APPENDIX.
The Appendix contains:

I. An alphabetical Catalogue of the Articles of Commerce mentioned in the Periplus, with an Account of their Nature and Properties, as far as is requisite for the Elucidation of the Journal.

II. An Account of the Adultick Inscription found in Abyssinia by Cosmas Indicopleustes, a Monk of the sixth Century.

III. An Inquiry into the corrupt Reading of the Manuscript, in regard to the Word, Ἠσσενοῦ ὑμᾶς ὑποθεσίς.

IV. The Form of the habitable World as imagined by Pomponius Mela, Cosmas, and Al Edrisi.

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N. B. As these several Particulars are designed for the whole Work when completed; they commence again with page 1, and will be accompanied by some other Disquisitions on the Winds and Monsoons, on the Site of Meroë, and on the Limit of ancient Discovery towards the East, with farther Inquiries, if authentick Materials can be obtained. The Second Part of this Work will contain the Arabian and East Indian Navigation of the Periplus, with the Pages numbered in order from Part the First.
ARTICLES of Commerce mentioned in the Periplus Maris Erythraei assigned to Arrian.

A

1. Αβολλα. Abolla.

If this term be Greek, it is remarkable that it should not occur in any Greek Lexicon, and if it is Latin (as apparently it is), it is equally remarkable that a Greek merchant of Alexandria, such as the author probably was, should have introduced a Latin term into his Greek catalogue; but Latin terms crept into purer Greek writers than our author, and commerce perhaps had adopted this, as expressing the actual garment which was neither used by, or formerly known to the Greeks. The Roman Abolla was a military cloak*, perhaps not unlike our watch cloak. And the adoption of the word is not more strange than the usage of the English in adopting the French Surtout, or the French adopting the English Redingote (Riding Coat).

* The word Abolla is not in Du Cange.
* It seems worn as an outer military cloak by officers and men of rank. Ptolemny, son of Juba king of Mauritania, grandson of M. Antony by Seléné the daughter of Cleopatra, was killed by Caligula, who was a great grand-son of Antony, non alià de causâ quam quod edente se munus, ingressum spectacula convertisse oculos hominum fulgere purpurae ad olei animadvertit. Suet Calig. c. 35. It was likewise a garb of the Philosophers, audi facinus majoris Abollæ. Juvenal.
APPENDIX.

2. Ἀξιοι νόθοι χρωμάτων.
Single cloths dyed and imitating some of a superior or different quality. But see Salmas. ad Vopiscum.
"Ἀξιοι, according to Salmasius (Plin. Exercit. 1062,) are single cloths, the same as ἀπλόιδες, in opposition to διπλόιδες, or double; but whether this relates to the texture, to the ornaments wrought on them, or the consideration of their being with lining or without, seems difficult to determine. Our weavers call a silk, ἱβοτ, when the warp is of one colour and the woof of another; and the word "Ἀξιοι may be literally rendered ἱβοτ; but it does not follow that this is an accurate rendering of the term. Homer mentions garments both single and double; and Deborah makes the mother of Sisera say, that her son had perhaps brought home a raiment of needle work, of needle work on both sides, which is apparently correspondent to the tunick, which Ulysses describes to Penelope (Od. lib. Τ. 230.). If this interpretation, therefore, should be admissible, "Ἀξιοι χρωμάτων may be rendered plain cloths of one colour, and νόθοι would express, that they were of an inferior quality. But see the term διπλόειματες, Diog. Laertius in Diogene, p. 350. Horace. Duplci panno patientia velat. And the address of Plato to Aristippus in Diog. Laert. Ariftip. p. 67. Σοὶ μόνῳ ἔδεοτας ἀλμυδα φοριν ἃς δικος. "You are the only Philosopher who can assume with equal "propriety the dress of a gentleman (χαλμύδα), or the ordinary "garb (δίκος) of a cynick."

3. Ἀδάμας. Diamond.
The ancients certainly apply this word to our modern gem the diamond, but use it in a larger sense as we still use adamant, applied to
to other hard substances. But in the only passage where it occurs in the Periplôs, it is mentioned on a coast where diamonds very probably were to be purchased, and is joined with the Hyacinth or Jacinth, and other transparent stones.

4. Ἀλογ. Aloe.

There are two sorts of Aloe, one a bitter cathartic, and another an aromatic, by some supposed to be the sandal-wood. See Salm. Plin. Ex. 1056. It is probably used by the author of the Periplôs in the former sense, as being mentioned on the coast of Oman in Arabia, where the Succotraine Aloe is naturally imported, as the island Socotra itself was under the power of the Arabs on the main, being subject to Eleazus king of Sabbatha, in the neighbourhood of Oman.

5. Ἀνδριάντες. Images.

These are mentioned as imported into Oman in Arabia, but whether as merely ornamental, or objects of superstition, does not appear.

6. Ἀργυρώματα, Ἀργυρᾶ σκέυη, Ἀργυρώματα τετεργεμένα. Plate, Plate polished.

These works in silver do not appear to be the beautiful produce of Greek artists, but vessels of plate adapted to the market. By the frequent mention of these articles they must have formed a considerable branch of commerce.

7. Ἀρτεμικὼν.
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7. Άρσενικόν. Arsenick.

8. Άρωματα. Aromaticks.

Drugs in general are comprehended under this term (Sal. Plin. Ex. p. 1049, 1050).


B

Βδέλλα. Bellowum.

An Aromatick gum, supposed to be imported from Africa, but now seldom used. Salmatus describes it as a pellucid exudation from the tree so called, not quite clear, of a waxy substance, and easily melted, called by the Portuguese anime; there are three sorts, Arabic, Petrazan, and Bactrian. It was imported, according to the Periplous, from Binnagara, or Minnagara [Bekker,] in Scindi, and from Barygaza [Baroch,] in Guzerat.

The בֶּרֶךְ Bhedolahh of scripture, Gen. ii. 12. Num. xi. 7. rendered Bellowm, is by the Rabbis rendered Chrysal, and has nothing in common with the Bellowm of the Periplous but its transparency. The word Bellowm seems a diminutive of the Bdea used by our author. Pliny, b. xii. c. 9.

There are still found three sorts, two African, rather of dark brown hue, and one Asiatick, answering the descriptions of Salmatus, generally brought to England among parcels of myrrh. There are specimens of the African sort in the collection of Dr. Burgesa.

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Γ

Γίζερ. Ζίγις. Γίζ. A species of cinnamon. See Κασσία.
Zigeer in Persick signifies small.

Δ.

Δικρόσσια, p. 8. Dicrofia.—Cloths either fringed or striped.

Κρόσσι and κρόσσι, according to Salmasius', from Hesychius, signifies the steps of a ladder, or in another sense, the cornice of a wall, or the battlements. Salmasius derives the word from κρίζω, to shave, and interprets κρόσσι, locks of hair. Hence cloths, Δικρόσσια, he says, are those which have a fringe knotted or twisted.

But Homer uses the word twice. 1st. Κρόσσια μὲν πύργων ἔνων κρίζων ἐπάλειψε. M. 258, where it agrees with the interpretation of Hesychius, the cornice of the wall, or as it may be rendered the step of the parapet, a-rim or line running round below the battlements. Not differing, perhaps, from the usage of the word as used Æ 35, where Homer says, the ships were too numerous to be drawn up on the shore in one line. Τῷ γὰρ προκρόσσιας ἔζωσαν, they therefore drew them in lines one behind another like the steps of a ladder. Agreeable to the other explanation of Hesychius, or as Apollonius renders it, Αποκρήπτωμα, in stripes.

We may therefore conclude, that we cannot err much in rendering the Δικρόσσια of the Periplus, either cloths fringed, with Salmasius,

or stripped with Apollonius. So Virgil, virgatis lucent sagulis. The term used here is in conjunction with cloths. Ἀξολοι ....... κῇ λέντια κῇ δικρόσσια, where perhaps Ἀξολοι is in opposition to δικρόσσια, λέντια is the Latin word Lintea.

Δηνάριον. Denarius.—The Roman coin, worth in general denomi-
nation nearly 8d. English.

It appears by the Periplus, that this coin was carried into Aby-
finia for the sake of commerce with strangers, and that both gold
and silver Denarii were exchanged on the coast of Malabar against
the specie of the country with advantage to the merchant.

Δύκα, Κιττα, Δάκα,

Are joined in the Periplus with Kaffia, and are supposed to be in-
ferior species of the cinnamon. See Ramusio, in his discourse on the
voyage of Nearchus, and Salmas. de Homonymiis Hyles Iatrices,
c. xcii. c. xciii. a work referred to by Salmasius himself, but I have
not seen it.

Δύλια.

Slaves of a better sort and for the Egyptian market.

ΘΕΛΙΑ. Oil of Olives.

ΕΛΥΦΑΣ. Ivory.

Ευόδια. Fragrant spices or gums.

* The gold Denarius, according to Arburth-
not was the 45th part of a pound of gold in
the age of Nero.

* Plin, Exercit. p. 1070.
Z

Ζωνεις σκιωται.

Girdles or purses wrought or embroidered. A great commerce throughout the east is still carried on in fashes, ornamented with every sort of device, and wrought up with great expence. Σκιωται does not occur in the lexicons, but probably means shaded of different colours.

Ζιγγίζα. Ginger.

Not mentioned in the Periplus, but by Salmasius 10, who says the ancients knew little of it, and believed it to be the root of the pepper plant.

H

Ἑπόνοι νωτηγοί. Mules for the saddle.

Θ

Θυμίαμα μονοτύ. Gums or Incense.

I

'Iμάτια βαρβάρικα ἁγναφα τα ἐν Αιγύπτῳ γενόμενα. Cloths, For the Barbarine" market, undressed and of Egyptian manufacture. —The Barbarines are the ancient Troglodyte shepherds of


Upper
Upper Egypt, Nubia, and Ethiopia, very graphically traced and distinguished by Bruce.

'Ιμάτια βαφθαρία σύμμικτα γεγαμμένα. Cloths,
For the Barbarine market, dressed, and dyed of various colours.

'Ιματισμὸς Αραβικὸς χειριδωτὸς ὅτε ἀπλὰς καὶ ὁ κοινὸς καὶ σκοτυλάτος καὶ διάχρυσος. Cloths
Made up, or coating for the Arabian market:

1. Χειριδωτὸς.
With sleeves reaching to the wrist.

2. Ὡ τε ἀπλὰς καὶ ὁ κοινὸς. See 'Αραβικό.

3. Σκοτυλάτος.
Wrought with figures. From the Latin Scutum, Scutulatus; the figure being in the form of a shield. A dappled grey horse is thus called Scutulatus.

4. Διάχρυσος. Shot with Gold.

5. Πολυτελὴς.
Of great price.

6. Νέθος.
In imitation of a better commodity.

7. Περισσότερος.
Of a better quality, or in great quantity.

8. Πάντοιος.
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8. Πάντωνες.
Of all sorts.

9. Πολύμια πολύμια.
Of thicker woof, or larger woof than warp.

"Ιπποι. Horses.
As presents, and as imports into Arabia.

K

Κάγχαμος. Kankamus—Gum Lack,

According to Scaliger; and Dioscorides calls it a gum. But Salmasius rather inclines to think it a drug like myrrh. Lack was used as a purple or blue dye by the Indigo dyers. Ινδοκάμοι. Salmas. Plin. Exercit. 1148. 1152. Plin. xii. 20. See Pomet’s History of Drugs, b. viii. p. 199, who says gum of four colours was found in one lump. He does not hold it to be Gum Lack, but that it has a smell like it; it is found in Africa, Brasil, and Saint Christopher’s. Pomet’s Specimen was from the West Indies.


According to the Periplus it was a coin of this name current in Bengal, and that the metal was collected from a mine in the neighbourhood. Stuckius says, a coin called Kalais is still current in Bengal, on what authority does not appear. Paolino notices the word, but I cannot recall the passage to my memory.
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Opposed to ordinary cottons. It is remarkable that the native Shaniskreet term is Karpafi, as appears by Sir William Jones's catalogue. *Aziat. Ref. vol. iv. p. 231.* Calcutta edition. But how this word found its way into Italy, and became the Latin Carbasus (fine linen) is surprizing, when it is not found in the Greek language. The Καρπάσιον λίνον of Paufanias (in Atticis), of which the wick was formed for the lamp of Pallas, is Αἰβεστός, so called from Karpasos a city of Crete. *Salm. Pl. Exercit. p. 178.*

Κασσία. Cassia.

This spice is mentioned frequently in the Periplus, and with various additions, intended to specify the different sorts, properties, or appearances of the commodity. It is a species of cinnamon, and manifestly the same as what we call cinnamon at this day; but different from that of the Greeks and Romans, which was not a bark, nor rolled up into pipes like ours. Their's was the tender shoot of the same plant, and of much higher value, sold at Rome in the proportion of a thousand denarii 11 to fifty; it was found only in the possession of Emperors and Kings; and by them it was distributed in presents to favourites, upon solemn occasions, embassies, &c. This sort we must first consider, because they themselves applied the name improperly, having it derived by their own account from the Phenicians 12, and giving it to the same production, though in a different form and appearance from that by which it is known to us.

The kinnamomum of the Greeks and Romans was necessarily derived from the Phenician, because the merchants of that country first brought it into Greece. The Greeks themselves had no direct communication with the east, and whether this spice was brought into Persia by means of the northern caravans, or by sea into Arabia, the intermediate carriers between either country and Greece were of course Phenicians. It will therefore be no difficult matter to prove that the Phenician term expresses the cinnamon we have, and not that indicated by the Greeks and Romans. The term in all these languages signifies a pipe, for the Hebrew נָפַר, Kheneh, is the Latin Canna; and Syrinx, Fustula, Cannella, and Cannelle, convey the same idea in Greek, Latin, Italian, and French. The Hebrew term occurs in Exodus xxx. 23, 24, joined with Casia, as it is almost universally in the writings of the Greeks and Romans. It is styled sweet cinnamon, and is written מַשְׁיָב, ἡ Κήνημον Befem, the sweet or sweet scented pipe, and the word rendered Casia by our translators is כַּפָּה, Khiddah, from Khadk to split or divide longways. These two terms mark the principal distinctions of this spice in all these languages, as Khennemon Befem, Hebrew; Casia Syrinx, Greek; Casia Fustula, Latin; Cannelle,

14 See a curious mistake of Pliny's noticed by Larcher, of turning the Phenicians into a Phoenix. Tom. iii. p. 349.
15 By Persia is meant the whole empire.
16 The whole 33d chapter is worth consulting on this curious subject, as it proves that many of the Oriental spices and odours were even in that early age familiar in Egypt.
17 If from this chapter of Exodus we prove that cinnamon was known to the Hebrews in the age of Moses, we have a second proof of its being used in the embalment of the Mumies from Diodorus, lib. i. xci. tom. i. p. 102.
Larcher, tom. ii. p. 314.
18 The Casia Fustula of the moderns is a drug totally distinct. It is a species of fennel which comes from the Levant, Egypt, Brasil, and the Antilles, and is a corruption from Acacia. Salm. Plin. Ex. p. 540. Certe Casia nomen pro ea specie quae solut alvum ex Acacia factum quanvis diversum sit genus, Id. p. 1056. This corruption is not of very modern date, for Salmantius adds, ut minum fit ante hos trecentos et amplius annos, Casiam Fustulam.
Cannelle, French; Khiddah, Hebrew; Xylo-Casia", Greek; Caflia-Lignea, Latin.

Whether the Greeks and Latins derive their term from the Hebrew khinc-mon", or from the compound khench-amomum, is not so easy to determine, for amomum is a general term" for any drug or spice, and kin-amomum in this form would be again the spice-canna, the caflia fistula under another description. But that the caflia fistula and the caflia lignea are marked as the two leading distinct species, from the time of Moses to the present hour, is self evident. And I now say, that if the Romans applied the term cinnamon to the tender shoot of this plant, and not to the pipe cinnamon, such as we now have it from Ceylon, their use of the word was improper. That this was the case there is reason to think, but that there was some obscurity, or fluctuation in their usage is certain also.

Salmiasi" quotes Galen to prove that the plant itself was brought to the emperor Marcus Aurelius, from Barbarike", in a case seven

Fistulam Latinis dicitam, cum qua purgandivm habet. See also Ramusio, vol. i. p. 282.

