CAMOENS:

HIS LIFE AND HIS LUSIADS.

A COMMENTARY

BY

RICHARD F. BURTON
(TRANSLATOR OF THE LUSIADS).

IN TWO VOLUMES.—VOLUME II.

LONDON:
BERNARD QUARITCH,
15 PICCADILLY, W.
1881.

§ 4. The Travels of Camoens in the Farther East.

I HAVE already noted that the Siren's Song (Canto x.) is apparently written from the observations of two voyages. The first opens (x. 93) at the Cape, and runs along East Africa, Arabia, Persia, and India (citerior and ulterior) to Japan (x. 132). The second begins (x. 184) with the end, as it were, Timor and Java, trends West, and, reaching Madagascar (x. 137), flies off to the New World. In these regions Camoens can no longer rely upon his classical authorities; yet he places cosmography, geography, and history in the mouth of a Nymph addressing gods as well as men. Thus the song becomes a pendant to the episode of Jupiter (ii. 44–45), who, having evidently studied his Ptolemy, prophesies with rhetorical correctness the geographical progress of Portugal even in Mozambique and Malacca, which are out of the Cretan god's line.

Camoens, during his fourth exile, acquired a fair knowledge of Indo-China or outer Ind, the farther East; the Machin (Machinus) of the Arabs; and the Zir-i-bád of the Persians.[1] Estimated to contain a million of square

[1] "Machin" (Siam, Indo-China) is a kind of pendant to Chin, China proper, Khatá (Cathay), or the Northern regions. Zir-i-bád (under the wind, i.e., windward regions) is found in Abd el-Razzah, p. 6.

miles, this Peninsula, based upon the tropic of Cancer, is bounded on the N.-East by China, and on the N.-West by India, which it balances and roughly reflects. But while India turns her front towards Europe, "Farther Ind," geographically more Oriental, faces and forms part of that great group whose shining lights are China and Japan. Hindu-land, also, is a tolerably regular pyramid, whose outlines are preserved by the Ghats: Indo-China wants the two flanking walls, and it has been modified by wind and weather which have broken the triangle by the Gulf of Siam. Viewed upon the maps, the peninsula has a ray or skate-like form. Assuming the North–South line of the Menam River (E. Long. 100° Gr.) as the spine; Siam, Annam, Cambodia and Cochin-China would represent the Eastern; Arakan Burmah, Ava and Pegu, the Western, lobe. The tail is formed by the long and knobby Malay Peninsula, whose sting is Singapur. In India this terminal formation is faintly outlined by Ceylon, the Maldives, the Laccadives, and other waifs and strays of the Vanished Continent, Lemuria.

My occupations have not yet allowed me to visit farther Ind; and, greatly to my regret, I am reduced to "dressing old words new," to "pouring from pot to pot." The traveller sees with his own eyes: the reader of travels, whatever may be his power of "visualising," sees with the eyes of others. We have, however, an immense mass of literature ranging from Benjamin of Tudela (A.D. 1167), the first European who used the word

"China," to our day, and annually increasing with a portentous rapidity.[1]

The Indo-Chinese, roughly estimated to number twenty-five millions, are, like the Indians proper, a mixture of Aryans and of non-Aryans, who both descended at different times from the plateaux of High Asia. In India, however, the Iranian, in Indo-China the Turanian (Tartar) element preponderates. The characteristic faith is Buddhism, which has died out, or rather has been killed out, of its own home : it has ever been an exotic in China, which still claims a kind of

[1] After M. Polo, Fra Odorico and Ibn Batutah, came the Portuguese travellers, who, like Christoval de Jaque, wandered far and wide; and with them we must rank Varthema and Barbosa. Then the Dutch and the English, who, in the last century, were better acquainted with many parts of the Indo-Chinese Peninsula than their descendants. In the last generation John Crawfurd's "Descriptive Dictionary" of the Indian islands "made epoch": the same may be said of "The Malay Archipelago," by Mr. Alfred R. Wallace (London, Macmillan, 1879) in our days. Lastly arose the great French movement, represented by Henri Mouhot ("Travels in India, China, Cambodia, and Laos"), a naturalist, who, after discovering Ongkor Váht and Ongkor Thom, died the usual fever-death in 1861 ; by M. Louis de Carnet ("Travels in Indo-China," etc., 1866), a member of the expedition for exploring the Makong R.; by Lieut. François Garnier ("Voyage d'Exploration," etc., 2 vols. with atlas, 4to, Hachette, 1873), who travelled between 1866–68), and was murdered (1873, æt. 34) in Cochin China ; and by a host of others, Aymonnier, the linguist ; Bouillevaux (1874); Bishop Pallegoix, the missionary, etc. Germany sent D. Adolf Bastian (Pres. Geog. Soc., Berlin); Austria, the Novara Expedition ; and Italy a number of travellers, whose names will be quoted.

protectorate over the Peninsula to its west. Here the followers of Gotama, who numerically rank next to those of Confucius and Jesus, rose to a high civilisation. The system, wonderful in its comprehensiveness, containing every tenet known to man, and still more marvellous in its composition, its spirit being Nihilism and its body Roman Catholicism, overspread the land with magnificent buildings. Such are the Dagobas[1] (relic-shrines); the Dagons (Pagodas); the Váhts (Wats) or Monasteries; the Prachadis (Pyramid-towers); the Zyats (Caravansaries); and the Kyoungs, or Monastery-schools for the Phongyi (Bonzes). The architecture is that "Græco-Buddhistic"[2] which begins Westward in Afghanistan: here the European or civilised element was imported by Alexander the Great and his successors. Less prominent, but even more remarkable, are earlier traces of an Assyrian influence: this would be shadowed in history by the semi-mythical legends of old invasions led by Semiramis and Darius.

Camoens escaping from the "perilous theme" of St. Thomas (x. 120), rounds the long curve of the Sinus Gangeticus, the Bay of Bengal; and faces Auster, the South wind. He first notices Arracam (Arakan), Barbosa's Ere Can Guy; which, with its capital of the

[1] The word is generally derived from Dhatu and Garba; but Rajendralál Mitra proposes Dehagopa, a "depository of the body."

