SPECIAL MEETING,

_Held at the Scottish Corporation Hall, Grace Court, Fleet Street, London, on Friday, 6th May, 1873._

DR. R. S. CHARNOCK, F.S.A., President, in the Chair.

The minutes of the preceding meeting were read and confirmed.

Elections announced:—


Local Secretaries, T. MITCHELL, Esq., H.M. COMAL, St. Peterborough; Professor Charles Wells, Constantine; Dr. Julius SCHWARZ, Postil.

The Honorary Foreign Secretary read the following paper:—

NOTES ON THE KITCHEN-MIDDENS OF SÃO PAULO, BRAZIL, AND THE FOOTPRINTS OF ST. THOMAS,alias ZOMÉ.

_By Capt. Richard F. BERTON, F.R.G.S., V.P.L.A._

The immense Kitchen-middens of the Brazilian coast have been wholly neglected by travellers. I believe myself the first foreigner who called attention to these pre-historic deposits, and who sent home specimens of stone implements such as are contained in all of them.

It is not improbable that the whole coast, from the Oyapoc and the Amazon to the Platas and beyond, is studded with shell-mounds, which in places rise to the rank of hillocks. On the bay of Rio de Janeiro I heard of them at the Ilha Grande. The monograph of Fray Gaspar da Madre de Deus,* Memorial para a Historia de Capitainho de São Vicente, hoje Provincia de São Paulo, etc., etc. (first published in 1747), informs us that they served for lime since the country was discovered, that they do not extend north of the Boribiga river (on the contrary they exist about Ubatinga), but down the coast to Cananéa, and to the Province of Santa Catharina. A local history of the Southern Province of Parana,

* This author was born at Santos in 1730. His house is still shown in the Rua de Santo Antonio; it is a low solid construction with projecting corbels, and the latticed balconies of Malta; it is church property, and when I saw the tenement it was occupied by Sr. Antonio de Lemos. The monographer of his native province was a Benedictine, and a most laborious as well as an exact writer: I found that he had overhauled all the documents of the City of Santos. He died in 1852, and was buried in the church of São Bento, in the south-western part of the town. He is believed to have left the MS. of a second volume; unfortunately it has disappeared—probably stolen.

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which unfortunately disappeared from my small collection, gives a long and detailed account of them, and, indeed, their importance as the only deposit of lime in a granitic region renders them not likely to be neglected by the native authorities, who know the country well.

The Portuguese call them 'Ostreiras' (oyster beds), the 'Indian' name is Sambaque, or Sambuque, bearing the same significance. As in Africa the cool weather drove elephants and other luxuriant beasts from the high interior to the coast, so the exceedingly sensual semi-bombeados of the Middle Brazil employed themselves during summer in hunting upon the inner plateaux, averaging, like the Arabs of Syria, some two thousand feet above sea level, especially in May, June, and July; during winter they followed their game to the lower and milder regions, where they built ranches among the mangrove grounds, and eked out their scanty and irregular fare, while the animals were breeding, with the fish, the oysters, and the muscles which formed the staff of life of many an Ichthyophagie family. Each household occupied its own heap upon the banks of some sweet water streamlet, and thus the Ostreiras are often apparently double. Those who died during the winter were buried, as will be seen, among the fragments of their feasts.

The antiquity of these Kjikken-middlings is at ones apparent from their size; the lower strata also are almost petrified by long continued heat and pressure. The stone implements are rude to the last degree, serving only to smash or open shells, and contrasting strongly with the beautifully finished weapons used for fighting. And it must also be borne in mind that upon this part of the coast the 'Indians,' such as the Guarani (plural Guarani) of Santos and the Carajos of Cananea have been extinct for nearly three centuries. It is impossible to divine when the foundations of the heaps were laid, and thus I am justified in calling them 'prehistoric.'

Around the Bay of Santos there are or rather were about twenty of these deposits. They are noticed by Fr. Gaspar as follows:—

"Tanta ha a antiguidade destas Ostreiras (assim lhe chamão na Capitania de S. Paulo, os Indios ao denomináculo de Sambaque) que a humidade pelo decorso dos tempos a fez dissolver as coisas de algumas elas, reduzindo-las a uma massa branca, a qual petrificando se poe a pouco a pouco com o calor, formou pedras tão solidas, que neelle necessariamente quebradas com marmores ou alvandras, antes de se conduzirem para os fornos onde se resolvia em tal. Destas conchas dos Mariscos que comercio os Indios, se torna toda a cal d'esta capitania desde o tempo da fundação até agora, e tarde se acabaria os ostririos de Santos, S. Vicente, Conceição, Iguape, Cananéa, etc. Ignorans montinhos se encontrão na praia que vai da villa da Laguna às Torres na Provincia de Santa Catharina. Na maior parte d'ellas ainda se conserva inteiras as conchas, e a algumas achão se machadas (os dos Indios erão de seixo muito rijo), pedastes de paqueras quebradas e ossos de defuntos, pois qu se algum Indio morria no tempo das pescaias, servia de cemiterio a Ostreira na qual depositavão o cadaver, o e depois o corpiço com conchas." Of the remaining Sambuque's
I visited all the most important. Before describing them, however, it may be as well to give a short topographical view of the far-famed bay.