This species is distinctly marked in the Roman Law de publicanis, leg. xvi. D. Caflia-Syrinx, Xylo-Casia. Salm. 1055, id. in Cantica Salomonis Nardus, Crocus, Fistula cinnamonum. It is called Σκανθοζοε, Hard Casia, in the Periplus.

is from ανη, a reed, canna, and the termination doubtful, but probably from καννα, peculiar. It is in this sense that καννα, manna signifies the food from Heaven. The peculiar food or bread. And hence καννα, the peculiar canna, by way of pre-eminence. Parkhurst derives it not from καννα, canna, but from κηνη, khanam, to incline, strong, but he allows there is no such verb in Hebrew. I cannot help thinking that κηνη καννα, khench besem, and κηνη κηνη καννα, khinnemon besem, have the same root. The sweet khenne, the sweet khinnemon. Notwithstanding khench besem is rendered calmii odoriferi, the sweet calamus, it is certainly not technically the calamus aromaticus.

Salm. 401.


Barbarike is perhaps not a proper name, but the port frequented by the Barbaras of Adel or Moyllon. It is the mart in Scindia, but whether Patala or Minnagana, is difficult to determine.
feet long. Galen saw this, and there were other cases of a smaller size, containing specimens of an inferior sort. This, therefore, must be in a dry state; but this he says was the true cinnamon. Undoubtedly it was, for the plant itself, and the spice, as we have it, in its usual form, have this difference and no more. But Galen says, in another passage, that casia and cinnamon are so much alike that it is not an easy matter to distinguish one from the other. And Dioscorides writes, "Casia grows in Arabia; the best sort is red, of a fine colour, almost approaching to coral, strait, long, and pipy, it bites upon the palate with a slight sensation of heat, and the best sort is that called Zigir, with a scent like a rose." This is manifestly the cinnamon we have at this day; but he adds, "cinnamon has many names, from the different places where it [is procured or] grows. But the best sort is that which is like the casia of Mosyllon, and this cinnamon is called Mosyllitick, as well as the casia." This therefore is only a different sort of the same spice, but it does not grow either in Arabia or at Mosyllon, it took its name from either country, as procured in the marts of either. This traffic is explained in the Periplus, but Dioscorides was unacquainted with it. The description he gives of this cinnamon is, "That when fresh, and in its greatest perfection, it is of a dark colour, something between the colour of wine and [dark], ash, like a small twig or spray full of knots, and very odoriferous." This is manifestly not our cinnamon, but the same as Galen's, the tender shoot and not the bark. It is worth remarking that Dioscorides lived in the reign of Nero, and if the true source of cinnamon was

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24 See Ramusio, vol. i. p. 282. The whole of this is from Ramusio.
25 See Larcher's whole Dissertation, tom. iii. He is equally indebted to Salmasius as myself.
26 Hoffman in voce. then
then just beginning to be known by means of the navigation detailed in the Periplus, this knowledge had not yet reached Asia Minor or Rome. Pliny, who lived a few years later, had just arrived at this information, for he says expressly, Mosyllon was the port to which cinnamon was brought, and consequently the port where it was procured by the Greeks from Egypt, and through Egypt conveyed to Rome. It had long been procured there, and long obtained the name of Mosyllitick, but it was now known not to be native, but imported at that place.

The trade to Mosyllon was opened by the Ptolemies; still before the existence of a Grecian power in Egypt, the Greeks had probably little knowledge of it, but from the importation of it by the Phenicians; and the Phenicians received it, either by land carriage from the Idumeans of Arabia, or when they navigated the Red Sea themselves with the fleets of Solomon, they obtained it immediately from Sabēa; perhaps also, if Ophir is Sofala on the coast of Africa, they found it either at that port, or at the others, which the Greeks afterwards frequented. These lay chiefly in Barbary, (the kingdom of Adel,) comprehending the ports of Mosyllon, Malacc, and Mundus, where it was possibly always to be met with. This commerce indeed is at best only conjectural, neither could it be of long duration, as it ended with the reign of Solomon, and was never resumed; but that the Phenicians had a settled intercourse with Sabēa we learn incontrovertibly from Ezekiel, and that Sabēa was the centre of Oriental commerce, is proved in our account of the Periplus.

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27 Diocorides was a native of Anazarba, but whether he wrote there or at Rome, I have not been able to discover.
28 Portus Mosyllites quo cinnamonum dreebitur. Lib. vi. c. 29.
29 Cap. xvi. v. 23. Sabēa is Sabēa.
Appendix.

It is this circumstance that induced all the early writers to impute the produce of India to the soil of Arabia; an error which commenced with the first historians extant, and which existed in history till the age of Pliny, and in poetry almost to the present hour. Fable is the legitimate progeny of ignorance; we are not to wonder therefore when we read in Herodotus, that caña grew in Arabia, but that cinnamon was brought thither by birds from the country where Bacchus was born, that is India. The term used by Herodotus indicates the cinnamon we now have, for it signifies the peel, hull, or rind of a plant, and evidently points out the bark under which form we still receive this spice. The error of Herodotus is repeated by Theophrastus, who assigns both caña and cinnamon to Arabia; this intelligence I receive from Bochart, and I am obliged to him also for a very curious citation from Uranius, in Stephanus de Urbibus, who says, the country of the Abaseni produces myrrh, aromatic gums, or odours, frankincense, and the bark [of cinnamon]. This passage is valuable as the first instance extant in which the name of Abyssinians is mentioned. But it is not to be depended on, unless it can be referred to the conquests of that nation in Arabia, for these Abaseni are evidently joined with the Arabians of Sabēa and Hadramaut.

But whatever errors are to be found in ancient authors, relative to the production of spices in general, and cinnamon in particular,

30 Lib. iii. p. 232. ed. Wess. and p. 250, where he mentions a similar fable of serpents which guard the frankincense.

31 Kαφτων from Kαφτω, arrefacio, to dry, and hence the dry hull, peel, or shell of a plant or fruit.


31 Η χέρα των Αβασονων φιευ και ιτον [quod ετα] και Σινίσσα και Κερπαθον. Bochart, vol. i. p. 106. Kéρπαθον is probably the Kéρφα of Herodotus, unless it is a false reading for Kάρφαν or Kάρφανον, one of the terms for cotton.
fill that they found their way into Egypt, Palestine, Greece, and all the countries bordering on the Mediterranean, in the earliest ages, is a fact. This admits of proof from the thirtieth chapter of Exodus, and we have traced the course of their introduction in the preliminary disquisitions of the first book.

We may now, therefore, proceed to examine the various sorts of this spice, mentioned in the Periplus, which amount to ten; and very remarkable it is, that the modern enumeration of professor Thunberg should comprehend just as many species. Not that it is to be supposed the species correspond, but the coincidence of number is extraordinary. It is worthy of notice also, that cinnamon is a term never used in the Periplus, the merchant dealt only in casia, cinnamon was a gift for princes; there is even in this minute circumstance a presumption in favour of his veracity, not to be passed without observation.

His ten sorts are,

1. Μοψυλλίτικη. Mofyllitick.

So called from the port Mofyllon, where it was obtained by the Greeks from Egypt, and whither they always resorted from their first passing the Straits of Bab-el-Mandeb. It was the casia fistula, the same as we now have from Ceylon, and imported at Mofyllon directly from India, or from the Arabian marts on the ocean, which were rivals of the Sabæans. It is mentioned by several authors as the best sort, or inferior only to Zigeir, and therefore could not be native: there is indeed cinnamon on the coast of Africa, but it is hard,
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...hard, woody", and of little flavour. The regio cinnamomifera of Ptolemy, bears no other sort but this; he places this tract at the boundary of his knowledge, that is, between Melinda and Mozambique, and if it is in any way entitled to the name, it cannot be from its own produce, but on account of the importation of the spice from India; the traders who found it there, might suppose it native, in the same manner as the early writers speak of the Mosyllitick, and which (as has been already noticed,) Pliny first mentions as imported. The Mosyllitick species is rarely called cinnamon by the ancients, but casia only. Their cinnamon was exhibited as a rarity, as that of Marcus Aurelius before mentioned. Antiochus Epiphanes 34 carried a few boxes of it in a triumphal procession; and Seleucus Callinicus presented two minæ of this species, and two of casia, as the gift of a king to the Milesians. The casia or modern cinnamon was found formerly in Java, Sumatra, and the coast of Malabar; from the coast of Malabar it found its way to Africa and Arabia; but when the Dutch were masters of Cochin 35, they destroyed all the plants on the coast, in order to secure the monopoly to Ceylon; and none is now met with on the coast, but an inferior wild sort, used by the natives, and brought sometimes to Europe for the purpose of adulteration.

34 Seven different sorts Oriental, and two American, I have seen in the collection of Dr. Burgess, and an African species which is not a bark, but a mere stick, with little flavour. It answers well to the character of *selepos*.


36 The Dutch are accused of this by their rivals, as well as diminishing the growth of nutmegs, &c. in the Molucca islands. But I observe in the account of Hugh Boyd's embassy to Ceylon (Ind. Annual Register, 1799), an affection, that the true cinnamon never grew any where but in Ceylon.
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2. 

This sort is noticed and described by Dioscorides, as already mentioned, and to his description I can only add, that Zigeir, in Persian and Arabick, as I am informed, signifies small. The smaller bark must of course be from the smaller and tenderer shoots, which is still esteemed the best; the harder and thicker bark is cut and made to roll up in imitation of this, but is inferior, though from the same plant. This at least is supposed; but I do not speak from authority.

3. Ασύψη. Asphè.

This term, if not Oriental, is from the Greek ἀσύψηλος, asphèlos, signifying cheap or ordinary, but we do not find asphè used in this manner in other authors; it may be an Alexandrian corruption of the language, or it may be the abbreviation of a merchant in his invoice.

4. Αρωμα. Aroma.

Aroma is the general name for any sweet-scented drug, but it is twice inserted in a list of cassisas, and is therefore probably a species as well as the others. It would intiate an aromaticick smell or flavour, and is possibly one of superior quality. It is remarkable that Moses uses the same term of sweet-scented cinnamon.

5. Μόγλα. Mògla.

A species unknown.

I doubt this relation at the same time I whether the Greek term còsa be not a corruption of gizi.

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7. Σκληρότερα. Sclerotera. From the Greek Σκληρός, hard. This is a term which occurs frequently, and perhaps distinguishes the casia lignea (wood cinnamon), from the casia fistula, (cannelle or pipe cinnamon,) it may, however, signify only a hard and inferior sort, in opposition to brittleness, which is one of the characters of the superior species.

8, 9, 10. Δύσα, Kitta, Δάκα. Duaka, Kitta, Dacar. All unknown. But Salinasius and other commentators agree in supposing them all to be species of the same spice.

These are the ten sorts enumerated in the Periplus. Professor Thunberg, who visited Ceylon in his voyage from Batavia, reckons ten sorts likewise. Four of nearly equal value and excellence, three that are found only in the interior above the Ghauts, in the government of the king of Candi; and three which are not worth gathering. The most remarkable which he mentions are:

The rafle or penni-curundu, honey cinnamon, and capuru curundu, or camphor cinnamon, from the root of which camphor is distilled; this last is found only in the interior. The cinnamon for the European market was collected in the woods by the natives

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31 Two other sorts may be collected from Galen; Arebo, and Daphnite. Larcher, Herod. vol iii p. 345.
39 I use the term improperly, but Ceylon partakes of the nature of the continent, the coast is a level, the interior is high and table land. All above the mountains is still possessed by the king of Candi; the Dutch had, and English have, only the coast.
40 See Knox’s History of Ceylon, p. 16.
employed in the Dutch service, but has since been planted on the
sandy downs on the coast; these plantations, besides their con-
venience, are so thriving, that the practice is likely to be continued.
Can I conclude this account without observing that this rich and
valuable island is now in the possession of the English, and without
a prayer that the commerce may be conducted on more liberal
principles, and the natives treated more generously by them than by
their predecessors. The knowledge which the ancients had of this
island will be treated at large in the Second Part of the Periplus, and
it is to be hoped that the present governour Frederick North, whose
mind is stored with ancient knowledge, and whose attention is
alive to modern information, will communicate his researches to
the publick.

I have only to add, that the Shansekreet names of this spice are
savourna and ourana, as I learn from the Asiatick Researches, vol. iv.
p. 235. and that Salmainus mentions salihaca as the Arabick appella-
tion, which he derives from the Greek ξυλική, lignea, or woody,
(p. 1306.) but which, if I did not pay great respect to his authority,
I should rather derive from Salike the Greek name of the island in
the age of Ptolemy. I have now only to request that this detail,
too prolix for the work, may be accepted by the reader, not as the
natural but the classical history of cinnamon.

Κασσιτερως. Tin.

Tin is mentioned as an import into Africa, Arabia, Scindi, and the
Coast of Malabar. It has continued an article of commerce brought
out of Britain in all ages, conveyed to all the countries on the
Mediterranean, by the Phenicians, Greeks, and Romans, and car-
ried
ried into the Eastern Ocean from the origin of the commerce. It is only within these few years it has found its way into China in British vessels, where it is now become an article of such magnitude, as greatly to diminish the quantity of specie necessary for that market.


Different species of nard. See Νάρδος.

Καυνάκαι απλοί & πολλα. Kaunakai.

Coverlids plain of no great value, (or according to another reading, not many,) with the knap on one side. Hesychius and Phavorinus, cited by Hudson.

Κολανδιόφωντα. Kolandiophonta.

Large Ships on the coast of Travancour, in which the natives traded to Bengal and Malacca. They had vessels also called Sangara, made of one piece of timber, which they used in their commerce on the coast of Malabar. The Monoxyla of Pliny, employed in bringing the pepper down the rivers to the coast. Lib. vi. p. 23.

Κοράλιον. Coral.

Χοστος. Costus, Cosium.

Is considered as a spice and aromatic by Pliny, lib. xii. c. i2. It is called radix; the root pre-eminently, as nard, is styled the leaf.

Costus

44 It is worthy of remark that in the enumeration of gifts made by Seleucus Callinicus to the Milesians, there should be this distinction:

Myrrh - - 1 talent.

Cinnamon - - 2 pounds.

Frankincense - - 10 talents.

The
Costus being, as we may suppose, the best of aromaticick roots, as nard or spikenard was the best of aromaticick plants. This supposition explains a much disputed passage of Pliny. *Radix et Folium Indic est maximo pretio*; the (root) costus, and the (plant) spikenard are of the highest value in India. *Radix Costi gustu fervens, odore eximio, frutice alias inutili*; the root of the costus is hot to the taste, and of consummate fragrance, but the plant itself, in other respects, without use or value. It is found at the head of the Patlalenè, where the Indus first divides to inclose the Delta, of two forts, of which that which is black is the inferior fort, and the white best. Its value is sixteen denarii 42, about twelve shillings and eightpence a pound. Thus having discussed the costus or root, he proceeds to the leaf or plant. *De folio nardi plura dici par est*, but of this hereafter. It is here only mentioned to give the true meaning of the passage.

This root is said by Salmasius to grow in Arabia as well as India; and I do not find that it has acquired any European name, though it was formerly much used in medicine, and called the Arabian or true costus. It always contracts a bitterness, and grows black by keeping, which probably accounts for the white being more valuable (as Pliny says), because it is fresh. Mr. Geoffroy, a French academian, mentioned under this article, in Chambers's Dictionary, considers it as the European elacampane root, which he afferts, when well fed and prepared, has the properties of the Indian aromatick.

Costus corticosus bark, costus has a scent of cinnamon.

The reason is evident; frankincense and myrrh were procurable in Arabia, which bordered on his own kingdom. Cassia, cinnamon, and costus were East India commodities. See Chishull, Antiq. Aiat. p. 7r.

42 The numbers in Pliny are dubious.
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Λ

Ἀδάλβεν

A gum or resin from a plant called leda, lada, or ledum, a species of Chitus. It is of a black colour, from Arabia; the East India sort is very heavy, and like a grit-stone in appearance. Dr. Burgess informs me that it is adulterated with pitch from Pegu.

Δάννος χρωματίνος. Laccus. Coloured Lack.

