

HENRY YULE & HENRI CORDIER

THE BOOK
OF SER MARCO POLO

THE VENETIAN,
CONCERNING THE KINGDOMS AND
MARVELS OF THE EAST

TRANSLATED AND EDITED, WITH
EXTENSIVE CRITICAL AND EXPLANATORY NOTES, REFERENCES,
APPENDICES AND FULL INDEXES,
PRECEDED BY AN ANALYTICAL AND HISTORICAL INTRODUCTION

THIRD EDITION,
REVISED THROUGHOUT IN THE LIGHT OF RECENT DISCOVERIES,
ACCOMPANIED BY A
SUPPLEMENT, CONTAINING ADDITIONAL NOTES AND ADDENDA

WITH
A MEMOIR OF HENRY YULE BY HIS DAUGHTER AMY FRANCES YULE
AND A BIBLIOGRAPHY OF HIS WRITINGS

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pp. 1-xvii, 1-662, 1-x, 1-161



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"The trees 'hard by the plain,' to which the Tartars tied their horses, and in which the elephants were entangled, were in all probability in the corner below the 'rolling hills' marked in the chart. Very few trees remain, but in any case the grove would long ago have been cut down by the Chinese, as everywhere on inhabited plains. A short distance up the hill, however, groves of exceptionally fine trees are passed. The army, as it seems to us, must have entered the plain from its southernmost point. The route by which we departed on our way to Burmah would be very embarrassing, though perhaps not utterly impossible, for so great a number of elephants."—H. C.]

Between 1277 and the end of the century the Chinese Annals record three campaigns or expeditions against MIEN; viz. (1) that which Marco has related in this chapter; (2) that which he relates in ch. liv.; and (3) one undertaken in 1300 at the request of the son of the legitimate Burmese King, who had been put to death by an usurper. The Burmese Annals mention only the two latest, but, concerning both the date and the main circumstances of these two, Chinese and Burmese Annals are in almost entire agreement. Surely then it can scarcely be doubted that the Chinese authority is amply trustworthy for the *first* campaign also, respecting which the Burmese book is silent; even were the former not corroborated by the independent authority of Marco.

Indeed the mutual correspondence of these Annals, especially as to chronology, is very remarkable, and is an argument for greater respect to the chronological value of the Burmese Chronicle and other Indo-Chinese records of like character than we should otherwise be apt to entertain. Compare the story of the expedition of 1300 as told after the Chinese Annals by De Mailla, and after the Burmese Chronicle by Burney and Phayre. (See *De Mailla*, IX. 476 *seqq.*; and *J. A. S. B.* vol. vi. pp. 121-122, and vol. xxxvii. Pt. I. pp. 102 and 110.)

CHAPTER LIII.

OF THE GREAT DESCENT THAT LEADS TOWARDS THE KINGDOM OF MIEN.

AFTER leaving the Province of which I have been speaking you come to a great Descent. In fact you ride for two days and a half continually down hill. On all this descent there is nothing worthy of mention except only that there is a large place there where occasionally a great market is held; for all the people of the country round come thither on fixed days, three times a week, and hold a market there. They exchange gold for silver; for they have gold in abundance; and they give one weight of fine gold for five weights of fine silver; so this induces merchants to come from various quarters

bringing silver which they exchange for gold with these people; and in this way the merchants make great gain. As regards those people of the country who dispose of gold so cheaply, you must understand that nobody is acquainted with their places of abode, for they dwell in inaccessible positions, in sites so wild and strong that no one can get at them to meddle with them. Nor will they allow anybody to accompany them so as to gain a knowledge of their abodes.¹

After you have ridden those two days and a half down hill, you find yourself in a province towards the south which is pretty near to India, and this province is called AMIEN. You travel therein for fifteen days through a very unfrequented country, and through great woods abounding in elephants and unicorns and numbers of other wild beasts. There are no dwellings and no people, so we need say no more of this wild country, for in sooth there is nothing to tell. But I have a story to relate which you shall now hear.²

NOTE 1.—In all the Shan towns visited by Major Sladen on this frontier he found markets held *every fifth day*. This custom, he says, is borrowed from China, and is general throughout Western Yun-nan. There seem to be traces of this five-day week over Indo-China, and it is found in Java; as it is in Mexico. The Kakhyens attend in great crowds. They do *not* now bring gold for sale to Momein, though it is found to some extent in their hills, more especially in the direction of Mogaung, whence it is exported towards Assam.

