

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. K

ex fumo dare lucem
Cogitat, ut speciosa dehinc miracula promat;
Antiphaten, Scyllamque, & cum Cyclope Charybdim.
HOR.

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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 re-
a 2 religious

ligious 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

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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

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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
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in barbarism, all polite learning passed under the designation of *studia Arabum* *.

My reason for supposing those 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

* Blackwall's Letters on Mythology.

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, 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 SCHECHERAR. But none of his
pre-

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 "Balhara*",
king

* The book referred to, and which I shall have frequent occasion to quote, is entitled,

king of the people who have their ears bored," as the third potentate in the world: his title, according to Abulfeda, was "king of kings*, or emperor of the Indies." The princes, to whom it belonged, are said to have possessed it 600 years before the Portuguese arrived at Calcut under Gama: they occasionally treated the Europeans with respect, but in general shewed a decided partiality to the Arabians †; none of them,

"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.

* 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 hyperbolic and extravagant. [See Marsden's History of Sumatra, second Edition, p. 270.]

† See Renaudot's Remarks, p. 24.

however,

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 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

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 judgment.

. 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 expected 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,

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
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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 Monkhaufen." 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.

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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 GENII* of the Arabs, the PERIS of the Persians,

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

but

but the elfs 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 Affsoors 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,

gonia, and more strikingly the battle of angels in Milton. “Mountains with all their woods * are hurled to’ and fro’, and earth with all its fields and forests is driven from its foundation †.” The leader of the Afoors is styled Sooren: under him, at a certain period, they oppressed the *Daivers* ‡, an inferior species of
of

* 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.

† P. 146.

‡ 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 Dissertations*
tations

of Gods or Genii, and confined their king in chains beneath a mountain till Vishnoo in person released him, and

tations 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.

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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

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

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 mosque 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,

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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

quitted Bagdad, and embarked at Balfora, 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 isles *, and is suddenly be-

* 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.

calmed 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 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 ship-board 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

from the ship with many others to make a fire; and the fervor 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 LACKADIVEI, which stud the sea near Cape Comorin in * 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

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

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 Pliny *, and by Canius Julius Solinus †; who after him asserts, that “ *Indica maria balenas habent ultra spatia quatuor jugerum ‡.*” 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.

* Nat. Hist. L. IX. c. 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.

‡ C. 55. See likewise Bochart's *Hieroicoicon*, vol. I. l. 50. Frankfurt Ed.

Him haply *slumbering* on the Norway foam,
 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 singular kind of coincidence, points out some of the most striking circumstances in the Arabian fabulist. 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

* L. XXI. c. 9, 10.

*“ Hebræi sæpe mendaces in hoc argumento potissimum mentiuntur liberalissimè *.”*

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 surprisèd at observing a mare tied to a stake; and, whilst he is contemplating this unaccountable phænomenon, 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 from the sea: that after this intercourse he would infallibly

* Hierozoicon, L. I. c. 7.

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 preserved 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.

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 Ericthonius, who, as Mr. Pope sweetly sings,

——— “ enamoured * of the sprightly train,
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 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 as-

* 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.

certain

certain in idea the identical spot. Wolf*, 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.

* Eng. Transl. p. 168.

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 Balfora. 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
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at Balfora, 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 China*, 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 red-wood and camphire. CALA † in the mid passage
between

* P. 61.

† 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

between China and Arabia, 80 leagues in circumference, whither merchants constantly brought wood-aloes of several forts, camphire, fandal wood, ivory, the lead called Cabahi, ebony, red-wood, 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 sends it back again with

common name : and, if the circumference of Cala was not mentioned, we might suppose Calcut 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 *Keta* in the fourth voyage of Sindbad. Its situation and products will be found to agree with what is mentioned in the text.

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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. Lameri * is another : and Sir William Jones apprehends, that “ the island, known to the Arabians by the name of SOBORMA †, or MEHRAGE, was Borneo. The latter, we may conclude, was appropriated to it as an honorary memorial of its *great monarch*, which the word literally implies. Mandeville, who is not always

* See Renaudot’s Remarks on the Moham-
medan Travellers of the 9th Century, and
Marsden’s Account of Sumatra.

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

to be discredited, places “ a gret yle 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 present * 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 Pigafetta †, Magellan’s fellow traveller, and the first

* 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.