Is a gum adhering to the small branches of trees, supposed to be deposited by an insect.—When taken off and melted it is reddish, formed into granulated seed, lack for japanning; into shell-lack for sealing-wax. Pomet. book viii. p. 200.

A dye of the red purple, (according to Ramusio, pref. to the Periplus, lacco de tingere) but Salmasius, Plin. Exercit, p. 1160, says it is a cloth of this colour.

Δινιμ. Linen, from the Latin lincta. See Ἰατρικός.

Δίκανος. Frankincense.

Δίκανος ο περατινὸς. From the Coast of Adel.

A gum or resin sufficiently common in Europe still; originally introduced from Arabia only, and used by the nations on the Medi-

43 Herod. lib. iii. p. 253, where he says, tom. iii. p. 350.

44 Olibanum, oleum Libani.

d terranean
terranean under the denomination of thus and libanus which are synonymous. Its name is derived from לֶבַע, laban, white, Heb. and الْبَنْ, loban, Arabick, because the purest sort is white without mixture. See Bochart, tom. i. p. 106. Hence libanus and the corrupt olibanum. M. Polo calls it encens blanc. Bergeron’s Col. p. 153. It was chiefly brought from Hadramaut or Sagar, a tract of Arabia on the ocean. The best sort is likewise in small round grains called χόνδρος, from the Arabick لَبَنًا, chonder. Bochart, ibid. But Niebuhr says, that the libanus of Arabia at present is greatly inferior to that brought from India, as being foul, mixed with sand and stones; he adds also, that the plant which produces it, though cultivated at Keschia and Schahr (Sagar) is not native, but originally from Abyssinia. See Niebuhr. Arabia, tom. i. p. 202. ii. p. 131. in which opinion he is supported by Bruce. When he was in Arabia the English traders called the Arabian sort incense of frankincense, and the Indian or better sort, benzoin, and the worst benzoin was esteemed more than the best incense. The Arabs themselves preferred the Indian to their own, and called it bacher Java, either because it grew in that island, or was imported from Batavia. See also d’Anville, Geog. Anc. tom. ii. p. 223.

λιθίας ἀλλὰς πλείονα γένη καὶ ἄλλας Μυξίνης τῆς γενομένης ἐν Διοσπολείᾳ. Glass and Porcelane made at Diospolis.

1st, Lithia Hyala. Several sorts of glass, paste, or chryftal. See article λιθία diaφάνης.

2d, λιθία Μυξίνη.

It grows yellow by keeping. Dr. Burges has specimens of Arabian libanus, but possibly Oriental.

Which
Which Salmasius says, ought always to be written morrina, not myrrhina, myrrina, murrhina, or murrina. And he maintains that it is certainly the Oriental porcelain. It is here evidently joined as the adjective to Λιθία, as it is afterwards (p. 28. Peripl.) mentioned with Λιθία οὐνχίνη, and connected in a similar manner Λιθία οὐνχίνη η Ἡετία Ἕλεος, where it is specified as brought down from the capital of Guzerat, Ozone, (Ougein,) to the port of Barygaza or Baroach. All this seems to confirm the opinion that it was porcelain procurable in India at that time, as it now is; and that it was brought into Egypt by the ships that went to India. But what is more extraordinary is, that it was imitated in the manufactories of Diospolis in Egypt, just as our European porcelain is now formed upon the pattern of the Chinesee.

But in opposition to this, Gesner produces a variety of authorities from Io. Frid. Christius, to prove that it is a fossil and not factitious. The principal one is from Pliny, lib. xxxvii. c. 2. where it plainly appears that Pliny thought it a fossil from Carmania, while his description of it suits porcelain better than any substance which we know, as, variety of colours, purple, or rather blue and white spots, with a sort of variegated reflection between both. Martial styles it myrrhina picta, xiii. p. 110. and notices it as capable of containing hot liquors.

Si calidum potes ardenti murra Falerno
Convenit, et melior fit fapor inde mero.

This fapor and the odor mentioned by others are the only properties we cannot attribute to it in conformity with the language of the ancients. Martial notices likewise,

Maculosae poca dul murrae.

And thus Gesner cites ; Heliogabalus... myrrhinis et onychinis minxit. Lamprid. 32.
And when another citation is adduced

Murreaque in Parthis pocula cocta foci.

Propertius. iv. 5. 26.

Chrisius is forced to contend that *murrea* is not the same as *mur-rina*, but an imitation like the Diospolite manufacture.

That it came from Parthia into Egypt, to the countries on the Mediterranean, and to Rome, seems evident from a variety of authorities, and that it might well do, if we consider that Parthia communicated with India by means of the Persian Gulph, and possibly on the north with China itself, by means of the caravans. The mention of Carmania by Pliny, as the country where the murrhina were obtained, favours the supposition of procuring these vessels from India; for the communication of Carmania with Scindi and Guzerat is almost immediate, and certainly prior to the navigation from Egypt to that coast. But in Guzerat they were obtained, when the author of the Periplûs was employed in that trade; and their arrival at the market of Baroach, from the interior of India, may induce us to suppose, that they came into India from the north.

The immense value of these vessels at Rome might well arise from their scarcity. They were first seen there in the triumphal procession of Pompey; and it must be observed that Pompey returned from the shores of the Caspian Sea. They were afterwards introduced into use at the tables of the great, but of a small size and capacity, as cups for drinking. Afterwards one which held three

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47 The kingdom, not the province, as we may see from a former citation noticing Carmania.

48 That there was an intercourse with the Seres on the north of the Himalau mountains, and that exchange of commodities took place at some frontier, like that between the Russians and Chinese at Kiatcha is evident from Ptolemy, Pliny, and the Periplûs. Whether the Seres were Chinese or an intermediate tribe between India and China is not material.
sextarit or pints, was sold for seventy talents; and at length Nero gave three hundred for a single vessel. The extravagance of the purchaser might in this instance enhance the price, but the value of the article may be better estimated by the opinion of Augustus, who, upon the conquest of Egypt, selected out of all the spoils of Alexandria a single murrhine cup for his own use. Now therefore if the murrhine was porcelane, it may be a piece of information acceptable to our fair countrywomen, to know that Cleopatra did not indeed sip her tea, but drink her Marcotick wine out of china.

I have not been able to consult the work of Christius, but take the account of his argument from Gesner, and I refer the reader for further information to Gesner in voce, to Chambers's Dictionary, to Salmasius, Plin. Exercit. and to an express dissertation in the Volumes of the Academy of Belles Lettres, which I have formerly seen, but have not now an opportunity of consulting. I recollect that it is in favour of Salmasius's opinion, that murrina and porcelane are the same.

"Libia diaphanès.

A transparent substance of stone or pebble, but it is probably here the glass made of stone as clear and bright as chryystal, and the same as ταλαί, Hyalè mentioned before. Salmasius, p. 1096, has a very curious quotation from the Scholia on Aristophanes ad Nubes, Act ii. scen. i. "We call Hyalos (he says) a material made of a certain plant burnt, and wasted by fire so as to enter into the composition of certain [glass] vessels. But the ancients appro-" priated the term hyalos to a transparent stone called kruon, or "chryystal."—This perfectly accords with the manufacture of glass, composed of sand, or flints, and the ashes of a plant called kali or vitraria
vitraria in Narbonne. Salm. ibid. and Chambers in voce. But glass has its name from glaustum or woad, *the blue dye*, because common glass was of that colour, but the transparent stoney glass [flint glass] here mentioned seems to take its name [διαφανὴς] transparent, and [γαλή] chrysfaline, from its superior purity and imitation of the chrysfal. The whole passage in the Scholiax is interesting, and worth consulting. Nub. act. ii. scen. 1. l. 766. Τῷ Ἰαλὸν λέγεις.

"The hyalos or chrysfal is formed circular and thick for this purpose [the purpose of a burning glass], which being rubbed "with oil and warmed, they bring near the wick of a lamp and "light it:" [it was rubbed with oil probably to clean it, but why warmed does not appear.] "Homer knew nothing of the "chrysfal, but mentions amber:" [true, for with Homer ἔφεσταλλος is always ice.]

Hence it appears that chrysfal was known to Aristophanes, and the application of it to the purposes of a burning glass; that glass was known in the time of the Scholiast, and that Homer knew nothing of either. The use of a pebble or chrysfal, however, to kindle fire is known at least as early as the writings of Orpheus περὶ λίθων. And if the writings attributed to Orpheus be really the work of Pythagoras, or a Pythagorean, as Cicero supposes, De Nat. Deorum, the knowledge of this property is still very old.

That clear or flint glass assumed its name from Ἰαλός, chrysfal, is still more apparent from a passage of Diodor. Sic. lib. ii. p. 128. ed. Wesscl. where mention is made of both sorts, the factitious and native

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APPENDIX.


Σίδος καλλιεργος καλλιεργος.

Stone of Calleau, literally Goa stone, for Callien is a river that falls into the sea near Goa, and retains its name to this day. Rennell, d'Anville. Not that this is the modern drug so called, but a blue stone, according to Salmasius, p. 240, and an emerald in the estimation of Ramusio, pref. to the Periplus.

Σίδος ὁμιλος.

Probably serpentine or haematite marble, in the opinion of Dr. Burges. Opifian or opifidian stone: But Salmasius ridicules Pliny for calling it opifian, or saying it was discovered by Opfidius. In Greek it is always opfian, and is a green stone very dark, approaching to black. It was found in the islands of Ethiopia; and from taking a high polish was used by the emperor Domitian to face a portico, so that from the reflection he might discover if any one was approaching from behind.

The opfidian stone, mentioned by Pliny, is factitious, and seems very much to resemble the material of which our brown or red tea-pots are composed. Totum rubens, atque non translucens, haematiticum appellatum. See discourse in the Memoirs of the Academy of Sciences. The specimens of this stone, which I have seen, are so dark that the green cast can only be discovered by holding them in a particular position. The closeness of their texture seems

But he mentions it as a topaz, and says blue, why not a turquoise? which is still a favourite stone in the east.
to admit of any degree of polish that the artist may be disposed to give them.

Λύγδος. *Lygdus.

A beautiful white marble, or rather alabaster used to hold odours; Ramusio. Salmasius says, an imitation of this alabaster "was formed of Parian marble, but that the best and original lygdus was brought from Atabia, as noticed in the Periplus, from Moosia. Salm. p. 559.

Λύκιον. *Lycium.

A thorny plant, so called from being found in Lycia principally. A juice from which was used for dying yellow, mentioned by Pliny and Dioscorides. The women also, who affected golden locks, used it to tinge their hair. Salm. p. 1164. Why this should be sought in Scindi, if it was found in Lycia, does not appear. It is found now in the shops by the name of the yellow-berry, box thorn, grana d'Avignon. Dr. Burges.

Λωδίκες. *Lodices.

Quilts or coverlids.

& πολλαὶ άπλαὶ κε ἐντόπιοι.

Coverlids plain and of the country manufacture at Moosia.

* Unguenta optime servantur in alabastris. Plin. lib. xiii. p. 3.
M

Magynaeíou, p. 84.

Pears, fished for near Cape Comorin, where the fishery still continues, or the Lackdive Islands, formed a great article of commerce on the coast of Malabar.

Malăbathron, p. 84. Malabatrum.

A drug or aromatic as much disputed as any Oriental name which occurs. But generally supposed to be the betel nut, written betre, and preserving a relation to the two final syllables of the Greek. This nut is enclosed in the leaves of a plant called arecka, mixed with lime and sometimes with odours, and used as a masticatory, by almost all the Oriental nations, but more particularly in the Molucca islands, the Golden Chersonese, and China; it turns the teeth black, and consequently makes white teeth out of fashion, as Prior says,

King Kihu put ten queens to death,
Conviçt on statute, Ivory Teeth.

The composition, being from two plants, the beetle nut and the arecka leaf, has probably given rise to the variety of descriptions and allusions in different authors. But Horace, lib. ii. ode, 7, uses it evidently as an aromatic unguent;

nitentes,
Malobathro Syrio capillos.

And Pliny, lib. xii. 26. xiii. 1. confirms the allusion by making it an unguent from Syria, but says a better sort comes from Egypt,
Egypt, and superior still from India. This, therefore, cannot be the Oriental betel, though as an exquisite odour it may, by some intermediate corruption, have usurped a name, from the true βάλασς or betel. The price was prodigious, according to Pliny, the drug costing three hundred denarii, ten pounds a pound, and the oil sixty or seventy denarii. It was used, he adds, as an odour in wine lukewarm, and had the flavour of spikenard 18.

Whether the author of the Periplus uses malabathrum, as the unguent known to Pliny and the Romans by that name, cannot be determined, as he merely gives the name without explanation in his list. But that he had obtained an obscure knowledge of the betre, and its form as rolled up in leaves, is proved in the manner of his using the term petros. This demands a separate consideration, and will be found at the conclusion of the Periplus, explained in all its parts, as far as the learning of Salmantius can guide us.

Μάκευς. Macer.

An aromatick from India, the bark red, the root large. The bark used as a medicine in dysenteries. Plin. xii. 8. Salm. 1302.

Μάχαιρας.

Knives or canjars worn at the girdle.

18 It appears by Pliny, lib. xiii. c. 2. that almost all the fragrant odours of the east entered into the composition of their unguents. In the royal Persian unguent no less than twenty-six odours are enumerated, and among them the malobathron, which is not so properly an odour as a stimulant, if it be the betre, but it is frequently confounded with the spikenard, the first of odours, which is pre-eminently called folium, or the leaf, in opposition to coitus, or the root. But the betel-nut being wrapt in the areca leaf has probably given rise to the mistake. See Pliny, lib. xii. c. 12. where the hadrospherum, mesospherum, microspherum, all distinctions of the betel, are falsely applied to the spikenard.
APPENDIX.

Μελίφθα καλκά.

"Brass" or copper, prepared, as Ramusio says, for vessels of cookery. But rather for ornaments of women, as bracelets, anklets, and collars. No usage of Μελίφθα occurs elsewhere; but metals were prepared with several materials to give them colour, or make them tractable or malleable. Thus χολόεαφα in Hesychius was brass prepared with ox's gall to give it the colour of gold, and used like our tinsel ornaments or foil for stage dresses and decorations. Thus common brass was neither ductile nor malleable, but the Cyprian brass was both. And thus, perhaps, brass, μελίφθα, was formed with some preparation of honey.

Μέλι καλάμινον το λεγόμενον σάκχαρ.

Honey from canes. Sugar.

In Arabick, shuka, which the Greeks seem first to have met with on the coast of Arabia, and thence to have adopted the Arabick name. It is here mentioned on the coast of Africa, where the Arabians likewise traded, and either imported it themselves from India, or found it imported; it was evidently not found in that age growing in Africa. The Shanfskreet name of sugar is ich-flu-cafa, and from the two middle syllables the Arabick shuka, or shuher. As. Research. iv. 231.

Μελίλωτον. Honey Lotus.

The lotus or nymphaea of Egypt. The stalk contains a sweet and eatable substance, considered as a luxury by the Egyptians, and used

33 This article is very dubious.

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as
as bread; it was sometimes carried to Rome, and the Periplus makes it an article of importation at Barygaza. It appears also to have been used as provision for mariners; and if this was the favourite bread of Egypt, in preference to grain, Homer might well speak of it as a luxury and delicacy; but his lotus is generally supposed to be the fruit of a tree, by our African travellers. Authors differ, some asserting that it is still common in the Nile, others saying that the lotus now found there has neither pulp nor substance.

Μοιρότυ Θυμίαμα.
An incense called mocrotus or mocroton.

Μολόχινα.
Coarse cottons of the colour of the mallow. Others read Μοιράχινα, either single threaded or of one colour.

Μόλυβδος. Lead.

Μοχλω.
A species of cinnamon. See Κασσία.

Μύργιον.
Myrrh or oil of myrrh. Unguent in general, but pre-eminently of myrrh.

54 The African is best, the Abythinian, Arabian, and Indian worst. Dr. Burges.

A gum
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A gum or resin issuing from a thorn in Arabia, Abyssinia, &c. Bruce has given an account of the plant; he says it is originally from Africa; and that the Arabian myrrh is still an inferior sort. See Bruce, Chambers, and Salmasius.

Μοῖβησ. See Αἰθία Μοῖβησ.
Porcelane. See Gesner and Chambers in voce.