The traveller from Rio de Janeiro, after running along the continental island of Santo Amaro, which appears to be part of the coast, turns its south-western projection, the fertile Pungo Grande, fronting the Ponta de Mondúba, on the western mainland, and finds himself opposite what appears to be the embouchure of a mighty river, some seven miles broad. A few yards of progress shows him that the old Rio de Santo Amaro de Guanabé, now the Barra de Santos, is a marine outlet composed of two arms. Its eastern is the Rio de São Vicente, picturesque and classical, but useless; its present shallow bar will not admit the smallest craft, and I have reason to believe that the level of the land has here risen. The eastern is the Santos River proper, which leads up to the town, forming between it and the mainland a broad and winding sea-arm, which receives and conducts to the Atlantic the sweet-water drainage of the tall hill-urucus on the north.

Fast locked in the embrace of two strong arms lies Santo Island, which books call the Ilha do São Vicente. There was till lately a hot dispute whether this stream or the Beriaiga water is the place first visited on January 2, 1552, the site of St. Vincent, by Martin Affonso de Souza, the explorer and first discoverer of the coast. Even to mention the arguments pro and con, one would occupy far too much space. At all events, the western stream has succeeded per fas et nefas in keeping the name. The fine strip of sand which, backed by low vegetation, faces the sea is the Praia do Embaré; here the Sithians have built small villages and cottages, and flock during the summer to enjoy the sea-bath, and shools of fish abound. About the middle of the island, and forming a crescent with the hollow to the south, is an excellent landmark, the bill of Mouserrin, quary-gashed, green-edged, and crowned by a useless white-washed chapel, and a useful signal staff. Evidently in geological ages this lumpy ridge of gneiss rock, granite boulder, and folser clay was the only breakwater of the sea which washed the feet of the semi-circular Serra of the mainland, and the rest of the island was formed long afterwards by its debris and by the dash of the waves. And as the western part of the island is rising, so I believe the eastern to be subsiding; these oscillations of land should be verified, and carefully be studied before laying out hydraulic and other public works.

We now run up to Santos River some six miles to the town, and bend to the east, to the north-east, and finally to the north-west. As we progress the eye falls upon the grandiose amphitheatre of mountains:

wall-like to the west, peaked to the north, and falling into a gap on the east, shaggy and rankly forested to the summit, and generally tipped with heavy clouds, it forms the back-ground of the bay.

Here we have—

A serra altiva, qua se cabega caem
Cabos, arrepiados, en congêlas
De docenas palmáceas.

JOSEFIO NOBRETO.

This is the Serra do Mar or da Terra Firme, a prolongation of the Brazilian eastern ghats, whose section about Rio de Janeiro, the Serra dos Orgãos, is much admired. The maximum height about Santos may be 3500 feet.

The sweep of the noble amphitheatre induced the Goyâxas Indians to call the island Embonguassu or the "great mortar" (formed of a tree-trunk). Like all the tribes of these parts, they gave names as picturesque as they were musical; some of them are the most beautiful and expressive that can be imagined, and we have only to regret when one falls into disuse. Hans Stade (cap. 14) who corrupted the word to Iwawasupe, justly makes the mortar formed by the Serra run with the hills of Santos Island. Fray Gaspar, followed by Varnhagen (vol. 1, 114) gives Embonguassu with its Portuguese equivalent Pão Grande or Munião, the first word, however, should be Endos, Eendam, or Endam (in Guanabás Dias). Varnhagen also is hardly justified in asserting that the great mortar is divided by a small street named doses engenhos primitivos que ali havia. The moderns, combining the semi-circular rim of this "hole-in-the-wall" with the perennial downpour from clouds condensed by the cold mountain-tops, compare the formation with another article of domestic use. The same suit perhaps even better, but it is decidedly unsavoury. In Hans Stade, also, we find the settlement of São Vicente called "Oribíomene," which after writers travestied to Orpion, and, not having the fear of the French before their eyes, to "Morpin," "Nôs a memez porquês," says Varnhagen: in Purchas, however (v. 1242), we find Warapissimma, and we may trace part of the root to Ibaru, the Ibis, of which many were here killed. It will not be necessary for me here to describe the complication of bays, points, streamslets, and sea-arms which divide Santos Island and town from the mainland. During our visits to the Sambaquis we shall learn enough of them.