† Purchas’s Pilg. v. I, b. 2.

literary circumnavigator. He reigned, it is said, over many other kings, islands, and cities, and that which was his place of residence contained 25,000 houses. Maximilian of Transylvania, 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 anecdote*, recorded by one of the “Mohammedan travellers” relative to his victory over a

* Page 63.

king of Komar*, 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 *noise* 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

♥ Probably a territory that derived its name from Cape Comorin. Ptolemy calls it *Κωρυ ακρον*, but places it at no great distance to the North-east *Κομαριζ ακρον και Πολις. Comasia, promontorium, & civitas.* (Geog. L. VII.) This was its original title according to Maffeus. “ Promontorium Cori quod Comorini caput *incolæ vocant.*” (Hist. Ind. L. I. p. 16.)

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 Moham-
medan theology. A wild, but interest-
ing story concerning this Dæmon of
evil occurs in the Persian Tales*, which
is likewise a genuine oriental composi-
tion. He is the supposed chief of the
Genii in rebellion against Alla, and ex-
pected, 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,
Mecca, Medina, Tarsus, and Jerusa-
lem, excepted. A similar idea seems to
have prevailed among the most cele-
brated ancient nations. Degial ap-
pears to be the same as the Arimanius
of the Persians, the Typhon of Egypt,
and Lok of Scandinavia. *He* likewise

* Day 200,

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, according to Herodotus*, 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 Goths†, 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

* Melpom.

† Ol. Mag. L. iii. c. 8.

with

with religious* 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

* 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.

aid them by supplications and superstitious ceremonies.

How are we to account for those wars of the Giants and the Gods, of the Soors and Affoors, of the good and evil Genii? are they derived from some imperfect tradition of Satan and his rebellious angels? or, are we to consider them as figurative representations of real events, as mutilated accounts of the early struggles for dominion over the infant world among the more immediate descendants 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 amidst the hollow rocks of CASSEL might, not improbably, have resembled the sound of *drums*; and they were an early appendage to royalty among the eastern nations,

tions. Strabo says, that, when the Indian kings hunted, drums led the procession: Προηγυνται τυμπανισαι και κωδωνοφοροι *. He supposes, that they were introduced into Greece by the companions of Bacchus; and, I believe, it is now generally imagined that the Bacchus †, or Dionysos of the Greeks, is

no

* Geog. L. xv.

† 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 Mufilapatan) is infamous for idolatry. The Mosques shew art in the sculpture, but are hateful in their impious devotion, their pagods bearing some resemblance with the images of Priapus and Pan, which Servius describes with great eyes, a flat

D 4

nose,

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

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.

of

of Tamerlane, A. D. 1369, that, among other ceremonies, “ a holy man * 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 sound 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 Argenfola, a learned divine, employed by the president and council of the Indies to write a history of the discovery and conquest of the Moluccas,

* Richardson's *Diff.*

observes,

observes, that near Banda is “ a desert and uninhabited island, called Poelfetton, infamous for stronger reasons than the Acroceraunian rocks. There are cries, whistles, and roarings, in it at all times, and dreadful apparitions are seen, &c.; and long experience has shewn that it is inhabited by Devils *.” 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, ac-

* See Steven's Collect. of Voyages, Vol. I. p. 168.

ording 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 Pliny*, and in Solinus after him, that the eels of the Ganges are not inferior to his prodigious fishes. "Anguillas † 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 by 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

* Nat. Hist. L. ix. c. 3.

† C. lv. See also Ælian's Nat. Hist. L. xvii. c. 1.

shoal of whales in the Persian gulf*,
 ταις σαλπιγγξιν εφοσει.

Should the *hearing 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 Transactions † 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

* Strabo's Geog. L. xv.

† Vol. LXXII. Part II.

convincing

convincing on the affirmative side of the question.

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

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

† 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 Catesby'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

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 apprehends, 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 sits 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

the linen cloth which was wrapped round 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 Borchart's *HIEROZOICON* *, he may find a more extravagant account of this bird, extracted from Arabian authors, than what is here given by Sindbad. Marco Paulo de Veneto †, a celebrated traveller

* Vol. II. p. 84.

† 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.

veller in the 13th century, has a whole chapter “de maximâ ave RUCH*.” 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

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.

* L. iii. c. 40. *Novus Orbis*. See also Ramusio's collection of voyages, printed at Venice, A. D. 1633. tom. ii. p. 58.

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that

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 animals* 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 Cook †, 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

* Ramusio, tom. i. p. 369.

† P. 146.

