could be quoted from different parts of India.

W. F. SINCLAIR (late I.C.S.).

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2. "PEDRO TEIXEIRA."

SIR,—I can find out little about the book whose title-page I translate below¹; and nothing about the author, but what is to be found in the book. I think that what I have learnt may be of some novelty and interest to many members; and I hope that some may be able to tell us more.

Pedro Teixeira (as he spells himself) was a Portuguese, of what locality or parentage does not appear; but he was not noble. He was engaged in business, undescribed, but evidently extensive; as his connections were with Goa, Persia and the Gulf, Malacca, Lisbon, Venice, and Antwerp. He does not mention his goods, except a little indigo (apparently used rather as a substitute for currency than as investment), drugs, jewels, and curios.

He had some reading in late Greek and Latin, mentioning, as authorities on Eastern History, "Procopio, Agathio, Genebrardo, Zonaras, and Tornamira," from whom, he says, he could learn little. In Persian he was able to read "Mirkond," and Thurán Shah's "Shahnama" (of Hormuz, a very different work from Firdausi's). He knew Spanish, but, as he says himself, not as a scholar; and he must have had some knowledge of Arabic, and probably of several European languages. In 1600 A.D., being at Malacca, and homeward-bound, he got a chance of a passage

¹ "The Relations of Pedro Teixeira concerning the Origin, Descent, and Succession of the Kings of Persia and of Hormuz; and of a Voyage made by the Author himself, from East India to Italy, by land. Antwerp, Hieronymus Verdussen, 1610 (one vol., small octavo)." I have translated as literally as possible, to avoid clogging your pages with the Spanish, excellent in its own place. There is a somewhat tentative bibliography of the work here in question in the old "Penny Cyclopaedia," with mention of three other Portuguese geographers of the same name, but easily separable from our author.

to the Philippines in a dispatch-boat; and thence, by favour, to Acapulco. Thence he rode to Mexico, and stayed in that city over four months. He went on to "San Juan de Ulua" (now better known as Vera Cruz), and sailed thence to San Lucar on the Guadalquivir, touching only at Havana. He went on (not directly) to Lisbon, where he arrived nearly eighteen months after leaving Malacca. Of this voyage he gives us a sketch in sixteen pages, and apparently thought it a small matter, undertaken only "to shorten the way (!) and see the world."

Certain monies, of which Teixeira had arranged for the remittance from Malacca, *viá* Goa, did not come to hand; and in less than six months he was at sea again, bound for Goa, but does not consider that voyage worth relating. This is a counsel of perfection, little heeded by the successors of the old globe-trotter.

He transacted his affairs in Goa (whether well or ill he thought no business of ours); and in February, 1604, he was homeward bound again, this time "overland," by the Euphrates Valley route, "weary of lengthy and tedious sea voyages, and thinking to shorten them, moved also by a certain curiosity."

His voyage was prosperous to Arabia, and his first port "Sysa," in that country, somewhere between Rás-al-Hadd and Maskát, possibly Súr. Touching at Maskát for wood and water, he reached the port of Hormuz on the 17th March, and stayed there until the 14th of April, when he sailed for Basra in a "little ship" of the Portuguese Governor's. On the 21st of May he was at Hormuz again, driven back by foul winds and failure of provisions, but sailed again on the 17th June. On the 4th of August he got into the Shat-al-Arab, and on the 6th to Basra.

On the 2nd of September he was out of the town, and, after three days spent in collecting the *kafila* and settling customs and blackmail, got off for Bagdad, *viá* Mashad Ali and Karbala. He reached Bagdad on the 4th of October, and was out of it on the 12th December, reaching Ana on the Euphrates on the 23rd. Here he was delayed until the

13th of January, 1605, and got to Aleppo, travelling in camel-panniers (what we call in India "kajawas") on the 11th of February. On the 5th April, he left that city, and embarked at Alexandretta on the 12th, on a ship of Venice bound for that city, which he reached on the 11th of July, having touched at Larnaca and at Zante.

From Venice, where he had important business to transact, and much to learn and admire, he crossed "no small part of Italy," and the Alps at Savoy, and passed through France to the Netherlands, where he settled in Antwerp, for all we know, for life. But one would rather conjecture that so restless a body would soon begin to itch for the road again. At any rate, he was in or about Antwerp until near the 22nd September, 1609, which is the date of a certificate of innocence given to the book by "Juan del Rio, Dean and Vicar-General of the Bishopric of Antwerp," on the assurance of "the Reverend Father Jacobus Tirinus, Professor in Holy Theology, of the Company of Jesus." Under this is an undated endorsement, "Cum gratia et privilegio ad quadriennium," signed "Wouvere," presumably the name of an official of the Censure.

