

REMARKS
ON THE
Arabian Nights' Entertainments;
IN WHICH THE
ORIGIN OF SINDBAD'S VOYAGES,
AND
OTHER ORIENTAL FICTIONS,
IS
PARTICULARLY CONSIDERED.

By RICHARD HOLE, LL. B,

ex fumo dare lucem
Cogitate, ut speciosa debinc miracula promat;
Antipbaten, Scyllamque, & cum Cyclope Chatybdim,
HOR.

LONDON:

PRINTED FOR T. CADELL, JUNIOR, AND W. DAVIES,
SUCCESSORS TO MR. CADELL,
IN THE STRAND.

1797.

ADVERTISEMENT.

The following Treatise was first read at the meeting of a LITERARY SOCIETY IN EXETER: and to the bulk of their late publication (he wishes he could add, to its value,) the Author has pretty largely contributed. He had no other view than to amuse its members with a plausible, rather than a probable, account of the authorities by which Sindbad's narrative might be supported. But (as religious impostors have converted themselves) on farther investigating his story, he began gradually to adopt, as serious truths, opinions originally conceived and delivered in jest. Whether, in his conclusion from different authorities, he has been guided by judgement and truth, or led away by fancied coincidences and inapplicable quotations, is a point which, being unable to settle himself, is submitted to the decision of his candid Readers.

REMARKS
ON THE
ARABIAN NIGHTS' ENTERTAINMENTS, &C.

The detection of fallacious pretences to literary credit has always been considered as highly meritorious in the Republic of Letters; and an endeavour to vindicate a real claim from undeserved contempt or unjust censure is, I trust, not unworthy its regard and attention.

The “Arabian Nights’ Entertainments” was for a long time considered by the generality of the world as a literary imposition; but at present, I believe, its genuineness is no more disputed. I allude to the translation from the French of Mr. Galland, which includes, as I have been assured from good authority, all the stories in the original performance. Its real merit, however, appears to me but little known, and to be depreciated with as little justice as its authenticity was before questioned.

The Arabians are described, by writers who have personally visited them, as an acute and sensible people; and this performance was probably composed not many centuries after that period when they had added to their native stores of erudition those of ancient Greece, To them we are chiefly indebted for the preservation of those valuable remains of antiquity; and, so fully established was their literary reputation in former days, that, when Europe was immersed in barbarism, all polite learning passed under the designation *studia Arabum*¹.

My reason for supposing these tales to be of considerable antiquity arises from internal evidence. No allusion to modern customs, to modern events or characters, so far as I recollect, occurs throughout the whole performance. There is no mention of battles in which fire-arms are introduced, nor of European adventurers’ visiting the Indian ocean; whose transactions there, whether mercantile or military, after the commencement of the 16th century, must have attracted general attention among the Eastern nations. The Christian merchants, who occasionally appear in some of the tales, are doubtless meant for those of the Greek church, men of little weight or consequence; but we may naturally imagine, that, if the exploits of a Gama or an Albuquerque had been known to the author, they would have suggested to him some novelty of character and of incident. Yet we may also conclude, that he did not live at a period very distant from their days,

¹ Blackwall’s Letters on Mythology.

at least that he existed posterior to the invasion of Hindustan by the Tartars; as he represents Schahriar, his "Sultan of the Indies," the delighted auditor of these tales, as a Mohammedan, and the brother of a Tartarian prince.

It must indeed be acknowledged that, in the opening of the first volume, he is said to be of the Sassanian race of Persian kings, "who extended their empire into the Indies, over all the islands thereunto belonging, a great way beyond the Ganges, and as far as China." This family constituted the fourth dynasty of Persian monarchs; and one of the names attributed to the last was similar to that of our hero, Jezdegerd Ben SCHECHERiar. But none of his predecessors appear to have carried their arms into India; and he himself fell in opposing the votaries of Mohammed in the 39th year of the Hegira. The author, ignorant or regardless of history, confounded probably the Tartarian conquerors, who sat likewise on the Persian throne, with this race of indigenous kings. At least we cannot easily suppose that the relationship between the monarchs of Persia, India, and Samarcand, which really subsisted in the successors of Zingis, and of Tamerlane, was accidentally anticipated by his imagination.

It must, however, be allowed that king of the *Indies* is a vague title; and in the 6th voyage it is assumed by the king of Serendib. An Arabian traveller, in the 9th century, mentions an Indian monarch whom he styles "Balhara¹, king of the people who have their ears bored," as the third potentate in the world: his title, according to Abulfeda, was "king of kings², or emperor of the Indies." The princes, to whom it belonged, are said to have possessed it 600 years before the Portuguese arrived at Calecut under Gama: they occasionally treated the Europeans with respect; but in general shewed a decided partiality to the Arabians³; none of them, however, assumed the title of SULTAN, which I understand to be a Tartarian word, and appropriated only to Mohammedan princes. The author, indeed, might have been superior to such minute distinctions, and have alluded, had he any reference at all, to one of those princes.

However this may be, colonel Capper, in his observations on the passage to India through Egypt and across the great Desert, says, that "before any person

¹ The book referred to, and which I shall have frequent occasion to quote, is entitled, "An account of India and China by two Mohammedan Travellers in the 9th century;" translated from the Arabic by Renaudot, and rendered into English from that translation.

² This title, like that of "king of the Indies," conveys not always a precise idea of their power or extent of territory to whom it was given. It is now assumed by a petty prince in Sumatra, with other honorary appellations much more hyperbolical and extravagant. [See Marsden's History of Sumatra, second Edition, p. 270.]

³ See Renaudot's Remarks, p. 24.

decides on the merit of these books, he should be eye-witness of the effect they produce on those who best understand them. I have more than once seen the Arabians on the Desert sitting round a fire, listening to these stories with such attention and pleasure as totally to forget the fatigue and hardship with which an instant before they were entirely overcome." He tells us likewise, "that they are universally read and admired throughout Asia by all ranks of men both old and young." As we have every reason to give ample credit to this account, we must be convinced that these tales possess merit of some kind or other, however it may have eluded our notice. The minds of European readers are commonly affected in a very different manner from those of the Arabian auditors. The sedate and philosophical turn from them with contempt: the gay and volatile laugh at their seeming absurdities: those of an elegant and correct taste are disgusted with their grotesque figures and fantastic imagery; and, however we may be occasionally amused by their wild and diversified incidents, they are seldom thoroughly relished but by children, or by men whose imagination is complimented at the expence of their judgement.

How are we to reconcile those circumstances? Does human nature vary in different parts of the globe? or are we to consider the Arabians, notwithstanding what we have heard of them, as children in intellect, and ourselves arrived at the maturity of knowledge?

These questions, I presume, may be easily answered, without detracting from the credit of either country; without impugning the literary merit of the Arabians, or our own taste and judgement.

In the first place we are to observe, that the translation of this performance is both inelegant and defective; and no literary composition, under such disadvantages, can be reasonably expelled to make a very favourable impression on the minds of people differing in customs, manners, language, and religion. What a wretched appearance would the fathers of classic poetry exhibit, if they were rendered into vulgar prose, and their most ornamental passages suppressed! Yet such is the case with respect to this performance. I have been told, by gentlemen conversant in oriental literature, that it abounds with poetical passages and moral reflections; but of these scarcely a vestige remains. We are of course as much unacquainted with the merits of the original as we should be in respect to the former beauty of a human body from contemplating its skeleton. An anatomist indeed may derive from *that* some idea of its pristine symmetry and proportion: and, from the translation I refer to, we perceive the structure of the original story, and the different incidents, its connecting bones and sinews. But, as from the anatomy we can form no judgement of the complexion, of the features, and graces that embellished, or of the vesture that decorated, the human frame; so neither from the incidents alone can we entertain any proper conception of those flights of poetry, or elegances of diction, which adorned the oriental composition, and rendered it an object of national admiration.

The incredibility of its stories is a principal cause of its being held in contempt more particularly by the grave and learned: and, indeed, the world in general is inclined to imagine, that the author has made an unlimited use of the poetical privilege of *quidlibet audendi*; and that his incidents flow from no other source than Lucian's "True Story," or "the Adventures of Baron Monkhausen." But in this it is greatly mistaken. The same kind of credibility is preserved in these tales, as the Greeks attached to the *speciosa miracula* of their poets; and ourselves to the vulgar superstitions of our own country. To such delusions as are derived from hoary antiquity, and are sanctioned by popular belief, the fancy easily assents, and we willingly suspend the operations of severer reason.

Influenced by this principle, the Greeks listened with pleasure to the imaginary adventures of their Olympic deities: and, actuated by the same motive, we attend with equal delight to the incantations of the witches in Macbeth, and to Puck's whimsical frolics in the "Midsummer Night's Dream." Let us be cautious therefore of condemning the Arabs for a ridiculous attachment to the MARVELLOUS, since we ourselves are no less affected by it. They had a system of popular mythology equally interesting to them as ours is to us; more so probably as being more generally credited. The characters also of their ideal beings are as scrupulously preserved and discriminated, as of those who people the fairy regions of English poetry.

What indeed are the Genii¹ of the Arabs, the Peris of the Persians; but the elves and fairies of England? When those Genii are described as of a more tremendous nature, rebellious to Alla and his prophet Soliman, they are then probably the same as the Titans in Grecian mythology and the Dives (or Dioos) in that of Persia; between whom and the Peris, as between the good and evil Genii of the Arabians, and the Soors and Assors of India, perpetual war is supposed to exist.

The similitude in these tales is worthy notice. The former were thought to be good and benevolent beings; the others, inimical to mankind, of gigantic stature, and possessed of supernatural powers. A sublime passage, giving an account of the conflict between them, translated from a sacred poem of the Hindoos, written upwards of 400 years ago, is to be found in the BHAGVAT-GEETA, rendered into English, from the original Sanskreet, by Mr. Wilkins. It resembles several passages in Hesiod's Theogonia, and more strikingly the battle of angels in Milton, "Mountains with all their woods² are hurled to' and fro' and earth with

¹ Or rather GINN. The country inhabited by them is called GINNISTAN, and corresponds to our Fairy Land. Wartom, on the Faery Queen.

² From their foundation loos'ning to' and fro',
They pluck'd the seated hills with all their' load,
Rocks, waters, woods.

——— had earth been then, all earth
Had to her centre shook. P. L. B. VI.

all its fields and forests is driven from its foundation.¹” The leader of the Assoors is styled Sooren: under him, at a certain period, they oppressed the *Daivers*², an inferior species of Gods or Grenii, and confined their king in chains beneath a mountain till Vishnoo in person released him, and overthrew those rebellious spirits. The imprisonment of Mars in a dungeon by Otus and Ephialtes is nearly a counterpart of this story. The confinement of DEGIAL, styled by the translator “the Arabian Antichrist,” shall be hereafter noticed. These coincidences in fabulous theology would afford interesting objects of investigation to those who are conversant in oriental literature. But it is time to drop a subject to the discussion of which I find myself unequal.

In exhibiting the merits of this work, I ought not to omit that it is generally allowed to delineate justly the manners of the Eastern nations: and even its *miraculous circumstances*, as was before remarked, are not always to be condemned as absurd and ridiculous because bold and fanciful. They are frequently to be traced to a classic origin, or to other sources, which on a cursory view would be little suspected. The author is not always erring in his extravagance. The enquiry struck me as somewhat curious, and forms the subject of the following essay. But as the examination at large would have proved an endless labour, I have confined myself to a single story, “the Voyages of Sindbad,” which may not be unjustly denominated

¹ P. 146.

² The reader is referred to Mr. Kindersley’s. “Specimens of Hindoo Literature:” from which we may be induced to suspect, that the Daivers were the progenitors of the Fairies and inoffensive Genii, both in oriental and northern mythology. In a Persian romance we find the Peri Merjan set at liberty, after having suffered a long imprisonment by a Dive called Demrush; [Vide Richardson’s Differtations on the Eastern Nations;] a circumstance that is consonant to the fables in the text. From her we may fairly derive Ariosto’s La Fata Morgana, whose existence is still unquestioned by the vulgar in some parts of Italy. To the exertion of her supernatural powers they even now attribute a peculiar appearance, which the sky occasionally exhibits during the heat of summer over the strait between Calabria and Sicily. Palaces, groves, and gardens, appear in beautiful order and rapid succession. It is mentioned by Mr. Brydone, and accounted for by Mr. Swinburn in a satisfactory manner in the first volume of his travels into Sicily. From her likewise we may derive our Morgan de Faye; the patroness of Arthur in romantic lore, and his conductress to the land of Faery. She was probably imported into Europe from the East at a very early period, with other beings of the same unsubstantial nature, who now people the ideal regions of northern mythology.

The Arabian Odyssey.

It seems indeed, “if small things may be compared with great,” to bear the same resemblance to that performance, as an oriental mosch does to a Grecian temple. The constituent parts of the first may be separately considered as to their effect and beauty: each forms a little whole by itself. A court neatly paved with marble, yet seemingly unconnected with the building, richly-sculptured galleries irregularly placed, and various minarets gilt and ornamented, rising in gay confusion, alternately engage and distract the attention. But in the Grecian temple all the parts harmonise together, and compose one simple and magnificent WHOLE. The same kind of Saracenic masonry, more fashionable in Spenser’s days than in ours, is discoverable in his *Faery Queen*. It constitutes a different order of poetic architecture from that of the classical Epic; and its inferiority must be allowed, though it possesses some peculiar and appropriate beauties.

VOYAGE I.

Sindbad informs his auditors that being desirous to improve the fortune bequeathed to him by his father, he converted his property into money, quitted Bagdad, and embarked at Balsora, a port in the Persian gulf, to trade at the isles of *Vak-Vak* or Japan; so called, as the translator supposes, from a tree which bears a fruit of that name.

The ship in its voyage thither touches at different isles¹, and is suddenly becalmed near a small one whose surface was almost “level with the water, and resembled a green meadow.” The captain orders the sails to be furled, and permits several of his crew, among whom Sindbad was one, to land on the coast, that they

¹ The Arabians were ignorant of the use of the compass in nautical affairs, till they had been instructed by Europeans. Renaudot, in his enquiry into their first intercourse with China, remarks, that “they were merely coasters, and never ventured to leave the land but for some shore at no great distance. In their rout to China, they sailed from the Persian gulf, thence ranged along the shore to the point of Malabar, and having doubled it, whether they stood over for the isles of Andaman, or made for some other port in the gulf of Bengal, they never stirred from the land, were *solicitous about islands* and anchoring, grounds which our people now avoid as much as possible.” The conduct of Sindbad’s fellow-travellers will be always found consonant to these observations.

might dress some provisions, and refresh themselves after the fatigues of their voyage.

Their intentions are executed in the manner proposed: but in the midst of their banquet the island suddenly shakes in a terrible manner; and those on shipboard exhort them to re-embark immediately; assuring them, at the same time, that they had mistaken the back of an enormous whale for an island. They hastily obey the summons, and all of them, Sindbad excepted, are taken on-board. Not being so expeditious as his companions, he is left, whilst the monster sinks beneath him, struggling with the billows. He supports himself on a log of wood, which had been taken from the ship with many others to make a fire; and the servor of which, we may conclude, by affecting the whale with some disagreeable sensations, had disturbed the placidity of his repose. A favourable gale rises on a sudden, and the ship pursues its course: while Sindbad, after having been tossed a day and night by the waves, is thrown on a wild and uncultivated island.

In mitigation of the first fictitious occurrence, it may be noticed, and I speak from the authority of a gentleman who has often navigated the Indian ocean, that most of the LACKADIVI, which stud the sea near Cape Comorin in¹ prodigious numbers, exactly resemble in appearance the supposed island of Sindbad; and as by them he must have shaped his course to Japan, how can we entertain a doubt but that his companions mistook the whale for one of them? In regard to its magnitude, our author is sufficiently countenanced by Pliny², and by Caius Julius Solinus³; who after him asserts, that “*Indica maria balœnas habent ultra spatia quatuor jugerum*”⁴ If we except against the incident we involve our great English poet in the same censure. Copying a similar tradition, he mentions the Leviathan as “that sea-beast,”

————— which God of all his works
Created hugest that swim the ocean flood.
Him *haply slumbering* on the Norway foam⁵,

¹ From this circumstance the name may have been derived; as *Lack* signifies a hundred thousand, and *divi* an island.

² Nat. Hist. L. IX. c. 3.

³ Solinus was a Roman, and contemptuously styled by some writers *Plinii simia*. He is commonly, indeed, merely the echo of those fictions which the other retailed.

⁴ C. 55, See likewise Bochart’s Hierozdicon, vol. I. 1. 50 Frankfurt Ed.

⁵ The mention of “Norway foam” leads us to suspect that Milton drew his simile from the subsequent passage in Olaus Magnus. The “scaly rind” is the most discordant circumstance, and that might have been suggested by Job’s

The pilot of some small night-foundered skiff,
 Deeming some island, oft, as seamen tell,
 With fixed anchor in his scaly rind,
 Moors by his side.” P. L. B. I.

Milton in these lines, by a lingular kind of coincidence, points out some of the most striking circumstances in the Arabian fabulift. If the fiction requires any farther apology, the reader is referred to the Bishop of Pontoppidon's . Kracen, of which Sindbad's whale may be considered as a diminutive species; or to those mentioned by Olaus Magnus *: they are of a smaller size, and agree with the whales of Pliny and Solinus. Those that occur in the writings of the Arabian professors of theology and the Jewish Rabbi, of which bochart gives some account, are of much more extravagant dimensions: and the learned philologist observes, that “*Hebrœi sæpe mendaces in hoc argumente potissimum mentiuntur liber alissimè.*”¹

For some days our adventurer supports himself, like the knights-errant of old in a wilderness, on the herbs of the field, and water from the fountain. At length, in the course of his peregrinations, he is not a little surprised at observing a mare tied to a stake; and, whilst he is contemplating this unaccountable phenomenon, he hears with no less astonishment the voices of men under ground. He is soon relieved from his terror by their appearance at the mouth of a cave. They inform him that they were grooms belonging to a King MIHRAGE; and that it was their custom to escort thither annually some of his mares, who regularly, at peculiar times, received the attentions of a horse which came to them

description of the Leviathan. (c. xli. v. 16, 17.) “Habet etiam Cetus, says the northern historian, super coniun suum superficiem tanquam Sabulum, quod est juxta littus maris: unde plenimque elevato dorso suo super undas a navigantibus nihil aliud creditur esse quam insula. Itaque nautæ ad illum appellunt & super eum descendunt, inque ipsum palos figunt, naves alligant, focos pro cibis coquendis accendunt: donec tandem Cetus sentiens ignem sese in profundum mergat, atque in ejus dorso manentes, nisi funibus à navi protesis se liberare queant, submergantur.” (L. xxi. c.25.) The only variation in the story between Olaus and Sindbad seems to have been suggested by local situation. The whale of the northern ocean deceives mariners by appearing like a barren *sand-bank*, that in a more genial climate like a field clothed with verdure, The word *Sabulum*, however, may have been derived by Olaus from Pliny, (xvii, 4.) the general source perhaps of these sea monsters. “From his “*Pristes ducenum cubitorum*” Sindbad's “fishes of one and two hundred cubits long” are evidently derived. Olaus transfers these “*Pristes*” to the Baltic, (L. xxi. c. 6.) and represents them as no less timid than those mentioned by Nearchus, Pliny, and the Arabian Fabulist.

¹ Hierozoicon, L. I. c, 7.

from the sea: that after this intercourse he would infallibly devour the late object of his affections, if they themselves did not suddenly appear, and compel him, by loud shouts, to retire and take refuge in the ocean; and that the off-spring of these amours were preferred for the king's use, and denominated SEA-HORSES. The interview takes place according to the groom's representation; and, after the conclusion of the ceremony, Sindbad forsakes his melancholy abode, and embarks with them for the territories of King Mihrage.¹

To this extravagant fable I can only find some slight resemblance in the poetical records of Greece. The horses of Neptune, whose wonderful celerity is noticed in the opening of the 13th Iliad, might have suggested the idea; or the amours of Boreas with the mares of Erichthonius, who, as Mr. Pope sweetly sings,

————— “enamoured² of the sprightly tram,
Concealed his godhead in a flowing mane:
With voice dissembled to his loves he neighed,
And coursed the dappled beauties o'er the mead.”

II. XX. 264.

From such kind of supernatural connections a breed of peculiar swiftness might, without doubt, be reasonably expected.

Possibly the passage is allegorical; and merely signifies that Mihrage, a prudent prince, was in the habit of sending his mares annually to another

¹ I at first suspected that Sindbad's primary misadventure happened at no great distance from Cape Comorin; and that the MEHRAGE, or *great king*, on whose territories he was afterwards thrown, might have been a powerful monarch on the adjacent coast, the BALHAKA or SAMORIN. Each appears to have been an hereditary title, belonging to the same line of monarchs. Under the latter appellation they reigned in great splendour for many ages at Calcut. (See p. 6.) The MEHRAGE'S invasion of Komar, which I still suppose to have been a province near Cape Comorin, and the scarcity of horses on that coast, strengthened the idea: “Non producuntur in hoc regno equi, sed rex Var, aliique quatuor reges provinciae Malabar annuatim, ingentem vim pecuniae expendunt pro equis.” (Marco Paulo, L. iii. c. 26.) Other circumstances, however, mentioned in the text, induced me afterwards to suppose that Sindbad was thrown on the coast of Borneo. On which account the conjecture relative to the Lackadivi, (p. 21), and that concerning the *Ilhas de Cavalos* (p. 27) founded likewise on a mistake of the Mares being exported, should have been omitted.

² On this passage the commentator gravely observes, that “Homer has the happiness of making the least circumstance considerable.” But Homer falls infinitely short of his flowery translator, to whom the images in the two last lines entirely belong.

country, *beyond sea*, to improve the breed of horses in his own. If we would throw up the reins to our fancy a little, we may ascertain in idea the identical spot. Wolf¹, in his account of Ceylon, says, that there are three islands in its neighbourhood, called *Ilhas de Cavalos*, from the wild horses with which they abounded; that the Dutch merchants, at particular times, sent their mares thither for the sake of breeding from them, and commonly sold the foals at a considerable price. This, we may fairly suppose, was an ancient custom which they adopted; and it will hereafter appear that the breed of native horses in the territories of Mihrage required improvement.

Sindbad is now introduced to this monarch, who commiserates his misfortunes, and treats him with kindness and hospitality. His capital is said to be situated near a fine harbour, where ships daily arrived from all quarters of the world; his territories are represented as very extensive; and his subjects as intelligent and civilized.

Here, by one of those accidents which occur so frequently in romance, and so rarely in real life, Sindbad meets the captain of the vessel who left him floating on the ocean, and wherein he supposed him to have perished. Having completed his voyage to the original place of destination, he was now on his return to Balsora. With some difficulty Sindbad makes himself known to him, and finds that he had very honestly taken care of the property he left on shipboard, and had improved it greatly; intending, on his return, to restore to Sindbad's relations the capital and its accumulated profits.

Our traveller presents some curious articles, the product of the voyage, to Mihrage, and receives others of greater value from that monarch. He trafficks with the people of the country, and carries away with him "wood of aloes, sanders, camphire, nutmegs, cloves, pepper, and ginger." He at last arrives at Balsora, and thence proceeds to his native city.

In this part of the narrative there appears nothing fabulous. In the "account of India and China by two Mohammedan travellers in the 9th century" we find a description of the island of Zapage, which agrees in many respects with this in Sindbad's story.

"It is opposite to China², and a month's sail distant therefrom by sea, or less if the wind be fair. The king of this country is called MEHRAGE, and they say that it is 900 leagues in circumference, and that this king is master of many islands which lie round about. SERBOZA 400 leagues in circuit. RAHMI 800, productive of redwood and camphire. CALA³ in the mid passage between China and Arabia, 80

¹ Eng. Trans. p, 168.

² P. 61.