Major Sladen saw a small quantity of nuggets in the possession of a Kakhyen who had brought them from a hill two days north of Bhamó. (*MS. Notes by Major Sladen.*)

NOTE 2.—I confess that the indications in this and the beginning of the following chapter are, to me, full of difficulty. According to the general style of Polo's itinerary, the 2½ days should be reckoned from Yung-ch'ang; the distance therefore to the capital city of Mien would be 17½ days. The real capital of Mien or Burma at this time was, however, Pagán, in lat. 21° 13', and that city could hardly have been reached by a land traveller in any such time. We shall see that something may be said in behalf of the supposition that the point reached was *Tagaung* or *Old Pagán*, on the upper Irawadi, in lat. 23° 28'; and there was perhaps some confusion in the traveller's mind between this and the great city. The descent might then be from Yung-ch'ang to the valley of the Shwéli, and that valley then followed to the Irawadi. Taking as a scale Polo's 5 marches from Tali to Yung-ch'ang, I find we should by this route make just about 17 marches from Yung-ch'ang to Tagaung. We have no detailed knowledge of the route, but there is a road that way, and by

CHAPTER IX.

CONCERNING THE ISLAND OF JAVA THE LESS. THE KINGDOMS OF
FERLEC AND BASMA.

WHEN you leave the Island of Pentam and sail about 100 miles, you reach the Island of JAVA THE LESS. For all its name 'tis none so small but that it has a compass of two thousand miles or more. Now I will tell you all about this Island.¹

You see there are upon it eight kingdoms and eight crowned kings. The people are all Idolaters, and every kingdom has a language of its own. The Island hath great abundance of treasure, with costly spices, lign-aloes and spikenard and many others that never come into our parts.²

Now I am going to tell you all about these eight kingdoms, or at least the greater part of them. But let me premise one marvellous thing, and that is the fact that this Island lies so far to the south that the North Star, little or much, is never to be seen!

Now let us resume our subject, and first I will tell you of the kingdom of FERLEC.

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 towns-people only, for the hill-people live for all the world like beasts, and eat human flesh, as well as all other kinds of flesh, clean or unclean. And they worship this, that, and the other thing; for in fact the first thing that they see on rising in the morning, that they do worship for the rest of the day.³

Having told you of the kingdom of Ferlec, I will now tell of another which is called BASMA.

When you quit the kingdom of Ferlec you enter upon that of Basma. This also is an independent kingdom, and the people have a language of their own; but they are just like beasts without laws or religion. They call themselves subjects of the Great Kaan, but they pay him no tribute; indeed they are so far away that his men could not go thither. Still all these Islanders declare themselves to be his subjects, and sometimes they send him curiosities as presents.⁴ There are wild elephants in the country, and numerous unicorns, which are very nearly as big. 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 is not in the least like that which our stories tell of as being caught in the lap of a virgin; in fact, 'tis altogether different from what we fancied.⁵ There are also monkeys here in great numbers and of sundry kinds; and goshawks as black as crows. These are very large birds and capital for fowling.⁶

I may tell you moreover that when people bring home pygmies which they allege to come from India, 'tis all a lie and a cheat. For those little men, as they call them, are manufactured on this Island, and I will tell you how. You see there is on the Island a kind of monkey which is very small, and has a face just 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

d'Empoli also mentions them at Pedir in the beginning of the 16th century; and see *Pasei Chronicle* quoted in *J. As. sér. IV. tom. ix. pp. 258-259*. This speaks of elephants as used in war by the people of Pasei, and of elephant-hunts as a royal diversion. The *locus* of that best of elephant stories, the elephant's revenge on the tailor, was at Achin.

