

said that we through Adam's sin have become obnoxious to the divine judgment, it is not to be taken as if we, being ourselves innocent and blameless, bear the fault of his offence, but that, we having been brought under a curse through his transgression, he is said to have bound us. From him, however, not only has punishment overtaken us, but a pestilence instilled from him resides in us, to which punishment is justly due. Thus even infants, whilst they bring their own condemnation with them from their mother's womb, are bound not by another's but by their own fault. For though they have not yet brought forth the fruits of their iniquity, they have the seed shut up in them; nay, their whole nature is a sort of seed of sin, therefore it cannot but be hateful and abominable to God (*Instit.* bk. ii. ch. i. sect. 8).

To redeem man from this state of guilt, and to recover him from corruption, the Son of God became incarnate, assuming man's nature into union with His own, so that in Him were two natures in one person. Thus incarnate He took on Him the offices of Prophet, Priest, and King, and by His humiliation, obedience, and suffering unto death, followed by His resurrection and ascension to heaven, He has perfected His work and fulfilled all that was required in a Redeemer of men, so that it is truly affirmed that He has merited for man the grace of salvation (bk. ii. ch. 13-17). But until a man is in some way really united to Christ so as to partake of Him, the benefits of Christ's work cannot be attained by him. Now it is by the secret and special operation of the Holy Spirit that men are united to Christ and made members of His body. Through faith, which is a firm and certain cognition of the divine benevolence towards us founded on the truth of the gracious promise in Christ, men are by the operation of the Spirit united to Christ and are made partakers of His death and resurrection, so that the old man is crucified with Him and they are raised to a new life, a life of righteousness and holiness. Thus joined to Christ the believer has life in Him and knows that he is saved, having the witness of the Spirit that he is a child of God, and having the promises, the certitude of which the Spirit had before impressed on the mind, sealed by the same Spirit on the heart (bk. iii. ch. 33-36). From faith proceeds repentance, which is the turning of our life to God, proceeding from a sincere and earnest fear of God, and consisting in the mortification of the flesh and the old man within us and a vivification of the Spirit. Through faith also the believer receives justification, his sins are forgiven, he is accepted of God, and is held by Him as righteous, the righteousness of Christ being imputed to him, and faith being the instrument by which the man lays hold on Christ, so that with His righteousness the man appears in God's sight as righteous. This imputed righteousness, however, is not disjoined from real personal righteousness, for regeneration and sanctification come to the believer from Christ no less than justification; the two blessings are not to be confounded, but neither are they to be disjoined. The assurance which the believer has of salvation he receives from the operation and witness of the Holy Spirit; but this again rests on the divine choice of the man to salvation; and this falls back on God's eternal sovereign purpose, whereby He has predestinated some to eternal life while the rest of mankind are predestinated to condemnation and eternal death. Those whom God has chosen to life He effectually calls to salvation, and they are kept by Him in progressive faith and holiness unto the end (bk. iii. *passim*). The external means or aids by which God unites men into the fellowship of Christ, and sustains and advances those who believe, are the church and its ordinances, especially the sacraments. The church universal is the multitude gathered

from diverse nations, which though divided by distance of time and place, agree in one common faith, and it is bound by the tie of the same religion; and wherever the word of God is sincerely preached, and the sacraments are duly administered, according to Christ's institute, there beyond doubt is a church of the living God (bk. iv. ch. 1, sect. 7-11). The permanent officers in the church are pastors and teachers, to the former of whom it belongs to preside over the discipline of the church, to administer the sacraments, and to admonish and exhort the members; while the latter occupy themselves with the exposition of Scripture, so that pure and wholesome doctrine may be retained. With them are to be joined for the government of the church certain pious, grave, and holy men as a senate in each church; and to others, as deacons, is to be entrusted the care of the poor. The election of the officers in a church is to be with the people, and those duly chosen and called are to be ordained by the laying on of the hands of the pastors (ch. 3, sect. 4-16). The sacraments are two—Baptism and the Lord's Supper. Baptism is the sign of initiation whereby men are admitted into the society of the church and, being grafted into Christ, are reckoned among the sons of God; it serves both for the confirmation of faith and as a confession before men. The Lord's Supper is a spiritual feast where Christ attests that He is the life-giving bread, by which our souls are fed unto true and blessed immortality. That sacred communication of His flesh and blood whereby Christ transfuses into us His life, even as if it penetrated into our bones and marrow, He in the Supper attests and seals; and that not by a vain or empty sign set before us, but there He puts forth the efficacy of His Spirit whereby He fulfils what He promises. In the mystery of the Supper Christ is truly exhibited to us by the symbols of bread and wine; and so His body and blood, in which He fulfilled all obedience for the obtaining of righteousness for us, are presented. There is no such presence of Christ in the Supper as that He is affixed to the bread or included in it or in any way circumscribed; but whatever can express the true and substantial communication of the body and blood of the Lord, which is exhibited to believers under the said symbols of the Supper, is to be received, and that not as perceived by the imagination only or mental intelligence, but as enjoyed for the aliment of the eternal life (bk. iv. ch. 15, 17).