³ Renaudot supposes Cala from this passage to be the capital of some country near the point of Malabar. Peninsulas and islands, he observes, were known to the Arabians by one common name: and, if the circumference of Cala

leagues in circumference, whither merchants constantly brought wood-aloes of several sorts, camphire, sandal wood, ivory, the lead called Cabahi, ebony, redwood, and every kind of spice.” Here we find all Sindbad’s commodities. The traveller adds, that “the palace of king Mehrage is still to be seen on a river as broad as the Tigris at Bagdad or at Balsora: the sea intercepts the course of its waters, and fends it back again with the tide of the flood, and during the tide of ebb it streams out fresh water a good way into the sea.”

The Arabians in their most prosperous state were very inaccurate geographers; and, after making some allowances for that circumstance, this description will be found in several instances extremely applicable to BORNEO. RAHMI, its neighbouring island, is one of the various Arabic names for Sumatra. Lameri¹ is another: and Sir William Jones apprehends, that “the island, known to the Arabians by the name of SOBORMA², or MEHRAGE, was Borneo. The latter, we may conclude, was appropriated to it as an honorary memorial of its *great monarchy* which the word literally implies. Mandeville, who is not always to be discredited, places “a gret ylo clept SUMOBOR, the kyng whereof was righte myghty,” between LAMARAY and JAVA; this we may likewise fairly understand to be Borneo. Its size, though the largest island in the Indian ocean, and that of its river, is, without doubt, greatly magnified; yet it is somewhat remarkable that “its present³ principal city is situated near a great salt-water lake, and built on small isles like Venice; on the East side is a safe deep harbour at the *mouth of a great river*, capable of the greatest ships.”

The hospitality, power, and magnificence of the king of Borneo, Raia Siripada, is mentioned by Pigafetta⁴, Magellan’s fellow traveller, and the first literary circumnavigator. He reigned, it is said, over many other kings, islands,

was not mentioned, we might suppose Calecut to be the place intended. It was for many centuries the great emporium of the Indies, the usual residence of “the kings of the Indies,” and much frequented by the Arabian merchants at the time the Portugese, under Gama, arrived there. But I rather suspect that this traveller alludes to an island which is called Kela in the fourth voyage of Sindbad. Its situation and products will be found to agree with what is mentioned in the text.

¹ See Renaudot’s Remarks on the Mohammedan Travellers of the 9th Century, and Marsden’s Account of Sumatra.

² See Jones’s Description of Asia, c, 3.

³ I quote from Brice’s Dictionary, the accuracy of whose information is generally allowed to atone for his defective style. His account agrees with what is said of Borneo in Purchas’s Pilgrimes and Harris’s Collection.

⁴ Purchas’s Pilg. v. I, b. 2.

and cities, and that which was his place of residence contained 25,000 houses. Maximilian of Transylvaria, who gives an account of the same voyage, enlarges on these circumstances; but adds, “*equi perexigui & exiles sunt.*” We are not to wonder, therefore, that the monarch in the text was so desirous of improving the diminutive race.

It must be needless to observe, that the Mehrage, mentioned by Sindbad’s countrymen, is not the same monarch here introduced, but one of much greater antiquity. He, however, is alluded to in the 6th voyage, as being no less celebrated for wisdom and power among the Indians, than Solomon was among the Arabians; and an anecdote¹, recorded by one of the “Mohammedan travellers” relative to his victory over a king of Komar², proves that his reputation was not undeservedly acquired. The present MEHRAGE, often an hereditary title among the Indian princes, and Pigafetta’s Raia Siripada, may fairly be reckoned as his successors at least, if not his descendants.

“There belongs, it is said, to this king an island named CASSEL. They assured me that every night a *noife* of *drums* was heard there, whence the mariners fancied that it was the residence of DEGIAL. I had an inclination to see this wonderful place, and in my way thither saw fishes of 100 and 200 cubits long, that occasion more fear than hurt; for they are so fearful, that they will fly upon the *rattling* of two sticks or boards. I saw, likewise, other fishes about a cubit in length, which had *heads like owls.*”

Degial is well known in Mohammedan theology. A wild, but interesting story concerning this Daemon of evil occurs in the Persian Tales³, which is likewise a genuine oriental composition. He is the supposed chief of the Genii in rebellion against Alla, and expected, previous to the conclusion of the world, to burst the chains by which he is now confined, and to bring all parts of it in subjection to himself, Mecea, Medina, Tarsus, and Jerusalem, excepted. A similar idea seems to have prevailed among the most celebrated ancient nations. Degial appears to be the same as the Arimanius of the Persians, the Typhon of Egypt, and Lok of Scandinavia. *He* likewise was expected, by the votaries of Odin, at some future period, to burst his fetters, to contend with other malignant spirits against the celestial deities, and to spread ruin and devastation through the universe. They probably derived the idea from their forefathers the Getæ; who,

¹ Page 63.

² Probably a territory that derived its name from Cape Comorin. Ptolemy calls it *καρυ ακρο*, but places it at no great distance to the North-east *’ Κομαρια ακροι και Παλις*. *Comaia, promontorium, & civitas.* (Geog. L. VII.) This was its original title according to Maffeus. “Promontorium Cori quod Comorini caput *incola vocant.*” (Hist. Ind. L. I. p. 16.)

³ Day 200.

according to Herodotus¹, when it thundered and lightened, shot their arrows at the clouds, on the supposition that their gods were at such times engaged with hostile deities. In a similar manner the Goths², in much later days, expressed their zeal to oppose the attempts of Lok and his rebellious associates: for that purpose their arms, and sometimes their horses likewise, were buried with them.

The Chinese found their trumpets, drums, and cymbals, the Hindoos crowd the banks of the Ganges, struck with religious³ terror at an eclipse; and the same cause, we may conclude, gave birth to their fears and their devotion, — the prevailing idea that there were two species of Deities; one the agents of preservation, the other of destruction: and, where the bold Getæ and hardy Scandinavians expressed their anxious ardour to assist the former in the shock of arms, the more timid Asiatics were in hopes to aid them by supplication and superstitious ceremonies.

How are we to account for those wars of the Giants and the Gods, of the Soors and Assoors, of the good and evil Genii? are they derived from some imperfect tradition of Satan and his rebellious angels? or, are we to confider them as figurative representations of real events, as mutilated accounts of the early struggles for dominion over the infant world among the more immediate desendants of Noah? or, may we, lastly, suppose that the idea was suggested from that difficulty, which must have struck the contemplative mind, in attempting to account for the introduction of evil?

The roaring of the waves amidft the hollow rocks of Cassel might, not improbably, have resembled the sound of drums; and they were an early appendange to royalty among the eastern nations. Strabo says, that, when the Indian kings hunted, drums led the procession⁴. He supposes, that they were introduced into Greece by the companions of Bacchus; and, I believe, it is now

¹ Melpom.

² Ol. Mag, L. iii. c. 8.

³ I have, indeed, been informed by a gentleman who has frequently witnessed this act of devotion, that he apprehends it is rather continued from hereditary superstition than *real terror*. The Bramins are so well versed in astronomical calculations; the sun and moon, from age to age, have so invariably escaped the dragon's clutches; that their danger excites no great degree of apprehension in the most vulgar minds. The continuance of the ceremony, however, sufficiently proves the wonderful force of the original impression.

⁴ Geog. L. xv.

generally imagined that the Bacchus¹, or Dionysos of the Greeks, is no other than the Indian Rama. Drums are still the accompaniments of regal pomp in Hindustan. and China: and the Arabians will permit none but sovereigns, or their deputies, to possess the *No-but*, which is carried with their camps, and the beating of which regulates their time. We learn also, from Ali Yezdi's account of the inauguration of Tamerlane, A. D. 1369, that, among other ceremonies, "a holy man² put into his hands a *drum* and standard as the insignia of imperial authority."

With this instrument some ideas of royalty and religion must naturally have been associated in the minds of an Asiatic; and a found echoing from a wild and desolate shore, similar to that which it usually produces, would of course excite some degree of reverential awe. Superstition might easily be led to imagine it a kind of honorary distinction attending some malevolent deity, or powerful dæmon: and the Arabians, when they began to navigate those seas, would as naturally conclude that dæmon to be Degial. Bartholomew Leonardo de Argensola, a learned divine, employed by the president and council of the Indies to write a history of the discovery and conquest of the Moluccas, observes, that near Banda is "a desert and uninhabited island, called Poelsetton, infamous for stronger reasons than the Acroceraunian rocks. There are cries, whistles, and roarings³,

¹ This opinion, and the derivation of the Grecian deities from India, have of late been ably supported: and the following quotation from a respectable traveller in the beginning of the 17th century, when we scarcely entertained any idea of these circumstances, and which was consequently not written to support any hypothesis, will strengthen the supposition, "CASTA (a town near Musilapatan) is infamous for idolatry. The Mosques shew art in the sculpture, but are hateful in their impiout devotion, their pagods bearing some resemblance with the images of Priapus and Pan, which Servius describes with great eyes, a flat nose, wide mouth, four great horns, a long beard, claws for hands, and crook-legged, all over deformed. The feasts of Bacchus are still here celebrated, for they cover themselves with skins, adorn their heads and tresses with ivy; in one hand holding a javelin, and in the other cymbals of brass, and timbrels, attended by many boys and girls, which ramble like so many distracted people up and down, and striving to rend the air with their continued clamours." [Harris's Collect. Vol. I. 460. 1st Ed.] Mr. Welford derives the name of Bacchus from BHAGAVAT, the preserving power. [As. Researches, Vol. III. 352,] Bochart from BAR-CHUS, the son of Chus, *i.e.* Nimrod.

² Richardson's Diss.

³ "In one of the seven islands of Æolus, we are told that there is a tomb concerning which strange prodigies are related — that a noise of *drums* and cymbals is there to be heard, together with loud acclamations," &c. (Arift. *de Incredib.*) Subterraneous fires are supposed to have caused these sounds, and

in it at all times, and dreadful apparitions are seen, &c.; and long experience has shewn that it is inhabited by Devils¹” May it not be reasonably suspected, that this is the same island as Cassel; and that the Spanish writer, like the Arabian, appropriated to the superstition of his own country a traditional report of India?

A circumstance, of the same nature probably with that in the text, occurs in classic history. The surges that burst around the rocks of Scylla,

— “multis circum *latrantibus* undis,”

conveyed to the Greek mariners an idea of the barking of dogs. They, according to custom, called them into mythological existence, and personified the rock itself.

In regard to Sindbad’s monsters of the deep, we may find in Pliny², and in Solinus after him, that the eels of the Ganges are not inferior to his prodigious fishes. “*Anguillas*³ ad tricenos pedes longas educat Ganges.” The Ganges, however, produces none of this kind at present; but sea serpents, of an extraordinary size, are often seen in great numbers on the Malabar coast: near which Sindbad must have passed in his way homeward.

A method, no less easy than that of which he had put those fishes to flight, was adopted by Nearchus: who, when his sailors were struck with consternation at the appearance of a formidable shoal of Whales in the Persian gulf⁴.

Should the *bearing of fishes* be still a matter, of controversy, the concurrent testimony of those voyagers, who navigated the same seas, will settle the debate at once. To them we may add the authority of Munster, who tells us in his “Cosmography,” that the great whales near Iceland are often prevented from overturning vessels by the sound of drums and trumpets, which effectually frightens them. Those who may be still sceptical as to this point, and interested in its arbitration, are referred to an article in the Philosophical Transactions⁵ of the Royal Society, by Mr. John Hunter; and to the “structure and physiology of fishes” explained by Dr. Monro. They will find those treatises satisfactory and convincing on the affirmative side of the question.

given birth to the fiction. Those heard in the island of Cassel, and the story founded on them, may have originated from the same circumstance.

¹ See Steyen’s Collect. of Voyages, Vol. I.

² Nat. Hist. L, ix. c. 3.

³ C. lv. See also Ælianus’s Nat. Hist, L. xvii. c. i.

⁴ Strabo’s Geog. L. xv.

⁵ Vol. LXXII. Part II.

The owl-faced natives of the deep are countenanced by father Martini¹, who mentions an animal in the sea of Canton, “which had the head of a bird², and the tail of a fish.

¹ Martini was a jesuit, born at Trent, and lived many years in China in the beginning of the 17th century.

² A fish, called the parrot-beak, is described by Willoughby, (Appendix, p. 24); and an engraving of it given, Tab. x. fig 9. We find likewise a coloured print of it in Catelby’s Natural History of Carolina, The resemblance to the bird, however, is much more conspicuous in its colours than the formation of its head.

VOYAGE II.

Sindbad, after having traded for some time advantageously from island to island, lands, with many of his companions, upon one which abounded with fruit-trees, limpid streams, and flowery meadows. He takes, with him some wine and provisions, makes a cheerful meal on the banks of a river beneath the shade of two lofty trees, and afterwards sinks into a deep repose. On awaking he finds that his companions had forsaken him, and perceives the distant vessel almost lost on the verge of the horizon. He feels, for a while, the severest pangs of agony and despair, but afterwards submissively resigns himself to the supreme will. He climbs a mountain, and beholds on one side nothing but skies and seas. On the other something white attracts his notice, and, on approaching to examine it, he perceives it to be a huge round bowl, about 50 paces in circumference, with a smooth and polished surface.

The sun was now ready to set, and the sky suddenly grew dark, as if covered with a thick cloud. His surprize and terror are not diminished on perceiving that it was caused by the shadow of a stupendous bird directing her flight towards him. He apprehended, and justly, that this was the winged monster, of which he had heard sailors talk, called the ROC, and that the "huge white bowl" was its egg. The bird descends, and fits on it in the act of incubation. Sindbad, who had crept close to the egg, being blessed with an admirable presence of mind, fastens himself to one of the bird's legs with the linen cloth which was wrapped around his turban. In the morning, agreeably to his hopes, the Roc takes her flight; and, soaring above the clouds, urges her course with such rapidity, as almost deprives him of his senses. She, at length, descends on the earth: he unties the knots with which he had fastened himself to her leg; and the bird, soon afterwards, picks up a monstrous serpent and flies away with it.

If any one chooses to look into Bochart's *HIEROZOICON*¹, he may find a more extravagant account of this bird, extracted from Arabian authors, than what is here given by Sindbad. Marcd Paulo de Veneto², a celebrated traveller in the 13th

¹ Vol. II.. p. 84.

² Marco Paulo resided 17 years in the court of the Khan of Tartary, and was the first European who gave any account of China to be depended upon. What he speaks from his own knowledge has been generally confirmed by subsequent Voyagers. His fabulous narratives are of a similar kind to those mentioned by Mandeville, Vertomannus, and other ancient travellers, into the East, Sindbad included, as a farther examination of his voyages will plainly shew.

century, has a whole chapter “de maxima ave RUCH¹.” He there says, that this bird was occasionally found in islands difficult of access, which lie towards the South of Madagascar; that some people who had seen it affirmed, that the wing feathers were twelve paces in length, and all the other parts correspondent to them. These birds, he adds, would sometimes seize and fly away with an elephant, on whose flesh they usually fed; and that he acquired his information from an officer of the great Khan, who had been confined many years in one of those islands.

Though this account of the officer was highly exaggerated, it was probably built on some foundation in truth. Pigafetta mentions, that he had heard there were fowls of such strength and magnitude near the gulf of China, as to be capable of carrying large animals² through the air: and that a bird, of stupendous size, exists in the southern parts of the Indian ocean, appears from the testimony of an English navigator, whose veracity is as unquestioned as his professional abilities. It is mentioned in Dr. Kippis’s life of Cook³, that he found in an island, not far from New Holland, a bird’s nest which was built with sticks upon the ground, and was no less than six and twenty feet in circumference, and two feet eight inches in height.

To return to Sindbad. On looking around him, he perceives his present, to be no less deplorable than his former, situation. He finds himself in a deep valley, surrounded by inaccessible precipices, strewed with diamonds of an immense size and exquisite beauty; the contemplation of which would have afforded pleasure, had not other objects inspired sensations of a very different nature. This valley, it is said, abounded with serpents of such a prodigious magnitude, that “the least of them was capable of swallowing an elephant.” A cave, whose entrance was “low and strait,” and which Sindbad barricaded with a large stone, protects him from their fury during the night; at the appearance of morn they retire to their hiding places. He supports himself for some time on a scanty stock of provisions, which he had prudently taken with him, inclosed in a leathern pouch. One day, after having eaten a sparing meal in the valley, he falls asleep; but his rest is interrupted by a large piece of fresh meat which fell near the place where he lay, and he soon afterwards beholds other pieces tumbling down the surrounding precipices.

He now recollects having heard (but he “always considered it as a fable”) of a valley of diamonds, and of the stratagems adopted by merchants to procure them: of its being their custom, at the season when eagles bred in the surrounding mountains, to throw vast joints of meat into the valley, and the diamonds, on whose points the meat fell, would adhere to it. On the sight of such

¹ L. iii. c. 40. *Novus Orbis*. See also Ramusio’s collection of voyages, printed at Venice, A. D. 1635. tom. ii. p. 58.

² Ramusio, tom. i. p. 369.

³ P. 146.

unusual dainties, these eagles (“much stronger in this country than any where else”,) would descend from their lofty station in hopes of conveying the prey to their nests on the rocky summits. Whilst they were thus employed, it was the merchants’ occupation to watch their proceedings, to appear at the proper time, and, by extreme vociferation, compel them through fear to drop their precious morsels; which commonly afforded these adventurers an ample compensation for their labour.

Sindbad now begins to entertain some hopes of escaping: he fills his pouch with the most valuable diamonds; ties himself with the cloth of his turban to the largest piece of meat he could find; and, placing himself beneath it, waits, we may suppose with no very perfect composure, the event.

A huge eagle descends, and having seized on the meat and its appendage, she deposits them near her nest; the merchants advance with loud shouts, which cause her to fly away, and Sindbad, to their no small surprize, makes his appearance. This story need not be pursued any farther. It is sufficient to add, that the fortunate Aeronaut enriched both himself and the other merchants.

However wild this narrative may seem, it is countenanced by writers of a different cast from our author.

The following passage is from Epiphanius “de duodecim lapidibus rationali sacerdotis infixis.” Francisco Turiano interprete. — “Hyacinthus igneo propemodum colore est: in interiori Scythiæ Barbaræ reperitur. Vetetes porro totum Boreale clima ubi Gothi morantur, ac Dauni, Scythiam appellare consueverunt. Ibi igitur in eremo magnæ Scythiæ penitiori vallis est quæ hinc atque inde montibus lapideis veluti muris cincta, hominibus est inuia, longèque profundissima: ita ut e sublimi vertice montium tanquam ex mœnibus despectanti non liceat vallis solum intueri; sed ob loci profunditatem densæ adeo sunt tenebræ, ut chaos ibi quiddam esse videatur. A regibus qui illuc aliquando sunt profecti, quidam rei ad illa loca damnantur, qui mactatos agnos in vallem, detracta pelle, projiciunt. Adhærescunt lapilli, seque ad eas carnes agglutinant. Aquilæ vero, quæ in illorum montium vertice degunt, nidorem carniæ fecutæ devolant, agnosque quibus lapilli adhæserunt exportant. Dum autem carniæ vescuntur, lapilli in cacumine montium remanent. At ii qui ad ea loca sunt damnati, observantes ubi carnes aquilæ depaverint, accurrunt feruntque lapillos¹.

As Sindbad does not inform us in what part of the world he met with a valley of diamonds, it might, with sufficient appearance of probability, be supposed, that he had heard of this ideal one in Scythia, and alluded to it. If Scythia, however, should be thought too remote for our traveller’s aerial excursion, a valley of the same kind is at our option in another part of the globe,

¹ Vide Epiphaniæ opera a Petaio, Coloniae, 1682, tom, ii, p. 233. Epiphanius was bishop of Salamis, and died in the year 403. He is spoken of in terms of great respect by many ecclesiastical writers; and St. Jerom styles the little treatise from which I have quoted, “egregium volumen, quod si legere voieris plenissimam scientiam consequeris!”

and in the very track which the Arabians followed in their voyage to China. Marco Paulo says, "Ultra regnum Maabar¹ [Malabar] per *mille millearia* est regnum Murfili. . . . in quibusdam hujus regni montibus inveniuntur *adamantes*. Nam quum pluit egrediuntur homines ad rivos aquarum qui de montibus descendunt, & in arena multos legunt *adamantes*. Æftatis quoque tempore ascendunt montes cum magna difficultate propter serventem calorem undique æstuantem, periculo etiani magno sese exponentes, propter magnos *serpentes*, qui ibi in maximâ versantur multitudine, & quærunt. in vallibus montium atque aliis declivis & retrusis locis *adamantes*, & quidem fit, ut illos nonnunquam magnâ reperiunt copia: idque in hunc modum. Morantur in montibus illis aquilæ albæ quæ memoratis vescuntur serpentibus: & homines qui per montes discurrunt, & fæpe ob prærupta faxa & precipitia montium *ad convalles pervenire non possunt, projciunt, in illas frusia recentium carniū videntibui aquilis, & hæc deinde ab aquilis sublata nonnullas habent adhærentes adamantes*, quos homines hoc ingenio venantur. *Advertunt qua avis sublata portet carnis portionem, & accurrentes abigant aquilam, & lapillos carni adhærentes colligunt.*"

This appears to be the fame valley of which the Arabian author, as well as the Venetian traveller, had heard; and the tale does not appear to have been wholly imaginary. The kingdom of Golconda will agree with the kingdom of Mursilus, as the passage is rendered by Purchas. He observes, in his abstract of these travels² "Mursili, or Monsul, is northward from Malabar 500 miles;" and, nearly at that distance, the richest mines of Golconda, according to more modern accounts, lie among the rocks and mountains that intersect the country. The two

¹ L. iii. c, 29.

² Vide Purchas's Pilgrims, vol. iii. p. 105. The Latin quotation is given from a collection of travels by Simon Grynæus, entitled, "Novus orbis Regionum ac insularum veteribus incognitarum," &c. printed at Basil, 1555. Muller likewise, who published an edition of Marco Paulo with notes in 1671, follows it verbatim: and, if we admit the *mille millearia*, the diamond mines of Panna or Purna will suit as to distance better with the text than those of Golconda. Major Rennel, in his memoirs of Hindustan, says, that they lie in a mountainous track of more than 100 miles square on the South-west side of the Jumna: and this track from Cape Comorin, the extremity of the Malabar coast, in a strait line, or as a bird flies (which we may suppose would have been Sindbad's mode of computation), is about 1000 miles. Purchas, however, follows the edition of Ramusio, of which he speaks highly, as being printed from a correct MS, of Marco Paulo, found after his death. (Pilgrims, vol. iii, p. 65.) Ramusio was secretary to the Venetian state, and died in 1557. Vide "Navigationi & Viaggi da Ramusio." Tom. ii. p. 55. The passage, as it stands there, varies in some other respects from that in Simon Grynæus, Storcks, as well as eagles, are said to inhabit the mountains "molte aquile & cicogne bianche."

travellers, however, vary but little, excepting that those serpents, which are the prey of Sindbad's Roc, are devoured by the Venetian's eagles. The latter informs us, in the passage already quoted, that "men could not ascend the mountains without much fatigue and difficulty, on account of the intense heat: and were exposed to great danger by means of the huge serpents with which they abounded." Sindbad tells us, likewise, that he "travelled with his companions near high mountains, where there were serpents of a prodigious length, which they had the good fortune to escape."

A story, somewhat resembling this, is recorded in "the travels of Benjamin of Tudela¹," and the translator supposes that it was borrowed from "The Arabian Nights." If so, the present tale must be of very great antiquity; for Benjamin is said to have commenced his travels in 1160, and to have completed them in 1173. The first edition was printed at Constantinople, A. D. 1556. I, however, rather suspect, that the account of Benjamin of Tudela and of Sindbad were derived from some common origin.