As Polo's account of the rhinoceros is evidently from nature, it is notable that he should not only call it unicorn, but speak so precisely of its one horn, for the characteristic, if not the only, species on the island, is a two-horned one (*Rh. Sumatranus*),* and his mention of the buffalo-like hair applies only to this one. This species exists also on the Indo-Chinese continent and, it is believed, in Borneo. I have seen it in the Arakan forests as high as 19° 20'; one was taken not long since near Chittagong; and Mr. Blyth tells me a stray one has been seen in Assam or its borders.

[Ibn Khordádhbeh says (*De Goeje's Transl. p. 47*) that rhinoceros is to be found in Kâmeroun (Assam), which borders on China. It has a horn, a cubit long, and two palms thick; when the horn is split, inside is found on the black ground the white figure of a man, a quadruped, a fish, a peacock or some other bird.—H. C.]

[John Evelyn mentions among the curiosities kept in the Treasury at St. Denis: "A faire unicorn's horn, sent by a K. of Persia, about 7 foote long." *Diary*, 1643, 12th Nov.—H. C.]

What the Traveller says of the animals' love of mire and mud is well illustrated by the manner in which the *Semangs* or Negritoes of the Malay Peninsula are said to destroy him: "This animal . . . is found frequently in marshy places, with its whole body immersed in the mud, and part of the head only visible. . . . Upon the dry weather setting in . . . the mud becomes hard and crusted, and the rhinoceros cannot effect his escape without considerable difficulty and exertion. The Semangs prepare themselves with large quantities of combustible materials, with which they quietly approach the animal, who is aroused from his reverie by an immense fire over him, which being kept well supplied by the Semangs with fresh fuel, soon completes his destruction, and renders him in a fit state to make a meal of." (*J. Ind. Arch. IV. 426.*)† There is a great difference in aspect between the one-horned species (*Rh. Sondaicus* and *Rh. Indicus*) and the two-horned. The Malays express what that difference is admirably, in calling the last *Bâdak-Karbû*, "the Buffalo-Rhinoceros," and the *Sondaicus Bâdak-Gajah*, "the Elephant-Rhinoceros."

The belief in the formidable nature of the tongue of the rhinoceros is very old and wide-spread, though I can find no foundation for it but the rough appearance of the organ. ["His tongue also is somewhat of a rarity, for, if he can get any of his antagonists down, he will lick them so clean, that he leaves neither skin nor flesh to cover his bones." (*A. Hamilton, ed. 1727, II. 24. M.S. Note of Yule.*) Compare what is said of the tongue of the Yak, I. p. 277.—H. C.] The Chinese have the belief, and the Jesuit Lecomte attests it from professed observation of the animal in confinement. (*Chin. Repos. VII. 137; Lecomte, II. 406.*) [In a Chinese work quoted by Mr. Groeneveldt (*T'oung Pao, VII. No. 2, abst. p. 19*) we read that "the rhinoceros has thorns on its tongue and always eats the thorns of plants and trees, but never grasses or leaves."—H. C.]

The legend to which Marco alludes, about the Unicorn allowing itself to be ensnared by a maiden (and of which Marsden has made an odd perversion in his translation, whilst indicating the true meaning in his note), is also an old and general one. It will be found, for example, in Brunetto Latini, in the *Image du Monde*, in the *Mirabilia* of Jordanus,‡ and in the verses of Tzetzes. The latter represents Monoceros as attracted not by the maiden's charms but by her perfumery. So he is

inveigled and blindfolded by a stout young knave, disguised as a maiden and drenched with scent:—

"'Tis then the huntsmen hasten up, abandoning their ambush;
Clean from his head they chop his horn, prized antidote to poison;
And let the docked and luckless beast escape into the jungles."