N

Nάρδος.

Nard or spikenard, p. 93. Νάρδος Γαπάνικη. Others read Γαγγιανικη, nard of Gapanick . . . . . or of the Ganges.

No Oriental aromatick has caused greater disputes among the criticks, or writers on Natural History, and it is only within these few years that we have arrived at the true knowledge of this curious odour, by means of the inquiries of Sir William Jones and Dr. Roxburgh.

Their account is contained in the ivth volume of the Asiatick Researches, and Dr. Roxburgh was so fortunate at last as to find the plant in a state of perfection, of which he has given a drawing that puts an end to all controversy on the subject.

The nard has the addition of spike from the Latin spica, an ear of wheat, which, according to Dr. Roxburgh’s drawing, it perfectly resembles. And this adjunct is found also in its Arabick name, sumbul. And in its Shanfskreet appellation, jatamans; as also its Perfick title khústah, all signifying spica.

Sir
Sir William Jones, Asiatic. Ref. iv. 117, says it is a native of Buda-
tan, Nepal, and Morang; and that it is a species of Valrian. At it is
remarkable that he had himself seen a resemblance of it in Syria, as
the Romans or Greeks mention Syria as one of the countries where
it is found; but Ptolemy gives it its true origin in these tracts of
India. A specimen was brought down to Calcutta from Boudtan
at the request of Sir William Jones, and the agents of the Deva Raja
called it pampi; but it was not in flower. Some dried specimens of
it looked like the tails of ermines, but the living ones, as Dr. Rox-
burgh afterwards found, rise from the ground like ears of wheat.
It answers the description of Dioscorides. It is weaker in scent
than the Sumbul spikenard of Lower Asia, when dry, and even lost
much of its odour between Buda tan and Calcutta. The odour is like
the scent of violets; but the living plant is forbidden to be brought
out of Boudtan. It was, however, procured by the intervention
of Mr. Purling the English resident; and was at last received in its
perfect form by Dr. Roxburgh, who has described it botanically.
Af. Ref. iv. 733.

In the age of the Periplus it was brought from Scindi, and from
the Ganges; which, according to Sir William Jones, we ought to
conclude would be the natural port for it, as coming from Boudtan.
This authorizes the change of reading from γαγκτίκα, [gangitika],
to γαγκτίκα, [gangitika], more especially as it is mentioned at the
Ganges. Some fanciful inquirers might think they had found the
mention of Japan in this passage.

We ought not to omit some particulars from Pliny which are
remarkable. He describes the nard with its spica, mentioning also
that both the leaves and the spica are of high value, and that the
odour
odour is the prime in all unguents. The price an hundred denarii for a pound. And he afterwards visibly confounds it with the Malobathrum or betel, as will appear hereafter, from his usage of Hadrosphaerum, Mesosphaerum, Microsphaerum, terms peculiar to the betel. The characteristic name of the nard is folium "\(\text{folium}\)"; the root pre-eminently, in contradistinction to costus the root, both as the prime odours of their two sorts, the root and the leaf.

But there is still a more remarkable particular in Pliny, which is, that he evidently copies the Periplûs in the three places he allots for the markets of the spikenard; for he mentions Patala at the head of the Delta \(^\text{16}\) of the Indus, correspondent to the Barbarika of the Periplûs, and another sort which he calls Ozaenitéses, evidently agreeing with the mart of Ozone (p. 75. Peripl.); and a third sort named gangitick, from the Ganges, answering to gapanick, for which all the commentators agree in reading gangitick. Very strong proofs these that Pliny had seen this journal and copied from it, as he mentions nothing of Ozone in his account of the voyage, and only catches Ozaenitéses here incidentally. See Salmatus, p. 1059, et seq. who is very copious on the subject, and has exhausted all that the ancients knew of this aromatick.

\(\text{Nauplios, p. 27. Nauplius.}\)

It seems to be an inferior tortoise-shell from the context, which rune, \(\chi\epsilon\lambda\omega\nu\ ε\iota\alpha\iota\beta\rho\omicron\omicron\omicron\) \(\mu\epsilon\alpha\\tau\alpha\ \tau\iota\nu\ \iota\delta\iota\iota\iota\iota\ \nu\ \iota\delta\iota\iota\iota\ \nu\ \alpha\upsilon\pi\lambda\iota\iota\varsigma\ \omega\lambda\iota\varsigma\varsigma\varsigma\), i.e. tortoise-shell of superior kind, but not equal to the Indian; and a

\(^{35}\) Salmatus, p. 1065, is clearly of opinion, that Pliny is regularly mistaken in applying folium to nard. He says it is always peculiar to Malobathrum betel.

\(^{36}\) Whether this in Pliny does not apply to costus?

\(^{37}\) It resembles the tail of a small animal, in Dr. Burgess's Collection.
small quantity of that species called nauplius. It may, however, be a different commodity, but I cannot trace it in Salmassius or Pliny, unless it be the shell of that fish he calls nauplius, lib. ix. c. 30. which seems a species of the nautilus.

Νῆμα Σημινῶν καὶ Ἰνδικῶν μέλαιν.

Black sewing silk both Chinese and Indian. If this passage could be ascertained as rightly rendered, it would prove that the silk manufacture was introduced into India as early as the age of the Periplus. Νῆμα can hardly be applied to a web, it seems always to be thread, and here sewing silk. If indicon is the adjunct of nema there is no difficulty, but indicon melan may be indigo in the opinion of Salmassius.

Ο

'Οθόνον. Myslin.

1st fort. Ἰνδικῶν τὸ πλατύτερον η λεγομένη Μοναχῆ.

Wide Indian muslins called monakhē.


Salmassius seems to interpret these two sorts as muslins made up in single pieces, or many in a parcel; he is not satisfied, however, with his own interpretation; but it is to be observed, that the finest muslins still come to Europe made up in single pieces, called book muslins from their form. And it is by no means irrational to conceive that a custom of this sort is coeval with the trade.

6 Monakhē.
APPENDIX

Monakhè, single.
Sagmato-ginè, made up in parcels.
Sagmato-penè, made of a bulky thread, or so thick as to serve for coverlids. Salm: ibid.

3d. fort. Χυδαίον.
Coarse muslins, or rather coarse cottons, called at present dungarees; Wilford, Al. Dissert. vol. ii. p. 233. to which monakhè is opposed as a finer fort.

Οἶνος. Wine.

1. Δαοδικάα. Wine of Laodicæa, but which city of that name does not appear. There is a Laodicæa in Egypt.

2. Ιταλικός. Italian wine.

3. Αραβικός. Arabian wine. It is dubious whether palm wine or toddy wine, it seems to have been a great article of commerce.

Ὡμφαξ Διοσπολίτης. Unripe grapes of Diospolis.
In what form this was an article of commerce does not appear, it is mentioned but once. Unripe grapes, however, are imported into England both from Lisbon and Madeira.

Οὐχίτια, p. 27. Awls or bodkins.
An article in trade on the coast of Africa, as needles are at this day.

Ὁβειχαλκος.
APPENDIX.

'Ορέιχαλκος. Mountain brass.

Used for ornaments. Ramusio calls it white copper, copper from which the gold and silver has not been well separated in extracting it from the ore.

Πάρθενοι ένειδεές.

Handsome women slaves for the haram are mentioned as intended for presents to be sent up to the king of Guzerat, whose capital was Ozañī or Ougein.

Πελύκια.

Small hatchets or axes for the African trade.

Πέπερι, Pepper.

Imported from the coast of Malabar, as it still is; the native term on the coast is pimpilim; Salm. p. 1070. or the Sanskreet, pipali. As. Ref. vol. iv. p. 234. The pepper coast is called in Arabick beled-el-fullus. D’Anville, Ind. p. 118.

It was found by the Greeks from Egypt first in Ethiopia, as an article of commerce brought thither by the Arabs, but was known in Greece much earlier.

Two sorts are distinguished in the Periplus.

I. Κοττοναρικόν.

From Cottonara, the kingdom of Canara, according to Rennell, which is still the principal mart for pepper, or at least was so before the
the English settled in Sumatra. This is the black pepper. See Marsden’s Sumatra.

2. Μακρόν.

Long pepper’s, so called from its form being cylindrical, an inch and an half long. It consists of an assemblage of grains or seeds joined close together. It resembles the black pepper, but is more pungent. It is a species of the East India pepper totally distinct from the Cayenne.

Περιζωματα.

Girdles or sashes, and perhaps distinguished from the following article,

Πηχυαί αἰ ζώναι.

Sashes of an ell long, only in the difference of make or ornament.

Πιννινδς.

Pearls or the pearl oyster. See the fishery at Cape Comorin.

Πορφύρα διαφόρα ἐν χυδαία, p. 35.

Purple cloth of two sorts, fine and ordinary. An article of trade at Moosa in Arabia.

Ποτήρια, Drinking vessels,
Χαλκά, Brass,
Στρογγύλα, Round,
Μεγάλα, Large.

Tabaxir is the common long pepper.
Appendix.

Probably all three epithets apply to the same vessel. An article of import on the coast of Africa.

Πυρὸς ὀλίγος.

Wheat in small quantities, imported into Omana, or Oman in Arabia.

Ῥινόκερος. Rhinoceros.

The horn or the teeth, and possibly the skin, imported from the coast of Abyssinia, where Bruce found the hunting of this animal still a trade, which he has described in all of its branches, vol. iv.

Σ

Σάγγαρα.

Canoes used on the coast of Cochin for conveying the native commodities from the interior to the ports, and sometimes along the coast.


Rugs or cloaks made at Arsinoe (Suez), dyed, and with a full knap.

Σανδαράκη.


Σαμφείρως.
APPENDIX.

Σάφφης. Sapphine stone.

The ancients distinguished two sorts of dark blue or purple, one of which was spotted \( ^{39} \) with gold. Salmas. p. 130, et seq. Pliny says, it is never pellucid, which seems to make it a different stone from what is now called sapphire.

Σημικαὶ δέρματα. Chinese hides or furs.

What is meant by δέρματα no where appears, unless it can be applied to the τάφσοναί, whence the malobathrum was procured. But this is very dubious. See Μαλόβαθρον.

Σίδηρος. Iron.

An import into Abyssinia for the manufacture of spear heads, to hunt the elephant, rhinoceros, \&c \(^{60} \).

Ἰνδικὸς.

Iron tempered in India.

Σινδόνες.

Fine linen of any sort, but that imported into Abyssinia might be Egyptian, and possibly of cotton, but

Σινδόνες ἀεὶ διαφοροῖτασ Παγγαίες,

Can be nothing else but the finest Bengal muslins.

Σίτος. Wheat corn.

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\(^{39}\) Dr. Burges has specimens of both sorts, the one with gold spots like lapis lazuli, and not transparent.

\(^{60}\) To cut like an Indian sword, is a common Arabick proverb in Arabisha. And in Egypt, Shaw (p. 364.) says, the hardest tools (as drills for working the granite Obelisks) were made of Indian iron. Shaw quotes the Periplus, but not perhaps jujtly.

Σπέρμα.
APPENDIX.

Σκύραργα; Adzes.
In contradiction to πελύμα, hatchets.

Σκύνη αγγυρᾶ. Silver plate.

Ταλά. Vessels of chrystal, or glass in imitation of chrystal.

Σμύρνα. Myrrh,

Διαφέρεισα τῆς ἄλλης, Of a superior sort,

Ἐκλεκτή, Of the best sort,

Στακτή. Gum.
Αχειμνᾶία, read Σμυρνᾶία, by Bochart, Geog. Sac. ii. 22. Salm. 520. Extract or distillation from myrrh, of the finest sort. The reading is proved by Salmasius from a similar error in an un-edited epigram.

Στῆμι. Στίμμι. Stibium for tinging the eyelids black.

Στολοὶ Ἀρσινωτικαί. Women’s robes manufactured at Arsinoe or Suez.

Στύφαξ.
APPENDIX.

Στόραξ. Storax.

One of the most agreeable of the odoriferous resins. There are two sorts, storax in the tear, supposed to answer to the ancient styrrax calamita, from its being brought in a hollow reed, or its distillation from it; and common storax, answering to the Στάκτε styrrax of the ancients. It now grows in the neighbourhood of Rome; but the drug was anciently brought thither from the islands in the Archipelago. See Salm. p. 1026. Chambers in voc. Most of these gums, resins, and balsams have in modern practice yielded to the American, as this seems to have given way to the balsam of Tolu.

Σωματα. p. 15.

Slaves from Africa, an ancient trade! but the number was not great.

Τάκυθος.

The hyacinth or jacinth, a gem of a violet colour. But Salmasius says it is the ruby, p. 1107. See Solinus, c. xxx. p. 57. where it seems to be the amethyst.

Χ

Χαλνδς. Brass or copper.

Strabo mentions styrrax in Phildia; a distillation from a tree, caused by a worm breeding in it. Lib. xii. p. 570.
Vessels of brass, or any sort of brazier's work.

Tortoise-shell seems to have formed a great article of commerce, for ornaments of furniture, as beds, tables, doors, &c. both in Italy, Greece, and Egypt. It was brought from the coasts of Africa, near Moondus; Socotra, Gadrosia, Malabar, and the Lackdive, or Maldive islands; the former seem to be designed by χρυσιουησοι of the Periplus.

Under garments, imported from Egypt into Africa.

The Periplus is very accurate in noting the ports where it was necessary to trade with specie; and in more instances than one, notes the advantage of exchange.

Sometimes the same as chrystones, the touchstone for gold, Salm. p. 1103; but described as a stone as it were sprinkled with spots of gold, Salmasius, p. 407. who points out what it is not, but cannot determine what it is. It may well be the topaz.

Used with δηναζιον, as is αργυζην also, expressing gold and silver denarii.

Gold plate.

The Bohemian is yellow with a greenish tint, the Oriental is very pale yellow. Dr. Burges's Oriental topaz deep yellow.
APPENDIX.

No. II.

An Account of the Adulitick Inscription collected from Chishull, Montfaucon, Melchisedeck Thevenot, and other Authors.

The Adulitick Inscription is in itself one of the most curious monuments of antiquity, but the preservation of it, and the knowledge which we have of it at this day, are still more extraordinary than the inscription itself. Cosmas (styled Indicopleustes, from the supposition that he had navigated the Indian Ocean, which in truth he had not,) copied a Greek inscription at Adulé, which has since appeared to relate to Ptolemy Euergetes, and to prove that he had nearly conquered the whole empire of the Seleucidae in Asia, and the kingdom of Abyssinia in Africa: two historical facts of considerable importance; notwithstanding, his success in Asia was scarcely discovered in history, till this monument prompted the inquiry, and the conquest of Abyssinia still rests upon this evidence alone.

The veracity of Cosmas, in his report of this inscription, is established upon proofs which have nearly united all suffrages in its favour; some obscurity there still remains, and some few objections naturally arise, to which Chishull has given a sufficient answer. But there is one observation of his that is irrefragable, when he

* It does not now appear in any history to the extent that the marble assumes, or in any one author that I can discover, except a single sentence cited out of Polyænus by Bayer. See infra.
says that Cosmas himself did not know to which of the Ptolemies it belonged, and consequently he could not be the forger of particulars which accorded with one, and one only of the whole Dynasty.

The work of Cosmas is styled Topographia Christiana, and is intended to prove that the earth is a plane, in opposition to the philosophical notion of its being a sphere, which the author conceived to be an heretical opinion, contrary to the revelation of the scriptures. He had himself travelled much, and in the parts he visited, he still found they were all on a plane, as well as Greece; in consequence of this notion, his deductions are rather extraordinary; but the facts he relates, and the countries he describes, are given with all the marks of veracity that simplicity can afford.

There were two copies of his work, one in the Vatican, supposed to be of the ninth century, and another at Florence in the Library of Lorenzo, attributed to the tenth. In 1632, Leo Allatius published the Adulitick Inscription from the copy in the Vatican; and this was republished by Berkelius in 1672, and again by Spon in 1685, both from the extract of Allatius. The same inscription was again published by Melchizedeck Thevenot, in his Collection of Voyages, from the Florentine copy, extracted by Bigot. And finally the whole Topographia Christiana was edited by the indefatigable B. Montfaucon in 1706. Spanheim, Vossius, and Vaillant, all bear testimony to the authenticity of the inscription,

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1 He certainly likewise did not know the geography he details, and therefore he could not forgo it. See Leukë Komë, a place on the Arabian side of the gulf, which he confounds with Leukogen on the Ethiopick side, in his own remarks on the marble.