The incessant and exhausting labours to which Calvin gave himself, could not but tell on the strongest constitution: how much more on one so fragile as his! Amid many sufferings, however, and frequent attacks of sickness, he manfully pursued his course for twenty-eight years; nor was it till his frail body, torn by many and painful diseases—fever, asthma, stone, and gout, the fruits for the most part of his sedentary habits and unpausing activity—had, as it were, fallen to pieces around him, that his indomitable spirit relinquished the conflict. In the early part of the year 1564 his sufferings became so severe that it was manifest his earthly career was rapidly drawing to a close. On the 6th of February of that year he preached his last sermon, having with great difficulty found breath enough to carry him through it. He was several times after this carried to church, but never again was able to take any part in the service. With a noble disinterestedness he refused to receive his stipend, now that he was no longer able to discharge the duties of his office. In the midst of his sufferings, however, his zeal and energy kept him in continual occupation; when expostulated with for such unseasonable toil, he replied, "Would you that the Lord should find me idle when He comes?" After he had retired from public labours he lingered for some months, enduring the severest agony without a murmur, and cheerfully attending to all the duties of a private kind which his

diseases left him strength to discharge. A deep impression seems to have been made on all who visited him on his deathbed; they saw in him the noble spectacle of a great spirit that had done its life-work, calmly and trustfully passing through the gate of suffering into the long-desired and firmly-expected repose of heaven. He quietly expired in the arms of his faithful friend Beza, on the evening of the 27th of May, in the fifty-fifth year of his age.

Calvin was of middle stature; his complexion was somewhat pallid and dark; his eyes, to the latest clear and lustrous, bespoke the acumen of his genius. He was sparing in his food and simple in his dress; he took but little sleep, and was capable of extraordinary efforts of intellectual toil. His memory was prodigious, but he used it only as the servant of his higher faculties. As a reasoner he has seldom been equalled, and the soundness and penetration of his judgment were such as to give to his conclusions in practical questions almost the appearance of predictions, and inspire in all his friends the utmost confidence in the wisdom of his counsels. As a theologian he stands on an eminence which only Augustine has surpassed; whilst in his skill as an expositor of Scripture, and his terse and elegant style, he possessed advantages to which Augustine was a stranger. His private character was in harmony with his public reputation and position. If somewhat severe and irritable, he was at the same time scrupulously just, truthful, and steadfast; he never deserted a friend or took an unfair advantage of an antagonist; and on befitting occasions he could be cheerful and even facetious among his intimates. "I have been a witness of him for sixteen years," says Beza, "and I think I am fully entitled to say that in this man there was exhibited to all an example of the life and death of the Christian, such as it will not be easy to depreciate, such as it will be difficult to emulate."¹ (W. L. A.)

CALVISIUS, SETHUS (1556-1617), a German astronomer and chronologer, was born at Groschleben, in Thuringia, in 1556. He studied at Helmstädt, where he made great progress in classical literature, as well as in the sciences in which he afterwards became so distinguished. He was offered a professorship of mathematics at Frankfurt, and afterwards one at Wittenberg, both of which he declined. He agreed, however, to conduct the school of music, established at Pforte,—an office which he afterwards exchanged for a similar situation at Leipsic. At Frankfurt he published, in 1585, his *Opus Chronologicum*, a work compiled on astronomical principles. He likewise organized a system of chronology, embodying the history of the world, upon an ingenious and original plan, highly commended by Casaubon and Scaliger. This work, which was strongly condemned in the *Index Expurgatorius*, has been frequently reprinted. In 1612 Calvisius published his *Elenchus Calendarii Gregoriani, et duplex Calendarii melioris forma*, in which he attempts to prove the inadequacy of the Gregorian calendar, and proposes to introduce a new system based upon astronomical principles. The only proof now extant of his musical knowledge is his treatise entitled *Melodie condendæ ratio*. He died at Leipsic in 1617.