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, furrounded 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 the 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 unusual dainties, these eagles (“much stronger in this country than any where else”,) would descend from their lofty station in
 hopes

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 Barbarie reperitur. Veteres 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 invia, 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

chaos ibi quoddam esse videatur. A regibus qui illuc aliquando sunt profecti, quidam rei ad illa loca damnantur, qui maētatos agnos in vallem, detractâ pelle, projiciunt. Adhærescunt lapilli, seque ad eas carnes agglutinant. Aquilæ vero, quæ in illorum montium vertice degunt, nidorem carniū secutæ devolant, agnosque quibus lapilli adhæserunt exportant. Dum autem carnibus vescuntur, lapilli in cacumine montium remanent. At ii qui ad ea loca sunt damnati, observantes ubi carnes aquilæ depaverint, accurrunt feruntque lapillos*.

As Sindbad does not inform us in what part of the world he met with a

* Vide Epiphaniî opera a Petaio, Colonix, 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 volueris plenissimam scientiam consequeris!"

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, and in the very track which the Arabians followed in their voyage to China.

Marco Paulo says, " Ultra regnum Maabar * [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 arenâ multos legunt adamantes. Æstatis quoque tempore ascendunt montes cum magna difficultate propter ferventem calorem undique æstuantem, periculo etiam magno sese exponentes, propter *magnos*

* L. iii. c. 29.

Serpentes,

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, & sæpe ob prærupta faxa & precipitia montium *ad convalles pervenire non possunt, projiciunt, in illas frustra recentium carnum videntibus aquilis, & hæc deinde ab aquilis sublata nonnullos habent adhærentes adamantes*, quos homines hoc ingenio venantur. *Advertunt quo avis sublatam portet carnis portionem, & accurrentes abigant aquilam, & lapillos carni adhærentes colligunt.*"

This appears to be the same 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
king-

kingdom of Golconda will agree with the kingdom of Murfilus, as the passage is rendered by Purchas. He observes, in his abstract of these travels *,

“ Murfili,

* 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 miliaria*, 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,

highly,

“ Murfili, or Monful, 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 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

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 “ Navigazioni & Viaggi da Ramusio.” Tom. ii. p. 55. The passage, as it stands there, varies in some other respects from that in Simon Grynæus. Storks, as well as eagles, are said to inhabit the mountains “ molte aquile & cicogne bianche.”

exposed

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 Tudela*;" 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.

* English Translation, p. 144.

Pope, in his index to the Iliad, among what he styles the *supernatural fictions* of Homer, reckons that passage where an eagle* 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 РОНА, is that of a plain honest traveller: and the account of the rhinoceros, and its combat with the ele-

* B. xii. l. 200.

phant,

phant, after allowing for one or two trifling additions, agrees with what is said by Pliny*, Ælian†, and Diodorus Siculus‡. “That which is *astonishing*, adds our adventurer, after they have killed each other, the Roc comes and carries them both away in her claws § to be meat for her young ones.” And, what is no less astonishing, Marco Paulo, and father Martini in his Chinese Atlas, corroborate this account of Sindbad.

* Nat. Hist. L. viii, c. 20.

† Nat. An. L. xvii, c. 44.

‡ L. iii, c. 2.

§ 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 Persian book belonging to Sir Joseph Banks. This curious MS. is entituled, “*Khauvernamah, or Sun-book*, by Ebn Hoffam, and ornamented with various Drawings illustrative of the acts of Ali.”

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

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 *. 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

“ Pigeon race
— beyond the Indian mount ;”

and in that neighbourhood Pliny sup-

* Vol. ii. p. 845.

poses the *Pigmæi Spithamæi* *, 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 Tàrtary on his supposed conversion to Christianity. He says, that, on enquiring † 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

* Nat. Hist. L. vii. c. 2.

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

with hair. He proceeds to describe the mode 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, sed ambulant saltando: sed non sunt longitudinis majoris quam cubiti: & vestitur totum corpus crinibus: & venatores portant cervisiam, & faciunt foveas in rupibus ad modum cyphorum: & illa animalia veniunt & bibunt cervisiam, & sic capiuntur:

untur : & 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* *."

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 Ro-

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

man naturalist alludes, with the addition of some circumstances that Sindbad would have hesitated to advance: "Fama est, infidentes arietum caprarumque dorsis, armati sagittis, veris tempore universo agmine ad mare descendere, & ova pullosque eorum alitum [gruum] consumere*."