[2] The Græco-Bactrian Kingdom, it will be remembered, was destroyed about B.C. 120 by the Scythian Sakas (Sacæ) or Mins.

same name, was independent till 1783 : it then became part of Burmah and departed free life in the arms of England. It is now one of the chief granaries of India. He presently left to starboard the Andamans, also British, with their Negritos, a race found in parts of the Indo-Malayan archipelago. To port lay Cape Negrais, the S.-Western hem of the Western lobe. Possibly, like Varthema and Barbosa, he navigated the Gulf of Martaban ; where he mentions (x. 122) Pegu. The Pegúo of the Roteiro, and Barbosa's Peygu, lies thirty days from Calicut ; the King and subjects are Christians, and the war-elephants number 400. It supplies rubies, gold, silver, benzoin (Barbosa's benjuy) of two kinds, white and black : musk,[1] produced by "an animal like a doe, or gazelle, from a pap on the navel, shed by friction against trees," is brought from an island distant four days' sail. The scandalous story concerning the origin of the Peguans is apparently found in Ibn Batutah (ch. xxi.), who mentions at Barahnakar a people "that have mouths like dogs." Possibly it originates from an old custom among the men, not the women, of forcing the teeth to a prognathous angle by a bit of wood. But legends of Cynocephalous races are almost universal. Maundevile records men and women, with dogs' heads, inhabiting the "great and fair isle called Nacumera" (Madagascar and Comoro). Colonel Yule ("Cathay," i. 97) reports the dog-faces of the Andaman Islanders.

[1] Barbosa (p. 187) gives a curious account of its adulteration by means of leeches.

So the Chinese call their barbarous mountaineers Yaou-jin (dog-men) and Lang-jin (wolf-men); and the Japanese assign a canine origin to their hairy Ainos. The contrivance of the wise Queen (x. 122), the tintinnabula aurea vel argentea appensa, is also found in Nic. de Conti (p. 11) and in Varthema. The Dyaks still wear rings of metal, but for a very different purpose; and Barbosa (p. 184) seems to allude to it.

Lower (Southern) or British Burmah became known by the campaigns of 1824–26 and 1852–53; which gave us possession of Pegu, the political, and Rangoon the commercial capital. The former, lying to the North, was razed in 1757 by King Alompra the Great; rebuilt in 1790, and became ours in the first war. Varthema describes it as a fine and well-built city; and Col. Symes ("Travels," &c.) tells us that the old town disappeared after affording materials for constructing its successor. Rangoon, formerly Dugong, was founded in 1755 by the same Burmese conqueror: it is a flourishing city of some 60,000 souls.

Rangoon commands the Delta of the Irrawady[1] River, the Oiráwati, called after Indra's elephant. Rated the fourth in the world, its course is made 1,400 miles long; and its breadth one mile in upper and four to five in lower Burmah: its floods (May to July) resemble those

[1] "The Irawady and its Sources," by D. J. A. Anderson (Journ. R. Geo. Soc., vol. xl. 1870). In the abstract of "Indian Surveys" (1877) we find a revival of the theory that the Irawady is the lower line of the San-pu, or great river of Thibet.

of the Indus and the Nile. The luxuriant valley became in our middle ages the site of capitals; the earliest being Prome, which was abandoned about A.D. 1000. M. Polo makes Pagahm or Paghan the metropolis of Mien, which he describes (chaps. 43–4) as a spacious plain, producing gold and silver, the elephant and the rhinoceros. Col. Symes (p. 296) was told that forty-five successive Kings ruled at Pagahm before it fell to the Great Khan about A.D. 1295. In A.D. 1364 its honours were transferred to Ava: this city, now a waste of riverine island, became so splendid that it gave a name to Upper Burmah (x. 126). About 1740 King Alompra transferred himself to his native town, Monchobo; and, in 1782, he removed to Amarapura on the left bank, some six miles from Ava. The latter again rose to honour (1819) by the advice of the royal astrologers; but, when destroyed by an earthquake, it submitted a second time to Monchobo. Amarapura and Ava led finally (1857) to Mandalay, the "golden City of the Golden-footed Monarch."[1]

The Delta of the Oiráwati, based upon the Gulf of Martaban, numbers nine primaries connected by a labyrinth of secondary arms. Travellers here remark the craft shaped like Phœnician galleys. Embarking on board the "Irrawaddy Flotilla Company," which runs or

[1] From "The Land of the White Elephant" (London, Sampson Low, 1873), an excellent sketch by "Frank Vincent, Junr."; who, though an American (U.S.), strange to say, does not abuse England and the English.

ran weekly steamers, they pass on the fourth day Prome, a large town containing the fourth Pagoda in Burmah. Follows Thyetmyo, the British cantonment: here boundary-pillars separate England from Ava proper, of which only one-third now remains independent. The ruins of Pagahn are still to be traced, running eight miles along the river by two deep; and remnants of the other old capitals lead to Mandalay,—a voyage of 700 miles.

The Capital of "White-elephant land,"[1] lying a little above Amarapura and upon the same bank, has been made known to us by two "Political Agents" lately deceased, Dr. Clement Williams, first occupant of that unenviable post, and Mr. R. B. Shaw, the explorer. It appears in drawings as the usual Indo-Chinese mixture. The spires and temple-towers are the stepped and broken pyramids of Hindu-land. The roofs, rising in terraces, are curved, peaked, and tip-tilted like those of the Celestial Empire, a form which has extended through Macáo to Portugal and even to the Brazil. These buildings tower over a mass of mud-built and bamboo-thatched huts, sheds, and verandah'd shops, streaked by streets and broken by bosquets of the richest green: this is the general rule of tropical settlements. As in the "Tartar City" (Pekin), there is a town within a

[1] The famous Albino (splotched and spotted) Elephant represents the Hapi (Apis or Epaphus, the soul of Osiris), and the Merur (Mnævis in Heliopolis) of Buddhism. The "pure of the pure," made sacred by metempsychosis, and an emblem of Buddha, is said to be suckled, *honoris causâ*, by women.

town : and the "Ruler of Earth and Air," whose title is the Lord of the Power of Life and Death," is shrined in the "Golden Palace," the heart of the Capital, surrounded by double walls. The massacres and the barbarities of the young King Thibau, which have caused the withdrawal of the English Resident (Col. Browne), and have led to sundry small rebellions, can hardly be ascribed to his education in a missionary-school. Meanwhile his dominions have no seaboard; he has, after Eastern fashion, unadvisedly raised a regular army, which of course wants to fight; and he is hemmed in by stronger neighbours. Upper Burmah will probably gravitate, like the rest of the country, to the greater power that holds the Indian Peninsula.

From Mandalay the steamers run up 306 miles, a total of a thousand, to Bhamo or Bhamau, in nine days, returning in four. Here the Oiráwati becomes a noble stream, 500 feet above sea-level, and passing through mountain scenery described as rich, grand, and picturesque. This upper section waters the Shan or Laotian principalities. The ancient empire of the Laos (x. 126) was "potent in land and number" (x. 126). During our middle ages it extended 750 miles North to South, by 800 broad, from the Me-kong Westwards and Eastwards. It was ruined by its position; and, an Indo-Chinese Poland, it was absorbed by China and Burmah, Siam, and Annam. In this region the Shans, or "white barbarians," are estimated at a million and a half; and their capital in Northern Siam may contain 50,000. They are described

as a robust, fair-skinned, and short-haired race, famous for sword-making: they carefully guard their comfortable, walled villages from the intrusive, "Sons of Han"; but they are not addicted to conquest. A mighty barrier to the North, a prolongation of the Himalaya-Caucasus, parts low-lying Farther Ind from high China and higher Thibet. In it head, besides the Oiráwati, the Lu or Salween, the Lan-tsang or Me-kong of Cambodia and Cochin-China; and the Li-tsien feeding the Tong-king Gulf; while the Yang-tse-Kiang ("Son of the Sea," i.e., *the* river) and the Wu-ling, or upper Canton stream, irrigate China proper.