No later date seems to be available about book or author, except the "1610" on the title-page. But there is an unsigned address of the author to the reader, explaining how he came to write, and especially to write in Spanish, translating from notes originally made in Portuguese, "by the advice of friends," and apparently not without some reference to the convenience of the examining authorities. Then follow the usual apologies, compliments to the "candid reader," and deprecations of criticism, and, as far as I know, Pedro Teixeira disappears from history. The type is indifferent and there are many misprints, some of which seem to indicate that the author did not revise the proofs. The pagination, in parts, runs clean wild. The old Spanish is mixed up with a good many Portuguese words, especially such as are also found in Spanish, but with slightly different meanings, so the reader wants two dictionaries, unless able to do without either.

I find no details about book or author in any book of reference convenient to me, except the *Dictionnaire Universelle de Biographie*, and that Universal Dictionary of everything delightful—Yule's "Marco Polo." The former gives nothing of Teixeira beyond what is to be learnt from his own book, and contemptuous mention of a French translation (in two parts, 12mo; Paris, 1621). His own name has even escaped Sir H. Yule's Index, but his work is quoted with approval, and, of course, as familiarly as last week's *Punch*, in the Notes to Marco's Notice of Hormuz. The Index reference is to "Thurán Shah": for it was Teixeira's abstract of that ruler's "Shahnama" that won him Sir Henry's thanks. When the latter wrote, this abstract was all that was known of Thurán Shah's chronicle. I do not know whether it has turned up since. Our author, as I have mentioned above, was fairly well educated, though not a regular scholar. He kept good look-out, log, and dead reckoning ashore; but left the two latter, when afloat, to the ship's officers, only taking care to record landfalls, and tell what seemed worth telling of coasts even touched on. It does not seem that he knew any navigation, then a jealously guarded mystery of the Portuguese and Spanish pilots. His land route can be traced, easily, on any modern map. His observation of men and cities is keen, and its expression not without occasional touches of a dry and quiet humour, and here and there an attempt at reliable statistics. In that of nature he is almost scientific, natural, and at times enthusiastic, especially in a description of the Pass of Bailán, the ancient "Syrian gates." His terse descriptions of the perils of travel, foul weather, fight, flight, and Bedouin raids are excellent in their way. One story of collision at sea is inimitable. There is something about the book generally which induces me to surmise that he may possibly have been a "New Christian" of a family not long nor thoroughly converted. His restless and inquiring temper, wide business connection, and evident interest in "high places" colonial; his unobtrusive and patient endurance; and at times the tone of his remarks,

indicate this possibility. And although he professes a piety more than conventional, no sacred name but "Dios" occurs in the book, except as required by the narrative.

In one passage, in chapter vi of the "Voyage," he refers to "the relation that I have made of the religious customs of the African races"; apparently a lost treatise.

Altogether the man himself, his personal narrative, and the extracts from Thurán Shah, seem to deserve some notice, and make me desire further information. A translation with a few notes (omitting the Persian History) would make about as big a book as the Hakluyt Society's first volume of Azurara's "Conquest of Guinea."¹

W. F. SINCLAIR (late I.C.S.).

3. THE COMMUNAL ORIGIN OF INDIAN LAND TENURES.

DEAR SIR,—As an accurate knowledge of ancient and modern systems of land tenure in India is of such great value to all Oriental students, I trust you will allow me to record in the Journal of the Royal Asiatic Society a few remarks on Mr. B. H. Baden-Powell's valuable and comprehensive account of the Indian village as given in his large work on "The Indian Village Community" and in his "Study of the Dakhan Villages" published in the R.A.S. Journal for April, 1897. His book, while generally accurate and complete as to Bhaiāchāra and Pattidari villages, is unfortunately, as I shall now try to show, entirely wrong in denying (1) the existence of any custom of holding the lands of *ryotwāri* villages in common,² and (2) the existence of any trace of a claim to property in waste land until the soil was cleared and prepared for cultivation.³

¹ In the numerous digressions scattered through the historical part of the book, casual mention is often made of Teixeira's earlier travels. We gather that in 1588 he sailed from Ceylon to Goa. He seems to have been in Persia by 1595 at latest, and only left it in 1597, when he sailed to Goa, and thence to Malacca.

² "The Indian Village Community," chap. i, sect. ii: 'The Ryotwāri Village,' p. 9.

³ "Study of the Dakhan Villages," J.R.A.S., April, 1897, p. 243. "Indian Village Community," chap. v, sect. iii: 'Aryan Idea of Property in Land,' pp. 202-6.