That ancient 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 *Pigmas*: where that the folk ben of littyll stature, that ben but 3

* Nat. Hist. Lib. vii. cap. 2.

span long* : and thei ben right faire and gentyll, afre † here quantytees, bothe the men and the wommen. And thei maryen 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 lyveth 8 zeer, men holden him there righte paſſyng old And thei han often tymes werre with the briddes ‡ 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 afre here age, and § *connen both en wytt*
and

* Supra hos (circa fontem Gangis) extremâ in parte montium, Spithamæi Pygmæi narrantur, ternas ſpithamas longitudine, hoc eſt, ternos dodrantes non excedentes.—L. vii. c. 2.

† their. ‡ birds.

§ In the Latin edition, “ ſciunt ſufficienter bonum & malum.” I quote in the text from

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 surprize 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

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.

gon

gon so fast that it is mervaylle," &c. are copies of Pliny's *Monofcelli* *. The *Androgyni* of the latter, and the *Herma-phroditis* 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 adders †, so Mandeville says that, in a country in *Ynde 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 costifous, and he

* L. vii. c. 2.

† 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.

have no neddres, he hath no thanke for his travaylle*." A credible writer, who visited India in 1563, mentions, that he had seen "the people of Pegu † eat scorpions and serpents." I have also been informed, by an 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 adders ‡; and Mr. Pennant, in his Faunula Indica, mentions a species of Actinia (the Swalloo) 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,

* P. 248. He gives a less credible account of the inhabitants of Tracoda; "Who, he tells us, eten fiesche of serpentes; and thei eten but litile, and thei speken nought; but *þei bissen, as serpentes don,*" p. 236.

† Purchas's Pilgrims, vol. II. 1715.

‡ Ibid. vol. II. 1002.

that

that a pilot, belonging to one of the Moluccas, informed him, that not far from them “ was an island named Arucetto *, in the which were men and women not past a cubit in height, having eares of such bignesse that they lye upon one, and cover them with the other.” Pliny mentions the same circumstance †. 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

* Purchas's Pilgrims, Vol. I. B. ii. p. 45.

† Nat. Hist. l. vii. c. 2. Strabo calls them

ἰσχυροὶ

the

the idea with some spirit: “ Nostri autem qui non monstra sed aromata quærent, omiffis nugis rectè ad Moluccas* 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 knees †.” 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

* Novus Orbis, p. 532.

† P. 244.

says,

says, that “ the inhabitants of *Nias**, 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 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 *Aru-cetto*.

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 ne-

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

cessary 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 Sumatra *, which must have lain in Sindbad's way, Marco Paulo says, there

* L. iii. c. 15. *Novus Orbis*. Marco Paulo calls it *Java Minor*; but Mr. Marsden clearly shews that Sumatra was intended. In his

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

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 Cosboo*, and *Orang Gogoo*, 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.

the Νησοι των Σατυρων*, 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 of "roasting spits †."

Their

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

† 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 hu-

man

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 tree*,” advances towards them. A

man bodies turning on the spit; and the artful Norman encouraged a report, which increased at the same time the abhorrence and the terror of the Infidels.” [Gibbon’s Hist. Vol. II. p. 57. Octavo Edition.]

* 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 similar comparison is applied by Virgil to Polypheme’s one-eyed brethren:

— quales cum vertice celso
Aëriæ quercus, aut coniferæ cyparissi
Constiterunt.

Æn. III.
single

single eye glares in the middle of his forehead, whose brightness emulated that of a burning 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 Odyfsey. Polyphemus was the prototype of the Indian giant, and Ulyfles 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 Perfian 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 whifkers and turbands; or by hats, wigs, and a pale complexion.

Sir John Mandeville fays, that in one of the Indian iflands were "folk of gret

gret stature*, as geauntes; and thei ben hidouse for to loke upon; and thei han but on eye †, and that is in the myddylle of the front; and thei eten no thing but raw flesche and raw fyffche.” The knight mentions others who “han no clothinge, but of skynnes of bestes ‡, 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; 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 entren: 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

* P. 243.