—V. 399, *seqq.*

In the cut which we give of this from a mediæval source the horn of the unicorn is evidently the tusk of a *narwhal*. This confusion arose very early, as may be seen from its occurrence in Aelian, who says that the horn of the unicorn or *Kartawôn* (the Arab *Karkaddan* or Rhinoceros) was not straight but twisted (*ἐλιγμοῦς ἔχον τινός*, Hist. A. xvi. 20). The mistake may also be traced in the illustrations to Cosmas Indicopleustes from his own drawings, and it long endured, as may be seen in Jerome Cardan's description of a unicorn's horn which he saw suspended in the church of St. Denis; as well as in a circumstance related by P. della Valle (II. 491; and Cardan, *de Varietate*, c. xcvi.). Indeed the supporter of the Royal arms retains the narwhal horn. To this popular error is no doubt due the reading in Pauthier's text, which makes the horn *white* instead of black.



Monoceros and the Maiden.*

We may quote the following quaint version of the fable from the *Bestiary* of Philip de Thauun, published by Mr. Wright (*Popular Treatises on Science*, etc. p. 81):

"Monoceros est Beste, un corne ad en la teste,
Purce ad si a nun, de buc ad façun;
Par Pucele est prise; or vez en quel guise.
Quant hom le volt cacer et prendre et enginner,
Si vent hom al forest ï sis riparis est;
Là met une Pucele hors de sein sa mamele,
Et par odurement Monoceros la sent;
Dunc vent à la Pucele, et si baiset la mamele,
En sein devant se dort, issi vent à sa mort
Li hom suivent atant ki l'ocit en dormant
U trestout vif le prent, si fais puis sun talent.
Grant chose signifie."

And so goes on to moralise the fable.

NOTE 6.—In the *J. Indian Archip. V. 285*, there is mention of the *Falco Malaiensis*, black, with a double white-and-brown spotted tail, said to belong to the ospreys, "but does not disdain to take birds and other game."

* Another mediæval illustration of the subject is given in *Les Arts au Moyen Age*, p. 499, from the binding of a book. It is allegorical, and the Maiden is there the Virgin Mary.

* Marsden, however, does say that a one-horned species (*Rh. sondaicus* ?) is also found on Sumatra (3rd ed. of his *H. of Sumatra*, p. 116).

† An American writer professes to have discovered in Missouri the fossil remains of a bogged mastodon, which had been killed precisely in this way by human contemporaries. (See *Lubbock, Fresh Times*, 2d ed. 279.)

‡ *Trezer*, p. 253; *N. and E.*, V. 263; *Jordanus*, p. 43.

that direction, except this one, and that other of which we have to tell you, called Zanghibar. This is because the sea-current runs so strong towards the south that the ships which should attempt it never would get back again. Indeed, the ships of Maabar which visit this Island of Madeigascar, and that other of Zanghibar, arrive thither with marvellous speed, for great as the distance is they accomplish it in 20 days, whilst the return voyage takes them more than 3 months. This (I say) is because of the strong current running south, which continues with such singular force and in the same direction at all seasons.⁴

'Tis said that in those other Islands to the south, which the ships are unable to visit because this strong current prevents their return, is found the bird *Gryphon*, which appears there at certain seasons. The description given of it is however entirely different from what our stories and pictures make it. For persons who had been there and had seen it told Messer Marco Polo that it was for all the world like an eagle, but one indeed of enormous size; so big in fact that its wings covered an extent of 30 paces, and its quills were 12 paces long, and thick in proportion. And it is so strong that it will seize an elephant in its talons and carry him high into the air, and drop him so that he is smashed to pieces; having so killed him the bird gryphon swoops down on him and eats him at leisure. The people of those isles call the bird *Ruc*, and it has no other name.⁵ So I wot not if this be the real gryphon, or if there be another manner of bird as great. But this I can tell you for certain, that they are not half lion and half bird as our stories do relate; but enormous as they be they are fashioned just like an eagle.