Pope, in his index to the Iliad, among what he styles the *supernatural fictions* of Homer, reckons that passage where an eagle² is represented as bearing a serpent through the air. Considered as an omen, indeed, it must be contrary to nature; but I have been assured that instances of the fact, not peculiar to eagles, have been frequently noticed by gentlemen resident in India: and, if I am not much mistaken, the circumstance is mentioned by some authors of respectability. It is most probable that these birds make use of their beak in seizing so dangerous a prey, like Sindbad's Roc; not their talons, like the eagle in Homer.

The description of the mode in which Camphire is produced in the isle of ROHA, is that of a plain honest traveller: and the account of the rhinoceros, and its combat with the elephant, after allowing for one or two trifling additions, agrees with what is said by Pliny³, Ælian⁴, and Diodorus Siculus⁵. "That which is *astonishing*, adds our adventurer, after they have killed each other, the Roc comes and carries them both away in her claws⁶ to be meat for her young ones." And,

¹ English Translation, p. 144.

² B. xii. l. 200.

³ Nat. Hist. L. viii, c. 20.

⁴ Nat. An. L. xvii, c. 44.

⁵ L. iii, c. 2.

⁶ A Roc, in the act of *hawking at* an elephant, is exhibited among a variety of other figures in inlaid colours on the cover of a Perlian book belonging to Sir Joseph Banks. This curious MS. is entitled, "Khauvernimah) or *Sun-book*, by Ebn Hossam, and ornamented with various Drawings illustrative of the acts of Ali."

what is no less astonishing, Marco Paulo, and father Martini in his Chinese Atlas, corroborate this account of Sindbad.

VOYAGE III.

In this, as in the former voyage, the hero of the tale does not condescend to inform us for what country he embarks; but it is a matter of little importance; for, after a considerable space of time, the vessel is driven out of its course by a tempest which continues many days. The navigators are obliged to put into a harbour contrary to their captain's inclinations; the coast being inhabited by frightful savages, whose bodies were covered with red hair, whose height exceeded not two feet, and whose language was unknown to them. On sight of the ship they throw themselves into the sea, and, like a swarm of locusts, board it on every quarter with the utmost rapidity. Having plundered it of every thing valuable, cut the cable, and taken away the sails, they tow the vessel to a different island, and leave the luckless crew to their fate.

It appears from Bochart that the Arabians believed in the existence of a diminutive species of human beings, and an account of them is given in the *Hierozoicon*¹. He supposes, that this opinion, if not derived from their own inventive faculties, was borrowed from the Greek and Roman fabulists: but I should rather suspect from those of India. In that country, as was before noticed, the general idea of supernatural beings, whose stature was equally diminutive, appears to have originated. Milton with propriety places his

Pigmean race
——— beyond the Indian mount;"

and in that neighbourhood Pliny supposes the *Pigmæi Spithamæi*², so called from being but a cubit or three spans in height. These were the memorable "light infantry warred on by cranes;" and I apprehend of the same family as the *homunculi* of Sindbad. They are described by a monk of the name of William de Rubruquis, who was sent, A. D. 1253, by Louis the Ninth, king of France, commonly called St. Louis, to congratulate the Khan of Tartary on his supposed conversion to Christianity. He says, that, on enquiring³ of a priest of Cataia, dressed in a red-coloured cloth, whence it was procured, he received for answer, that certain creatures, in shape like men, who leapt in walking without bending their knees, dwelt in the eastern parts of Cataia; that they were about a cubit in stature, and their skins were covered with hair. He proceeds to describe the mode

¹ Vol. ii. p. 845.

² Nat. Hist. L. vii. c. 2.

³ Purchas's Pilgrims, vol. iii. p. 32.

in which they were caught, and adds, that the red colour of the cloth was owing to its having been dipped in their blood. However questionable this circumstance may be, it admits of little doubt, but that the same species of animals, namely that of APES, is alluded to by the Roman, Arabian, and Frenchman.

Frier Bacon's translation of the passage referred to, in his geographical account of the four quarters of the world, may afford some entertainment: "In Cataia — sunt rupes excelsæ, in quibus habitant quædam creaturæ, habentes per omnia formam humanam. Non tamen genua flectunt, fed ambulant saltando: non sunt longitudinis majbris quam cubiti; & vestitur totum corpus crinibus: & venatores portant cervisiam, & faciunt foveas in rupibus ad modum cyphorum: & illa animalia veniunt & bibunt cervisiam, & fic capiuntur: & venatores ligant eis manus & pedes, & aperiunt venam in collo, & extrahunt tres vel quatuor guttas sanguinis, & dissolvunt eas, ac permittunt abire; & ille sanguis est preciosissimus pro *purpura*¹."

Bacon was contemporary with the French traveller; and his condescending to translate this passage is an unequivocal proof that he entertained a high idea of his integrity. Rubruquis, indeed, is not responsible for the fictions of his *Cataian* acquaintance.

If these apes are allowed to be the same as the pigmies of antiquity, the mutual hostilities, recorded by Homer, Pliny, &c. between them and the cranes, may be accounted for by the depredations of the former on the nests of the latter, either for the sake of mischief or of food. To this the Roman naturalist alludes, with the addition of some circumstances that Sindbad would have hesitated to advance: "Fama est, insidentes arietum caprarumque dorsis, armati sagittis, veris tempore universo agmine ad mare descendere, & ova pullosque eorum alitum [gruum] consumere²."

That antient travellers into these distant regions, from a partiality to the marvellous, or from false information, frequently confounded the idea of apes and a lesser species of men, cannot be doubted. The river *Dalay*, says Mandeville, "is the greatest ryvere of fressche water that is in the world; for there, as it is most narrow, it is more than 4 mile of brede, and thanne entren men azen into the lond of the grete Chane. That ryvere gothe thorghe the lond of *Pigmaus*: where that the folk ben of littyll stature, that ben but span long³: and thei ben right faire and gentylle, aftre⁴ here quantytees, bothe the men and the wommen. And thei maryen

¹ Purchas's Pilgrims, vol. iii. p. 58.

² Nat. Hist. Lib. vii. cap. 2.

³ Supra hos (circa fontem Gangis) extremâ in parte montium, Spithamæi Pygmæi narrantur, ternas spithamas longitudine, hoc est, ternos dodrantes non excedentes.—L. vii. c. s.

⁴ their.

hem, whan thei ben half zere of age, and geten children. And thei lyven not but 6 zeer or 7 at the moste. And he that lyvethe 8 zeer, men holden him there righte passynge old And thei han often tymes werre with the briddes¹ of the contree that thei taken and eten. This litylle folk nouthen labouren in londes ne in vynes. And alle be it that the Pigmeies ben lytelle, zit thei ben fulle resonable aftre here age, and² *connen both en wyit and gode and malice ynow.*” Did our old traveller say nothing more concerning his Pigmies, I should have little doubt but that he merely intended to surprise or amuse his readers with a figurative description of apes. The first part is clearly from Pliny, and to him our countryman is indebted for a large share of his marvellous narratives. His Ethiopians “that han but o foot, and gon so fast that it is mervaylle,” &c. are copies of Pliny’s Mohoscelli³. The Androgyni of the latter, and the Hermaphrodites of the former, are both placed in the “londe of Ynde.” His one-eyed race, his no-headed race, whose eyes were in their shoulders, and mouth in their breast, are derived also from Pliny. To enumerate their accounts of congenial monsters would be too tedious. It may not be unworthy notice, however, that as Pliny mentions people whose customary food was adders⁴, so Mandeville says that, in a country in *Tnde the more*, “there is gret plentee of neddres, of whom men maken grete festes, and eten hem at grete sollempnytees. And he that makethe there a feste, be it never so costisous, and he have no neddres, he hath no thanke for his travaylle.”⁵ A credible writer, who

¹ birds.

² In the Latin edition, “seiunt sufficienter bonum & malum.” I quote in the text from the *Voiage and Travaile of Sir John Maundevile*, knight, page 252, published from an original MS. in the Cotton Library, 1725. This, I apprehend, is the best and most comprehensive edition. All of them, as well as the MSS. that I have seen, vary, in some respects, from one another: and we may attribute it to his having written an account of his travels in Latin, French, and English. He was born at St. Albans, quitted his native country in 1322, returned home after the expiration of 34 years, and died at Liege in 1371. Some curious particulars concerning him may be found in Warton’s *History of English Poetry*, vol. I. p. 102.

³ L. vii. c. 2.

⁴ Nat. Hist. L. vi. c. 29. Diodorus Siculus likewise says, that the natives of Taprobane esteemed a large species of serpents as good and palatable food. L. ii. c. 4.

⁵ P. 248. He gives a less credible account of the inhabitants of Tracoda; “Who, he tells us, eten flesche of serpentes; and thei eten but litille, and thei speken nought; but *thei hissen, as serpentes don,*” p. 236.

visited India in 1563, mentions, that he had seen “the people of Pegu¹ eat scorpions and serpents.” I have also been informed, by eye-witness, that the latter are often eaten by the inhabitants of Hindustan, as medicine or food. The African negroes are likewise said to eat adders²; and Mr. Pennant, in his *Faunula Indica*, mentions a species of *Actinia* (the Swailoo) collected in the Molucca islands, as edible.

It is not unworthy observation, that some supposed fictions in Pliny, apparently copied by Mandeville and others, have been authenticated by modern travellers as real facts. Pigafetta says that a pilots belonging to one of the Moluccas, informed him, that not far from them “was an island named Arucetto³, in the which were men and women not past a cubit in height, having cares of such bignesse that they lye upon one, and cover them with the other.” Pliny mentions the same circumstance⁴. But are we to suppose this gallant circumnavigator adopted the fictions in the Roman author, of whose name possibly he was ignorant? or may we not rather conclude, that, from the earliest ages to the time of Magellan, similar tales were circulated through the Eastern districts? Pigafetta adds, that they did not sail thither, nor give any credit to the narration. Maximilian of Transylvania, in his epistle “de Moluccis,” expresses the idea with some spirit: “Noftri autem qui non monstra sed aromata quærent, ommissis nugis rectè ad Moluccas⁵ tendunt.”

It is more remarkable, that an Indian pilot, who most certainly never consulted Pliny, should retail his exaggerated account of a real fact. Mandeville, who has adopted his wildest extravagances, and probably gave credit to them, shews some degree of modesty in this instance: “in another yle ben folk, that han gret eres and longe, that hangen doun to here knees⁶.” In some copies they are merely said to touch their shoulders: and, if we allow *those* a superior degree of authenticity, we must conclude that the knight spoke from actual observation, as the circumstance has been repeatedly confirmed by modern voyagers. Mr, Marsden says, that “the inhabitants of *Neas*⁷, an adjacent island to Sumatra, bore their ears, and encourage the aperture to a monstrous size, so as in many instances to be large enough to admit the hand, the lower parts being stretched

¹ Purchas’s Pilgrims, vol, II. 1715.

² Ibid. vol. II. 1002.

³ Purchas’s Pilgrims, Vol. I. B. ii. p. 45.

⁴ Nat. Hist. I. vii. c. 2. Strabo calls them *Ἰλωτοχοῖτοι*.

⁵ *Novus Orbis*, p. 532.

⁶ P. 244.

⁷ *History of Sumatra*, p, 47, 2d Edition.

till they touch the shoulders.” The negro, who makes a conspicuous figure in the subsequent part of the tale, was a follower of this fashion, “having ears like an elephant, which covered his shoulders.” He will be found in no other respect to resemble the inhabitants of NEAS, and less those of Arucetto.

It is hoped no apology is requisite for this digression; and that I shall be indulged in the liberty of pursuing my subject, though it should sometimes lead to discussions not absolutely necessary towards elucidating the story: it is eccentric in itself; and, like its hero,

Quo me cunque rapit tempestas deferor.

Though our adventurer, as I observed before, neither in this nor in most, of his other voyages, mentions to what part of the globe he meant to shape his course, we shall generally find, from some circumstances, that it was directed eastward, probably to China, much visited in the 3d century of the Hegira by Arabian merchants. It is observable, that he never reaches, but in the last voyage, his place of destination.

In Sumatra¹, which must have lain in Sindbad*s way, Marco Paulo says, there was a vast quantity of apes resembling men, whose bodies, after having been embalmed, and their hair taken off, were frequently carried by merchants to other countries, and sold to the curious as monuments of a lesser species of the human race. As Sindbad, however, was attacked by a tempest “in the main ocean,” and driven out of his course, we may suppose this island of Pigmies to be at a greater distance from the continent than either of the isles of Sunda. Now, Ptolemy places to the eastward of them Νησοι των Σατηρων², and observes that the greater part of the adjacent islands were inhabited by Cannibals. The location of Sindbad’s former and subsequent adventure appears to be pointed out and supported by this passage.

Our unfortunate travellers, afflicted and desponding, wander over the island; and at length perceive an immense building, which they approach. They open a gate of ebony, enter into a court, and behold a vast apartment; on one side of which was piled a large heap of human bones, and on the other a great number

¹ L. iii. c. 15. Novus’ Orbis. Marco Paulo calls it *Java Minor*, but Mr. Marsden clearly shews that Sumatra was intended. In his history of that island he says nothing of apes; but mentions, that the natives informed him there were two species of savage people, called *Orang Cooboo*, and *Orang Goozoo*, who lived dispersed in the woods, and had no communication with the other inhabitants — that the first had a language peculiar to themselves; but the latter none, and differed but little from the *Orang-Outan* of Borneo, p. 35.

² Not improperly Englished, it may be presumed, APE-ISLANDS.

of “roasting spits¹.” Their limbs fail them, and they fall to the ground in an agony of terror. Before they have power to recover themselves, the gate of the apartment opens with a hideous din; and a deformed gigantic negro, “as high as a tall palm tree²,” advances towards them. A single eye glares in the middle of his forehead, whose brightness emulated that of a burnirig coal.

It is sufficient, without proceeding any farther in this story, to inform the reader that it is copied from the 9th book of the Odyssey. Polyphemus was the prototype of the Indian giant, and Ulysses of Sindbad. Some additional circumstances in the Arabian tale, though wild and grotesque, heighten the horror and interest of the story. It may be observed, that a giant in Arabic or Perlian fables is as commonly a negro or infidel Indian, as he is in our old Romances a Saracen Paynim, a votary “ of Mahound and Termagaunt.” Were the negroes authors, they would probably characterise their giants by whiskers and turbands; or by hats, wigs, and a pale complexion.

Sir John Mandeville says, that in one of the Indian islands were “folk of gret stature³, as geauntes; and thei ben hidouse for to loke upon; and thei han but on eye⁴, and that is in the myddylle of the front; and thei eten no thing but raw flesche and raw fyssche.” The knight mentions others who “han no clothinge, but of skynnes of bestes⁵, that thei hangen upon hem; and thei eten no breed, but all raw flesche; and they drynken mylk of bestes; for thei han plentee of alle bestaylle;

¹ These instruments of Cannibalian epicurism are not peculiar to Sindbad’s giant. The Eastern nations supposed they were used for the same purpose by the first Crusaders. “The spies, who introduced themselves into the kitchen of Bohemond, were shewn several human bodies turning on the spit; and the artful Norman encouraged a report, which encreased at the same time the abhorrence and the terror of the Infidels.” [Gibbon’s Hist. Vol. II. p. 57. Octavo Edition.]

² This is a very common oriental metaphor, and used indifferently to express loftiness of stature or prosperity. It frequently occurs in Scripture; and in Ecclesiasticus the growth of wisdom is compared to “a cypress tree upon the mountains of Hermon, and a palm tree in Engaddi.” (C. xxiv, v. 13.) A fimilar comparison is applied by Virgil to Polypheme’s one-eyed brethren;

————— quales cum vertice celso
Aëriœ quercus, aut coniseræ cypariffi
Constiterunt. Æn. III.

³ P. 243.

⁴ Vide Plin. Nat. Hist. L. vi. c. xxx. L. vii. c. ii.

⁵ P. 345.

and thei have none houses, to lyen inne. And thei eten more gladly mannes flesche, thanne ony other flesche. In to that yle dar no man gladly entten: and zif thei seen a schipp and men there inne, anon thei entren in to the see for to take hem.” In another ile, he was told there “were geauntes of grettere stature—summe of 50 cubytes long, but I saghe none of tho¹; for *I had no lust to go* (he prudently adds) *to tho parties*, because that no man comethe nouthen in to that yle, ne in to the other, but zif he be devoured anon. Men sayn that many tymes tho geauntes taken men in the see out of hire schippes, and brougte hem to lond, two in on hond and two in another, etyng hem goyng, all raw, and alle quick.” Though these *geauntes* are not described as of the monocular race, there can be little doubt but that Polyphemus was their Architype . . . Virgil and Ovid (for Homer was unknown to the Literati of Europe in Mandeville’s days) supplied him probably with the preceding description.

I know not whether it is worth remarking, (for, notwithstanding what has been said, the story in the text may be originally an oriental fable), that the Arabian naturalists not only describe a Pigmeam race, but likewise a gigantic one, of 40 cubits in height, and endued with some very peculiar powers; an account of which the reader may find in Bochart’s *Hierozoicon*, vol. II. p. 845. An old voyager of our own country says, that the following present, among others more conspicuous for their singularity than their, intrinsic value, was made by the king of Jacatra to the king of Bantam, “a giant, thirty feet in height, in a cage of wood drawn by buffaloes.” If any scepticism should arise on this occasion, it will not be removed by divulging the name of his associate— “also a Deuill came in like order².” As the other parts of this traveller’s narrative are plain and credible, we ought probably merely to understand by this some masquerade figures intended to surprise and amuse the spectators. Such representations may either have deceived our early travellers, or inspired them with the inclination to surprise and amuse their readers. What would a voyager of the 14th or 15th century have said, had he seen a canoe manned by warriors belonging to some of the South-Sea islands, with their masks on, and clad in their martial habiliments? There is little doubt but that he would have taken them for evil spirits, being, in appearance, conformable to their portraits in those days; and that he would have observed, “be o of theseisyles we saghe a huge bote fulle of deuils, which was gret mervaylle;” and then have proceeded to give an exaggerated account of their form and demeanor, and possibly of some extraordinary conflict with them.

To proceed. Sindbad and two of his companions escape on a float; but a storm of huge stones, flung by the negro’s one-eyed brethren, sink the others which’ they had constructed, and all on-board them perish. Ulysses and his friends were more fortunate in their escape from Polypheme, but suffered nearly

¹ those.

² Purctas’s *Pilgrims*, Vol. I. p. 183.

in the same manner by Antiphatesi¹ and his gigantic attendants. For a day and night our hero and his associates are tossed about at the mercy of the waves; the following morning, they are driven on an island, where, after having refreshed themselves by eating some delicious fruit, they fall asleep by the sea-side.

At night a huge serpent devours one of his companions: on the next he takes refuge with the other in a lofty tree; but the serpent, winding round its trunk, seizes on his sole surviving friend, who sat in; a lower branch than himself, and devours him likewise. Sindbad avoids the same fate by heaping a large quantity of thorns and brambles round the trunk of the tree. The serpent attempts in vain to force its way through this prickly rampart, but its poisonous breath² almost destroys our unfortunate adventurer. The second morning, being no longer able to endure his miserable existence, he rushes towards the sea in order to put a period to it. At the instant proposed for the execution of his design, a vessel appears at a considerable distance. He is at length discovered and taken on-board.

The prodigious size and destructive disposition of serpents in the Indian islands is too well known to require any comment. The idea of their *poisonous breath* occurs in some old romances, and prevailed in Europe previous to the existence of the Arabian writer. In a curious book imprinted by Thomas Eaft, in 1582, entitled, “Batman upon Bartholome his Booke *de proprietatibus rerum*,” and which we are told was “first set forth in the yere of our Lord God, 1560, is this passage. “The serpent *slaieth* all that he biteth, and is enemy to birdes, for he slayeth *them with his blowing*”³. Maffeus draws a comparison between the breath of Crocodiles and serpents, in a district on the Malabar coast, much to the advantage of the latter: “eorum halitus oris (*i.e.* crocodilorum) est suavissimus: at contrâ, in eadem regione serpentium & anguium adeo teter ac noxius, *ut afflatu ipso necare perhibeantur*.”⁴ This idea acquires some degree of credit from a passage in father Lobo’s voyage to Abyssinia. He says, that “in crossing a desert in the kingdom of Tigre his life was in very great danger; for, whilst lying on the ground, he perceived himself seized with a pain which forced him to rise; when he saw, about four yards from him, one of those serpents that dart their poison at a

¹ Odyss. X.

² I forgot to notice that Pliny attributes this quality to the Basilisk; “quem etjam serpentem ipfi fugiunt, alios (serpentes) olfactu necantem.” (L. xxix. c. 4.) Pinto, whom some Readers will not scruple to call the Sindbad of Portugal, cast away on the island of Sumatra, takes refuge at night, like our Adventurer, in a lofty tree, on account of “the tigers, crocodiles, copped adders, and divers sorts of serpents with black and green scales, whose venom is so contagious as *they kill men with their very breath*.”

³ L. xviii, c. 95.

⁴ Historia Indica, c. 2.

distance: and, although he rose before the serpent approached him, he nevertheless felt the effects of his poisonous breath, and had certainly died if he had lain a little longer.” He cured himself with bezoar, which, he says, “he always carried about him as a sovereign remedy against these poisons¹.” Dr. Johnson translated these travels from the French, and in his preface gives the following account of the author: “He appears by his modest and unaffected narration to have described things as he saw them, to have copied nature from the life, and to have consulted his senses, not his imagination.”

Ferdinand Mendez Pinto informs us (I quote from the translation in 1653,) that, on the banks of a rivet called Graatearnjim in Sumatra, “he saw adders that were copped in the crowns of their heads, as big as a man’s thigh, and so venomous, as the NEGROES OF THE COUNTRY informed him, that, if any living thing came within reach of their *breath, it died presently*, there being no remedy nor antidote against it.” Though Pinto’s authority is not generally admitted, Mr. Matsden, no incompetent judge, has thought proper to use it in his historical account of Sumatra. If allowed here, it will not only help to vindicate Sindbad in the passage above, but also in one of the ensuing voyages, where he places a race of negroes in this island.

Sindbad’s new companions direct their course to an island called Salabat, possibly Timor, “where grew Sanders², of great use in medicine.” From thence they proceed to another, where he “furnishes himself with cloves, cinnamon, and other spices.” All these articles are to be found, and almost exclusively, in the Molucca islands: and Sindbad was at no very great distance from them, if we suppose him to have been originally wrecked on one of Ptolemy’s Νησοι των Σατυρων.

Nothing farther deserving notice occurs in this voyage, except the following natives of the deep, which attracted Sindbad’s observation: a tortoise, twenty cubits in length and breadth; — a fish like a cow which gave milk, and of whose skin people made bucklers: and another in shape and size resembling a camel.

The account of these animals is not to be attributed to a licentious exuberance of fancy in the Arabian author. He might have seen in Ælian that tortoises³, whose shells were fifteen cubits in length, and sufficiently large to cover a house, were to be found near the island of Taprobane. Pliny and Strabo mention

¹ C. 12.

² Timor is said, by modern voyagers, to produce the best wood of this kind; ancient travellers give the same account: Linschoten particularly celebrated it for “its woods and wildernesses of Sanders,” [Purchas’s Pilgrims, Vol. II. p. 1784.]

³ Hist. An. L. xvi. c. xvii.

the same circumstance¹: they likewise turn them upside down, and say, that men used to row in them as in a boat². Diodorus Siculus adds to their testimony, and assures us, on the faith of an historian, that the Chelonophagi³ derived a threefold advantage from the tortoise, which occasionally supplied them with a roof to their houses, a boat, and a dinner.

Sir John Mandeville, in the⁴ Latin Edition, though he evidently copies and exaggerates Pliny's account, seems to give his description of this animal from actual observation. "Sunt in hoc territorio⁵ teftudines *terribilis quantitatis*, fitque

¹ Testudines tantæ magnitudinis Indicum mare emittit, ut singularum superficie habitabiles casas integant; atque inter insulas rubri præcipuè maris his navigant cymbis. [Nat. Hist. L. ix. c. 10.]