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

‡ P. 345.

long, but I saghe none of tho *; for *I had no lust to go* (he prudently adds) *to the 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, etyngge hem goyngge, 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

* *those.*

Arabian naturalists not only describe a Pigmean 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 in like order*." 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 repre-

* Purchas's Pilgrims, Vol. I. p. 183.

representations may either have deceived our early travellers, or inspired them with the inclination to surprize 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 these yles 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

all on-board them perish. Ulysses and his friends were more fortunate in their escape from Polypheme, but suffered nearly in the same manner by Antiphates* 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 ser-

* Odyss. x.

pent attempts in vain to force its way through this prickly rampart, but its poisonous breath 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 East, 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, 1360, is this passage. “The serpent *snaieth* all that he biteth, and is enemy

enemy to birdes, for he slayeth *them with his blowing* *. 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 †.*” 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 distance: and, although he rose before the serpent approached him, he nevertheless

* L. xviii, c. 95.

† Historia Indica, c. 2.

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 poisons*." 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 river called Gaateangim 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

* C. 12.

of their *breath*, it died presently, there being no remedy nor antidote against it." Though Pinto's authority is not generally admitted, Mr. Marsden, 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 Sanders *, 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

* 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.]

found,

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 tortoises*, 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

* Hist. An. L. xvi. c. xvii.

the same circumstance * : they likewise turn them upside down, and say, that men used to row in them as in a boat †. Diodorus Siculus adds to their testimony, and assures us, on the faith of an historian, that the Chelonophagi ‡ 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 the § Latin Edition, though he evidently copies and exaggerates Pliny's account, seems to give his description of this animal

* 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.]

† Geog. L. xv.

‡ *Shell-fish eaters*. B. iii. c. 2.

§ C. 29. Vide Hakluyt's Voyages, vol. I. p. 59.

from

from actual observation. "Sunt in hoc territorio* testudines *terribilis quantitatis*, fitque de majoribus regi ac nobilibus

* *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 kynde of *snayles*, that ben so grete, that many perones 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 as the other. And of these *snayles*, and of *grete white wormes*, that han *blake bedes*, that ben als grete as a mannes thighe, and some lesse, as gret wormes that men fynden 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 *Testudo*, and is a *worme*, and hath that name, for he is healed (covered) in his house

nobilibus delicatus ac preciosus cibus :
mentior (but how can that be suspected)
 si non

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 Paradise

fi non quasdam ibidem viderim testudinum conchas in quarum unâ se tres homines occultarent.

No tortoises, however, of this moderate size, comparatively speaking, are now found in the Eastern ocean : but I

radise 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 capite* sunt, & nascuntur in lignorum carie pro magnis redditibus pater-familias exigit, & quo modo apud nos attagen & ficedula, mullus & scarus in deliciis computantur ; ita apud illos *ξυλοφαγοι* comedisse luxuria est.” (Ad Jovin L. ii.)

have

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 *vitilia navigia* of Pliny, and are supposed to have derived their name from being covered with *coria* or hides. They are mentioned likewise by Cæsar 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 missile weapon, and therefore may, with great probability, have been used as a covering for bucklers

lers

lers by different nations, “tergoris adscuta galeasque impenetrabilis præterquam si humore madeat*.” He observes, that those animals live indifferently in rivers, or in the ocean, or on the land †. To them he possibly alludes in this passage, “ibi (*i. e.* Indico mari) exeunt pecori fimiles belluæ in terram, pastæque radices fruticum remeant: & quædam equorum, asinorum, *taurorum capitibus*, quæ depascuntur ‡ fata.” Strabo informs us, that the Hippopotami are mentioned by Onesicratus as inhabitants of the Indus. He likewise peoples the sea near Taprobane § with the same kind of animals as those in Pliny; and is followed by Ælian || with some variations and addi-

* Nat. Hist. L. viii. c. 25.

† Nat. Hist. L. xxxii. c. 11.

‡ Nat. Hist. L. ix. c. 3.

§ Geog. L. xv.

|| Hist. An. L. xxi. c. 18.

tions.

tions. 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 Cowfish *, agrees likewise with Sindbad's account, and is to be found in the Mauritius, the Philippine, and the Comori islands: it

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

suckles its young, like the seal * and the porpoise; and the dorsal protuberance of the latter would naturally suggest to Arabian seamen the idea of a CAMEL.

* Και γαρ τη μαζοε τε, και εν μαζοισι γαλακτος
Εισι ροαι. *Halient.*

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 *φωκαι* of Homer, who describes them with the accuracy of a naturalist. They are said to be *νεποδες*, *pedibus carentes*. *Αθροαι ευδυσιν πολης αλος εξαγαδουσαι* *frequentes dormiunt è cano mari egressæ*. They are *Ζατρεφικαι* *obesæ*; and they exhale *ολοοτατος οδμην*, *pestimum 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