THE CHÂRUDATTA
OF BHÅSA
EDITED WITH NOTES
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of Sanskrit manuscripts, Trivandrum.

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THE STORY OF EXPLORATION
EDITED BY
J. SCOTT KELTIE, LL.D., Sec. R.G.S.

FURTHER INDIA
BY
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चारुदर्शन
महाकवि श्रीभासमणीतं
संस्कृतप्रत्ययमकाशनकार्याध्यक्षण
त. गणपतिशाशिर्णा
देवेंद्र
संशोधितः ८५
लघुपरित्याया च संयोजितं।

भाषानाटकके बादशाम।

तथा
अनन्तशुने
महामहिमश्रीमृद्गकरमसुवर्मकृषिकेशरमहाराजशासन
राजकीयसंदर्भसन्नातके
मुद्रितवा प्रकाशितम्।

संस्करण: १०८१, कैलासन: १९५४।
FURTHER INDIA
BEING
THE STORY OF EXPLORATION FROM THE EARLIEST TIMES IN BURMA, MALAYA, SIAM, AND INDO-CHINA

BY
HUGH CLIFFORD, C.M.G.

AUTHOR OF "IN COURT AND KAMPONG," "STUDIES IN BROWN HUMANITY," "BUSH-WHACKING," ETC., ETC.

WITH ILLUSTRATIONS FROM DRAWINGS, PHOTOGRAPHS, AND MAPS

AND MAPS BY J. G. BARTHOLOMEW

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1904
PREFACE.

The edition of the work is based on two palm-leaf manuscripts. They are written in Malayalam characters and are about three or four centuries old, marked in the footnotes as क and ख. The manuscript क belongs to the Library of Maharajkumar Matham near Padmanabhapuram in South Travancore, and is full of errors. The other manuscript ख which is comparatively free from errors was obtained from Mr. Nilakanthan Chakyar of Mangânam near Kottayam. Both the manuscripts contain neither the benedictory verse at the beginning nor the "Bharatavarâkyâ", on the closing verse, at the end, while the manuscript क has the colophon "अवसितं जात्सम्" at the end.

It has already been observed in the introduction of Svarnavâsavadatta, that the play Chârudatta forms the nucleus of the famous Mrichchhakatika of Sûdraka. As regards the plot, the first Acts of the two plays differ very little except that Vasantasenâ is pursued by two persons in the Chârudatta, while she is pursued in the Mrichchhakatika by three persons, namely Vîta, Chota and Sakara. In the second Act of the Chârudatta are not found the characters, Mâthura, Dyûtakara and Darduraka of the Mrichchhakatika, and the Shampooer leaves Vasantasenâ to turn a "Parirrât" but not a "Sâkya Sramanâka" as in Mrichchhakatika. In the third Act, the plot is the same in both the plays. In the fourth, when Vasantasenâ has overheard the conversation between Madani and Sajjalaka, Vidushaka steps in to carry out his mission; and Sajjalaka appears before Vasantasenâ only after Vidushaka is gone, unlike in Mrichchhakatika.

It may be noted that no reference to the story of Aryaka and Pâlaka is found anywhere in Chârudatta. The ideas tersely expressed in Chârudatta are expanded at greater length by
TO

DÉMS

This book is lovingly dedicated, in memory of the days during which it was written.—H. C.
Sūdraka. For instance the Chārundatta contains only the three following verses having meaningless repetitions and wrong allusions of Sakāra:—

“कि याशि धावशि पाणवशि प्रक्षम्पति
शाहप्रशीद ग मठीभिषि चिदु दाब।
कोनेन शम्पदि हि जज्ञािै ने शान्तिनें
अजस्वाधम्मश्रपांिैं विज्ञं चम्मकाण्डे॥”

“कि बाहुदेिे शाहप्रसीध कृििन्देिे या जनमेजय या।।
भुिे गाम्न गाहिष्य केिशहिे्ये दुिशासंिे शीिदिवाफििैिे॥”

“एज सि बाहु शिभ्लिमहििी केिीिै सिेि शिभोकीिेिै।।
कृिषि कन्दाहि ठबाहि वांि महेिििि शाहशनमिशििि वा॥।”

Similarly, the description of the mansion of Vasantasena by Vidūshaka is couched in the following words in the Chārundatta:—

“(प्रविद्य)

विद्वूषकः — (सर्वति विलोक्ति) अिो गणिजाािवािििा ससिीििििा।।
पाणाप्रिणसमागिेिि आिाििििि पुििा वाईिि।।
संिोिजिि अ आिाििि आिि।। बीिा वािडिि।। युिणिा अिििििि प्राििििि आििेि जेिजिि।।”

While Sūdraka has dragged on the above description, to a tedious length in Mrichchhakatika.

As regards the textual differences in the plays it is found that some of the verses occurring in Chārundatta are copied as such in Mrichchhakatika, some are adapted with a little variation, a few are omitted and a good many verses are also newly added by Sūdraka.

In the prose passages of Mrichchhakatika similar additions and alterations are observable throughout the four Acts.

Trivandrum.  

T. Gaṇapati Sāstrī.
निवेदना।

चाहुदस्त्र संशोधनाधारभूती द्वारादातृ। तत्रैः क्र. संज्ज मणिलक्ष-रक्तपक्षमङ्कितायोद्विद्विहुलः, अतः कौट्यान्तर्गतमाइकानस्थनीलक्षण-शास्त्रकारासङ्गतिमपेशक्षया शुद्धः। संज्जः। द्वारापि जीवितायुप-त्त्वकसंरक्षणानीतिचतुरश्चिन्नवर्षवर्षाकोरू।

अन्योभिभक्ष्योक्ष्योक्ष्योमरत्वाक्ष्यं न लिखिते। किंतु क्र. संज्जस्य-दर्शन्यान्ते “अवसतं चाहुदमु” हि लिखितमस्त।

अनन्तशयनम्।

त. गणपतिशाख्कर।
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विद्युषक: — (मैत्रेय:)
नायक: — (चारुदत्त:)
शकार: —
बिट: —
संवाहक: —
चेट: — (मृच्छकटिके कर्णपूरक:)
सज्जलक: — (मृच्छकटिके शरीरलक:)

खिय:—

गणिका — (वसन्तसेना)
ब्राह्मणी — (मृच्छकटिके वधू:)
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नाम्पत्ते तत्त: प्रविष्तिः सुदारः

सूत्रधारः—(क) किन्नुर्युठ्य अजप चर्चसु एवं गोहादिने गुणः गुण्यश्च वसुक्ष्मायुपक्षरपतिरविज्ञायसु विचारानन्तरान्तर विभाजनं अयो तथा अवतारं। (परिक्रमा) जावे गोहादिने गुणाः जानामि किन्नुर्युठ्य संविधा बिहिता न वेचि। (परिक्रमा) एवं अवतारं गोहादि जावे परिष्ठामि। (प्रविष्टिकोष्ठ) जहा तुही परिवर्तनकार्यसर्वस्वैर्मुखी (गोउभामण्यंगच्छ्नो विच गन्धे वर्णितिः विहृ) परिवर्गस्तो विभिन्नसाधनं। किन्नुर्युठ्य संविधा बिहिता। आदु वसुक्ष्मायुपक्षरपतिरविज्ञाय संविधाय जीवाणुऽपेक्षामिः। जावे अवतारं सहावेंमि। अवतारं! इदो दावः

(क) किन्नुर्युठ्य प्रत्यप्र प्रवीनात्यक्षरपतिय बुक्ष्मायुपक्षरपतित्वसम्युपक्षरपतितेऽप्रत्यप्र प्रवीनात्यक्षरपतिय संविधा बिहिता न वेचि। एतद्द्वारां गोहादिने जानामि किन्नुर्युठ्य संविधा बिहिता न वेचि। एतद्द्वारां गोहादिने जानामि। यथा तुही परिवर्तनकार्यसर्वस्वैर्मुखी (गोउभामण्यंगच्छ्नो विच गन्धे वर्णितिः विहृ) परिवर्गस्तो विभिन्नसाधनं। किन्नुर्युठ्य संविधा बिहिता। अवतारं बुक्ष्मायुपक्षरपतितय जीवाणुऽपेक्षामिः। यावाद्याः। शब्दाध्यायमि। आयमि! इतस्तवम्।
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नटी — (क) अच्छ! इच्छिम | अच्छ! दिनिआ खु सि आधदो।

सूत्रधारः — (ल) अच्छे! कि अर्थि अहाराण गेहे को वि पादरासो।

नटी — (ग) अर्थि।

सूत्रधारः — (ब) चिर जीव | एवं सोभाणणि भोअणणि दृष्टिआ होहि।

नटी — (ह) अच्छे! दुव एव पदिवाहनती चिन्द्रामि।

सूत्रधारः — (च) अच्छे! कि अर्थि अबभतिधिं।

नटी — (छ) अर्थि।

सूत्रधारः — (ज) एवं देवा दुम अस्तासअन्तु | अच्छे! कि कि।

(क) आर्थ! यस्मानि | आर्थ! दिनिआ खल्कमार्गत।
(ल) आर्थ! क्रिमस्वस्वमेक गेहे कोडापि प्रातराश।
(ग) अर्थि।
(ब) चिर जीव। एवं सोभाणणि भोजना दात्री भव।
(छ) आर्थ! लबावम प्रतिपालितस्य तिरिमि।
(च) आर्थ! क्रिमस्वमार्थितम।
(छ) अर्थि।
(ज) एवं देवास्वमाब्रे अस्त। आर्थ! कि किमु।
नटी—(क) धिवं गुलं दर्शि तमुड्या अ अथि।
सूचधार:—(ल) एवं सत्वं अहारान्गेहः अथि।
नटी—(ग) महि पाहि। अंतःधारणे।
सूचधार:—(सारणम) (च) आः अनय्ये! एवं दे आसा छिँट्रीयािदु। अभावं च गमिःससि। अहं चण्डप्पवाधूः।
ण्डो विअ वरंडी चंद्रवासो दूरं आरोविच पाण्डो धि।
नटी—(ह) मा भाआहि मा भाआहि। मुहुम अं पविधालेिदु
अष्टो। सत्वं सज्जं भविःससि। छड़ं गाम एवं। अज्ज मम
उववासस्स अस्यो सहायो होडु।
सूचधार:—(च) किन्नामहेो अथ्याये उववासो।

(क) छूते गुहो दवि तमुड्यद्भासिः।
(ल) पतू सवेमसार्क गेहुःसिः।
(ग) नहि नहि। अनतरापणे।
(च) आः अनार्ये! एवं ते आशा छिन्नतामु। अभावं च गमिःस्सि। अहं
चण्डप्पवालगिध्य इतू वरंडु: पर्वताद्व दूरमारोप्य पाण्डितोऽस्मिः।
(ं) मा विभिः मा विभिः। मुहुर्तकं पवतिपत्यवायः। सत्वं सज्जं भविः
स्सि। छड़ं नामाेतु। अं भद्दमपवाससात्: सहायो म्महु।
(च) किथामाथे आथ्याया उववासः।

1. 'छुठुओ' खः पाठः।

'अणिभो विभ वरंडु' इति पाेटे म्महे। 'कणिध्य इतू वरंडु' इति च सेखनाम।
लक्षिता उक्षिः। वरंडस्तुतसा३धिः।
CHAPTER I

CHRYSE THE GOLDEN AND THE CHERSONESUS AUREA

THE great peninsula which forms the southeastern corner of the Asiatic continent, comprising, as we know it to-day, Burma, Siam, French Indo-China and the Malay Peninsula, will be found, in comparison with other regions of the East, to have suffered at the hands of Europeans from a wholly unmerited neglect. Latterly, it is true, the Powers of the West have been busy here, as in other quarters of the world; but in spite of their new-born political importance only a languid interest has, for the most part, been excited in the countries themselves and in the problems to which their affairs have given rise. The failure of the lands of southeastern Asia to make a strong appeal to the imagination of the peoples of Europe is to be ascribed, however, not to their intrinsic unimportance, nor yet to any lack of wealth, of beauty, of charm, or of the interest that springs from a mysterious and mighty past. The reason is to be sought solely in the mere accident of their geographical position. Lying as they do midway upon the great sea-route which leads
नटी—(क) अभिस्वेच्यावर्ती नाम।

सूत्रधार—(ख) किं अण्णजाधीए।

नटी—(ग) आम।

सूत्रधार—(घ) सब्जं दाव चिन्दु। को यु दाणी अन्याए उवासस उवदेःसिः।

नटी—(ङ) इमिणा वैद्विस्वसः उप्युण्णगोङ्गैः।

सूत्रधार—(च) साहु चूण्णगोङ्ग। साहु।

नटी—(छ) जहु अण्यस्स आणुग्हो, तदो इच्छेअं हारिश्चरणजोगं कृष्ण वक्ष्ण गिर्यतेऽः।

सूत्रधार—(ज) धरिङ्गः खु गिरियोः। तेन पादरासो।

(क) अभिस्वपतिनः।

(ख) किनमन्यजात्याः।

(ग) आम।

(घ) सर्वं तावतं तिष्ठत। कोन्विनिदानीमार्यायं उपवासस्योपवेष्टिः।

(ङ) अनेन वरिष्णकेन चूण्णगोङ्ग।

(च) साहु चूण्णगोङ्ग। साहु।

(छ) यथार्थ्यानुसरण: तत इच्छेयोऽनुत्तद्विजज्ञयं कृष्णदूत ब्रह्मण निम-प्रविवित।

(ज) धरिङ्गः खु नियोः। तेन प्रातराषोऽपि मे भविष्यति। यथेश्रवं, प्रवि-
from India to China, it has been the fate of these countries to be overshadowed from the beginning by the immensity and the surpassing fascination of their mighty neighbours. Thus, even when India and Cathay had emerged at last from the nebulous haze of myth, superstition and conjecture with which the imaginations of Europeans had early enshrouded them, southeastern Asia continued to be wrapped in obscurity, such knowledge of it as was possessed being practically confined to a bare acquaintance with its coast-lines, with a few ports of call, and with the seas traversed by ships in their passage from the shores of Malabar to the southern provinces of China. Similarly, in our own time, while every schoolboy can point out Canton or Peking, Delhi or Peshwur, as a matter of course, not one educated man in fifty can put his finger unhesitatingly upon the spot on the map which represents Chieng Tong or Bhamo, Pahang or Pnom-Penh. The real exploration of this region, beyond the limits of a narrow zone of coastslands, was not accomplished until during the latter half of the nineteenth century, while the work done in this direction by Francis Garnier and a host of smaller men is even less known in these islands than are the localities in which their labours were performed.

It is not easy to realise to how late a period in their history the Greeks remained in almost total ignorance of the Eastern world, or indeed of any inhabited lands lying at a distance from the seaboard of the Mediterranean. It was not until the invasion of Xerxes forced the fact upon
वि में भविसस्दि। जहू एवं, पवित्रहु अय्य। अहं वि अ-हारिसिजज्ञोग्यं कस्मि वह्माणं अण्णेसामि।

नदी — (क) जे अय्यो आण्वेदि। (नित्याःत्वा।)

सूत्रशास्त्र: — (क) कहिण्णुस्त्र। दरिद्रवहाणं ज्ञेयं। (वि-वन्यक) एसो अह्याचारुधर्वस्त्र वाससो अध्यनेत्तेरो नाम वहाणो इदो एव आअच्छदिः। जाव उवर्णिवन्तेमि। (परिक्रमा) अय्य। गिनमतिद्वो सि। आमन्त्रणसं मा दरिद्र चित मं अव-मण्णेहि। सम्प्रणां अह्यवचन्तं भविसस्दि। चिरं गुहं दहि तण्डुला अ नम्भं अति। अविश्र दक्षिणमात्राणि भविसस्ति।

(नेपाले)

(ग) अण्णं अण्णं गिनलेतु द्राव भवं। अरित्रो द्राव अहं।

शास्त्राय। अध्यमत्स्माधार्यज्ञायं कस्मि वह्माणमन्वेपिः।

(क) यत्रां आज्ञापूवति।

(ख) कुत्रुतुलकं दरिद्राणां क्षेत्रं। एप आर्याचारुधर्वस्त्र चयस्य आर्यमै-त्रेयो नाम आर्याण हि एव। गच्छिदीति। यावदुपनिनित्ययामि। आर्यं। निमन्नि-तोस्तिः। आमन्त्रणसं मा दरिद्र इति नामू अवमन्त्रस्त्र। सम्प्रलमिष-तत्त्वं भविस्त्त्वति। चूतं गुहं दहि तण्डुल्क्ष वर्मिष्टि। अविच दक्षिणामाशाका भविस्त्त्वति।

(ग) अमलमल्यं निमन्त्रयतु तासुं मनु। अरिककस्तानवद्रहृ।
their attention in uncompromising wise that they completely grasped the proximity of Persia. Hecataeus of Miletus, who wrote between 520 and 500 B.C., is the first of the ancients to make mention of India and the Indus by name, and Megasthenes, who was in the service of the Syrian King, Seleucus Nicanor, during the third century B.C., was the earliest writer to extend the western acquaintance with the East to the banks of the Ganges. He traversed the great peninsula from the Indus to the former river by means of what he describes as “the royal road”—probably the first of the grand trunk-roads of India—crossed successively the Sutlej and the Jumna, and descended the Ganges to Palibothra, a town at the mouth of the Sone which was the capital of a king called Sandracottus (Chandra-gupta). He brought back with him much detailed information concerning the country, its people and its products, and he speaks of cinnamon and other spices as being imported from the southern parts of India, which may possibly be an indication of the existence, even in his time, of the spice-trade of the Malayan Archipelago.

It was not, however, until after the beginning of our era that the first, faintest hint reached Europe concerning the existence of lands lying to the east of the Ganges. It is found in the writings of Pomponius Mela, whose date can be fixed from internal evidence at A.D. 43, which make mention of a headland named Tabis, described by the author as the most easterly extremity of Asia, and of another, apparently further to the south, called Tamus. Off the latter lay Chryse, or the Golden
सूत्रधारः
चिदगुणदिगुणसमिद्रं धूपितसूत्रोदयं साम्प्रज्ञानं।
सचारवचनभिज्ञं सूतिराधुं भक्तमन्येन ॥ १ ॥
(निष्कास: १)
स्थापना ।

(तत्: प्रविष्टि विद्वानः)

विद्वानः
(क) अणं अणं गिमस्तेदु दात्रावत्वं। अरित्वो दात्रावत् आहं। गणं भणामि आहं अरित्वो लित। किं भणासिः—‘सम्प्रण्यन्त्र अस्ति अहिद्वयं भविस्वादि’ लित। आहं पुण्य जाणामि। (अहिभ्रमह्वः अम्बूः अक्षरसा?) अजोगवद्दु (अणं?) गणं भक्तीः अदि लित।
किं दाणि मं उक्षितीभ उक्षितीभ भणासिः। भणामि वाहुदो लित। किं भणासिः—‘द्वीक्षणमासआण् भविस्वादि’ लित।
एतो वाहा पद्माचक्रिहुदे हिँअरण्य अणुवन्धीमाणो गच्छे—

चिदगुणदिगुणसमिद्रं धूपितसूत्रोदयं साम्प्रज्ञानं ।
सचारवचनभिज्ञं सूतिराधुं भक्तमन्येन ॥ १ ॥
(क) अर्थमिहन्यं निमाणं तावद् भवान। अरित्वक्तयं भत्तमू। ननुं भणामिः भवान्म्यहमर्तिकः इति। किं भणासिः—‘सम्प्रण्यमक्षंमक्षंमक्षं भविस्वादि’ इति। आहं पुण्यं नामामि। अनिकम्युरस्य अम्बूः अयोम्यतया (अणं?) न मक्ष्यत इति। किमन्यति माणुः। माणुः भणासिः। भणामि भवान्म्यहमर्तिकः इति। किं भणासिः—‘द्वीक्षणमाणयाणै भविस्वादि’ लित। प्रथानुभावजो दाराभवमाणो गच्छे। आहं अस्थायितमु। अहमपि नामं परस्यामाणयाणीन्तर्भाजयः।
योहि तत्तभवत्वान्मयु गेषेहोराधोवत्सलसिद्धान्तिनाविषयाविवधेदर्द्धारणयु
Isle, while Argyre, the Isle of Silver, was opposite to the mouth of the Ganges. Pomponius Mela places the land of the Seres—the name by which the inhabitants of northern China were known—south of Tabis and between that headland and India. These statements, though they represent nothing more than a vague groping after the truth, are interesting because they mark the dawn of a perception that beyond the Ganges there lay further to the east certain inhabited lands, and because they show that in Pomponius Mela's time the Seres were recognised as occupying country at the extreme east of the Asiatic continent. Concerning Chryse itself Pomponius Mela, it is probable, entertained no very definite ideas, but his mention of the mythical isle indicates that a new geographical conception had come into being. Henceforth the Ganges was no longer to be regarded as the eastern limit of the habitable world. The map of the earth according to Pomponius Mela, here reproduced from Mr. E. H. Bunbury's admirable History of Ancient Geography, shows the distorted character of his notions concerning the configuration of the seas and continents; but in the insignificant island of Chryse, there seen lying off the promontory of Tamus, we must recognise the earliest attempt ever made by a European to locate the lands of southeastern Asia.

It was about this time, as we learn from the works of Pliny the Elder and from that of the anonymous author of the Periplus of the Erythraean Sea, both of which belong to the latter half of the first century, that a great revolution was worked in Asiatic navigation. Pliny tells
PART OF THE WORLD, ACCORDING TO POMPONIUS MELA.
(From Bunbury's History of Ancient Geography.)
अनि। अहो अचाहिंद। अहं वि ग्नाम परस्स आमतताृणि चि
tकरमि। जो अहं तज्जहो चाराद्वस्स गेहं अहोरत्तपव्यत-
सिद्धो गणाविकोहि हिरविधेिहि ओगारणसुगमविदि ह्वाले-
मत्तपड़ििधो अन्तर्नरपाणिः असाणप्परेिहि चित्तारो
विश वहुमय्थेिहि परिवृद्धि आवणमति अहिः अभिः चारावुस्सहो
विश मोदुसखजेिहि रोमन्याासाराणि विवरां शेडो, सो एव
द्वाणि अहं तज्जहो चाराद्वस्स दरिद्रताए समं पारावेिहि
साहारण्वुित सुवजीिवति अणणि चरितचरितास्तस आवासं
पन्य ग्रन्थामि। अणणि वि अचारिंिं। सम उधरं अवत्त्वावविसेिं
जाणाओ। अभेिशाशि तुसदि। वहुअं वि ओदुष्णमतं भरिसि
दीअाणां, ज आएि अदीअाणां, ज पधाचिककसि। ज खु
अहं एरिनिण ज सन्तुि। ता सशिकितकेदककयस्स तज्जहो दो
चाराद्वस्स कारणादो गहििो (सुमणो अन्तात्तिकखवासो ?) अ।
जाव से पससपरििति होमि। (परिक्रंयाबलोक्य) एसो तच्छवरं
चाराद्वस्स पमादुचवदो विश सकरणणपीाणिवावसं जहा-

गम्भीिि: शुक्ल्यामात्रमत्तांिर्दरानाराणर्वाचनमवस्त्रसारिश्चिररिवकर इव वहुमय्थेिः परि-
बूि आकण्टामात्रमवस्त्र चत्तरत्नवम्य सधे भोदुसखजेि रोमन्यासामानो दिवसं श्री-
पामि, स एवेिशामहं तच्छवरत्तात्तिक्खवास सरदृशः समं पारावेिः साहारण-
वशिक्षमयीवेव अन्यत्र चरितचरितात तच्छवासामेव ग्रन्थामि। अन्यचा-
शास्त्रमुः। समोदरमध्यविशवेय मानाति। अभेिशाशि तुष्यति। वहुमय्थेिः वधोन-
महं भरिप्ति दीक्षामयं, न याचतेत्तीयामयं, न प्रभाचेिं। न खलवहामीिशेः न सन्तुिः। ततु पधिकितकेदक्यास्सत तच्छवरत्तात्तिक्खवास कारणादो गहिििः (सुम-
मणो अन्तात्तिकखवासो ?) च। चाराद्वस्स पससपरिितिा भवामि। एस तच्छवासात्तिक्खवासः.
नायकः — (श्वेत निंद्मन) मोः! दारिद्र्यं खलु नाम मनन्विनः
पुरुषस्य सोच्चार्यं मरणम्। कुऽसां वर्णितस्य महेश्वरेर्ह्लीनाः
हस्तेश्व सारसङ्गेश्व विभक्तपुष्पः।
तास्वेष पूर्वबलितस्यवाङ्करस्य
वीजाधिृः पतति कौटिसुखावलिकृः || २ ||

विदुष्कः — (क) अः द्राणि सर्वं अदिष्टं सन्तकपिदं। पुरुषो-सञ्जोत्वणां विज गीहंजोत्वणां खु दुसाविसें अण्वहृति।
आसुमह्मच्छाणश्वाणिवभवस्य बहुपक्षमक्तनवतस्य जोहापरिक्रमेऽ विज भवते एवं रमणीयो अनं दरिद्र्मातो।

नायकः — न खलवहं नद्याः थ्रियम्बलुशोचामि। गुणष्ट्रास्तय
तु पुरुषस्य व्यस्तं द्राहणतरं मां प्रतिभाति। कुऽसाः,

प्रभातचन्द्र इव सकेताणिववर्भनो यथाविभवेन गृहदैवतान्यत्वचयं इत् एवागच्छिति। याबदेवमुपस्तांभा।
(क) अलमिदावै भवनानित्यात्र सन्तमुद। पुरुपशीवनानीव गृहोद्वयनानी खलु
द्वाबिशेषप्रमुहंवति। आसुमह्मच्छाणश्वाणिवभवस्य बहुपक्षपक्षमक्तनवतस्य ज्योत्साप-रिश्यं इव भवते एव। रमणीयोऽवधे दरिद्र्मातः।

1. 'कां यद्यवा' चेष्टे। पाठा।
us that the southwest monsoon was called the Hippalus, and the author of the Periplus explains that "a pilot named Hippalus was the first, who, from observing the position of the ports, and the configuration of the sea, discovered the mode of sailing right across the open sea; from which the name of Hippalus is given to the local wind which blows steadily from the southwest, in the Indian seas."

The voyage of Hippalus, whose example had been so generally followed in the time of Pliny that the journey to and from India was then regularly made by many ships every year, marks an epoch in the story of navigation. Up to this time the seamen of western Asia and of Europe had not ventured out of sight of land, and the length of their voyages had been determined by the convolutions of the coast-lines which they skirted. The man who, first of all his kind, had the hardihood to face the open sea, to lose the comfortable sight of terra firma, to stake his life upon the accuracy of his own crude knowledge of geography, and to sail thus bravely into the Unknown, deserves to take rank with the world's great adventurers, with Columbus, with da Gama, with Magellan, and in that he had less of accumulated experience to fortify his resolution, he may even be accounted a greater than they.

The opening up of the direct sea-route to India thus effected served at once to give an enormous impetus to trade between Alexandria and the East, and Pliny was able to obtain first-hand information on the subject of Ceylon from four ambassadors whom a king of that
प्रथमोऽध्यायः |

सुखं हि दुःखान्यतुम्भूय शोभते
यथान्यकारादिव्र दीपदर्शिनम्
सुखान्ति यो यथाति दर्शा दरिद्रतां
स्थितः शरीरेण मृतः स जीवितः \ ॥ ३ ॥

विद्वृषकः — (६) भो वश्यः समुद्रपत्रसारभूयो
तादिसो अत्यवस्था काहि गाओ।

नायकः — (निष्क्रयः) वश्यः! यत्र गतानि मे भागिे
यानि। पद्यः,

क्षीणा ममार्थिः: प्रणयिक्षियाय
विमानितं नैव परं सम्रामिः
एतत् च मे प्रतयवद्वतमूलं
सत्यं सक्षे! न श्रुयमुपैति \ ॥ ४ ॥

(चिन्तां नाटयति।)

विद्वृषकः — (७) किं भवं अत्यविष्वं चिन्तेदि।

नायकः —

सत्यं न मे धनविनाशाय मदन
भाग्यक्रमेण हि धनानि धनमवस्ति।
एतत् मां दर्शि नष्ठनन्दश्रीयो मे
यत् सौहानि सुजनेषु पिक्षिलीभवति \ ॥ ५ ॥

(क) भो वश्यः समुद्रपत्रसारभूतस्ताद्वृष्टि: अवसंख्यः के गतः।
(ख) किं भवानर्ति: चिन्तायति।
island sent to the Court of the Emperor Claudius. He states, among other things, that trade was carried on by the natives of Taprobane (Ceylon) with the Seres of northern China, though doubt is cast upon the matter by the fact that the Chinese are described as fair-haired, blue-eyed giants. On the other hand it is significant that no mention is made of any commercial relations subsisting between the peoples of Ceylon and those of southeastern Asia. This is, at the best, but negative evidence, yet it is noteworthy as seeming to indicate that the sea-route between India and China was not even then in general use, despite the fact that commercial intercourse between the two empires had been carried on overland from a period of remote antiquity.