The Great Kaan sent to those parts to enquire about these curious matters, and the story was told by those

who went thither. He also sent to procure the release of an envoy of his who had been despatched thither, and had been detained; so both those envoys had many wonderful things to tell the Great Kaan about those strange islands, and about the birds I have mentioned. [They brought (as I heard) to the Great Kaan a feather of the said *Ruc*, which was stated to measure 90 spans, whilst the quill part was two palms in circumference, a marvellous object! The Great Kaan was delighted with it, and gave great presents to those who brought it.⁶] They also brought two hoars' tusks, which weighed more than 14 lbs. a-piece; and you may gather how big the boar must have been that had teeth like that! They related indeed that there were some of those boars as big as a great buffalo. There are also numbers of giraffes and wild asses; and in fact a marvellous number of wild beasts of strange aspect.⁷

NOTE 1.—Marco is, I believe, the first writer European or Asiatic, who unambiguously speaks of MADAGASCAR; but his information about it was very incorrect in many particulars. There are no elephants nor camels in the island, nor any leopards, bears, or lions.

Indeed, I have no doubt that Marco, combining information from different sources, made some confusion between *Makdashau* (Magadoxo) and *Madagascar*, and that particulars belonging to both are mixed up here. This accounts for Zanghibar being placed entirely *beyond* Madagascar, for the entirely Mahomedan character given to the population, for the hippopotamus-teeth and staple trade in ivory, as well for the lions, elephants, and other beasts. But above all the camel-killing indicates Sumali Land and Magadoxo as the real locality of part of the information. Says Ibn Batuta: "After leaving Zaila we sailed on the sea for 15 days, and arrived at Makdashau, an extremely large town. The natives keep camels in great numbers, and they slaughter several hundreds daily" (II. 181). The slaughter of camels for food is still a Sumali practice. (See *J. R. G. S.* VI. 28, and XIX. 55.) Perhaps the *Shaiikhs* (*Escege*) also belong to the same quarter, for the Arab traveller says that the Sultan of Makdashau had no higher title than *Shaiikh* (183); and Brava, a neighbouring settlement, was governed by 12 shaiikhs. (*De Barros*, I. viii. 4.) Indeed, this kind of local oligarchy still prevails on that coast.

We may add that both Makdashau and Brava are briefly described in the Annals of the Ming Dynasty. The former *Mu-ku-tu-su*, lies on the sea, 20 days from *Siao-Kolan* (Quilon?), a barren mountainous country of wide extent, where it sometimes does not rain for years. In 1427 a mission came from this place to China. *Fu-la-wa* (Brava, properly Barawa) adjoins the former, and is also on the sea. It produces

olibanum, myrrh, and *ambergris*; and among animals elephants, camels, rhinoceroses, spotted animals like asses, etc.*

It is, however, true that there are traces of a considerable amount of ancient Arab colonisation on the shores of Madagascar. Arab descent is ascribed to a class of the people of the province of Matitánana on the east coast, in lat. 21°-23° south, and the Arabic writing is in use there. The people of the St. Mary's Isle of our maps off the east coast, in lat. 17°, also call themselves the children of Ibrahim, and the island *Nusi-Ibrahim*. And on the north-west coast, at Bameluka Bay, Captain Owen found a large Arab population, whose forefathers had been settled there from time immemorial. The number of tombs here and in Magambo Bay showed that the Arab population had once been much greater. The government of this settlement, till conquered by Radama, was vested in three persons: one a Malagash, the second an Arab, the third as guardian of strangers; a fact also suggestive of Polo's four sheikhs (*Ellis*, I. 131; *Owen*, II. 102, 132. See also *Sonnerat*, II. 56.) Though the Arabs were in the habit of navigating to Sofala, in about lat. 20° south, in the time of Mas'udi (beginning of 10th century), and must have then known Madagascar, there is no intelligible indication of it in any of their geographies that have been translated.†