² Geog. L. xv.

³ *Shell-fish eaters*. B. iii. c. 2.

⁴ C. 29. Vide Haklayt's Voyages, vol. I. p. 59.

⁵ *Calonak*, an island supposed to be not very remote from Java. In the English edition, from which I quote, this passage is somewhat differently expressed, "There ben also in that contree a kyndc of *snayles*, that ben so grete, that many persones may loggen hem in here schelles, as men wolde done in a litylle hous. And other *snayles* there ben, that ben fulle grete, but not so huge at the other. And of these *snayles*, and of *grete white wormes*, that ban *blake bedes*, that ben als grete as a mannes thighe, and some lesse, as gret wormes that men fyuden there in wodes, men maken vyaunde rialle (royal victuals) for the kyng and for other grete lordes." (p. 234.) By *snayles* Mandeville evidently means tortoises, among whom they are classed by our old naturalists. Batman, in his comment upon Bartholomeus de proprietatibus rerum, says, that "a *snayle* is called *Teftudo*, and is a *worme*, and hath that name, for he is healed (covered) in his house as in a chamber." (C. 107. p. 382.) This *worme*, however, will not account for those in Mandeville, which he mentions as distinct from the *snayles* or tortoises. We are doubtless to understand by them some peculiar kind of serpents; and it has already appeared that they were made use of as food in former times, as well as at present, in various parts of India. Worm is the Teutonic word for serpent. Wickliffe, Mandeville's contemporary, gives that appellation to the tempter of Eve in his translation of the book of Genesis; and it is used in the same sense by various subsequent authors. A great deal is said in Anthony and Cleopatra concerning the "worm (*i.e.* the serpent) of Nilus;" which the clown shrewdly observes was an "odd worm, and not to be trusted but in the keeping of wise people; for there was no goodness in the worm:" The last instance I recollect, in which the word is seriously used as synonymous to serpent, occurs in Milton's

de majoribus regi ac nobilifblis nobilibus delicatus ac preciosus cibus: *mentier* (but how can that be suspected) si non quasdam ibidem viderim testudinum conchas in quarum unâ fe tres homines occultarent.

No tortoises, however, of this *moderate* size, comparatively speaking, are now found in the Eastern ocean: but I have been informed that boats, made of wicker and covered with a skin, resembling the *upper shell of a tortoise*. are frequently used for passing rivers in different parts of India. May we not suspect that inaccurate observation, misapprehension, or wilful, misrepresentation, of the natives, misled in this and many other respects the voyagers of antiquity? Boats of a similar structure are to be found in Wales, where they are called *Coracles*. They appear, to be the *vitalia naviga* of Pliny, and are supposed to have derived their name from being covered with *coria* or hides. They are mentioned likewise by Caefar and Lucan.

The fish like a cow may be intended for the Hippopotamus, whose skin, as Pliny observes, is scarcely to be penetrated by any missive weapon, and therefore may, with great probability, have been used as a covering for bucklers by different nations, “tergoris ad scuta galeasque impenetrabilis præterquam fi humore madeat¹.” He observes, that those animals live indifferently in rivers, or in the ocean, or on the land². To them he possibly alludes in this passage, “ibi (i.e. Indico mari) exeunt pecori similes belluæ in terrain, paftæque radices fruticum remeant: & quædam equorum, asinorum, *yaurorum capilibus*, quæ depascunter³ fata.” Strabo informs us that the Hippopotami are mentioned by Onesicratus as

Paradise Regained: (B. i. l. 312); and in Paradise Lost, more attentive to the pun than the pathos, he applies it, like Wickcliffe, to the seducer of our first parent:

“O *Eve*, in *evil* hour thou didst give ear
To that false worm” B. ix, l. 1067.

A strange kind of worms (unfortunately we cannot elevate *them* to serpentine dignity, but otherwise coinciding with the description in Mandeville,) are mentioned by St. Jerom. “In Ponto & Phrygiâ *vermes albos & obesos*, qui *nigello capise* sunt, & nascuntur in lignorum carie pro magnis redivibus pater-familias exigit, & quo modo apud nos attagen & ficedula, mullus & scarus in deliciis computantur; ita apud illos ξυλοφαγον comedisse luxuria est.” (Ad Jovin L, ii,)

¹ Nat. Hist. L. viii. c. 25.

² Nat. Hist. L. xxxii. c. 11.

³ Nat. Hist. L. ix. c. 3.

inhabitants of the Indus. He likewise peoples the sea near Taprobane¹ with the same kind of animals as those in Pliny; and is followed by Ælian² with some variations and additions. Notwithstanding these references, I question whether the Hippopotamus is to be found in any part of India. The people, however, who dwell near the Ganges, still use the hide of wild buffaloes for defence; and I have been informed it will even repel a bullet at a very short distance. They are commonly to be found in rivers up to the neck in water, to avoid the intense heat of the sun; and inaccurate spectators may have taken them for Hippopotami.

The Manatee, or Cowfish³, agrees likewise with Sindbad's account, and is to be found in the Mauritius, the Philippine, and the Comori islands: it suckles its young, like the seal⁴ and the porpoise; and the dorsal protuberance of the latter would naturally suggest: to Arabian seamen the idea of a CAMEL.

¹ Geog. L. xv.

² Hist. An. L. xvi. c. 18.

³ Vide Buffon. Harris's Collect. vol. I. p. 408, Bochart's Hierozoicon "de Cetus & Cetacis." L. i. c. 7. Purchas's Pilgrims, vol. III. p. 930. and Jer. Lament. iv. 3.

⁴ Oppian in the same poem notices likewise the toughness of their skins, which a spear could not penetrate. A property the Manatee probably partakes in common with them. Seals appear to be the *vituli marini* of Pliny; and the Φωκας of Homer, who described them with the accuracy of a naturalist. They are said to be γειποδες, pedibus carentes. Αθροας ευδασιγ ψολιης αλος εξαγαδυσσαι frequentes dormiunt è cano mari egressæ. They are Ζαιτρεφεις obesæ; and they exhale ολοοτατογ οδμηγ, pessimum odorem. (Odyss. iv.) Diodorus Siculus and Strabo place a Νησος Φωκων not far from the entrance into the Arabian gulf. (Vide Hist. L. iii. c. 3, and Geog, L. xvi.)

VOYAGE IV.

Sindbad travels by land through some of the provinces of Persia; and, after a coasting voyage to the eastward, a storm arises, and drives his vessel out to sea. It is at length wrecked; many of the crew are drowned: himself and some others, supported on a plank, are thrown upon a coast that proves deplorably inhospitable. They are surrounded, not long after their landing, by a crowd of negroes, who separate them from each other, and convey them as prisoners to their different habitations.

Sindbad and five more, after arriving at their place of destination, are ordered to sit down and eat of a certain herb provided for them, which he alone avoids, on observing that none of the negroes tasted it. The consequence of indulging in this vegetable repast is a total deprivation of sense. His companions afterwards devour greedily such food as the negroes provide; in order, as it appears by the sequel, to fatten them for their own banquet. Within a short time all are killed for that purpose except Sindbad. His spare diet and terrifying apprehensions render him a meagre and ineligible object. At length he embraces a fortunate opportunity of escaping, and within eight days arrives at the sea-shore, where he finds some white people gathering pepper. They take him under their protection, carry him to their own island, and introduce him to their king.

The Mohammedan traveller in the 9th century says, that, in “the sea¹ of Andaman, (*i.e.* the bay of Bengal, through which Sindbad appears to have been steering his course), the people eat human flesh quite raw, their complexion is black, their hair frizzled, their countenance and eyes frightful.” Modern navigators likewise represent many islands in this bay as inhabited by Cannibals, particularly those which still retain the name of Andaman: and in an age, almost as distant from the Arabian traveller as his appears to have been from ours, these very islands, or those adjacent to them, were inhabited by a race no less savage and inhospitable: Φερονται δε και αλλαι συνεχεις δεκα νησοι εν αις φασι τα σιδηρας εχοντα ηλας, ωλοια κατεχεσθαι μη ωστε της ηρακλειας λιθα περι αυτας γεισθαι. και δια τατο² επιαρσις ναυπηγισθαι. κατεσχειν δε τας αυτας ανθρωποφαγας καλαμενας Μανιολας³. D’Anville places those islands of the Maniolæ on the eastern side of the bay of Bengal: but, if we are to compliment Ptolemy on the accuracy of his

¹ Page 4.

² wooden pegs.

³ Ptol. Geog. VII.

numeration, we must suppose that he meant not the Andaman islands, but the *ten* northern Nicobars, which are at no considerable distance from them.

It is observable that the isles of Andaman are not only still inhabited by Cannibals, but that these Cannibals are likewise negroes. Mr. Hamilton concludes his account of the¹ Cornicobar islands with mentioning that it was commonly supposed a Portuguese vessel, having a large number of Mozambique negroes on board, was wrecked on the Andamans soon after the passage to India round the Cape of Good Hope had been discovered, and that from them their present inhabitants were descended: but, if we are to credit the Mohammedan traveller (without saying a word concerning Sindbad's testimony, or even that of Ptolemy), they were inhabited by Cannibal negroes in times of much greater antiquity. There is indeed no necessity of deriving this race of people from Africa. Lieutenant Wilford² observes, that various hordes of emigrants from India were negroes; and that such a race with *curled hair* existed in that part of the globe at an early period may be inferred from the particularity being observable in their ancient idols. He shews that the Cutila-cesas, the old Egyptians, were distinguished by the same characteristic; and on this circumstance supports the description which Herodotus gives of that ancient people. The *Ιθυριχες*, the strait-haired Æthiops, appear also to have emigrated from India³. The most savage race in the Philippine islands likewise, the supposed original inhabitants, are said to differ but little in colour from the inhabitants of Guinea, and are called, by the Spaniards, *Negritos del monte*⁴.

The account of vessels being wrecked by the attractive power of a magnetic rock in Ptolemy may have been merely figurative — the iron-stealers of Otaheite allegorised in the bay of Bengal. Yet it appears to have been a long-established opinion in the eastern world. In the history of the third Calendar we meet with a mountain of adamant possessing the same properties: and Aboulfouaris, the Sindbad of the Persian tales, is wrecked by means of a magnetic rock; for that I suppose, when stripped of its figures, must be intended by a mountain that resembled polished steel; and which, by virtue of a talisman⁵, rendered every vessel that approached it stationary and immovable.

Serapion, “an author, says Brown⁶ of good esteem and reasonable antiquity, asserts that the mine of this stone (the magnet) is in the sea coast of India,

¹ Asiatic Researches, vol. II. p. 344.

² Asiatic Researches, vol. III. p. 355.

³ Herod. Polyhymnia.

⁴ Vide Marsden's Hist. of Sumatra, p. 258. 2nd Edition.

⁵ Day 184.

⁶ Vulgar Errors, p. 74. 6th Edition, 4to.

whereto, when ships approach, there is no iron in them which flies not like a bird unto those mountains; and therefore their ships are fastened not with iron but wood, for otherwise they would be torn to pieces¹.

It is not probable that Mandeville ever saw Serapion or Ptolemy; yet he gives the same account. "In an isle clept CRUES² ben schippes withouten nayles of iren or bonds, for the roches³ of the Ademandes: for thei ben alle fulle there aboute in that fee, that it is mervcyle to speken of. And zif a schipp passed⁴ be tho marches and hadde outhere iren bondes or iren nayles, anon he sholde ben perished. For the Ademande of this kynde drawethe the iren to him: and so wolde it drawe to him the schipp, because of the iren: that he sholde never departen fro it, ne never go thens⁵.

Aloysiufi Cadamustus, who travelled to India in 1504, describes various kinds of vessels which traded from island to island for spice and other commodities. Some, he says, like those mentioned by Ptolemy, were framed entirely of wood, and for the same cause; "aliæ sunt quæ idcirco absque ferro funt, quoniam vim magnetis pavent, nam is lapis visitur suprâ dictas insulas, quâ iter ipsi faciunt⁶.

Similar opinions concerning the wonderful power possessed by these marine masses of loadstone have prevailed in a very different quarter of the world, Egede, in his Natural History of Greenland, informs us, that Mogens Heinson, a celebrated seaman, in the reign of Frederic the Second, king of Denmark, pretended that his vessel was stopt in his voyage thither, by some hidden magnetic rocks, when under full sail⁷.

Mountains of loadstone, not, we may presume, endued with such superlative powers of attraction as those alluded to by Ptolemy, Mandeville, Cadamushis, &c. are said to exist in Siberia and other northern countries. Mandeville mentions one "roche of Ademande" which *he saw himself*, and which had attracted such a number of vessels that they seemed "a gret yle, fulle of trees

¹ See Serapion de Magrete, fol. 6, Ed. 1479.

² In one of the Latin editions it is called ORMUZ.

³ rocks.

⁴ by those countries.

⁵ Page 197, 198.

⁶ Novus Orbis, p. 41.

⁷ English Translation, p. 45.

and ¹buscaylle, fulle of thornes and breres, gret plentee².” This luxuriance of vegetation is accounted for by the rotting of the timber belonging to the aforesaid vessels. A curious exemplification of the state of natural philosophy in the 14th century! “And such roches ben in many places there-abouten” — *i.e.* in the neighbourhood of Prester John’s territories; and, if I rightly understand the confused account in Mandeville, not very distant from those of the “grete Chane.” It is not unlikely that he derived his idea of Prester John from some imperfect narratives concerning the Dalai Lama, in whom the monarchical and priestly characters have been united from very early ages. This circumstance may have induced other old voyagers likewise to transport him from Abyssinia into the heart of Asia; where travellers would now look in vain for those sea-surrounded rocks of magnet which attracted Manseville’s observation. Yet his geographical accuracy was sanctioned by no less than papal authority³: and what renders his acquisition of it more extraordinary is, that he should advance a kind of heretical opinion in this very book, for maintaining which, in conjunction with some others naturally connected with it, Galilaeo was feverely punished by the same authority about 200 years afterwards; It is no less true than strange, that he entertained a perfect and just idea of the formation of the globe⁴; though somewhat inconsistently he places Jerusalem in the “myddes” of it, not considering that the middle of a globe must be its centre. This whimsical opinion he supports by as whimsical an application of a text in Scripture. “And that it sholde ben in the myddes of the world, David wytnessthe it in the *Psautre*, where he scythe, *Deus operatus est salutem in media terre*⁵. He talks much more wisely when he remarks that, “men may envirowne alle the erthe of alle the world as well undre as aboven, and turnen azen to his contree that hadde companye and schippyne and conduct,” &c⁶ . . . for zee wyten [ye understand] welle that thei that ben toward the *Antartyk*, thei ben streghte feet azen feet of hem that dwellyn undre the transmontane; als wel as wee and thei that dwellyn undre us ben feet azenst feet⁷.” He proceeds to relate a story, which *he had heard when young*, of a gentleman who travelled from England to India,

¹ Bushes.

² Page 327.

³ Vide p. 381, &c.

⁴ Vide p. 217, &c.

⁵ P. 221.

⁶ P. 223.

⁷ P. 220.

“and went so long by see and lond be many seasons,” till at last he found himself to his great surprise in his “owne contree . . . having enviroound alle the erthe¹.”

To return to my story, from whence the attactire power of my late subject seems imperceptibly to have drawn me.

Notwithstanding the striking similarity between: the inhabitants of the Andamans and Sindbad’s negroes, other circumstances render it more probable that he was wrecked on the coast of Sumatra. Some old voyagers mention a stupifying, or rather inebriating, vegetable as peculiar to it: others say that it was customary with its inhabitants to fatten children in order to eat them. The Mohammedan travellers in the 9th century describe them as Cannibals, and those of the kingdom of Batta continue so to this day.

“In LAMARAY (Sumatra), says Mandeville, is a cursed custom, for thei eaten more gladly mannes flesche, than any other flesche: and zit is in that contree habundant of flesche, of fische, of cornes, of gold and sylver, and of all other godes. Thidre gon marchauntes, and bryngen with hem children, to selle to hem of the contree, and thei² byzen hem: and zif thei ben fette, thei eten hem anon: and zif thei ben lene, they feden hem, tille thei ben fatte, and thanne thei eten hem³.”

The following strange passage, and yet it will appear that he had authority for it, occurs in the same author, “In the yle clept DONDUN ben folk of diverse kynds: so that the fadre etethe the sone, the sone the fadre, the husbonde the wif, and the wif the husbonde; and zif it so befalle that the fadre or modre, or any of here⁴ frendes ben seke, anon the sone goth to the prest of here law, and preyethe him to aske the ydole, zif his fadre or moder or frende shalle dye on that evylle or non. And than the prest and the sone goethe⁵ to gydere before the ydole, and knelen fulle devoutly, and alken of the ydole here demande. And zif the devylle, that is withinne, answeere, that he schalle lyve, thei kepen him wel: and zif he saye that he schalle dye, than the prest gothe with the sone, with the wif of him that is seeke, and thei putten here hondes upon his mouthe, and stoppen his brethe, and so thei sleen him. And after that thei choppen alle the body in smale peces, and preyen alle his frendes to comen and eten of him that is ded: and thei senden for alle the mynstralle of the contree, and maken a solempne feste. And whan thei

¹ Page 222.

² buy.

³ P. 214.

⁴ their.

⁵ together.

han eten the flesche, thei taken the bones and buryen hem, and syngen and maken gret melodye¹.”

Marco Paulo attributes a fimilaf custom to the inhabitants of DRAGOIA, a kingdom in Sumatra: “Apud hos talis est consuetudo quando quis gravitef infirmatur, propinqui & consanguinei ejus convocant magos & incantatores, illosque interrogant, an ægrotus fit sanitatem recuperaturus. Et illi respondent id quod dæmonum suggestionem didicerint. Si dixerint infirmum non posse liberari, quin illâ ægritudine intereat, adsunt qui infirmo os concludunt, ne respirare poffit, atque fic occidunt priusquam ab infirmitate extingatur, & carnes ejus incidunt, coquunt atque devorant: & id potiffimum faciunt propinqui & consanguinei infirmi fimul congregati — porro ossa in cavernis montium sepeliunt².”

When Mandeville is quoted, we are not always merely to expect a coincidence in fiction, but sometimes a corroboration of thuth; and I have little doubt but that the preceding narratives of our old voyager³ are in many points strictly true. Mr. Marsden infers from a Spanish MS. that the ancient inhabitants of the Philippine⁴ islands, and some which still remain in an inland district of Sumatra (negroes and cannibals), were the same race of people; and we find that the sacrifice among the former for a sick person was occasionally a *man*, a land animal, or a turtle. After some superstitious ceremonies the victim was slain, and the most delicious parts eaten by the company⁵. This seems to be a castigated

¹ P. 241.

² L. iii. c. 17. Novus Orbis.

³ Mandarille commenced his peregrinations into the East soon after the return of Marco Paulo, a copy of whose travels he might possibly have seen: yet the difficulty of gaining access to any MS. in that age of ignorance renders it extremely questionable. It is no improbable supposition that the charader of the former, during the time of his exigence, stood as high, in regard to veracity, as that of the latter: having been established by authority which none, except Wicliff and his followers, were then inclined to question or dispute. “His tretys, Mandeville gravely assures us, was *preaved* for *trews* by the avys and discreet conseylle [council] of oure holy Fadir.” And it appears that this conclave of profound geographers pronounced their decree in consequence of his *boke*’s agreement with one *more than a hundred times larger*, “be the whiche the *Mappa Mundi* was made after.” On this irrefragable evidence it acquired the papal sanction; and all inclination to scepticism of course subsided. (See p. 381. &c.)

⁴ One of the Philippines, in Candish’s Voyage round the World, is said to have been inhabited by Negroes. Purchas’s Pilg. Vol. I. p. 68.

⁵ P. 257.

copy of the custom recorded by Marco Paulo and Mandeville; as that, mentioned by them, is a more exact transcript of one which prevailed in a very remote period. The Father of history informs us, that the Padæ, an Indian people, fed on raw flesh; and that, when any of their community fell sick, he was dispatched and eaten by his nearest friends¹. He mentions likewise, that when any of the Massagetæ² arrived at a very advanced period of life, it was usual for his relations to assemble together, and sacrifice him with cattle of different kinds; to boil their flesh together and to feast upon it³. Strabo⁴ and many other authors relate the same circumstance after him. Pomponius Mela, in describing the manners of different Indian nations, says, that, “quidam proximos, parentesque, priusquam annis aut ægritudine in maciem eaht, velut hostias cædunt: cæsorūque visceribtr̄s *epulari fas & maxime piū est*”⁵. The supposed piety of the action is likewise noticed by our countryman — “for zif the wormes of the erthe eten hem, the soule shoulde suffre gret peyne as thei seyn⁶.” Vertoman, who travelled to India about the conclusion of the 15th century, in his description of the isle of GYAVA, by which he probably means Sumatra, frequently coincides with the accounts of Mandeville” “Ejus insulæ cultoret (eos inquam qui carnibus vescuntur) ubi viderint parentes confectos senio nullius jam usus esse, in emporium adductos protinus Anthropophagis vendunt: qui ubi venierint continuo mactantur, locoque esculentorum ab nonnullis absumuntur. Et ubi junior quispiam in eam devenerit ægritudinem, ut iudicio sapientum, præsentem

¹ Herod. L. iii.

² William de Rubruquis, who certainly never read Herodotus, and travelled through Thibet in the 13th century, near which country the Massagetæ dwelt in the days of the Greek historian, mentions, that its inhabitants “in times past bestowed on their parents no other sepulchre than their own bowels, and yet in part retain it, makyng fine cuppes of their deceased parents’ skuls, that drinking out of them in the midst of their jollitie, they may not forget their progenitors.” (Purchas’s Pilgrimage, p. 430.) The latter part adds credibility to what is advanced by Mandeville and supported by Ives, (p. 124). This extraordinary custom we may fairly suppose was derived from the old inhabitants of Asia to the Gothic nations, who, more refined than their ancestors, after some lapse of time, substituted their enemies heads for those of their progenitors.

³ L. i. He gives nearly the same account of the Essedones, a savage people, who dwelt near the Mæotis, L. iv.

⁴ Geog. L. xi.

⁵ L. iii. c. 7.

⁶ P. 247.

languorem evadere non posse videatur, is a parentibus vel germanus, ut mors ipsa præveniatur, letho traditur quamprimum, sunctusque vitâ venit Anthropophagis.” When the natives perceived that the friend of Vertoman was shocked at their unnatural feasts, they thus retorted the charge of indecency and barbarity— “O Persæ, peccatis nulla expiandi victima, quando *carnes adeo fomasas vermibus epulandas exponitis*¹!

Mr. Marsden produces various authorities² relative to the prevalence of this horrid custom, which may be traced in the old world from beyond the banks of the Ganges to the Western shores of Europe, and Frozen Ocean³; and, in the new, from Hudson’s-Bay to the extremity of the Southern continent.

The preservation of some part of the head, as a trophy or a relic, has been its usual, though not certain, accompaniment. Mr. Marsden’s opinion, that the same race originally inhabited the Philippine islands and Sumatra, has been already noticed. The former⁴ are said to take particular delight in drinking out of the skulls of those enemies whom they had scalped. And Nicholi di Conti observes, that “the Sumatrans (in his time) were all Gentiles; and the man-eaters⁵ among them used the skulls of their eaten enemies instead of money⁶, exchanging the same for their necessaries; and he was accounted the richest man who had most of those skulls in his house.” This recalls the well-known custom of the Goths, to drink beer out of those belonging to their enemies: and would almost tempt us to suppose, that there was some original connexion between these widely separated people, though it pointedly discriminates their national characters. The

¹ Novus Orbis, p. 295. The Massagetæ, according to St. Jerom, entertained the same opinion. “Massagetæ & Derbices miserrimos putant, qui ægrotatione moriantur, & parentes, cognatos, propinquos, cum ad senectam venerint, jugulatos devorant, rectius esse ducentes, ut à se potius, quam a vermibus comedantur.” (Ad. Jovin. L. ii.) In the same treatise he speaks of the SCOTI as Cannibals from his own knowledge, and informs us what the parts were which their *bon vivants* esteemed. Strabo likewise observes, that little more was known concerning Ireland in his days than that its inhabitants were cannibals, and held it as a meritorious action to eat the bodies of their deceased parents. (Geog.L. iv.) The same account is given by different authors of other ancient nations.