Of Chryse, the Golden, Pliny, in fact, has nothing to tell us, and the author of the Periplus, whose personal knowledge did not extend beyond Nelkynda, probably Melisseram, on the Malabar coast, says of it only that it was situated opposite to the mouths of the Ganges and that it produced the best tortoise-shell found in all the Erythraean Sea. He speaks, however, of Thina, the land of silk, situated "where the seacoast ends externally," whence we may gather that Chryse was conceived by him as an island lying not only to the east of the Ganges, but also to the southward of the Chinese Empire. This indicates a distinct advance in knowledge, for the isle of Chryse, albeit still enveloped in a golden haze, was to the author of the Periplus a real country, and no mere mythical fairy-land. Rumours, it would seem, must have reached him concerning it—rumours upon which he be-
अपिच, 
दारिद्रादृपुष्यस्य वान्धवजनो वाक्येन सन्तिेंत 
सच्यं हास्यमूपैति शीर्षस्यशिण: काँति: परिस्थितायते।
निवेदिता विमुखीभवन्ति शुद्ध: स्फीता भवन्त्यापदः
पापं कर्मं च यत् परेर्षिपि कृतं तत्स्यम सम्भावन्तैः॥ ६ ॥

विद्वृषकः — (क) एदि दारिणि दासीएकृत्ता अत्यवावरा
गोवदार्या विअ मसाम्भीता गिहादो गिम्ब्राजीति। धण- 
विणसुखस्य उन चिन्तितामण्डस्य वसन्ते बुद्धस्य सरस्य-
म्भस्य विअ अड़राजः उज्बमन्ति। तस्य अथ भवदो सन्त्वावेन।

नायकः — वयस्य! किमर्य सन्तापं करिष्ये। किबाहा 
द्रिद्रं, यस्य मम,

विभवानुवशा भार्यां समस्यखुलो भवान।
सच्चं च न परिभ्रां यद्य द्रिद्रेशु दुर्लभमम्॥ ७ ॥

(तत्: प्रविष्टिः गणिका समाधान्ता विचेत शकोरेय चानुगम्मयाना।)

शकारः — (क) चित्त चित्त भवम्भशेरिणे! चित्त,

(क) एत इद्रानि दास्याः-पुज्रा अर्थग्यायरा गोपदारकरा हस मशक्क्रेता गृहाः
गिम्ब्राजीति:। धणविनाश्वास्युखस्य वसन्ते बुद्धस्य शरस्य-
म्भस्येवमुक्ताधरीह उद्वासमन्ति। तद्भव: सन्तापेन।

(ख) तिष्ठ तिष्ठ भस्तसेने! तिष्ठ,

* म्यायत्वति ह्वादः।
किं यासि धार्वसि पधार्वसि पक्खछठन्ति
शाहु प्यसीद ण मठीअशि चिह्न द्राव ।
कमेन सम्पण्डि हि जज्ञाः मे शाळीलं
अज्ञात्मज्ञापूण्डिदे विः वच्च चम्बलण्डे ॥ ८ ॥

विट: — वसन्तसने!
किं तवं भयेन परिवर्ततसौकमायी
नृचोपदेशाविशारा चरणो क्षीपन्ति ।
उद्हिनवसचिलोकदकालन्यिविष्टस्ति-
व्याघातनुसारचक्षिता हरिणीव यासि ॥ ९ ॥

शकार: — (क) भावे! एशा गच्छि वशच्चश्रोणिआ,
दुवेहि अहोहि* अणुबन्धान्ति
जहा शिगालि विः विः कुकुठेहि ।
शणृपुर्णा मेहलनादहाशा
श्वेत्रण मे हठांम हठन्ति ॥ १० ॥

(क) भावे! एशा गच्छि वसन्तसने,
द्वार्यमायावायमनुक्तवनाना यथा सुगालीव कुकुराभ्यास।
सन्नपुरा मेकलानादहासा सवेत्रण मे हुद्धां हरस्ति ॥ १० ॥

* हिकारकारयो: हत्वाने 'श्व'कार: पायवो भाति।
विटः—वसन्तसे ने!
किं त्या पदात्र, पदशतानि निवेदायति
नागिव यासि पतेंद्रभवायाभियुता।
बेगादहु प्रशलितः पवनोपेयः
किं त्या ग्रहितमर्या न हि मेलिता शाक्ति:॥ ११॥

गणिका—(सम्यताद्विकः) (क) पवल्लवाः। पवल्लवाः पर-
हुदिए। परहुदिए। महुअराः। महुअराः। सारिए। सारिए।। हदिः,
ण्डो ने परिज्ञो। एतस सां अप्पा रक्षित्वसो।

शकारः—(ल) विल्हव विल्हव (पाए?) विल्हव पवल्लवं वा,
परहुदिए वा। महुअरा वा। शारिश(शिः?) अं वा। शाबं वशान्वमा-
शं वा। के के तुः परितिअशी।

कं वाजुदेवे श्वपट्ट(शौष?शेषो)
कुन्तीशुद्धे वा जणमेजाए वा।
अह तुः तुम्हिं गहिह रेताहरे
दुःशाशाले शीतिन्विहायुःमारी॥ १२॥

(क) पदवक! पदवक! परमुक्तके। परमुक्तके। महुकरक! महुकरक!
शारिके। शारिके।। हा चिक, नयो ने परिज्ञय।। अत्र स्वयमेवात्मा रक्षितत्वयः।

(ल) विल्हव विल्हव (पाए?) विल्हव पडवं वा। परमुक्तकां वा। महुकरं वा।
शारिकां वा। सवं वसन्तमां वा। फलकर्तवं परित्रास्यते।

किं वाजुदेवे: श्वप्तस्येव: कुन्तीशुद्धे वा जणमेजायो वा।
अह त्या ग्रहीत्वा केशाहरे दुःशासन: सीतामिवाचारामी॥ १२॥

१. 'शान्त' क. पाठः।
विटः—वसन्तसेने! सर्वत्र भयानभिज्ञत्य मां कुर। पदयः,
परिचितातिमिरा मे शीतलेषण रात्रि–
बेल्लितातिमिरकारातीर्णपूर्व विघट्टा:* ।
युवति-जनसमक्ष कामये-तत्व बाच्य
विपिनिषु हर्षोस्य रक्षणः साधिनयो मे ॥ १३ ॥

gणिका—(क) हं इद्वानि संस्रवठा संबुच्छा, जो अ-प्रयुक्ताणि सांम एवं मन्तवेदि। कहां एवं अक्रशं यं करि-स्थन्ति।

विटः—भवति! किन्यतामस्माकमन्यन्यप्रहः। पदयः,
जनयति खलु रोयं प्रश्यो भिविमानः
किमिव च सुपितानं हुकं महिद्रानाम।
अनुनयति समयं: ख्यात्वीर्षोऽऽरूपवः
युवतिवध्युनाया मां शरीरं च रक्षः ॥ १४ ॥

gणिका—(ख) अणुयुक्तो वि खु से भावदि।

(क) हम इद्वानि संशैश्यतां संबुच्छा, य आत्माणां स्वयमेव मन्त्रयते।
कथ्यते-क्षति न करिष्मति।
(ख) अनुनयोपपि खलवस्य भावति।

* विषयं विभागं इति। † 'जो' इत्यस्य प्रतिनिधिः ते नेतिः हेतुतविभाषां
संशैश्यपदेन योजयम्।
lieved he could rely—and this would tend to prove that the sea-route to China via the Straits of Malacca, even though it was not yet in general use, was no longer unknown to the mariners of the East. We know that less than a century later the sailor Alexander, from whom Marinus of Tyre derived the knowledge subsequently utilised by Ptolemy, had himself sailed to the Malay Peninsula and beyond, and it may safely be concluded that the feasibility of this southeastern passage had become known to the seafarers of China long before an adventurer from the West was enabled to test the fact of its existence through the means of an actual voyage.

Ptolemy's views concerning the geography of southeastern Asia, derived mainly from the works of his predecessor Marinus of Tyre, may best be appreciated by a glance at the map here reproduced from Mr. Bunbury's *History of Ancient Geography*. His primary misconception of the Indian Ocean as another and vaster Mediterranean was responsible for many of his geographical distortions, yet if this preconceived notion, and the bias which it imparted to his ideas, be borne in mind, it will be found that there is good reason to believe that the information supplied to him was derived originally from a man who had first-hand knowledge of the sea-route to China. Marinus had quoted the sailor Alexander as journeying from the Golden Chersonese along a coastline which "faced south"—that is to say, ran from west to east—for a period of twenty days, until a port called Zabæ was reached. From this point, he declared, ships
शाकारः—(क) वशज्ञसोऽनि! शुद्ध भावे भणाहि। बहुमणिवदि खु दाह बन्धनजनांवधः अणुणेः। पेक्षं वशु।

अष्टि कछ तीक्ष्वे शिलिग्राममेहः
खिवेमि शीशं तव माठे हवा।
अतु तु अधानिशकाणि भोशिः
मेवैं खु जो होऽह नाम जीविः॥ १५॥

गणिका—(ख) अथः! कुलउत्तरणस सीठपरिपोषवजीविणि गणिमा खु अहं।

बिटः—अत: खलु प्राथ्येि।

गणिका—(ग) अथः! इमादो जणादो किं इच्छीअदि सरीरं वा आदु अत्तुरो वा।

बिटः—न पुण्यमोक्षणमहीति लहः! कृतमल्लन्यः॥

(क) वसन्तसेने! शुद्ध भावे भणति। बहुमण्येते खलु तावदू बलवज्ञनसुक्मोज्जनयः। पश्य वशु।

अष्टि: खलु तीक्षः! शिलिस्वामितःकः! सिपामि प्रणीं तव मार्गेऽज्ञवा।
अतु तस्मानदकातु! रोपयित्वा सूतः खलु यो भवति न नाम जीवति॥ १५॥

(ख) आऽहे! कुलपुत्रनस्य शीलपरिपोषरजीविणि गणिका खलवहः।

(ग) आऽहे! अस्माजनांतः किमित्ये शरीरं वाथवाण्यः वा।

1. ‘क्ष’ स. पाठः।
sailed eastward of south for a still longer period until the
town of Cattigara was reached. The exact locality of
Cattigara has been much disputed, Mannert placing it in
Borneo, while Bunbury inclines to the belief that some
point on the coast of Cochin China is indicated. On the
other hand Marinus and Ptolemy both expressly state
that Cattigara was a city of the Sinæ, or in other words
a port of southern China, and a study of the route fol-
lowed at a later period by Arabian and European travel-
lers alike reveals the fact that few ever passed on a long
voyage to the eastward of the Golden Chersonese unless
they were bound for the Celestial Empire. Furthermore,
it will be found that it is only by taking some port of
southern China as our starting point—viz., as being the
town of Cattigara—that Ptolemy's itinerary can be made
to have any sequence or meaning. The Sinus Magnus,
which is described as the first sea crossed after leaving Cat-
tigara, would then be the China Sea; the Promontorium
Magnum, dividing it from the Sinus Perimilicus, which
is perhaps identical with Marinus's Zabæ, would be some
point upon the shores of Indo-China, corresponding with
Champa, the kingdom which at a later period was an in-
variable port of call for vessels making the China voyage.
Similarly, the Sinus Perimilicus itself, which is described
as washing the eastern shores of the Golden Chersonese,
would be the Gulf of Siam; the Golden Chersonese
would be, as it is usually agreed that it is, the Malay
Peninsula; and the Sinus Sabaricus, on the western
shores of the Chersonese, would correspond to the Straits
of Malacca from their southern portals to the Gulf of
गणिका — (क) अह्म खु द्वाणि अचारि ण सन्तावे वां।
शाकारः — (ख) वशात्वचोणिएः! अह्म भट्टिपुः काम-इदवे।
गणिका — (ग) सन्तो जसि।
शाकारः — (घ) शुणाहि भावे! शुणाहि। एशा वशात्वचोणिएः मं शान्तो शि शि ति भणादि।

विदः — (आत्मसत) आकृष्ट्यात्मानं न जानाति मूर्खः।
ध्वस्त इत्यके शान्त इत्यबग्धत्ति। अथरः,
अभिनयाति वचांति सर्वंगाचे।
किमपि किमप्यनब्रक्षितारथमाहि।
अभस्ति गद्विगत्रिप्रमोक्त्यात्:
पुरुषस्य पशोनेवावतारः॥ १६ ॥

(प्रकाश्) वस्तत्सेने! किस्मिदं मतस्निधी वेशचासिविरुः समि-हितम। पदः,

तस्मानसहायत्रिवन्यां वेशचासो
विगाय गणिका तं मार्गजाता स्तरेव।

(क) अह्म खचविदात्मानं न सन्तावे वां।
(ख) वस्तत्सेने! अह्म भट्टिपुः कामवित्त्यः।
(ग) शान्तोऽसि।
(घ) श्रुणाहि भाव! श्रुणाहि। एशा वस्तत्सेना मा शान्तोऽसीति भणाति।
Martaban. The island of Iabadius, or Sabadius—the reading of the name is doubtful—has generally been taken to represent Java, though there appears to be slight reason for the assumption, Java lying at a considerable distance from the sea-route to China, and being to a much later time visited with comparative infrequency by travellers from the west. On the other hand, Sumatra lay close to the track of ships plying between India and the Far East; was a regular port of call from the period to which belongs the first authentic records of the China voyages; and could not fail to be sighted by ships running up the Straits of Malacca. It will be seen from the above that it is only by starting from southern China, that is by recognising Cattigara as a port of the Celestial Empire, possibly the Zayton of the medieval wanderers, or a town which preceded Zayton, as Zayton itself preceded Canton, that Ptolemy's descriptive outline can be applied to the true geographical facts of the region dealt with. No straining of probabilities becomes necessary; no statements have to be elaborately explained away; and it may be stated without fear of refutation that this ceases to be the case if any other point be taken as the site of Cattigara.

To the account of the distances said to have been supplied to Marinus by the sailor Alexander, no real importance can be attached. It was the rough estimate of a man who was probably very ignorant, and it was given to a geographer who was not averse to making a bold guess if thereby the reported facts could be forced to fit in with ideas previously conceived. The same qualifying
गणिका— (क) एतो से अभिमिश्वसो अभिज्ञनं तुली-अधि।

शाकार:— (ल) भावे। पुशा अन्नबा नाथपूर्विकंगमभीं छ-ज़ा दीशाह। मा सु (णाए ?) पुन्नं भंडारवव। आ कामदेवना- पुण्यानणपपुढ़े णकणमलखीं द्विरिहर्षत्वावहुं चालस-चंडुकां कोमि एशा। इर्वं तत्त्वा गहस्ना पक्कस्यूबाळ।

गणिका— (सहभागस्मतं) (ग) पूवं तत्स्त गेहं। द्रिष्टिन आ- द्राणे अभितज्ञ्यनिरोहाण पिकाज्ञमांगीं उत्तरणद्विधा। भोकु, एवं दाव करिस्सं। (अपसरवतं)

शाकार:— (बिलोक्व) (घ) भावे। पण्डा (णाए?) पण्डा।

वित:- कथं नद्या। अनिष्यतामलिथिताम।

शाकार:— (ड) भावे। ण द्वित्त्वादि।
consideration must be held to apply to the direction in which ships making the voyage to Cattigara are said to have sailed after passing the Golden Chersonese. The brief examination of Ptolemy's itinerary already attempted will suffice to establish the probability that Marinus's informant had actually travelled over the sea-route to southern China, and that the geographical confusions shown in the map of the world according to Ptolemy were due less to error in the information supplied than to the faulty reasoning occasioned by misconceptions on the part of the philosophers themselves.

Although, as we have seen, the earliest indication of any conception of lands lying far to the east and south of the valley of the Ganges on the part of the learned of the West belongs to the year A. D. 43, and the first mention of the Chersonesus Aurea occurs in the works of Marinus of Tyre about a century later, it would appear that the name which the latter was the first to attach to a definite locality had become familiarly known to savants in Europe at a somewhat earlier period. This came about, it is probable, through the accounts brought back by mariners who had themselves made the voyage to this distant quarter of the earth, of whom there is no particular reason to believe that Marinus's Alexander was the first. The name itself would be suggestive of great wealth; distance would lend to it its customary enchantment; the vague information current concerning it would serve to deck it with a halo of mystery, with the glamour of romance; whence it would naturally arise that the Golden Chersonese would come to be regarded
विटः — हस्त वक्षितः समः | बसन्तसेने ! उपलब्धे-दानीमसि !

काम् प्रदौष्टितिभिरेण (न) हद्द्यसे तवं
सौदामनीव जलदब्धरसचिरुद्धा !
तवां सूचचिद्यति हि वायुवशोपनितो
गन्धश्र शान्दसुखपरिणि च भूषणानि || १८ ||

(गणिका मात्रामनीय भूषणानि चोलसारयति !)

विटः — अहो वल्लवांद्रायमन्धकारः | सम्प्रति हि,
हिम्पतीव तमोद्धारिनि वर्षोवाहकनां नभः |
असतुरुष्यंसेवेव दृष्टिनिन्द्रतां गता || १९ ||

अपि, अ

सुलभशारणमाश्रयो भयानां
बनगाहनं तिमिरं च तुलयंचेव।
उभयमपि हि "रक्षतेन्धरकरो
जनयति यश्र भयानि यश्र स्वेतः || २० ||

तथाहि —

आलोकविशालः से
सहसा तिमिरमवेर्धसश्चन्द्रा |
उन्मीङ्गला गणि-निमीङ्गलेवान्धकारण || २१ ||

* परस्मैवदमथेष्ठतम् ।
Ptolemy's Further India, as interpreted in the XVth Century

(From the Roman Ptolemy of 1490.)
गणिका — (क) अस्महे भित्तिपरिमाणस्तूर्दं पकव-दुवां। असम्बोगमलिषणं इध अहिनं अनिधारो। ता इध एवं चित्तिंसं। (स्विता)

नायकः — मैत्रेय! गच्छ, चतुष्पदे बलिमुपहर मात्रथ्यः।

विद्वृत्तकः — (ख) या मे सद्दा, अण्णो गच्छु।

नायकः — किमथरम्।

विद्वृत्तकः — (ग) मम बुद्धि आदिमपूणस्त्वं विअ छाए वामेशु दक्षिणा दक्षिणेशु वामा होई।

नायकः — मृहे! यथाविभवेनाच्यं ताम्। मकल्या तु-प्रक्ष्णिति वैववानिः। तद् गम्यताम्।

विद्वृत्तकः — (घ) एआई अहं कहं गमिसं।

नायकः — रद्विनेक! अनुगच्छात्रभवन्तम्।

(क) अहो भित्तिपरिमाणस्तूर्दं पकवझास्म। असम्बोगमलिषणंतः भागिनमन्धकारः। तद्ध हेवं स्थास्थाम।

(ख) न मे अश्वः, अण्णो गच्छु।

(ग) मम बुद्धरादिस्तूर्दं वामेशु दक्षिणा दक्षिणेशु वामा भवती।

(घ) एकाक्षुः कहं गमिष्यामि।

1. 'मितः-सब्रदे' श्च. पाठः.
रद्दनिका — (क) जं महान आन्वेदिः।

विद्वापक: — (ख) मोदि! दीवं अहं पासं।

नायक: — यथा महान मन्यते, तथार्थो।

विद्वापक: — (दीपं गृहीत्वा) (ग) भो रद्दणिके! अवादुद पक्ख-पुवार्थ।

रद्दनिका — (घ) तद्। (नाग्रेन अदारंभवण्यावति।)

(गणिका वशत्तेन दीपं निवार्ययति।)

विद्वापक: — (क) अविहा अविहा।

नायक: — वयस्य! किमेतत्।

विद्वापक: — (घ) अवादुदपक्खवद्वारिष्क्षीतिद्वितिष्ठेन राजमहाराजस्त्रिण्यन वाट्ठे सहसा णिगच्छत्तस्स मम हत्ते णिवार्धो दीवो।

(क) यदृ भर्तिक्षावति।
(ख) भवति! दीपमहं नेन्न्यामि।
(ग) भो रद्दणिके! अपाह्यण पक्खवारस्।
(घ) तथा।
(ङ) अविहाविहा।
(च) अपाह्यपक्खवरिष्क्षीतिद्वितिष्ठेन राजमहाराजस्त्रिण्यन वाट्ठे सहसा णिग-च्छतो मम हत्ते णिवार्ययतो दीपः।

1. रेँख पाठः
as the source whence was drawn the almost fabulous riches of which history held the record.

In this connection a curious passage may be cited from Josephus’s *Antiquities of the Jews*, which was written during the latter half of the first century, at a period, it will be noted, prior to the date of the works of Marinus of Tyre. Here, in speaking of the pilots furnished to Solomon by Hiram of Tyre, he writes:

"To whom Solomon gave this command that they should go along with his stewards to the land that of old was called Ophir, but now the *Aurea Chersonesus*, which belongs to India, to fetch gold."

Here, it will be remarked, Josephus speaks of the Chersonese with a certain familiarity, as of a region with the existence of which his readers would be in some sort acquainted, but apart from this he makes two very definite statements—that Ophir and the *Chersonesus Aurea* are one, and that Ophir belonged to India. The second of these would seem to imply that he recognised that the Chersonese was not an integral portion of India, and since the name had never been borne by any country of the West, he must have intended to convey the meaning that it lay beyond the valley of the Ganges, which in his day was recognised as the eastern boundary of Hindustan.

It is now generally held that Ophir itself was, in all probability, a mere distributing centre situated somewhere in the neighbourhood of the entrance to the Red Sea, and that the pilots of Hiram of Tyre did not guide the Stewards of Solomon to the actual source of the gold
नायक:— सूर्घे! चिक्का त्लाम।

विद्वान:— (क) अपने भु मे अवरें। रचित्यु। गच्च, चउप्पहे मे पालिवाले हि। जात अरंि् वि अवमि्टरचउसाठाई दीं गाहिज आअच्छासि। (निंकांतः)

चेटी—(ब) अम्म्य। तह। (परिकामलिः)

गाणिका—(स) दिनिविशा मम पवेंसणिमितं अचावुहे पक्कः दुवारं। अनं चारित्यभेन। जात्र प्रविष्टामि। (अच्छतरं पविस्त्र तिलितः)

विच:—(विष्णुका्षणवर) भवनात्तिकाग्य काचतिदःमागः चाचति। भवतनया दरकें वक्ष्यामि। (पक्षमः) सुरभिभान धूपानुबिध इव गन्धः।

शकार:—(च) आम भावे! शुभामी गन्धं शावणेही। अन्धआलापृः धृत्रिः शाशापुः शुभ्न ण पक्कः भामि।

विच:— तिष्ठ लिल्ल। कक्षामि। (तेंदू पविस्त्र)

(चेंदी मष्ठ नूमाय पविना।)

(क) अपने मात्र मेहणसाहु। रचित्यु। गच्च, चउप्पवे मा परिपावुह वावदम्यष्ठयन्तरचउसाठाई, दीं गाहि काच्छासि।

(ख) आयि। तथा।

(ग) दिनिविशा मम पवेंसणिमितस्वात्तुं पक्कः दुवारम्। अनं चारित्यभेन। याब्बः पविशामि।

(घ) आम भावे! शुभामी गन्धं शावणानाम। जग्भारणागिनाया साप्ताहायानाम। गाहिज मुप्नु न पविस्त्रा।
which went to deck the temple of Jehovah in Jerusalem. The discovery of vast mines in southern Africa, which are believed to date from an immense antiquity, has led of late years to the conclusion that this was the region whence Solomon in his glory drew his stores of gold.

M. Auguste Pavie in the second volume of his monumental work on Indo-China contends that ancient Cambodia is the original Ophir, and that to the whole of the vast peninsula, rather than to its southern portion of Malaya, was applied in ancient days the name of the Chersonesus Aurea. The wonderful civilisation of the Khmers which brought into being the splendid buildings of Angkor, of which more will be said in a later chapter, testifies to the existence of a mighty empire in Indo-China which must once have been a centre of wealth and commerce. The vast siltage, borne down from the remote interior by the floods of the Mekong, has changed the face of the country within historical times, and Angkor Thom itself, now distant nearly two hundred miles from the coast, was once a seaport. That the Khmer Empire must in its day have played an important part in the history of eastern Asia cannot be doubted, but M. Pavie's arguments, plausible though they often are, fail to carry conviction when he seeks to prove the identity of Cambodia with Ophir. Also, as regards his contention that the whole of Indo-China was included in the term the Golden Chersonese, it is difficult to believe that what is in fact an immense peninsula was ever recognised as such by the early mariners and geographers. Its bulk is too
शकार: — (क) गुहाण भाव! गुहाण।

वित: —

एषा हि वाशु शिल्लिः गुहाणाः।
केशेषु कोणवालेषु शिल्लिःहृष्टूः।
कुजाहि कन्दाहि वधाहिः वाचाः।
महेश्वरां धर्महिःसिद्धां वि। ॥ २३ ॥

(चेदी व्याकरणति)
great for its peninsular character to be easily or immediately appreciated, while the Malay Peninsula, that long and slender tongue of land projecting to the south of the continent of Asia, forces an understanding of its nature upon the least scientific and observant traveller.

In these circumstances M. Pavie’s arguments seem to be impossible of acceptance, and the recent discovery in the Malayan State of Pahang—the home of apes and ivory and peafowl—of immense gold mines of very ancient date and of a workmanship that has no counterpart in southeastern Asia, supplies an ample reason for the designation of “golden” so long applied to the Chersonese. Here, hidden away under the shade of the primeval forest, are excavations which must have yielded in their time tons of the precious metal, and if Josephus spoke truly, and did not, as is more probable, merely hazard a bold conjecture, here perhaps are to be found in the heart of the Chersonesus Aurea the mines of Solomon the King. Of the race that worked them, of the slaves who toiled and suffered and died therein, we to-day possess no clue, for this, the story of the earliest exploration of a portion of southeastern Asia, is lost to us forever. Here, however, at the very outset of our enquiry, we obtain a glimpse of one of those pregnant suggestions wherewith Asia impresses our imaginations by virtue of her antiquity, her wonder and her mystery. Hers is the land of buried story, of hidden records, of forgotten romance. The East baffles while she fascinates us: fascinates because she baffles. Sphinx-like she propounds riddles which few can answer, luring us onward
चैत्री — (क) किं अर्धस्मिसेवि चतुर्सिद्धि।

शाकार: — (ख) भावे! जानामि शतश्रयाग्रेण न होइ वदक-श्रेणियाँ।

विट: — न मोक्क्व्या वसन्तसेनेनवया।

पुष्य रक्षंधरेरो चतुरां चव दिश्या।

स्वराज्तेप दृष्टा हि व्याहतु तत्त सूच्यताम।॥ २४॥

(प्रवचन)

विनंदक: — (डीपं गृहीत्वा) (ग) राजमार्गसंक्षेपणं सीस-सुउदमरेण वालेण पदे पदे विकृत्वोहिष्ठमार्यौतयनेनृवस्याम्ब-अन्य दृष्टे कहं वि रक्षवाल गहिन्य आहवेणे द्य।

चैत्री — (शाकारं पारसं ताराग्रेण रुद्धस्ता) (भ) अय्य! मेंन-अ! अर्थ परिभावे, आदु अवबेवे।

विनंदक: — (ह) मा द्राप मा द्राप। (सम्बन्ध विट शाकारं च द्रापा शाक्तित्सवित्ति।)

(क) किमार्थस्मिरवव्यवसितम।

(ख) भावे! जानामि स्वराज्याग्रेण न भववि वसन्तसेना।

(ग) राजमार्गसंक्षेपणं शीतमुद्रामोणं वालेन पदे पदे विश्वाम्भरात्रहे-लपुपर्णायामी डीपं कथमपि श्रेणित्या गृहात्वातृताधिमि।

(घ) आये! मेंनेये! अर्थ परिभावोखर्ववर्बे।

(ङ) मा तावुद्यं मा तावु।

1. 'अर्जुनावत' ख. पादः.
with illusive hopes of inspiring revelations, yet hiding ever in her splendid, tattered bosom the secrets of the oldest and least amply recorded of human histories.