¹ *Vl. Calv. sub fin.* This is the principal source for the facts of Calvin's life. Beza's narrative has been expanded and illustrated from other sources by Dr Henry in his *Life of Calvin*, of which an English translation has appeared in 2 vols. 8vo, by the Rev. H. Stebbing. Audin has written a life of Calvin in French, full of misrepresentations and blunders. A highly respectable work has appeared on the same subject from the pen of M. Dyer, in 1 vol. 8vo. M. Bangener has also recently sent forth a *Life of Calvin*, which has been translated into English, Edin., 1863. Of Calvin's works, two editions appeared at Geneva, one in 12 vols. fol. in 1578, the other in 7 vols. fol. in 1617. An edition, hitherto reputed the best, was published at Amsterdam in 9 vols. fol. in 1671. A new edition in 4to is at present in course of publication, carefully edited by G. Baum, E. Lunitz, and E. Reuss, at Brunswick. An English translation has been issued at Edinburgh in 53 vols. 8vo.

CALYDON (Καλυδών), an ancient town of Ætolia, 7½ miles from the sea, on the River Evenus. It was said to have been founded by Calydon, son of Ætolus; to have been the scene of the hunting, by Meleager and other heroes, of the famous Calydonian boar, sent by Artemis to lay waste the fields; and to have taken part in the Trojan war. In historical times, it is first mentioned (391 B.C.) as in the possession of the Achæans, who retained it for twenty years, by the assistance of the Lacedæmonian king Agesilaus, notwithstanding the attacks of the Acarnanians. After the battle of Leuctra (371 B.C.) it was restored by Epaminondas to the Ætoliens. In the time of Pompey it was a town of importance; but Augustus removed its inhabitants to Nicopolis, which he founded to commemorate his victory at Actium (31 B.C.)

CALYPSO, in Grecian mythology, was a daughter of Oceanus and Tethys, or of Nereus, or of Atlas, and reigned in the mythical island of Ogygia. When Ulysses was shipwrecked on her shores, Calypso entertained the hero with great hospitality; and by the united influence of her love and spells, she prevailed on him to remain and share her honours. In this manner seven years had been spent, when Ulysses was seized with an irresistible desire to revisit his native country. Calypso tried every expedient, and even the promise of eternal youth, to induce the hero to remain; and when all her efforts had proved unavailing, and he set sail, grief at his departure occasioned her death. (Hesiod, *Theog.* 359. Hom., *Od.* i. 50, v. 28. vii. 254. Apollod. i. 2, § 7.)

CAM, Diogo, a Portuguese discoverer, of noble birth, belonging to the latter half of the 15th century, is famous for having carried on, under Alphonso V., the discoveries in Western Africa commenced by Don Henry. He sailed round capes Gonçalvez and Catharina; and having obtained great influence with the king of Congo, opened up that country for the introduction of Christianity. On his first voyage (1484) he was accompanied by Martin Behem, the astronomer and cosmographer. Subsequently Cam penetrated as far as 22° S. lat.

CAMALDULIANS, CAMALDUNIANS, or CAMALDOLITES, an order of religious persons, founded by Romuald, an Italian, in the beginning of the 11th century, in the desolate waste of Camaldoli, or Campo Malduli, on the lofty heights of the Apennines. Their rule was that of St Benedict; and their houses were never erected at less than five leagues from cities. The monks were divided into cenobites and eremites. The Camaldulians, till the close of the 11th century, were called generally Romualdians; previously, Camaldulian was a particular name for those of the desert Camaldoli. Guido Grandi (1671-1742); a Camaldulian monk, and mathematician to the grand duke of Tuscany, published *Camaldulian Dissertations*, on the origin and establishment of this order. Pope Gregory XIII. was a Camaldulian.

CAMARINA, an ancient city of Sicily, situated on the south coast, near the mouth of the Hippuris or Fiume di Camarana, as it is still called, about 20 miles E. of Gela or Terranova. It was originally founded by the Syracusans in the 6th century B.C., but was shortly afterwards destroyed by the mother city, because it had thrown off its allegiance. Restored in 495 B.C. by Hippocrates of Gela, it was again depopulated by Gelon, the conqueror of Syracuse, and did not receive a permanent establishment till 461. During the next century the mainspring of its political action was usually antipathy to Syracuse, but on the Athenian invasion it ultimately sent assistance to the beleaguered city. The Carthaginians struck a severe blow at its prosperity in the 5th century B.C., and in 258 a large part of its inhabitants were sold as slaves by the Roman consuls. The town continued to exist in the 2d century of the Christian era, and its site is still marked by a considerable mass of ruins. Μη κίετα

Kapáptivav, "Do not stir Kamarina," a proverb somewhat equivalent to our advice to "let well alone," is said to have been originally the answer of the Delphic oracle to the citizens when they consulted as to the draining of a neighbouring lake.