Bhamo is becoming once more a place of importance. For five centuries it was a great station on the highway of trade between China and Indo-China.[1] Gradually it declined, and fell to a mere fishing village, under the Panthays of opium-growing Yun-nan, and their king, Sulayman. These Chinese Moslems, a small item of the twenty millions who inhabit the Middle Kingdom, placed their capital at Ta-li-fu or Yun-nan-fu. They were forced to succumb to the slow, sure politic of the Mandarins, which has lately absorbed Eastern Turkistan. M. Emile Rocher gives a terrible account of the last scene in 1873, when the town yielded to the Imperialist Fu-Tai or Viceroy: seventeen chiefs were beheaded, and 30,000 out of 50,000 inhabitants were massacred.

[1] "Trade-Routes between Burmah and Western China," by J. A. Coryton (Journ. R. Geog. Soc., vol. xlv. of 1875).

Bhamo has lately had an Assistant-Resident and a branch-mission. Although Mr. T. T. Cooper preferred the Bramhaputra line, a Maulmain-Bhamo railway has been proposed, and the re-establishment of the older trade-route has been the objective of sundry expeditions. The two principal are that of Colonel E. B. Sladen (1868); and Colonel Horace Browne's mission to Yun-nan (1875), when Mr. A. R. Margary, of H. M.'s Consular service, sent across China to guide the march, was murdered at Manwyne.[1] Lately the Rev. J. McCarthy, of the China inland mission, walked in native garb through Sze-chuen, Kwei-chou, and Yun-nan to Bhamo; and reported favourably of the route.[2]

Camoens now runs along Tenassari (x. 123), the maritime strip with the town of the same name which prolongs Pegu to the Northern third of the ray-tail, the Malay Peninsula. It is the Tenacar of the Roteiro, subject like Ligor and Queda to Siam: it lay forty days from Calicut, and produced much *brasyll* or dye-wood, the "bakam" of the Arabs. Barbosa (p. 188) prefers "Tenasery"; Varthema (pp. 202–4) "Tarnasseri": the

[1] See "Mandalay to Momien," by Dr. Anderson, London, Macmillan, 1879. The "foreign residents in China" have lately erected a memorial on the Bund, near the Public Garden, Shanghai, in honour of the lamented young officer (æt. 28), whose gallantry in saving shipwrecked crews had won for him the Humane Society's medal.

[2] "Across China from Chin-Kiang to Bhamo"; read (R.G.S.) April 28, '79. The explorer left the lower Yang-tse-Kiang in mid-Jan. '77, and reached Bhamo on Aug. 26 of the same year.

latter gives a peculiarly bad account of its morals. In the Northern part lies Tavai city (x. 123) where begins the "large, broad, and opulent reign of Siam." Tenassarim became English by the Treaty of Yandabo in 1826.

After the Isthmus of Krau, the narrowest section of the Ptolemeian "rich Aurea-Chersonesus" (ii. 54), the voyager entered the Straits of Malaca (Malacca), which Varthema described as "a river twenty-five miles wide called Gaza" (=Bugház, a narrow, a defile). The rough channel, 500 miles long, and connecting the Indian Ocean with "longinquous China" (ii. 54), was much feared in those days. To starboard stood the "noble Island of Samatra" (Sumatra, twice named, x. 124–135): it was opened to Europe by Diogo Lopez de Sequeira under Albuquerque in 1508. This "Chryse" of the Periplus, which may also apply to the Malay Archipelago, is the "Java Minor," Samara (?), or Samarcha (?) of Marco Polo; the Shumatrah or Java of Ibn Batutah (chap. xxii.), distant twenty-one days from Java Proper, the Sumobor of Maundevile (chap. xviii.), and the Sciamuthera of Nic. de' Conti. According to Colonel Yule ("Cathay," i. cxx.) Fra Oderico was the first to use the word, although traces of it are found earlier. Sumatra is evidently (Sanskr.) Samudra, the sea; a name confined to the capital in Ibn Batutah's day. The Roteiro calls it Camatarra, probably including the N.-Western and Moslem Kingdom of Aquem or Achem (Port.) Atjin (Dutch), or Achin (English): the word Acheh (a wood-

leech) would not rhyme with Chin-Máchín[1] (China and Indo-China). This early account places it thirty days from Calicut, and describes its productions as cotton, lac, and fine silk. The log-book also mentions "Pater" or Pidir (the port and Rajahship East of Acheh and West of Pasé), near Conimata, fifty days from Calicut: it had no Moors; both king and people were Christians (Hindús?); and its exports were lac, rhubarb, and spinels (rubies). Varthema found the king of "Pedir," which he places eighty leagues from the Continent, a "pagan"; but many "Moors" were resident in the Eastern coast of the island: Barbosa (p. 196) makes Pedir the principal kingdom of the Moors. El-Islam reached Acheh as early as the fourteenth century, and the last Dutch wars show that its vigour and valour have not declined.

Camoens recounts (x. 124) the tradition that the "noble island" Sumatra was lately rent from the mainland, like Sicily from Italy:[2] modern travellers deny the connexion. He speaks of its volcano, its silk,[3] petroleum,[4] and gum-

[1] Colonel Yule suggests that we have adopted the form found in the Ayn-i-Akbari and the Tables of Sadik-i-Isfahani. Achin takes a notable place in Lancaster (pp. 74–85).

[2] "Pharsalia" (iii. 60) is the source of this.

[3] Besides the Roteiro, Barros and Varthema agree with Camoens (x. 135) that Sumatra produced silk: Crawfurd (who was fond of doubting) doubts the fact; but the authorities are against him. Barbosa (p. 196) tells us that much silk is grown there, but not so good as the silk of China.

[4] Sumatra abounds in Tertiary coal. The Petroleum is com-

benjamin;[1] together with the fine gold which made some identify it with Ophir. Apparently every explorer has his own "Ophir"; and some have more than one.[2] My belief is that "Ophir" is not a city nor a port-town whose ruins would long ago have been found, but, as the word imports, a "red region." This country, I hold, with my friend, Aloys Sprenger, is a Southern prolongation of the West Arabian Ghauts, the mountains of Nabathæa and Midian, which undoubtedly contain Havilah (Khaulán). Since 1877, when my first gold-discovery was made, the precious metals have been found near Yambu', the port of El-Medinah, and near Jeddah, the port of Meccah. Gold is suspected to exist behind Mocha; and report now speaks of a rich placer in Yemen. In days to come its ancient glories will be revived; and the retrograde Ministry of Riaz Pasha el-Wázán (ex-Jew) will blush at the folly and wickedness which forbade gold-digging, and systematically encouraged slave-trading.