[M. Alfred Grandidier, in his *Hist. de la Géog. de Madagascar*, p. 31, comes to the conclusion that Marco Polo has given a very exact description of Magadoxo, but that he did not know the island of Madagascar. He adds in a note that Yule has shown that the description of Madagascar refers partly to Magadoxo, but that notwithstanding he (Yule) believed that Polo spoke of Madagascar when the Venetian traveller does not. I must say that I do not see any reason why Yule's theory should not be accepted.

M. G. Ferrand, formerly French Agent at Fort Dauphin, has devoted ch. ix. (pp. 83-90) of the second part of his valuable work *Les Musulmans à Madagascar* (Paris, 1893), to the "Etymology of Madagascar." He believes that M. Polo really means the great African Island. I mention from his book that M. Guët (*Origines de l'île Bourbon*, 1888) brings the Carthaginians to Madagascar, and derives the name of this island from *Madax-Aschtoret* or *Madax-Astarté*, which signifies *Isle of Astarté* and *Isle of Tanit!* Mr. I. Taylor (*The origin of the name 'Madagascar,' in Antananarivo Annual*, 1891) gives also some fancy etymologies; it is needless to mention them. M. Ferrand himself thinks that very likely Madagascar simply means *Country of the Malagash* (Malgaches), and is only a bad transcription of the Arabic *Madagashbar*. —H. C.]

NOTE 2.—There is, or used to be, a trade in sandal-wood from Madagascar. (See *Owen*, II. 99.) In the map of S. Lorenzo (or Madagascar) in the *Isole of Porcacchi* (1576), a map evidently founded on fact, I observe near the middle of the Island: *quivi sono boschi di sandari rossi*.

NOTE 3.—"The coast of this province" (Ivongo, the N.E. of the Island) "abounds with whales, and during a certain period of the year Antongil Bay is a favourite resort for whalers of all nations. The inhabitants of Titingue are remarkably expert in spearing the whales from their slight canoes." (*Lloyd in J. R. G. S. XX.* 56.) A description of the whale-catching process practised by the Islanders of St. Mary's, or Nusi Ibrahim, is given in the *Quinta Pars Indiae Orientalis of De Bry*, p. 9. Owen gives a similar account (I. 170).

The word which I have rendered *Oil-heads* is *Capdoilles* or *Capdols*, representing *Capidoglio*, the appropriate name still applied in Italy to the Spermaceti whale. The *Vocab. Ital. Univ.* quotes Ariosto (VII. 36):—

—"I Capidogli co' vecchi marinari
Vengono turbati dal lor pigro sonno."

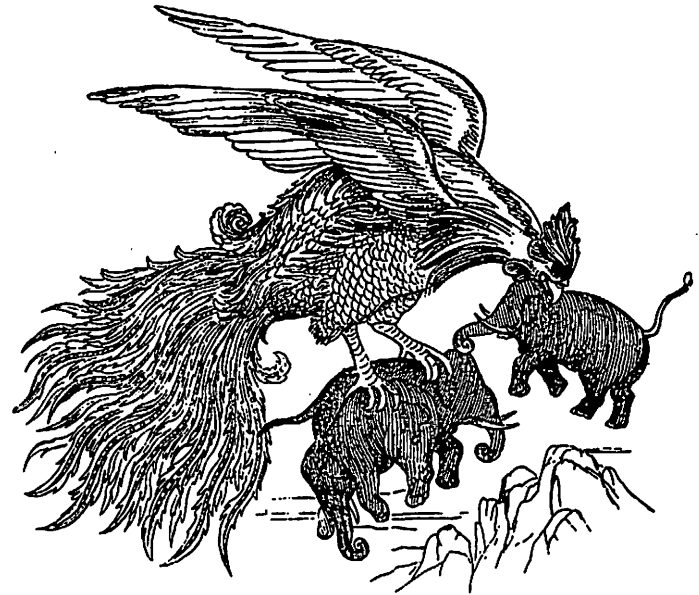
* Bretschneider, *On the knowledge possessed by the Ancient Chinese of the Arabs*, etc. London, 1871, p. 21.