2 Were, we say, because after the irruption of the Vandals of 1798, who can say they are?

3 See the account of this library in Rolcoe's Life of Lorenzo.

4 Chishull.

5 The publication is styled Nova Collectio Patrum, in two vols. folio, Paris 1706.
APPENDIX, No. II.

and the internal evidence is such as hardly to leave a doubt upon an unprejudiced mind. Let us now hear Cosmas speak for himself.


Adûle is a city of Ethiopia, and the port of communication with Axiômís, and the whole nation, of which that city is the capital; in this port we carry on our trade from Alexandria and the Elanitick Gulph; the town itself is about two miles from the shore, and as you enter it on the western side, by the road that leads from Axiômís, there is still remaining a chair or throne which appertained to one of the Ptolemies, who had subjected this country to his authority. This chair is of beautiful white marble, not [so white indeed as the] Pro-connesion, but such as we employ for marble

9 After the peace made with Seleucus for ten years, and renewed afterwards for ten years more, scarce a word occurs in history concerning Ptol. Euergetes, till this account on the marble was discovered by Cosmas more than 700 years after the invasion of Ethiopia by this monarch. Chishull.

8 Written in different authors Axuma, Axoma, Axioma, and Axiomis.

9 The trade of Solomon and Hiram was carried on from Exion Geber, at the head of the Elanitick Gulph. And in all ages, I imagine Ela, Aila, or Ailath, to have been the mart to which the Phenicians of Tyre reforted, or to Phenicon, which perhaps took its name from them. Ela and Phenicon may at different times have been in the possession of Nabatheans, Porreans, Egyptians, Tyrians, Hebrews, or Romans.

10 See the view of Adûle in Cosmas’s draw-

ing, in which both pyramids and obelisks appear; mean as the execution is, these are a certain proof that the manners and customs of Abyssinia in that age were Ethiopic and Egyptian. Bruce found the same at Axûma, and if he could have stopped at Meroë to examine the ruins he there passed, assuredly they would have been Egyptian also or Ethiopic. He saw no remains of ruins from Axûma to Meroë.

11 Δενιμανία, valuable, costly.

12 The island of Proconnesus in the Propontis naturally supplied Constantinople with marble, with which it is much abounded, as to change its name to Mármore, and to give, that title to the Propontis, now called the Sea of Mármore. A monk of Constantinople of course referred to the marble with which he was most acquainted. The church of Saint Sophia is built with Proconnesian marble.

2 tables;
tables; it stands on a quadrangular base, and rests at the four corners on four slender and elegant pillars", with a fifth in the centre, which is channeled in a spiral form. On these pillars the seat is supported, as well as the back of the throne, and the two sides on the right and left.

The whole chair with its base, the five pillars, the seat, the back, and the two sides, is of one entire piece, carved into this form; in height about two cubits and a half, and in shape like a bishop's throne.

At the back of the chair is a tablet of basanite [or touch] stone", three cubits in height, the face "of which is an [oblong] square, while the whole mass is in the form of a lambda, rising to a point at the top, and spreading at the bottom, \( \Lambda \). But the front is quadrangular. This tablet is now fallen behind the chair, and the lower part of it is broken and destroyed, but the whole of this [stone or] marble and the chair itself is [in a manner covered over and] filled with Greek characters.

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\( \overline{\text{13 Artvā xēma.}} \)

\( \overline{\text{14 Cathedra.}} \)

\( \overline{\text{15 Basanites is supposed to be an Egyptian marble or granite, and the name also to be Egyptian, and not Greek from βασανός, as it is usually esteemed. See Chambers's Dictionary, art. touchstone. The Greek term βασανος, might possibly be derived from Egypt, the country where the touchstone was procured. But it is perfectly Greek in its usage and derivation.}} \)

\( \overline{\text{16 ἔργας ὁ; ἴσως. I render this literally, but not correctly. Chishull writes, ad modum tabule pictoris, but how ἴσως has that sense I cannot determine. I suppose this basanite stone or marble to be in the form of a wedge, square [an oblong square] on the broad face, and like a \( \Delta \) on the sides, the broad superficies is so represented in the drawing of Cosmas, an oblong square broken at the corner, the channeling of this tablet is represented as carried round the broken corner, whether this is the error of Cosmas or the engraver must be determined by the MSS.}} \)

\( \overline{\text{17 Σῶμα, body, the whole body or mass of a marble in the form of a lambda cannot be a square, but a wedge; it is one of the faces of this wedge which must be meant, and even this would not be a square, but quadrangular (ντρόγμων), as represented in the drawing of Cosmas, that is a parallelogram.}} \)

Now
Now it so happened that when I was in this part of the country, about five and twenty years ago", more or less, in the beginning of the reign of Justin the Roman emperor, that Elefsaas, the king of Axiomites, when he was preparing for an expedition against the Homerites [in Arabia] on the other side of the Red Sea, wrote to the governor of Adulè, directing him to take a copy of the inscrip-

The reign of Justin commences in 518. The expedition of Elefsaas is usually placed in 525, the eighth year of Justin, but the marble might have been copied a year or two years before the expedition.

It is a most remarkable circumstance, that in a history so obscure and wild as that of Abyssinia, any fact should be established upon such clear and satisfactory grounds, as this of the reign of Elefsaas and his expedition into Arabia. But the authorities adduced by Baronius, Montfaucon, Ludolphi, Caliihus, and Bruce are so express, that there cannot remain a doubt; and if that reign is established, the veracity of Cosmas needs no other support. Now it appears from the evidence they have adduced, that the sovereigns of Abyssinia, in the reign of Justin, about the year 525, had extended their power into the country of the Homerites, which is a district of Shan, where they had a governor residing; it appears also that some Abyssinians had been put to death by Dunannah, one of the native chiefs in Arabia, and a Jew, who are still considered as martyrs to their faith, and that Elefsaas undertook an expedition into Arabia, in which he was successful, and punished the assassin of his subjects. His Abyssinian title was Caleb el Acheba, or Caleb the Blessed; whence the Greek corruption of Elefsaas, Elefsaas, and Elefsaas (Bruce, vol. i. p. 503. Ludolf, p. 165. Hist. of Ethiopia). Bruce affirms us, that this history is confirmed by the Chronicle of Axuma, and Montfaucon cites Nonnus in Photius, whose testimony corroborates the chronicle in the amplest manner, (Montfaucon Nova Collectio Patrum, tom. ii. p. 140.) for Nonnus speaks of himself as ambassador from Justin to Kaifus, an Arab prince of the Khindini and Maadendi, and to Elefsaas king of Axuma, agreeing so much both in time and name with the Elefsaas of Cosmas, that it induces a conjecture that Cosmas was a monk in the suite of the ambassador (see Photius, p. 6. ed. Geneva, 1612, with the citation of Nicephorus in the margin). But without taking this into the consideration, it is a natural consequence, if Elefsaas is proved to be the king of Axuma in that age, that the account of Cosmas is worthy of credit. Bruce adds, that Mahomet in the Koran mentions Dunannah, not by name, but as master of the fiery pit, alluding to the martyrs who were burnt (vol. i. p. 516). Other authors cited by Montfaucon are Metaphraeus, Callistus, Abulphage.

Cosmas himself, in another part, describes the country of the Homerites as lying on the coast of Aden beyond the straits; but as they occupy the angle of the continent, their territory may extend both within and without the straits. See Ptolemy, Asia, tab. vi.
tion**, which was both on the chair of Ptolemy, and on the tablet, and to send it to him [at Axîômís].

The governour, whose name was Aîbas**, applied to me and to a merchant of the name of Menas, to copy the inscription; Menas was [a Greek of my acquaintance, who afterwards became] a monk at Raithû, and died there not long ago. We [undertook the business together, and having completed it,] delivered one copy to the governour, and kept another for ourselves. It is from this copy that I now state the particulars of the inscription, and I ought to add, that in putting them together [and drawing my own conclusions from them,] I have found them very useful for forming a judgment of the country, the inhabitants, and the distances of the respective places. I ought to mention also that we found the figures of Hercules and Mercury among the carvings, at the back of the seat**.

This is the form of the seat *** and the marble. And Ptolemy himself [seems to speak in the words of the inscription].

(Here

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** It is highly probable, that Elebaan understood the language, as he was a christian, and of the church of Alexandria. His intercourse also with the Greek emperor at Constantinople strengthens this supposition. And in the earlier age of the Periplûs we find Zôf-kales master of that language.

*** Aîbas and El-Aîbas must be the same name, and there is nothing extraordinary in supposing that both the king and the governour might both assume the title, atîba, the blessed, the saint.

*** I have here omitted a conjecture of the monk foreign to the subject.

*** Cosmas says, that malefactors were executed before this chair in his time; but whether it was a custom continued from the time of Ptolemy he could not say. Bruce mentions a stone at Axûma existing still, on which the kings of Abyssinia were enthroned and crowned, and which likewise had an inscription with the name of Ptolemy Euergetês. Had either of these facts any concern with a tradition or custom derived from Ptolemy? See Bruce, vol.
Inscription upon the figure or square table in the form of a Λ.

Ptolemy the Great, king, son" of Ptolemy, king, and Arsinoë, queen, gods" brother and sister"; grandson of the two sovereigns Ptolemy, king, and Berenice, queen, gods preservers"; descended

vol. iii. p. 132. It is extraordinary that the marble does not mention Axûma; and more so, if upon the credit of Bruce we conclude, that Ptolemy visited Axûma in person. That indeed does not quite follow from the stone being found there with his name. But one inference we may make in Cosmas's favour, he knew Axûma, he knew it was the capital of the country; if he had forged the inscription, Axûma would doubtless have been admitted.

This genealogy at the commencement does not quite agree with another at the conclusion, where the king says, that Mars was the father who begat him (ιω μη ναι ιερεύς). But as these Macedonian sovereigns imitated Alexander in his vanity, if they would have gods for their ancestors, it is not to be thought strange, that their genealogy should fluctuate. I think the inconsistency due to the vanity of the king, and that it ought not to be attributed to the mistake of Cosmas, or to his lapse of memory.

In the character of ΘΕΩΝ ΔΕΙΣΟΝ, gods, brother and sister, and ΘΕΩΝ ΕΠΙΘΟΙ, gods preservers, we have one of the most illustrious proofs of the authenticity of the inscription.

Beger had objected that on the coins of Ptolemy Soter and Berenice, ΘΕΩΝ only was found; and on those of Philadelphia and Arsinoë, ΔΕΙΣΟΝ only. But soon after the objection was started, two gold coins were brought to light with the united heads of Ptolemy Soter and Berenice, of Philadelphia and Arsinoë. The former had no inscription, but the latter displayed the ΘΕΩΝ ΔΕΙΣΟΝ, exactly corresponding with the Attic marble. Vaillant, Hist. Ptol. Regum, p. 53. ΕΠΙΘΟΙ was not found, but an equivalent is cited from Theocritus Idyl. 17.

Μητρὶ φίλα καὶ μαρτύρι, ὅσιας ἴσιμοι νομοί.
Το β' αἰντες χειρος πειμαλίνας οὖν ἐπίθωτεν
Ἅδηστοι, πάντεσσιν ιπποδότων ἈΡΣΙΝΟΤΣ.

In which they are evidently consecrated as deities with the title of ΑΡΣΙΝΟΤΣ. Childull.

A second objection of Beger's was, that Philadelphia had no children by Arsinoë his wife and sister. But the Scholiast on Theocritus Idyl. 17, fortunately furnished an answer to this also, who says that Ptolemy Philadelphia was first married to Arsinoë, daughter of Lysimachus, by whom he had Ptolemy, (afterwards called Euergetes,) Lysimachus and Berenice. But that having discovered this Arsinoë engaged in some conspiracy, he banished her to Coptus, and then married his sister Arsinoë, and adopted her children, those he had had by the other Arsinoë. This Arsinoë, his sister, was worshipped by the Egyptians under the title of Diva Soteor, and Venus Zephyritis. Childull.

47 ΘΕΩΝ ΔΕΙΣΟΝ.
48 ΘΕΩΝ ΕΠΙΘΟΙ.
on the father's side from Hercules son of Jupiter, and on the mother's side from Dionysus son of Jupiter, [that is, Ptolemy son of Ptolemy and Arsinoë, grandson of Ptolemy and Berenice,] receiving from his father the kingdom of Egypt, Africa, Syria, Phenicia, Cyprus, Lycia, Caria, and the Cyclades, invaded Asia with his land and sea forces, and with elephants from the country of the Troglodytes and Ethiopians. This body of elephants was first collected out of these countries by his father and himself, and brought into Egypt and tamed for the service of war. With these forces Ptolemy advancing into Asia reduced all the country on this side the Euphrates, as well as Cilicia, the Hellespont, Thrace, and all the forces in those provinces. In this expedition, having captured also many Indian elephants, and subjected all the princes to his obedience, he crossed the Euphrates, entered Mesopotamia, Babylonia, Sufiana, Persis, Media; and the whole country as far as

20 A fact noticed by all the historians, and preferred by Agatharchides, as almost the only commerce remaining on this coast in the time of Philometor.

20 So very little of this conquest appears in history, that, having this inscription only in Thevenot's work. I had doubted the whole, till I met by accident with the passage in Appian, which confirmed the fact, and again attracted my attention; but having afterwards procured Chishull's work, (Antiquitates Asiaticæ,) I found he had anticipated this passage, and many of the other observations which I had taken pains to collect. See App. Syriac. p. 635. Schweighaeffer's ed. St. Jerom on Daniel mentions these conquests; and Appian notices that the Parthian revolt commenced upon the distress of the Syrian monarchs in this war.

31 Rollin touches on this expedition of Ptolemy, but makes it stop at the Tigris, vol. vii. p 307. but Ptolemy here expressly says he entered Sufiana, and as Rollin confesses the restoration of two thousand five hundred Egyptian statues. we may ask, where could they be found except at Sufa? The cause of this invasion was the insult offered to Berenice, sister of Euergetes, whom Antiochus Theos had divorced and whom Seleucus, his son by Arsinoë, finally put to death. See Justin, lib xxvii. c. 1. Justin mentions that he would have subdued the whole kingdom of Seleucus, unless he had been recalled by disturbances in Egypt. The two thousand five hundred statues, and forty thousand talents, I find in the notes on Justin, but whence deduced I know not.

Bactria,
Bactria", and brought the whole under his dominion. [In Persis and Susiana] he collected all the spoils of the temples which had been carried out of Egypt by [Cambyses and] the Persians, and conveyed them back again to that country ", with all the treasures he had accumulated in his conquests, and all the forces which had attended him on the expedition; all these he embarked upon the canals.  

24 Ptolemaeus Euergetes devicit Seleucum; omnia fine bello et certamine occupavit a Tauro uique in Indiam; Bayer, p. 61. Bayer moderates the conquest, and appeals to Theocratus and the Adultick marble. But the marble certainly confirms in a great degree the citation, which is from Polyænus.  

33 It is for this favour to the natives that he is said to have been styled Euergetes, the benefactor.  

34 The inscription is here manifestly left imperfect, and that apparently on account of that part of the tablet which was mutilated. We are therefore at liberty to conjecture what these canals were, consistent with the nature of the countries alluded to. Chisnall looks to the canals on the Euphrates; but let us reflect, that the palace of Cambyses was at Susa; thither the spoils of Egypt were sent by the conqueror, and there they would be found by Euergetes, if they had not been removed by the Macedonians, or the kings of Syria. Much notice is taken in history of the treasures at Susa being plundered; but the spoils of temples, Egyptian gods and statues had little to tempt the avarice of the conquerors, and would have been moved to little purpose, at a great expence. It is highly probable, therefore, that Euergetes found them still at Susa; and if we consider that Susiana was of all the provinces of the Persian empire, the one most furnished with, and most intersected by canals, we shall have no difficulty in concluding, that these enormous deities were embarked upon that canal which united the Eulæus with the Mefercan near Susa; and that they were brought by this stream, now called the Suab or Soweib, into the Euphrates near Korna. From Korna they would be conveyed up the Euphrates to Thaphacus, or higher, and require no other land carriage but from that point to the bay of Issus. This would certainly be the best and least expensive conveyance from Susa to Egypt, and there could be no other water carriage unless by the Eulæus to the Gulph of Persia, and so round the continent of Arabia into the Red Sea. If it could be proved from history that the fleets of Euergetes had ever circumnavigated Arabia, we might admit this as the readiest mode of conveyance; but I have searched history in vain to establish this conclusion. If it was contained in the point of the tablet broken, we have much reason to lament the loss; for so persuaded am I of the authenticity of the inscription, that I should admit the fact without hesitation, if found there." I can only now add, that the canal from Susa to the Euphrates, and the carriage thence up to Thaphacus, afford the most probable clue to this passage.