Sumatra, next to Borneo, is the largest in the Archipelago: with some geographers it ranks number four in the world. Its nucleus is, like Java, a grand volcanic

mon in Farther Ind; and Barros also mentions a sulphurous liquor used by the natives of Sumatra for skin-diseases. In Europe the medicinal use of petroleum is quite modern.

[1] This Styrax benzoin, the Bukhur Jáwi of the Arabs, is believed by Crawfurd to be the classical Malabathrum.

[2] I have noticed the much-vexed question in "The Gold Mines of Midian" (262–64); and have since then come to the same conclusion as Herr Ad. Soetbeer (*das Goldland Ofir*). This writer assigns Ophir to El-Asyr, the province lying South of El-Hejaz.

chain; and the shallow seas have been converted into a narrow belt of lowlands by the washings of the mountains, and the discharges of plutonic matter. Both soil and vegetation distinguish it from rich Borneo and Java: since the days of Varthema (p. 225) it has been known to be infertile.

We have not much to boast of in Sumatra. Although Queen Elizabeth wrote to her "loving brother," the King of "Achem," and although Bencoolen was English for nearly 140 years before that commissionership was made over to the Dutch (1686–1825), yet the interior is almost unexplored: in fact, it was better known to us two centuries ago than it is now. We were invited (1684) by the chiefs of Priaman and Tiku to occupy their pepper-ports; but we left the heart of the island virgin ground. The Hollanders are now making up for our incuriousness. Under the auspices of the Netherlands Geographical Society, Prof. P. J. Veth, of Leyden, explored the Central Regions in 1877–79. He found such features as Mount Karinchi, 11,820 feet high, and the Batang-Hari river measuring 490 miles along its windings. There are literary curiosities also in Sumatra. Crawfurd makes the Batak alphabet a kind of Ogham,[1] and the Rejang

[1] John Crawfurd "On the Alphabets of the Indian Archipelago" (Journ. Ethno. Soc., ii. 1850). For instance,  (three strokes diminishing in length upwards) = u: and  the (same inverted) = i. The letter p is a simple horizontal stroke ———; while the aspirate is the same with two small vertical dashes. Besides horizontals and verticals there are diagonals; but, unfortunately, the whole alphabet is not given.

syllabarium, found written upon bamboo, is nothing but Phœnician (that is Egyptian) inverted.[1]

Camoens now passed, oft Malacca-land, *Pulo* Penang, the *Isle* of Areca nuts. It was bought (1785) with the adjoining Province Wellesley for Rs. 4,000 by the late E. I. Company from the Malay Rajah of Kedah. This is the Quedá of The Lusiads (x. 123) and the Roteiro; the "head of the pepper-regions." The name means a kraal for elephant-catching.[2] Pulo Penang, famed for "lawyers," and almost uninhabited when taken over by us, now numbers some 60,000 souls.

The next important station was "Maláca"[3] (x. 123). Camoens often mentions the Malays, and alludes to their kríses, which Barbosa calls "querix." He did not, however, notice the pleasant use of that dagger when "running a muck" (amok).[4] The Peninsula is the Melequa of the Roteiro, forty days from Calicut; wholly Christian, and famed for silk and porcelain, red parrots, and tin of which money was coined. According to Crawfurd

[1] Journ. Anthrop. Inst., vol. iv. xxvii. The characters tattooed on a Motu woman (S. East Coast of New Guinea) are also apparently significant, and some of them suggest Phœnician.

[2] The Editor of Barbosa (p. 189) derives it erroneously "from the Arabic, a cup." It is apparently Sindbad's Island of Kela.

[3] According to Albuquerque in the Commentaries (iii. 77), "Malaca also signifies to meet." This would make it a congener of the Arab. "Mulakát," meeting.

[4] Evidently like the amiable institution called "Thuggee," this "Amuco" (Barbosa, p. 194) originated with the mild Hindu, and was connected with the worship of the destroying gods.

(p. 240), Malacca in 1847 exported 5,000 cwts. of tin, mostly worked by the Chinese in Banca-island,[1] a bit of Malacca, whose beasts, birds, and insects differ from those of Sumatra. Varthema mentions moneys of gold and silver besides tin. At Malacca there is still a colony of Hindús, whose trade is to touch and refine the precious metal. The capital and great trading-station of Malay-land was stormed by Albuquerque on Saint James's Day (July 25, O.S.), 1511. His fortifications still crown a height of about 100 feet behind the modern town. They contain two ruinous monasteries, and the church, "Madre de Deus," where the remains of D. Francisco Xavier were temporarily buried. It was taken by the Dutch in 1641, and was finally ceded to England (1824–5) in exchange for Bencoolen. Of late years the ex-capital of Farther Ind has declined from a population of 20,000 to 13,000, mostly Malays. About thirty miles inland rises some 5,700 feet high the conical "Mount Ophir," which still yields gold. The native name is Gounong-*api*, which Europeans, says Marsden,[2] converted in modern times to the Biblical term.

From Malacca the voyager ran down to Cingapura, "on the Lands-end" (x. 125). "Singapúr" would mean the Lion's City, possibly so called because infested with tigers. The occupation, when a village of 200 Malay

[1] It is supposed that the tin-mines were exploited in classical ages, and that the metal found its way westward to make bronze.

[2] This estimable writer ("History of Sumatra," p. 3) would

fishermen, under the Rajah of Johor, was suggested to Lord Hastings (1818) by Sir Stamford Raffles, who became the first governor (1823): John Crawfurd, the second, predicted that it would become the great entrepôt of Indo-China and the Malayan Archipelago. It is now the Capital of the "Straits' Settlement," whose Lieutenant-Governor has the management of Penang, Wellesley, and Malacca. The islet-population, some 100,000, has been described as the "most conglomerate of any city in the world"; more than half, however, is Chinese.

From Singapur Camoens "turned towards the Cynosure" (x. 125), that is, ran, as the steamers run, up the Eastern flank of the long Malay peninsula. Here he notices (x. 125) Pam or Pahang, better written Pa-ang, an independent Malay state; a strip of coast eighty miles long, on the Eastern side of Malacca, bounded North by Johor and South by Tregano. In the Commentaries of Albuquerque we read: "The Kingdom of Malacca on one side borders on the Kingdom of Queda; on the other with the Kingdom of Pam" (iii. chap. xvii.). Near it lies Patanè (ibid.) or Patani, the scene of John Davis' murder, and better known to us in his day than in ours. This is probably Barbosa's "Pani," which is "beyond Malacca towards China."

place Ophir with Milton at Sofálah. The Encycl. Brit. (xx. p. viii.), quoted by Musgrave (p. 580), tells us that "Ophir is a Malay substantive, signifying a mountain containing gold" (?)