CAMBACÈRES, JEAN JACQUES REGIS DE (1753-1824), an eminent French statesman under the first republic and the first empire, was born at Montpellier the 18th October 1753, of an old and distinguished family. Being destined for the profession of law, he began his studies in that department at an early age, and was soon recognized as one of the ablest jurists in France. And as his legal learning was one of the main sources of his fame, so it was his chief means of rendering service to his country. Cambacères was a decided though moderate disciple of the new principles now everywhere diffused in France, and on the assembling of the States-general in 1789 was chosen as a second representative for the nobility of the district of Montpellier. The right of Montpellier to send a second noble deputy was disputed, and Cambacères did not sit. But he was a member of the National Convention in 1792. Foreseeing the violent courses into which the Convention should be impelled, Cambacères, from principle as well as necessity, held aloof, and sought to avoid the perils and excesses of the time by confining himself to the neutral province of jurist and legislator. The trial of the king, however, compelled him to declare himself. In the first place, he maintained that the Convention was not competent to try the king; and when the trial had been decided on, he insisted that all latitude of defence ought to be accorded to the royal counsel. As to the sentence, he found the king guilty, and worthy of the punishment due to one who had conspired against his country; but moved for delay in the execution of it, till peace should be restored, or the French soil invaded. This moderation made Cambacères "suspect" in the eyes of the Mountain, and he confined himself more circumspectly than ever to his proper work of revising and codifying the new laws. On the downfall of Robespierre in 1794, he was a leading man in the restoration of a milder régime. He was sometime president of the Convention, and, subsequently, president of the Committee of Public Safety, in which capacity he helped to the conclusion of peace with Prussia and Spain. Under the Directory he again fell under the suspicion of the extreme party, and was obliged to retire from the presidency of the Five Hundred, to which he had been called. He took no part in the revolution of the 18th Brumaire (9th November 1799), which overturned the Directory and set up the consulate; but Napoleon had such confidence in him that he made him second consul. This confidence Cambacères continued to enjoy all through the consulate and the empire. On the establishment of the empire he became arch-chancellor, being life-president of the Senate, and the right-hand man of Napoleon in the civil administration generally. While loyal to his master, his influence was on the whole beneficial to France. He took an important part in the redaction of the Code Napoléon, tried to dissuade Napoleon from the murder of the Duc d'Enghien and from the disastrous campaigns of 1812 and 1813, and only gave in his adhesion to the act of abdication of 1814 when resistance was manifestly hopeless, while he resumed office with reluctance during the Hundred Days.

After the final restoration of Louis XVIII. in 1815, Cambacères again became an object of persecution, this time as a regicide, and was obliged to retire into Belgium. A royal decree of 1818 restored him to all his civil and political rights, but he did not again emerge from private life. He died in 1824. Cambacères was a great contrast to most of the leading men in the stormy days of the Revolution. He was moderate in his opinions and in

his advocacy of them; he had a clear, penetrating and luminous understanding; and was a great master of senatorial eloquence. He had been created duke of Parma in 1808, and by this name is sometimes known in history.

CAMBALUC is the name by which, under sundry modifications, the royal city of the Great Khan became known to Europe during the Middle Ages, that city being in fact the same that we now know as Peking. The word itself represents the Mongol *Kaan-Baligh*, "the city of the khan," or emperor, the title by which Peking continues, more or less, to be known to the Mongols and other northern Asiatics.

A city occupying approximately the same site had been the capital of one of the principalities into which China was divided some centuries before the Christian era; and during the reigns of the two Tartar dynasties that immediately preceded the Mongols in Northern China, viz., that of the Khitans, and of the *Kin* or "Golden" khans, it had been one of their royal residences. Under the names of Yenking, which it received from the Khitan, and of Chungtu, which it had from the *Kin*, it holds a conspicuous place in the wars of Chirghiz Khan against the latter dynasty. He captured it in 1215, but it was not till 1264 that it was adopted as the imperial residence in lieu of Kara Korum in the Mongol steppes, by his grandson Kublai. The latter selected a position a few hundred yards to the N.E. of the old city of Chungtu or Yenking, where he founded the new city of *Ta-tu* ("great capital"), called by the Mongols *Taidu* or *Daitu*, but also *Kaan-baligh* and from this time dates the use of the latter name as applied to this site.