The first kitchen-middens which I visited were in the shaggy and lofty island of Santo Amaro, which forms the left bank of the Santos River. They are chiefly upon the shores of the Beriaiga, a riverine sea-arm dividing the island from the mainland. The large heaps of Borrigões (the Venus shell) nearest the western mouth, have now mostly been removed for lime-burning, and the implements and bones have been hopelessly dispersed. Further on is another more or earth cliff which has long supplied my friend M. Porchat with lime.

There is a hydrographic chart of Santos harbour, by Admiral Campbell, of the Portuguese navy. No plan of the town was published in my day, but the municipal chamber has one on a large scale, (signed) C. A. BREINER.
It is shown by a Ranch or thatched shed. At the edge to the north-west side the layers of oysters and venus appear mixed with pebbles and brown humus, the rest of the surface is covered with dense second growth, and I found it difficult to measure the size or the cubic contents of the deposit which now (after seven years) are probably all removed. This Sanbaqê had as usual an Indian name, and all the white shells of the old inhabitants were taken from it to be destroyed. The smaller oysters are said to yield excellent lime. Further west again, on the northern bank of the Laguna de Caste, the half-way house in the centre of the Berlogio channel, is the Ostrerd of Colonel Can-}

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and festivals with bands and abundant rockets, and it is, therefore, returning the branches of the huge Brazilian marras (myrtle).

Santa Rita has now been converted into a brick manufactory. The old vessels were brought over by the French and other adventurers, and the name of progress is shown by the bricks being stamped "Clayton & Co.'s Patent." The master, M. Antone José de Silva Campanha, an intelligent Portuguese from Minho d'Amor, showed me the establishment and gave me two fine Indian hatchets. They were made of digging clay for bricks in an argillaceous clay of two or three feet below the natural surface of the ground. My collection from Santos Bay was presented to the Anthropological Society of London (alas, departed!) and to various friends. For the refusal of the collection the sum of three guineas each was offered, and during my absence from England Mr. Gutter, naturalist, because the possessor, I believe, of eight.

On Sunday, December 3, 1865, I set out in a four-coated boat, accompanied by M. José Baptista da Silva Bueno to visit the coffee grounds, tree plantations, and lime hills of his brother, superintendent of the Customhouse, Santos. The islet rises to the north-west of the Santos sea-arm; it is composed chiefly of red boulder-clay, and from afar it shows above the shore line of mangroves towering like a castle wall, with a house and garden in the fork or seat. Rowing some fifty times we came to a kind of bay, known as the Culô —"Canô" being the older form. It is about a mile broad, and it discharges the river Cascoiro (fork, i. e., of mangrove), which, flowing south-west, completes the insularism of Santos. We passed several deeply-fallen canoes which were hugging down stream; the wind threatened to blow from the north-west, and many have been drowned in the lagoon. This is quite a local meteor. The hot, damp, light air of the Santos "mortar" rises boldly and must be supplied by colder currents either by the Viraço (sea breeze), or by the cool draught from the mountains, which average 3000 feet above sea level. Thus, travellers making the coast from the interior plateau at 3000 feet high find no west wind till they descend 300 to 500 feet into the basin. A mangrove islet on the left shows the remains of a "Casa forte" or stone house built by the old Portuguese against the Bugres ("Indians"). In less than two hours we had covered the two leagues (eight miles) separating Santos from the Ilha do Cascoiro. The plantation can be seen from the higher parts of the town, a house between two low hammocks, and surrounded by bushy second growth, where grass grew within the owner's memory. To the right, black dots run up the gentle slopes which face the south; these are the tea plants. The neighboring hill is rough with tall coffee and look-green with sugar. At the southern portion of "Bark Island" the north-west end of the Santos sea-fish fords; a league to the north-east, conduits to Mogi, the station of the Santos and Sáo Paulo railway, built at the foot of the great inclined. On the left is the Cubatão stream, a league and a half long, to the bridge upon the new road leading to the capital.
It must not be confounded with the Cubatão de Mogi, above Rio Piassaguiras. The word is explained by Fr. Gaspard (p. 68), "Portos a que chamam cubataos." Hero Martin Affonso de Souza landed to explore the interior, and the first name was Porto das Armaduras (of cannon). It afterwards belonged to the Jesuits of Santos college, and was transferred to the Jesuits of Porto de Santa Cruz.