The voyager would then coast along the Eastern half of Indo-China, the right lobe of the ray. This region was divided into Cochin-China East, Siam West, and Cambodia South. Time has made great political changes. Siam, bounded East by the Me-kong River, and West by the British possessions, has lost much land by wars with Burmah; moreover, her Shan-Laos States, to the N.-East and N.-West, have become independent. In the days of Camoens she owned most of the Malay Peninsula. Cambodia, which once held the whole of the lower Me-kong Valley, shrank to a mere Province after 1795, when Siam took from her the Siamrap and Battambang Provinces. French Cochin-China has lately occupied the Southern extremity of the lobe, including the river-mouth. East of the Me-kong stretches the long thin strip Annam, which has grown at the expense of Cambodia: it is separated by an Eastern sub-maritime range from Cochin-China proper, now limited to the sea-board.[1] Both confine on the North with the province of Tong-king, Tonquin or Tunkin, formerly part of Annam: it gives a name to the Eastern Gulf; France threatens to absorb it, and attempts are being made to navigate the Li-tsien River.

In this Eastern region we find, according to Mr. A. H.

[1] Journal of Anthrop. Inst., Feb. 1880. Mr. Keane has made a brave attempt to bridge the Malay country with Upper Asia by means of the Khmer of Cochin-China: this is a new departure, and as such will attract the attention it deserves. The language has been treated by M. E. Aymonnier in his "Dictionnaire Khmer-Français."

Keane, two different races. The Burmans, Siamese, Laors, Shans, Kassias, and people of Annam are Mongoloids, yellow men, speaking monosyllabic tongues, *vario tono*, the meaning dependent upon intonation. The Khmers (Cambodians), Malays, Charays, Stiêngs, Chams, and Kuys of the mainland, East of the Me-kong, and approaching Annam, are olive-brown and brown non-Mongolians (Caucasians?), whose language are polysyllabic and articulated *recto tono*, that is untoned.

Resuming the voyage with Camoens, after running some 800 miles up Eastern Malay-land we make Siam, once famous for its twins and lately for its Embassy with the "Order of the White Elephant." It is the Xarnauz (?) of the Roteiro, which places it fifty days from Calicut, makes its King and people Christians, and notes its 400 war-elephants, and its trade in gum-benjamin. It is also the "Empire of Sornau" in Fernan' Mendes Pinto; the "City of Sarnau in Cathay" of Varthema; and the Kingdom of Ansiam in Barbosa (p. 188). The Poet mentions the Menam River (x. 125), which he derives from the "Chiamai" Lake. The latter is in the Shan-Laos principality of Jangomai, Xieng-mai, Zimmay or Zimmé; where the East India Company had a commercial agent in the early seventeenth century. It was visited in 1836 by Lieut. (the deceased General) W. Couperous Macleod, and in 1867 by Lieut. Garnier. The Prince has lately applied to England for Vice-Consul.

In company with the Laos, Avans, and Burmans,

Camoens mentions (x. 126) the cannibal and tattoo'd Gueos or Gueons. These Guei of the Asia Portugueza are generally identified with the "Red Karens," whose name is still a word of terror. But they may be the Giao-chi (Kiao-tchi or old Annamites), one of the four great barbarian tribes of Northern Indo-China, on the frontier of the Middle Kingdom. According to a late report by Mr. Consul Charles F. Tremlett, they are noticed in the Imperial Annals as early as B.C. 2300 (?) for a savage peculiarity, a great toe separated like a thumb; and modern travellers still observe this quadrumanous sign. Barbosa (p. 190) gives a circumstantial account of how dead relatives are roasted and eaten.

In Siam Camoens would learn about the old Capital Ayuthia, Yuthia, Odia, or Udiá of De la Martinière corrupted from Si-yo-thi-ya, which, in 1769, was supplanted by Bankok. This "Venice of the East" lies lower down stream, near where the Menam debouches into the great Gulf of Siam. The general appearance of the amphibious capital is that of a huge village in a virgin jungle broken by rice-fields. The "Mother of Waters," flowing through the western quarter, supports some 12,000 ships and tenements; and the canoe is necessary as at the head of the Adriatic. The Pagodas, the Palaces, and the blocks of houses are of brick; there are Consulates, there are mission-schools, and there is a French church. Consequently a good Macadam runs round and within the City-walls, the streets are laid out at right angles; they meet at *ronds points*, and the

Supreme or First King drives out in a barouche. The commerce of Bankok at one time almost rivalled that of Calcutta and Canton: now it has greatly declined.

Siam is said to be the only country still ruled, like ancient Sparta, by two kings. Formerly Japan had her "Tycoon" (Shogun) or religious, opposed to the Mikado, secular or real, sovereign; but the Tokugava dynasty ended in 1868. In Dahome there is a "Bush-King," distinguished from the "Town-King"; both royalties, however, are vested in one person.[1] The second King of Siam, who is related to the first, holds what appeared to Sir John Bowring (1855) an "anomalous position:" moreover, there is a Regent or Premier, who has been called the "real Ruler of Siam."

Camoens then passed West to Cambodia, which he terms Camboja (x. 127): the name, also written Campuchia and Kamphuxa, from the Chinese Kan-phu-cha, gave a name to "Gamboge" (*Garcinia Cambogia*). Rounding the Cambodian Point, vessels sight the mouth of the "*Mecom Rio*," the "Captain of the Waters" (x. 27); moderns call it Me-kong, Mhe-kong, or Ma-kong, and the Chinese Lan-san-kiang. Here Camoens was wrecked, and probably spent some months among the hospitable Kmers (Cambodians). He well describes the Nile-like flooding of the stream, which ranks No. 14 in the world: it drains the S.-Eastern flank of the Yunnan Mountains; and, after running some 1,700 miles,

[1] Described in my "Mission to Dahome" (ii. chap. 16).

it falls into the China Seas. The French expected to find in it a practicable water-way; but all their efforts from 1866 to 1869 were vain. About 150 miles above the mouth it receives the Mesap, upon whose right bank stands Panompin ("Gold Mountain"), the modern capital of Cambodia. The great influent is the shed of Lake Bien-ho or Thalaysap ("Sweet-water"), in the Siamrap Province. This fine reservoir, 90 to 120 miles long by 8 to 22, bisected by N. Lat. 13° and E. Long. (Gr.) 104°, is a divided possession: the Northern half belongs to Siam, the Southern to Cambodia.