The new city formed a rectangle, enclosed by a colossal mud-rampart, the longer sides of which ran north and south. These were each about $5\frac{1}{2}$ English miles in length, the shorter sides $3\frac{3}{4}$, so that the circuit was upwards of 18 miles. The palace of the khan, with its gardens and lake, itself formed an inner inclosure fronting the south. There were eleven city gates, viz., three on the south side, always the formal front with the Tartars, and two on each of the other sides; and the streets ran wide and straight from gate to gate (except, of course, where interrupted by the palace-walls), forming an oblong chess-board plan.

Tatu continued to be the residence of the emperors till the fall of the Mongol power (1368). The native dynasty (Ming) which supplanted them established their residence at *Nan-king* ("South-Court"), but this proved so inconvenient that the second sovereign of the dynasty reoccupied Tatu, giving it then, for the first time, the name of *Pe-king* ("North-Court"). This was the name in common use when the Jesuits entered China towards the end of the 16th century, and began to send home accurate information about China. But it is not so now; the names in ordinary use being *King-cheng* or *King-tu*, both signifying "capital." The restoration of Cambaluc was commenced in 1409. The size of the city was diminished by the retrenchment of nearly one-third at the northern end, which brought the enceinte more nearly to a square form. And this constitutes the modern (so-called) "Tartar city" of Peking, the south front of which is identical with the south front of the city of Kublai. The walls were completed in 1437. Population gathered about the southern front, probably using the material of the old city of Yenking, and the excrescence so formed was, in 1544, enclosed by a wall, and called the "outer city." It is the same that is usually called by Europeans "the Chinese city." The ruins of the retrenched northern portion of Kublai's great rampart are still prominent along their whole extent, so that there is no room for question as to the position or true dimensions of the Cambaluc of the Middle Ages; and it is most probable, indeed it is almost a necessity, that the present palace stands on the lines of Kublai's palace.

The city, under the name of Cambaluc, was constituted into an archiepiscopal see by Pope Clement V. in 1307, in favour of the missionary Franciscan John of Montecorvino; but though some successors were nominated it seems probable that no second metropolitan ever actually occupied the seat.

Maps of the 16th and 17th centuries often show Cambaluc in an imaginary region to the north of China, a part of the misconception that has prevailed regarding Cathay (see CHINA). The name is often in popular literature written Cambalu, and is by Longfellow accented in verse *Cámblá*. But this spelling originates in an accidental error in Ramusio's Italian version, which, till lately, was the chief channel through which Marco Polo's book was popularly known. The original (French) MSS. all agree with the etymology in calling it Cambaluc, which should be accented *Cámbluc*. (H. Y.)

CAMBAY, or KAMBAY, a town of Western India, in Guzerat, or the northern division of the province of Bombay, and forming the capital of the native state of the same name, which has an area of about 350 square miles, and a population of about 175,000. It is situated on the River Mahi, at the upper part of the Gulf of Cambay, 230 miles N. of Bombay, in $22^{\circ} 18' N.$ lat. and $72^{\circ} 39' E.$ long. It is supposed to be the *Camanes* of Ptolemy, and was formerly a very flourishing city, the seat of an extensive trade, and celebrated for its manufactures of silk, chintz, and gold stuffs; but owing principally to the gradually increasing difficulty of access by water, its commerce has long since fallen away, and the town has become poor and dilapidated. The tides rise upwards of 30 feet, and at high water ships anchor near the town. The trade is chiefly confined to the export of cotton. The town is celebrated for its agates and carnelians, which are wrought into a variety of trinkets of reputation principally in China. The houses in many instances are built of stone (a circumstance which indicates the former wealth of the city, as the material had to be brought from a very considerable distance); and a brick wall, three miles in circumference, surrounds the town, enclosing four large reservoirs of good water and three bazaars. To the south-east there are very extensive ruins of subterranean temples and other buildings half-buried in the sand by which the ancient town was overwhelmed. These temples belong to the Jains, and contain two massive statues of their deities, the one black, the other white. The principal one, as the inscription intimates, is Pariswanath, or Parswanatha, carved in the reign of the Emperor Akbar; the black one has the date of 1651 inscribed. It is supposed that Cambay about the 5th century was the capital of the Hindu emperors of Western India. In 1780 it was taken possession of by the army of General Goddard, was restored to the Mahrattas in 1783, and was afterwards ceded to the British by the Peishwa under the treaty of 1803. The nawab, who is one of the 153 feudatory princes of British India by *Sunnud* or patent, pays £5876 of annual tribute to the viceroy of India from his revenue of £35,000. His military establishment consists of 800 horse and foot, who are employed indiscriminately in revenue, police, and miscellaneous duties; and a few pieces of ordnance complete his resources.