† Mas'udi speaks of an island *Kanbāhū*, well cultivated and populous, one or two days from the Zinj coast, and the object of voyages from Oman, from which it was about 500 parasangs distant. It was conquered by the Arabs, who captured the whole Zinj population of the island, about the beginning of the Abbaside Dynasty (circa A.D. 750). Barbier de Meynard thinks this may be Madagascar. I suspect it rather to be *Pemba*. (See *Prairies d'Or*, I. 205, 232, and III. 31.)

The Spermaceti-whale is described under this name by Rondeletius, but from his cut it is clear he had not seen the animal.

NOTE 4.—De Barros, after describing the dangers of the Channel of Mozambique, adds: "And as the Moors of this coast of Zanguebar make their voyages in ships and sambuks sewn with coir, instead of being nailed like ours, and thus strong enough to bear the force of the cold seas of the region about the Cape of Good Hope, . . . they never dared to attempt the exploration of the regions to the westward of the Cape of Currents, although they greatly desired to do so." (Dec. I. viii. 4; and see also IV. i. 12.) Kazwini says of the Ocean, quoting Al Biruni: "Then it extends to the sea known as that of Berbera, and stretches from Aden to the furthest extremity of Zanjibar; beyond this goes no vessel on account of the great current. Then it extends to what are called the Mountains of the Moon, whence spring the sources of the Nile of Egypt, and thence to Western Sudan, to the Spanish Countries and the (Western) Ocean." There has been recent controversy between Captain A. D. Taylor and Commodore Jansen of the Dutch navy, regarding the Mozambique currents, and (incidentally) Polo's accuracy. The currents in the Mozambique Channel vary with the monsoons, but from Cape Corrientes southward along the coast runs the permanent Lagullas current, and Polo's statement requires but little correction. (*Eth.*, pp. 214-215; see also *Barbosa in Ram.* I. 288; *Owen*, I. 269; *Stanley's Correea*, p. 261; *J. R. G. S.* II. 91; *Fra Mauro in Zurla*, p. 61; see also *Reinaud's Abulfeda*, vol. i. pp. 15-16; and *Ocean Highways*, August to November, 1873.)

NOTE 5.—The fable of the RUKH was old and widely spread, like that of the Male and Female Islands, and, just as in that case, one accidental circumstance or another would give it a local habitation, now here now there. The *Garuda* of the



The Rukh (from Lane's "Arabian Nights"), after a Persian drawing.

Hindus, the *Simurgh* of the old Persians, the *'Angka* of the Arabs, the *Bar Yuchre* of the Rabbinical legends, the *Gryps* of the Greeks, were probably all versions of the same original fable.

reaching the former. Batang, girt all round by dangerous reefs, is inaccessible except to small boats. So is Bintang, with the exception of its south-western side, where is now Riâu, and where, a little further towards the north, was the settlement at which the chief of the island resided in the fourteenth century. There was no reason for Marco Polo's junk to take that round-about way in order to call at such, doubtlessly insignificant place. And the channel (*i.e.* Rhio Strait) has far more than four paces' depth of water, whereas there are no more than two fathoms at the western entrance to the Old Singapore Strait."