North of "Sweet-water" lie the famous ruins of Angkor (or Ongkor)-Thom (Angkor the Great) and of Angkor Váht or Nagkon-wat, the City of Monasteries. They are first mentioned by Christovam de Jaque, the Portuguese driven from Japan in 1570. M. Henri Mouhot, who rediscovered them, speaks of Solomon, of the Lost Tribes, of Ophir, and of Michael Angelo: he declares that one temple is "grander than anything left to us by Greece or Rome,"[1] and he assigns an age of 2,000 years to the oldest parts. He records the tradition that they were founded by a Prince of Roma or Ruma.[2] Others have imagined that the "red skins" of ancient Egypt established colonies amongst these

[1] For dwarfing classical architecture there is nothing like training the eye by a voyage up the Nile. The traveller should visit Rome and Athens before Thebes.

[2] If the word be not Rámа, it was probably learned from some Portuguese missioner.

yellow races; and even distort the Siamese title "Phra" (Lord or Master) to Pharaoh. This comes of reading translations; Pharaoh is Per-Ao, lord of the great house or Palace; not Phrah (the Sun). Another traveller found the remains "imposing as those of Thebes and Memphis(?), and more mysterious."

But the many illustrations of the huge forest of stone-trunks, numbering some 6,000 columns, show none of the hidden interest which invests Yucatan. The architecture is Græco-Buddhistic; the character of the inscriptions resembles Pali, which was borrowed through the Phœnician and the Greek[1] from Egypt; and the sculptures represent whole scenes from the comparatively modern "Ramáyana"-poem. The degraded Pagodas of Calcutta and Bombay, Walkeshwar for instance near Malabar Point, and the Buddhistic caves of Kanheri, whose inscriptions date from Shak 799 = A.D. 877, evidence the same leading thought. The "luminous epoch" which created the masterpieces of Cambodia, resulted, as often happens throughout the world, from the meeting of races: the idea, the inspiration, came from Egypt, Assyria, Persia, Afghanistan, and India; the work, the marvellous realisation, from China. The modern natives rightly attribute them to the Khmer-dom, or original Khmers, during the grand epoch of Cambodia; and, if they date them from 2,400 years ago, we have only to subtract 1,500. When the religious

[1] This is the opinion of the highly distinguished M. Joseph Halévy.

enthusiasm died out, the temples were neglected: and, as at Heliopolis, the present races build pig-sties where their ancestors built palaces.

Traces of palpable Hinduism now run wild, of Brahmanism and of its reformation, Buddhism, have been found amongst the Alfuros[1] and other races of Indonesia: they entirely disappear in the Eastern parts of New Guinea. Concerning Buddha we know absolutely nothing save the legends of certain Princes of Historic fiction; proved by history to have been mere barbarians in the days of Herodotus (lib. iii.). Topographers show us that before his time there were no architectural monuments in Arya-Varttá. The name, or rather title of the "world-illuminator" is nowhere mentioned by the Greek travellers of the Alexandrine and post-Alexandrine age: only upon a coin of the Afghan Kanerdi we find the legend BOΔΔO.[2] His high antiquity must be a myth: a man born about B.C. 400 would suit the date of Gotama, who became the Saint Josaphat of the Greek and Roman Churches.[3]

[1] Usually derived from the Arab. El-Hurr, the free, the wild.

[2] In the India House Collection ("The Academy," Aug. 9, '79).

[3] In the eighth century John of Damascus, at the Court of El-Mansúr of Baghdad, wrote in Greek a religious romance, "Barlaam and Joasaph." The former converted the latter from an Indian Prince to a hermit; and the fiction appeared (with many others) in the Martyrologium Romanum, revised by order of Gregory XIII. (1583). It is a Christian adaptation of the life of Buddha; and Joasaph or Josaphat is evidently = "Bodisat." To the latter also was transferred the "Judgement of Solomon."

According to Prinsep and C. W. King, Buddhism began to extend Westwards in the days of the later Seleucidæ (third century B.C.). The similarity of his life and doctrines with those of the Founder of Christianity is a conviction; so are the royal descent of the "enlightened one"; his miraculous conception; the Devas singing "Hail Máyá" to his Virgin Mother; his growing in wisdom and stature till he taught his teachers; his temptation by Mara, the fiend, who offered him the great quarters of the world; his betrayal by Devadatta(-Judas), when the archers struck by his majesty fell at his feet; his commissioning disciples to preach to all men the "three wisdoms,"—the impermanence of worldly things, the presence of sorrow and the non-existence of the soul;—and, finally the earthquake felt throughout the world at his death: such parallelism with the Evangels now received can be explained in only one way. It proves that the Hindús of later ages borrowed much from foreigners, possibly from the Syrian and Assyrian historians. The first Christian Father who mentions Buddha is St. Jerome. Thus I would explain the similarity, the almost identity of ceremonial which surprises or scandalises so many an unthinking traveller. Even conservative Brahmanism has not been able to resist petty larceny. Witness the Sequence of Creation in the Vishnu Purana.

Panompin rose to its present rank shortly before 1870: in the previous decade M. Mouhot found the capital at Oodong, a town of 12,000 souls lying a few miles to the

North. "Gold Mountain" has felt the impulse of "Cochin-Chine." The dull overgrown village is the Head-quarters of a *Protecteur;* a telegraph connects it with Saïgong; and a gun-boat anchored off the Residency, supports Gallic interests versus His Majesty's. The latter has paid his powerful neighbours the sincere compliment of imitation.

Camoens evidently studied his Cambodian hosts; and he correctly describes their Buddhistic superstition of Metempsychosis.[1] He must also have collected much information concerning the Malay Archipelago, which contains some of the largest islands in the world, the perfection of gorgeous tropical beauty. His next Eastern station would be Chiampá (x. 129), or Tsiampa, M. Polo's "Chamba," the ancient name for the coast between Tong-king and Kamboja. In the same stanza he mentions "Cauchichina of obscure fame." The great peninsula, with the navigable Red River, the Tong-king or Hung-kiang, became a separate state about 250 years ago; and its brass pillar of limitation, noted in the great Jesuit map, remained till the day of John Davis (1600). Cochin China, during the last generation famed only for big poultry,[2] has come prominently before the

[1] The Sanskrit scholars who have studied the Buddhistic legends and notices of Camoens (Canto x.) find them correct. D. G. de Vasconcellos Abreu, of the University, Lisbon, has lately published "Fragmentos d'uma tentativa de Estudo Scolastico da Epopea Portugueza."

[2] Barbosa (p. 180) mentions "very extremely large hens" in Bengal (Cochin-Chinas?).

world since the French (1861) took the country and made Saïgong,[1] a small fishing village, their capital. It was a curious freak of Gallic colonisation: Cochin China, like Algeria, can be kept only by those who hold the dominion of the seas. Such distant settlements were found useful by rulers who, without them, could hardly have passed adequate naval estimates: now they seem preserved mainly for the purpose of benefiting the comfortless "Messageries." According to Mr. Vincent "France in the East is a great farce, a travesty, a burlesque upon colonisation in general."