We landed on the south of the island in a cloud of mosquitoes and sandflies which particularly affected the shelter of the boats. Here also is a lime manufacture supplied by a sambuçê hard by, the first of the three. Tracks of the oysters still remained, but the greater part of the deposit had been burned for use. We carefully inspected the large tea plantations, saw the tea pluckers, and toasted on the iron pan, and drunk the infusion made upon the spot. It had a curious perfumed taste, and I asked if any herb had been mixed with it. The host replied no. Some, however, employ for the purpose a small white flower (Flor do Imperador?), and others elaborate it with the leaves of an indigenous tea plant called Jabaia. They describe it as bearing a small blue blossom with five petals (??). Tea is considered to be a growth indigenous to the Brazil, and Labat tells us that it grows wild in the Antilles. The subject is too extensive for the slightest description in this paper, but the world has not heard or tasted the last of Brazilian tea.

After a copious breakfast we set out towards the north-western part of the Cascoiro Island led by Senhor José with the strictest caution, as it was carriagable. Here the ruins of an old town lie, which many years before the birth of our guide, had drawn its supplies from the Ostreira hard by. The mound began from the mangrove-grown shore, and gradually rose to a height of nearly 200 feet; the length and breadth were some 2500 feet; so it is easy to calculate the cubic contents. The decay of ages had clothed the rugged surface with a coat of brown humus, and here and there a tall tree rose from the thick bush and scrub.

A section of the mound shows the oysters and other shells scattered in layers separated by earthy matter; there is no regularity, and the spoils of the sea are apparently tossed about without thought—in fact thrown away after use. In places the superabundant heat and moisture have formed a compact conglomerate of which blocks weighing fully half a ton were shown to us. They contained the remains of crabs and crayfish, whilst large fishbones and spines appeared scattered amongst the shells. Sundry shells have, it is said, been taken from this mound, and our guide had a theory that the natives buried their dead in the oyster heaps, but never among the Berbigões (bivalves, chiefly the Yunis). We found only one fragment of a calvaria, whose thickness rendered it worthy of a trip to No. 4, St. Martin's Place. A broken batchet of dark stone was picked up, and a pebble, which was ground down evidently for the purpose of opening shell-fish, was detected by our guide. He showed me also what he called Pedrin Tannu (for its use, the latter syllable contracted from pitim, meaning the black, not, as I thought at the time, grinding stone, from the Arabic Tallin, a millstone), pebbles, black, carefully rounded, and brought, it is supposed, either from the Mogi River or from the Cachoeira de Cupatá. Several of these stones, weighing half a pound, in number from nine to fourteen, are always found deposited at the head and feet of the skeletons. Evidently they are instruments of domestic work, probably grain crushers, deposited for the use of the glass. It is hardly probable that the Tupis had souls or spirits.

We then crossed a shallow water to a similar mound, but not so large. Our host believed that the families had their separate camping-places where they built the large Tordes, or sheds of poles and matting, which composed these villages. This is by no means improbable.

We then turned towards the north-east of the island, and found another shell-deposit quite equal to the largest yet seen. As usual, it was covered with scrub, and the torrential rains had cut here and there deep cliffs, which were not easy to climb. We picked up some human bones, and the rounded stones before mentioned, but we failed to find an entire cranium. This mound is also double, a streamlet dividing it, and on a mangrove island at the other side of the Mogi River a similar hillock was pointed out.

Conserving these Sambuçês, Senhor Joao remarked that at the arrival of the Portuguese they were found ready made, showing the work of many ages. Moreover, they suggested that the native tribes must have been more numerous than it is generally supposed. Besides the evidence of the oyster mounds (to which I attach small importance), he pointed out that the whole country about the Bay of Santos was totally deficient in the true old "Mato Virgem" (virgin forest), which proves that it has once been cleared. The uneducated cannot believe that such mounds were the handy work of men, and attribute them to the (Nausian) Deluge, or to some other such apocalyptic convulsion. Even educated men have advocated this absurdity in writing.

During my residence at Santos, I often attempted to find the Pégulas, or Bootsteps of St. Thomas, so often alluded to by Simao de Vasconcellos, the old Jesuit historian, and other reverend writers. At one time there was a regular pilgrimage to these foot-prints, which are described as dinting the rocks upon the shore of St. Vincent. All my labour, however, was in vain; some of the old men had heard of them, but the site was clean forgotten. The holy, be it observed, die twice—once in the flesh, and then in memory.