After the time of Ptolemy there follows a long and barren period during which little advance in geographical knowledge was made by the nations of the West, nor is it until the sixth century that anything resembling new light is thrown by a European upon the topography of southeastern Asia. Moreover the shedder of that light is himself a grotesque figure, an angry theologian bent upon proving the impossible, and moved to intense fury by the impiety of those who, touching more nearly the skirts of truth, have not the advantage of agreeing with him. This is Cosmas Indicopleustes, a monk and an Alexandrian Greek, who between 530 and 550 A.D. set himself the task of proving that the universe was fashioned after the model of the Ark made by the Children of Israel in the desert. It is not necessary to follow him through the mazes of his argument, all of which he supported by texts culled from the Scriptures, but out of the tissue of absurdities to which he pinned his faith two facts emerge. While inveighing in season and out of season against those who clung to the belief that the world was globular, and against the unspeakable naughtiness of the adherents to the poisonous doctrine of the antipodes, he displays a sound knowledge of the sea-route to China, stating that a ship after travelling sufficiently far to the east, must turn to the north, and must sail in that direction "at least as far as a vessel
विद्वान्—अये आर्यचारवृत्तत्वय वयस्यो मैत्रेयः कल्याणः। 
नेयमपि वसन्तसेना। महानासहण! अन्यशाक्य खल्लितकुमारसमितिः, 
न दर्पति। परवतुः भवानूः।

अकामा हितेतुसमिः काचित् स्थायीनयोविना।
सा भ्रष्टा शाक्यं तस्याः प्रातेयं शीतवंचना। ॥ २५ ॥

शकारः—(क) अविद्वा दंडधरशत्त्वापज्जुद्धश्च चालुक्य- 
वद्वलस्य चैद्रौ इतः, तथा होिः वशाबहशोणिः। शाहु, वशा- 
शोणिः! शाहु, अन्धात्म त्वं अंतत्ता बधिदे भावे।
अहैे दाव बधिदे कुटकावलोक्तिः। शौचका दुक्कर्के केडः।

विदेशः—(ल) मा दावः तो जुक्कमिदः।

विद्वान्—भो महानासहण! अयमनुनयसवस्मस्मालिः।

विदेशः—(ग) मोडूः मोडूः। अणेवष्रो भवं। अण्णीदो 
अहं एवं एत अवरहो।

(क) अविद्वा दंडिसार्थवायुपन्यासः चालुक्यचन्दनुकस्य 
चैद्रौ खल्लितं, न भवति वसन्तसेना। साधु वसन्तसेने। साधु। 
अन्धातर भावति बधिदो भावे। अहं 
तावदव बधिद: कुटकारस्मिन्या। संवेशा दुक्कर्के कृतम।

(ल) मा तावद्। न युक्कमिदः।

(ग) भवतुः भवतुः। अनपरादो भवानूः। अनुपनितोहमेवाचारपराहः।

1. 'फे चारी मंसिदे' स. पाठः.
bound for Chaldea would have to run up the Straits of Hormuz to the mouths of the Euphrates' in order to reach the Celestial Empire, thus disposing once for all of Ptolemy's theory of a great southern continent enclosing the Indian Ocean upon which the land of the Sinae, or southern Chinese, was formerly supposed to be situated. Cosmas, too, as Yule remarks, 'was the earliest writer to speak of China in a matter-of-fact way, and not as a country enveloped in a half-mythical haze.' In his work, therefore, we find the first written record of an appreciation on the part of a European of the true relative positions of China and of the lands of southeastern Asia. The advance in knowledge thus indicated is not great, but it is considerably ahead of that possessed by Ptolemy, and for the sake of the truth which he was the earliest to disseminate we may forgive Cosmas the monk the farrago of nonsense with which he surrounded it, and also much of his bigotry and rage.

Meanwhile inter-Asiatic intercourse by means of the sea-routes had been steadily on the increase. It was the energy and the enterprise of Hippalus, a Greek,—or so we are led to believe by the classical writers who are on this point our only authorities—which showed the way to the Arabs and the Persians across the Indian Ocean, but during the centuries which followed upon his discovery, though an immense trade was in the hands of the merchants of Alexandria, the greatest sea-power in this quarter of the world, after the decline of the Roman Empire, was that of the Persians. As early as the middle of the second century the Romans had es-
शकार: — (क) भावे! दिनं खु मादाशि। तं दृशिःसतत्त्वाः
वाह्यपुरं चालुक्तचरुक्ताः।
विवक्तः — सत्यं मीतोजस्मि।
शकार: — (ख) कित्ता भावे! कित्ता।
विवक्तः — तस्य युणेन्यः। पवयतु भवान।

स महिमानं प्रणये: कृष्णोक्तो
न तस्य कशिवूँ विशेषसम्प्रजनितः।
निदानसंघुष्क इव हूँदो महान।
ज्ञानं तु तृप्पासपवनीयं भुव्यनि। ॥ ५६ ॥

महावाणण! अयन्तरः सार्थार्थपुनर्भवन न कथयितवः।

(विकान्तो विवक्तः)

शकार: — (ग) मातिर्दा! बढ़ुँ! मातिर्दा! भणेनि त्यां
दृशिःसतत्वाः वाह्यपुरं चालुक्तचरुक्ताः सम चविभोणाः
नावाशान्ते
शणाणं शष्ट्वं शीश्वेण्य अणुचन्त्रय भणार्दि — छादउद्देश्यामा
वशाश्रेणिणिं जाम गणितादारिना भुव्यणवणणा हुवेहि

(क) भाव! हृदं मनु विभिपि नें दृशिःसतत्वाः वाह्यपुरं चालुक्तचरुक्ताः।

(ख) कस्माद्वृं भाव! कस्माद्वृं

(ग) मारिर्द! बढ़ुँ! मारिर्द! भण नें दृशिःसतत्वाः वाह्यपुरं चालुक्तचरुक्ताः सम
बचनेन — राजशाही संमाताः संप्रेक्ष्यनुकाम भणार्दि — नाटकक्री
बस्तोसंसेन नाम गणितादारिः मुक्तवणणा द्राम्मासावस्या वाणाकाशेिया।

† 'उद्देश्याम' इति धापः।
tablished trading-stations at Aden, on the shores of Arabia and in Socotra, while during the same period the commercial relations between the Persians and India had undergone a great expansion. Before the first half of the fifth century had ended this commerce had been considerably extended while the Roman trade had declined, and according to Masudi and Hamza of Ispahan the port of Hira was visited at this time by numbers of vessels, not only from the mainland of India, but also from distant China. The rise of the Muhammadan power, while it closed the portals of the East to the nations of Europe, gave to the Muslims the practical monopoly of Asiatic trade with the West, and during their prime the Khalifs of Baghdad were well-nigh supreme in the Indian Ocean. Muhammadan colonies were scattered broadcast over the eastern world, and in 758 the followers of the Prophet in China were sufficiently numerous to be able to cause serious disturbances in that country. The existence of these colonies too made it possible for a Muslim to travel with ease in almost any quarter of the East, and the excellent Ibn Batuta, the professional religious man who preyed upon the Faithful with such satisfaction to himself and to his victims, though he was one of the earliest to give to us a detailed account of his wanderings, was certainly not among the first Muhammadans to take advantage of the opportunities which the accident of their religion afforded to them.

It has already been noted that no mention of the sea-route to China occurs in any work prior to that of Mari-
अम्मेहि बल्द्वारं गोकसा नवत्रेण शायणाळिद्वारं तत्व
गेंहं पवित्रः। शा शुद्धेन सिन्धामासवः। सा दात तत्व अ मम
अ दारुणो खोपी होविन् निति। बहुः! मातिशा! इदं च समाहि—
मा दारीपुष्चः। वाराण्डगांडपविवः विव मूळकवर शीरक-
बालं मद्यमालार्सः। मा खुं कायस्मुपधपविवः विव पक्क-
कवित्यं शीरं दे वृणयुपणं मद्यमालार्सः निति।

विदृष्टक: — (क) शो! तथा। (शकारं हृदिपनेद्वरेज्याति)

शकार: — (सर्वतो विषलण्) (ख) कहिं भावे। गंदे भावे।
अविहा भावे।।
(निष्क्रन्त: शकार:)

विदृष्टक: — (ग) किंतु देवस्यं ति तत्वहोतो गिवेदुक-
स्मातः। भोवि। अवणीअबुः दे हिक्रुप्युभास। अर्थ व्यात्तो
श्रवण्डं रण पेषितव्यो।

नीवमाना महत शुर्वाल्ल्ह्यां तत्व गेंहं पवित्रः। शा श्रो निर्यात्तमन्िवः। मा
तावत् तथ अ मम च दारुण: क्षोभो भवतीति। बहुः! मारिश! इदं च समाहि—
मा दारीपुष्चः। पराबंतस्मुपधायमित्व मूळकवर शीरकपालं मद्यमालार्सः। मा
खुं कायस्मुपधपविवः पक्कपिल्यं शीर्षं दे चूर्णार्णं मद्यमालार्सः इती।
(क) शो! तथा।
(ख) के भावः। गंदे भावः। अविहा भाव!।
(ग) किंतु देवस्यं तिः तत्वहोतो गिवेदुक्षस्मातः। भोवि। अवणीअबुः दे
हिक्रुप्युभास। अर्थ व्यात्तो श्रवण्डं रण पेषितव्यः।

१. 'प्रावः' के पाठः।

C. 4
nus of Tyre, despite the fact that the overland route from India to the Celestial Empire had been in general use from a very remote period. It is certain, however, that the existence of the former means of communication must have been known to the mariners of the Far East long before any rumour concerning it filtered through to the geographers of Europe. The overland route was still much frequented as late as the thirteenth century, when the Polos passed over it on their journey to China, and its greater antiquity would suffice to account for the fact that it was familiarly known to traders from the West who visited India long before the sea-passage had been heard of by them. It is none the less impossible to believe that the latter highway was unknown, at any rate to the natives of Southern China, some time before the beginning of our era. The Chinese civilisation is one of the most ancient in existence, presenting as it does the twin marvel of an immense antiquity and of a precocious development inexplicably arrested. The Chinese are said to have understood the use of the mariner's compass as early as B.C. 2634, and though there is reason to question the accuracy of this statement, their written records concerning the properties of the lodestone date from early in the second century of our era, and it is thought that the compass was in practical use long before the earliest treatise of this kind which has come down to us. If this were so, it is at least possible that Chinese seamen were accustomed to venture out of sight of land before ever Hippalus made his way across the Indian Ocean, and a glance at the map will show that
चेटी — (क) अच्छे! रद्दिना खु अहं।

विद्वान: — (ख) एहि गच्छामो।

(उम्मे परिखालत: इ)

नायक: — भद्रे! कृतं देवकारयेम्।

गणिका — (आत्मगतम्) (ग) परिजनाणि मं सहावेदि। भोधु, रक्षितदृढ्यि।

नायक: — माहात्मिलाणि प्रद्रोः। तदृ गुहानां प्राव-रक्षम्।

गणिका — (आत्मरकं गुहील्वा सहर्षम्) (घ) अणुदासीणं जोत्रैणं से पद्वासगन्धो सूपुदि।

नायक: — रद्दिने! प्रवेशतामत्मयं नरचुं शाब्दम्।

गणिका — (आत्मगतम्) (ङ) अभाविणी अहं अवभन्तरप्रवव-सस्स।

नायक: — किमिदानी न प्रविशासि।

(क) आये! रद्दिनका खलवहम्।

(ख) एहि गच्छाबः।

(ग) परिजन हि मं शब्दापयति। भवतु, रक्षितासि।

(घ) अणुदासीणं योविनमस्य पद्वासगन्धं: सूचयति।

(ङ) अभाविण्यहमममत्मयप्रववश्य।

1. लिख. पाठ।
few opportunities for doing so would occur unless voyages from the point of Kambodia to the Malay Peninsula and the islands of the Archipelago, or again from the Straits of Malacca to Ceylon and India had become habitual.

We may conclude with a fair show of probability that the littorals of the China Sea, the Gulf of Siam and the Straits of Malacca were explored by the seamen of China not earlier than the coast-line between the mouths of the Indus and the Straits of Hormuz was skirted by the fleet of Alexander under Nearchus in the fourth century B.C.

Again, the unmistakable impress of Hindu influence which is to be detected in the architecture of the Khmers of Kambodia, several of whose buildings date from 200 B.C., demonstrates the fact that intercourse between India and Indo-China must have been frequent at a very early period, and such intercourse would almost certainly have been conducted by sea. It has even been accepted by many as a fact that Gauthama Buddha himself visited Kambodia, and if this were so—the matter is one which is hardly susceptible of mathematical proof—it would presuppose communication between India and Indo-China as early as 500 B.C.

Owing to the fact, already noted, that after the rise of the Muhammadan power the sea-borne trade between western and eastern Asia passed almost exclusively into the hands of Muslims, the first detailed accounts of the sea-route to China come to us from the Arabian and Persian geographers. The earliest Arabic manuscript of this kind belongs to the year A.D. 851, and has been edited and translated by M. Reinaud, the French Ori-
गणिका—(क) इदानी अहं किं भगिनसं।

नायकः—रदनिके! किं विलम्बसे।

(रदनिकाविद्वाचप्रात्मस्वत्)

चेटी—(ख) भीडवारर! इह हि।

नायकः—ह्यमिदानी का।

अविज्ञातप्रयुक्तेन भर्षिता मम वासस।

संब्रुता शार्दुलेन चन्द्रकेलेव शोभते। ॥ २७ ॥

गणिका—(अत्यगत) (ग) दीपावलोःसदुकर्षो दौ सूक्ष्म दानि एसो, जसस किंद्रं अहं णिस्तासमचलिकितं सरीणं उत्तर्हामिः।

विद्वाकः—(घ) मोः चारुदत्व! राजसानो सन्तानो सब-ढेण सीसेण अणुवन्दिः विमणवेदि—पादआइलिहिः वसन-सेणिः नाम गणिकादारिः अन्वेषो वन्दकारेण गणिकामा॥

(क) इदानीमहं किं भगिन्यामि।

(ख) भीडवारर! इहमामि।

(ग) दीपावलोकुस्थितरूपः स पैदानीमः; यथं केतेस्वं निःशासमाचल-सितं शारीरमुद्रहामिः।

(घ) मोः चारुदत्व! राजस्यालः संस्थानः सम्बन्ध श्रीपेन्द्रानुवनं विशाप-यति—नातकक्षी वसन-सेणिः नाम गणिकाधारिकामामिभवालकारेण नीत्यमाना।

1. 'हस्योत' का पाठः। 2. 'दे जिन' खा. पाठः। 3. 'ण व' का पाठः। 4. 'णा गा' खा. पाठः।
CHRYSE THE GOLDEN

entalist. The first few pages of this work are lost, but its earlier portion was obviously written by one who had himself made the China voyage. The second part of the book dates from the year 916, and is the work of a certain Abu Zaid Hassan, a native of Siraf on the Persian Gulf, who, though he does not appear to have had any personal experience of the trade-route dealt with, must have enjoyed opportunities of obtaining first-hand information from those who had themselves made the voyage. The portion of the book written by the merchant-mariner is in the nature of sailing directions, and the Arab's genius for mispronouncing foreign tongues, which is second only to that of the Englishman, causes the proper names given in the manuscript to present a series of puzzles to the enquirer. M. Reinaud himself would appear to have completely misunderstood the route indicated, and by far the best identification which has yet been suggested is to be found in an article from the pen of M. Alfred Maury in the Bulletin de Géographie for the year 1846.

It would be tedious to examine in detail the grounds for the identification of the various seas and lands there set forth, but the facts to be gathered from an examination of the somewhat wearisome itinerary laid down in the manuscript are that ships sailing from India for China took, during the ninth century, approximately the following course. After touching at Ceylon and the Nicobars, they came to anchor in a port near the northeastern extremity of Sumatra. Thence, after occasionally touching at a State on the western coast of the Malay Penin-
चारदेखे

महत्तेन सुवर्णाल्लक्ष्यरूपाणि तुहाणि गेहं पवित्त्रा। सा सुवे गिन्यासाध्वति।

गर्गिका—(क) हं बल्करेण नीयमाणि न भणोति। भोदु, अं गन्तकालो। (प्रकाशच) अय्य! सरणागदुस्सिति।

नायक:— न भेतव्यम न भेतव्यम्। किं वस्तनसनेनाः।

विद्वक:— (ल) अविला वस्तनसेणा। (क इच्छा?)। (अपवार्य) भो चारदुकत! वस्तनसेणा खु इच्छा, जा भवता कामदेवाणु- आण्यप्रविक्ति पणाभमस्तेयुद्धा सागिनिहिदममीनोभवेण हिरापण उत्त्वर्तितते। ता पेक्षः इच्छा।

नायक:— नवर्य! पश्यामेवणा,

यत्र मे पतित: काम: श्रीणी विनवविस्तरे।
रूप: कुपुरस्येव स्वाश्चेट्वावसीदद्धि। ॥ २८ ॥

महततु सुवर्णाल्लक्ष्यरूपाणि गेहं पवित्त्रा। सा श्री विनवविस्तरे।

(क) हं बल्करेण नीयमाणि न भणोति। भोदु, अं गन्तकालो। अय्य! सरणागदुस्सित।

(ल) अविला वस्तनसेणा। (क इच्छा?)। भो चारदुकत! वस्तनसेणा खलिवीय, या भवता कामदेवाणुनायमस्तुति नवनमाणस्तुता सागिनिहिदममीनोभवेण हिरापणो- दुस्सिते। तत्व पश्यामेवणा।

1. 'नि में भ' क. पाठ:। 2. 'अं'। 3. 'सवये।' ख. पाठ।
sula, they made their way to the southern outlet of the Straits of Malacca, halted at the island of Bentan to take in fuel and water, or for similar purposes at an island of the Natuna group, came to port once more at some harbour either of the eastern shores of the Malay Peninsula, Siam or Kambodia, passed on to Champa, and thence to Zayton or some other port of the southern provinces of China. It will be noted that the route thus traced is practically identical with that over which we have supposed the sailor Alexander to have journeyed, and in a later chapter we shall find that a precisely similar course was followed by all the medieval travellers to and from China of whose wanderings we have a record. The sea-route \textit{via} southeastern Asia had by this time become a well-beaten track, but certain ports of call were used to the exclusion of all others, and the primary value of this great highway was as a means of getting to and from China, few wanderers being tempted to stray from the appointed path which custom had marked out for ships plying in these waters.

The establishment of important commercial colonies in China by the Arabs and the Persians, concerning which Abu Zaid Hassan's portion of the manuscript furnishes some interesting particulars, presupposes that the passage to the Celestial Empire \textit{via} the Straits of Malacca and the China Sea was now made by these people with great frequency, and the ports of call along that route, which seem to have been practically the same from the time of Marinus of Tyre to that of Ibn Batuta who returned from his wanderings in 1347, were also to some
गणिका — (क) अद्वृत्त-मूम्प्रथरि सूिणमेंय अवर्खा अल्पसं सैसेण पसाडेमि।

नायकः — यथेवमहम्पि तावद्विज्ञातप्रयुक्तम प्रेक्षसंदुच्चारेण सापराधो भवती प्रसादयामि।

विद्वृष्टः — (ख) भो! विवहन्ता इव साधितं दुविविीदवायह अपनोण्डं सर्वितंतं। अहं दाणि कं पसाडेमि। भोदु, दाणि रद्विगिर व रद्विगिर! रद्विगिर! पसीदु र पसीदु होदि।

नायकः — भवति! पर्यावरण स इमतूदित्व वेषिः।

गणिका — (अल्मगतम्) (ग) महुरं खु इघ्विच्छािवां। अद्वितियं स्व पठं मदस्तु जह्व्या गाक्राि इह वसिनं। ता एवं करिस्यं। (प्रकाशम्) जाि में अथ्यो पसणों, अथ में अवकाशो इह एव्य चित्तदु। अवकाशारणंिच पावा मं अपुसरिनि। अहं पि अथ्येण राक्षिदा गेहं गन्तुमिच्छामि।

(क) अद्वृत्तमूम्प्रथारिणापराधामात्य श्रीलिप प्रसादयामिः।

(ख) भो! विवहन्तावसितां दुविविीदवायरत्रम्यं संक्रिस्यते।

अहमिदानि कं प्रसादयामि। भवति, इदानि रद्विगिरं प्रसादयामि। रद्विगिरेन।

प्रसीदु र पसीदु भवती।

(ग) महुरं खल्वेद्वायम्। अद्वित्यं खल्व प्रथमदर्शिन्य सहक्वागितं वस्तुमृ। तदेवं करिष्यय। यद्व में बार्यं: प्रसतं, अथ में श्वस्वाय इहेव तिन्द्र।

अवकाशारणिमिचं पापा मामुसरिनि। अहमिदानि रामिता गेहं गन्तुमिच्छामि।

1. 'सपरिसेवनं', 2. 'द्वा' क. पाठ: 3. भो! 4. 'सिं भ', 5. 'कितं भ', 6. '्त', 7. 'सुदितमियं' इं. पाठः।
extent used by the Arabs as settlements and trade depôts. It is obvious from internal evidence furnished by the works of Abu Zaid, of Masudi, Edrisi and Abulfeda that a few Arab mariners turned aside from the beaten track sufficiently far for Java to become a country which was comparatively well-known, but this was the exception, not the rule, and nowhere do we find reason for thinking that the Arabs ever ventured far inland, save only in China itself. In spite of a wider and surer knowledge of Malaya and Indo-China than any which at this time was possessed by Europeans, the notions entertained concerning these regions by the Arabian geographers were still very vague and imperfect. Ptolemy's misapprehension concerning the Mediterranean character of the Indian Ocean was endorsed and perpetuated by successive Arabian geographers, many of whom doubtless arrived at this false conclusion independently of their great predecessor. Some held with him that the African continent was prolonged in such fashion that it lay to the south of Malaya, while others were of opinion that the great southern terra incognita, whose existence they had deduced from unknown premises, was divided from Africa by a narrow strait. For the rest, in spite of persistent attempts to treat geographical questions in a scientific manner, and to divide the habitable world into climates, or latitudes and longitudes, the general ideas at which they arrived concerning the comparative sizes and the relative positions of various countries were extraordinarily inexact.

This is well illustrated by the two maps showing the
नायक: — अन्तर्यथासूचितः। मैथेय। गृहताम।

विद्वान: — (क) ज भस्म रञ्जनवे। आणेशु। भौद्री।

(गणिका विच्छिन्नबारं प्रवचती।)

विद्वान: — (गृहीत्या) (ि) रद्धिणेऽ। गहर एवं सुर्याणादः

चेटी — (विद्वान) (ि) सत्यं वक्ष्याणांन्तस्तं भूतिपत्तस्त

नायक: — कोड्र भो।। दीपिका तालत।

विद्वान: — (ि) भो।। दीपिवा गणिता विख ग्निसिकेहा

संबुत्ता।

(ि) ज मे सदा।

(ि) बदु भवानाज्ञापयति। आणेशु। भवति।

(ि) रद्धिके। गृहानेतं सुर्याणारं त्वमु। प्रमाणं सत्यम्यं च धारय।

अहमप्रयासनाथीहे धारियत्वामि।

(ि) शासं व्याख्यास्तस्य भूतिपत्तस्य तदानीमवसरो भवती। आनयतायः।

(ि) भो।। दीपिका गणिकेव निम्नेशा संबुत्ता।

1. ‘हो’, 2. ‘आसा’ ख. पाठः.
world according to Masudi and Edrisi respectively, here reproduced from M. Reinaud's excellent edition of *La Geographie d'Aboulfida*. Masudi, who wrote during the first half of the tenth century and who was a contemporary of Abu Zaid Hassan, had not only travelled extensively, but was also well versed in the literature of his subject and had had access to older Arabic works which have since been lost to us. His book therefore represented the widest and soundest geographical knowledge of his time, yet a glance at the chart which puts his conception of the universe before us in a convenient form suffices to demonstrate how radical were many of his misconceptions concerning the form and nature of the earth's surface, and how great was his confusion in matters of detail. For him Indo-China and Malaya consisted of one lozenge-shaped peninsula to the south of which lay Sumatra in the same latitude as Ceylon, while Java was situated further to the eastward almost on the same parallel. China itself was also a peninsula, separated from that of Indo-China by a great gulf, while far to the south of all lay a vast *terra incognita* which had its beginning near the south of the Sudan.

Edrisi's chart is even more confusing, although its author who lived and wrote under King Roger II of Sicily, completed his work in 1153-54. He fills almost the whole of the southern hemisphere with the African continent, makes the Mediterranean occupy an altogether disproportionate space in the universe, vastly exaggerates the size of Sicily and of Ceylon, while to neither India nor China does he give the prominence which rightly
नायकः—कृतं दीपिकया। (बिलाक्ष) उद्दिता भगवान्
सर्वजनसामान्यग्रन्दीपः। अतः खलु,
उदयति हि शासकः क्षितर्जुनज्वपः
युंवतिजनसहायो राजमार्गप्रदीपः।
तिमिरनिचयमध्ये रश्मियो यस्य गौरा
हतजल इव पदकः क्षीरधाराः। पत्तनिः ॥ २९॥
भवति! राजमार्गः निष्कर्मः। किताम्। ससे! अनुगच्छ्ये
भवतीम्।

विद्वकः—(क) ज्ञो भवं आकृतिभी। एवं पूजे भानी।

(निष्कर्मः सज्जे।)

प्रथमोपकः।

(क) यदू भवानाज्ञापयति। एतेऽज् भवति।

1. 'तः खलु म', 2. 'द्रामः', 3. 'गति', 4. 'हो' यथा।

* निष्कर्ममिति श्रीस्वामेण युक्तम्। अथवा ‘कोकसावलुकम्’ इतिकरणः किवते। इति
महाभाष्यायांगवतः उपस्थ्य स्वान्।
THE WORLD, ACCORDING TO MASUDI.

THE WORLD, ACCORDING TO EDIRISH.
गाणिका — (क) तदो तदो।

चेटी — (ख) अम्महे ण किचिच मए भणिद्। कि तदो तदो चि।

गाणिका — (ग) हजे! कि मए मणिदं।

चेटी — (घ) अजुए! सिणहो पुच्छद्रि। ण पुरेमा(अ?इ) द्वाद*। कि चिन्तीआदि।

गाणिका — (ङ) हजे! तुम द्राव कि चि तक्षेिस।

(क) तत्सतः।

(ख) अम्महे ण किचिचनया भणितम्। कि नममन द्रि।

(ग) हजे! कि मया मणितम्।

(घ) अजुके। इहुः पुच्छऩि, न पुरोमाणिनया। कि निस्तन।

(ङ) हजे! तव तावन किमििििि तक्षेसि।

* ‘पुरोमाणिनया’ इहि प्रथमांत्र हि०।
चेटी — (क) अण्णोआण्णारे गणिकाभाष्यवस्त्र अज्जुआ के पि कामेदिगि ति तक्षेमि।

गणिका — (ख) सुझू त्युए किंदू। अवचित्ता देव दिष्टी।

ईंदिसवणन्येव।

चेटी — (ग) अण्णूकिंदपि अण्णुअं मण्डित्य विः आ पेक्ष्मामि। कामो हि भवान्ति अण्णगीरो ऊषुवो तरणजणस्त।

गणिका — (घ) हदासे! उक्षणितद्वेब का दे रदी।

चेटी — (ङ) अज्जुए! इच्छामि पुर्णिमुं बहुमाणो (वि?) इंजारणीं नोक्षी राजकुमारो।

गणिका — (च) रथितूं इच्छामि, ण र सवित्रं।

(क) अण्णोजनतया गणिकाभाष्यवस्त्राः क्रमपि कामात्ति इति तक्षेम्यामि।

(ख) सुझू त्या कतम्। अवचित्ता ते इङ्गि। इंद्रसवणेः।

(ग) अण्णूपत्तम्यज्ञवि मण्डितामिव पव्यामि। कामो हि भवाननवगीत उत्सस्वसत्त्वजनस्त।

(घ) हदासे! उक्षणितद्वेब का ते रतिः।

(ङ) अज्जुके! इच्छामि प्रवृं बहुमाणोऽयः कश्चिदू राजकुमारः।

(च) रथितमिच्छामि, न सवित्रं।

१. ‘एक्षणा’ खा पाठः।

* ‘तक्षेम्य’ इति स्वतः। § इंद्रसवणे प्रकारः वस्त्राः राजस्वासिताः।
belongs to it. When he passes to the eastward of Al Rami, or Sumatra, he becomes involved in inextricable confusion.