After Cochin China, whose coast is rare in harbours as S. Eastern Africa, Camoens crosses the Tong-King Gulf, which he probably includes in that of "Ainam" (x. 129). Hainan is no longer an "unknown bight": on the contrary, it is only too well known for typhoons, which spare its neighbour, Formosa. This fine Island, 150 miles long, has for chief city Kiung-chow-fu, with a civilised Fort and Custom-house.

Here begins "China that extends from the torrid to the Arctic zone" (x. 129). The "Middle Kingdom," which has lately taken a new lease of life, was opened by Perestrello (1511–12), who first conducted a ship to China under a European flag. In 1518 Albuquerque sent as ambassador Thomas Perez with the prudent Fernam Perez de Andrada commanding eight ships, which were surrounded and watched by war-junks. Some

[1] Mr. Kennedy on "Saïgong" (Soc. of Arts Journal, 1873–74).

of the vessels returned with cargo to Malacca, while others proceeded to Fo-kian and founded a Comptoir at Ning-po, whence the Portuguese were expelled in 1545. Two of the squadron went forward to Canton for trade, settling upon the Islands at the River-mouth; but the violence of Simam de Andrade and the commercial jealousy and rapacity of the Christians, contrasted very badly with the orderly conduct of the "Moors." Thomas Perez died in prison, and it was some years before the Portuguese were allowed to occupy Sancian and Macao. The Poet says nothing about El-Islam in China. We learn, however, from Ibn Batutah (xiii., &c.) that these Mohammedans were half-caste Arabs who had brought with them their Kázis, Shaykh el-Islam and other administrators of their faith.[1]

Camoens has studied this "Chinese puzzle," where "millions of human beings are working out the problem of life under conditions which, by many persons in Europe, are deemed wholly incompatible with human happiness." Whenever Western sciolists argue the truth of some tenet from its "universal prevalence," such as the "Aryan Soul-land," they should make sure of China, where some 300 millions most probably ignore and do very well without it.[2] Camoens knows the immense extent and

[1] The Moslem traveller also notes the Jews and the Christians whose name Tersai or Terzai (Pers. Tarsá) shows whence they came: these Nestorians of St. Thomas are also described by Asseman ("Biblio. Orient").

[2] That marvellous book, "Isis Unveiled," by Madame Blavatsky,

wealth of the proud empire. He has, of course, heard of the "incredible wall" (x. 130) which separates the Celestials from the Tartars"; "the obstruction" (dam) of "Gog and Magog," as Ibn Batutah calls it. He is in error about the succession (x. 130) which, chiefly for fancies of filial piety, must pass to direct, never to collateral, descendants. Of Macao, his place of exile, nothing need be said: the Portuguese of Sancian had just built the forts and established the colony. He does not allude to this Sancian or San-Chan (vulg., St. John's), famous for the death of D. Francisco Xavier (1552): for many years the Bishop of Macáo made an annual visitation, and brought away earth consecrated by the whilom occupant of the tomb.

Camoens then reaches Japan (x. 131), or Nipon, and its adjoining islands: he expresses a pious hope that the silver mines will serve for the propagation of the Faith; but the forecast was unhappy as that which sang the prospective triumphs of D. Sebastiam. In the Region of "infinite isles" (x. 132), which Mr. Alfred R. Wallace has named Australasia, he specifies Tidor, Ternate, Banda, Borneo, Timor, and Sunda. The "fifth Quarter" contains, besides Australia and New Zealand, Malasia or the Malayan Archipelago; Melanesia or the Papuan Islands, including New Guinea; Mikronesia, the crescent North of the latter, with the Carolinas about the centre;

(London, Quaritch, 1877), actually assumes China to be Buddhist. This is equivalent to saying that all Europe is Lutheran. "Isis" is "unveiled" only on the cover.

and Polynesia or Oceania, the triangle bounded (E.) by Easter Island, (N.) by Hawaii or Sandwich and (S.W.) by New Zealand. Malasia, over which the Portuguese were then rapidly spreading, runs from the Malaccan Straits some 2,000 miles Eastward with Southing, to the shores of New Guinea.[1] It is now co-extensive with the great Eastern Empire of the Netherlands. Since England abandoned to them one of her fairest conquests, Java, the Hollanders reign supreme. They have occasional troubles like the Acheh war: the unostentatious character of their peaceful and prosperous rule, however, makes the world forget that it covers not only the Spice Islands but a considerable part of Sumatra and Borneo. Moreover, the economy and efficiency of their system recommend it as an example to Anglo-India.

Camoens dwells mostly upon the Moluccas or Spice Islands. The origin of Malúka is doubtful: Crawfurd

[1] I need hardly say that this nucleus of the Melanesian race offers a great and novel field for exploration. See a curious account of its "Spiritualism" in notes on "New Guinea," by the Rev. W. G. Lawes, Proc. of the R.G.S., Oct. '80. The Dutch claim its Western half; Moresby and the London Missionary Society have done and are doing good work; but here Italian travellers have most distinguished themselves, *teste* my friend Prof. Giglioli's "Italian Explorers in New Guinea." Discovery was begun in 1830 by Count Carlo V. di Conzano, and followed by Colonel G. di Lenna, G. Emilio Cerruti (1869–70), and Dr. Odoardo Beccari (1875), who unfortunately will not put pen to paper. To mention no more, Sig. S. M. D'Albertis (1872–8), the explorer of the Arfat Mountains, 9,500 feet high, and the "home of the Birds of Paradise," has published "New Guinea, what I Did and what I Saw" (S. Low & Co.).

(p. 283) suggests that it is that of a place and people in Gilolo; and the latter may be Varthema's "Monoch," apparently one island with various outliers. The Archipelago is now divided into three groups; the Amboynas, including Ceram; the Bandas; and the Moluccas proper, containing the great island of Gilolo, with volcanic Ternate, Mortay, Tidor, Bachan, and Mysol. Another distribution is Ceram with Amboyna; Gilolo with Ternate and Tidor; and, thirdly, Timor and its neighbours. The Poet, who says nothing of the "Moors," then spreading over the larger settlements, is supposed to have passed some time at Tidor (x. 132): here he would become familiar with its Northern neighbour, volcanic Ternate. This island, the Northernmost of a chain near the West Coast of Gilolo, formerly ruled seventeen to eighteen adjacent islets, including Tidor. It was first visited by the Portuguese in 1518: in 1607 they were expelled by the Dutch who built three forts, Orange, Holland, and Willemstadt. Camoens repeats the old story of the "Birds of Paradise," preserved in the name *Paradisea apoda;* the legs being cut off before the skins were sold. Some French translators render the word "Colibri"; but these beautiful cousins of the swallows are peoples of the new world. The Banda or Nutmeg Islands, numbering some ten, between Timor and New Guinea, are still famed for the narcotic nut (x. 133); for the peculiar pigeon named after the fruit (ibid.), and for the "dry flower of Banda" (ix. 14), the aril or "mace," which is supposed to be derived from the Arabic "basbásah."