This,
This, says Cosmas, was the inscription on the figure or tablet, as far as we could read it, and it was nearly the whole, for only a small part was broken off. After that we copied what was written on the chair, which was connected with the inscription already given, and ran thus:

After this, having with a strong hand compelled the tribes bordering upon my own kingdom to live in peace, I made "war upon the following nations," and after several battles reduced them to subjection.

35 Mark the use of the first person. Whether the change from the third person to the first be caused by Cosmas or the inscription, must be doubtful. We might well suppose both inscriptions to run in the first.

36 Cosmas has many curious particulars of these countries himself; as, 1st. The Homericites are not far distant from the coast of Barbary [Adel]; the sea between them is two days' sail across. This proves that he places the Homerites somewhere east of Aden on the ocean.

2. Beyond Barbary [Adel] the ocean is called Zingium [Zanzibar the Caffre coast], and Safus a place on the sea coast in that tract. This sea also washes the incense country [Adel and Adea], and the country where the gold mines are.

3. The king of Axiomis sends proper persons there by means of the governor of the Agous to traffic for gold. Many merchants join this caravan, and carry oxen, salt, and iron, which they exchange for gold. They leave these articles and retire, when the natives come and leave as much gold as they chuse to offer. If this is thought sufficient, on their return they take the gold and leave the articles.

This is a very extraordinary passage, as it proves that the Abyssinians traded in that age, as they still do, not by sea, but inland through their southern provinces. And the exchange is similar to modern practice, both on the borders of Abyssinia, and other tribes of Africa. Montf.

4. The winter [that is the rainy season,] in Ethiopia is in our summer; the rains last for three months from Epiphi to Thoth, so as to fill all the rivers and form others, which empty themselves into the Nile. Part of these circumstances I have seen myself, and others I have heard from the merchants who trade in the country.

5. The great number of slaves procured by all the merchants who trade in this country; a trade noticed equally by the Periplus near 500 hundred years before Cosmas, and by Bruce 1200 years after his age. It is worthy of remark that Abyssinian slaves bear the first price in all the markets of the east, and the preference seems to have been the same in all ages. Montfaucon, tom. ii. p. 144. Nova Col. Patrum.
First the nation of Gazè, next Agamè and Signè. These I subdued, and exacted the half of their property by way of contribution for my own use. After these I reduced Ḍva and Tiamo or Tziamo, Gambela and the country round it, Zingabenhè, Angabè, Tiama, and the Athagai, Kalaa, and Semèné, (a nation beyond the Nile,) among mountains difficult of access, and covered with snow; in all this region there is hail and frost, and snow so deep that the troops sunk up to their knees. I passed the Nile to attack these nations, and subdued them. I next marched against Lásinè and Zaa and Gabala, tribes which inhabit mountains abounding with warm springs; Atalmo also and Bega, these likewise I reduced, and all the nations in their neighbourhood. After this I proceeded against the Tangaitæ, who lie towards the confines of Egypt; these I reduced, and compelled them to open a road of communication from this country into Egypt. The next tribes I subdued were Anninè and Metinè, who were seated upon mountains almost perpendicular; and Sesea, a tribe which had

37 Ἀλλ' ἀλλαξαν θάνατα δασαθοῦν. Hom. x. p. 130. The Homerick custom of taking half and leaving half.

38 ἄγου ἡμ τῶν πηγῶν τω Νιλῷ, which Montfaucon reads in a parenthelis, as no part of the inscription, but as an observation by Cosmas. But the fact is true, Samen is beyond the Tacazze.

39 Bruce utterly denies the existence of snow in Abyssinia; but it does not quite follow from this that snow was unknown in former ages. Horace says, Sorœtæ flât nive candida, but the moderns observe this never happens. Lobo asserts that snow falls in Samen on Sáménè, but in very small quantities, and never lies, p. 578. Fr. ed. Bruce calls Lobo a liar, but in many instances not without manifest injustice. He allows himself that Samen is a ridge eighty miles in extent; the highest part is the Jews' rock, where there was a kingdom of Jews till within these few years.

40 If it were possible to identify this tribe with Dangola, it would be a great acquisition to geography. Dangola lies exactly in the proper place, as may be seen by Bruce's map.

h 2 retired
retired to a mountain absolutely inaccessible to an army; but I
surrounded the whole mountain, and sat down before it, till I com-
pelled them to surrender; I then selected the best of their young
men, their women, their sons and daughters, and seized all their
property for my own use.

My next attempt was upon Raufso, an inland tribe in the frank-
incense country, a region without mountains or water; [from this
tract I penetrated again to the coast, where] I found the Solatè, whom
I subdued, and gave them in charge to guard the coast [from
pirates].

All these nations, protected as they were by mountains almost
impregnable, I subdued, and restored their territories to them upon
conditions, and made them tributary; other tribes submitted also of
their own accord, and paid tribute upon the same terms.

Besides the completion of this, I sent a fleet and land forces against
the Arabites", and the city of Kinedópolis on the other side of the
Red Sea; I reduced both to pay tribute, and gave them in charge
to maintain the roads free from robbers, and the sea from pirates ",
subduing the whole coast from Leukè Komè to Sabèa. In the ac-
accomplishment of this business I [had no example to follow, either
of the ancient kings of Egypt, or of my own family, but] was the
first to conceive the design, and to carry it into execution.

41 Arabians.
42 The coast of Arabia, north of Yambo, has been notorious for pirates and robbers in
all ages. Leukè Komè, or the White Vil-
lage, we shall fix when we come to the coast
of Arabia in the third book; it cannot be far
from Yambo; and the coast from this village
to Sabèa or Yemen was the seat of all the
trade from Egypt, both for native and Indian
commodities, till the Romans were masters of
Egypt. The Romans had a garrison in Leukè
Komè, and a custom-house, where they levied
25 per cent. on all goods. See Periplús
Maria Eryth. p. 11. Hud. Leukè Komè
seems, in the time of Cosmas, to have fallen
into obscurity.
APPENDIX, No. II.

For my success in this undertaking I now return my thanks to Mars, who is my father, and by whose assistance I reduced all the nations from [Bactria on] the north, to the Incense coast on the south; and from Libya [on the west], to Ethiopia and Sais on the east. Some of these expeditions I entrusted to my officers; but in most of them I was present, and commanded in person.

Thus having reduced the whole world to peace under my own authority, I came down to Adulê, and sacrificed to Jupiter, to Mars, and to Neptune, imploring his protection for all that navigate [these seas].

43 "Os μανίον πατέρος, ο οίκος ὑποθετεί μου. It is a remarkable expression. He has already said he was the son of Ptolemy and Arsinoë, descended from Hercules and Dionysus, and now Mars is his immediate father. Whatever vanity there may be in the sovereigns, or flattery in the subjects, there is still something analogous in these Macedonian genealogies. Alexander is not the son of Philip, but of Jupiter Ammon. His courtiers, and the family of his courtiers, follow the example of their monarch. They are gods and sons of gods, Θεός βασιλεύς, Θεός σάτρις. The presumption is rather peculiar, for we may say to every one of them, Ματρις αδελφία πατραίς πετρές.

44 From Abyssinia to the Bay of Zeyla. Sais is manifestly a place on the coast of Adel.

45 The whole world is assumed by many conquerors for the world around them. Alexander and the Romans did not conquer the whole world, but used the same language.

46 Τετελεσθεις των πλουτόνων.

It appears fully from this passage that Energetes engaged in this expedition on the plan of his father Philadelphus, for the extension and protection of commerce, and that he awed the whole coast on both sides the Red Sea, making them at least tributary, if not a part of his kingdom; but it nowhere appears that he passed the Straits of Bab-el-Mandeb. Though he visited the Mosyllick marts, his approach to them was not by sea, but through the interior of Abyssinia and Adel, as appears by his march from Raufo to Solatê, which must be on the coast, from his giving it in charge to the natives to preserve the peace of the sea. The execution of these designs, with the opening a communication inland from Abyssinia to Syenê, marks the grandeur and wisdom of his system, as clearly as if we had a history of his reign, and a detail of his expeditions. Of the latter there is not a trace remaining but this monument. It is still more extraordinary, that in less than seventy years all the notice of this expedition should have sunk into silence, and that Agatharchides should say nothing of this plan, but so far as relates to the elephants procured at Ptolemæus Théron. Can this be adduced as an argument against the reality of the marble? I think not; and I trust it to its internal evidence.

But if the authenticity of the marble be allowed, what light does it not throw on the boasted.

Gaza. Gecz? but dubious, as it is one of the places first mentioned, and Geez is very far inland; Montfaucon. Pliny’s Gaza near Mosyllon is noticed by Chishull; but these places in the commencement seem all between the coast and the Tacazzè, or its neighbourhood.

boasted discoveries of the Ptolemies? It proves, that whatever might be the progress of Timosthenes down the coast of Africa in the reign of Philadelphus, that no commerce was established upon it in the reign of his son. It proves that the Greeks of Egypt did not yet trade beyond the straits, or on the Mosyllitick coast, though they meditated the attempt. It proves that they did not yet go to Aden, but traded to Yemen within the straits; and that one object of this expedition was to clear the Arabian coast of pirates, from Leukè Komè to Sabèa; that is, from the top of the Gulph to the bottom. In the whole account not a word escapes that implies a trade with the marts of Arabia on the ocean beyond the straits, nor does it afford any reason to believe that the continent of Arabia was yet circumnavigated, or the discoveries of the Ptolemies brought in contact with those of Alexander.

This has been my inducement for introducing this marble to the knowledge of the reader, agreeably to my design of tracing the discoveries of the ancients step by step; and I conclude this account with remarking, that commerce rather fell short than proceeded in the following reigns; for it stopped at Sabèa on the Arabian side, as it does in this marble, and on the African side it did not go so low in the reign of Philometor as in that of Euergetes.

Chronologers assign 26 years to the reign of Euergetes. But if a king commenced his reign in June, for instance, and died in October, it might be 26 years in a chronicle, and yet the 27th would have commenced. Chishull supposes this to be the fact. Dodwell supposes Euergetes to have been crowned during his father’s life time; and we add, that an error (if it is such) in numbers may be more readily imputed to a MS. than made to impeach the marble.

Agamè.

Siguè. Bruce mentions Zaguè as a province, vol. ii. p. 534; else it might be thought Tigrè, from the places mentioned with it; or Siguè for Sirè; Σιγυ, Σιγυ.

Ava. The province between Adulè and Axuma. Nönnofus; Chishull. Axuma is in the province of Tigrè. Ava is still found as a district of Tigrè.

Tiamo or Tziamo. Tzama a government of Tigrè near Agame; Montfaucon. It seems to be the kingdom of Damot. But there is a Tzama in Begemder; Ludolf. p. 14.

Gambèla, Gàmbela. There is a Gaba noticed by Ludolf, but nothing to mark its relation to Gàmbela.

Zingabènè. The country of the Zangues, Zinguis, or Caffres.

Angabè, read Anga-bènè. The kingdom of Angot.

Tiama. Tiamaa, Vatican MS. Tigrè-mahon! a mere conjecture. But Mahon, Macuonen, signifies a governor or government; Ludolf. p. 20. It is idle to search for an equivalent, as it is possibly only a repetition of Tiamo.

Ath-agai, Agoa; Montf. Agows; Bruce.

Kalaa. Nothing occurs but the mention of it with Semènè.

Semènè, Samen, Semen. Montf. 'The Tacazze is the boundary between Samen and Sirè; Bruce, iii. p. 252. The snow mentioned in
in the Inscription is denied by Bruce, but the mountains, eighty miles in length, are acknowledged by him; Ibid. And the Inscription mentions passing the Nile (Tacazzè) to Semène.

Lañinè. Still so called; Cosmas; Lūfta.

Zaa. Still so called; Cosmas. Xoa, Shoa, or Sewa; Ludolf.

Gabala. Still so called; Cosmas. There is a kingdom of Bali in Ludolph, p. 14. and a Gaba, p. 15. but nothing certain.

At-almo. Lamalmon the great mountain. At, seems to be an article or prefix, as in Ath-agai.

Bega. Beja and Begeinder are still two provinces of Abyssinia.

Tangaitæ. Voppius reads Pangaitæ, in order to prove that Pana-chia the Frankincense country is not in Arabia but Africa; Vos-ad Pomp. Mel. lib. iii. c 8. Chishull. But the Tangaitæ are a tribe between Abyssinia and Egypt, i. e. at Sennaar, Dongola, or Meroè, most probably at Sennaar or Dongola. Dongola is written Dangola, not unlike Tanga. But whether Dangola is an ancient name I cannot discover.

Metinè, Anninè. Nothing occurs to ascertain these places. The Inscription passes from the northern frontier of Abyssinia to the southern with these names between, noticing only that they are mountainous.

Sésea. Barbaria, coast of Adel; Cosmas. Apparently on the mountains which divide Adel from Abyssinia. See Bruce, vol. iii. p. 250.
Rasif. Barbaria; Cosm. According to the Inscription itself it is inland from the frankincense coast of Barbaria (Adel), and Solatè is on the coast.

Solatè. Barbaria; Cosm. These three places correspond in number with the three on the Mosyllitick coast mentioned in the Periplus. The modern maps have a Soel.

Arabites. Homerites; Cosmas. But Cosmas is in an error. The Homerites are on the ocean; these are the Arab tribes on the coast of the Red Sea opposite to Suakem and Abyssinia, as appears by the Inscription.

Kinédópolis. Homerites; Cosmas. But Cosmas is mistaken. It lies on the coast of Arabia not far from Yambo, between Leukè Komè and Sabèa, agreeably to the Inscription itself. See Ptolemy, Asia; tab. vi.

Pirate Coast. Not noticed as such, but their piracies marked. Probably the Nabathëans or wild tribes above Yambo, always pirates, and subdued by the later Ptolemies and by the Romans. They are pirates at this day.

Leukè Komè. Leukogen, in the country of the Blemmyes; Cosmas. Another proof that Cosmas could not be a forger, for Leukè Komè is in 'Arabia, above Jidda, and he places it in Ethiopia. It is the Hâwr of d'Anville.

i Sabèa.
Sabēa. The Homerites; Cosmas. But really Yemen, the Arabia Felix of the ancients.

Safus. At the extremity of Ethiopia where gold called Tancharas is obtained. It lies upon the same ocean as Barbaria (Adel), where frankincense is procured; Cosmas. By Ethiopia he means Abyssinia, and Safus must be near Zeyla.

Adûlê. The port of Abyssinia in the Bay of Mafuah.
No. III.

ΕΙΤΕΝΗΔΙΟΜΜΕΝΟΤΘΕΣΙΑΣ.

The readings of this extraordinary polysyllable are as numerous almost as the editions, and the authors who have had occasion to cite it. The corruption is evident to all, but no two agree in the correction.

The whole passage stands thus:

Μεθ’ όν, ποσαμεδί πλέονες, καὶ ἄλλοι συνεχείς ὄρμοι, διαρκέσας κατὰ σαβρέβως ὄρμοις ἁμερησίας πλήθος, τὸς πάντας ἐπεὶ, μάχοι Πυραινῶν σήμεν, ΚΑΙΝΗΣ ΛΕΓΟΜΕΝΗΣ ΔΙΩΡΥΧΟΣ, ἂφ’ ἐς μικρὸν ἵππανω τοῦ λιβοῦ, μετὰ δύο ὄρμοις νυκτημέρους, παῖς ΑΤΤΗΝ ΤΗΝ ΔΥΣΙΝ ΕΙΤΕΝΗΔΙΟΜΜΕΝΟΤΘΕΣΙΑΣ ἀπαντᾷ νήσος.