The ecclesiastical writers were of opinion that the command, "Go ye therefore and teach all nations," had literally been carried

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* Some are apparently water-worked.
† Lb. II. Cronica de Cupatá de Jesus. This book begins admirably, re-
porting with true philanthropy the brutality of civilization, and quoting the wise
Nativistas nostre amici burgso. Then it proceeds to deny that the offering of a
fall into the quid pro quo superstitions about St. Thomas, quoting some fifty-five authors.

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out in the New as well as in the Old World. St. Thome was chosen for the Brazil, chiefly it would appear on account of his being somewhat faithful and hard of belief (John xx. 24-29), "qui introduit erro, et infideliter alias." Vasconcellos, after duly reproving the "Granade canallia de feiticeiros," thus adds "an argument of greater profession." Some one of the Twelve must have reached the Gial Telidj to every creature even in America (Matthew xviii. 19, Mark xvi. 17); we know that it was not St. Peter or St. Paul, &c., &c., &c. Ergo, it could have been none but St. Thomas. Then who, asks Varnhagen, reached Australasia?

Near Itapum, on the shore of St. Salvador do Bahia, are, or rather were, certain prints, a left foot often submerged, attributed to the sepulchral memory of him who gave origin to the still popular saying, vêr para crer. There are few things more interesting in the edifice of Christianity than the old black books of falsification, idolatry, and heathendom generally, which time and tradition have incorporated with the newer material.

As regards the "Maglunia Doi," the footsteps, Vasconcellos mentions two to the north of São Vicente, prints of a right and left foot going towards the sea, and so well marked that both appeared to have been pressed down at the same time. The same writer mentions two others at a place three leagues from Bahia, called S. Thomé or Togue-toque. The latter word, meaning a tide-rip or sound of water, was derived from a healing fountain, which, like that set free by Moses’ staff, owed miraculous existence to the Apostle, "de sub cujus pede fons vivus emant." Vasconcellos candidly admits that he saw no foot-print there, but that proves that there had been, or rather that men had said there had been. Near Parábahe he speaks of a smaller foot-print accompanying a larger, and the former may have been that of Sáo Thomé, who, according to St. Chrysostom, accompanied Sáo Thomé, the apostle, and he adds that certain letters, illegible to ecclesiastics, were to be seen sculptured on a stone. Possibly they were fons fide: on the other hand, they may have been more deaidef; infiltrations of heretical particles, like the great characters on the Gávea Mountain near Rio de Janeiro, and on the Sierra de S. Thomé das Letras in Minas Gerais, which has been represented as a real Wady Makattab.

Father Antonio de Santa Maria Jabouyant, the Franciscan, writing in 1761, mentions many such steps at a place seven leagues from Pernambuco, and called the Goyau de Baxo. The left print is distinct, as if stamped by a signet, and near it is the trail of a child some five years old, which is shrewdly conjectured to be the apostle’s child. These "dores," i.e., feithomen, were termed in the north Caryes or Caroan, from Caralais, wise, cunning, or from Cairo and Mexico; hence the Portuguese and other whites were called Caryus "homens arcivos," and hence probably our Carib. Further south they were Pagés (of this word more presently); and farther south again Abueus (father).


† N.º Orue Saraceno Brasileiro on Chronos da Francais Mineiros da província do Brazil. Republished in Rio de Janeiro, 1858.

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anjo de gua (Guardian Angel). Similar marks are also reported at Hocca Island in Rio Bay. Injirú shows the rocks secured by the staff of St. Thomas in order to melt the hearts of his audience. This place is near Calu Frio, also a classical site amongst the Red Men. Vasconcellos (I. 75) tells us how during the golden age two brothers and their families anchored off and settled at the Cold Cape. Their wives having quarrelled about a parcel which spoke like a human being, the younger brother wandered forth to the river now known as La Plata, and populated Buenos Ayres, Chile, Quito, Peru, and other tracts.

Ten leagues within the Reconcavo of Bahia is also the miraculous road of Mairapó—caminho de homens bravos, by which St. Thomas red (Vasconcellos, ii. 29). Thus also, the Cross at Galutelo in New Spain, which that "insigne heres," (postulant heres) Francisco Draome (as any name better than his German form "Dreck") could not burn even when tarred and feathered, was a gift of St. Thomas.

These saudades, as they are called by the Hindoos, are found in every line of a country whose we are acquainted. Buddha has the honour of them in India, and in Ceylon he is in partnership with Adam. Throughout Sind and Afghanistan they are attributed to Allah and to Mohammed close to Damascus, where he never was. The last which I saw were at Rappan Tabor, near Trieste: this is a foot-print of the Madonna. It is passing strange that these venerable persons never show their traces or themselves to any but their votaries, when others are in far greater need of their visits.