An examination of these two charts will serve better than aught else to bring home to the reader the exceedingly rudimentary state of geographical knowledge even as late as the twelfth century, yet it must be remembered that at this period the geographers of Arab nationality were far in advance of Europeans, and that, notwithstanding their many errors, substantial progress is shown by their work if it be compared with the shadowy surmises and guesses of Marinus and Ptolemy, more especially with regard to southeastern Asia.
रूपक प्रेषणका किण्युङ्कु विज्ञाविद्येसरमणिको को(चि) बहुस्वारांगो।

गणिका — (स) अक्षित अविच्छेद्वदी विलासी। पूर्णीयो खु सो जनो।

चेटी — (ग) किण्युङ्कु बरीचांद्रारो को(चि) आसाचेंद्र उर्मणांत्ता का सहेड़ि।

चेटी — (ः) कि छ सकें सोदुँ। को अह्सां रंगोरहरू।

गणिका — (च) किंतु तेह आमान्दुयाल्याय र आवर्त दी।

चेटी — (ऍ) राग आद्भुत।

गणिका — (ज) केन उदासीण मनोरसि।

(क) किण्युङ्कु विश्वविद्येसरमणीय: कशिरेग, आग्नेय वर्षाराकः।

(ल) अस्थित्ववेवाहयो विलम्बः। पूर्णीयेः खु त स जनः।

(ग) किण्युङ्कु वरीचांद्र: कशिरेग, आग्नेयवर्षारकः।

(घ) उम्बङ्के! आसाचेंद्रुकण्डांमाना का सहेड़ि।

(ङ) किंतु शाकें मोरयुः। कोड्साक रंगोरहरू।

(च) किंतु तेहे आमान्दुयाल्याय नागतासि।

(छ) नन्वाःताः।

(ज) केनोदासीण मनमयसि।

1. 'उर्ण' क. पाठः। 2. 'अर्ण' ख. पाठः।
CHAPTER II

THE MEDIEVAL WANDERERS

The first of the European wanderers in the Far East, the personal narrative of whose adventures has come down to us, is Messer Marco Polo, the Venetian. The wonderful story of the great overland journey made by this traveller in the company of his father and uncle when they set out from Constantinople "to traverse the world," will be dealt with in a separate volume, and need not here be recapitulated in detail. For us the travels of Marco Polo begin and end with his passage across the seas and amidst the islands of southeastern Asia on his return journey from Cathay to Europe. And once again the fate, which we have noted as dooming the Indo-Chinese peninsula to obscurity, causes this portion of Marco Polo's narrative to be more tangled and more destitute of detail than almost any other chapters in his book. The slovenliness of his descriptions of the countries between Champa, or Chamba, as he calls it, and Ceylon, and the scant measure of reliable fact which is to be extracted from his account of his journey, moved the late Mr. John Crawfurd to contemptuous indignation. "The information communicated," he declares, "is more like what might be expected from a Chinese than a European traveller, and the author who had gone to China at eighteen, and lived there for twenty
चेटी — (क) मणादु मणादु अन्जुआ मणादु।

गणिका — (ख) हुज्जे! सुणाहि दाव। अधिः सत्थवाहुप्चो चारुद्त्वो नाम।

चेटी — (ग) जेष सरणागदा तुंब रंकिक्वदा।

गणिका — (घ) सो एन्व्व।

चेटी — (ङ) हद्दि, दरिद्रे खु सो।

गणिका — (च) अदो खु कामीआदि। अदिःरीढ़पुहुरससंता गणितः अविअणी। होई।

चेटी — (छ) अन्जुए! उद्धुपुप्न सहहार भाृत भुहाराओ उवासन्ति।

गणिका — (ज) हुज्जे! एवं उवासन्ति। दे महुहारा चि(पुच्छीआन्ति?)।

(क) मणादु मणादुजुका मणादु।
(ख) हुज्जे। श्रुणु तावत। अस्ति सार्थवाहुप्चारुद्वरष्टे नाम।
(ग) यें शरणागता त्यं रश्किता।
(घ) स एन्व्व।
(ङ) हा चिकू, दरिद्रे: खु सः।
(च) अत: खु काम्य्ते। अदिःरीढ़पुहुरसस् गणितः अववचनीया भवती।
(छ) अन्जुके! उद्धुपुप्न सहहार मधुकरा उपास्ते।
(ज) हुज्जे! एवुपुपास्ते। ते मधुकरा इति (पुच्छीआन्ति?)।

1. 'दी—अन्जुए! जे', 2. 'दि। द', 3. 'रि' ख. पादः.
Marco Polo, from a Painting in the Gallery of Monsignore Badia at Rome.

*The Book of Ser Marco Polo* (by permission of Mr. John Murray).
चेटी — (क) कि, विहंगमन्द्रोत्र वेशवासस्पद्धकाड़ो दुःखां ति जहाँ र आचे।

गणिका — (ख) र अहं तं कामेमि।

चेटी — (ग) जय एतचो वहुमाणो, कि नामिसतांत्रि।

गणिका — (घ) र इव र गच्छामि। किन्तु सहसा अभिसरिद्वष्ट्रण असखारक दुःखामधुरे पुणो ने दुःखाम्रो भैं ति विलम्बेमि।

चेटी — (ङ) हं, कि एतत्रिमिन्ति तत्स्थि एवच सो अठ-झारो द्वारिद्रो।

गणिका — (च) इष्टिसं एवच।

(तत: प्रविष्टास्पद्धकाड़ो संद्वहकोः।)

संवाहकः — (छ) अथ्ये! सरणागतो हि।

(क) कि, विहंगमन्द्रथर्वे वेशवासस्पद्धकाड़ो हःशामि यदि नामच्छेत।

(ख) नन्द्वे तं कामेमि।

(ग) यथेवाचार्वेहुमाणः, कि नामितियोर।

(घ) न लल्लो न गच्छामि। किन्तु सहसामिति: प्रत्यक्षकाद्विगत्या पुणेम दुःखों भवेदृष्टिति विलम्बे।

(ङ) हं, कि नमास्तिमिच तत्व तेजस्वर्तस्थापन: स्थापित।

(च) इष्टमेर।

(छ) अथ्ये! शरणागतोषित।

1. ‘हि-हि’ ख्र. पाठ:।
गणिका — (क) अठं अघ्यस्स सम्भनोऽ
चेटी — (ख) हें, को दाणि एसोः
गणिका — (ग) उम्मचित्ते! क्षे शरणाचा वृळ्यावरते
चेटी — (घ) अवित्त्व सत्सिद्धि भवे
गणिका — (ङ) उम्मचित्ते! गुणवन्तो रक्षितवर्यो होते

संवाहकः — (च) अघ्ये! णं सहुण उत्तरारो विस्तरितो, ण परिभवने। पेक्क्वतु अघ्या, मीढ़ाह मा पाथर्सिद्धाह वा आवण्याह वा सुङ्ख्याचार्यिवधेनाह वा अवराहेतु समत्थः* होति

गणिका — (छ) मोदु भोदु। विसंत्ये मोदु अघ्ये।
गणिता खु अहं

संवाहकः — (ज) अभिज्ञेण | ण सीठेण

(क) अठायस्स सम्भनोऽ
(ख) हें, क इवारीसेषः
(ग) उम्मचित्ते! क्षे शरणागत: प्रुंचवते
(घ) अवित्त्व सत्सिद्धि भवे
(ङ) उम्मचित्ते! गुणवन्तू रक्षितवर्यो भवति
(च) अघ्ये! णं सहुण उत्तरारो विस्तरित; ण परिभवने। पश्चिमार्याः, मीढ़ा मा प्राष्ठिता वा आप्ना वा सुङ्ख्याचार्यिवधेना वा अपराप्रकाः समय्यां भवनि
(छ) मोदु, मोदतु। विसंत्यो भवत्वचाः। गणिका खल्वहमः
(ज) अभिज्ञेन | न शेंकन

* 'शक्ता' इलामः
years, was probably in his turn of thinking as much a Chinese as a European." What hampered Marco Polo in his observations of southeastern Asia far more materially than any accident of training, however, was that after traversing the entire continent, and living for a score of years in the land of the Great Kaan, the comparative insignificance of the countries of the Malay Archipelago must have struck him with peculiar force. There is internal evidence of some such attitude of mind in many of his references to these regions. In several passages Polo is constantly to be detected comparing everything he saw with that greater world of Cathay in which so large a portion of his life had been spent, and it is not wonderful, therefore, if he dismissed with a bare mention lands and peoples which fell so far short of the standard whereby he scaled them.

Setting out from the port of Zayton in the province of Fokien, Marco relates that "after sailing for some three months" he and his shipmates arrived "at a certain island towards the south which is called Java. . . . Quitting this island they continued to navigate the Sea of India for eighteen months before they arrived whither they were bound," *vis.*, at Hormuz. The journey was made in immense Chinese junks, several of which carried crews of 250 or 260 men. The Java of which Marco Polo here speaks is not Java proper, but "Java the Less," as he elsewhere names it, or in other words, Sumatra. To the voyage to the mouth of the Straits of Malacca, therefore, must be added the run up the coast of Sumatra to a point near its northeastern extremity, an insignificant
गणिका — (क) हुँझे! एवं विच।
चेटी — (ख) अज्जुआ अर्थं पुर्णादि, कुद्रो अर्थसस् महां ति।
संवाहकः — (ग) अर्थे! धानादाहे।
गणिका — (घ) ज्ञान एवं, आसनं देहु अर्थसस्।
चेटी — (ङ) तह। (आसनं देहु अर्थसस्।)
गणिका — (च) उपविशतु अर्थे।
संवाहकः — (छ) पूर्णतिसेवन जानामि कर्मं ति। (उप- निविषण।)
गणिका — (ज) हुँझे! एवं विच।
चेटी — (झ) अज्जुए! तह। अर्थ! राजामण्डे विसत्थ- सम्पादं अर्थं कादुं पुर्णादि अज्जुआ। कर्म कं कर्तव्यं।

(क) हुँझे! एवं विच।
(ख) अज्जुकार्यं पुर्णादि, कुद्रो अर्थम्यं भयमिति।
(ग) आर्थे! धानिष्ठाद्।
(घ) यथेवम्, आसनं दैवतामार्थस्य।
(ङ) तथा।
(च) उपविशतार्थः।
(छ) पूर्णाविशेषण जानामि कार्यमिति।
(ज) हुँझे! एवं विच।
(झ) अज्जुके! तथा। आर्थे! राजामण्डे विसत्थसम्पादनार्थं कल्यामिच्छय- ज्ञुका। कर्म कं कर्तव्यं।
distance it is true, but one which a sailing vessel may take a long time in covering, since in these sheltered waters navigation is not aided by the constant winds of the monsoon. When every allowance has been made, however, it must be confessed that Marco Polo's journey from China to Sumatra occupied a prodigious time.

When, therefore, Sumatra was at last reached the force of the northeast monsoon was spent, and Marco Polo and his comrades had to make up their minds to a five months' stay upon the island while they awaited the return of a favourable wind.

Concerning the lands of southeastern Asia he has no very illuminating information to supply. Champa, or Chamba, was to him remarkable chiefly because it was a "very rich region, having a King of its own," whose children numbered 326 souls! He notes the vast quantity of tame elephants in use in this country, the "abundance" of lignaloes, and the existence of extensive forests of a jet-black timber, called bonüs, but his account of Kublai Kaan's attempts to subdue the country is startlingly inaccurate. His description of Java—not "Java the Less," but the smaller and richer island over which the Dutch flag flies to-day—is hardly more exact, and it is plain that, lying as it does far from the highway between China and the West, he never personally visited it. He greatly overestimates its size, mentions that its king had no over-lord, and credits it with many vegetable products which it does not produce, the fact being that Java was at this period the great emporium of the trade of the Malayan Archipelago, the produce of the islands
संवाहक: — (क) सुणावुरु अव्यय।
गणिका — (ख) अवहिताभिमि।

संवाहक: — (ग) पाठविवत्र मे जम्भूमि। पकिदैल वनि-जाओ अहं। तद्व भावाध्यापरिलुत्तादे दुसैं संवाहारवृत्ति उवजीवामि।

गणिका — (च) संवाहो अव्ययः। सुमरा कत्ता सिकिन्द्रा अव्ययेपि।

संवाहक: — (छ) कतेति सिकिन्द्रा। आजीविनं द्राणि संवृचम।

गणिका — (ज) गित्वेदुसूचर्यं विष वाणं अव्यस्य।
तद्व तद्व।

संवाहक: — (झ) अज्जुंते! सो द्राणि अहं आअन्तुआणि सुणिअ पुस्तविसेसकोठ्रुक्तेन आत्रो हिः हिं उज्जवल्मणो।

(क) श्रुणोत्तरि।
(ख) अवहिताभिमि।
(ग) पाठविवत्र मे जम्भूमि। पकिदैल वनि गिल्म। तद्व भावाध्यापरिलु-जत्रया दशया संवाहकश्चित्रमुजीवामि।
(छ) संवाहक अर्थः। सुमरा कत्ता सिकिन्द्रतेर्य।
(छ) कतेति मिकिन्द्र। आजीविनं द्राणाः संवृचम।
(च) निब्दुसूचर्यं वचनमार्योः। तत्तत्वः।
(झ) अज्जुंते! स इदानिमहामायास्नवाणि श्रुत्तः पुस्तविसेसकोठ्रुक्तेनाभिवक्रो-अस्मिमायास्नवाणि।

1. 'ताएः', 2. 'यि तृ' ख. पाटः।
being brought thither and thence distributed to the markets of the world. The islands of Sondur and Condur, 700 miles from Champa, at which Marco's ship would appear to have touched, are the Pūlau Kondor of to-day, once the site of a factory of the British East India Company, and now a penal settlement to which convicts are sent from Saigon, the capital of French Indo-China. Locac—"a good country and a rich; (it is on the mainland); and it has a king of its own. The people are idolaters and have a peculiar language, and pay tribute to nobody, for their country is so situated that no one can enter it to do them ill,"—is also described as yielding brasil "in great plenty; and they also have gold in incredible quantity." "They also," he adds, "have elephants and much game. In this kingdom too are gathered all the porcelain shells which are used for small change in all these regions." The identity of Locac has been much disputed, but the strongest case is made out by Sir Henry Yule, who places it in the Malay Peninsula, somewhere in what is now called Lower Siam.

Marco Polo's Pentam, "a very wild place," 500 miles towards the south, is almost certainly the island of Bentan near the entrance to the Straits of Malacca, "and when you have gone these sixty miles and again about thirty more, you come to an island which forms a kingdom, and is called Malaiur. The people have a king of their own and a peculiar language. The city is a fine and noble one, and there is great trade carried on there, and all other necessaries of life." It is impossible to disregard Polo's distinct assertion that Malaiur was an island, and
गणिका — (क) तद्वै तद्वै।

संवाहकः — (ल) तद्वै इह आविष्कः एवः कोशि सत्य-वाहपुच्छो समासादिव।

गणिका — (ग) करिसो।

संवाहकः — (घ) आदिविकः अविभाषिनः अणुपूर्वं च। चतुर्थः महर्षो दक्षिणं सद-क्षिण्यो अभिमुखो आदिवो तुजो होधि। दक्ष्य ण विक्षेत्रेदि। अण्व वि (सुमरिजः?) सुमरिजः, बहुअः पि अवहृदं विकुमरि।

अन्तु! कि बहुणा, तस्य कुब्रवस्सर गुणाणं चाउँमां पि सुद्रीगाध्वें वि गीतकः अन्ध्रेण, वणिदं ण सकं। किं बहुणा, दक्षिणर्द्वादै वर्करां विअ अत्यो सरिं धारिदि।

गणिका — (ह) ḫहेज! कोणुखः सो अव्यचारद्वस्तर गुणाणं अनुसरादि।

(क) तत्ततः।

(ल) तत् इहागतमा एवः कृषिः सार्ववाहपुरः समासादितः।

(ग) कृषिः।

(घ) आकृतिमात्र अविभ्रमम् अनुमितो च। चतुर्थः महर्षो दक्षिणं सद-क्षिण्यो अभिमुखो आदिवो तुजो होधि। दक्ष्य ण विक्षेत्रेदि। अण्व वि (सुमरिजः?) सुमरिजः, बहुअः पि अवहृदं विकुमरि। अन्तु! कि बहुणा, तस्य कुब्रवस्सर गुणाणं चाउँमां पि सुद्रीगाध्वें वि गीतकः अन्ध्रेण, वणिदं ण सकं। किं बहुणा, दक्षिणर्द्वादै वर्करां विअ अत्यो सरिं धारिदि।

(ह) हेज! कोणुखः सो अव्यचारद्वस्तर गुणाणनुवरोति।

1. ‘खु एतो’ क. पाठ।

* ‘उवहद’ इति स्वादः। उपवित्रमात्वम् च संस्कतम्।  † ‘हेज’ इत्यतः प्राकृट ‘अप-वार्त’ इवेकातुं भावित।
further the fact that it is not included in his list of Sumatran kingdoms, wherefore it seems probable that in his day there existed a Malayan state of considerable importance, possibly upon the island on which the town of Singapore now stands.

Sumatra, or "Java the Less," is dealt with in somewhat greater detail. In speaking of Ferlec (Pêrlak) he says:

"This kingdom, you must know, is so much frequented by the Saracen merchants that they have converted the natives to the Law of Mahommet—I mean the townspeople only, for the hill-people live for all the world like beasts, and eat human flesh, clean or unclean. And they worship this, that, and the other thing; for in fact the first thing they see on rising in the morning, that they do worship for the rest of the day."

We have here yet another proof of the frequency with which the Arab merchants resorted to Malaya, and a hint at the length of that intercourse, for even the more civilised sections of a community do not become converted to an alien faith save after long and intimate association with its professors.

Basma (Pâsei), another Sumatran State, declared itself, Marco Polo tells us, to be subject to the Great Kaan, though it paid him no regular tribute, only sending him presents from time to time. Ibn Batuta, the Arab traveller, when he returned from China some fifty years later, made the voyage in a ship which belonged to "the King of Sumatra" who had been to pay homage to the Emperor, and it is possible that this Muhammadan potentate may
चेटी — (क) मम वि कोदृढ़ं सोटूं। कोणहु उज्जवलाणि अत्तं गुणेहि मण्डेदिः।

गणिका — (ख) तदो तदो।

संवाहकः — (ग) तदो तस्स गुणविक्षितससारीरो विस्तरितकथो उवजीविओ संवुचो।

गणिका — (च) किम सो दरिद्रो।

संवाहकः — (ङ) कहं अणानीविक्षेवं अथ्या जाणादि।

गणिका — (च) एकसिन दुःखः गुणविभवो चै। तदो तदो।

चेटी — (छ) को नामः सो अथ्यो।

संवाहकः — (ज) अथ्यचारुद्वत्तो नामः।

(क) ममापि कौतुहलं श्रोग्नमु। कोनुलुक्जयनीमालानो गुणेमण्डकति।
(ख) तत्सतः।
(ग) तत्सतसः गुणविक्षितससारीरो विस्तृतकथा उपजीवी संबुच्छः।
(च) किम स दरिद्रः।
(छ) कथमनास्त्यात आर्याः जाणाति।
(च) एकसिन्तु दुःखः गुणविभव इति। तत्सतः।
(छ) को नाम स आर्यः।
(ज) आर्यचारुद्वत्तो नामः।

1. 'णी', 2. 'म एतो' ज्ञापः।

C. 6
have been no other than the then Rāja of Pāseī. It is in writing of this State that Polo tells us of wild elephants and of "numerous unicorns, which are very nearly as big." His description of these latter monsters is delightful:

"They have hair like that of a buffalo, feet like those of an elephant, and a horn in the middle of the forehead, which is black and very thick. They do no mischief, however, with the horn, but with the tongue alone; for this is covered all over with long and strong prickles (and when savage with any one they crush him under their knees and then rasp him with their tongue). The head resembles that of a wild boar, and they carry it ever bent towards the ground. They delight much to abide in mire and mud. 'Tis a passing ugly beast to look upon, and it is not in the least like that which our stories tell us of as being caught in the lap of a virgin: in fact 'tis altogether different from what we fancied."

Here, in spite of some flowers of fancy, we have no sort of difficulty in recognising the rhinoceros, a truly different creature to the graceful unicorn of our legends; but it is curious that the Sumatran species is two horned, and that while it has hair like that of a water-buffalo, it carries its head far more erect than does the one-horned variety commonly met with on the other side of the Straits of Malacca. One cannot help fancying that Polo had actually seen a specimen of the one-horned rhinoceros, and that he subsequently heard of the existence of the creature in Sumatra, for on the whole he describes the animal with wonderful accuracy.
गणिका — (क) जुजजह। तदो तदो।

संवाहकः—(ख) तदो सो विभवमन्ददारे अस्ताह्वीणपरिजणो विसारिजाकुलंबम्बरणो चारिचमचावसेसो सत्यवाहकुके पाविवसदि। अहं पि तेन अथ्येन अव्वमणुज्ञादो—अण्ण उवचिद्द्र ति। कहं अण्ण एरिण मणुसराजणं कर्मेवन्ति, कहं च तस्य कोमठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठ�

(गणिका सहार्यचारणं चेतीमवलोकयति।)

चेटी—(ग) तदो तदो।

संवाहकः—(घ) तदो बहुःणि बहुःणि दिन्काणि मए पराइपुरैपुराण पुरैपुरण कदाच अहं पि दहसु सुचणेषु पराइपुर हि।

(क) युज्यते। तत्तस्त:।
(ख) तत: स विभवमन्दतयास्वाधीनपरिजनो विसारिजातकुलंबम्बरणंबचारितंभारखचः। सार्ववाहकुके प्रत्यवसदि। अहमपि तेनायणामुजुभलोकान्यमुपात्मति। कथमन्न्यौद्धं मनुस्तयरं चोमेयति, कहं च तस्य कोमठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठठ�

(ग) तत्सत:।
(घ) ततो बहुःणि बहुःणि दिन्काणि मया पराजितेन पुरैपुरण कदाचिद्यमपि दससु सुचणेषु पराजितेभासिम।

1. 'स' क. पाठ: 2. 'इणेन' ख. पाठ: 3. 'क—व' क. पाठ: 4. 'षि दि', 5. 'रि' ख. पाठ:।
Another interesting passage about Basma is as follows:

"I may tell you moreover that when people bring home pigmies which they allege come from India, 't is all a lie and a cheat. For these little men, as they call them, are manufactured on this Island, and I will tell you how. You see there is on this Island a kind of monkey which is very small and hath a face like a man's. They take these, and pluck out all the hair, except the hair of the beard and on the breast, and then they dry them and stuff them and daub them with saffron and other things until they look like men. But you see it is all a cheat; for nowhere in India nor anywhere else in the world were there ever men seen so small as these pretended pigmies."

The creature here referred to is obviously the yellow gibbon, found in great numbers in the Malay Peninsula and in Sumatra, an ape of peculiarly human aspect, tailless, and though of a purely arboreal habit unable to walk save upon its hind legs. If Polo is right, the manufacture of "freaks" would seem to be by no means a modern or an American invention!

Of Dagroian, which would seem to have occupied the position of the little State now known as Pédir, Polo tells us that the natives were in the habit of devouring their ailing relatives, whose death they caused by suffocation as soon as their recovery had been declared to be impossible by the medicine-men. The reason of this custom, as given by Polo, is curious:

"And I assure you," he says, "they do suck the very bones till not a particle of marrow remains in them; for
गणिका—(क) तदो तदो।

संवाहकः—(ख) तदो अज्ज वैसमगे जहूंचोवणदो स-मासादिवो हि। तस्स भएण इह पवित्रो। एवं अथ्या जाणादु।

गणिका—(लादगतम्) (ग) अहो अच्छाहिद। एवं सु मण्ये वासपादविनाशेः पक्षिणो आहिण्डान्ति च। (पकाशम्) एवं गदे अचकेरो अथ्यो। हुआ! पुहि तं जणं विसजेहि।

चेटी—(च) तह। (निकान्ता।)

गणिका—(छ) पा खु अथ्येण अत्थणिमिता चिन्ता काद्व्या। अथ्यचार्याद्वै एव देविः न्ति अथ्यो जाणादु।

(प्रविष्ट्य)

चेटी—(च) अज्जुए! विसजेजो सो जणो, परितुङ्गो गदो अ।

(क) तस्तत:।
(ख) तत्तोऽव वेषमगेः यहच्छोपनतः समासादिवोद्विम। तस्स भयेनेह प्रबिद्ध:। पवमाय्य जानादु।
(ग) अहो अत्याहितम्। एवं सु मण्ये वासपादविनाशेः पक्षिण आहिण्डान्त हि। एवं गत आसीवी आर्य:। हुला! पुहि तं जणं विसजेय।
(च) तथा।
(छ) न खल्लवायैर्नाथ्निमिता चिन्ता कर्तव्या। अथ्यचार्याद्वै एव ददाती-ल्यायेः जानादु।
(च) अज्जुके! विसजेजतः स जनः, परितुङ्गो गतथ।

1. ‘क’—अः ख. पाठः। 2. ‘ख’, 3. ‘छु’ एः क. पाठः।
they say that if any nourishment remained in the bones this would breed worms, and then the worms would die for want of food, and the death of these worms would be laid to the charge of the deceased man's soul. And so they eat him up stump and rump. And when they have eaten him they collect his bones and put them in fine chests, and carry them away, and place them in caverns among the mountains where no beast nor other creature can get at them. And you must know also that if they take prisoner a man of another country, and he cannot pay ransom in coin, they kill and eat him straightway. It is a very evil custom and a parlous."

As every one has learned from experience, who has himself made some attempt to collect versions of local superstitions, to examine quaint customs, and to seek for their explanations from the people among whom they prevail, it is fatally easy to misconceive and misinterpret if long and familiar intercourse has not given to the enquirer a very thorough understanding of and sympathy with the native point of view. One and the same practice, regarded from the standpoint of those to whom immemorial usage has made it a matter of course, and from that of the stranger who lights upon it unexpectedly, assumes wholly different aspects and proportions, and to this fact is due more than half the cock-and-bull stories and patently absurd explanations which to this day travellers bring back with them from their sojourns among peoples whom they have imperfectly comprehended.

Of Lambri—the Lambrij of de Barros, the Al Ramni of the Arabs—a State which seems to have been situated


संवाहक: — (क) अणुगाॅहिदो हि।

गणिका — (ल) गच्छदु अऽध्यो शुध्वृजणान्दस्येन पीर्ति पिनवेचेन।

संवाहक: — (ग) अध्याध्य एव कदाचि पिनवेचेन पन्तजेर्मे। जइ इत्य परिअणे सङ्कन्ता कऽता भवेन, तदौ अध्याध्य अणुगाॅहिदो भवेचेपौ।

गणिका — (ब) जस्त किंदे इत्य एव कऽता सिक्षिकदा, सो प्रव अध्याध्येण उत्तिचिरित्वेनो भविष्यदि।

संवाहक: — (स्वगत) (ह) गिणुण्य खु पञ्चाचक्षेत्रधिदो हि। को हि नाम अध्याध्य किंदे पञ्चुआचारण विणासेदि। (प्रकाशर्ये) अध्येण! गच्छानि दात आहै।

गणिका — (च) गच्छदु अध्येण पुण्यो दंशणाव।

संवाहक: — (छ) अध्येण! तथा। (निष्कान्त: १)

(क) अनुग्रहीतोध्यम।

(ब) गच्छत्वाथ्यः: शुध्वृजणान्दनेन प्रीति निर्मेतेत्यन्त्रु।

(ग) अध्याध्य कदाचिनवेचो यत्रक्षेम। यदैव यथे सङ्कन्ता कऽता भवेत्, तत आयर्यानुग्रहीतो भवेचे।

(घ) यत्स्य कुऽते इत्य एव कऽता शिक्षिता, स पद्धत्वोपस्थात्वत्त्वो भविष्यति।

(ङ) निपुण्य खु प्रत्याव्याव्याव्योध्यम। को हि नामालमना कुऽत् प्रत्युपकारे विनाशयति। आहें! गच्छानि तात्वद्वम।

(च) गच्छत्वाथ्यः पुण्यदेशनाय।

(छ) आहें! तथा।

１. 'इ अण्ड वि वि' क. पाषः। ２. 'द्रो अण्ड', ३. 'ल' ख. पाषः। ४. 'मू' ग। क. पाषः।
upon the northern borders of the modern Acheh, Polo tells us that the natives called themselves the subjects of the Great Kaan, that they cultivated brasil, and had "plenty of camphor and all sorts of spices." He also relates that there were here men with tails, "a palm in length," hairless, and "about the thickness of a dog's,"—a very popular fable of the Archipelago which is still current among the natives in many places even in our own time.

Polo's remarks on the subject of the Sumatran States have been examined in some detail, not because they have much intrinsic importance, but because they can claim a certain interest as being the first notes ever made by a European upon the condition of an island of the Malayan Archipelago. Of geographical data little indeed is to be won from a perusal of Messer Marco's book, his itinerary showing, what we already knew, that the sea-route from China via southeastern Asia had become a great highway of commerce, and that certain ports of call, known to the Arabs centuries earlier, were still used to the exclusion of all others at the end of the thirteenth century. For the rest we learn that the trade in the distinctive products of the Malayan Archipelago was flourishing in 1296, as it had been, in all probability, before the days of Ptolemy; that the ubiquitous Arab merchants had already established colonies and begun the conversion of the Malays to Muhammadanism on the east coast of Sumatra; and that cannibalism was a marked feature in the customs of the pagan people of the island. All this adds little to the story of explora-
गणिका—(क) हं, साहो विच।

(प्रविष्ट)

चेतः—(ख) विचित्रितै! विचित्रितै! काहि काहि अज्जुआ।

गणिका—(ग) हः! किं एवं।

चेतः—(घ) हं, विपपट्टो सिं। वादारणिक्रामिक- पुज्जःकाः अणामिक्रापोहराः कर्णेऽउरस्त सरिष्ण्वदृश अ- ज्जुआः जेन ण विस्तो।

गणिका—(ङ) कण्डुजानस सुत्तो सब्जाः। किं दे उस्सेनस कारण।

चेतः—(च) सुणादु अज्जुआ—एसो उप्योगेण ओगाहः-णिवणिविचित्र्यं पस्तुदुबदगनः राजमर्गं कर्तन्तो श्रुत्तुहृत्यां श्रुत्तेऽसुरसत्कुलेः। राजमर्गेऽसु उच्चरिषायपद- विराज्ञादाः अहिकाहक्कः शरीरं कोचि प्पूव्रह्दृश समासादित्वे।

1. 'णेनर' क. पाठ। 2. 'हुणी', 3. 'राज्ये' ब. पाठ।
tion in southeastern Asia, yet we have felt constrained to follow Marco Polo closely because the figure of this early European wanderer is at once so interesting, so picturesque and so romantic, and the imagination is tempted to dwell and linger over the story of the three lonely white men who so far as we have any record, were the first of their kind to sojourn for a season amid the mysterious forests of Malaya—the lands which were fated to become at a later period the heritage of the nations of the West.