Salmasius reads παῖς αὐτὸ τὸ Πρᾶσον ἀκρον ἐς ἑω Μενυθιὰς ἀπαντᾷ νῆσος. Blancard follows Salmasius, but in this correction, τὸ Πρᾶσον ἀκρον is assumed without a shadow of resemblance, and is as wrong in point of geography as criticism. The Menuthias of the Periplus has no reference to Pra思索 whatever; and the mistake of Salmasius arises from supposing that the Menuthias of Ptolemy and the Periplus are the same, which they certainly are not.

Others read,

"Εἰτε Μενυθιὰς ἀπαντᾷ νῆσος.
"Εἰτε νῆ δὲ ἑω Μενυθιὰς ἀπαντᾷ νῆσος.

43 The Basil edition reads ἐς ὑπ’ Πυραι.”

Henric
Henry Jacobs, in Hudson's Minor Geographers, vol. iii. p. 68, reads,

'παρ' αὐτῇ τὴν δύσιν εἰς τι νότιον Μενθίας αὐτωτῇ νῆσος.

But Henry Jacobs adds also, that Praefum is not Mosambique but the Cape of Good Hope. He can find no authority for this, but the estimate of Marínus, and Marínus himself 'corrects his excess, and reduces his latitude of 34° south to 23° 30' o". See Ptol. lib. i. c. 7.

Impressed with the appearance of these difficulties, I venture on the following discussion with no common uncertainty; and little practised as I am in the science of correction, I decline the grammatical and critical part of the inquiry, and wish to confine my reflections almost wholly to what is purely local and geographical.

I. First then it is to be observed that our author has certainly not more than eight 49 quarters of the heavens, or as we should say in modern language, eight points of the compass, the same number as is marked upon the eight fronts of the Temple of the Winds at Athens, under the following appellations:

49 It is not intended to say that the whole eight occur in the Periplus, but that it has not more than eight. It uses Aparéesia for the north, Dufia for the west.

In
In the application of these, or the terms equivalent to these, the Periplus is by no means accurate; of this we have a direct proof in laying down the coast at Aromata, and in its neighbourhood, where, if our charts are accurate, as they are generally at least, it is impossible to apply the points of the Periplus to the actual state of the coast.

II. Secondly, let us examine the points of the compass specified by the author in this passage, and his manner of expressing them; these are ἐπάνω τῇ Λίβα, or ἐπὶ ἀνω, 39, and παρ' αὐτῆ τῆς δύσης, answering to the west and south-west in the foregoing figure; and here it is observed, that ἐπάνω or ἐπὶ ἀνω τῇ Λίβα, is not known as a Greek idiom. But let us suppose it to be a nautical phrase, how is it to be interpreted? Africum versus à superiori parte? Altius quam Africam? Above the south-west? If this has a meaning in Greek what is to be understood by above? Is it more to the south or more to the west? that is, is it south-west by west, or south-west by south? The difficulty which occurs here, induces Dr. Charles Burney, of Greenwich, to discard the expression and to read ἐπὶ ἀνατολῆ, for ἐπάνω τῇ Λίβα.

In the next place how are we to understand παρ' αὐτῆ τῆς δύσης? Παρα, according to the lexicons, has a sense of motion to a place. In which form it might be rendered directly to the west, to the west direct. The general usage for this in the Periplus is ἐκ Νοτίου, p. 7. ἐκ ἀνατολῆ, ibid; but in p. 9. almost immediately preceding the passage before us, παρ' αὐτῆν Ἡδη τῶν Λίβα seems to express the direction 11 of the

30 ἐπάνω with a genitive is in common use, but whether it can be used with a wind, or in what sense, is dubious. ἐπάνω τῷ κεφαλῆς, above the firmament, is a known idiom.

31 The primitive sense of παρα, seems to be juxtaposition, or side by side, as παραγως, παραπλήγας. See Odys. E. 418. 440. παραπλήγας, where the waves do not break directly against the coast, but run along the side of it.
coast lying south west and north east as we should express it in English, or the course of a vessel along the coast in a south west direction.

III. Thirdly, we must inquire how these expressions can be applied in any of their senses to the actual geography of the coast and island; and here I assume Menúthesias or Menúthias for one of the Zanguebar islands, from the distance specified, which is at thirty stadia from the coast, equal to eight or ten miles, and corresponding with the distance of no other islands in this part of the voyage. Of the three Zanguebar islands, Monia the third, or southernmost may well be preferred from the account of distances in the Periplús, both previous and subsequent. And if we assume Monia, our next inquiry must be, how this lies with respect to the coast; the chart will shew that it lies directly east. A sufficient cause to justify the reading of Dr. Charles Burney, of ἐπὶ ἀνατολήν, for ἐπάνω τῷ Λεσός. But let us try if ἐπάνω τῷ Λεσός has a meaning, how it could be applied. I have assumed Mombaça for the Pyraláan islands, or rather for the Καυνή διάμεθ, the new canal. The vessel is plainly setting out from this point, [καὶ τῆς καυνῆς λεγομένης διάμεθ, ἀφ' ὦ μικρὸν ἐπάνω τῷ Λεσός,] that is, from Mombaça, and going down to an island eight or ten miles distant from the coast. The coast itself runs south west, but if she is to stand off the coast for the island, she runs not south west, but more towards the south than south west. Now this is actually the course a vessel must hold to run from Mombaça to Monia. It would not be south direct, but a little to the south of

**The proofs will be found p. 153, et seqq. supra.**
southeast. If therefore ἵππωμα τῷ Ἀήτον can be made a Greek idiom, or a Greek nautical phrase, this I conclude is the only interpretation it could bear. It must be noticed likewise, that this expression must be applied to the course of the vessel, as παρ’ αὐτὴν τὴν δύσιν must apply to the position of the islands, it is joined with μετὰ δύο δόμων νυχθαλάτων, as παρ’ αὐτὴν τὴν δύσιν, is joined with ἱστιοῦσαν ἐπιθετικας αἰτοπέδη θάλασσας.

What then is παρ’ αὐτὴν τὴν δύσιν... αἰτοπέδη θάλασσας? That I have scarce the hardiness to say. West it cannot be, for whatever lies west from Mombaca, or any point on the coast, must lie inland on the continent of Africa. Neither can it signify the island itself lying east and west, or the three islands taken together, for they lie nearly north and south. This reduces a commentator to his last resource, which is either to say that δύσιν is a false reading, or to find another sense for it, if it must be retained. I confess this dilemma most candidly, and have no more confidence in the following suggestion, than just such as the reader shall please to give it.

I do not discard δύσιν, but give it another sense, as the only alternative left to my choice. It has been noticed in the preceding work that δῦσις and αἰτοπέδη, besides their literal meaning of west and east, have likewise a relative sense given to them by mariners, in which they are applied to the general tendency of the voyage rather than to the quarters of the heavens, in regard to the ship’s place, or the individual point where the mariner is at the moment he is speaking. It is owing to this that when a vessel is proceeding from Mosambique on her voyage to India we read in her journal that she failed to the eastward, though undoubtedly her course was north or north east; or if she is proceeding to the Cape, it is said she failed
to the westward, though her course is certainly south or south west.
An expression adopted on our own coast also, and perhaps on every other; and I can now shew that this is the language of the Periplus beyond dispute; for (at p. 35.) when the author is describing the passage round Cape Comorin, he has these words, περὶ δὲ τῶν μετ’ αὐτῆς [Λιμυρίκην] χωρῶν, ἢδη πρὸς αἰνατολήν τῇ πλοῦτος ἀπονεύοντος, εἰς πέλαγος ἐκκειμένη πρὸς αὐτὴν τὴν ΔΥΣΙΝ, ἡπὸ τῶν Κυασμάχων Ἡσαπασίρυνθυ, παρὰ δὲ τοῖς ἀρχαῖοις αὐτῶν Ταρμβάνη; that is, "When the course " takes an inclination to the east round the coast, [or on that part of " the coast] which succeeds to Limyrice, there lies out at sea directly " to the west [south] an island called Palæsimondoo, [by the " natives,] but which their ancestors used to call Tarumba." The expression here is precisely the same, except that it is πρὸς αὐτὴν τὴν δύσιν, instead of παρὰ αὐτὴν τὴν δύσιν. Πρὸς intimating, as I conceive, the point of the compass, and παρὰ the course of a vessel in that direction. And if we now ask, what is the meaning of Δύσιν, the map will shew in an instant, that Ceylon does not lie WEST from the continent but SOUTH. It is on this evidence that I wish to render Δύσιν south, in the passage before us, remarking that the three Zanguebar islands lie directly SOUTH from Mombasa. If this be rejected, I do not see how to find any application for the term west, in relation to any part of the coast, or to any other island in the neighbourhood.

IV. We come now to the word which is the cause of all this speculation, and in Ἐγερησιμομενεθίους all the commentators are agreed, that Menuthias in some form or other is to be collected out

53 The trade to the Baltic is always called the East Country Trade.
of the latter part of the polysyllable. I should have wished to consider Menûthias as an adjective rather than a substantive, Menuthesian rather than Menuthias. In νησίων I am led to νησίων, both by the context and the letters, for νησίων is νησίων in the writing of MSS., and ν is often turned into μ, not merely by an error of the copyist, but by coming before another μ. If this be allowed, the change of θ into σ seems to give νησίων with great facility.

Let us then examine what the geography requires. It requires that Menûthias, if it is Monsia, should be described as one of the three Menûthesian or Zanguebar islands, or it should be described as the southernmost of the three Menûthesian or Zanguebar islands. This is the sense I want to elicit from the corruption; and with as little change of the form as possible, I propose the following conjectures:

Παρ' αύτὴν τὴν δύσιν τῶν νησίων Μενυθεσίων, ἀπαντᾷ νῆσος.

Παρ' αύτὴν τὴν δύσιν ἐν ἐκ τίνων [or ἐκ τριῶν] νησίων, Μενυθεσίας ἀπαντᾷ νῆσος.

But the form I prefer is,

Παρ' αύτὴν τὴν δύσιν ὑδη τῶν νησίων, Μενυθεσίας ἀπαντᾷ νῆσος, οὐκ

Παρ' αύτὴν τὴν δύσιν ἐτι νησίων [or νησιδίων ἀπαντῶν] Μενυθεσίας ἀπαντᾷ νῆσος.

In which case ἀπαντῶν may have been dropped by the repetition of ἀπαντᾷ. And in these several readings I should refer νησίων to the Pyralaas islands immediately preceding, and interpret the passage thus:

Almost directly southe then of the [Pyralaas] islands you meet with the island Menûthesis, the last of all the islands.

k

"Ηδη
"Ἡδ" is a particle frequently used in this manner by the author, and occurs in this very page, παρ’ αὐτὸν Ἡδ Τον Λίθα, but if the letters are to be regarded, perhaps παρ’ αὐτὴν τὴν δύσιν ἐτὶ νησίων Μενεθείας, α’παντὰ νῆσος; or, παρ’ αὐτὴν τὴν δύσιν ἐτὶ νησίων [Πυρελαών] Μενεθείας ἀπαντὰ νῆσος, approach nearer to the form of writing than any others, that will bear a sense of any sort.

I am sensible that it is no true canon of criticism to bend the words to the sense we wish to find; I confess freely I am not satisfied with any of these corrections, for in this very page the author uses ἐς τον Νότον for the south, and παρ’ αὐτὸν Ἡδ Τον Λίθα for the south west; and it is not easy to conceive why he should have used δύσιν here instead of νότον, if it were to signify the same point. The only defence I can make, is, to repeat, that no island on the coast can lie west from the coast, and if it is west from any other place, that place I cannot discover. I submit, therefore, the whole of this discussion to the candour of the reader, and those more practised in critical corrections, with some confidence that if I have not completed the solution of the difficulty, I may have afforded grounds for future commentators to proceed on.

54 Ἡδ is easier to conceive than to render; Abhine in passages of this construction follows more readily than max, continuo, &c. but it is better rendered by nearly; Ἡδ ἐς το νῆσον, it was just day.

55 The only possible relation in which I can conceive ἐς νῆσον to be employed, is, in regard to the ship’s course when the is running down the western side of the Zanguebar islands. But such a course would never be expressed by παρ’ αὐτῇ τῇ δύσιν, in the language of the Periplus; for if it were, the course down the coast of the main, opposite to Zanguebar must then be expressed by παρ’ αὐτῇ τῇ ἀναταξίᾳ, as the ship is going down the eastern side of the continent; but this is not so expressed, it is παρ’ αὐτῳ Ἡδ τῇ Λίθᾳ, in which the direction of the course is marked, and not the ship’s course on the eastern shore.
I now read the whole passage thus:


"Εὖ ο Νίκαιος; μεθ' ὒν, πο-
tamoi platies, kai alloi synvexi;
emai, dephemaakt kata tathmoi; kai
ximoi megistai; palai; tis tain-
tas iatia, micrei Pyralas.55  Νί-
kaias.56  Kaih; leptominoi Diarixoi.

"Αφ' eis mekron iatia 59 tis Lidos,57
metā duo ximoi; nekhamenoi; pare'
autē tēn dūnon Eutuplousmene-
tias apatētē Nidos, tachō atop
της γῆς; ὑπὸ τρακιστών, tapis
kai kataxerōn.

..."Εὖ ο Νίκαιος; μεθ' ὒν, poto-
tamoi platies, kai alloi syn-
vexi; emai, dephmaktos kata tathmoi;
kai ximoi; megistai; plānes, tis tain-
tas iatia, micrei Pyralas Nis-
sos, kai tis Kaih; leptominoi Diar-
xoixoi. "Αφ' eis mekron iatia tē
Lidos, metā duo ximoi; nekhamenoi;
pare' autē tēn dūnon ἔδω [θέν] nek-
theneis, Menuthiasis apatētē Nidos;
tachō atop της γῆς; ὑπὸ τρακιστών,
tapis kai kataxerōn.

...Next succeeds the anchorage of Ni-
cos, and after that, several rivers and other
anchorages in succession, distributed into cor-
responding courses of one day each, which amount
to seven altogether, terminating at the Pyrala-
non islands, and the place called the new canal.
From the new canal the course is not directly
south well, but something more to the south;
and after two courses of twenty-four hours
[in this direction,] you meet with the island
Menuthias, lying almost directly south from the
[Pyralaon] islands, at the distance of about
thirty fathoms from the continent. Menuthias
itself is low and woody.

If the question were now asked, whether I am satisfied with this
interpretation myself, I could not answer in the affirmative, for the
sense I wished to obtain was, that Menuthias was the most southerly
of the Menuthesian islands; and this fact I am not able to extract
from any position of the words, or any restoration of the passage
which I have to propose. I shall therefore only add some emendations
of the passage proposed by Dr. Charles Burney, who, however,
still doubts whether they ought to be deemed completely satisfactory.
If his correction should meet the opinion of the learned, I shall
subscribe without hesitation to his restoration of ἐπὶ ἀνατολὴν for
ἐπὶ ἀν. tē Lidos, and have little scruple in embracing his reading of

55 Var. Left. Pyralas, Bafl.
56 'Εὖ. Bafl.
57 Kai tois kaihês. Burney.
59 'Εὖ ἀνατολῆ. Burney.
παρ’ αυτὴν τὴν δύσιν διατέμνεσθαι ἡ Μενοβίας, ... if δύσιν may be rendered SOUTII.

Observations by Dr. Charles Burney.


1. Ὀρμαίον, διηγημένοι καθ’ οἰκομένους καὶ δρόμους ἡμερησίας πλείους,
2. τοὺς παῦλας ἐπὶ, μέχρι πυριλάων νῆσων, καυὰς λεγομένης διώρυχος.
3. ἀφ’ ἥς μεχρὶ ἐπ’ αὐτὸ τῇ λιθόσε, μεθ’ δὲ δρόμους νυχθερήμονος, παρ’
4. αὐτὴν τὴν δύσιν ἐπενδημενουθευσίας ἀπαυγὰ νῆσον ἀπὸ οἰκαίων τῆς
5. γῆς ὥσει τριακοσίων, ταπεινή καὶ καθάδερφος.