But, to pass from this portentous theme, Vasconcellos tells us that the wild people, showing him the foot-prints, said "Perremo.

It is hard to say what race or what faith invented the portentous symbol of Guardian Angels. Possibly the highly imaginative old Greeks own the best claim to have introduced it with other inventions amongst the Jews. The seven Amazias of Saracen, the allegorical names of the God’s supreme qualities, became our archangels; under them were hosts of Yezud (Ministers), Nazur (Protection of mankind), and other minor officials.

A longer account of this legend which is variously given by authors will be reserved for a future paper.

To this legendary root we must refer our nursery word "pad," through pied, pat, and pot. Suda in, is probably derived from Sadam or Sadum, translated "trace of a foot," and hence the Greek name Theuma (Theuma) from its resemblance to Thepha (Thepha) or a foot-print.

In the "Sauna gera" of the Tupi-Guarana race Pay is a father, a god, and hence "pad" or "pate." Pay or Pata (great-clanfather) became the title of Jesus and Christian prophets. The old Oninu or Pate, who by the vote of the Bishop dictated the Apocalypse to the Apostle and Guardian Saint of Brazil, distinguished (c. 220) between Fai (Pake) and Pay, or the same Pay, Play, Pay, (Caries of Western Islands), Pachoe (Gaucho). Fifa (United States), and many other ways. These two mediators between man and spirits (gonois), and producing, teaching, and pyramids; no small honour to the knights of the step. Thus he translates Pay or Boas (Wana) grand barony, opposed to "boucaw," These people represented the fleshly man, the mediating man, and the rulers of the ages. They held the sick by their feet, caused showers, predicted future, saw the enemies of those who robbed them, "Go and tell the unjust imposters of low estate," says a modern author, "that all ancient cosmographers of the future have been wrong, we want you to assist in bringing down the accursed people." All races naturally call the holy men of other races imposters.
pipera (peperum?) angusta ac., i.e., Father Sumé has placed his feet here! Now, says the Jesuit, evidently Sumé in their language is Thomé in ours. This “begging the question” explains the whole error.

The tradition of a white man, or white men (Nobrega found traditions of two “Sumi” in the Brazil), bearded to the waist and robust in white garments to the ankles, who appeared upon the coast, of course miraculously, and who brought all obscure origins a certain progress in civilization, is a tradition general throughout the South American coast. We cannot but admit that, stripped of its marvels, the legend is based upon fact. The Berbers and the peoples dwelling upon the western shores of the Atlantic must have reached the east coast; the Malays, the Chinese, and the Japanese the west coast. I say must, because the elements compelled them to realize the visions of Aristote and Strabo, of Seneca and Raymond Lull. The great whirl of the North Atlantic, passing southwards down the African coast, crosses the Equatorial waters and washes the northern portion of S. America, whence it returns to Europe as the Gulf Stream; it was this oceanic river which, carrying Pedro Álvarez Cabral out of his reckoning, landed him on the island of Vera Cruz (the Brazil) on April 22, 1600.

The primary pelagic elements of the North Pacific similarly form an immense irregular oval, whose longer axis lies east-west, flowing by Japan to California and Central America, whilst there is a corresponding circulation in the South Pacific. Thus, long before the formal discovery of America by Columbus and his followers, the world had been visited not only by those whose names are emblematic in history, but by many a shipwrecked sailor and traveller. But, as the ancient voyages in small and feeble parties without women who could perpetuate their race even for a few generations, castaways Europeans, Asians, and Africans were at once absorbed into the greater numbers of the indigene. To this, rather than to the imagination of poets, or to the mere superstition of peoples, I would refer the well-known legends of Atlantis, Amulia, and the Insulae Cipzidea, St. Borondon (Bordun), Mocho’s Country, White Man’s Land, Estotiland, Drogon, Hs. Brazil, and Icaraí. I do not mention Hellbrand, Markland, Vinland, and Ireland the Great, which were real explorations. The New World, like the Canary Islands, has been more discovered, and as often forgotten.

This mysterious visitor, who became St. Thomas, is generally known as Zomé, or Pay Zomé (Father Zomé), and his history would fill a volume. According to the curious fragment De la légère croisade des sauvages Anstraux, dating from the sixteenth century,† Monan or Maire Monan was the Prometheus of the race who

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* Well known to the Greeks, Romans, and Berbers, the Portucalins imagined that they were an ally of the Berbers, Granvilles, and the so-called “Indians,” but “man overboard” was the same thing under the same circumstances.† By André Thevet (Geographie universelle). See also the Fragment d’une Tableau de la Bresilienne rezouvée au XVIIIe siècle; Une feste Bresilienne, &c. &c. Par Ferdinand Denis. Paris, Techen, 1801.
A maníaca que Thomé sagrou
Deus no gentio amado.