The impossibility of fixing even approximately the date which first saw the opening-up of the sea-route to China has already been noted, and though Messer Marco Polo is the earliest European wanderer in the Far East who has become for us articulate, it is possible that many before him penetrated to Cathay or traversed the seas of which he wrote. The wide dissemination of Nestorian Christianity from Jerusalem eastward to Peking, which had taken place by the fourteenth century, argues a closer intercourse between the West and the East via the overland route than is generally recognised, while the celebrated inscription disinterred at Sing-an-fu proves that the heretical doctrine was publicly preached in China, and received sanction and encouragement from the authorities, as early as the seventh century. That the intercourse which is thus implied was carried on wholly by land seems the reverse of probable, yet the fact remains that no authentic record of Europeans having travelled through southeastern Asia is to be found earlier than the date of the Polo manuscripts.
गणिका — (क) हं, तदो तदो।

चेटः — (ख) तदो मधु हस्तिहस्तामििहाताकामिणो दन्त-न्तरपिरवत्तमाणो हस्तिहस्तपिडिवेचरणो तदो हा हा विपातितो हा हा हुदो नि जनवादो संबुच्चे तदो दिशनकरपपहरे मनरिक मेहंदे मोइदो सो परिवाणो।

गणिका — (ग) पिर्बं मे। तदो तदो।

चेटः — (घ) तदो सञ्जो जनो भगाणः — आहो चेटस कम्भ नि। व उन कोषः किं पि इत्याहं दाउं। तदो अभवुए! केण वि कुङ्खुकेच मुड़दाणिः आररुणद्रणाणिः विधृवार(चुङ्खु-णाणिः वि उणिः?) आक्षं पेकिखॉं दूवं उवालमिं दिवं णिस्साति एको मे विभवो नि करिअ परिजणहट्य अरं पावरो पेसिदो।

गणिका — (ङ) कोणुधु अश्चावङ्कच सा गुणाणं आयु-करेदिः।

(क) हं, तत्स्ततः।
(ख) ततो मधु हस्तिहस्तामििहाताकामिणो दन्तन्तरपिरवत्तमाणो हस्तिहस्त-पिडिवेचरणः ततो हा हा विपातितो हा हा हुतं इति जनवादो संबुच्चे ततो दचक-रमहरेरे परिवाणः दस्तिनां कुर्ला मोचितः स परिवारः।
(ग) पिर्बं मे। तत्स्ततः।
(घ) ततः सञ्जो जनो भगाणः — आहो चेटस करेदिः। न पुनः कक्षित् किमपि च्छच्छति दातुम। ततोड़जुः! केनापि कुङ्खुकेचोचितामिणा आररुणद्रणाणिः विधृवार (कुङ्खु-णाणिः वि उणिः?) अलाव्य पेक्ष देवमुपा भव्य दीर्घ निध-स्वैतानवः मे विभवो इति कुर्ला परिजणहस्तेवां प्रावारकः मेषितः।
(ङ) कोणुङ्क्ष चावङ्कच सा गुणानुकरोति।

1. 'द', 2. 'अ ख', 3. 'अ दि' खा. पाठः.
Of later wanderers, however, there are not a few, though for the most part their references to Malaya and Indo-China are merely incidental, and it is curious to note the impunity with which, during the Middle Ages, solitary white men were able to travel unmolested through Asiatic lands. This forces upon us a recognition of the fact that the European invasion of Asia, which began with the rounding of the Cape by Vasco da Gama in 1497, has had a very injurious effect upon the character of the Oriental peoples. Prior to the coming of the white men an extraordinary measure of tolerance, even of hospitality, was extended to strangers without distinction of race or creed. All the early travellers combine in bearing testimony to the care which was taken of aliens by, for example, the authorities in China, the people who before all others are to-day a byword for their suspicious dislike of foreigners. The reason of this change of attitude is to be sought for, not in the naughtiness of the Oriental, nor in his moral degeneracy, but in the misconduct of the early European filibusters which put the East forever on the defensive, and caused the name of the white man to stink in the nostrils of the brown peoples.

The only medieval wanderers with whose passage through southeastern Asia we need concern ourselves are Blessed Odoric of Pordone in Friuli, a friar of the Order of St. Francis, Abu Abd Allah Muhammad Ibn Abd Allah El Lawâti, commonly called Ibn Batuta, "the traveller without peer of the whole Arab nation," as he is affectionately called by a holy man of
चेटी—(क) अज्जुए! मम वि कोद्वहङ्गं अति । कोणु-खु एसो।
गणिका—(ख) केन वि साहुना पुरुषेण होदव्यं।
चेटी—(ग) साहु पुत्स्स्तादु दार्व।
गणिका—(घ) हसे! एकुपुरुषपक्षवादधास दव्यगुणाणं हृन्तिः।
चेटी—(ङ) भद्र! से नाम तवं जानासि।
चेट—(च) या हु जानाभी।
गणिका—(छ) अदित्तः तुए किंवं।
चेटी—(ज) जह एवं, इह तुए (कित्? किं ति) मन्तितवं।

(क) अज्जुए! ममापिकोद्वहङ्गमासि। कोणुलघेषः।
(ख) केनापि साहुना पुरुषेण स्वित्ववम्।
(ग) साहु पुष्च्यतं तावद।
(घ) हसे! एकुपुरुषपक्षवादधास सत्यगुणानं हृन्तिः।
(ङ) भद्र! अस्य नाम तवं जानासि।
(च) न खुडः जानाभी।
(छ) अदित्तः त्यव ज्ञतम्।
(ज) यदेवमुः, इह त्यव किमिति मन्तितम्।

1. कु । गणिका—चेै, 2. भी । चेै क. पाठः। 3. दं। चेै। ख. पाठः।
his own faith, and Friar John de' Marignolli, who in 1338 was sent by the Pope on a mission to the Great Kaan.

Odoric is supposed to have been born in 1286, to have begun his Oriental travels about 1318, to have returned to Europe in 1330 or thereabouts, and to have dictated his reminiscences to a brother Franciscan at Padua ere he crept home to the House of his Order at Udine, where he died in January, 1331. He made his way to Constantinople, thence overland to the Persian Gulf, eventually reaching the coast of Malabar, where he visited the shrine of St. Thomas the Apostle at Mailapur, the modern Madras.

"Departing from this region towards the south across the ocean sea," he tells us, "I came in fifty days to a certain country called Lamori (the State in Sumatra called Al Ramni by the Arabs and Lambri by Polo) in which I began to lose sight of the north star, as the earth intercepted it. And in that country the heat is so excessive that all folk there, both men and women, go naked, not clothing themselves in any wise."

The natives of this State are described as "an evil and pestilent generation" who had no formal marriage, all women being in common. This is an allegation often made against savage and semi-savage communities since Caesar wrote of Britain, and on closer examination it is usually found to be based upon a misunderstanding of native customs.

Odoric's narrative is interesting because he is the first writer to make mention of a "kingdom by name
चेत: — (क) अहं एतचं तु जानामि — भद्रो अविष्कृतः हि।

गणिका — (ह) एहि द्रावं तं पेक्षामो।

चेत: — (ग) पेक्षादू पेक्षादू अज्जुआ। एसो गच्छइ।

गणिका — (पासवाद् विलोकय) (घ) हृदे! एसो हि सो अय्यचारमें एवं ज्ञोवविंदमत्त्वारम् गच्छइ। ता जाव हृंग गाओ एसो भविस्सदि एसो, पेक्षाह द्राव रं।

(निष्कान्तः सन्ते।)

द्वितीयोऽः।

—

(क) अहमेतावत् तु जानामि — भद्रको विष्मय हि।

(ख) एहि तावत् तं पश्याम्।

(ग) पश्यतु पश्यत्वज्जुका। एप गच्छति।

(घ) हृदे! एप हि स आयत्वादन्त पुष्योपविभिन्त्मत्सवारम् गच्छति।

तद् यावदू हृंग गतो न मविष्यलेप, पश्यामस्तावदेनम्।
Sumoltra," doubtless the same as Polo's Samara, which he places to the south of Lamori, a State which later gave its name to the island upon the coast of which it was situated. It is doubtful whether the fact of the insularity of their native lands was realised at all generally by the inhabitants of Sumatra, of Java or of Borneo, and I greatly question whether the average Malay of these parts, even now, has any true appreciation of these geographical facts.

Odoric also mentions still further to the south "another realm called Resengo," though he tells us naught concerning it. The name, however, would lead us to infer that the country of the Rejang is indicated, the State in which the British East India Company's station of Bengcoolen was subsequently established. Its inhabitants, of whom by the way Polo makes no mention, were among the most civilised of the Sumatrans, possessing not only a peculiar language, but also an original written character.

From Sumatra Odoric passed to Java, which he states was ruled by a king who had seven other monarchs tributary to him. It is, he quaintly says, "the second best of islands that exist," and he was greatly struck by its riches and by the magnificence of the palace in which its sovereign had his dwelling. He adds that the Great Kaan "many times engaged in war with this king; but this king always vanquished and got the better of him," a statement which is historically true, Kublai Kaan having launched two unsuccessful expeditions against Java during the time which had elapsed between Marco Polo's
अथ तृतीयोऽद्वः ।

(ततः प्रविशायति नायको विद्वृत्तकाः ।)

नायकः — वयस्य ! वीणो नामामुद्रोत्तिहतं रबम्। कुतः,
उत्कषणितस्य उद्दार्नवतः सखीव वर्षीं रुपसेपोपरहिताः विशेषेऽष्टीम् गोळी ।
कोडसेपु मद्यन्यसेशे मान धीराणं तु कान्तरतिविविकरी सपली।।

विद्वृत्तकः — (क) मो वयस्य ! को कायम् किन्तु परिच्छेसणः
देव ग्रीस्मपा दारा राममता। कुकुरा वि ओसुत्ता। वर्ण निन्दे
षण च हमामो। अथव च दाणि अच्छरीयाः। इर्म हदवीणं न समां?
भजिएदिद्त्याणै विचित्रनान्नतिता होलु ।

नायकः — वयस्य ! भावशालेन बहुः। खल्वव भूत्र गीतम्। न च भवान्
समे।

विद्वृत्तकः — (ब) अदो एव केवल अहं श्रीमति। मद्यरू पि
बहु खाितिअं अजिजन्न होहै।

(क) मो वयस्य ! कः कालः कुतपरिच्छेसणाः निःसम्पातः राजमागः।
कुकुरा अवस्थाः। वर्ष निन्दना त भमामहै। अस्यशेयणा माध्याथ्यमः। इर्मा हत
वीणाः न समे। अपकहद्द्वनाभे विचित्रनान्नतितीया भवु ।
(ख) अत एवैजात्माण न रसे । मद्यसमृपि बहु खाितिअं अजिजन्न भवति।

१. 'ता खल ना', २. 'ता मृतेऽद' ख. पाठः, ३. 'ए', ४. 'दे', ५. 'दै' क. पाठः।
६. 'वहरे' ख. पाठः। ७. 'दे शः' क. पाठः।

C. 7
Odoric, from the Cittadino Italiano.
(From Les Voyages en Asie au XIV. Siècle.)
नायकः—सर्वथा सुव्यक्तं गीतम्। कुतः,
रक्तं च तारमधुरं च समं स्फुटं च
भावापितं च न च साभितमप्रयोगम्।
कि वा प्रशस्य विविधेैवेत् तत्तदुक्त्वा
भिच्छन्तरं यदि भवेदू युवतीति विधाम्॥ २ ॥

विद्वेषकः—(क) कामं पसंदेतु मवं। मम खुदं दावं गाअन्तो मण्डो इतिहास वि पठती उभमं आदूं र देदी।
गाअन्तो दावं मण्डो रच्चसुमणवेठिदै विभा पुरोहितो विपं र सोहोः। इतिहास वि पठती चिन्णानसिका विभा प्रेणुआ
अदृश्यनां होः।

नायकः—सलेवे! उपायुङ्गोधराचे। स्थिरतिमिबा राजः
मार्गाः। निस्सप्तपुरुसलाव प्रसुस्रोज्जयनी प्रतिभाति। कुतः,
असी हि वृञ्चा तिमिरावकाश
मस्तं गैतो दायत्मकपश्चाचंः।
लोयावगाठस्य वनिहिपस्य
विप्याकोटिव निम्रजमाना॥ ३ ॥

(क) काम प्रहस्तेण भेवना। मम खुदं दावं गायनच मण्डच: सह्यं पठं
रचसुमणावेठिदं न देदा त। गायत्रिनमुद्रयो रच्चसुमणावेठिदं हव पुरोहितो हदं
न श्रीबंते। खच्चसि पठती चिन्णानसिकैव धेनुरतिमिरस्य। भवति।

१. 'था व्य' क्र. पाठः। २. 'ढैः', ३. 'विधिव', ४. 'डै', ५. 'मजल्ल' ख्र.
पाठः।

* 'तत्तदुः' इति स्वातः।
विद्वाकः—(क) सुदृढ़ भवं भणादिः। अन्तर्द्दिर्गमाणं-चन्द्रलोकावासो ओढर्दं विना पासादावं अन्धानं।

नायकः—(परिक्रम्य) इत्समसदीयं गुहम्। वर्ध्मानवक! वर्ध्मानवक!।

विद्वाकः—(ल) वर्धमाणवच! वर्धमाणवच! दुवारं अ-बावुद।

(प्रविद्य)

चेतः—(ग) अम्मो अध्यमेतेऽः।

नायकः—वर्धमानवक!।

चेतः—(घ) अम्मो भट्टिवारं। भट्टिवारं! वन्दामि।

नायकः—पादोदकमानं।

चेतः—(परिक्रम्य) (ङ) इदं पादोदकम्। (नायकस्य पादी प्रक्षालयति।)

विद्वाकः—(च) वर्धमाणवच! सम वि पादं पक्षालं देहिः।

(क) सुदृढ़ भवानं भणाति। अन्तर्द्दिर्गमाणंचन्द्रलोकावासो ओढर्दं विना पासादावं अन्धानं।

(ल) वर्धमानवक! वर्धमानवक! द्वारपादस्य।

(ग) अम्मो अध्यमेतेऽः।

(घ) अम्मो भट्टिवारं। भट्टिवारं! वन्देः।

(ङ) इदं पादोदकम्।

(च) वर्धमानवक!। सम वि पादं प्रक्षालय।
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passage through the Straits of Malacca and Odoric's visit to the island.

Near Java—a somewhat vague term—Odoric places a country called "Panten, but others call it Thalamasyn, the king whereof hath many islands under him." It produced sago, honey, toddy and a deadly vegetable poison, which was used to smear the blow-pipe darts of the natives who were "nearly all rovers," or pirates. All this points with some certainty to Borneo, and Banjarmasin, which was a flourishing kingdom as early as the eleventh century, may have been Odoric's Thalamasyn, or Panten may have stood for Kalamantan, a name by which a portion of Borneo was known in ancient times.

"By the coast of this country towards the south," Odoric continues, "is the sea called the Dead Sea, the water whereof runneth ever towards the south, and if any falleth into that water he is never found more."

At a later period de Barros relates a superstition of the natives to the effect that the currents beyond the Straits of Bâli acted in a similar manner, and it is possible that in this legend is to be found the germ of the tale concerning the current which wrecked Sindbad, and cast him up, more fortunate than his fellows, upon the bone-strewn island whence he escaped by means of the subterranean passage. To Odoric we also owe one of the earliest descriptions of the bamboo "canes or reeds like great trees," and of the rattan, while he further speaks of stones found in these "canes" which were regarded as charms that conferred the advantage of invul-
चेट: — (क) सुहैदेवु पादेः सुभीव्य पल्लोग्यन्त्याः। उदां विनासेविः। अहृत आणेविः। पक्षात्तसां। (नाथ्येन विद्वृक्षस्य पादी प्रकाश्यति।)

विद्रूपक: — (ख) न केवलं दासीपुत्रेण पादं धोदा, सुहं वि घोंदे।

नायक: — वयस्याः।

इयं हि निद्रा नवनोवलम्बिनी
ललाटदेशाः हुसपपेतीव माम।
अद्व्यमाना चक्षा जरेव या
मनुष्यवीर्यं परिभूवं पर्यंते॥ ४ ॥

मैत्रेय! सुप्यताम्।

(निधानत्थोः।)

(प्रविष्याभरणसमुदर्थस्ता)

चेटी — (ग) अय्ये मैत्रेय! उदेहिः उदेहिः।

— (क) सुधारेतोः पादयेतमाः प्रलोग्यत्वम्। उदरं विनाशय। अय्यानां। प्रकाश्यत्वाम।

(ख) न केवलं दासयं पुत्रेण पादी धोतैः, सुखमयं धोततम।

(ग) आय्मैत्रेय! उचिष्टाच्छ।

— १. ‘नामत्त’ खः पाठः।
nerability upon their wearers. It is curious to note that these siliceous deposits are still treasured by the Malays for similar reasons in the present day.

Champa, or Zampa as he spells it, is the last country in this part of the world of which Odoric leaves us any record, and here he echoes Polo's astonishment at the number of the king's offspring which he places at "a good two hundred."

It will be seen from the above summary that the Blessed Odoric does not add materially to the sum of our knowledge concerning the lands through which he wandered, and his narrative is chiefly noteworthy because it demonstrates that at the beginning of the fourteenth century it was possible for a solitary Italian friar to roam up and down the east without let or hindrance, mainly, it must be supposed, at the charges of those whom he encountered on his journey. The achievement is all the more remarkable because, unlike Ibn Batuta, his religion gave him no claim upon the piety of the ubiquitous Muhammadan communities.

The Arab traveller, who was born in Tangier on February 24th, 1304, set out upon his wanderings in his twenty-first year. He did not return until 1347. In all he covered more than 75,000 English miles, a respectable record even in these days of easy and swift journeying; wandering over a large part of Asia before he finally made his way back to Fez, in which place his book was dictated by the order of the Sultan. It is a marvellous record, and the manner in which it is told is inimitably naive and amusing, but to us its chief interest lies in the fact that it illustrates in a
विद्वानः — (क) भोल! किं एडं।
चेटी — (ख) इहं सुवर्णमधूं सत्तैण सत्तैण (परिवेश्वामि?) अर्जुनी खु अज।

नायकः — इहं तदृ वसन्तसेनायः खकम्।
चेटी — (ग) आम। मणादु मणादु मण्डिवराहो गहरदु तिः।
नायकः — मेत्रेय! गुरूदताम्।

विद्वानः — (घ) किनिमित्वं अन्य अछारो अभ्यासतथा उस्तां न प्रवेसीवा।

नायकः — मूर्ति! बाह्यजनधारितमलह्वां ग्रहजनो न द्रक्ष्यति।

विद्वानः — (ङ) का गई। आणेः गहरायि चोरेहि गहरायि आमाण्।

(चेटी दत्ता सिफ्सात।)

विद्वानः — (च) भो! किनिमित्वं सो पावरो तस्स गणिकापरिचारांस दिन्नो।

(क) भवति। किमेत्तै।
(ख) इहं सुवर्णमधूं पथ्वां सत्तैणा (परिवेश्वामि?) अर्जुनी खलवच।
(ग) आम। मणादु मणादु मण्डिवराहः गहरदत्तात्ति।
(घ) किनिमित्वसयमलह्वारोऽभ्यासतथा उस्तां न प्रवेश्वते।
(ङ) का गति। आणय गहरायि चोरेगुरायमाण्।
(च) भो! किनिमित्वं स फावरकसत्तस्मै गणिकापरिचारांस दुष:)।

1. 'इड़ बेढः' क. पाठः। 2. 'रस्स' ख. पाठः।
striking manner the opportunities for travelling which in the early fourteenth century were open to any adventurous Muslim. Ibn Batuta, professional holy man, regarded his coreligionists as created for his comfort and convenience. Wherever he went he preyed upon them shamelessly, and deemed them sufficiently honoured by being suffered to minister to his needs, travelling in this fashion to the very ends of the then known earth. He managed things on a scale of unexampled magnificence, and it is our good fortune that he lived to tell his tale for our delight, but it is probable that he was only a preeminent member of a class, and that at this period there were numerous Muhammadans, with a curious taste in wives and a rapacious appetite for "rich presents," who wandered up and down the world and drew much profit from the ubiquity of the great religious fraternity established throughout the East by the Persian and Arabian merchants.

Ibn Batuta traversed the well-worn route to China, and has little enough to tell us concerning the lands of southeastern Asia. He was duly impressed with the number of the king of Champa's children, and noted the multitude of tame elephants used in that country. He touched at some point in the Malay Peninsula, which he calls Mul-Java, or the mainland of Java, and he spent a season awaiting the change of the monsoon on the island of Sumatra. Here he was present at the marriage of the daughter of his host—the "king of Sumatra," as he calls him, though this potentate only ruled over a small portion of the island—and the account which he gives of the ceremony might have been written by an
नायकः — सानुकोशतया।

विद्वेशकः — (क) इह वि सानुकोशदा।

नायकः — वयस्य! मा मैवम्।

विद्वेशकः — (ख) अहं भरितगदभो विज्ञ भूमीए पठोद्धामि।

नायकः — निद्रा मा बाधते। तूण्या भव।

विद्वेशकः — (ग) सात्तु भवं सुह्प्प्यपोहात्। जाव अहं वि सुविसं।

(ढाविपि स्वपितः।)

(ततः प्रविष्टती सज्जालकः।)

सज्जालकः — एव भो:।

कृत्वा शरीरपरिणाहसुखप्रवेशं

शिक्षावलेन च बलेन च कर्मेमार्गम्।

गच्छामि भूमिपरिष्ठपण्यपश्चायों

निरूपयमान इव जीर्णतनुमुखः॥ ५ ॥

भो:। दृष्टवाटिकापक्ष्यं हरे सानिध्य छित्त्वा प्रविष्टोद्धोस्मि। यावदि-

द्रार्घ्नानी चतुःसानुकोशपौमी। (समेतें हिबिन्दु) भो:।

(क) इहापि सानुकोशत।

(ख) आहं भरितगदभं इव भूम्यां पठोद्धामि।

(ग) शेतां भवानु वस्त्रमयोध्याय। याबदुद्रामपि स्वप्नामि।

1. 'इ' का पाठः।
observer of a modern Malay wedding, a striking proof, were proof needed, of the extraordinary conservatism of this people. For the rest he has nothing new to tell us concerning these regions, though he shows us incidentally that ships still adhered as of old to the few well-known ports of call and rarely strayed far beyond the beaten track which had been in use for centuries.

Friar John de' Marignolli, a Franciscan like Odoric, was born in Florence between 1280 and 1290. In December, 1338, he was sent from Avignon on a mission to the Great Kaan, and travelled overland to China, returning to India via Zayton and the Malay Archipelago in 1346 or 1347. Beyond the bare fact that he left Zayton and eventually arrived at Columbum (Quilon) he tells us absolutely nothing, but after some travels in India he paid a visit to an island which he names Saba, and clearly imagines it to be the same as the Saba of the Scriptures. The island, we learn, was so far to the south that the polar star was no longer visible; it was ruled by women; its queen possessed a fine palace, the walls of which were decked with historical pictures; there was a huge mountain on the island, and there were beasts in its forests nearly resembling human beings; elephants were in use, especially among the women; a few Christians lived there, and when he quitted its shores he was storm driven into a port of Ceylon. These are all the data which we have concerning Friar John's Saba, and it has been identified with Java by Meinert, and with the Maldives by Professor Kunstmann. Colonel Yule has shown that this latter theory is untenable, and declines
कामं नीचमिदं वदन्तू विबुधा: सुतेषु यदृत्ते
विश्वस्तेषु हि वचनापरिभवः शौर्यं न कार्कश्यतां।
स्वाधीना वचनीयतापि तु वरं कटो न सेवानज़लिः
मार्गशैष्प नरेंद्रसौतितकवेगे पूर्वे क्रूतो द्रौगिना॥६॥

(विचिनत्ये)

लुब्धोधर्षवान् साधुजनाभावान्
विमिकुः स्वप्रसृतावतिकर्कशाश्च।
यस्तस्य गेहं यदि नाम ऋष्ये
भवामि दुःखोपहोतो न चिते॥७॥

यद्वा तद्वा भवतु। किं वा न कार्यति मन्मथः। यावदार्थेः
कर्मः। भोः।

dेशः को नु जलासेकरशिवतिरलेखेदादंशवर्द्दो भवेद्
भिचीनां क नु दशितान्तरसुखः सन्धिः करातो भवेत्।
क्षारक्रियां च चण्डेयकृतं हर्षं क जीर्णेभवेत्
क्रूत्र मेयजनदशिष्णं च न भवेत् चान्तस्य यतो भवेत्॥८॥

(परिक्रमयं) इच्छ वास्तुविभागकृक्या। सोपस्यहत्या गृहविशिष्टः
इवैन्य भवनविभागः। इह तात्तु प्रवेशावकाशं करिष्ये। भोः।
कोविश्च इवानी सन्धिच्छेदः कर्तव्यः स्थात्।

1. 'स्यं अपि च इ' क. पाठः।

* कार्कश्यतां कार्कश्यतेच्छ। आलोकश्रवघीं कार्कश्यश्चं धार्मिकर्ष्ट्रयः।
to accept Java as the true identification because it is impossible to show that female government ever prevailed upon that island. He has, however, no alternative suggestion to make, and ends by giving the puzzle up as hopeless. To me, however, it seems that the best case can be made out for north Borneo, the native name of which is Sabah. The name alone would be of no sort of importance; but its position satisfies the friar's astronomical requirements; it is dominated by the magnificent mountain of Kinabalu, round which still cluster many of the superstitions of the natives, superstitions which the pious monk might very easily identify, as in truth he does, with traditions of Elias and the Magi; the jungles in which the māyas, or ourang-outang, abound may well be said to contain "monsters" with faces like men; while tame elephants were plentiful in Brunei when Magellan's ships visited the place in the sixteenth century, and the forests of northern Borneo are the only part of the island in which these animals now run wild. More important than all, however, is the fact that among the Dusun tribes, which compose the larger proportion of the natives of northern Borneo, women occupy a peculiar position and influence. This is mainly due to a belief that the world—which the Dusuns rightly regard as a very imperfect piece of work—was created by the goddess Sinemundu during the temporary absence of her husband, Kinhoringan, who had designed a flawless universe, and a woman having thus brought the earth into being, it is felt to be right that women should manage the spiritual affairs of the creatrix's world. Priesthood, therefore, and
सिंहाकान्त पूर्णेचन्द्र शास्त्री
चन्द्रार्थी वा व्याघ्रव्रे निर्निरुणम् ।
सत्तिच्छेदः पीठिका वा गजास्त्र- ।
मसस्तव्या विन्सितास्ते कष्ट स्यु: || ९ ॥
भवतु सिंहाकान्तमेवच्छेदेद्विषे ।

विद्वान:—(क) भो: जागति सु भवन्, धनि ।

नायक:—किमथेम् ।

विद्वान:—(ल) अहं सु द्राक्ष कच्चवकरित्वाकिदस्थेणि
बिवा तस्किसामनो विद्वान् ए प्रभामि । वामं सु में अकेला
फन्देदि। चोरो सत्तिच्छेदी विवे पक्षामि । जाति इदिसी
अवथा अत्यन्त, जाती दृश्ये एव्व होमि ।

नायक:—मूर्त्! धिक्क लाम्। दारिद्र्यभिन्नसंसिन ।

सज्ञातक:—अथ केनेदानी सत्तिच्छेदप्रमाणः सुनृविचिति:
स्यात्। नन्विवं दिवा बहासूनं रात्रि कर्नसूत्रं भविष्यति ।

(क) भोः! जागति सु भवन्, धनि ।

(ल) अहं सु तात्त्वक कच्चवकरिकुतसंबंहः तथ शास्त्रश्चर्यको नित्रां न
हुमे। वामं सु मेष्टिका स्थापिते । चोर: सत्तिच्छेदी पक्षामि । यदीहिंसयाव- ।

स्वारथों, जाति दृश्ये एव्व भवामि ।

—

१. 'शनिः', २. 'अ हि' पे क. पाठ: ३. 'त्र', ४. 'वत्' ख. पाठ: ।
not infrequently, the chieftainship of a tribe, are vested among these people in the women, and this may well be a relic of female sovereignty such as is described by Friar John. The palace, if such a building ever existed in northern Borneo, has utterly disappeared, together with its paintings, but there is evidence to show that this part of the island has sensibly degenerated in its arts and in the standard of its civilisation, while its population has dwindled and become debased, ever since its rediscovery by the Spaniards less than four hundred years ago. Nor need we experience much surprise that all tradition concerning the existence of a kingdom of such magnitude and importance as that described by Friar John should have vanished so speedily from the memories of the Borneans, for historical facts of a far more recent date, which are preserved for us in the writings of the European travellers of the sixteenth century, have also passed into oblivion, leaving among the natives of the island not so much as a whisper of story. In the semi-uncivilised lands of Asia dynasties have risen, have flourished, have come to proud maturity, have dwindled, pined and disappeared with a wonderful rapidity, and when the waves of time have closed over them they are forgotten with a completeness which finds few parallels in Europe. It is possible that the dense forests of northern Borneo may even yet yield up to us some traces of the wonderful palace which filled the Franciscan monk with awe and admiration. The difficulty of the return voyage which saw the monk's ship storm driven into a port of Ceylon need not greatly trouble us. A traveller, who fared from
अदायक हितिण्ड मया निषिद्ध पारितासुत्र-चेदादात समालु सक्कुर्जुर्ण्णकाकल्लीपु।
काल्यं विषादविधुसं: प्रतिवशेष्वरं
दोषाङ्क में बदतु कर्मसु कौशलर्च। प्री । १०॥

नमः खरपटाय | नमो राष्ट्रगोरेश्वरो दृष्टेवः | (तथा क्रोहति)।
हन्त अवसितं कर्म | प्रविष्टामस्तावत्। (प्रविष्) अये! व्यवहारि
दीपः। अपसरामि तावत्। धिक्र, सजलकः खल्वहम्।

माजीः यहने उक्ताकपसर्णे इहनो श्रावतोकने
निद्रा सुसमज्जान्त्रक्षः संसर्गः पञ्चमः।
माया वर्णाश्चरेवेदकरणे द्रागु देशभावान्तरे
दीपः राण्तिवु सहड़ते चैतिमः वायुः। स्थले नौरज़िले॥ ११॥

(सर्वतो विलेखः) आग्नेयक्तव्याविद्वित्रम्युद्दिशितः। केवले सं.
वनप्रणयादिद्विषम् प्रविष्टोसि।। न चेतारानी कश्वतिक' परिच्छेदविशेषं
पद्यामि। किमुखः दृष्टिक एवायम्।। उत्थाहो अयं संयमम्
निर्ध्वं भूवं धारयति। अयथा, अभिजातोपं सन्नविन्यासः।
उपसुक्रग्रन्थविशेषनानेन भवित्वम्।

तथाविभवम्भवोऽदि जलसंभविश्वपक्षाया।
गृहं विक्रयकारेणैपि *नीलस्केःहेन रक्तति॥ १२॥

1. 'सं', 2. 'पु', 3. 'नी मुहर्यवृक्षवं क', 4. 'ही सं', 5. 'श्रद्धवं या' ख. पाठः।

* नीलश्व राजकुमुद्वेदि रफ्री नीलः।। स इति घोपे नीलसेवः। रहस्यः इत्यं।। नीलवारे
बझादास्यदिको नापिति। तदनन्यार्यं वहो नीलश्वह इत्यं।। 'नीलवारे: किर्रर्री' द्रूत च वाद्यः।
China to Malabar without saying a single word concerning the places at which he touched upon the way, may be supposed capable of passing through the Straits of Malacca, or even through those of Sunda, on his way from Saba to India, without making any particular mention of the fact.