² P. 299.

³ Vide Plin. Nat. Hist. L. vii. c. 2.

⁴ Hist, of Sumatra, p. 258.

⁵ That part of the island in which they dwelt he calls BATECH, (Purchas’s Pilg. Vol. III. p. 158), the same district probably which is now called BATTA.

⁶ Purchas’s Pilgrimage, p. 612.

hardy Goths, like the Scythians¹ old, converted their enemies' heads into cups, which, we may conclude, were not unfrequently produced as memorials of their prowess; whilst the commercial and less enterprising Indian rendered that of his enemy an article of commerce.

Mandeville gives a long account of certain people who exposed their friends' dead bodies to be *devoured* by *fowls of the air*; and adds, that the son of the deceased reserved the head: and "thereof he zevethe² of the flesche to his most specyalle frendes, in stede of entre messe or a sukkarke³, and of the braynpanne he letethe *make a cuppe*, and thereof drynke the he and his other frendes also, with gret devocioun, in remembrance of the holy man, that the Aungeles⁴ of God han eten; and that cuppe the son shalle kepe to drynken of alle his lif tyme, in remembrance of his fadir⁵. These circumstances derive some credit both from the testimony of ancient and modern writers. The first is mentioned by Procopius, L. i. de bello Persico; is noticed by many of our old voyagers, and is still in use among the PARSEES, who are dispersed over various parts of India and Persia. It prevailed likewise among many nations of antiquity.

Strabo says, the Caspians exposed the dead bodies of their old people; and, if they were eaten by birds, they esteemed it as an omen of their felicity in a future state; but, if by dogs or wild beasts, it was a contrary sign⁶. Those who fell, fighting bravely in battle among the Barichæans, were consigned as a mark of distinction to be the food of vulturs, γυψι ὄροζαλλασιν ιερὸν ζῶον εἶναι ὠεπιστευκοτες⁷.

Several instances might be added to those I have already given of the those I have already given of the skulls of the deceased being preserved as sacred relics, and ornamented with gold by some ancient nations, and formed into drinking vessels by others; but I shall close, with Mr, Ives's testimony in support of our countryman's veracity, a subject, which, though disgusting and mortifying to human vanity, is replete with instruction, as it forcibly shews what absurdities the mind of man is capable of adopting when unenlightened by revelation! — He says, "it was reported of the ancient inhabitants of Ceylon, that they made cups of their

¹ Herod. L. iv.

² giveth.

³ delicacies.

⁴ The birds. — Mandeville possibly meant to intimate, by the expression in the text, that they were considered as sacred messengers.

⁵ P. 376.

⁶ Geog. L. xi.

⁷ Ælian de An. L. x. c. 22.

parents' skulls, with a view that in the midst of their mirth and jollity they might be sure to preserve a grateful remembrance of them¹.

As many of the Indian island appear to have been inhabited by Cannibals in common, with Sumatra, I shall endeavour to point out some circumstances, which, if not absolutely appropriate, yet, taken in conjunction, seem pretty clearly to identify it as the coaft on which Sindbad is supposed to have been wrecked.

The herb, which, like "the insane root, takes the reason prisoner," struck me at first as having been possibly suggested to the Arabian author and to Shakspeare from a passage in Plutarch's life of Mark Anthony, whose soldiers, it is there said, being greatly pressed by hunger, fed on a particular root that deprived all those who tasted it of sense and recollection. I entertained likewise some suspicion that it might have originated from the Lotos in the Odyssey;

————— "which whose tastes
Insatiate riots in the sweet repasts:
Nor other home, nor other care intends,
But quits his house, his country, and his friends."
Odys. ix.

Daris, however, who sailed to Sumatra in the year 1599, says, "in this country there is a kind of *seed*, whereof a little being eaten, maketh a man to turn foole, all things seeming to him to be metamorphosed². Could we here substitute *root* or *herb* for seed, it would afford an excellent parallel to Sindbad, or derivative for Shakspeare, as Macbeth, from whence I quoted above, was in all probability not written till the year 1606.

Linschoten mentions an herb as very common in India, called Dutroa—"the flower or blossome of this plant is very like unto the blossome of Rosemary in colour, and out of this blossome groweth a bud, much like the bud of popie, wherein are certaine small kernells, like the kernells of melons, which, being stamped and put into any meat, wine, water, or any other drinke or compolition and eaten or drunk therewith, maketh a man in such case as if hee were foolish, or out of his wits, so that hee doth nothing else but laugh, without any understanding or sence once to perceive any thing that is done in his presence³. Here we are tempted to wish that Sindbad and Shakspeare had mentioned *kernel*.

Mr. Le Grand, in a differtation annexed to Lobo's voyage to Abyssinia, as translated by Dr. Jobnson, say, that on the eastern coast of Africa there is an "herb called by the Portuguese *dutro*, by the Cafres *banguini*, which hath this

¹ P. 62.

² Purchas's Pilgrims, Vol. I. p. 120. The same account, with some little variation, appears in Harris's Collection, Vol. I. p. 50. 1st Ed.

³ Purchas's Pilgrims, Vol. II. p. 1781. See also p. 1757.

wonderful quality, that, taken in meat or drink, it entirely, deprives a man of reason for the space of twenty four hours¹. This herb, I apprehend, is now known by the name of *datura*², *dutroy* and *stramonium ferox*. The best authors on the Materia Medica describe its effects nearly in the same manner as those I have quoted.

Another vegetable is submitted to our choice, which possesses an intoxicating quality, and the chewing of which prevails at present throughout the greater part of India. Dampier mentions that the inhabitants of Sumatra “make use of a certain herb like hemp, called *Ganga* or *Bang*, which, if infused in any liquor, exerts its operation upon those that taste it after a very odd manner, according to their different constitutions; for some it stupifies, others it makes sleepy, others merry, and some quite mad³.”

In a “New Account of East India and Persia, by Dr. Fryer,” who commenced his travels in 1672, and returned in 1681, we find that the *Dutry* and *Bung* (as he styles them) were made use of in both these countries on account of their inebriating qualities. He says, that, when people of distinction fell under the displeasure of the king of Golconda, a potion, in which the juices of these plants were mingled, was commonly administered to them, which first infatuated and afterwards destroyed them. He calls it *Post*,⁴ and adds, that “after a week’s tasting they crave more than ever they nauseated: Ad illorum vicem qui degustato Sardonum graminum succo feruntur in morte ridere; making them foolishly mad⁵.”

Sindbad’s travelling eight days before he finds *white men* on another part of the coast will not agree with the contracted size of the Andaman or Nicobar islands: from their speaking Arabic and gathering pepper, we may naturally infer, that they belonged to some nation, between which and Sindbad’s countrymen a friendly and commercial intercourse subsisted.

Pepper is the common product of the Sunda islands, and more peculiarly so of Sumatra. It was an early object of commerce to the Arabians; who, at the supposed period of Sindbad’s existence, chiefly supplied Europe with this and all

¹ P. 226. 1st Ed.

² See James’s English Dispensary; p. 197. ad Ed. Mr. Marsden does not notice this herb as a product of Sumatra; but says, that OPIUM is in universal request with its inhabitants: and it is not impossible but that opium may be meant by Sindbad.

³ Harris’s Collect. vol II, p. 900.

⁴ Bernier mentions it by the name of *Poust*, and describes it somewhat differently. Vide. tom. I.

⁵ Page 32.

other East-Indian commodities. During his flight he supports himself on Cocoa nuts; “which served him (as they have many others) for meat and drink.” And they, likewise, it is well known, abound in Sumatra.

The king of the island, to which Sindbad is conveyed, receives him with great hospitality: and, by presenting his majesty with a bridle and a pair of stirrups, the use of which was before unknown in his territories, he gains entire possession of his regard and esteem. But from this circumstance, an evil results of which he was not aware. The king cannot be prevailed on to part with him, but insists on his marrying, and settling for life in his country. Sindbad accordingly weds a lady of beauty, rank, and fortune: yet still, like another Ulysses, (for it appears he had left a Penelope at home,) longs to return to his native Bagdad.

Whilst his mind is occupied with this: reflexion, the wife of a neighbour dies; and he finds, to his great surprize, that in consequence of that event he must lose his neighbour also; an immemorial custom having prevailed in this island for “the living husband to be interred with the dead wife, and the living wife with the dead husband.”

This untoward circumstance strikes Sindbad with some apprehensions on his own account, and they prove not groundless. His wife dies, and, notwithstanding all his arguments and supplications, he is buried alive with her.

The ceremony is thus described.— The corpse of the deceased, being deposited in a coffin with all her jewels and magnificent apparel, is carried to the top of a lofty mountain: an immense stone is removed, and the coffin let down into a deep pit beneath; The husband follows at the head of the cavalcade, and is likewise let down in an open coffin, with a vessel full of water and seven little loaves. The stone, immediately afterwards, is again rolled over the cavity.

Sindbad, notwithstanding his dismal situation in this gloomy and pestiferous mansion, loses not the desire of life: and to preserve it, after his own provisions are expended, he converts the bones of the dead into instruments of destruction, and kills several unhappy wretches, who were let down with their spouses’ dead bodies subsequent to his own sepulture; and on their bread and water he for some time supports himself. This circumstance recalls one, possibly more horrid, in *Pierre de Vaud*; where he and the lady, impelled by resistless hunger, destroy the negro, their faithful fellow-traveller, to prolong, a miserable existence by feeding on his carcase.

The apprehensions of Juliet, which thrill the soul of the reader with congenial horror, are likewise partly realised in this horrible scene;

Oh! if I wake, shall I not be distraught,
Environed with all these hideous fears?
And madly play with my forefathers’ joints?
And pluck the mangled Tybalt from his shroud?
And in this rage, with some great kinsman’s bone,
As with a club, dash out my desperate brains?

A, IV. S. 3.

Whilst Sindbad is in the act of dispatching one of the wretched victims to a barbarous custom, he hears an animal panting and breathing quick near the place where he stood. He pursues it, guided by the sound; and soon beholds a dim uncertain light, sometimes resembling a star, and sometimes lost in darkness. At length, however, he approaches the place from whence it came, and finds it to be a fissure in the rock through which the animal, that came from the ocean to prey on the dead bodies, had entered. Sindbad now effects his escape, and finds himself by the sea-side to his great satisfaction.

We have no particular direction to instruct us in the geographical situation of this island. On quitting it, Sindbad says, he passed by several others, one called “the Isle of Bells” ten days sail from Serendib, and six from *Kela*, to which it was subject. The latter country, we are told, was inhabited by *Cannibals*, and abounded in “lead mines, Indian canes, and excellent camphire.” These islands, as our adventurer is now steering homeward from Sumatra, may naturally be supposed to lie in or near the western part of the bay of Bengal. The products of KELA agree with those which are mentioned as articles of commerce at CALA¹ by the Mohammedan travellers. The first of them intimates that it was not very far from Serendib², (Ceylon); and says, that an island which lay between them was inhabited by Cannibal negroes, and abounded with *sugar canes*. Renaudot observes, that the Arabians always touched at Cala³, or Calabar, in their way to China, and that “it must have been somewhere about the point of Malabar.” From these circumstances we might fairly conclude, that Kela signified the same place as Cala; and lay nearly, as the Mohaminedan traveller has said of the latter, “in the mid passage between Arabia and China.” The greatest difficulty is where to find an island near the Malabar point, about “eighty leagues in circumference,” as he describes this to be.

That the eastern nations generally considered any traveller, versed in arts of which they were ignorant, as a most desirable acquisition, and that their despotic monarchs seldom afterwards permitted those unhappy guests to revisit their native country, appears by various accounts. An instance is given, in Purchas’s Pilgrimage, of one Adams⁴, who was detained in Japan by the emperor of that island in the year 1599. The same principle, according to Bruce, prevails to this day in Abyssinia. The detention of our hero therefore is perfectly consistent with oriental *costume*: and, as the greater part of the East-Indian islands was, I apprehend, inhabited by a less-polished race of people than those on the

¹ Page 61.

² Page 12.

³ *Notes*, p. 15.

⁴ He was the first Englishman who visited that country. See Purchas’s Pilgrimage, p. 588; and Harris’s Collect. vol. I. p. 52.

continent, the acquisition of such an artist as Sindbad, in a country which knew not the use of a fiddle and bridle, must have been of great importance.

The supposed custom of the husband's accompanying his deceased wife to be interred in the same grave is to be found, I believe, in no authentic¹ narrative. Much greater complaisance and attention have been shewn immemorially by the ladies in the East, than by our sex, to their departed comforts, . Mandeville indeed says, that in "the contree of Polombe zif the women dye before the husbonde men brennen him with hire²." He adds, however, "zif that be wole, and zif that be wole not, no man constreyneth him thereto." From which we may conclude, that it was no very prevalent fashion. He mentions, likewise, that in "the yle of Calanak, zif a man that is maryed dye, men buryen his wif with him *alle quyk*. For men seyn there, that it is resown, that sche make him companye in that other world, as sche did in this³."

Mr. Grose, likewise, in his Voyage to the East-Indies⁴, says, that among a particular cast of Indians a plate of rice, a jar of water, and the cloaths and jewels a wife wore when alive, were buried with her. But he farther informs us, that the husband usually divested her of the latter before the grave was filled up⁵.

The same gentleman mentions, that "on the extreme point of Malabar hill is a rock flat on the top, in which there is a natural crevice, communicating with a hollow that terminates towards the sea." "The Gentoos, he adds, use this place as a purification of their sins, by going in at the opening, and forcing their way (a difficult task as it appears for a corpulent person) through the crevice.

This hill somewhat accords with that in Sindbad's narrative, but, I believe, its existence depends entirely on Mr. Grose's authority; and, though his integrity is not to be questioned, we may suspect, that, as his visit to the Indian coast was of short duration, he might, like his predecessors in days of yore, have been liable to misinformation and misapprehension.

Our hero's mode of escape may, with much greater appearance of probability, have been suggested by an incident that took place in a very early period of Grecian history, relative to Aristomcnes⁶, the Messenian general, who was taken prisoner by the Spartans, and with fifty of his countrymen precipitated into a deep gloomy cavern. All the others were killed by the fall; and for three days

¹ Some distant resemblance occurs in St Jerom. "Scythæ eos qui à defunctis amati funt, *vivos* insodiunt ossibus mortuorum." (Ad Jovin. L. ii.)

² P. 207.

³ P. 224.

⁴ In 1745.

⁵ P. 359.

⁶ Univ. Hist. vol. VII. p. 46. 8vo. Stanyan's Greek Hist. Vol. I. p. 94.

he lay almost dead with hunger and with the stench of corrupted carcasses, when he perceived a fox near him, gnawing a dead body. With one hand he caught it by the hind leg, and with the other held its jaw when it attempted to bite him. Following, as well as he could, his struggling guide to the narrow crevice at which he entered, he there let him go, and soon forced himself a passage through it to the welcome face of day.

Sancho's¹ escape from the pit into which he tumbled with Dapple, after the abdication of his government, is somewhat similar; but Cervantes did not think of Sindbad or of Aristomenes.

¹ Motteaux' Don Quixote, vol. IV. c. 55.

VOYAGE V.

Sindbad, without saying a word of the course which he now steered, mentions, that after a long navigation he touched at a desert island, in which his companions perceived an egg equal to that he had seen in his second voyage. A young roc was in it, just on the point of being hatched, and its bill began to appear. His brother merchants in spite of his remonstrances, break the egg with hatchets, and pull out the young bird piece by piece, and roast it; but the banquet proves no less fatal to them, than that did to the companion of Ulysses which they made on the oxen sacred to Apollo¹. Sindbad, whose oratory was equally inefficacious with that of the Grecian chieftain, has merely, like him, the melancholy satisfaction of surviving his Voracious companions.

Two dark clouds in appearance, but in reality the parents of the roc on which Sindbad's associates had so imprudently feasted, are seen advancing through the air. They frequently wheel round the place where their young one had been slaughtered; and uttering most frightful screams at length depart.

The captain urges his crew to quit the dangerous coast with all expedition. They obey his commands; but ere long observe these monsters of the air hovering over their heads, and bearing in their talons stones of an enormous size. The second, which they drop, falls on the devoted vessel, splits it in a thousand pieces, and all the crew, except Sindbad, perish. Borne on a fragment of the wreck, he at length, with much difficulty, gains footing on an island, which resembled "a most delicious garden," abounding with limpid streams and fruits of various kinds, alluring to the eye and grateful to the taste.

This story is extremely similar to one related by an Arabian writer named Demir, or Damir, who died in the year 1405. Bochart styles him a naturalist; but we must not, therefore, class him with a Buffon or a Linnæus. He appears to have accumulated real or fictitious narratives as they occurred without discrimination or judgement. Whether the fabulist or the philosopher (if we may so name him) had the priority in point of existence is not easily ascertained. They probably lived near the same period of time; and derived their information from one common source; the hyperbolic narratives of Arabian seamen who traversed the Indian ocean; the "oriental putters out on five for one"².

"In terram *Megareb*, i.e. in Africam occidentalem venit mercator quidam, qui inter Sinas diu degerat; habuit is radicem pennæ ex alis pulli ejus novem aquæ utres continentem; referebat se aliquando profectum ad mare Sinense ventum ad magnam insulam impulsisse ad quam cum appulissent, ut lignum &

¹ Odyss. xii.

² Tempest, A. 3. S. 3.

aquam ex ea sumerent, viderunt¹. tentorium magnum altum supra centum cubitos in quofulgor erat & coruscatio, Quod mirati cum accessissent,prehenderunt esse *ovum avis Ruch*, quod lignis & securibus & batillis & lapidibus percutere non desierunt, donec a pullo divisum est, qui erat instar montis. Et ex alarum plumis se suspenderunt, illum attracturi, sed alas suas ab iis excussit pullus. Ita ut nihil secum attulerint præter hanc plumam quæ ex alis radicibus evulsa est, cum nondum esset perfecta; tum pullum interfecerunt, & è carne ejus abstulerunt quantum potuerunt. Quam cum in ilia ipsa insula coxissent, lignum quo earn in olla movebant nigrum evasit.— Interim cum sub vesperam ex insulâ discessissent, postridie ad solis ortum avis Ruch in aëre conspecta est, ut *nubes ingens*, habens inter *pedes petroæ fragmentum* ad instar magnæ domus, atque ipse nave majus, quod super eos conjecit² cum fuit e regione navis. Sed cum navis præcessisset illud in mare decidit. Et sic illos potentia & misericordia sua eripuit deus optimus maximus³.

In Lucian's true history⁴ a fiction occurs not unlike the present, in which the egg of an enormous king-fisher is demolished with hatchets, and free egress given to a young one "larger than twenty large vulturs."

Sindbad, though wrecked for his associates' fault, like Ulysses on the island of Ogygia, finds no Calypso to pity and console him. A weak and feeble old man meets his view, sitting beside the bank of a stream, whom he salutes. The other makes no reply, but signifies by gesticulation that he wishes Sindbad would take him on his back and convey him over the river. Our hero, supposing his intention was to gather some fruit with which the trees on the other side appeared to be deeply laden, willingly complies; but, stooping to let him down, the seemingly decrepid old man clasps his legs nimbly round his neck, and "he perceives his skin to resemble that of a cow."

This malicious Being now grasps our traveller's throat so straitly, that with the pressure he faints away. He then relaxes his embrace a little, but, on Sindbad's recovering; thrusts his feet against his sides and stomach, and compels him to rise. Day and night this unmerciful rider, more burthensome than ever Place-man knew, sticks close to him, and makes him weary of his existence. One day, having filled a dry calabash, which he found under a tree, with the juice of

¹ Where these vacancies are left, Bochart gives the original Arabic, on account, I suppose, of its difficult interpretation: and what follows, I have been told, is a literal translation of it.

² See preceding note.

³ Hierozoicon, Vol. II. p. 854.

⁴ B. 2.

grapes, the liquor proved so exquisite on the next¹, that he drank freely of it; and, his spirits being exhilarated, he began to dance and sing, notwithstanding his uneasy load. The old man, perceiving the cause, signifies by signs his inclination to partake of so delicious a beverage. Sindbad readily assents; and his tormentor plies the calabash with such spirit and perseverance that he becomes completely intoxicated and relaxes his hold. Our traveller, at length, shakes off his living burthen, and with a stone dashes out his brains.

The crew of a vessel, who land on the island to take in water and to refresh themselves, inform him that the person he had destroyed was known by the name of *the old man of the sea*, who had rendered the coast famous by the number of people whom he had strangled.

The Arabians had their mermen and mermaids, the idea of which they probably derived from the Tritons and Nereids of the Greeks; or more immediately from India, their common origin. But of this peculiar character no strong resemblance is, I believe, to be found in the marine mythology of either country.

An Arabian writer mentions, among other ideal inhabitants of the ocean, one styled “senex judæus, cujus facies instar humanæ est, barbâ canâ, corpus ut corpus ranæ, pili ut pili bovis, statura vituli.” He introduces another, under the designation of “homo aquaticus.” “Quando conspici dicitur in mari Damasceno animal hujus speciei, cui scilicet est hominis species & barba cana, unde vocant *senem marinum*, & eo viso magnam annonæ vilitatem præsagiunt.”

Some others of the same kind are delineated in Bochart’s *Hierozoicon*²; but they afford no great resemblance to this singular personage. I would willingly suppose the phrase “of the sea” to be an addition of the translator, not countenanced by the original; or that it was applied to Sindbad’s persecutor merely on account of his insular abode, or usual appearance by the sea-side.

If either of these conjectures be allowed, we may pronounce him, without any hesitation, to be an OURANG OUTAN, It is to be observed, that he never speaks, but expresses his meaning by gesticulation; he lives on fruits; the skin of his legs resembles that of a cow; and his winding them round Sindbad’s neck is consistent with the pliability of limb belonging to that animal; even his draining the calabash, in imitation of Sindbad, is characteristic of our humiliating copyists.

Not unlike this adventure of Sindbad is one which occurs to the hero of Scarron’s “Comical Romance.” The passage, though sprinkled with the usual flippancies of this lively author, is not destitute of the terrible graces, and is probably the only one of the kind in all his works.

It was midnight, when DESTINY in pursuit of Angelica passed through a hollow lane full of stones and wheel tracks. The moon sunk behind a cloud; and his horse, contrary to the ardor of his wishes, urged on its way with a slow and

¹ This is consistent with fact. Any saccharine liquor will ferment in that space of time in a very hot climate.

² Vol. II. p. 858. 880.

broken pace. "Whilst inwardly execrating the uneven road, he is suddenly alarmed by a man or a devil leaping on horseback behind him, and clasping his hands about his neck. Destiny was terribly frightened; and his horse so much startled, that he had infallibly thrown his rider, had not the phantom, who encircled him with his arms, kept him firm on the saddle. The horse, struck with terror, ran away with him; and Destiny, not knowing what he did, by an unseasonable application of his spurs, increased his speed; for he felt, with no little dissatisfaction, two naked arms around his neck, and a cold face close to his cheek, breathing time to the cadence of his galloping steed. The race proved long, for the lane was not a short one. At last, on the entrance of a heath, the impetuosity of the horse and the agony of Destiny began to abate; for custom induces us by degrees to support the most frightful things. The moon now shone forth in unclouded light, on purpose that he might behold a large man behind him stark-naked, and a disagreeable countenance close to his. He did not think proper to enquire who he was, but again pressed on his horse full-speed, which, by this time, began to breathe short and thick. When least expected, the rider behind dropt off on the ground, and began to laugh. Destiny still urged his horse amain, and, looking behind him, saw the phantom run with great rapidity towards the place from whence he first made his appearance¹." This Phantom, the story further informs us, was a madman who had broken loose from his, confinement.