Marco Polo says (II., p. 280): "Throughout this distance [from Pentam] there is but four paces' depth of water, so that great ships in passing this channel have to lift their rudders, for they draw nearly as much water as that." Gerini remarks that it is unmistakably the *Old Singapore Strait*, and that there is no channel so shallow throughout all those parts except among reefs. "The *Old Strait* or *Selat Tebrau*, says N. B. Dennys, *Descriptive Dict. of British Malaya*, separating Singapore from Johore. Before the settlement of the former, this was the only known route to China; it is generally about a mile broad, but in some parts little more than three furlongs. Crawford went through it in a ship of 400 tons, and found the passage tedious but safe." Most of Sinologists, Beal, Chavannes, Pelliot, *Bul. Ecole Ext. Orient.*, IV., 1904, pp. 321-2, 323-4, 332-3, 341, 347, place the Malaiur of Marco Polo at Palembang in Sumatra.

VIII., pp. 281, n. 283 n.

TANA-MALAYU.

"On a traduit *Tānah Malāyu* par 'Pays des Malais,' mais cette traduction n'est pas rigoureusement exacte. Pour prendre une expression parallèle, *Tānah Djāwa* signifie 'Pays de Java,' mais non 'Pays des Javanais.'

"En réalité, *tānah* 'terre, sol, pays, contrée' s'emploie seulement avec un toponyme qui doit être rendu par un toponyme équivalent. Le nom des habitants du pays s'exprime, en malais, en ajoutant *orañ* 'homme, personne, gens, numéral des êtres humains' au nom du pays: '*orañ Malāyu*' Malais, litt. 'gens de Malāyu'; *orañ Djāwa* Javanais, litt. 'gens de Java.' *Tānah Malāyu* a donc très nettement le sens de 'pays de Malāyu'; cf. l'expression kawi correspondante dans le *Nāgarakrētāgama*: *tanah ri Malayu* 'pays de Malāyu' où chaque mot français recouvre exactement le substantif, la préposition et le toponyme

de l'expression kawi. Le *tand Malayo* de Barros s'applique donc à un pays déterminé du nom de Malāyu qui, d'après l'auteur des *Décades*, était situé entre Djambi et Palembang. Nous savons, d'autre part, que le pays en question avait sa capitale dans l'intérieur de l'île, mais qu'il s'étendait dans l'Est jusqu'à la mer et que la côte orientale a été désignée par les textes chinois du VII^e siècle sous le nom de *Mo-lo-yeou*, *Mo-lo-yu* = *Malāyu*, c'est-à-dire par le nom de l'Etat ou royaume dont elle faisait partie." (G. FERRAND, *J. As.*, July-Aug., 1918, pp. 72-73.)

VIII., p. 282.

MALACCA.

See G. FERRAND, *Malaka, le Malayu et Malāyur*, *J. As.*, 1918. Besides Malayu of Sumatra, there was a city of Malayur which M. Ferrand thinks is Malacca.

VIII., p. 282 n. "This informs us that Malacca first acknowledged itself as tributary to the Empire in 1405, the king being *Sili-ju-eul-sula* (?)."

In this name *Si-li-ju-eul-su-la*, one must read *pa*, instead of *la*, and read *Si-li-pa-eul-su-la* = Siri Paramisura (Śri Paramaśvara). (PELLIOT, *Bul. Ecole franc. Ext. Orient*, IV., July-Sept., 1904, p. 772.)

IX., p. 285. "They [the rhinoceros] 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]."

"Its tongue is like the burr of a chestnut." (CHAU JU-KWA, p. 233.)

IX., p. 289.

SUMATRA.

In 1017, an embassy was sent to the Court of China by Haji Sumutrabhūmi, "the king of the land of Sumutra" (Sumatra). The envoys had a letter in golden characters and tribute in the shape of pearls, ivory, Sanscrit, books folded between boards, and slaves; by an imperial edict they were permitted to see the emperor and to visit some of the imperial buildings. When they went back an edict was issued addressed to their king, accompanied by various presents, calculated to please them. (GROENEVELT, *Notes on the Malay Archipelago*, p. 65.) G. Ferrand writes