With Friar John and his mysterious island we take leave of the portion of our enquiry in which from the outset we have found ourselves groping through a fog of doubt and of conjecture. We have noted the frequency with which the sea-route to China was used by men of numerous races from very early times, and the comparatively exact information concerning the Far East which from time to time was brought home by wanderers returning to the West. It is, therefore, a matter of considerable surprise to find that when these regions were rediscovered by the Portuguese and Spaniards in the sixteenth century they were regarded by the whole of Europe as worlds undreamed of. The scant knowledge possessed by the ancients of India extra Gangem and of the Chersonesus Aurea had been practically forgotten; the more accurate and detailed information supplied by Marco Polo and his successors had been dismissed as incredible, or had been scorned as the purest inventions born of unruly or disordered imaginations; the immense force of Islam had reared a wall between Europe and Asia which for a long period the former was powerless to scale. Even the Book of Messer Marco himself had come to be regarded as a piece of mere fiction, and accordingly by the time the first Portuguese vessels made
भवतु प्रायमस्तावत्। अथवा, न खलु मे तुल्यावस्थः कुल-चुत्रः पीडयितवः। गच्छामि तावत्।

विद्वानकः——(क) भो! गाह एवं सुवर्णमण्डलं।

संज्ञालकः——कथं सुवर्णमण्डलमिलाह्। कि मां हदळामिभापते। बाह्रोशितं सर्वसङ्गावात् सञ्ज्ञाते। भवतु पश्यां-भैस्तावत्। (ढ़ूळ) भूतार्थ सुत एवायम्। तथाहि,

निश्चासोस्य न शक्तिनो न विष्मस्यव्यात्तं जायते।
गार्तं सन्निबुधं दीर्घतामुपगतं शास्याप्रमाणाधिकं।

दशर्गीतान्निविद्यता न च परं पक्षमौलं जायते।
दीपं चैव न मर्यंदेदभिगुः। स्याद्वक्ष्युस्तो यदि॥ १३॥

कलुक्कुलं तेत॥ अवे जर्ज्रमार्गेत्तरे दीपमभीम्भक्तीकृत-रूपं ददस्यते॥ सुपरिग्रहीतमहने॥ अयत्र ग्रहाकालः॥ इमेव
मया ग्रहीता: शाल्मा:। दीपनिविद्यार्थमेकं सुभामि॥ (अमाक-रणकादेवकं सुमहाति।) अये एष दीपं निर्विद्याम पतति।

विद्वानकः——(ख) अविहा गिज्वाबिदो दीवो दारणि। मुसिदौ हि। भो चारुद्वत्! गाह एवं स्मरणाल्पः। आतं खु भीदीए।

(क) भो! गुह्यानेत्तर सुवर्णमण्डलम्।

(ख) अविहा निर्विदितो दीप इदानीम। सुपितोस्मि। भोमहारुद्वत्! गुह्यानेम्।

1. 'मि तावः', 2. 'शा', 3. 'से' ख. पाठः। 4. 'तावः', 5. 'भावृयः', 6. 'दे खु' क. पाठः।
their way round the Cape of Good Hope, seeking a new highroad to India, the minds of even the learned of Europe presented something like a *tabula rasa* upon which was inscribed none of the facts concerning southeastern Asia that had been collected by the geographers and mariners of antiquity, which had been added to by many Arabian writers, and which had received detailed confirmation from the European wanderers of the Middle Ages. It is in the coming of the Portuguese, therefore, that the exploration of Malaya and of Indo-China by the peoples of the west may properly be said to have had its beginning.
उप्पप्पुच्छो विच वाणिज्यो गित्तं प लभामि। सम शक्ति-रेणां सावित्री सि, ज्ञि प गहकसि।

सज्जलकः—किमत्र शापपरिग्रहेण। एति प्रतिग्रहामि। (गृहाति।)

विद्युषकः—(द्वारा) एहं विक्रषिणिदमण्डो विच वाणिज्यो सुहं सहस्सं।

सज्जलकः—सुक्कं स्वपिति महामहादानं। (विविष्य) भोः। ब्रह्मणे ब्रह्मसादृश्यो दीयमानं मया हर्त्वेर्यमाती।

धिगस्य खलु दारिद्रमनिवेंदं च वौक्षनम्।
यदिवं दारुणं कर्म निन्दामि च करोमि च \(\text{II \text{I}} 14\)।

(नेपत्र्ये पथहस्तव्यः क्षिप्रते।)

सज्जलकः—(कर्ण द्वारा) अये प्रभोतसस्य संदुः। अपसरामि तावत्।

(निपकायः सज्जलकः।)

(विविष्य)

चेते—(साक्ष्यन्दर्) एहं अव्यमेते। अहस्सां श्रववादिकापावत्वावधि सन्धि चिन्निव चोरो पविदो।

खर्क्कुत्वकारसः। एहं खलु भौतिकोपप्रभुत इव विष्णु निद्रां न लमे। सम न्यासेन शापितोकसि, यदि न गृहासि।

(क) अहं विक्रषितमण्डक हव चाणको सुकं स्वित्वे।

(ल) आर्यमते। अन्यानं वृक्षवार्तिकाकपावत्वावधि सन्प चिन्न चौरः पवित्रः।

CHAPTER III

THE COMING OF THE FILIBUSTERS

It was in November, 1497, that Vasco da Gama, after those two desperate beatings to seaward and tacks to the south which have made him famous, during which he faced and overcame, not only the fury of the elements, but the fears and the mutinous murmurings of his comrades, came at last to land on the eastern shores of southern Africa. The story of the last great tack is told to us by Gaspar Correa in a fashion which leaves a wonderful picture upon our memories, and his words may fittingly be quoted here.

"As he (da Gama) was a very choleric man, at times with angry words he made them silent, although he well saw how much reason they had at every moment to despair of their lives: and they had been going for about two months on that tack, and the masters and pilots cried out to him to take another tack; but the captain major did not choose, though the ships were now letting in much water, by which their labours were doubled, because the days were short and the nights long, which caused them increased fear of death; and at this time they met with such cold rains that the men could not move. All cried out to God for mercy upon their souls, for now they no longer took heed of their lives. It now seemed to Vasco da Gama that the time was come for
चारुद्वै नन्दि

विद्वृपक: — (सहसोत्थाय) (क) किं मणादि होदी।
                (चेटी रक्खबांलिक पधलि।)

विद्वृपक: — (ख) चोरं छिन्निय सन्दी पविठ्रो।
चेटी— (ग) हवास! सन्धि छिन्निय चोरो पविठ्रो।

विद्वृपक: — (घ) आच्छ णं दर्सेहि।
चेटी— (घरिकम्ब) (ङ) एदं।

विद्वृपक: — (च) अविहा दासीनुलुनेण कुकुरेण पवेसी किन्दु। मोदि! आच्छ, चाहुद्वगस्स पिनं पिनेदेहिम।
(उभारुपम्य)

भो चाहुद्वग! पिनं देव पिनेदेहिम।

नायक: — (बुधवार) किं मे प्रियम्। ननु वस्त्रसेना प्राता।

विद्वृपक: — (छ) ण खु वस्त्रसेना, वस्त्रसेनो पत्तो।

नायक: — रद्दनिके! किमेतव।

(क) किं मणिति भवति।
(ख) चोरं हित्ता सन्धि: पविठ्र:।
(ग) हवास! सन्धि हित्ता चोरं पविठ्र:।
(घ) आच्छ णं दर्सेह।
(ङ) एदं।
(च) अविहा दासी: पुनः कुकुरेण पवेस: क्रुः। भवति! आच्छ चाहुद्वगस्स पिनं पिनेदेहिम। मोदाहुद्वग! पिनं ते पिनेदेहिम।
(छ) न खु वस्त्रसेना, वस्त्रसेनो पत्त।
making another tack, and he comported himself very angrily, swearing that if they did not double the Cape, he would stand out to sea again as many times until the Cape was doubled, or there should happen whatever should please God. For which reason, from fear of this, the masters took much more trouble to advance as far as they could; and they took more heart on nearing the land, and escaping from the tempest of the sea: and all called upon God for mercy, and to give them guidance, when they saw themselves out of such great dangers. Thus approaching the land, they found their labour less, and the seas calmer, so they went on running for a long time, steering so as to make the land and ease the ships, which they were better able to do at night when the captain slept, which the other ships did also, as they followed the lantern which Vasco da Gama carried: at night the ships showed lights to one another so as not to part company. Seeing how much they had run, and did not find the land, they sailed larger so as to make it; and as they did not find it, and the sea and wind were moderate, they knew that they had doubled the Cape; on which great joy fell upon them, and they gave great praise to the Lord on seeing themselves delivered from death. The pilots continued to sail more free, spreading all the sails; and running in this manner, one morning they sighted some mountain peaks which seemed to touch the clouds; at which their pleasure was so great that they all wept with joy, and all devoutly on their knees said the Salve."

It is true that Vasco da Gama was not the first of the
चेटी — (क) भूद्वारकर्! अथावां युक्तव्यायम्याप्युक्त- 
वासे सन्धि चिन्नि त्र चोरो पवित्री।

नायकः — कि चोर: प्रविष्टं।

विद्वधकः — (ल) भो वसस्त्र! सत्वन्त तुवं भण्डसि,
मुक्ता में चेतो अपन्निदए में चेतो नि। ज्ञ मए सोभरं किंद्रे 
तं सुवर्णमण्डलं तव हस्ते समप्पवान्तेऽः।

नायकः — कि भवत्ता द्वस्तम्।

विद्वधकः — (ग) अह्हं।

नायकः — कस्यं बेळायाम्।

विद्वधकः — (घ) अद्वर्ते।

नायकः — किमदर्ते। बाढं द्वस्तम।

विद्वधकः — (क) भो चारुवद्ध! जं बेलं पहियुद्दो आसि,
तैसे बेळात्रं सु दिव्यं।

(क) भूद्वारकर्! अस्मार्क युक्तव्यायम्याप्युक्त- 
सन्धि चिन्नि चोर: प्रविष्टं।

(ल) भो वसस्त्र! सत्वन्त तुवं भण्डसि,
मुक्ता में चेतो अप्निदए में चेतो नि। नदु सत्ता शोभां किंतु तत्सुवर्णमण्डलं 
तव हस्ते समप्पवान्तेऽः।

(ग) अथकिम।

(घ) अद्वर्ते।

(क) भो चारुवद्ध! यस्यं बेळायं प्रतिबुद्ध आसीः,
तस्यं बेळायं सु दुः 
द्वस्तम।

1. ‘अं मवतो स’ क. पाठः।
2. ‘तं बेब्रं सु’ स्त. पाठः।
Portuguese mariners to double the Cape of Good Hope, the feat having already been performed by John Infante and Bartholomew Dias, and that da Gama had with him pilots who had sailed with these captains. It is true also that da Gama, unlike Magellan and Columbus, was not the originator of the design which it fell to his lot to carry into effect, and that he owes his fame, less to his own adventuresome spirit and to his individual enterprise and initiative, than to the happy accident of his selection by the King of Portugal for the post of captain-major of the pioneering fleet. All this must be admitted, but nothing can weaken the impression which we receive from Correa's narrative of the dogged strength, the grim resolution, the unshakable courage, moral and physical of the man. The ships held upon that cruel two-months' tack, through angry seas, through cold and tempest, with seams gaping under the long strain, with crews half-famished by the bitter weather, mad afraid, and worn to death with weary toiling at the sails and pumps, and never once did they swerve from the appointed course, because "the captain-major did not choose!" When every soul in all that fleet was calling upon God in his extremity, and was besieging the captain with entreaties to abandon the desperate enterprise, he alone was determined, fearless, and answered their prayers with fierce threats of yet other tacks which he would take if this one failed to accomplish the purpose upon which his will was set. Here in a few words we have the man revealed to us, and if even in this the hour of his greatest achievement we see traces of the ruthlessness, the absence of all
नायकः — हन्त हत सुवर्णभण्डकम्।
विदुषकः — (क) दाणि में हत्ये पड़िन्छदु अत्यभवं।
नायकः — (आलगतम्)
कः अभ्रस्यति मूल्यार्थ सवी मां तुलयिष्यति।
शक्ते निष्प्राभावा दुरिद्रता॥ १५॥
(प्रविषय)

ब्राह्मणी — (ब) रद्दिनें! रद्दिनें! आचछ। नाहि सुणादि। कवाडसंद्र द्राव करिस्ति। (तथा करोति।)

चेटी — (ग) हं, कवाडसद्री विश। भ्रंडदारिका मं संहर्दाव। (परिवर्त्य) भ्रंडदारिए! इतविह।

ब्राह्मणी — (घ) न परिक्षर्दो न बावादिदो अत्यद्वो अन्य्मेतेऽऽ।

(क) हंदायी मम हस्ते प्रयाज्यत्वत्वभवान्।
(ख) रद्दिने! रद्दिने! आचछ। नाहि सृणावति। कवाटशब्दं तावत् करिष्यामि।
(ग) हं, कवाटशब्द हव। भ्रंडदारिका मां शब्दप्रयति। भ्रंडदारिकेँ! हय-मसि।
(घ) न परिक्षर्दो न व्यापादित आर्यपुत्र आर्यमेतेऽऽ।

1. 'कः' — भी नायकः! सवी तुवं भणासि सुकौक मेंतेऽ अपणाद्वो मेंतेऽ वि। गं मय समां किंदे ते सुवणभण्ड्यं भवद्वा समपन्नतनं। दाणि' स. पाठ।।

'पाचछदुं' इति स्थान।
care or sympathy for others, which later led him into the commission of crimes more cruel than those of Cortez or Pizarro, we see also in him the embodiment, as it were, of the strenuous spirit of Portugal at the beginning of the sixteenth century—the spirit which made possible the miracles of conquest which then were wrought in Asia, the spirit which awoke that bitter, impotent hatred of the white men which still lingers in the East in the traditions of a people little apt to forgive or to forget.

After Vasco da Gama had opened up the new highway of trade to the East which, diverting the wealth of Asia from its old markets on the shores of the Adriatic, ruined many an Italian city while it brought a hitherto undreamed of prosperity to the towns of Portugal, it became the custom for a large and well-equipped fleet to sail from Lisbon in the spring of each year. These fleets bore with them reinforcements for the white adventurers in Asia wherewith to carry on the ruthless war which then was raging between the newcomers and the ancient kingdoms of the East. They bore too large numbers of men fired by a desire to win for themselves a share of the plunder concerning which such dazzling accounts had reached Europe—men who, like Alexander, lusted after new worlds to conquer, and regarded the recently discovered lands as mere stepping-stones to wealth. It was in a spirit of frank brigandage that the Portuguese, from the highest to the lowest, swarmed into Asia. They were utterly without any sense of responsibility in so far as the lands and the men who were their appointed vic-
चेटी — (क) कुशली भर्तिदारो अयमेवेच्यो अ। जो
तस्स जनस्स अच्छारो चोरेण गरीढे।

व्राह्मणी — (ल) किं प्रणासि चोरेण गरीहदृति।

चेटी — (ग) अहू।

व्राह्मणी — (घ) किंयुक्त तस्स जनस्स द्राःव्यं भविस्तदृ।
अहू एवं द्राःसं। (कण्या द्वारा) हृदि तालीपतं खु पुः। सो
दानी परिअतो मं विट्ठ्येदृ। किं दानी करिसं। (विकित्य)
मोडः, विं। मम व्याविकुटादो ज्ञाता सदसाहस्मुल्का
मुचावगरः। तं पि अध्युत्तो सोटीर्दाः पद्धच्छदृ। मोडः, एवं
द्राः करिसं। (निप्पान्त।)

विद्रूपकः — (घ) इमस्स अन्ध्यान्तपायाविद्यास अत्वाहस्त
किदेश भवन्तं सीसेन पदाद्रेमो। दानी में हत्ये पद्धच्छदृ
अतम्बिवं।

(क) कुशली भर्तिदारक आयमेत्रियथ। यस्तस्स जनस्याल्लाश्चारोगरण गुःहीतः।

(घ) किं प्रणासि चोरेण गुःहीताः इति।

(ग) अथकिम्।

(घ) किंयुक्त तस्स जनाय द्राःव्यं भविःपति। अथवेतुद्द दाशामि। गा
पिकृत तालीपतं क्लेपादत। स इदानी रिचायो मं विद्ध्येदृ। फिमिदानी
करिःपामि। मोडः, इद्यम्। मम व्याविकुटादो क्षया शतसाहस्मुल्का
मुचावगरः। तामप्यार्पुरः: शोटीर्दत्ता प्रत्येच्चाति। भवम्, एवं तावत् करिःपामि।

(घ) अस्यवपिराविद्याविद्यारास्य कृते भवन्तं शोणिण दाशाद्रयामि।
इदानी में हत्ये पद्धच्छद्वत्रूतमवान्।
tims were concerned, for the belief in the mission of the white races to order the destinies of the East for the greater good of the Orientals is a comfortable doctrine of quite modern growth. Instead they occupied in their own sight something of the position of the Children of Israel, and never doubted but that the spoiling of the Egyptian must be pleasing to the God of justice and love. Moreover, since the Portuguese were a people of the Peninsula, with whom the hatred of the Moors was an inherited superstition, their religious faith tended to stimulate them to ill-doing, and was in no sense a restraining influence. Many of the early adventurers were animated by a sincere zeal for their religion, and by a keen desire to force its acceptance upon all and sundry whom they might encounter, and to these the invasion of the East undoubtedly presented itself in the light of a new Crusade. The religious motive is found cropping up in the most unlikely people, and in the most grotesquely improbable circumstances, throughout the history of the doings of the early filibusters, and the cruelty and ruthlessness which avarice and ambition dictated found their constant justification in Christian fanaticism. It is necessary to appreciate the existence of this double incentive to conquest by which the Portuguese were animated in order to understand how it was possible for so much wickedness to be done under the cloak of religion. To the filibuster of the sixteenth century God fought ever on his side, and the stubborn fight in which he was engaged was battle done for the Cross. The enemy, therefore, was of necessity the child of the devil, and to
नायकः—कि भवानिदानी मां बाधते।
भवान्तरस्वाद्विविधासी शीलजी मम नित्यशः।
कि पुनः स कलाजीवी वचनापणिण्डी जनः।। १६।।
विदूषकः—(क) मणो मए मन्द्रभागेन कुम्भीठस्स हृत्ये
दिण्यं। (विषण्णस्मित्वित।)

(प्रविठ्य)

वाह्रणी—(ख) रदुः! अय्यमेच्छन सहावेधि।
चेटी—(ग) अय्यमेतेअ! महिद्वारिता तुमं सहावेधि।
विदूषकः—(घ) मोद! कि मं।
चेटी—(ङ) आम।
विदूषकः—(च) एस आच्छामि। (उपसप्ति।)

वाह्रणी—(छ) अय्यमेच्छन! इमं पदिंगांं पदिंगां।

(क) मन्ये मया मन्द्रभागेन कुम्भीठस्स हस्ते व्रुत्तम्।
(ख) रदुःके! आय्यमेतेवं श्वान्द्रापथ।
(ग) आय्यमेतेव! महिद्वारिता तवं श्वान्द्रापय्यति।
(घ) भवति! कि माम्।
(ङ) आम।
(च) पुप आच्छामि।
(छ) आय्यमेतेव! इमं प्रतिमं प्रतिग्रहणं।

1. ‘छ’ ख. पाठः।
such all rights of person or property were of course denied. The earth and the fulness thereof was God's gift to his people; the Muhammadan or the pagan who chanced to be in possession was logically to be regarded as a usurper of the Christian's inheritance, and force or fraud were weapons which might be freely used in order to deprive him of that to which, in the sight of the Almighty, he had no just claim. It was in this spirit that the Papal Bulls divided the newly discovered earth between the kings of Spain and Portugal; it was in this spirit that the filibusters set to work to give effect to those sweeping decrees; and it was in this spirit that deeds were wrought in Asia which have done more than aught else to rear up between the brown and the white races barriers which few, even in our own day, have the tact, the patience, the sympathy or the energy to surmount.

With the first few fleets which sailed from Portugal during the years that succeeded the rounding of the Cape of Good Hope, we have at present no concern, since their goal was India, and they did not penetrate to the seas or ports of southeastern Asia. In 1508, however, on April 5th, of that year, Diogo Lopez de Siqueira, the Chief Almotagel of the kingdom of Portugal, set sail as captain of four vessels with royal instructions to explore and conquer Malacca, a rumour concerning the wealth and importance of that city having reached the Portuguese in India, and having by them been reported to headquarters. A great deal has been made of the treachery of the Sultan of Malacca,
विद्वृषक: — (क) अवत्थाविरुद्धो खु अथं पदानविभवो।
कुदो एवम आगमो।

ब्राह्मणी — (ख) ं साधि उच्चवसामि। सत्वसारविभवेन
वद्दानेन सति वासाधवं चि एसो इमस्स आगमो।

विद्वृषक: — (ग) अद्भुती खु अजज।

ब्राह्मणी — (घ) प्रमा(ज्ञ)दो अदिकमो किदो। अजज पूर्वा
ग्नित्वतीतिआदी।

विद्वृषक: — (ङ) (अपवदावदाए) पदानस्स अथुकोसो
विप पदिभादि। (जनानितिकम्) रद्दिणे! किं करिसस।

चेटी — (अपवार्य) (च) किंगुख्त तस्स जणास्स दादावं

(क) अवत्थाविरुद्ध: सत्वत्यं पदानविभव:। कुत एतस्याम:।
(ख) नतु शधीपुर्वसामि। सत्वसारविभवेन ब्राह्मणेन सत्वत वाचचित्रत्वमर्मस्याम:।
(ग) अद्भुती खलबच।
(घ) प्रमादाद्व अतिकः कुः। अव पूजा निन्दये।
(ङ) (अपवदावदाए) पदानस्स अथुकोस इव प्रतिभाति। रद्दनिके! किं करिप्रयामि।
(च) किंगुख्त तस्स जनाय दादावं भविष्यतीत्येतात्तिमिचं मन्त्रारकः।

1. 'पा' ख, पाठः।

† 'अणवदावदाए' इति स्वालः।
and of his double-dealing with Siqueira, and it is therefore well to note that the latter came to his kingdom, not merely in the guise of a peaceful trader, as others of many nationalities had come before him, but with the deliberate design of "conquering" the land. It was here that the white men differed so materially from the Arabs, the natives of India, and the Chinese, all of whom had during many centuries carried on an extensive commerce in Asia. With none of these people were exploration and conquest synonymous terms. The Hindus, at a very early period, had deeply impressed Java, Lâmbok and Bâli with their influence, and they have left an enduring mark upon the superstitious beliefs and upon the magic practices of the Malayans. None the less, there is no record of anything resembling a Hindu invasion of these islands. Similarly the Muhammadan traders settled in the Archipelago and in the Malay Peninsula had succeeded, by the beginning of the sixteenth century, in converting the bulk of the native populations to the faith of Islâm, but they had not profited by the moral and intellectual ascendancy thus gained to wrest the reins of government from the rulers of the land. The Chinese, too, after the period of the great Tartar invasion and the innumerable expeditions of Kublai Kaan, had traded freely with Persia, with India and with Malaya without seeking to annex an inch of foreign territory. The Portuguese, on the other hand, and many of the white nations after them, trusted, not so much to peaceful commerce, but to lawless pillage for their speedy enrichment, and the annual fleets sent
भविष्यदि चि एवर्षणामिचं महत्त्वादारं च सत्तपदि चि महत्त्वादारितत्व तव हृदये दुःख अव्यवहंतं अणिरिं यरसामि चि एवं करेदि। त गाहे एवं।

ब्राह्मणी—(क) उद्वकसम्भवदाए मुक्तावल्लीए तव अ दुःख्वादाए उवारारो विस्तरिदे। गाहे एवं। (बचारि)

विद्वृपक:—(ग्रहीत्वा) (क) सच्चे द्राब चिथ्ठु। रोदित्वी वि अहोदेइ विठ्ठी।

ब्राह्मणी—(ग) देवकुलघृषेण रोदिविदा।

विद्वृपक:—(घ) साविदासि तच्छोड़ा चारुदचेण, जहै अधिकं मनाति।

ब्राह्मणी—(घ) हृदि। (निवाक्षिता।)

विद्वृपक:—(घ) एषा वात्वाए दुःख्वां रक्षिवां असःहृदि सूह गाहा। (उपगम्य) भो! ईवं।

संतप्त्त हृदि भव्यवादित्व तव हस्ते दर्शयार्युपथत्त्वं यात्त्वामात्मेवं करोति। तदु ग्रहणीतत्।

(क) उद्वकसम्भवत्या मुक्तावल्यास्तव च दुःखतयोपचारो विस्त्तर:। ग्रहणीतत्।

(ख) सच्चे द्रावित्त तिथिव। रोदित्वी महर्याख्यी हृदि:।

(ग) देवकुलघृषेण रोदिता।

(घ) शापितासि तत्त्रमवता चारुदचेण, यथोखं मनाति।

(घ) हा धिक्र।

(घ) एषा वाचा दुःखां रक्षिवाशुभमः सूचाचित्वा गता। भोः! ईव।
out from Lisbon started on nothing more nor less than a succession of filibustering raids. Their objects were to confirm the power of Portugal in the regions already reduced to subjection, to extend the conquest in new directions, and thus to squeeze the kings and the populations of the East dry of all the wealth which they could be made to yield, employing for that purpose every device which cunning could suggest, and which force, courage, and an unscrupulous ruthlessness could translate into action.

