

Lâmeri.—H. C.] Mr. Anderson says there are “a few wild people in the Siak country, very little removed in point of civilisation above their companions the monkeys,” but he says nothing of hairiness nor tails. For the earliest version of the tail story we must go back to Ptolemy and the Isles of the Satyrs in this quarter; or rather to Ctesias who tells of tailed men on an Island in the Indian Sea. Jordanus also has the story of the hairy men. Galvano heard that there were on the Island certain people called *Daraque Dara* (?), which had tails like unto sheep. And the King of Tidore told him of another such tribe on the Isle of Batochina. Mr. St. John in Borneo met with a trader who had seen and *felt* the tails of such a race inhabiting the north-east coast of that Island. The appendage was 4 inches long and very stiff; so the people all used perforated seats. This Borneo story has lately been brought forward in Calcutta, and stoutly maintained, on native evidence, by an English merchant. The Chinese also have their tailed men in the mountains above Canton. In Africa there have been many such stories, of some of which an account will be found in the *Bulletin de la Soc. de Géog.* sér. IV. tom. iii. p. 31. It was a story among mediæval Mahomedans that the members of the Imperial House of Trebizond were endowed with short tails, whilst mediæval Continentals had like stories about Englishmen, as Matthew Paris relates. Thus we find in the Romance of Cœur de Lion, Richard’s messengers addressed by the “Emperor of Cyprus” :—

“Out, *Taylards*, of my palys!
Now go, and say your *tayled* King
That I owe him nothing.”

—Weber, II. 83.

The Princes of Purbandar, in the Peninsula of Guzerat, claim descent from the monkey-god Hanumán, and allege in justification a spinal elongation which gets them the name of *Punchdriah*, “*Taylards*.”

(*Ethé’s Kazwini*, p. 221; *Anderson*, p. 210; *St. John, Forests of the Far East*, I. 40; *Galvano*, Hak. Soc. 108, 120; *Gildemeister*, 194; *Allen’s Indian Mail*, July 28, 1869; *Mid. Kingd.* I. 293; *N. et Ext.* XIII. i. 380; *Mat. Paris* under A.D. 1250; *Tod’s Rajasthan*, I. 114.)

NOTE 3.—The Camphor called *Fansúrí* is celebrated by Arab writers at least as old as the 9th century, *e.g.*, by the author of the first part of the *Relations*, by Mas’udi in the next century, also by Avicenna, by Abulfeda, by Kazwini, and by Abul Fazl, etc. In the second and third the name is miswritten *Kansúr*, and by the last *Kaisúri*, but there can be no doubt of the correction required. (*Reinaud*, I. 7; *Mas.* I. 338; *Liber Canonis*, Ven. 1544, I. 116; *Büsching*, IV. 277; *Gildem.* p. 209; *Ain-i-Akb.* p. 78.) In Serapion we find the same camphor described as that of *Pansor*; and when, leaving Arab authorities and the earlier Middle Ages we come to Garcias, he speaks of the same article under the name of camphor of *Barros*. And this is the name—*Kápúr Bárús*—derived from the port which has been the chief shipping-place of Sumatran camphor for *at least* three centuries, by which the native camphor is still known in Eastern trade, as distinguished from the *Kápúr Chiná* or *Kápúr-Japún*, as the Malays term the article derived in those countries by distillation from the *Laurus Camphora*. The earliest western mention of camphor is in the same prescription by the physician Aëtius (*circa* A.D. 540) that contains one of the earliest mentions of musk. (*Supra*, I. p. 279.) The prescription ends: “and if you have a supply of camphor add two ounces of that.” (*Aetii Medici Graeci Tetrabiblos*, etc., Froben, 1549, p. 910.)

It is highly probable that *Fansúr* and *Barús* may be not only the same locality but mere variations of the same name.* The place is called in the *Shijarat Malayu*,

* Van der Tuuk says positively, I find: “Fantsur was the ancient name of Bárús.” (*J. R. A. S.* n.s. II. 232.) [Professor Schlegel writes also (*Geog. Notes*, XVI. p. 9): “At all events, *Fansur* or *Pantsur* can be naught but *Baros*.”—H.C.]