The mystery of fermenting liquors unknown to purely savage and isolated races is more likely to have come from abroad than to have originated at home. Finally, the roughly incised cuttings and forms sometimes called hieroglyphics, which are found, to quote no other places, upon the mountain of Amstaba and near the river Yapura of the Pará province, hardly belong to a race so semi-hypothetical. Travellers mostly hold Quetzalcoatl of Aztlan, Bochica of New Granada, and Maneo Capano of Peru, Zome of the Brazil and elsewhere, to be mythical beings. I, on the other hand, would rather believe in a succession of involuntary visits from the Old World, east and west, beginning in the early days of navigation, and that some of the strangers more favoured by fate than the rest left their names in the land. We may safely repeat with the author of Caramuru:

Mas na memória o tempo não acaba
Que a pêruga Sâm, santo Imbálie—iii 80.

Ruiz de Montoya dedica-lhe de “Miih? “ “What is there?” and says it was applied even to Christians.


I Meaning a European. Primarily a feather-legged fowl. See my High-lands of the Brazil, 1, 110.

Humboldt, Anzechter, and other places, says that in Peru there was an elder civilization than that of Manaop Capana whilst Riverra and Von Tschudi (Peruvian Antiquities) show that distinct from the Aztecs, Toltecs, and Omeks of Mexico dwelt there before the foundation of the Yana kingdom. These two authors prove that there were legendary invasions of foreign hordes from the Andes and the Brazil, and that forts were built for the protection of the frontier; hence, probably, the Zami, who accompanied or who was a disciple of the traditional hero-god, the “Illustrious Yana” (Cama Llói) of Manaop Capana, who afterwards became the supreme deity of the Empire of the Sun. This Western Romanus, with his name Osedo Huaco, is supposed to have arrived in Peru about A.D. 1000, when Christianity was introduced into Iceland, and to have founded or restored the Quisma Empire, with Cuzco, its capital, and to have descended into earth (A.D. 1321) near Lake Titicaca. Others place the event somewhat later, or 400 years before the arrival of Francisco Pizarro (A.D. 1532). Cortez found the Mexican Aztecs ready to receive white men from the East, holding them to be natives of the sun region, and Montezuma related to him the legend of Zome. The bearded and black-robed Quetzalcoatl of the Aztecs (Toltecs), corresponding with the Zami of Central America, is translated literally “twin” (Djiguan) and secondarily “god of the air.” His worshippers knew the cross long before the arrival of Spanish, and in their City of Cholul there was a temple dedicated to the Holy Cross, which suggests the sacred Ta' of Egypt.

The Iberian explorers of the New World naturally expected to find in its traces of an apostasy, and, expecting to find them, they found them. So Claudio de Leon (chap. 80) declares of a figure in the temple of Huiracocha (Peru), “Some said this might be the statue of some apostle who arrived in this land.” The same giant-deity of Peru who rose from a lake and was worshipped there two centuries before the foreign invasion is also supposed to be St. Bartholomew. Quetzalcoatl is variously interpreted as Noah and St. Thomas. Monon is Prometheus; Tamandaré is of course Noah pure and simple. These legends are very properly preserved by the Brazilian poets, such as Fr. Reta Durio, but we do not like them so well in prose. The same principle which banished St. Matthew to Ethiopia and St. Thomas to America, also sent him to Hindostan, and made him, as we are assured by the apocryphal “Gests of St. Thomas,” the apostle of the “Gentiles.” The Chaldea breviary of the Mahab Church assures us that by St. Thomas were “the errors of idolatry banished from among the Indians” (p. 89, Preliminary Essay to Cutathy and the way Thither, by Col. Henry Yule, C.B., London, Hakluyt Society, 1865), and the Nestorians or Christians.