When Diogo Lopez de Siqueira reached Cochin he found the affairs of Portugal in a condition which was far from edifying. The viceroy for the time being was Dom Francisco Dalmeida, but the great Alfonso Dalboquerque, fresh from his furious battles in the Persian Gulf, claimed that the government ought to be handed over to him by virtue of certain documents, giving him the reversion of the viceroyalty, which he had received from the King prior to his departure from Portugal. Dalmeida was very loth to resign his authority to any man, least of all to Dalboquerque towards whom he seems to have entertained a lively feeling of dislike, and at the moment of the arrival of Siqueira the position had become extremely critical. Dalmeida, recognising this, thought to find a way out of his difficulties by inviting Siqueira to assume the governorship of the Indies, declaring that if this could be arranged he, Dalmeida, would forthwith set out for Portugal taking Alfonso Dalboquerque with him. The prudent Siqueira, however, would have nothing to do with any such
नायकः — किमेत्तवः।
विदूषकः — (क) सरिषकुञ्जदारसङ्क्राहस्स फलः।
नायकः — किं ब्रह्माणी मामनुकम्पते।
विदूषकः — (ख) एवं विब।
नायकः — विगात्मानम्। अच्छ हलोरस्थ।
मधृ द्रव्यक्षाक्षीये श्रीद्रव्याणुकम्पितः।
अर्थः पुरुषो नारी वा नारी सार्थः पुमान्। १७।।
विदूषकः — (ग) तत्त्रहोदी हिहाएण तुम्ह याचैंद्रि। अहं
सीतेन याचैंभि। गह एवं।

नायकः — तथा: (गृहीतः) वयस्य। इसमुचावली गृहीता
वस्तत्सेनाया: सकां मथुर।
अर्थः कामसुपल्ल्य मनोरथो मे
श्रीमानं धनेक्षयुतिः प्रणयं करोति।
माने च कार्यकरणे च विलम्बमानो
धिग्म भो: ! कुल से पुरुषस्य दर्दितवां च। १८।।

विदूषकः — (घ) अहो अप्पमुक्तस्स सुवर्णममण्डलस्स किदे
सदसहसमुक्ता मुचावली मणीआइत्वा।

(क) सहसकुञ्जदारसांङ्ग्रहस्स फलम्।
(ख) एवमिव।
(ग) तत्त्रभवती हिर्येन त्वा याचेते। अहं श्रीर्णेय याचे। गृहीततः।
(घ) अहो अप्पमुक्तस्स सुवर्णममण्डलस्स कुटे शतसहसमूहया मुचावली
निर्विरोक्षित्वा।

१. 'आएमः', २. 'भो! अहोः', ३. 'सस कि', ४. 'शिव्याद' व. पाठः।
THE FILIBUSTERS

proposal. "Laissez moi donc planter mes pois," he said in effect; for while he did his best to ingratiate himself with both contending factions, he pointed out that he had come to the East for the purpose of exploiting Malacca, and that his only desire was to set forth upon that undertaking so soon as his ships should have undergone certain much needed repairs. Eventually, therefore, taking with him some of the followers of Dalboquerque who had incurred the anger of Dalmeida, he left the quarrelsome atmosphere of Cochin, and sailed across the Indian Ocean to the Straits.

The Malay chronicler tells us in the Hikayat Hang Túah that from the first moment of their arrival in the port the strangers began to abuse the hospitality extended to them, and that having obtained a grant from the Sultan of as much land as could be enclosed by a buffalo's hide, they adopted the stratagem of the Pious Æneas, and cutting it into thin strips made it the boundary line for a goodly plot of ground. Upon this, so the chronicler tells us, they proceeded to build a formidable citadel whose position menaced the town and the royal precincts, whereupon trouble ensued. The version which comes to us from Portuguese sources is somewhat different. Here we learn that Siqueira received a warning from a Javanese girl, who was the mistress of one of his men, that treachery was meditated. This girl swam off to the Portuguese ships under the cover of darkness, and brought word that the Sultan intended to massacre the white men at a great banquet to which he would presently invite them, and that when this piece of business
यायकः — वर्यस्य! मा मैवम्।

यं समालक्ष्य विध्वासं न्यासोऽस्मासु कुटस्तय।
तस्येतत्नाहतो मूल्यं प्रलयस्य प्रदीयताम्॥ १६॥

(निष्कान्ताः सर्वं)।

वल्लीयोऽढः।
had been despatched, he would seize upon their ships. This intelligence, which may quite possibly have been true, does not appear to have been in any way tested by Siqueira, who seems to have accepted it unreservedly, and to have acted at once with more, perhaps, of promptitude than of wisdom. He sent a native man and woman ashore "with an arrow passed through their skulls" to the Sultan, "who was thus informed," de Barros tells us, "through his subjects that unless he kept a good watch the treason which he had perpetrated would be punished with fire and sword." The Sultan retaliated by arresting Ruy de Araujo, the factor, "and twenty other men who were on land with him attending to the collection of the cargo of the ships," though it is to be noted that the Muhammadan monarch used them with no such atrocious barbarity as that which the Christian captain had practised upon his Malay victims.

Siqueira, finding his force thus considerably diminished, burnt two of his vessels, since he had not enough men to navigate them, and sailed out of Malacca, proceeding himself direct to Portugal, after despatching a couple of vessels to bear the tidings of his abortive enterprise to Cochin, where the great Alfonso Dalboquerque was now reigning unopposed.

The news of the check which Siqueira had received caused considerable annoyance to the authorities both in Portugal and in India, and on March 12th, 1510, Diogo Mendez de Vasconcellos with a fleet of four ships set out "to go and conquer Malacca." The situation in India, however, was at this moment so critical that Alfonso
अथ चतुर्योऽद्वः ि।

(ततः प्रविष्टतिः सोक्राटा वसन्तसेना, चित्रफलकामादाय वासिकाकरणधर्म संदेही न ।)

गणिका — (क्र) हृद्धे! पेक्षासि सरित्सी तस्स जग्नसि।

चेरी — (ब्र) अज्जुए! तासिः हस्तिविमदकोठाहि भुज-माणप्यथेय दिशिए दूरो दिशो सो भट्टिदारो ईदिचो एव।

गणिका — (ग्र) तम द्राव दक्षो वेशवासजणो चि जन-वाणूं पूर्वन्ती अचिछे भग्नारस।

चेरी — (ड्र) किं एवं वेशवासजणो सवो दक्षिणो होइ चि। पेक्षेदु अज्जुआ चम्पआरामे पिन्चमन्दा जानि। अदि- सरित्स चि मम हिजां अहिरमदि। परस्तहदो एवः पंसांसी- आदि र्चण कामदेवो।

(क्र) हृद्धे! पद्यसि सहिष्ठि तस्स जनस्व।

(ब्र) अज्जुके। तस्मिनु हस्तिविमदकोठाहि भुजमाणप्यथेय द्रक्षा दूरतो दृष्ट: स भट्टिदारक ईदशा एव।

(ग्र) तव तावदु दक्षो वेशवासजण इति जनवारे पूर्वन्त्यहिलीक भग्नारस।

(ड्र) किमेतदु वेशवासजण: सवो दक्षिणो भवतीति। पद्यपत्रज्जुका चम्पकारामे पिन्चमन्दा जायन्ते। अतिसदश इति मम हदस्मबिरमते। परमार्थद्व्यस्य एव प्रस्थयते ननु कामदेवः।

1. ‘ति व’, 2. ‘सरित्स तस्स अज्जुस्त’ क। पाठः
ALFONSO DALBOQUERQUE.
(From the Commentaries of Dalboquerque, by permission of the Hakluyt Society.)
गणिका — (क) हृद्धे! सहीजणेण अवहृत्सीणीअच्छानं अन्तःनो परिर्हामि।

चेटी — (ख) एदं जुज्जाइ। सहीजणसप्तचिलो गणिआजणो णाम।

(ततः प्रविष्टयाभरणहस्तापरा चेटी।)

चेटी — (ग) सुंहं अज्जुआए।

गणिका — (घ) हृद्धे! साथरं दे।

चेटी — (ङ) अज्जुए! अत्ता आणवेदि — इदं दुहारं पवित्रं पोकलं उवाचविवरं पवहं। तत् त्वरमाणमण्डणा गहिदावृत्तणा आअच्छु च। इह अच्छुरां अच्छुरेदु अज्जुआ।

गणिका — (च) कि अय्यचारहुद्धो मण्डिःसिद्धि।

(क) हृद्धे! सहीजणनापहस्नीयत्वमात्रः परिर्हामि।
(ख) एदू दुह्यते। सहीजणसप्तीको गणिकाजनो णाम।
(घ) हुस्समज्जुकावः।
(ङ) हृद्धे! स्वागतं दे।
(च) अअज्जुके! अभाज्ञायति — इदं द्वारं प्रविधं पोकसमुथावितं पवहं। तत् त्वरमाणमण्डणा गहिदावृत्तणामण्डणात्वच्चाहितिः। ह्वाल्हक्षामलक्षारोऽज्जुकाः।
(च) किमार्थचारहुद्धो मण्डिःसिद्धि।

1. 'सीअं', 2. 'सावं प', 3. 'परिसं' श. पाठः 4. 'स्वाल्क्ष्यारहस्ता चेत' क. पाठः 5. 'ता दुहं दुरं' श. पाठः.
Dalboquerque refused to allow Vasconcellos to proceed upon his way, and retained him and his fleet to aid him in a combined attack upon Goa. The hands of the greatest of the Portuguese viceroys were more than usually full at this juncture. The coming of the filibusters had set the whole of the western coast of India in a flame of war; the Portuguese settlements on the island of Socotra and in the neighbourhood of the Persian Gulf were importunate in their prayers to Dalboquerque to come to their assistance; and meanwhile, in distant Malacca, a number of white men, held in captivity by the Malays, were scanning the sky-line to the north hoping to sight the rescuing fleet for which, during so weary a period, they looked in vain.

By February, 1511, however, Goa had been retaken, and the Coromandel coast was for the moment cowed into submission, wherefore Dalboquerque had leisure at last to look to the more remote portions of his dominions. In that month, accordingly, he set out for the Straits of Hormuz to carry succour to those of his countrymen in that direction whose clamour, backed by repeated orders from the King to erect a fort at Aden, had distracted him all the time that he was too deeply engaged in India to be able to spare them a man or a ship. But the winds proved adverse, and finding that he battled with them in vain, Dalboquerque decided to make a virtue of necessity, and to turn his face towards the Straits of Malacca. Diogo Mendez de Vasconcellos who, it will be remembered, had been sent out for the special purpose of chastising the Sultan of their kingdom, had throughout
चेटी—(क) नहीं, येन अछुआरो पेसिदो सो राजस्थानो सन्तानो।

गणिका—(ख) अपेक्षाहिनी अविष्टादे।

चेटी—(ग) पसीदु तु पसीदु अजुआ। सन्देशं खु अंह मन्तेमि। (पाद्यं: पाति।)

गणिका—(घ) उद्धेहि उद्धेहि। कुसन्देशं असुआभम, ज तुवं।

चेटी—(ङ) किं अंह अच्छ भणामि।

गणिका—(च) भणेहि अच्छं—जदा अध्याचार्यो अभिमारूढव्यो तदा मण्डेमि चति।

चेटी—(छ) तथा। (निष्कान्तः।)

(क) नहीं, येनारुआरार: प्रेषितः स राजस्थानः संस्थानः।
(ख) अपेक्षाविनाति।
(ग) पसीदु तु पसीदत्वज्ञुका। सन्देशं स्वल्पवं मन्त्रेये।
(घ) उद्धरूणिच। कुसन्देशमुयामि, न त्वाम्।
(ङ) किमाहम्बं भणामि।
(च) भणाभं—सदायाचार्यदोषभिमारत्ववङ्गमदा मण्डयामीति।
(छ) तथा।

1. 'सन्देशं खु अंह अच्छं व, पाद्।'
shown great restlessness under the restraint imposed upon him by Dalboquerque, and at last, defying the viceroy, he actually set sail for Malacca on his own account. Dalboquerque, however, succeeded in recalling him, and as a punishment for his insubordination sent him back to Portugal in disgrace. Accordingly the task of subduing the Sultan of Malacca now fell to Dalboquerque's lot without the assistance of the men actually appointed by the King of Portugal for that purpose, and the viceroy set about its accomplishment in his own thorough fashion.

The lawlessness which characterised the proceedings of the Portuguese at this period is well exemplified by the first incident recorded by the author of the Commentaries as having occurred during the voyage to Malacca. "When they had got as far as Cielao (Ceylon)," he tells us, "they caught sight of a ship. Alfonso Dalboquerque gave orders to chase her, and they took her, and he was very glad to find that it belonged to the Guzerates, as he felt his voyage would now be carried out safely, for the Guzerates understand the navigation of those parts much more thoroughly than any other nations, on account of the great commerce they carry on in those places." Here we have given to us an instance of the acts of unprovoked piracy which the Portuguese, from the moment of their arrival in the East, were accustomed to commit as a matter of course; and if some excuse be found in the fact that pilots were needed, no similar justification can be alleged for the capture of four other Guzerati vessels which Dalboquerque chased and took
सज्जलकः —
कृत्वा निशायां वचनीयदोषं
nिद्रां च हित्वा तिमिरं भयं च
ts एव सूर्योदयमन्दवीयः
शानेदिवा चन्द्र इवास्मि भैतेः।॥ १ ॥

दिश्यथा कर्मान्ते प्रभातम्। यावदिव्यानीं वसन्तसेनायाः परिचारिकाया मदनिकाया निष्क्रयायथं मयेदं कृतम्। (परिक्रमये)
इदं वसन्तसेनाया गृहम्। यावत् प्रविष्ठमि। (प्रविष्ठ)
किसुख्लव्यन्तरस्या मदनिका। अथवा, पूर्वीः गणिकाना-मन्नान्ते साक्षिध्यम्। अतत्रत्रैव तथा भवितव्यम्। याव-च्छवंद्यापयामि। मदनिके! मदनिके।।

चेटी — (आकृष्ट) (क) सज्जलकः अस्स विश सरोः। वावुदा
अज्जुआ। ता उवसप्पिस्सं। (उपगम्य) इवाक्षि।

सज्जलकः — इत्स्तावत्।

चेटी — (ल) किं तुवं सचिद्वर्णो विश।

सज्जलकः — न खलु, किष्टित कथयितुकामः।

(क) सज्जलकस्तेच स्वरवा। व्याप्त्वताज्जुका। तदुपसारिप्यामि। इय्यामि।
(ल) किं ते शचिद्वर्ण इव।

1. 'मन्दः॥', 2. 'रे। अण्णवा' ख. पाठः।
गाणिका  — (क) हृजे! इति चिंत्रवल्लभ सत्यणाए द्विवेदिः।
(विलोक्य) कहिं गाया हृजे। अङ्का अदृशया होदृशये।
जाय पां पेक्षिसंस। (परिक्रमावलोक्य) अम्मो इति सा अदिशिनि-
णिद्धाक्। इतिहासिन्नी केण वि मनुष्यसेन पिबन्ति विजं सह मन्तव
न्नति चिंतः। तकैः भ्रम सो जो को वि क्रणम मं यावेदि।

सजजयक्: — भूयतां रहस्यम्।

गाणिका  — (ल) अजुतं परहसं सोऽं, अङ्कं गमिसं।

सजजयक्: — अपि वसन्तसेना (हृजेेःके)

गाणिका  — (ग) अङ्कं अहिद्धा एदां कहां। होदृ,
सुणिसं दावं भविषसनि। (पुनः प्रतिनिधित्व स्थिता।)

सजजयक्: — कि दास्यति त्वं निष्कयेण।

गाणिका  — (घ) सो एवच एसो। होदृ, सुणिसं।

(क) हृजे! इति चिंत्रशालकम शयनीये सापय। कुञ्ज गता हतासा। अधभा
अदृशयतया भवितेन्यः। याध्रं भेक्षिन्ने। अवभो इति सातिरिज्झवया हृजे
केणापि मनुष्येण पिबन्ती सः मन्त्रयमाणाः तिष्ठति। तर्कवर्षयेष वः कोपिक
क्रेण मां याचते।

(ल) अयुक्तं परहस्यं श्रोतुम, अङ्कं गमिन्यामी।

(ग) अहमविकृतनीतस्या कथायाम। भवदृ, श्रेष्ठामी तावदु भविष्यति।

(घ) स प्रशेषः। भवदृ, श्रेष्ठामी।

1. 'अ', 2. 'पि' ल. पाठः।
MALAY PENINSULA, by WALDSEIMULLER. STRASSBURG PTOLEMY, 1513.
(Copied from Canerio map, 1502.)
चेटी—(क) सजज्ञान! ममपदांता पृथम एव अजजुआए
उच्छः

सजज्ञालकः—तेन हीमस्ये प्रवच्छः, एवं वत्तव्या च—
अर्यं तब शरीरस्य प्रमाणादिविं निर्मितः।
अप्रकादयो हालंकारो मत्तेहादृ धार्यतामिति॥२॥

चेटी—(ख) पेक्क्यामि द्वार।

सजज्ञालकः—ग्रुष्यताम्। (दशैवति।)

चेटी—(ग) दिट्टपुर्वो विख अर्यं अर्थन्यारो।

गणिका—(घ) ममकेरो विख अर्यं अर्थन्यारो।

चेटी—(ङ) भणाहिः भणाहिः। को इमस्स आँवेमो।

सजज्ञालकः—तत्त्वेहादृ साहसं कृतम्।

उभे—(च) हं, साहसिसो।

चेटी—(आलमगतम्) (छ) आ, अजजुआए खु इमस्स आ—

(क) सजज्ञालकः मम प्रदानं प्रथममेवाजजुआयोक्तम्।
(ख) पेक्क्यामि द्वार।
(ग) दिट्टपुर्वै इववायमलंक्नार।
(घ) मद्वीय इवायमलंक्नार।
(ङ) भण भण। कोज्यामः।
(च) हं, साहसिस।
(छ) आ, अजजुआयमः सल्वस्याक्तिः। कर्मदानुरुत्ततयोध्वेजस्मीया सङ्कृता। हा
between Ceylon and Sumatra. The man who was acting in this fashion, too, was no irresponsible freebooter, but the Portuguese viceroy of the Indies, and his piracies afford us a just index to the spirit and conduct of his countrymen in Asia. It is true that seabrigandage in the East has been suppressed finally by the nations of Europe, but it is well to remember that at an earlier period the white men themselves were the most ruthless and daring of all the rovers who infested Asiatic waters.

The first port touched at by Dalboquerque was that of Pêdir in Sumatra, where he found one Joao Viegas and “eight Christians of the company of Ruy de Araujo, who had arrived thus far in their flight from the city of Malacca, and Joao Viegas recounted to him how the king of Malacca had endeavoured to force them to become Moors, and had ordered some of them to be tied hand and foot and circumcised; and they had suffered many torments because they would not deny the faith of Jesus Christ.” All of which was probably true, and was, of course, excessively improper, though the Sultan of Malacca’s conduct still compares favourably with that of Siqueira in the matter of the arrow passed through the skulls of a man and a woman. Viegas also told Dalboquerque that “a principal Moor of Malacca,” named Naodabegea, [Nakhôda Bégak] who had instigated the Sultan to cut off Siqueira, and had subsequently joined with the Bêndâhâra of Malacca in a plot against the throne, was even then in hiding in the neighbouring Sumatran kingdom of Pâseh. To Pâseh, therefore, Dalboquerque forthwith sailed, and
इदी कम्मदारूणदाए उच्चे अणीआ संवृता। (प्रकाश) हृदि मम किते उभमं संसार्यं संवृतं — तव सरीरं चारितं च।

सजजलक: — उन्मचिके! साहसे खलु श्रीर्षसति।

चेटी — (क) अपरिदिदो खु सि। को हि नाम जीवितेन सरीरं विक्रीणिसदि। अथ कस्त्त गेहे इसं विवासवब्ध्यं किदा।

सजजलक: — यथा प्रभाते मया श्रुतं — श्रेणिचत्वरे प्रतिवसति सार्थवाहुपुत्राश्रादुद्वो नाम।

उभे — है।

सजजलक: — अथि,

विषादसत्सववी शम्भमोक्तढलोचना।
मुगीव शरविद्वारी कमपसे चालुकमपसे। ॥ ३ ॥

चेटी — (ल) संचं भणाहि। सार्थवाहुकेस साहसं कर्नेन तुए कोचि कुल्वुचो सत्येन अंथि परिक्षिदो वावादिदोवा।

थिगौ मम के उभयं संशायितं संहर्वं — तव शरीरं चारितं च।

(क) अपरिदित: सत्यसि। को हि नाम जीवितेन शरीरं विक्रीणिसि। अथ कस्त्त गेहे इसं विवासवब्ध्यं कृता।

(ल) सत्यं भण। सार्थवाहुकेस साहसं कुर्वता लयं काहितुं कुल्वुच्छ: शालेनुष्णस्ति परिक्षितो व्यापादिदो वा।

1. 'दुस्कर्णो खु' क. पाठ।  2. 'है',  3. 'दिप्राप्त',  4. 'क्य' ख. पाठ।
गणिका — (क) सुदुः, मए वि पुच्छििदवं एडाएँ पुच्छििदः।
सज्जलकः — मदनिके। एतावत् कि न पर्यावं, दितिय-मध्यकार्यं करंष्याभि। न खल्वेषं शाश्वेषं कस्त्रितं परिक्षितो न्यापादितो वा।

चेटी — (ँ) सज्जलक! सचं।
सज्जलकः — सत्यम्।
चेटी — (ँ) साहु सज्जलक! पियं मे।
सज्जलकः — कि कि प्रियमित्याह! इंद्रं मदनिके।
त्वतज्ज्वलध्वायो हि करोम्यकार्यं
सत्यपूवंपुस्तेपि कुले प्रसूत:।
रक्षामि मन्मथगुहींतांमिदं शैरीं
भिन्नं च मां व्यपदिशश्यपरं च यासि॥ ४ ॥
चेटी — (च) सज्जलक! सुणाहि। अज्जुआये अां अम्ब-झारो। (कण) एवं विज।

सज्जलकः — एवम्।

(क) सुदुः, मयापि प्रस्तव्यमेतया प्रस्त्रम।
(ँ) सज्जलक! सत्यम्।
(ँ) साहु सज्जलक! पियं मे।
(च) सज्जलक! श्राणु। अज्जुकाया अयमङ्क्ष्यार: | एवभिव।

१. 'वि ख दु' , २. 'ख तत्र' ख. पाठः।
demanded that the "Moor" in question should be delivered up to him, but the King of Pâseh, as became a Malayan râja, made all manner of specious excuses, and professed his utter inability to lay hands on the conspirator. Dalboquerque, conceiving that the hour had not yet come for the declaration of hostilities with the King of Pâseh, concealed his chagrin as best he might, and proceeded on his way to Malacca. Chance, however, favoured him, for he presently caught sight of a large native vessel, which his people captured after a hard fight. On board this ship they found Naodabegea himself, "half dead, without any blood flowing from the numerous wounds which he had received. Aires Pereira commanded the mariners to throw him into the sea just as he was; but when they perceived that he was richly clothed, they sought first of all to strip him, and then they found on his left arm a bracelet of bone, set in gold, and when they took this off his blood flowed away and he expired." The survivors of the crew informed Dalboquerque that "the bracelet was formed of the bones of certain animals which were called cabals, that are bred in the mountain ranges of the kingdom of Siam, and the person who carries these bones so that they touch his flesh can never lose his blood, however many wounds he may receive, so long as they are kept on him."

The term used by the natives was unquestionable kâbal (often pronounced kâbal by the Malays of Sumatra) which means invulnerable, and all they intended to convey was, we may surmise, that the bracelet was a charm which conferred this advantage upon its possessor, and
गणिका—(क) सन्तप्पति चि तक्षेमि एद्रेण अकथ्यं किंद्रि चि।

सृजनलकः—मदनिके ! एवं गते किं कर्त्त्वयम्।

चेनी—(ख) तहि एव गिण्यादेहि, णहि मण्डितसदि अ-ज्ञजुआ।

सृजनलकः—अध्यक्षानि सोभयमिन्मां चोर इति रक्षिपु-
रथैंग्रीहविष्णुतिः चेनद्र किं करिष्यामि।

चेनी—(ग) मा भावाहि भावाहि। कुछुचो खु सो
गुणाणं परिलुससदि।

गणिका—(घ) साहु भरे! अवृत्तवासिः अवृद्धिन्द्रा विए
एद्रेण विअणेन।

सृजनलकः—सचेत्या न शाक्यायणम् तत्र गतुम्।

चेनी—अति अण्णो उवाहो।

(क) सन्तप्पति इति करिष्यामि एतेनाहार उक्तमिति।
(ख) तृतैव निर्यातस्य, णहि मण्डितसदिज्ञाका।
(ग) मा विभीिहि विभीिहि। कुछुचुः लखु व गुणाणां परिलुससति।
(घ) साहु भरे! अवृत्तवास्यास्तुक्तेिवेतेन वचनेन।
(ङ) अयमयं उपायः।

1. 'हि' क. पाठः।
THE FILIBUSTERS

that it had been brought to the Peninsula from Siam. Such charms are worn to this day by many a warrior in Malayan lands.

After taking this vessel, Dalboquerque, for some unexplained reason, retraced his steps towards Pâseh, and fell in with two native ships, one from the Coramandel coast, which struck at once, and another from Java, which was only captured after a very spirited resistance, in the course of which the Javanese set fire to their own craft. On board this vessel Dalboquerque found the unfortunate King of Pâseh, "and when he saw him," the Commentaries tell us "he begged his pardon very earnestly for this unfortunate affair"—in truth an euphemistic way of describing such an unprovoked act of piracy—"which should not have happened if he had known of his Royal Highness being on board, and he showed him those ceremonies and that good treatment which is due to a personage of such dignity." Dalboquerque also promised to aid the king in subduing certain of his rebellious subjects,—an engagement which cost him nothing since he never intended to keep it—and he then continued his voyage to Malacca, capturing a "very rich junk" upon the way.

He had already pillaged five Guzerati ships between Ceylon and the port of Pêdir; between Pâseh and Malacca he had taken three, one belonging to the Coramandel coast, one manned by men from Java, and a third whose ownership and nationality are unknown. This was sufficient to spread the evil reputation of the strangers far and wide throughout the seas of south-
गणिका — (क) एते गुणा वेशवास्यस।

सज्जलकः — कोष्ठ्य उपायः।

चेटी — (ख) जं तव रूपज्ञा अज्ञुआ अबि सत्यवाहः पुनो अ।

सज्जलकः — न खङ्ग।

चेटी — (ग) तेन हि इमः दान अज्ञुआरं तस्स सत्यावह्युत्तत्त्ववाणादो अज्ञुआए निर्माणस्ते। एवं च किवे तुवं रक्षिक्वो, सो अय्यो अ अणिन्दिन्यो भविसस्ति। अहं च पीडिता एण्डु अज्ञां च पुणो वशिक्षा पुणो एवं दस्यामवो भवेः।

सज्जलकः — मदनिने! प्रीतोमस।

गणिका — (व) भोदू अब्वन्तः पवित्राः उवविसामि।

(तथा करोतिः।)

(क) एते गुणा वेशवासस्य।

(ख) ननु तव रूपज्ञुकारः सार्थवाह्युत्तत्त्वस।

(ग) तेन हृमः ताबवल्लहारं तस्स सार्थवाह्युत्तत्त्वस वचनावद्वारच्यो निर्माणस्ते। एवं च हेतु त्वं रक्षिन्तः, स आय्याश्चविन्यो भविष्यति। अहं च पीडितान भविष्यामि। अथवा अज्ञुकान्त च पुनवेष्टित्वा पुनरव दस्यामवो भवेतृ।

(व) भवत्वभवतः प्रविश्योपविशामि।

1. 'सस', 2. 'च अपीडिता भविष्यामि।' ख. पाठः। 3. 'च रो' क. पाठः।
eastern Asia, and to set all the countries bordering them on the defensive, while he now meditated a more decisive stroke—the conquest of Malacca, which then was the head and front of all the Malayan kingdoms—having for his object the establishment of the power of Portugal in the very centre of the commerce of all the eastern Archipelago.

Such then was the first coming of the European filibusters, with which began the real exploration of the lands of southeastern Asia,—lands which were destined, with hardly an exception, to fall under the dominion of the white peoples, lands in which, after a weary period of suffering and of strife, the men of the brown and yellow races were to watch their birthrights pass into the keeping of the strangers.