This spice (*nux moschata*) was a monopoly till the French naturalist, M. Poivre (a happy name!), introduced it (Jan. 27, 1770) into the Isle of France, whence it spread to Bourbon, Martinique, and Cayenne. I found it growing wild (?) in Usui, Central Intertropical Africa.[1] According to Nic. de' Conti (p. 17), Bandan was the only island in which cloves flourish: Camoens, however (ix. 14) specifies the black *cravo* (nail-head) of Maluco (Moluccas). According to Varthema (243) the people of "Bandan" were like "beasts," Sans-Rey pagans: this statement is also in Barros; Barbosa (p. 200) makes them "Moors" and Pagans; Pigafetta "Moors" only.

Sandaliferous Timor (x. 134), whose fort, Coupang, was taken from the Portuguese by the Dutch in 1613, lies among the Sunda Archipelago, East of Java, and South of the Moluccas. It is supposed to be the Conimata of the Roteiro, so called from its chief port-town, Camanasa; and is there placed fifty days from Calicut: the king and people are Christians: it has a thousand war-elephants, and it yields sapphires and dye-wood. Camoens praises its "Saunders"[2] (x. 134). The Por-

[1] "Lake Regions," etc., ii. 176.

[2] Some twenty species of Santalum are spread over Asia, Australia, and Polynesia. In habit the Santalaceæ resemble the myrtles. The species alluded to in the text would be *S. Album*, with an inferior kind (*S. Myrtifolium*); it grows in India and in her Archipelago. The heart of the tree, which is about twenty-five feet high, is the sandal-wood of commerce. The parts nearest the root are the hardest and darkest; hence we read of white, red, and yellow sorts: this also gives most essential oil, a favourite Eastern perfume.

tugese still hold in a humble way the unwholesome townlet Delli or Dili on the North Coast, and take tribute from three quarters of the island.

Borneo, a fragment of Asia, and the largest bit of Malasia bisected by the equator, was discovered by Magellan in 1520. It was then called Pulo (Island) Kulamantan : the present name being confined to the city. Varthema, however, uses Bornei ; and Barbosa Borney. Camoens specifies its camphor (x. 133) : late analyses have shown that it differs in the proportion of carbon, hydrogen, and oxygen, from that of Sumatra, Java and Japan. Sunda (x. 134) is Java, the "regnum Zunde" of Patavino's Geography (1597) : in old maps the group is still called the Isles of Sunda. Barbosa and those of his day follow the Arabs in separating Java Major from Java Minor (Sumbava).[1] The former, according to her own historians, was colonised by Hindús from Cling (Calinga) ; who gave her an era beginning B.C. 75. The Moors were subject to a pagan Maharajah called Patevdara or Pala-udora by Barbosa (p. 197). According to Crawfurd, the chief Hindu State was overthrown by El-Islam in A.D. 1478, when many Moors settled at the ports. The great island

In Europe "Sanderswood" is used chiefly for carving and wood-engraving ; whilst the oil distilled from the chips adulterates ottar of roses. The tree is well described by my late friend, Dr. Bartholdy Seemann.

[1] It is more probable that the two original Javas were Java proper and Sumatra. Sumbava hardly deserves such a title.

was well known to Ibn Batutah : he found a Queen who, guarded by a troop of "Amazons," spoke Turkish, and wrote for him the "Bismillah." Java is supposed to have originated such Polynesian names as Hawaii, Samoa, and Savaii, in the far Pacific Ocean. The first Lieutenant-Governor of Java was Sir Stamford Raffles, when the island, including its dependency, Banca, was made over to the Dutch (1816), who first touched there in 1596. Here we read of Bintam (x. 57), explored by Henrique Leme, under Albuquerque in 1511 ; our Poet mentions it as waging fierce wars with Malacca. The "kingdom of Bantam," famed only for Lilliput fowls, is either in the Western end of Java, or it is the Island of Bentan.[1] Lastly we have a notice of a petrifying stream apparently borrowed from the "River Sabbaton" in Northern China : it rolls not water but stones for six days in the week, regularly resting on "the Sabbath" (Saturday).[2]

[1] There were several places of similar name. The Commentaries (iii. chap. xvii.) make the city of Malacca rise on the plain of Bintam. Pentam or Bintang, properly Bentan, was a considerable island at the East end of the Straits, conquered (fifteenth century) by the Rajahs of Javan Majopahit. After the Portuguese occupation it became the chief residence of the Malay Sultans, and still, nominally, belongs to him of Johor. Colonel Yule believes that it is the Bintam of Camoens (x. 57).

[2] My visit to Karyatayn, between Damascus and Palmyra (1870), caused no small excitement among the Israelites of the Capital. Near the former half-way station I found an escape of steam which had been converted into a Hammám : it struck work regularly on Saturday, when the pipe-like aperture in the rock which emitted the vapour felt cold to the arm : during the other six days it was in

All these lands are becoming of the highest interest to England, whose tenure of Indo-China is, perhaps, safer than that of India Proper. She is firmly established in Burmah, where, despite her best endeavours, annexation is being forced upon her. She reigns alone in New Zealand, and in the great Secondary or early Tertiary Continent, Australia, with its gradually-disappearing unique forms, animal and vegetable. She has lately been compelled, by the exigencies of steam navigation, to appropriate the islands in Torres Straits. Already the enthusiastic colonists of the "fifth Quarter" propose a grand scheme, "on the Dutch system," for combining Borneo with its settlements, Labuan and Sarawak; New Guinea; the Solomon Islands and the New Hebrides (which France is reported to covet), with Tonga and Samoa (where the Germans have a footing). And the first costly step has been taken in "protecting" the Fiji group.

An anthropologist would not expect much from the success of this scheme. A tropical race of Englishmen appears impossible. But what he can look forward to,

full blast. This intermittent steam-spring probably gave rise to the "River Sabatorye," near Damascus; one of Maundevile's many travellers' tales. The legend is old: In Judæâ rivus Sabbatis omnibus siccatur, says Pliny (xxvi. 18). Josephus makes it a "Sabbath-(*i.e.* Saturday-)breaker" by flowing on that day, and being dry for the rest of the week. Hence the fabled Sabbatheon, whose flood of huge rocks, in sand-waves 60–200 cubits high, issued from the Garden of Eden. The ten "lost Tribes" now live beyond it.

and what he should aim at, is the eventual possession of all the South Temperate Regions. Already the flower of that hemisphere, New Zealand, is ours; and we hold Tasmania and the Cape, which in time will project herself into the Southern and habitable parts of Madagascar. The sole present exception is the Austral extremity of South America, lost to us by the incompetency of an English general at Buenos Aires ; but even there emigration may succeed where campaigning failed.