The GULF OF CAMBAY, which is shallow and abounds in shoals and sand-banks, penetrates the coast of India for about 80 miles. It is supposed that the depth of water in this gulf has been decreasing for more than two centuries past. The tides, which are very high, run into it with amazing velocity, but at low water the bottom is left nearly dry for some distance below the latitude of the town of Cambay. It is, however, an important inlet, being the channel by which the valuable produce of central Guzerat and the British districts of Ahmedabad and Broach is

exported; but the railway from Bombay to Baroda and Ahmedabad, near Cambay, is gradually attracting the trade to itself. The gulf extends between 21° and $22^{\circ} 10' N.$ lat., and $71^{\circ} 50'$ and $72^{\circ} 40' E.$ long.

CAMBERT, ROBERT (1628-1677), the earliest composer of French operas, was born at Paris in 1628. His master for the clavecin, and probably also for composition, was Chambonnières. He was organist of the church of St Honoré, and also held the office of musical superintendent to Queen Anne of Austria, mother of Louis XIV. His earlier works, the words of which were furnished by the Abbé Perrin, continued to be performed before the court at Vincennes, till the death of his patron Cardinal Mazarin. Displeased at his subsequent neglect, and jealous of the favour shown to Lulli, who was musical superintendent to the king, he went, in 1673, to London, where he was appointed soon after his arrival master of the band to Charles II. One at least of his operas, *Pomone*, was performed in London under his direction, but it did not suit the popular taste. His principal operatic pieces were entitled *Ariadne ou les Amours de Bacchus*, *Pomone*, and *Les Peines et les Plaisirs de l'Amour*. Cambert died in London about 1677.

CAMBODIA, more properly CAMBOJA, or KAMBOJA, a very ancient kingdom of South-eastern Asia, still subsisting in decay. As now limited the territory of Camboja forms a rough parallelogram, consisting in large part of alluvial plain, lying athwart the lower course of the Mekong or Great Camboja River, just above the Delta. The greatest length of the territory runs from W. to E., covering a little more than $3\frac{1}{2}^{\circ}$ of longitude, viz., from about $103^{\circ} E.$ long. to $106^{\circ} 40'$. The mean breadth from S. to N. is a little over 2° of latitude, extending on the western coast from $10^{\circ} 30' N.$ lat. to $11^{\circ} 45'$, and on the little known eastern frontier from about $11^{\circ} 35'$ to $13^{\circ} 40'$. On the N. it is bounded by provinces which the Siamese have wrested from Camboja; on the E. by Cochin-Chinese territory; on the S. by the Delta Provinces first taken by Cochin-China from Camboja, and then by the French from Cochin-China; on the W. by the Gulf of Siam, along which it extends for 200 miles, now its only seaboard.

Both the ethnology and the early history of Camboja partake of the obscurity that hangs over Indo-China generally. But traditions of the ancient grandeur of the kingdom are borne out by the recent exploration of numerous architectural remains of extraordinary extent and magnificence within its former limits. Some important notices are found in Chinese annals, and more information is to be expected when numerous existing inscriptions shall have been successfully interpreted.

The name given by the people of Camboja to their own race is *Khmér*, a name which was known and used by early Arab voyagers and geographers under the form *Kómár*, and noted by them as a country famous for aloes-wood; it has, however, been imbroiled in much confusion both by them and by their commentators. There is a persistent and apparently well-founded tradition among the Khmér, that before their own immigration, as they say from the north, the *Tsiam* or *Champa* race were in possession of the soil, whilst the Khmér themselves seem to have preceded the descent of the *Thai* race, to which the people of Siam and Laos belong.

Local written legends again appear to speak of two early immigrations from Gangetic India. We know that the Pali-Buddhistical annals of Ceylon record that at the conclusion of the third great synod of the Buddhist church, held at Palibothra, in the year 302 after Buddha (corresponding, according to ordinary Ceylonese reckoning, to 241 B.C., but as corrected by Professor Max Müller to 175 B.C.), a mission was despatched to the region of