In editione Blancardi, Amstel. 1683, in octavo, p. 151. l. 4—14.
L. 2. Πυριλάων. L. 3. Ἐπαύω.
L. 3. 4. Νυχθερήμονος, παρ’ αὐτὸ τὸ Πράσον ἄκρον ἐς ἑαυτῷ Μενοβίας ἀπαυγὰ
νῆσον, οἰκαίων ἀπὸ τῆς.

In editione Hudsoni, Geographiæ Vet. Scriptores Graeci Minor. vol. i. p. 9. l. 26.—p. 10. l. 2.
L. 2. Πυριλάων. L. 3. Ἐπαύω.
L. 4. 5. οἰκαίων ἀπὸ τῆς.
L. 2. Μέχρι Πυριλάων νῆσων, καυὰς λεγομένης διώρυχος.

It is surprising, that all the editors should have passed over this
passage, which is wholly unintelligible; nor will the supposition of

60 The references in these remarks are made to Hudson’s edition.
τῆς νῆσου being understood, between μέχρι and Πυθιάων, remove the difficulty, of which you appear to have been the first observer. Καινῇ διώρυξι, as you remark, would, indeed, be an odd name for an island.

The article is improperly omitted, in the latter part of the sentence. Hence the passage may be thus read:

Μέχρι Πυθιάων νῆσων, καὶ τῆς καινῆς λεγομένης διώρυχος.

The word καινῆ; has absorbed καὶ τῆς, which might easily happen, from the similarity of sound, and accent on the final ἦς.

L. 3. ἀφ’ ἦς μικρὸν ἐπάνω τῷ Λιθάς, μεῖοὶ δύο διόμοις νυχθημέρως, παρ’ ἀυτὴν τὴν δύσων——

Ἐπάνω τοῦ Λιθάς, on account of the intervention of μεῖοι δ. Ὁ νυχθημέρως, cannot possibly be connected with παρ’ αὐτὴν τὴν δύσων, nor would these terms, if they could be united, explain the situation of the island Menuthias. Instead of ἐπάνω τού Λιθάς, read, ἐπ’ ἀναβολήν, which precisely expresses the position of Menuthias, with respect to the new canal, or ἡ καινὴ διώρυξι, on the coast of Africa.

To remove all doubt about the truth of the correction, the words of Ptolemy may be adduced:

ὁ (ἀκροθηρίῳ, τῷ Πράσῳ) παράκειται ἀπὸ θερινῶν ἀναβολῶν νῆσος, ἡ ὀνομα Μενουθιάς, p. 131.

It may also be mentioned, that Ἀλψ is the name of a wind; and not of the coast, over which Africurus blows. What possible explanation
explanation then can be given to ἐπάνω τοῦ λείου?—The terms θερμαί tropei et χειμεριναί, in Aulus Gellius, ii. xxii. p. 210. edit. Conrad. may illustrate Ptolemy's ἀπὸ θερμῶν ἀναβολῶν.

L. 4. Παρ' άυθήν την δύσιν ἐνενδιωμενουθευσίας ἀπαιζα νῆσος ἀπὸ σταδίων τῆς γῆς ὡσεὶ τριακοσίων.

In the latter part of this portentous word, ἐνενδιωμενουθευσίας, Salmasius acutely discovered the name of the island Menūthias; but it is impossible to assent to his change of παρ' αύθήν την δύσιν ἐνενθύδιωμα, into παρ' αὐθῆ τῷ Πράσον ἄμφος εἰς ἑω. It does not appear, that the author of this Periplus was acquainted with the Promontory of Prašum; and it is certain, that he never uσες εἰς ἑω, but ἐπὶ ἐἰς, or πρὸς, ἀναβολῆν, for Orientem versus. The new reading also does not sufficiently resemble the old, for it to have just claims to admission.

Henricus Jacobius is still more unfortunate in his conjecture—

δύσιν εἰς τῷ νότιον Μενουθίας α. νῆσος. This author, indeed, has, p. 27. l. 26. καὶ τα' νότια τῆς Ἰνδικῆς——, but this will not vindicate εἰς τι νότιον, nor will καὶ τι δίκαιον ἀρχαῖον, antiquo quodam jure, in p. 10. l. 23. nor in p. 20. l. 3. ἡμέρας καὶ πολὺ τι βλέπων δε, if the passage be found, defend this usage of τι with νότιον. This author, indeed, has, p. 7. l. 34. εἰς τον νότον, and again, p. 9. l. 14. fo p. 11. l. 16. καὶ τον νότον, and p. 12. l. 32. παρ' αὐθήν νότον,—but τι νότιον is unexampled in this Periplus.

As to ἐν τοῖς ἦσσιν Μενουθεσίων, or Μενουθεσίας α. νῆσος, it is harft to admit ἐν, and not agreeable to the usage of the Periplus.—'Εστι νησίον Μενουθεσίας, would occasion the omission of two words, ἀπαιζα νῆσος, as you observe; which would greatly invalidate the conjecture.
ture, even if the following ταπεινή did not render it inadmissible.—It is right to state, that the word νησίων occurs in this Periplús, p. 22. l. 10. πρόκειται—αὖτε νησίων μεσάν.

Salmantius appears, as has been mentioned, to have rightly traced the name Μενουθίας, in the latter part of this strange word. In the former, εἰκονίωμεν, seem to be discoverable the disjoined traces of διαλέινυσαν. The letters are strangely jumbled; but it is to be recollected, that in the very next line, where Hudson gives σαλαδίων αὖτέ τῆς, the editio Princeps has αὖτέ σαλαδίων τῆς γ.

Let the author himself defend this restitution. First, for διατεί-


P. 5. l. 16. ἐπ' ἀναλολήν—διαλέινει.

P. 6. l. 17, ἀκροβηρίῳ τοῦ ἑξ ἀναλολήν, ἀναλείνοντι, &c. &c.

To conclude, the whole passage should probably be read thus:

"Ορμοί, διηρημένοι καθ' Στεφανίους καὶ δρόμους ἡμερησίων πλείως, τοὺς πάρας ἐπὶ, μέχρι Πυρηναῖων νῆσων, καὶ τῆς καινῆς λεγομένης διάφυκος, αὖτέ ὁ μεσάν ἐπὶ ἀναλείλην, μείρα δύο δρόμους νεροθμέρουσι, παρ' αὐτῆν τὴν δύον διαλείνυσαν, η Μενουθίαις ἀπαντᾷ νήσος, σαλαδίων αὖτέ τῆς γῆς ὁσεὶ τριακοσίων, ταπεινή καὶ καλαδενδρος.
No. IV.

ANCIENT MAPS OF THE WORLD.

Three plates are here presented to the observation of the reader, two of which are original, from Cosmas Indicopleustes, and Al Edrisi, and the third is drawn up by Bertius, for the Variorum edition of Pomponius Mela, by Abraham Gronovius, 1722.

I. Pomponius Mela, as earliest in point of time, requires our consideration first, and in this map it will be seen with what propriety the ancients called the extent of the earth, from west to east, length, and the extent, from north to south, breadth. Artemidorus 62 (104, A. C.) is said by Pliny to have first employed the terms of length and breadth, or longitude and latitude. The dividing of these into degrees, and degrees into their parts, was not effected fully before the time of Marinus, nor brought into practice before Ptolemy. But our present inquiry is confined to the appearance of the earth, and here the great object which strikes our attention is the vast southern continent or hemisphere, placed as it were 63 in counterbalance to the northern. The form in which it here appears seems as if the ancients had cut off the great triangle of Africa to the south, and swelled it into another world in contradistinction to that which they knew and inhabited themselves. It is this supposition which gives rise to the expressions of Manilius.

62 See Agathemera, in Hudson’s Geog. 63 Pom. Mela, lib. i. c. i. See the map Min. cap. iv. Strabo, lib. i. p. 64. Ptol. itself in Gronovius.

Altera
Altera pars orbis sub aquis jacet invia nobis,
Ignotaque hominum gentes, nec transit regna
Commune ex uno lumen ducentia sole,
Diversaque umbras, levatae cadentia signa,
Et dextros ortus caelo spectantia verso. ASTRON. lib. i.

And the same sentiment in Virgil.

Audiit et si quem tellus extrema resufo
Submovere oceano, et si quem extenta plagarum
Quatuor in medio dirimit plaga solis iniqui. ÆN. lib. vii. 226.

It is this supposition also which gave rise to the belief of circum-
navigations which never took place; for Mr. Gosselin proves that
the voyage of Eudoxus cuts through the centre of the great con-
tinent of Africa, and Hannö is carried to the Red Sea without
passing the equator. This it is which extends the title of the Atlantick
Ocean, to the east of Africa as well as to the west, and makes
Juba commence the Atlantick from Mosyllon. All this is natural,
if the continent of Africa be curtailed at the twelfth degree of
northern latitude, and the voyage shortened by about eighty degrees
in extent.

But it may be proper to call the attention of the reader to the
view of this sort of a world, as applicable to the Phenician expedi-
tion of Herodotus. A vessel sailing along the southern coast of such
an Africa as this, has in theory the sun upon the right-hand of the
navigators for three parts of the voyage, and this constitutes the
circumstance as the grand occurrence of the expedition. But were
the same vessel to run into latitude 34° south, the real latitude of the
Cape, the space during which the sun would be on the right-

händ,
hand, is a point in comparison of the other course, and the phenomenon would doubtless have been pointed out in other terms, as the quarter of the heavens, or the place of the luminary.

There is another particular in this map also well worthy of attention, which is the source of the Nile placed in the southern hemisphere, and compelled to run under the ocean, like another Alpheus, and rise again in Ethiopia; now this fable has its origin from one of two causes; for it was either known that this hypothesis cut Africa too short to afford a place for the sources of the Nile, which were carried to an indefinite distance south by the early geographers, and therefore a situation south must be found beyond the ocean in the other hemisphere, or else it arose from the report of the Nile in the early part of its course, running through a sea with which it never mixes. This is a circumstance which is now known to take place on its passing through the Lake Tzana or Dembea, where Bruce assures us that the course of the stream across the lake is distinctly visible from the high land in the neighbourhood.

Nothing farther worthy of observation occurs in this map, but that it cuts short the peninsula of India as well as Africa, and places Taprobana or Ceylon as it appears in the tables of Ptolemy. It unites also the Caspian Sea with the ocean, and gives a circumambient ocean on the north, as navigable as on the south, part of which the Argonauts did navigate! and all but the whole was supposed to have been navigated, by Pliny. It was this supposition which brought the Seres on the north, almost as nearly in contact with the Caspian Sea, as Mosyllon was with the Fortunate Isles on the south!

61 To 12° or 13° south by Ptolemy. 64 See the concluding pages of the P•riplús.
how many obstacles has real navigation discovered, which fictitious navigators surmounted without a difficulty?

II. The Map of Cosmas

Is so poor a composition, and so wholly the conception of his own mind, that it would be utterly unworthy of notice were it not the original production of the monk himself. The veracity of Cosmas, both in regard to what he saw and heard, is respectable, as we shall shew hereafter in his account of Ceylon; but his hypothesis, as may be seen, makes the world a parallelogram with a circumambient ocean, and the rivers of Paradise flowing on the outside; while the vicissitude of day and night is not caused by the revolution of the earth or the heavens, but by the sun’s disk being obscured by a mountain on the north. He also has a Caspian Sea that joins the ocean, and a Nile that runs under the ocean, springing from the Gihon of Paradise in another world. The ignorance of an individual is not astonishing in any age, but the ignorance of Cosmas is extraordinary in the sixth century, when we must suppose the writings of Ptolemy would have been known to a monk of Egypt, and when that monk resided some years within the tropick, and must have seen the sun on the north as well as on the south.

III. The Map of Al-Edrissi.

I owe the knowledge of this map to the kindness of Dr. White the Arabick Professor at Oxford; there are two Arabick copies of

61 See plate in the account of the Adullitick Inscription.
62 One of Graves’s, No. 3837. Another of Porock’s, No. 375. Hejira, 906, A.D. 1500. It is from the last that this map is taken.
Al-Edrisi in the Bodleian, and that from which the opposite map is taken is beautiful and adorned with maps for almost every chapter. This before us is a general one, curious because it is evidently founded upon the error of Ptolemy, which carries the coast of Africa round to the east, and forms a southern continent totally excluding the circumnavigation into the Atlantick Ocean. The learned Hartman supposes that Al-Edrisi's account goes as low as 26° 20' 0" south, to the river Spirito Santo. It may be so, for Daguta is his last city, which is but three days sail from Gasta, and Gasta is but one from Komr, the Island of the Moon, or Madagascar. (See Hartman's Al-Edrisi, p. 113. et seq.) This point and Wak Wak or Ouak Ouak seem to baffle explanation, and Hartman confesses he can find no room for the latter. But with all its fable, it is still the kingdom of the Zinguis, (Hartm. p. 106.) and if so, it must be Benomotapa, which lies inland, and which Al-Edrisi has ignorantly brought to the coast. It is, in short, the termination of knowledge, which, with Arabians as well as Greeks, is always fabulous, and is by some of their writers placed in the Mare tenebrosum, or Sea of China, (p. 107. Bakai another Arabian.)

That the Komr of Al-Edrisi, the Island of the Moon, is Madagascar I have no doubt; because in the maps which detail the coast, I found the continuation of this island opposite to the continent through several chapters, in all which parcels, Dr. White assured me the name of Komr was regularly repeated; and though Hartman is by this made to doubt concerning Saranda, Serendib, or Ceylon, (p. 116. et seq.) there is no ground for hesitation, the error originates with Ptolemy, and the necessity of carrying round the lower part of Africa to the east, compels those who follow his hypothesis to throw up
up Madagascar nearly opposite to Ceylon, to bring the Indus into the Gulph of Persia, and the Ganges over the head of Ceylon. Whether all these inconsistencies would have appeared as gross in detail as in the general map, I cannot say; my want of Oriental learning, I regretted, did not permit me to examine the MS. myself, in a satisfactory manner, and I had intruded too far on the assistance of the professor. To judge by Madagascar and the coast of Africa, I still think the search would repay any Orientalist who would pursue it; and when Sir William Ousely has finished Ebn Haukel, what better scene for the employment of his superior talents than Al-Edrissi, whom we all quote from an imperfect translation, and whom we should know how to appreciate, if the dross were once separated from his ore.

The course of the Nile is still more hyperbolical in this author than in Ptolemy whom he copies, but he has an inland Caspian as well as that author, and of a better form. To compensate this, however, he has his magnetick rocks which draw the iron out of vessels, an eastern fable as regularly at the limit of Oriental knowledge, as Anthropophagi fixed the boundary of the Greeks; while his termination of the coast of Africa at Daguta wherever that may be fixed, proves that little more had been done by the Arabs of the twelfth century, towards prosecuting the discovery of the coast to the south, than by those whom the Greeks found there, or by the Greeks themselves.

The Arabick names of this map, now supplied by cyphers, have been translated by Captain Francklin of the Bengal Establishment, whose merit as an Oriental scholar is sufficiently established by his History of the Revolutions at Dehli, and who has repaid the instruction of his youth, with the cordiality of a friend.

Numbers
Numbers, and Names of the Chart from the Arabick, by Captain Francklin.

No. 1. Mountains of the Moon, and sources of the Nile. 
2. Berbara. 
3. Al-Zung. 
4. Sefala. 
5. Al-Wak Wak. 
6. Serendeeb (Ceylon). 
7. Al-Comor (Madagascar). 
8. Al-Dafi. 
10. Tehama. 
15. Al-Nuba (Nubia). 
16. Al-Tajdeen. 
17. Al Bejah. 
18. Al-SAueed (Upper Egypt). 
19. Afouahat. 
20. Gowaz. 
23. Belad Mufrada. 
24. Belad Nemanjeh. 
27. Negroland. 
28. Al-Sous Nera. 
32. Scharee, Bereneek (or Defart of Berenicè). 
33. Mifur (Egypt). 
34. Al-Shâm (Syria). 
35. Al-Irak. 
36. Fars (Persia Proper). 
37. Kirman (Carmania). 
38. Alfazeh. 
40. Al-Sunda. 
41. Al-Hind (India). 
42. Al-Seen (China). 
43. Khorafan. 
44. Al-Beharus. 
45. Azerbijan