I do not, however, suspect Scarron of borrowing from the Arabian writer; nor Ariosto, in that allegory which he has adorned with sublimer wildness and more magnificence of terror, where jealousy² enfolds Rinaldo in the same distressing manner.

The incident as it occurs in each author is well told: Ariosto's is undoubtedly invention; but that in Scarron and in Sindbad might have originated from real fact. More than one naked madman may have jumped on horseback behind the terrified rider; and more than one human being have suffered strangulation by the strenuous grasp of an Orang-Outan.

A respectable traveller of the last century describes the isles of Banda as "one continued wilderness of nutmeg and clove trees, pepper, *vines*, and olives³." Now, as I apprehend vines are not often to be met with in the East Indian islands, in one of these, with a little assistance of the imagination, we have the inhabitant and habitation at once: for the Orang-Outan is to be found in them, as well as the neighbouring isles of Sunda.

After a few days sail, Sindbad and his new associates arrive at another coast, which abounded with large forests of cocoa-trees inhabited by apes: and many such islands might easily be found in this part of the Indian ocean.

¹ Comical Romance, P. ii. c. 1.

² Orlando Furioso. B, 42.

³ Harris's Collect. Vol I. p. 464.

Our hero and his comrades fill their bags with cocoas by the following ingenious stratagem. The tops of the trees on which they grew, though from the straitness and smoothness of their trunks inaccessible to men, afford an agreeable abode to the nimble inhabitants and natural lords of the island. To them, on the approach of these unwelcome intruders, they fly for refuge. The sailors pelt them with stones; and the apes retaliate the insult by hurling cocoanuts at their assailants. This may not improperly be styled “the retort courteous;” for they very contentedly pocket the affront, and their enemies’ missile weapons at the same time.

Cocoa-trees, it is well known, bear their fruit on the top, and grow to an immense size in some of the Indian islands. The account, if fictitious, is allowable for its verisimilitude; but the reality of the circumstance is rendered highly probable from the following curious passage in Grossier’s description of China.

“The tea-tree often grows on the sides of mountains and among rocky cliffs, to come at which is frequently dangerous, and sometimes impracticable. The Chinese, that they may gather the leaves, make use of an Angular stratagem. Those declivities are often the habitation of troops of monkeys, whom they mow at, mock and imitate, till the animals, to revenge themselves, break off the branches and shower them down on their insulters; which branches the Chinese afterwards strip of their leaves.” This passage is extracted from the *Critical Review*¹; to the editor of which Dr. Lettsom addressed a letter, expressing his satisfaction to find an account so exactly coinciding with what he had given in his history of the tea-tree, and which had been treated with unmerited ridicule. He formed, it appears, his idea of monkeys’ undertaking this active department of the tea manufactory from the following circumstance. “In nations that have not acquired printing, the arts which they have discovered are generally preserved and explained by paintings and hieroglyphic representations. In Chinese drawings, I have seen the history of making porcelain, of cultivating rice, as well as that of collecting and preparing tea; in which I particularly noticed the representation² of

¹ Vol. LXIII. p. 196.

² I was favoured with the sight of a drawing of this kind by Mr. Edwards, bookseller, in Pall-Mall: but the figures there introduced did not appear as if they intended, by *mowing* and *mocking* these animals, to provoke them to hostilities. They seemed evidently attentive to them whilst they were gathering the branches or leaves of the tea -tree; but neither they nor the monkeys exhibited any menacing attitude. The latter appeared rather as if they were deliberately fulfilling an office to which they had been regularly trained: and the idea derived some additional strength from the representation of others, who were walking or sitting by the people as if tamed and domesticated. This conjecture is not absolutely insisted upon; nor, if allowed, will it militate strongly against what is said by Mr. Grossier. It will only tend to shew that the Chinese took advantage of the propensities of this animal, and converted that

thus usefully employing these irascible animals¹.”

Sindbad next sails to a nameless island, where he takes in a cargo of pepper. Any of those near the straits of Sunda would plentifully supply him with that commodity; and by them, as he appears to be now voyaging homeward, he must pass in his return to Bagdad. He from thence proceeds to the “isle of Comari², where grew the best sort of the wood of aloes, and whose inhabitants drank no wine, nor suffered any place of debauch.” This singularity coincides with what the Mohammedan travellers says of Komar, whose king was subdued by the Mehrage. “From thence (*i.e.* Komar) they bring *wood aloes* — the inhabitants are very courageous, and *debauchery with women and the use of wine* are forbidden among them³.”

Not content with his cargo of pepper, and of wood aloes, for which he exchanges his cocoa-nuts, Sindbad engages in another commercial undertaking, and hires Divers to fish for pearl. They prove successful; and he at length embarks for Balsora, and from thence proceeds to Bagdad. It is sufficient to observe, that there now is, and has been for time immemorial, a pearl fishery in the neighbourhood of Cape Comorin⁴.

disposition to use in a domestic state, which, in that of nature, was exerted to their annoyance.

¹ Critical Review, Vol. LXIII. p. 400.

² The translator observes, that “this island, or peninsula, ends at the Cape which we now call (as they did probably some thousand years since) Cape Comerin; it is also called Comar and Camor.” This coincides with Renaudot’s observation, that the Arabians applied the same Word indifferently to islands and peninsulas. See the first voyage, p. 34, where farther mention is made of Komar or Comorin.

³ Vide “Accounts of India and China,” p. 63. The courage of the inhabitants on the Malabar coast, and their abstinence, in general, from wine, is noticed by Sir Thomas Herbert, who travelled thither in the year 1626. (Harris’s Collect. p. 458.)

⁴ Marco Paulo gives nearly the same account of fishing for pearls, in the neighbourhood of this Cape. (L. iii. c. 23.)

VOYAGE VI.

Sindbad, not cured by five shipwrecks of his passion for rambling, which, like a good mussulman, he attributes to the influence of his stars, sallies forth again in quest of adventures. He travels by land through several provinces of Persia and India; and then embarks at a sea-port of the latter country. After a long voyage his shipmates lose their course; and find themselves at last hurried on by an irresistible current towards a rocky coast, on which their vessel is wrecked. The crew escape with some of their provisions and most valuable effects; a circumstance which affords but little consolation, as they perceive the shore strewn with the bones of many unfortunate adventurers who had perished there before them.

An inaccessible mountain enclosed this fatal spot on the land side, “the stones of which were of crystal, rubies, and other precious gems;” beneath it a river of fresh water flowed *from* the sea into a vault gloomy cavern. “There was also a sort of fountain of pitch or bitumen that runs into the sea, which the fishes swallow, and then vomit it again, turned into ambergris, and this the waves threw up on the beach in great quantities.” From this place, which the hero of the tale pathetically observes “might well be called the gulf,” no ship, if it comes within a certain distance, can ever return. If driven thither by the wind from the sea, the wind and the current destroy it: should it arrive there when a land wind blows, the height of the mountain intercepts the wind, and occasions a calm: —then the current drives it on shore, and breaks it in pieces.

Notwithstanding the exactness of Sindbad’s account, it would be no easy matter to find this very remarkable mountain in the island where he supposes it to be; but that, and its profuse exhibition of precious stones, shall be noticed hereafter.

The force of the currents in some parts of the Indian ocean, magnified by fear and inexperience, will somewhat reconcile us to the wreck: and the river of fresh water issuing *from* the ocean is countenanced by a peculiar circumstance that occurs in the neighbourhood of our hero’s supposed¹ place of nativity, and we may presume not very far distant from that of the Author. “Near an island in the Persian gulf called Baren, says Mr. Ives, some fathoms below the surface of

¹ It is however singular, that the names both of the narrator and auditor of this tale, Sindbad and Hindbad, are derived not from the Arabic, but the old Persian language. *Bad* signifies a city: *Sind* and *Hind* are the territories on either side of the Indus. *Sind* indeed is its original name; as *Hind* is of those countries which lie between it and the Ganges.

the sea, fresh water is found in holes or little natural wells¹.” I have likewise been assured of this circumstance by very respectable authority; and Chardin, whose intelligence and accuracy are not to be questioned, says, that “pearls are found in very large oysters near the island of Baharin, where the sea is quite sweet, occasioned by a number of subterraneous. channels which discharge fresh water into it².

The Mohammedan traveller says, that a pearl of an immense size was found in the district of *Bahrein* [we may presume the same island] in an oyster which had closed its upper shell on the head of a fox and strangled it. In the same manner one in our own country, in humble imitation³, is recorded to have destroyed a mouse⁴. It was generally supposed in the East, that fresh water contributed to their formation and growth: and this writer farther adds, “some say, when it rains the oysters rise up to the surface, and as they gape the drops of water they catch turn to pearls⁵.” This idea doubtless suggested Sadi’s well-known apologue of the discontented and querulous drop of rain which, in process of time, became the richest ornament in the crown of the Persian monarch. Ælian likewise supposes that sea-fish in general receive their nutriment from fresh water^{6*}. Whatever credit may be given to that opinion, the reality of subterraneous and submarine streams

¹ P. 210.

² Tom. ii. pp. 14. 40. An island, not very distant from this of Baharin or Bahrein, was famous for its pearls in the time of Alexander the Great, and attracted, according, to Strabo, the attention of Nearchus.

³ An instance of this fact occurred at Ashburton in Devonshire, rendered more remarkable by the capture of two mice at the same time by their intended prey. At an inn in that town, till within a few years past, an oyster was shewn with its prisoners dangling between the shells which had suddenly closed upon the unsuspecting marauders.

⁴ A similar accident is the subject also of a Greek epigram.

⁵ P. 96. Solinus, in his description of Taprobane, says, “Margaritas legunt plurimas maximasque, Conchæ sunt in quibus hoc genus, lapidum requiritur, quæ certo anni tempore, luxuriante conceptu sitiunt rorem, velut maritum, cujus desiderio hiant: & cum lunares maxime liquuntur aspergines, oscitatione quadam hauriunt humorem cupitum: fic concipiunt, gravidæque fiunt, & de saginæ qualitate reddunt habitus unionum.” (C. 56.) Nearly the same account is given by Pliny. (Nat. Hist. L. ix. c. 35.)

⁶ L. ix. c. 64. Fresh water, on account of the air it contains, is, in all probability, requisite to the nourishment of fishes; but salt water contains very little. Water with an over-proportion of salt is poison to fish. (Strabo xvi, p. 1803. A.)

of it is sufficiently established; though it must be allowed, Sindbad takes rather an unwarrantable liberty in reversing the course of the current.

The “fountain of pitch and bitumen” is not to be objected against. Similar ones existed on the banks of the Euphrates at a place called Eif or Ait, about five days journey from ancient Babylon, and two “from modern Babylon or Bagdad.” An account of them is given by Gesparo Balbi, a Venetian, who travelled into the East, A. D, 1579; and by Ralph Fitch, an English merchant who travelled the same part of the globe¹ in 1583. Duckett likewise, who went into Persia² in 1568, notices them. This is sufficient to vindicate Sindbad, or rather the Arabian author, under whose observation they may be supposed likewise to have fallen, They are noticed by Pliny³, and other writers of great antiquity. In the Persian language it still retains the name of *Napbt*; and was found in the same places, and known by the same word in the time of Pliny⁴. Plutarch gives a long account of it in his Life of Alexander. From Strabo’s description of these bituminous springs, Milton may have derived his idea

“Of starry lamps and blazing cressets fed
With Naphtha and Asphaltus;”

and it is said the Persian monarchs still draw a considerable revenue from them.

If we are to credit Bartholomew de Argensola, we must consider Sindbad as merely stating a well-known, matter of fact: for he assures us, that in Ceylon were “springs of liquid bitumen thicker than our oil, and some of pure balsam⁵.”

In regard to the ambergris which the waves threw on the beach, it may be observed, that “the Mohammedan traveller mentions a particular species of it which was frequently cast by the sea on the Barbarian and Indian coasts; which swam in great lumps, and, when swallowed by certain fish of the whale kind, destroyed them⁶.” Renaudot, in his observations, says, that “these authors thought with some of the ancients that it grew like a plant at the bottom of the sea;” and that another asserted, “it rose in springs⁷ like pitch and bitumen.” He quotes another who observes, that “one sort of it was *black like pitch*, soft and

¹ Purchas’s Pilg. V. II. p. 1722– 1730.

² Hackluyt, V. I p. 425.

³ Nat. Hist. L. ii. c. 105.

⁴ Nat. Hist. L. ii. c. 105.

⁵ Stevens’s Collection of voyages, Vol. I.

⁶ P. 94.

⁷ Notes, p. 64.

often ill-scented, because, as the inhabitants report, whales and other fishes, and even birds, swallow it as often as they see it floating on the surface¹.”

These circumstances, which the author of the tale might have heard but not thoroughly understood, suggested possibly the idea in the text of the supposed metamorphosis these inflammatory substances underwent by being lodged for a short period in the stomach of a fish. Ambergris is said to abound chiefly in those seas that are inhabited by the spermaceti whale, and is often found in the body and the excrements of that animal. Yet many naturalists agree in opinion with the Mohammedan travellers, and imagine it to be a fossil or vegetable substance, which, when devoured by the whale, throws it into a state of torpidity and sickness.

Sindbad, having survived all his companions, yields not to despair, but entertains some hopes of escaping by means of the river which flowed into the hollow of the mountain. He, accordingly, constructs a raft, loads it with ambergris and precious stones, and then commits himself to the discretion of the current. For a considerable space of time his float is driven on beneath the incumbent mountain. At length he falls into a profound sleep, of the duration of which he could form no conjecture. He awakes, and finds himself, to his great surprize, on the brink of a river in an extended plain: his float is fastened to a bank, and a large number of negroes are standing round him. He recites a pious sentiment in Arabic, and is luckily understood by one of his auditors, who informs him that he and his companions were natives of the country; and that, whilst they were digging canals² to water their grounds from the river which issued out of the mountain, they perceived his float driving down the stream; that one of them swam to it, and whilst he was asleep dragged it to the spot where it now lay.

Of the subterraneous stream the author might have derived his idea from the Classics³, or possibly from actual observation; for we find in Chardin that the

¹ *Notes*, p. 68.

² The scene is laid in Ceylon: and Knox says that its “inhabitants take great pains in making conveyances of water from their rivers and ponds into their lands, which they are very ingenious in.” (p. 8.)

³ Non quidem existimo diu te hæsitaturum, an credas esse subterraneos amnes & mare absconditum. Unde enim ista prorumpunt, unde ad nos veniunt nisi quod origo humoris inclusa est? Age, cum vides interruptum TIGRIM in medio itineris ficcari, & non universum averti, sed paullatim, non apparentibus damnis, minui primum, deinde consumi: quò ilium putas abire nisi in obscura terrarum; utique cùm videas emergere iterùm non minorem eo qui prior fluxerat? Quid cum vides Alpheum, celebratum poetis, in Achaiâ mergi, & in Siciliâ rursus transjecto mari effundere amænissimum fontem Arethusam? (Seneca. Nat. Quæst. Lib. vi.) See also Pliny. (Nat. Hist. L. v. c. 31.)

river Zenderoud¹ passes under the earth from Ispahan to the city of Kirman, where it re-appears, and from thence pursues its course to the Indian ocean. Mandeville seems to allude to this circumstance in the following passage: “In Ermony² the grete ben many gode watres, and gode welles, that comen undre erthe, fro the flom³ of Paradys, that is clept Eufrates, that is a jorneye besyde⁴ that cytee; (Artyroun) and that ryvere comethe towardses *Ynde* undre erthe, and resorteth in to the lond of Altazar⁵.” The voyage itself is a romantic circumstance, made more romantic in the adventures of Peter Wilkins, and realised by those who have navigated the canals of the duke of Bridgewater.

The friendly negroes conduct him to the king of Serendib. (Ceylon). He, like another Alcinous, hospitably entertains our wanderer, and listens to his tale with the same complacency as the Phæacian monarch did to that of the Grecian hero.

Sindbad gives us a short geographical description of the island. It agrees nearly as to size, not only with modern accounts, but with that of Taprobane in Diodorus Siculus, and exactly as to situation. Both of them affirm, in almost *totidem verbis*, that “it is under the equinoctial line, so that the days and nights are always there twelve hours each.” Ptolemy places it in the same degree of latitude. As that circumstance, however, is not true, may we not reasonably infer that the Arabian was led into the mistake by placing his confidence in one or other of these authors? Vertoman, perhaps from the same authority, asserts that it was situated under the Æquator⁶; and differs but little as to its size from Diodorus. “In the middle of the island, says Sindbad, stands the capital city, in the end of a fine valley, formed by a mountain which is the highest: in the world. There are rubies and several sorts of minerals in it; and all the rocks are for the most part *emerald*⁷, a metalline stone made use of to cut and smooth other precious stones. There grow all sorts of rare plants and trees, especially cedars and cocoas. There is also a pearl-fishery in the mouth of its river, and in some of its valleys there are found diamonds. I made, by way of devotion, a pilgrimage to the place whither Adam was

¹ Tom. iii. pp. 4. 40.

² Armenia.

³ river.

⁴ from.

⁵ p. 179.

⁶ L. vi. c. 4. Novus Orbis.

⁷ The translator should have rendered it EMERY. In the original it is *d'emereil*; and its properties are described, in Bailey's folio Dict. in nearly the same words as those used by Sindbad. It is probably the fossil, lately more fully known by the name of the *adamantime spar*.

confined after his banishment from Paradise, and had the curiosity to go to the top of it.”

Every circumstance in this account is supported by ancient or modern authority, commonly by both. Knox, who was almost 20 years a captive in that island, and published an account of it 1681, says, that, “on the south side of *Conde-Uda*¹ is a hill, supposed to be the highest in this island, called in the Chingulay language Hamalell, but by Europeans *Adam’s Peak*.” He proceeds to notice the supposed impression of his foot on a stone, and peoples’ annual resort to it from devotional motives. “Out of this mountain, he adds, arise many fine rivers — that of *Mavela Gongga* falls, it is said, into the sea of Trincomalé, and runs within less than a mile of the city Cande², the metropolis of the island, placed in the *midst* of it in Yattanour, bravely situated for all conveniences, and excellently well watered — it is difficult of access, and environed by hills³.”

In the Mohammedans’ travels to India and China, it is said: “In the sea of Harkand is Sarandib — on certain parts of its coasts they fish for pearl⁴. Up in the country there is a mountain called RAHUN: to the top of which it is thought Adam ascended; and there left the mark of his foot⁵ in a rock, on the top of this same mountain. There is but one print of a man’s foot, which is 70 cubits in length; and they say that Adam at the same time stood with his other foot in the sea. About this mountain are mines of the ruby, opal, and amethyst⁶, &c.” Again: “In the mountain of Sarandib they find precious stones of various colours, red, green, and yellow, most of which are, at certain times, forced put of caverns and other

¹ *i.e.* The top of the hills.

² Wölf, who gives the latest account of Ceylon, confirms this of Knox. He mentions that a palace was built in former times for its kings, called *Candia*, which is now existing and in the centre of the kingdom. (Eng. Trans. p. 223.) Mr. Eschelskroon, likewise, in his description of Ceylon, annexed to that of Wolf, mentions *Candia* as the metropolis of the island taken and plundered by the Dutch, in 1761. (p. 305.) Of the *Mavela Gongga* he gives the same account as Knox. These modern travellers, I believe, never essentially differ from him.

³ See p. 3. 5.

⁴ The antiquity of the pearl fishery, which still exists between Ceylon and the Continent, is noticed in the conclusion of the former voyage.

⁵ Sir W. Jones, if I recollect rightly, intimates that the Indians understood it to be the foot of Rama, instead of whom the Arabians in a latter age substituted Adam.

⁶ Page 3.

recesses by waters and torrents¹. Many times also they are dug out of mines, just like metals; and, they sometimes find precious stones in the ore which must be gotten to get at them².”

In Bochart's *Phaleg*³ quotations are given from Pliny, Solinus, Arrian, and Ptolemy, to prove that the same ideas in respect to Taprobane and its riches prevailed among the ancients as had been entertained of Ceylon by more modern writers. These words are cited from the latter. “Ibi metalla beryllus & hyacinthus.” On which Bochart observes, “de beryllis & hyacinthis,” quorum meminit Ptolemæus, nota hæc apud Arabem⁴: “Super montem RAHON (*Hisp Pico d'Adam*) & circa ipsum reperiuntur omnes hyacinthi species.” Item, in *fluminibus* reperitur optimus beryllus & maximus. Item, inde desertur hyacinthus, secundum omnes colores suos, beryllus, adamas⁵, &c.” Orosius, an historian who lived in the 5th century, says likewise, that in this island were found “multi pretiosissimi lapides, gemmæ incredibili multitudine, singulari colore atque fulgore.” He expatiates on the beauty of the country, and observes, that “est in mediâ insulâ mons præcelsus, multis paludibus cinctus, ex illius summo fastigio collis assurgit, e lacu quodani aquæ dulces atque perennes emanant.” Vertoman, an author but of yesterday, compared with the venerable list mentioned above, though probably not long posterior to Sindbad's historiographer, notices this mountain: “Visitur mons vastissimæ longitudinis, ad cujus radices pyropi inveniuntur, vulgo RUBINI appellantur,—haud procul a monte innumeri pretiosi lapilli inveniuntur, interfluente maximo amne, hyacinthi præsertim, sapphirique ac topazii⁶, &c.”

I must beg leave to trespass a little farther on the reader's patience in regard to Ceylon, by giving a short quotation from Purchas's Pilgrimage, which is almost a literal translation from Maffeus' account of that island⁷! — “sense and sensuality have heere stumbled on a paradise. There woodie hils (a natural amphitheatre) doe encompassse a large plaine; [this, we may presume, is Sindbad's “fine valley”]; and one of them as not contenting his beetle browes with that onely prospect, disdayneth also the fellowship of the neighbouring mountaynes, lifting up his

¹ These precious stones are mentioned by Knox, p. 31: and Wolf says, that in a river, not far from Candia, every different sort, except diamonds, is found.

² Page 83.

³ Page 770, 4to. Frankfort edition.

⁴ Arabs Geographus.

⁵ P. 773.

⁶ Novus Orbis, p. 282.

⁷ Historia Indica.

steepe head seven leagues in height, and hath in the top a plaine, in the midst whereof is a stone of two cubits, erected in manner of a table, holding in it the print of a man's foote, who, they say, came from Deli¹ thither, to teach them religion. The Jogues², and other devout Pilgrimes resort thither from places a thousand leagues distant, with great difficulty of passage both hither and heere. For they are forced to mount up this hil by the helpe of nailes and chaines fattened thereto, nature having prohibited other passage. . . . The Moores call it Adam Baba (*i.e.* father), and say, that from thence Adam ascended into heaven. . . . Before they come at the mountayne, they passe by a fenny valley full of water, wherein they wade, up to the waste³." Other circumstances are added that enhance the merit of Sindbad's pilgrimage. "When the pilgrimes are mounted, they wash them in a lake or poole of cleere springing water, neere to that foot-stone, (*i.e.* the supposed print of Adam's foot), and makynge their prayers doe thus account themselves clean from all their sinnes." This purifying water, accordmg to tradition, proceeded from the tears shed by Eve on account of the death of Abel. "Odoricus⁴, however, adds our author, *proved* it to be a tale, because he *saw the water springing* continually, and it runneth thence into the sea." A shrewd observation, and sagacious inference!