See the remarks of M. Jucquemart, p. 214 Histoir de la Colombe, Hachette, 1874, upon an antique Peruvian vase. “No one,” says a critic, “can study this powerful land, combing the elements of a partially extinct type of feature with a striking refinement and depth of expression, without wonderring afresh what could have been those ancient races and that ancient civilization of America which perished in conflict with our more vigorous modern nations.”
of St. Thomas, called by old ecclesiastical historians "Theodora" or "Thomænae," still exist in Malabar. Their founder first preached at Cennemore (Malabar), where the Jews of the tribe of Manassah are supposed to have settled, and to have grown black men under the influence of climate. Like St. Bartholomew, he converted the pagans by many miracles. After his martyrdom he appeared, as the fashion was in such matters, to Xiphoros and Susam, and his shrine was at Mathiipir, the modern Madras. Barbeau and others relate a tradition that his right arm protruded from the tomb, and long resisted all attempts to cover it. The Portuguese vicereign of India strove hard, but in vain, to find his body, till it was discovered by Duarte de Menezes, with singular consolation to the king and universal joy to Christendom.

There are, also, men rationalistic enough to explain St. Thomas in India by Mar Touma, a Syrian bishop, buried in Coromandel, and they thus treat the apostle as he treated his Master. These reproducible persons evidently think with Voltaire, "Je suis de lavis de St. Thomas Dâtce, qui vouoit mettre doigts desossus dans les:" and

DISCUSSION.

The thanks of the meeting were unanimously voted to Capt. Burton for his paper.

Mr. Churchill cited from Ziegenbeig, "Geschichte der Malabarischen Götter," Madras, 1847, p. 128, the case of Captain Pole, who fell in battle in 1809, and was buried in a sandy desert. A few years after he became an object of worship, and brandy and cigars were offered to his name.

Mr. Kalsbeek alludes to that portion of Captain Burton's paper in which the traces of white men in Brazil were miraculously accounted for by the natives, said that it was natural for the rude and uncultivated mind to explain whatever appeared unusual, and that to account for such things in a normal natural mode indicated a very advanced stage of civilization and culture. Every true thinker was aware of life's intellectual infancy, namely, of explaining natural phenomena in other than natural ways—and described himself constantly by logical and scientific methods and processes, that he might contrast or exterminate it.

Mr. Lewis said that a bas-relief of two figures performing some rite before a Roman cross was discovered by Stephens and Cathertson at Playa (Incidente de Travel in Central America); the Roman cross also formed the ground-plan of the equatorial dolmen known as Wayland Smith's Cave, in Berkshire. With respect to Europeans having visited South America before Columbus, it was

asserted that a Welsh Prince named Madoc discovered America in 1100, returned in 1164, and again departed with three thousand colonists in eighteen ships. This statement was generally ignored, but he saw no reason why it should be, as it rested on as good authority as any other portions of Welsh history, and was in no way improbable in itself. It was true that no trace of the colony had been discovered, but, as they had often questioned the possibility of the European races sustaining themselves in America without continual supplies of fresh blood, this would not surprise them; moreover, the colonists might have been lost at sea. Somewhere had written a poem on the subject.

The Honorable Foreign Secretary read the following paper.

ON HUMAN REMAINS DISCOVERED BY SIGNOR CESELLI AT CAPRINE, NEAR ROME.

[COMMUNICATED BY THE REV. Pius MILLS, D.D., F.R.A.S.]

At a distance of twenty-seven kilometres north-northeast of Rome, and east of Nomentum (Monteux), are, as is well known, a group of hills which are known under the names of Corniculi or Corniculum. These were supposed by Sir W. Gell to mark the site of the ancient Latium city Corniculum, which is frequently mentioned in Dionysius and Pliny. This identification has been disputed by others, but, as this point is irrelevant to the subject of the present paper, it need not be here discussed. The neighbouring locality of Monicelli, two kilometres distant, was selected by Nibby as the representative of the ancient Corniculum, and this view appears to be adopted by Signor Ceselli.

The territory of Monicelli is divided into four divisions, one of which is termed Caprine, where there are many quarries for extraction of the travertine, which is preserved in the locality in large beds, the stratification of which is generally horizontal. Fissures intersect these beds, through which flow streams of water charged with bicarbonate of lime, which deposits in the well-known manner characteristic of travertine in all parts of the world.

In one of these fissures there was met with in the earlier days of the present year (1873) a block in which the incrustation had almost formed a homogeneous mass with walls of the real travertine. There were found in this mass four human bones and some human bones, a few fragments of hand-made pottery marked (odi) on the outside, some arrow-heads, a tripod, and a scraper, all of flint, the lower jaw of an ox, and some deer bones and charcoal. Examination of the remains did not solve the question whether they were internal, as Signor Ceselli seems to have anticipated, facing the fact. The skulls were not closely attached to the travertine that it was not possible to measure them or to indicate to what race they belonged. There is, however, a possibility that they may be soon removed from the matrix, when Signor Ceselli promises to inform us. He further hopes that this examination will demonstrate whether these skulls belong to the