It was in dramatic fashion that Dalboquerque made his entry into the harbour of Malacca— the entry of the white men into the inviolate lands which destiny had marked for their possession. It was about the hour of sundown, the author of the Chronicles tells us, and to one who knows the Malay Peninsula that phrase conjures up at once a vivid picture. The merciless heat of the tropic day was passed; a grateful coolness, which yet carries with it a suggestion of melancholy, of spent energies, of exhaustion, had succeeded. The sun lay upon the horizon out yonder in the direction of Sumatra, with great banks of resplendent cloud grouped about it; enormous fan-shaped rays of light stretched upward from it till they attained the very summit of the heavens,
चेटी — (क) सज्जक्ष्य! आच्छ, कामेवटेस में पहिवालेहि। अहं ओसरं जाणिक अत्युआए गणेदेरहि।

सज्जलकः — बाधम्। (विन्ध्यानं:)

(ततः प्रवशत्वपरा चेटी।)

चेटी — (ख) सुहं अत्युआए। एसो सत्यवाहुप्रसस स-आसादो कोशि बनाणो आतो अत्युं पेकिवहुं।

गणिको — (सादरस) (ग) गच्छ, सिर्धं पवेदेरहि रं।

चेटी — (घ) तह। (उपसूय) एदु एदु अन्यो।

(विद्वन्ध)

विद्वषकः — (सच्चित्रो विलोक्य) (ह) अहो गणिकावाददस सत्तसरीदा। गणानप्रत्यसमावदेहि आहचिमिहि पुज्य वाईअन्ति। संजोजअन्ति अ आहारप्रपाराणि। वीणा वादो-अन्ति। सुवणा-आरा अठ्ठाचारप्रपाराणि आदरणे जोजअन्ति।

(क) सज्जलकः आच्छ, कामेवटको मां प्रत्याख्य। अहमवसरं झाला-जुकाये निवेदयामि।

(ख) सुक्समजुकाया। एस सार्थवाहुप्रसस सकाशाद कोशिद ब्रणण आग-तोउजुकाया द्रुपुं।

(ग) गच्छ, शीघ्रं प्रवेशबैनम।

(घ) तथा। पैतृवर्ष:।

(ङ) अहो गणिकावाददस सत्तसरी नानाप्रत्यसमावदेहि: पुस्तकानि बाध्य्यन्ते। संजोज्यन्ते चाहारप्रकरणि:। वीणा वाद्यन्ते। सुवणकारा अठ- खाराप्रकरणादरणे योज्यन्ति।

1. ‘का—सि’, 2. ‘ढी—ड’ 3. ‘मिल आ’ ख. पाठ: 4. ‘द’ क. पाठ:
चेटी — (क) एसा अजुआ। उवसप्पदु अय्यो।

विद्वृष्णक: — (उपविष्ण) (ख) सोतिघ होदीए।

गणिका — (ग) साअदु अग्य्यस। हुजे! आसान्य अग्य्यस पादोदकां च।

विद्वृष्णक: — (आलगतम) (घ) सच्च आणेदू बजिआ भोक्षण।

चेटी — (क) जं अजुआ आणेवदि। (आसान्य द्रव्यति पादोदकां च।)

उवविसदु अय्यो।

विद्वृष्णक: — (उपविष्ण) (च) पदङ्कडु आसान्य मोदी।

अहू किच्छ भणिचु आउदो।

गणिका — (उपविष्ण) (छ) अवहिद्धि।

विद्वृष्णक: — (ज) केतिअमकं खु तस्स अठाङ्कारस्य मुल्लथ-पयमाण।
गणिका — (क) किंचितमिवं खु अय्यो पुनःच्छिद्।

विदूषकः — (ख) सुष्णादु भोदी। तच्छहोदो चासिद्वरसस
gुणप्पचामाणिनिवं खु तुए अठंड्कारो तत्त्वो जिनिकर्षो।
सो तेन जूदे हारिदे।

गणिका — (ग) जूदे। जुजर। तदो तदो।

विदूषकः — (घ) तदो तस्स अठंड्कारसस मुख्यभस्तूदं इम।
mुच्चाविऀ विधिकर्षु भोदी।

गणिका — (गोतमां) (ङ) धिकू खु गणिकामाभवं। चुनचिति
मं तुठादि। जद्दो पिडिक्षे, सो एवं दोसो महिस्सदि।
(प्रकाशम्) आनेटु अय्यो।

विदूषकः — (च) इदं गहदु भोदी।

गणिका — (शहीवा) (छ) पिडिचिरं तस्स ति अय्यो गणेवेदु।

(क) किंचितमिवं खल्वार्यं। पुनःच्छिद्।

(ख) शुष्णोदु भवति। तत्रभववशास्त्रस्य गुणवल्यायननिवमित्वं खल्व लया-
वास्त्तास्त्रमिन्नी निःसिद्धः। स तेन खूरे हारिद्।

(ग) खूरे। तत्तस्ततः।

(घ) तत्तस्तस्यवास्त्रस्य मूल्यभूतामां मुक्तचावरी प्रतिच्छिद् भवति।

(छ) धिकू खल्व गणिकामाभवं। चुनचिति मं तुख्यति। यदि न प्रती-
च्छिद, स मेव दोरो महिस्सदि। आनार्यार्यः।

(च) इदं गहदु भवति।

(छ) प्रतीयं तत्वार्यों निवेदयतु।

1. 'रावण', 2. 'तिकस्ता म', 3. 'इ' प्र. पाठः.
which stained with every tint of scarlet and purple and gold, showed here and there little inlets of an ethereal azure. Beneath that glory in the skies, the sea, steel-blue under the gathering darkness, heaved gently, monotonously, as a weary sleeper draws his breath, a ruddy sheen marking the furrows between wave and wave. To the landward the native town clung to the beach, swarmed up the sides of small conical hills, and fell away into the heavy forest inshore. Near its centre rose a rude stone building surrounded by a wall draped in crowding creepers, but for the rest the place was a huddle of thatched roofs, rising at all angles, sloping unevenly, set in all directions without order or arrangement, with a blue haze of smoke hanging above them in the motionless air. In the harbour itself junks from China, sharp-nosed prahus from Java or the Archipelago, and fishing-smacks innumerable lay at anchor, and on the yellow stretch of sand before the town, crowds of men and women strolled listlessly, chaffering with the fisherfolk, and enjoying the peace and the coolness after the burden of the day and the heats.

That scene had been enacted daily, repeated in this unchanging climate each succeeding evening for years. It may be witnessed to-day down to its last least detail in the capital of Trênggânu which, like ancient Malacca, lies upon the seashore, and as I have sat watching it in this former place, whither as yet the tide of the white man's invasion has not yet attained, it has seemed to me that I have looked back through the centuries upon the
चारुदते

विद्युषकः — (आत्मगतम्) (क) को वि उचवारो वि रे पदाशु भगिदो। (नक्षत्राम्) (एवंं होतु)। (उत्तम निर्भक्षानि:।)

गणिका — (ल) सातु चारुदत्! सातु। साधुवेपारिवर्तवादेव दसाए माणवमाणिणिः रक्षिन्द्र।

(प्रविधि)

मदनिका — (ग) अज्ञुए! सत्यवाहुपुत्रस्य साधुसाधार कोचि मण्डसो आज्ञादेव इच्छा अज्ञुअं पेक्षिन्द्र।

गणिकौं — (ब) किं दीर्घपुरुषो ज्ञादितर्वा वा।

मदनिका — (ड) अज्ञुए! णहि, तस्तार्थस्करो चि मे प-हितमादिः।

गणिका — (ज) गच्छ, पवेशेिन्द्र णं।

(क्र) कोेक्पुरुचारोरुषं नेति मणित्। एवंं भवत्।
(ल) सातु! चारुदत् सातु। साधुवेपारिवर्तवातायं दशायं माणवमाणिणिः रक्षितम।
(ग) अज्ञुके! साधुवाहपुत्रस्य सकाशात्, कष्ठितः मणुष्य आगत इच्छतस्य-ज्ञानं दशुम।
(ब) किं दीर्घपुरुषो नवदर्शिनो वा।
(ड) अज्ञुके! णहि, तद्दीय हति मे प्रतिभाति।
(ज) गच्छ, पवेशयेिन्द्र।

1. ‘अ’, 2. ‘माण् र’, 3. ‘का—दि’ ए. पाठें।
Malayan lands which as yet were free from the aggression of the filibusters of Portugal.

But this evening the beach was thronged more densely than was common, and there was withal a subtle restlessness, a tenseness of expectancy in the air. Word had reached Malacca of the approach of the mysterious strangers from afar, the men with the bearded faces and the corpse-like complexions, the rumour of whose evil doings on the Coramandel coast had carried into the remotest corners of the East. The besetting peril was at hand, even at the gates of the city, but how it might be averted, stayed or met were problems surpassing the wisdom of the wisest.

And then, before the last of the daylight died, as the mobs of gaily clad natives stood upon the shores, oppressed by fear, restless with suspense, their dark faces darker in the gathering gloom, suddenly the West was upon them ere they well knew it. The fleet of Dalboquerque, “all decked with flags, and the men sounding their trumpets,” swept into sight from behind the sheltering islands to the north, the great bellying squares of strangely rigged canvas catching the faint breeze. On and on it came, inevitable as Fate, the Power of the West sailing into the heart of Malaya unresisted and irresistible, and with panic in its heart the East stood in impotence watching it from the shore. One by one the vessels came to anchor, and then from all there roared a salvo of artillery, the salute of the white men to their victims, an explosion that broke upon the peace of the quiet scene and sounded the knell of the brown man’s
मदनिका — क) तथा। (निपक्षांता।)
गणिका — (क) अहो रमणिज्ञाना अज्ज दिवससस।
(तत: प्रविशतिभि मदनिका सजलकठेन सह।)
सज्जलक्ष: — कष्टः खलवातमशक्का नाम, यः कश्चिचकृत्तानानानरेकाते मां सम्भान्तो दुतसुपसपपति स्थिता वा। सब्बैश्रस्तृत्रयति दौषो भनो मेय स्वेदै:भैरवतां हि शक्तितो मनुष्यः॥ ७॥
मदनिका — (क) एसा अज्जुआ। उवस्पप्पु अयो।
सज्जलक्ष: — (उपमूर्य) सुख्लं भवत्यै।
गणिका — (क) सांवंदं अव्ययस। हुजे! आसानं देवं अव्ययस।

सज्जलक्ष: — मवचु मवचु। ग्रहीतमासनम्। उवरियते-मनुष्यं किशित् कार्यमिति।

(क) तथा।
(ल) अहो रमणीयताथाय दिवससत।
(ग) एसाज्जुका। उवपर्तज्जाय।
(घ) स्वागतमार्गयस। हुजे! आसानं दीयतामार्गय।

१. 'ति' ल! क. पाठः।
free enjoyment of the lands which God had given to him.

We of this latter age know how much, in the fulness of time, the rule of the white man had served to ease the burden of the peoples of the Malay Peninsula at least; but none the less there is something infinitely pathetic in the contemplation of this rude breaking in of the strangers from the West, the hard and restless workers, upon the indolent peace of these ease-loving peoples; the thought of the storm-torn ships from distant Portugal sailing insolently into this quiet haven while the dusky men of the East stood gazing at them fearfully from the shore, seeing in their coming a sure presage of what the future held for them and for their children.

Upon the arrival of Dalboquerque there followed negotiations of the usual wolf-and-lamb character. The Sultan of Malacca made haste to send a messenger to the Portuguese viceroy, asking why he had come with so great an armament, declaring that he had, poor soul, no keener desire than to live on terms of amity with the King of Portugal, "and giving him to know that the Bendará (Béndáhára) had been put to death on account of his complicity in the rising which had taken place against the Portuguese captain (Diogo Lopez de Siqueira) who had come to that port, and had resulted in the murder of the Christians who were there in the land, but this was no fault of his." The author of the Commentaries characterises this pathetic attempt to delay the inevitable as an "artful apology," and tells us that the great Alfonso
गणिका — (क) एवं, भण्डार अभ्यो।

सज्जलकः — आर्यचारुदतेनानिक्षितः — वस्तवद्वङ्गारो मम हस्ते निक्षितः। स त्वसंभोगमलिनतया गृहस्या-साचित्वात् कौड़मिकानां दुरारकः। तद्ध गृहिताम् हृति।

गणिका — (ख) इमं तस्स चारुदत्तस देयतु अभ्यो।

सज्जलकः — भवति! न कल्पवं गच्छामि।

गणिका — (ग) अहं जानामि तस्स गेहे साहसं करिभ आणीदो अर्थ अठारो। तस्स गुणाणि अणुकप्पेदु अभ्यो।

सज्जलकः — (आल्मगतम्) कथं विदितोस्मयनया।

गणिका — (घ) को एतथ, पवहंन द्राव अभ्यस्त।

मदनिका — (ङ) गोमिसहो विषु सुपीदि। आवदेन पवह्यो निविद्वं।

गणिका — (च) (स्वरामणिम्बदनिकामल्लक्ष्मयः) आरुहादु अभ्यो अध्याय्यास् सं पवहंन।

(क) एवं, भण्डारः।
(ख) इमें तस्मै चारुदत्ताय दुदात्वायः।
(ग) अहं जानामि तस्स गेहे साहसं कृत्वानीतोध्ममहस्माः। तस्स गुणान-नुक्कषामिः।
(घ) कोषव, पवह्यो तावदार्यस्य।
(ङ) नन्दिशन्न्द इव अमृतस्ते। आपत्ति पवह्यो मवित्यम।
(च) आरोहोत्हायः आर्या सस् पवह्यम्।
"dissembled with" the Sultan in the hope that he might by that means get Ruy de Araujo and the other Christians—who, by the same token, do not appear to have been murdered—into his hands, and so into safety, before he delivered his contemplated assault upon the town. The unfortunate Sultan, however, who saw in the possession of hostages the only lever by the aid of which he could hope to bring pressure to bear upon the intruders, replied that he could not regard the surrender of the prisoners as a condition precedent to peace. He was fully prepared to hand them over to Dalboquerque, but pleaded that an agreement of friendship should in the first instance be ratified between himself and the representatives of the King of Portugal. In the circumstances this can only be regarded as a stipulation dictated by common prudence, the more so when the reputation which the Portuguese had earned for themselves in Asia be remembered, but this attempt to "curb the spirit of Alfonso Dalboquerque," as his chronicler calls it, served only to precipitate the doom of Malacca.

The author of the Commentaries pretends that Dalboquerque at this time was really averse from war, and would have been well contented if a peaceful settlement could have been arrived at. But viewing the matter impartially, we are forced to accept the conclusion that war was intended from the first, and that the only object of the preliminary parleys was the removal of the captives from the power of the enemy before matters were pushed to an extremity. The pious Alfonso, we are told, seeing that the Sultan remained firm and that he was preparing
गणिका — (क) अज्जुए! किं एवं।

गणिका — (ख) माखु माखु एवं मन्तिर। अर्था खु सि द्राणी संबंधसा। गहूदु अर्थो। (मदनिकां गुढील्या सजालकाय प्रथच्छलू।)

सज्जालक — (आलमगरा) भो: कद्रा खल्वस्या: प्रति तितैव भविष्यि। अथवा, शान्ते शान्ते पापस।

नर: प्रत्युपसरार्थी विपत्ती लभते फलम्।

हिपरामेव कालोज्यस्थो योक्ष्या भवतु तस्य वा ॥ ७॥

(तथा सह, निपकान्त: सज्जालक: ।)

गणिका — (ग) चउरिए! ।

(प्रविप्रय)

चैती — (घ) अज्जुए! इहखि।

गणिका — (ङ) हजे! पेक्क जागरन्तिए मए सिविणो विद्रो! एवं।

(क) अज्जुके! क्रिमेतल।

(ख) माखु माखेवं मन्त्रविल्व। अर्था खु त्यसीदारणी संदुवा। गृहानि लार्यि।

(ग) चतुरिके।

(घ) अज्जुके! इष्मसि।

(ङ) हजे! पस्य जाग्रत्या मया स्वमो द्भषः! एवम्।
himself as best he might to repel an attack, arrived at the comfortable conclusion that "this was a judgment that had come upon the king, and that Our Lord desired to make an end of him for good and all, and to cast the Moors and the very name of Mafamede, out of the land, and to have his Gospel preached in these regions, and their mosques transformed into houses of God's praise by means of the King D. Manuel and by the labours of his subjects, so he gave orders for an attack with armed boats and two large barges with heavy bombards, with the object of viewing the men who rallied at the alarm, and seeing where they had stationed their artillery, and how they managed their defence." For your Portuguese filibuster of the sixteenth century, while he recognised the awful finger of God guiding him in even his most unjustifiable actions, took care that it should lose nothing of its force through any neglect on his part to "keep his powder dry."

All being now ready, and the mind of the great Alfonso determined upon war, councils were held, plans laid, the scheme of attack explained, and two hours before daybreak on the feast of St. James, July 25th, 1511, a trumpet on board the viceroy's ship called the men of Portugal to arms. The force which consisted, according to the chroniclers, of only 800 Portuguese and 200 natives of Malabar armed with swords and shields, was divided into three bodies which delivered a simultaneous assault upon the northern and southern quarters of the city, and upon the bridge by which they were connected. Sounding their trumpets, and shouting their war-cry of
चेटी — (क) पिख में, अमुदकणाडवं संबुधं।
गणिका — (ख) पुत्र इमं अछुकारं गहिनं अथ्यचारुदरं अभिसरिष्टामो।
चेटी — (ग) अजुकेः! तथा। एवं पुणं अभिसारिष्टासहायं अभूदं दृढिणं उपनिमिं।
गणिका — (घ) हदासे! मा हू बड़ावेहि।
चेटी — (ङ) एदु एदु अजुकाँ।
(निष्कामे।)
चतुर्थोऽहः।
अभवितं चारुदः।

श्रुमं भूयात्।

(क) पिखं मेरस्यूतां च्यांनारं संबुधम्।
(ख) एहि ममल्लारं युहीक्षार्यचारुदत्तमयिष्यार्यं।
(ग) अजुकेः! तथा। एततु पुनर्भिसारिष्टासहायमूः दृढिणं युज्यमितम्।
(घ) हदासे! मा खलु वर्षय।
(ङ) एलेंक्जुकाः।

1. 'आ। (हति विष) क. पाठः।

पद्मनारदं ख्र. पुस्तकं न दशते।
Sanctiago! (St. James!) the Portuguese rushed to the attack, "and on this," says de Barros, "the air was rent with a confusion of noises, so that the trumpets, the cannon, and the shouts could not be distinguished from one another, the whole forming a doomsday of fear and terror."

The Malays and the Muhammadan traders who fought with them resisted stoutly, though the mosque and many of the stockades were won from them, and the white men began to entrench themselves upon the ground gained. All day long the battle waged, and the Portuguese toiled at the construction of their defences under the merciless Malayan sun, but gloss it over though they will, the chroniclers are forced to admit that in the end the assault failed, and that by nightfall all the Europeans had been obliged to withdraw to their ships, bearing many dead and wounded with them.

One cannot but marvel at the stubborn courage of these filibusters, battling here under a tropical sun at a distance of thousands of miles from their base; bearding the mightiest of the kings of Malaya in his very stronghold; and daring to oppose their puny numbers to the fighting strength of a town whose population was estimated at 100,000 souls. It was a stupendous enterprise, almost insolent in its scorn of opposing odds, and no parallels to it are found in history save in the story of the European conquests of the earth. The supreme self-confidence which alone could inspire such audacity as this, the reckless courage, and the pride which held the power of the enemy so cheap, no less than the wonderful
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energy which made success a possibility, would seem to be qualities which are developed to the full only in the European character, which can be communicated to the Oriental only when he is upheld by the leadership of white men in whom he trusts. If the traditional reward of the meek has fallen to the lot of the white nations, it is not through meekness that they have inherited the earth.

After the first abortive assault upon Malacca there followed a period of nine days during which Dalboquerque instituted a rigorous blockade of the place with a view to starving it into submission. Once more the slender band of Portuguese adventurers flung itself at the teeming native city, and this time the bridge, which was throughout the key to the entire position, was wrested from the Malays, and they and their allies were routed. On each occasion the Sultan of Malacca had himself taken an active part in the fighting, and in the mêlée the elephant upon which he was mounted was badly hurt, whereupon, says de Barros, "feeling the pain of its wound, it seized the negro that guided it with its trunk, and dashed him to the ground, on which the king, wounded in the hand, dismounted, and not being recognised, effected his escape." And thus Malacca fell, and passed for ever out of the keeping of the Malays, though it was destined to be reft from Portugal by Holland, from Holland by Great Britain, to be surrendered once more to the Dutch for a little space, and to come finally into the hands of England.

"In this second time of taking the city," says the
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author of the Commentaries, "many of our men were wounded, and some of those who were wounded with poison died, but all the others were cured, because Alfonso Dalboquerque took very good care to give orders for their cure, and of the Moors, women and children, there died by the sword an infinite number, for no quarter was given to any of them."

The city having now fallen into his hands, and being, as Dalboquerque rightly foresaw, the beginning of yet another empire in the East, he next set himself, with all his accustomed energy, ruthlessness, shrewdness and wisdom, to the task of consolidating the power of Portugal in the newly won possession.

Order was also taken for the organisation of the government of Malacca; a coinage was instituted; a governor was appointed; and the Javanese headman, Utemutaraja, a man of ninety years of age, and his sons, being suspected of a conspiracy against the conquerors, were publicly executed by way of a salutary example to all malcontents. It was their sheer ruthlessness, and their complete freedom from the trammels of a too exacting sense of justice that alone enabled the Portuguese to hold what they had gotten, and to rule teeming native populations, bound to them by no consciousness of benefits received, who were simply cowed into submission. But it is to these qualities and to the methods whose adoption followed from them that the eventual loss by Portugal of the bulk of her colonial empire is to be traced. She made no friends in Asiatic lands, and when in the fulness of time her European
enemies fell upon her, the men of the brown races, her power over whom she had abused, watched her defeat with jubilant satisfaction, and raised none save reluctant hands in her defence.

But in another direction Dalboquerque showed a sounder and more far-seeing policy. Before the second assault had been delivered, he had allowed the Chinese junks, of which mention has already been made, to start for Canton, only exacting from them a promise that they would put in on their way at the port of Siam. With these traders he despatched one Duarte Fernandez, who had escaped from the captivity which he had shared with Ruy de Araujo and his fellows in Malacca, to act as his ambassador at the Siamese Court. This man was the first European of whom we have any record to visit the ancient capital of Ayutha, some miles further up the Menam River than the modern city of Bangkok, and thus from the fall of Malacca begins also the earliest exploration of Siam by men of the white races.

The rumour of the daring deeds wrought by the Portuguese in Asia had already spread far and wide, travelling with that marvellous speed which is one of the stock wonders of the East, and the King of Siam, between whose subjects and the Malays no love was ever yet lost, hastened to send a return embassy to Dalboquerque, to wish him all success in his adventures in Malacca, and to cement a friendship between the white men and the Court of Ayutha. Dalboquerque in reply despatched a second mission to Siam under one Antonio
de Miranda, who seems to have sailed round the Malay Peninsula as far as Trênggânu (Taranque) on the east coast, whence he made his way to Ayutha overland "with horses and draft oxen." Beyond the bare fact that this journey was undertaken no record of it has been preserved to us, but even in our own time it would be long and arduous, and the traveller would have to make his way, mainly by means of the seashore which here is for the most part sandy, through Kêlantan, Lêgeh, Pêtâni, and Sênggôra into Lower Siam, and so along the Isthmus of Kra to the Valley of the Menam. It is difficult to believe that such a journey was really performed by a white man as early as the year 1511 or 1512, the more so since sailing craft of many types and various sizes abound on this coast, and afford far superior means of transport to any which in the same regions are found ashore. There is one fact, however, which lends vraisemblance to the account given to us by the author of the Commentaries concerning the route followed by Antonio de Miranda. The mission to Ayutha would seem to have started from Malacca shortly before Dalboquerque himself set out on his return to India, that is to say in the autumn of 1511, and by that season the northeast monsoon would have begun to make itself felt. Miranda sailed with the Chinese junks as far as Trênggânu, and it is almost certain that by the time he reached that port the strong headwinds would have made further navigation to the northward impossible to native vessels. He would then have to make his choice between wintering in Trênggânu
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and undertaking the arduous march to Ayutha overland, and as the men of his race and age were little apt to be daunted by obstacles, we may perhaps conclude that he decided upon the latter alternative. If this be so, we must hail Antonio de Miranda, who to us is nothing but a name, as the first if the least articulate of the European explorers of Lower Siam and a portion of the Malay Peninsula.

The noise which the invasion of Malacca had occasioned had not been without its effect upon other kingdoms of Malaya, and before ever Dalboquerque sailed for India, embassies reached him from the Sultan of Kampar, whose kingdom was situated on the western shores of Sumatra, who, though he was a son-in-law of the ill-fated Sultan Muhammad Shah, was moved by his fear of "the fury of the Portuguese" to make terms for himself with the conquerors. From Java too came overtures of friendship, dictated by the wholesome dread which the prowess of the Portuguese had inspired, and the Sultan of the Sumatran kingdom of Mênangkâbau hastened to follow the example set by his neighbours. Thus Dalboquerque's design to build up Malacca as the centre of trade in southeastern Asia, preserving under the flag of Portugal the position which it had occupied under the rule of its own kings,—a design which he had kept steadily in view from the first,—was accomplished with little difficulty, and the conquest of this single port served to establish the power of the aliens upon a firm basis in this region, and through the prestige it brought to them secured immediately a political and commercial
superiority such as had never before been enjoyed by any single kingdom of Malaya.

One other thing was done by the great Alfonso ere he turned back to India and to the warfare which awaited him at Goa. He despatched a fleet of three ships, under the command of Antonio Dabreú, who had received wounds and earned distinction in the assault upon the bridge at Malacca, upon a voyage of discovery in the Malayan Archipelago. "And the instructions which Alfonso Dalboquerque gave to Antonio Dabreú, were, on no account whatever on that voyage to take any prizes, and to go on board of no vessel whatever, nor to consent to any of his men going on shore, but in all the harbours and in all the islands at which he might touch to give presents and gifts to the kings and lords of the country, and for this purpose he ordered there should be given out many pieces of scarlet and velvets of Méca, and many other kinds of merchandise; and, further, he gave orders that the captains should not interfere with a single ship of Malacca or of the other ports (whether they belonged to the Moors or to the Hindoos) which he might meet with in these Clove islands (i. e., the Moluccas) or Apple islands taking in cargo, but rather show them favour and give them as much assistance as he possibly could; and in the same way that such ships as these negotiated for their cargo, so also in like manner was he to act for his cargo, observing all the customs of the respective countries." From which it will be seen that the great Alfonso added the wisdom of a statesman to the reckless daring of a filibuster, and that on occasion even
his religious zeal could yield to considerations of policy.

We possess, unfortunately, no details concerning Dabreu's voyage, though there seems to be some reason to believe that he penetrated sufficiently far to the south-east to lay up his ships for refitting at the island of Amboya, which lies to the south of the western extremity of the island of Ceram. This would lead us to the inference that the southern coast of Borneo was skirted by Dabreu's fleet, and that the islands of the Celebes and Molucca groups were visited and explored in so far, at any rate, as their principal ports were concerned. Moreover, if Dalboquerque's instructions were obeyed, this voyage of exploration was conducted with a policy and in a spirit which were little common among the adventurers of the early sixteenth century, its object being to attract trade to Malacca instead of the commission of acts of piracy and pillage, wherefore the Portuguese, who had earned a great reputation as warriors, must have been free from molestation, and since they were in no aggressive mood must have sailed whither they would without let or hindrance. This voyage, then, although we possess such scant details concerning it, is an event of importance in the history of exploration in southeastern Asia, and to its pacific character is largely to be attributed the rapidity with which during the succeeding fifty years the Portuguese traders spread themselves through the ports of Malaya, a matter which we shall have to examine more particularly in the following chapter.
CHAPTER IV

THE EXPLORATIONS OF THE PORTUGUESE

The circumstances which led to the establishment of the Portuguese Power in Malacca have been examined in the preceding chapter with a minuteness which is only warranted by the fact that this event marks, as has been already observed, the beginning of a new epoch in the exploration of southeastern Asia. Over the explorations which followed upon the settlement of Malacca we shall now have to pass with much less of detail and particularity, partly because considerations of space forbid more elaborate treatment of this single portion of our subject, and partly because the records of many wanderings are lost to us, while those which exist are too often of a very fragmentary character.

From the despatch by Dalboquerque of embassies to Siam, to Java and to several Sumatran kingdoms, and from the launching by him of the exploring fleet to the Moluccas, dates the gradual founding of commercial posts by white adventurers throughout southeastern Asia and the Malayan Archipelago. Malacca stood to each of these as a base of operations; the prestige of Malacca served to protect isolated outposts and individual traders; and the rumour of the wealth which was to be won in these regions speedily caused a host of hungry folk to
quit Portugal in a continuous stream which poured unchecked into the distant East. Riches, rather than power, were the lure which tempted these men away from their fatherland, and in the pursuit of their object no difficulties or hardships sufficed to daunt them, no humanitarian considerations placed restraint upon their actions, and no regard for the rights of person or property vested in their Oriental victims served to shackle their lawlessness or their licence. They kept faith with no man, not even with their native allies; no sense of honour or love of fair-dealing actuated them in their intercourse with the Asiatics, whether questions of policy or of trade were in point; the cruelties which, on occasion, they committed, can only be recalled with horror; their avarice and cupidity were at once shameless and insatiable; and with very few exceptions they abused their power and their positions, seeking none save ignoble, selfish ends. Therefore it is an ugly chapter in the history of the relations of Europe with the East that holds the record of their doings—doings which have bequeathed a legacy of hatred the force of which is not yet wholly spent. But, through all and in spite of all, it is impossible to withhold from these men the tribute that is due to a dauntless courage and a tremendous self-reliance, or to divest them, squalid though many of their actions were, of the cloak of romance which must ever cling about the memories of those who adventured greatly.

Even in the heyday of their extraordinary success the Portuguese in Asia never had at their back the advantage