Modern voyagers mention that Adam's Peak is supposed by many people to be higher than any mountain in India. With no great impropriety, therefore, might Sindbad style it the highest in the world. This lofty mountain, the precious gems

¹ This agrees with the account given by Sir William Jones, p. 180. Of latter years the *Indians* seem, in some degree, to have changed the place, though not the object, of their pilgrimage. Between Ceylon and the Continent is a little island called Ramiseram, (I perfume from Rama), on which there is a Pagoda, the Loretto of the East: the Hindoos annually resort to it, bringing large offerings; and its riches are supposed to be immense. That they still, however, occasionally visit Adam's peak, from similar devotional motives, may be inferred from a passage in Wolf: "On this mountain, Pico d'Adam, the pagan priests perform their idolatrous rites, and keep a lamp constantly burning there." (p. 128). Knox enlarges on these circumstances, and notices the same tradition mentioned by Sir Will. Jones: for it is clear that the deity to whom he gives the name of BUDDOU is the same as RAMA. History of Ceylon, pp. 72, 73, and p. 81.

² The Jogues, Jogays, or Yogecs, are Gentoo vagrant priests, the lineal descendants of the old Indian Gymnosophists, Purchas styles them "begging friers of the Bramene religion."

³ Page 616.

⁴ Odoricus belonged to a religious order; and, in the year 1333, visited several of the Indian islands.

of Ceylon¹, and the lake, supposed to proceed from a mutual effusion of tears shed by Adam and Eve on their expulsion from Paradise, are noticed by Mandeville. Anecdotes no less extraordinary concerning them, at this their supposed place of residence, are still circulated in the East Indies.

These quotations, and many others might have been added, particularly in regard to the pearl fishery and the riches of Ceylon, that not only vindicate the Arabian author, but point out a wonderful coincidence in accounts written, sometimes at the distance of 1400 years, by authors who lived in different quarters of the globe; who could not, in general, have copied from each other, nor have derived their intelligence from one common source. This observation is applicable to other passages; and, for several circumstances of the kind not noticed here, the reader is referred to Bochart's Phaleg².

The king of Serendib, after having entertained Sindbad in the most hospitable manner, dismisses him with many valuable presents, and with a letter addressed to Haroun al Rashid, "written on the skin of a certain animal, of great value, because of its being so *scarce*, and of a *yellowish colour*." Its characters were of azure, and it began in this manner: "The king of the Indies, before whom march 100 elephants, who lives in a palace that shines with 10,000 rubies, and who has in his treasury 200,000 crowns enriched with diamonds." This opening is oriental and appropriate. The titles assumed by the kings of Ceylon, in more modern times, are not less consequential. We find among them, "Lord of the sea ports of Columbo, Negumbo, &c. and of the fishery of the precious stones and pearls, lord of the golden sun," &c. &c. Those³ adopted by the Sultans of Menancabow, who were once the most powerful monarchs in Sumatra, but whose authority now extends over a very small district, have as little pretensions to truth, and are infinitely more bombastic and extravagant.

In the account of India and China by our hero's countryman in the 9th century, Serendib is said to be under the government of one monarch⁴. Sindbad, whose imaginary existence must have been towards the conclusion of the 8th, intimates the same. So does Vertoman⁵, and Paulo Veneto⁶, in the 13th and 16th

¹ Mandeville calls it SILHA, p. 238. See also Sir Thomas Herbert's Travels. Harris's Collect. Vol. I. p. 458.

² Page 779, 4to.

³ See Marsden's History of Sumatra, p. 270.

⁴ Page 83.

⁵ Novus Orbis, p. 282. 391.

⁶ Novus Orbis, p. 282. 391.

centuries. It appears to have subsisted under the same form in the days of Pliny¹ and Diodorus Siculus². In latter times it has been generally governed by one supreme king, though different districts have had their peculiar sovereigns subordinate to him³.

We are next to consider the yellow skin and the azure, characters inscribed on it; Knox says, that the people of Ceylon in his time “writ on a tallipot⁴ leaf with an iron bodkin, which makes an impression. This leaf, thus written on, is not folded, but rolled up like ribband and parchment⁵.” A gentleman, who long resided in the East-Indies, gave me this information on the subject: “The natives of Ceylon write upon leaves called Cadjan; but the king’s letter, like those of the Hindoo princes of the present day, was possibly written upon paper or parchment, with ink of azure; for ink, as you well know, may easily be made of any colour; and, indeed, that now used in Hindustan is of a deep shining blue colour. I am, however, rather inclined to think that a kind of vellum, like that on which royal letters are at present written, is alluded to; and that the author, not knowing in what manner it was manufactured, supposed it to be the skin of a rare animal of a yellowish colour. If it be necessary to admit that he is precisely correct in what he says, the skin of the hog-deer, a beautiful and uncommon animal found at Prince’s island in the straits of Sunda, is of a yellowish colour when alive; and might easily be dressed as yellow parchment for his majesty’s use.”

Parchment, it is well known, is of Asiatic origin. Herodotus mentions that the skins of sheep and goats were used for writing by the ancient Ionians. Diodorus Siculus informs us, that the old Persians wrote their records on skins. A treaty between the Romans and the Gabii likewise, according to Dionysius Halicarnassus, was written on the hide of an ox: and if we credit Zonaras, and Cedrenus⁶, which is not absolutely required, a copy of Homer’s Iliad was preserved in the library of Constantinople, written in characters of gold upon the intestine of a dragon 120 feet in length; a parchment, unquestionably of a much more singular nature than this mentioned by Sindbad, of whatever skin we may suppose it to have been manufactured.

¹ Nat. Hist. L. vi. c. 22.

² L. ii. c. 4.

³ Knox mentions that the island has occasionally been divided into separate kingdoms.

⁴ What Wolf calls the *tal-pat* tree is meant, which the natives manufacture into parasols and parapluiers,” p. 138.

⁵ Page 109.

⁶ Fabrica. Bibl. Græc. V. I. p. 351.

In the time of our Hero's imaginary existence, the Europeans were particularly curious in ornamenting their MSS; a fashion they possibly adopted from the East. "The famous book of the Latin Gospels at Aix la Chapelle, given by Charlemagne, Haroun al Rashid's cotemporary and corival in historical celebrity no less than in romantic renown, is written in golden letters upon purple vellum without distinction of words¹." In regard to elephants, Linschoten says, that "there are great numbers in the island of Seelon, which are esteemed the best and sensiblest of all the world; for, wherefoever they meet with any other elephant, the elephants of other countries doe² reverence and honour to the elephants of Seelon." Can a more satisfactory testimony be adduced for the propriety of its monarch deriving consequence from his 100 elephants? Without being more peremptory in insisting on this circumstance, than on that of the MS. recorded by Zonaras being received as a matter of fact: it is sufficient to observe that Ceylon was famous for its elephants, previous to the time in which Pliny lived, and continues so to this day.

Concerning the precious gems, which the king of Serendib so ostentiously enumerates, enough has been said to shew that he might boast of them without any impropriety.

The presents sent to the Caliph are" 1. One single ruby, made into a cup, about half a foot high, an inch thick, and filled with round pearls of half a dram each. 2. The skin of a serpent, whose scales were as large as an ordinary piece of gold, and which had the virtue to preserve from sickness those who lay upon it. 3. 5000 drams of the best wood of aloes, and 30 grains of camphire as big as pistachios. 4. A female slave, whose robe was covered with diamonds.

That Ceylon produced rubies has appeared by various quotations; and that a remarkable one existed subsequent to the days of Sindbad, in the possession of a Ceylonese monarch, appears likewise from the following passage in Paulo Veneto. "Mittit hæc insula(Seilan) multos lapides pretiosos, præsertim rubinos, sapphiros, topazios, amethystos, & alios nobiles lapides. Habet rex infulæ *rubinum* quo pretiosior in orbe non putatur esse, nam habet longitudinem unius palmi, & crassitudinem trium digitorum, rutilat ut ignis ardens, omni carens maculâ.

¹ Vide Casey's Preface to the Catalogue of the Royal MSS. in the British Museum.

² We find by Wolf that this is even now the vulgar opinion. "It is generally affirmed that the elephants of Ceylon are the best, and the first in point of rank, as they hold their heads, as well as necks higher than those that come from other parts: and it is reported, that when *they chance to meet together, these latter give them the pas, and shew evident tokens of submission and respect.* But of this last report I can say nothing from my own experience."

Obtulit magnus Cham¹ insignem civitatem quandam illi regi pre hoc lapide: verum recusavit rex, saltem ex eo nomine quod a prædecessoribus suis illum habuerit.²

Haithon likewise, a cotemporary of Marco Paulo, speaking of the island of Ceylon, says: “In illâ inveniuntur lapides qui vocantur rubini & sapphiri, & rex illius insulæ habet *majorem rubinum*, & meliorem quam valeat reperiri. . . . & *quando rex illius insulæ debet coronari, lapidem illum manibus suis tenet, & sedens super equo, circuit civitatem, & tunc omnes sibi obediunt tanquam regi.*³”

I have distinguished the last sentences of these quotations by *Italics* on account of their agreement with a remarkable passage in Mandeville. “In the yle⁴ of Nacumera alle the men and women han houndes hedes; and thei ben clept Cynocephali, and thei ben fulle resonable and of gode uidirstondynge “saf that thei worschipen an oxe for here God:” and also everyche of hem berethe an oxe of gold or of sylver in his forehend, in tokene that thei loven wel here God. “And thei gone alle naked, saf a lytille clout that thei coveren with here knees, and hire membres. (Thei ben grete folk and wel fyghtynge), and thei han a gret targe, that coverethe alle the body, and a spere in here honde to fighte with.” And zif thei taken any man in bataylles, anon thei eten him. The kyng of that yle is fulle riche and fulle myghty, and righte devoute aftre his lawe: and he hathe abouten his nekke⁵ 300 perles orient, gode and grete, and knotted as Pater Nostres here of amber. And in manner as wee seyn oure Pater Noster and oure Ave Maria, countyng the Pater Noster, right so this kyng seythe every day devoutly 300 preyers to his God,” or that he eat: and he *berthe also about his nekke a rubye orient, noble and syn, that is a fote of lengthe, and fyoe fyngres large. And whan tbei chesen here kyng, thei taken him that rubye, to beren in his honde, and so tbei leden him rydynge alle abouten the cytee. And fro them fromward thei ben alle obeyssant to him.* And that rubye he schalle here alle wey aboute his nekke: for zif

¹ Cublai Khan, the grandson of Zingis, who completed the conquest of China.

² L. iii. c. 22.

³ Hist. de Tartris, c, vi. Haithon was An Armenian prince, and afterwards entered into a religious order in France. In the year 1307 he dictated, in his native language, to a Frenchman, the treatise from which my quotation is given. An account of Haithon is to be found in Purchas’s Pilgrimes, vol.. III, p. 107; and in the *Novus Orbis* of Simon Grynæus, (p. 402}, from whose edition of his curious narrative I quote.

⁴ Page 236.

⁵ In the *Heetopades*, an old colleAion of Indian fables, *a necklace of pearls* is mentioned: on which the translator observes, that strings of beads, formed of different materials, are still universally worn in India. P. 302.

he hadde not that rubye upon him, men wolde not holden him for kyng. *The gret Cane of Catbay hathe gretly coveted that rubye; but he mygbte never han it for were ne for ne maner of godes.*”

It does not appear probable that Haithon and Marco Paulo had ever any intercourse with each other; and if Mandeville copied them, it seems unaccountable why he should give this king to Nacumera and its hound-headed inhabitants¹, rather than to Silha: his description of which, after allowing for a few marvellous circumstances, agrees not only with what ancient travellers report of Ceylon, but also with modern accounts. Yet it must be acknowledged that the lines above marked with inverted commas coincide likewise so exactly with other passages in Marco Paulo, in which he describes the people of Var, a kingdom on the Malabar coast, that we can hardly doubt of their being copied from him. “Incedunt, says he, incolæ hujus provinciæ semper nudi, nisi quod panniculo verenda contegunt Rex quoque ut alli nudus incedit, deferens in collo torquem auream, sapphiris, smaragdis, rubinis, & aliis pretiosis lapidibus oneratam, Pendet quoque in colle ejus chorda quidem serica, cui invectuntur centum & quatuor pretiosi lapides, margaritæ scilicet grandiusculæ, quæ eum admoneant centum & quatuor orationum, quas quotidie in honorem deorum suorum manè & vesperi obmurmurat².” He observes farther concerning the people, that, “multi eorum adorant bovem³ ut rem sanctum, nec ullum occidunt.” “Quando ad bella procedunt, non induuntur vestibis & armamentis, sed serunt secum scuta & lanceas. *Homicidia & furta districte judicant vivi usas apud cos interdictus est*⁴.” I have again marked the concluding sentences in *Itatics*, on account of their exact agreement with the description given of the inhabitants near Cape Comorin, by the Arabian travellers in the ninth century, and by Sindbad in the conclusion of his fifth voysge⁵.”

In regard to the *pearls* with which this *ruby-cup* is filled, it is well known that they are frequently found of a very extraordinary size in different parts of the Indian ocean. In the same volume from which I lately cited, Maximilian of

¹ Marco Paulo places the same ideal race in an island which he calls Angapia. L. iii. c. 21. It is not improbable, indeed, that he may have confounded the idea of men and apes together, as Mandeville has done in his Cynocephali. A strange account of RAMA’S invading and subduing Ceylon with an army of apes occurs in Indian Mythology.

² L. iii. c. 23.

³ L. iii. c. 24. A cow is still an object of worship on the Malabar coast and in other parts of India, as the emblem of fertility.

⁴ L. iii. c. 25.

⁵ P. 160.

Transylvania says, in his narrative of Magellan's voyage: "Veniunt ad litora insulæ solo¹ ubi margaritas magnitudine ovorum turturum, aut aliquando gallinarum intelligunt; quæ tamen, non nisi in altissimo æquore expiscari possunt. Constanter nostri asserunt narravisse insulanos Porne regem gestare in diademate uniones duos ovi anserini magnitudine²." Pigassetta, however, according to the abridgement of his voyage in Purchas, allows them to be no larger than "hennes egges." They seem to suffer, by implication, a farther diminution in Sir Thomas Henberths travels. "Not far from Borneo, says he, was found a pearl round and orient as big as a dove's egg³." But this is large enough to vindicate Slndbad.

As to the *serpent* and the supposed virtues of its *skin*, the Arabian writer might have seen in Pliny that it was esteemed sacred to Esculapius: on account of its imaginary power in expelling diseases⁴. Mr. Eliot, in his description of the inhabitants of the *Garrow Hills*, which bound the north-eastern parts of Bengal, says: "The skin of the snake called the *Burrawar* is esteemed a cure for external pains when applied to the part affected⁵." Dioscorides, Galen, and Hippocrates, likewise mention various cures effected by its fat, its flesh, and its *cast skin*. Some whimsical narratives of such ideal cures, extracted from them and other authors, may be found in Topsell's edition of Gesner's *Natural History*⁶. The other presents⁷ require no elucidation.

Our traveller returns to Bagdad, and fulfils his commission. The Caliph, struck with the magnificence of the presents, is very inquisitive concerning the king of Serendib: and the account Sindbad gives of his pompous procession corresponds with the state usually observed by oriental monarchs, and its conclusion is solemn and impressive. "When the prince appears in public, he has a throne fixed on the back of an elephant, and marches betwixt two ranks of his

¹ Celebes seems to be intended, it is described as a large island between Porne (Borneo) and the Moluccas.

² *Novus Orbis*, p. 532.

³ Harris's *Collect.* Vol. I. p. 464.

⁴ *Nat. Hist.* L. xxix. c. 4.

⁵ *Asiatic Researches*, Vol. III.

⁶ P. 615.

⁷ In regard to the presents of ALOES and CAMPHIRE, it may be briefly noticed, that the first was a principal article in the Arabian *Materta Medica*; and "a species of the second, extracted from cinnamon trees in the island of Ceylon, was supposed to be of superior value to any other." (*Hill's Med. Dict.* p. 729.)

ministers and favourites and other people of his court. Before him, upon the same elephant, an officer carries a golden lance in his hand; and behind the throne there is another, who stands upright with a column of gold, on the top of which there is an *emerald*¹, half a foot long and an inch thick; before him there marches a guard of 1000 men clad in cloth of gold and silk, and mounted on elephants richly caparisoned. While the king is on his march, the officer, who is before him on the same elephant, cries from time to time with a loud voice, 'Behold the great monarch, the potent and redoubtable Sultan of the Indies, whose palace is covered with 100,000 rubies, and who possesses 2000 crowns of diamonds! behold the crowned monarch! greater than the great Soliman, and the great Mihrage²!' After he has pronounced these words, the officer behind the throne cries in his turn: 'This monarch so great and so powerful must die, must die! must die³!' and the officer before replies: 'Praise be to him who lives for ever!'

So singular a contrast between the external pomp and the real vanity of human life must have produced, if ever publicly exhibited, a most striking effect; and if we are to consider the scene as entirely imaginary, it is invention of a superior kind. The author might have derived a hint from the admonition which a slave in the Roman triumph usually inculcated on the Conqueror: "Respice post te; hominem te esse memento!" Or from a circumstance in Grecian History, where we find that a page belonging to Philip of Macedon, addressed him every morning with these words: "Remember, Philip, thou art mortal." It is not, indeed, improbable but that he might have heard of the usual ceremonies attending the funerals of the kings of Serendib, in the days of Haroun al Rashid; and have heightened his fancy from their description. Among others, the following account, resembling in the conclusion that of Sindbad's procession, is noticed by the Mohammedan traveller in the ninth century. "The dead body is laid in a chariot in such a manner, that the head, which hangs backward, almost touches the

¹ Had Haithon, Marco Paulo, and Mandeville, existed anterior to the days of Haroun Al Rashid, we might almost have supposed that this identical emerald accompanied the ruby and pearls to Bagdad, and was afterwards transferred with them to the Caliphs of Egypt. "William of Tyre, the Latin Ambassador, (L. xix. c. 17, 18), particularly mentions in the account of the Caliph's palace in Cairo, a pearl as large as a pigeon's egg, a ruby weighing 17 Egyptian drams, and an emerald a palm and half in length. (Gibbon's Hist. Vol. II. p. 123, 8vo.)

² See the first voyage, p. 31.

³ Severus, when at the point of death impressed with the same idea, exclaimed: "I have been all that man could be; but of what use now are all worldly honours?" Then, grasping the urn, destined to contain his ashes, he added: "Little urn, thou wilt soon enclose what all the world was scarcely able to contain!"

ground, and the hair trails on the earth: a woman follows with a broom in her hand, and while she sweeps dust over the face of the deceased, exclaims with a loud, voice! O men behold your king! who was yesterday your master; but now the empire he exercised over you is vanished and gone. He is reduced to the state you behold, having left the world; and the Arbiter of death hath withdrawn his soul. Reckon therefore no more upon the uncertain hopes of life¹!”

¹ Page 31.

VOYAGE VII.

Haroun, pleased with the account of the king of Serendib, yet unwilling to remain under any obligations to him, commands Sindbad to return as his Ambassador, with many valuable presents in requital for those which he had accepted. Sindbad, whose spirit of enterprize now began to cool, reluctantly complies. The presents are enumerated, and the epistle which accompanies them is added. These require no comment. The interchange of presents is consonant to Asiatic manners; and both the gifts and the letter are such as a Caliph of Bagdad might naturally be supposed to have transmitted to an Indian monarch.

Sindbad happily arrives at his place of destination, but is not equally fortunate in his return. He is captured by pirates, carried to a remote island, and becomes the slave of an opulent merchant, by whom he is furnished with a bow and a quiver full of arrows. His new master then conducts him to a large forest at a considerable distance from the town in which he dwelt; orders him to climb a lofty tree, and from thence, as often as he found opportunity, to shoot at the elephants with which the wood abounded; and to return when any had fallen.

Having charged Sindbad with this commission, and provided him with some provisions, he departed. Our hero, well acquainted with the use of the bow, acquitted himself with great *eclat* in his new department. Whenever an elephant fell, he communicated the information to his master. They then returned together to the forest, and buried the animal, with an intent to take out its teeth as soon as the flesh was decayed, and they found an opportunity of trading with them.

One morning Sindbad perceived that the elephants, instead of crossing the forest as usual, gathered in immense numbers round the tree where he sat, making a tremendous noise with their trunks extended, whilst their eyes were uplifted and fixed on him. He is stricken with amazement and terror: the bow and arrows drop from his hands: the largest of the elephants winds his proboscis round the tree, uproots it, and lays it level with the ground. Sindbad is hurled prostrate on the earth. The dreadful beast, with the same instrument that effected his downfall, lifts him on its back almost petrified with fear, and carries him, attended by the others in long procession, to a distance from the forest; then deposits him on the ground, and retires, followed by his companions.

As soon as our adventurer's scattered senses returned, he cast his eyes around, and perceived that he stood alone on a lofty mountain which was covered with the bones and teeth of elephants. This pleasing information he communicates to his master. It not only enriches him, and procures the liberty of Sindbad, but all the other merchants of the island are benefited by the discovery. They find, for a considerable period of time, a sufficient quantity of ivory to load their vessels, without molesting the peaceful inhabitants of the forest any farther on that account.

Nothing material occurs in the last voyage, this instance of the elephants' sagacity excepted. They had slain, it appears, many former slaves employed in the same office Sindbad had undertaken; but finding no end to their persecution, and being aware of its cause, they adopted this judicious method of suppressing the merchants' hostilities, which proceeded solely from their avarice: and it were devoutly to be wished that this was a solitary instance of warfare originating from the same principle.

This story relative to the *half-reasoning* elephant is sufficiently consonant to European as well as Asiatic ideas concerning him, to vindicate the author from the charge of extravagance. We find an anecdote in Topsell's Gesner¹, which likewise represents these animals as equally sensible of the value which mankind set on their teeth; and, therefore, when they dropt out, which was commonly the case every tenth year, they carefully covered them with earth, to hide them from the view of their persecutors.

The mode taken to discover them when thus deposited is *almost*² as far beyond the verge of probability as any passage in Sindbad's voyages. For it is added, that, in the woods or fields, where the Indians suspect these teeth to be buried, they place pots or bottles full of water, and then depart. After a little time they return to examine them; and if the teeth happen to lie in their neighbourhood, they find all the water, which those bottles contained, drawn out by means of some unaccountable attractive power belonging to them. When this circumstance occurs, the Indians dig round the bottles till they find the teeth: but if they perceive no diminution of the water, they remove them to another place in hopes of proving more successful³.

Where this account originated I know not. Philostratus and Ælian are referred to in the margin; but I cannot trace the story in either of those authors. Pliny indeed says: "Prædam ipsi (elephantes) in se expetendam sciunt solam esse in armis suis, quæ Juba cornua appellat. Herodotus, tanto antiquior & consuetudo melius, dentes, quamobrem deciduos casu aliquo vel senecta *desodiunt*⁴." Again; "circumventi à venantibus; primos constituunt, quibus sunt minimi (dentes) ne tanti pretium putetur: postea fessi, impactos arbori frangunt,

¹ Page 152.

² I have expressed myself with some degree of caution, as a learned friend informed me, that "ivory powerfully attracts moisture; and as the bottles in India are usually made of unbaked clay, which suffers the water to exude through its pores, the attractive power of the ivory may contribute to drain the earth of its moisture, which will of course attract the water, from the vessel." This explanation diminishes the incredibility I before attached to the story.

³ Page 152.

⁴ Nat. Hist. L. viii. c. 3. s. 4.

predâque se redimunt¹.” By this it appears that the elephants of Pliny and of Sindbad were equally conscious of the value which mankind set on their teeth.

The Roman author mentions in the same chapter, on the authority of Mutianus, who had been, he assures us, *thrice Consul*, and of course, we must be convinced, would have scorned to impose on him, that an elephant was taught Greek, and wrote in that language “Ipse ego hæc scripsi & spolia celticadicavi.” Ælianus contents himself with saying they understood the Indian language²; and this may be granted, in the same manner as a horse or dog does the English, when habituated to the sound of particular words³. But their acts of religious worship⁴, which are recorded by both these eminent naturalists, will not so readily command our assent. Numerous other anecdotes of the marvellous kind concerning this animal might be given from Pliny, Ælianus, Plutarch, Philostratus, &c. infinitely surpassing what is here advanced by our modest Arabian. He, however, gravely informs us, that the Caliph would probably have disbelieved even this account, “had he not known *his* sincerity;” a stroke of dry Cervantic humour, not unlike that in Gulliver, where the editor tells, us, such was his character for veracity, that it became almost proverbial to say, “’tis as true as if Mr. Gulliver had spoken it.”

If, by this enquiry, the Arabian author loses in some degree the credit usually allowed him for invention; to compensate that defect, we find much less deviation from romantic probability, and even from popular belief, in his *Speciosa Miracula* than might at first have been apprehended. We perceive likewise other circumstances not uninteresting to a cultivated mind. To follow up these wild stories to their primitive source, gratifies our curiosity: to trace the classic fables our youth delighted in, through the medium of a language totally distinct, and accommodated to the manners and customs of another distinguished race, cannot with justice be styled an irrational amusement. To compare them, and other coincidences in Authors, with many of whom the historian of Sindbad could not have been conversant, and whose communication with one another in some instances seems scarcely less probable, cannot be considered an unworthy

¹ Ibid. L. viii. c. 3. s. 4.

² Hist. Anim. L. xi. p. 14.

³ This Ælianus seems to intimate. L. xiii. p. 22.

⁴ Nat. Hist. L. viii. c. 44. The idea was, probably derived from the East. In one of the tales in the Heeto-pades, an elephant, observing the moon reflected on the surface of a stream, “makes his bow to it in token of submission,” and implores the supposed Deity’s pardon for giving *him* undesigned offence.” (p. 177). The moon, it may be observed, is masculine in Indian, as well as in Gothic, mythology.

exercise of our mental powers, and affords an ample field for conjecture and speculation.

That these objects are attainable by a perusal of the Arabian tales, even this imperfect illustration of a single story will evince. We have therefore to regret that no one conversant in oriental literature and other departments of science has undertaken their translation, with such references and comments as the different subjects would naturally suggest. If diligently pursued it might lead to interesting discoveries relative to the progress of ideas from one nation to another. A scientific translator would not only be induced to trace many of these stories to a classic origin; but likewise to retrace some of the classic fictions to their primitive eastern derivation.

In the middle ages the Arabians borrowed largely from the Greeks; and *they*, in much earlier times, derived from the banks of the Ganges, and not unfrequently through the medium of Egypt, the greater part of their literature and mythology. This fact seems to be clearly ascertained by late translations from the ancient writers of India: and from them the Arabs appear sometimes to have adopted directly, without the intervention of any other medium, any imaginary occurrences and popular tales.

The discovery of BEDREDDIN¹ in the Arabian Nights by the tarts he had made, bears internal evidence of having been copied from *Nella Rajah's*² detection by the same means. The latter is a story of the highest antiquity, and the mode of discovery appropriate only to primitive times. When the culinary art was in its infancy, we may suppose the possessor of a much-approved receipt would derive celebrity from that circumstance, and that it would be recognized by the fortunate guests who had formerly tasted it: but in an age of refinement neither invention nor observation can naturally be supposed to have suggested such an incident.

Few of these tales are more pleasing than that of Alnaschar. It is imitated by various authors in various languages, who little suspected that the Arabian himself derived it from an Indian fable of the remotest antiquity. It is to be found in the HEETO-PADES of Veeshnoo-Sarma, translated from the Sanscrit by Mr. Wilkins, and styled by Sir William Jones "the most beautiful, if not the most ancient collection of apologues in the world."

Alnaschar, by contemptuously spurning in idea the Visier's daughter, kicks down his glass manufactory, the brittle foundation of his future glory; and the Brachman inadvertently breaks his pottery ware, the no less deceitful basis of his imaginary grandeur, with a walking stick; and in the act of suppressing the outrageous jealousy of four beautiful but turbulent wives³. So unfortunate, though the scene is laid in the supposed regions of political and domestic

¹ Night 117.

² See Kindersley's "Specimens of Indian Literature."

³ Page 247.

despotism, proved each opinionated visionary in the display of his lordly prerogative! Scarcely any fiction in the “Arabian Nights” appears more extravagant than the outrageous exercise of this prerogative by Schahriar in the daily sacrifice of a new-wedded wife. A lady’s intercourse with the Sultan of Cambaia was, however, according to Vertoman, equally fatal. He gravely assures us, that monarch was so accustomed to take poison from his infancy, that a certain quantity every day was requisite to his existence; and when any of his courtiers offended him, he would chew some of a very malignant nature for a considerable time, and, by spitting it on the culprit’s naked body, would deprive him of life within the space of half an hour. He adds; “huic sunt circiter quaterna scortorum millia; nam ubi femel concubuerit cum quavis meretricum, *proximâ luce vitam exuit*¹ We may suppose, unless we take it for granted that this monarch was desirous of emulating the fame of Schahriar, or derived his principles of gallantry from the sea-horse mentioned in the first voyage, that his breath, like the serpent’s in the third, had this effect. Yet, as he could not be ignorant of its pernicious quality, even if we allow that he did not in his wrath spit these unfortunate victims out of existence, we cannot acquit him of voluntarily destroying them. It would have afforded the reader some satisfaction if Verroman had explained this circumstance, and shewn by what means the royal succession was continued. He should likewise have been less severely virtuous, and have spared the opprobrious titles of *scortorum* and *meretricum* to females whose views most certainly had no libertine tendency; who rather devoted themselves to embrace the fate of Semele, than to live like a Messalina. This strange narrative, however the credulity of the noble Roman was imposed upon, will tend to shew that Schahriar’s story was in all probability of Indian extradtion.

That “there is nothing new under the sun,” was affirmed by one, the justice of whose observations the mind instinctively acknowledges and experience confirms. Several of our old tales, parallel to those that occur in Indian legends, might be given: but human nature being every where the same, similar events must happen, and similar ideas be suggested to the imagination, in the most opposite parts of the globe. In regard therefore to such images as are natural and obvious, it would be unfair to charge European writers with smuggling them from the extremity of Asia. Their characters will, undoubtedly, admit of the same vindication as that of Cade, when he was charged with falsely assuming the name

¹ Novus Orbis, p. 263. Vertoman speaks highly of the inhabitants of Cambaia, and adds: “non sunt Mahumetani, neque idolorum cultores. Ego verò crediderim si baptismi caractere insignirentur eos *parum â salute abesse*. (p. 262.) This is no very exalted specimen of Christian charity, yet it is to be eared that few minds, but those expanded by a considerable intercourse with mankind, were capable, in the days of Vertoman, of entertaining so liberal an idea.

of Mortimer. "The duke of York, says Stafford, taught you this." "He lies; returns Jack with generous indignation, for I invented it myself¹."

To invent, indeed, what has not been invented before, or has really happened, may be no less difficult than it was, in Father Shandy's opinion, to swear out of the comprehensive Digest of Emulphus.

Swift was an original writer, and in all probability thought that ludicrous misadventure of Gulliver was truly original, in which a Brobdignagian monkey carries him off and dandles him upon the ridge of a house, "taking him, he supposes, for a young one of its own species." Yet a similar story occurs, in Mr. Andrew's biographical history, of an ape, who (under the same mistake possibly) seized a child of the Fitzgerald family, and "paraded with it for some time on the tower belonging to the church at Tralée. At last he safely deposited the young baron in the cradle; and the child was ever after called by the Irish *nappab* or the ape²."

The HEETOPADES is the supposed original of those tales circulated in Europe under the names of Pilpay and of Æsop: and the "Ass in the Tiger's skin," which there occurs, seems pretty clearly the origin of the "Ass in the Lion's skin," which we meet with in the fables attributed to the latter; but it is not easy, I believe, to find many other striking similitudes between them. Some of the tales in the Heetopades, however, have gained admission into our language through a different channel. One I shall briefly mention.

A cow-keeper, at the approach of night, perceiving his wife talking to a procuress, beats her severely. He then fastens her to a post, and retires to sleep. The procuress returns with information, that her gallant waited impatiently for her company; and, releasing the fair prisoner from the post, submits to be bound to it till her return. The husband awakes, upbraids his imagined wife, and, irritated at her stubborn silence, cuts off her nose, and retires to sleep again. The wife returns: she and the procuress exchange places a second time; and the husband, on perceiving at the next interview, his frail consort's nose uninjured, supposes that a miracle had been wrought in attestation of her innocence³.

The story would in no respect deserve transcribing, did not Massinger in "The Guardian" introduce the lingular circumstance of a lady's nose⁴ being cut off, and of its imaginary preternatural renovation in the same manner.

Massinger, however, as may be concluded, did not derive his tale directly from Hindostan, He might have met with it in a very old book, entitled,

¹ Henry VI. second part.

² Vol. I. p. 400. We find by Wolfe, that the rollaway, a species of ape in Ceylon, frequently carries off and fondles infants in the same manner. (p. 194.)

³ Page 131.

⁴ Act III.

DIRECTORIUM HUMANE VITE, *alias* PARABOLE ANTIQUORUM SAPIENTUM¹; or, more probably, in some collection of tales borrowed from it.

The identical story indeed occurs in “Eryci Puteani Comus², five Phagesiposia Cimmeria, Somnium;” printed at Oxford in 1634; but the first edition was published at Louvain, in 1611; and that must have been several years antecedent to the acting of “The Guardian.” What clearly ascertains the circumstance of Massinger’s having borrowed this incident from Puteanus, is the agreement of the principal plot in his comedy, in its most material incidents, with another tale in the same performance. The character³ of the Guardian, the adventures of Caldorb and Caliste, of Adorio and Myrtilia, are to be traced in the Comus⁴ of Puteanus; with this difference that Massinger has adopted Calyste for Myrtilia, and substituted Myrtilia for Circe. It is observable likewise, that these are the only tales introduced in the “Phagesiposia.”

Milton, and here I conceive my digression will be excusable, certainly read this performance with such attention, as led, perhaps imperceptibly, to imitation. His Comus

“Offers to every weary traveller
His orient liquor in a chrysal glass.”

¹ This curious performance, with a fight of which Mr. Douce very obligingly favoured me, was translated from a Hebrew version of a book called *Belile el Dimne*, by Johannes de Capua, a writer of the 13th century; who informs his readers, that it was originally composed in the Indian language, and successively rendered into Persian, Arabic, and Hebrew. The work is also known by the several titles, of the *Pacables of Sendeban*, and the *Fables of Bidpay*. A Greek version of it from the Arabic was made, at a very early period by Simeon Seth; and has been printed by Starkius under the title of “*Specimen sapientiae Indorum veterum, &c. Berlin, 1692,*” 12mo, Monsieur Galland has translated it into French from a Turkish copy, in which it was styled “the *Fables of Pilpay,*” (a corruption of *Bidpay*); and, lastly, we have a translation of it from the Persian in our own language under the latter title. But all these are in fact nothing more than so many variations from the *Heetopades*.

² Page 93.

³ A sketch or outline of it is given in this remarkable phrase, “*vir mitissimæ severitatis,*” (p. 159), which Massinger has attempted to fill up and expand.

⁴ Page 158.

In Puteanus one of his attendants discharges that office. "Hic [in limine] adolescens cum amphorâ & cyatho stabat & intransibus propinabat vinum¹." From the following passage Milton seems to have derived his idea of the mode in which he first introduces the voluptuous enchanter. "Interea Comus, luxu lasciviâque stipatus, ingreditur: & quid attinet pompam explicare? Horæ suavissimos veris odores, omnemque florum purpuram spargebant. Amorem Gratia, Deliciae Lepores, ceteraque Hilaritatis illices sequebantur: Voluptatem, Risus Jocusque. Cum Saturitate soror Ebrietas erat, crine fluxo, rubentis Auroræ vultu: manu thyrsus quatibat; ac breviter totum Bacchum expresserat." These figurative personages recall to our minds,

"Meanwhile welcome Joy and Feast,
Midnight Shout and Revelry
Tipsy, Dance, and Jollity."

In the same speech our Poet evidently has in view a lively Anacreontic Ode which the Comus of Puteanus likewise addresses to his dissipated votaries.

"Condiscat ille fracto
Terram gradu pavire².
———— "beat the ground
In a light fantastic round."
Licebit & venusio
Rorantium impedire
Serto caput rosarum
Micantiumque florum³.
Braid your locks with rosy twine
Dropping odors, dropping wine."
Cur non sacro [gemella]
Lusu furit Voluptas
[Dulcissimi Lyæi]
Dulcissimæ Diones?
Nil turpe, nilque factu.
Fœdum putet: latere
Caliginis sub atræ
Velo potest opaco.
Quod turpe, quodve fœdum,

¹ Page 26.

² P. 47.

³ P. 50.

Quid ergo? quid moramur¹?
“*What hath Night to do with sleep?*
Night hath better sweets to prove.
Venus now wakes and wakens love.
Come, let us our rights begin,
’Tis only day-light that makes sin,
Which these dun shades will ne’er report.”

These resemblances can hardly be considered as accidental; and whoever chooses to compare farther the poetical address of Comus in each author, will find a similar spirit and congeniality of thought, though the Dutch Muse² in point of chastity is very inferior to the British.

To the lines marked with Italics, the opening of the following passage might have contributed. “An tu nescis quod sacris meis pervigilium deberi? nec dum soils occasus est & adhuc dormiris? —Si numen meum nescis, inter mortales immortalis ago. Nocturni Genus, amoris lætitiæque Genius . . . jam sacra mea *Phagesia*, five *Phagesiposia* sunt, scriptoribus memorata, & luxu lasciviæque peraguntur. Paucis: totum voluptatis regnum meum est; nec felix quisquam nisi qui meus quem in finem benigna te natura produxerit, cogita: non ut miserum durâ virtute crucies animum, & e felicitatis contubernio proturbes: sed ut mollitie bees, ut suavitatibus lubentisque omnibus irriges, foveaifque, velut tenerrimam brevis vitæ flammam. Itaque mortalis, “immortalia ne speres, monet annus & almam quæ rapit hora diem³.”

Most of these sentiments are transfused into the different speeches of Milton’s Comus; and Puteanus, like the lady in the masque, opposes to the enchanter’s sophistry

— “Viraginis dogmata sapientiæ.”

The lines, descriptive of Comus, which Mr. Warton in his Annotations quotes from the Agamemnon of Æschylus, do not agree with this character: nor is his prototype to be found in the Comus which Ben Jonson introduces into the masque of “Pleasure reconciled to Virtue,” performed before king James in 1619. He is there represented, not as a gay seducing voluptuary, but merely as the “God of good cheer” — *Epicuri Porcus*.

¹ P. 47. The order of these lines in Puteanus is inverted, to shew in a stronger light the resemblance of sentiment to those in Milton. The six last precede the others in the original Ode.

² Puteanus was bom at Venloo, and his real name Henri du Puy.

³ Page 13.

It may naturally indeed be supposed that Milton had perused the description of Comus by Philostratus¹, as well as the Dutch author, who evidently borrowed and expanded several of his ideas; but Milton judiciously avoids some traits of character, particularly the following, which Putenus adopts in their full spirit. Συγχωρει δε ο Κωμος, και γυσαικι ανδριζεσθαι, και ανδρι ζηλυ ενδυναι σολην, και ζηλυ βαινειν.

The most prominent and peculiar incident in Chaucer's January and May², is to be traced in the tales of Inatulla³; and he is supposed by his translator to have derived it from the Bramins. We have likewise reason to suspect, that the tale of Cambuscan⁴, which follows, and is most clearly of Eastern extraction, was originally, or at least in part, drawn from the same remote source. It is observable that the four wonder-working presents are sent to the Tartarian monarch at a solemn festival by the "king of Arabie and INDE;" and in the Arabian Nights, at a similar season of festivity held in Schiraz by the Persian monarch, an Indian approaches "the foot of the throne" with an *enchanted horse*⁵, governed, like "the stede of bras⁶" in our venerable bard, "by the writhing of a pin." Some other similitudes between these romantic stories might be pointed out. Correspondent accounts to that of the Mirror, which discovers secret machinations and future events⁷; and of the RING, which enables its possessor to understand and speak the

¹ Icon. I. N. 2. See the Edition of Olearius printed at Leipsic, 1709, p. 765.

² The Merchant's tale, xxii.

³ The learned Editor of Chaucer's Canterbury tales expresses some suspicion of the *story's not being of Italian growth*. (Vol. IV. p. 159). Some passages in it are said to be taken from the POLYCRATICON of John of Salisbury.

⁴ The Squier's Tale, xxii.

⁵ See the [tale](#) of that name in the last volume.

⁶ We find in the story of the [third Calendar](#) a horse of the same materials; and likewise a *winged horse*, which proves no less unlucky to his riders than Pegasus, from whom indeed he may have been derived, or more probably from a celestial steed of the same kind in Indian Mythology, (see Baldæus in Churchill's collection) to which Pegasus himself is indebted for his imaginary existence. At least several circumstances in the tale concur to show that it is built on some allegorical or mythological narrative of great antiquity, intended possibly to exemplify the resistless power of destiny, and the dangers which attend sensual indulgence.

⁷ We meet with an "ivory perspective glass," which reveals distant transactions, in the [last tale but one](#) of the Arabian Nights: and a merchant,

language of birds, occur, I believe, both in Indian and Arabic mythology: at least, we may infer from the Heetopades, that the earliest fiction relative to the latter circumstance commenced in the former country. The SWORD, the fourth present, whose flat side healed the wounds its edge had inflicted¹, seems founded on the doctrine of sympathetic cures or affections, which greatly prevailed in the 15th and 16th centuries. But it was, I believe, unknown to our countrymen in Chaucer's days; and, therefore, we may suppose he derived the idea from some oriental story. The opinion which was entertained in Europe, at the time mentioned above, that a wound caused by a serpent's bite would, on the application of its head to it, immediately heal, is probably of the same remote origin². The story, on which Parnell's "Hermit" is founded, occurs in the [80th chapter](#) of the "Gesta Romanorum." It has appeared in various forms in different modern languages; and I have been assured that it is likewise narrated in a Persian Romance of great antiquity.

These fictions, as well as many others in Boccace, Ariosto, and various authors who lived near the dawn of literature in Europe, may be reasonably supposed to have been transported hither from the East in the time of the Crusades³. Coarse broad humour, and a species of grotesque, gigantic sublimity,

"gifted with understanding the language of beasts," is introduced in a [fable](#) which precedes the story in the *first night*.

¹ The spear of Telephus, by which this account is illustrated, may, indeed, have suggested the idea: and yet, in such a case, we must suppose an author would rather have kept it out of view to support his credit for originality. Chaucer might merely consider it as a happy illustration; and it is obvious, that, in this story, he is particularly ostentatious in displaying his classical knowledge; of which he gives a curious, though not a happy, specimen, in comparing "the stede of bras" to Pegasus, and "the Greke's horse Sinon."

² Could this idea be traced to the early records of the Bramins, we might, without any violation of probability, attribute the fiction of Telephus' spear to some eastern tradition.

³ Some few instances that strengthen this opinion are given in the preface to "Arthur, a poetical Romance;" but they are much more numerous than has been supposed. In the "Maxims of Eastern nations, &c." collected by Monsieur Galland from Arabian, Persian, and Turkish authors, and translated into English in 1695, we meet with various anecdotes and proverbial expressions in common use among us. One of each I shall briefly notice. A learned man, whilst writing to a friend, observes a troublesome fellow looking over his shoulder: this impertinent curiosity he notices in his letter; the other vehemently denies the charge, and by affirming that he had not read a word

incontestably ascertains the justice of it. (Tale 28.) This is the unquestioned origin of the well known and seemingly appropriate story of a tall Irishman's overlooking a gentleman: whilst writing a letter in a coffee-house. Few expressions are more apparently indigenous than the vulgar one of "such a person is gone to pot," *i.e.* is dead. Yet it was imported to us from the extremity of the globe, the metropolis of Tartary. We are told that a tailor of Samarcand, who lived near the gate which led to the burial ground, whenever a corpse was carried by, threw a little stone into an earthen pot fixed to his cupboard, to calculate the number of deaths in a certain space of time. At length the tailor himself died; and a passenger, observing his shop to be shut up, enquired of a neighbour after him, and was answered, "The tailor is gone to pot as well as the rest." (Tale 53.)

It is a singular circumstance that the "Wisdom of the East" should have largely contributed to the formation of our farces and jest-books. The most ludicrous incident in a late musical entertainment, intitled, "No Song, no Supper!" occurs in a little oriental apologue, communicated to Mr. Beloe by Dr. Russel under the name of "the Silent Couple," [Beloe's Miscellany, Vol. III p. 54.] Another entertainment of the same kind, called "Who pays the Reckoning!" which came out in 1795, is avowedly taken from a traditionary story of Charles the Second, and a soldier of the guards, who, having spent the night in carousing with the disguised king, and being obliged to pawn the blade of his sword for the reckoning, substitutes a wooden one in its stead. A comrade of his is condemned to be shot for some offence the next day: but the king commutes his punishment, and orders the other soldier to kill him with his sword. After many vain attempts to evade the office, he prays that its blade, if the prisoner was guiltless of the crime for which he had been condemned, might be converted into wood. 'Tis needless to pursue the story; and its parallel occurs in that of Basem and Haroun al Rashid in the same entertaining volume, (p. 181). Charles, we know, was no less fond of nocturnal adventures and a good joke than the Caliph of Bagdad. Yet the story is certainly much more consistent with Asiatic than with European manners. Charles might have pardoned the criminal, but he could not have varied his mode of death. It should have been observed that Mr. Beloe pledges himself for the genuineness of these tales. Some probably are very antient. That at least of "the Man, the Lion and the Serpent," (p. 12), was imported into England with variations by Richard the first six centuries ago. We find by Matthew Paris, (*Vide ad an.* 1195), that the royal mythologist often addressed it to his courtiers accommodated to the circumstances and spirit of the times. The man, who falls into the well, is represented as a Christian, miraculously preserved from the rage of the lion and the serpent by making the sign of the cross. Richard was then meditating a second crusade, and converted against the Mohammedans their own apologue with the same adroitness that Whitfield, in much later days, adapted his religious hymns to the tune of profane and popular ballads.

must have been peculiarly captivating and congenial to the unpolished, but high-spirited, warriors engaged in these romantic enterprises. Whenever fables occur marked with the same strong features and peculiarities which may be discovered in the genuine tales of India, I have little doubt but that, whatever the intermediate links may have been, they were there originally fabricated.

A gentleman, perfectly conversant in *Indian* literature, has observed, "that the Odyssey itself, its giants, fairies, living ships, magicians, witches, &c. are derived from the ancient compositions of the East."

This assertion, however, is rather vague, and requires some qualification: if admitted in its full extent, it would tend to reduce the voyages of Sindbad, whose chief, if not only, excellence has been commonly thought to consist in their originality, to little more than the shadow of a shade. It has, indeed, appeared that their claim to invention is extremely moderate; but their sources are numerous and diversified. With the tales of classic origin are interwoven popular legends, which the superstitious Indian probably believed, and to which the credulous Arab attentively listened. Some descriptions are copied from nature, and some incidents are founded on fact. It has been my object to rescue them from the imputation of groundless extravagance; to trace beneath the disguise of exaggeration, or the shadowy veil of allegory, events and circumstances which confirm the accounts of our early voyagers, or correspond with the observations of philosophic enquirers, belonging to other climes, and born in distant ages. Let us be cautious therefore how we indulge a too hasty contempt for things apparently trivial and insignificant; which may in fact exceed our apprehension; or, if patiently investigated, like the reward of sedulous attention to chemical processes, may at last yield some valuable and unexpected discovery.

END.

The martial and methodistical Adventurer seem to have acted on the same principle, that of fighting their enemies with their own weapons. "Dolus an virtus quis in hoste requirit?" At any rate it was no original thought of Whitfield. The Historian of Lorenzo de M. dici mentions that it was the custom of a "certain sect in Italy, in the beginning of the 16th century, as well as at present, to sing pious hymns to the most profane and popular melodies, for the purpose of stimulating the languid piety of the performers by an association with the vivacity of sensual enjoyment." (Vol. I, p. 309.)