

93. After establishing his power over so much of China as we have said, Okkodai raised a vast army and set it in motion to-

That geographer's contemporary, Firdusi, also uses the name (see *Journ. As.*, ser. iv, tom. iv, 259; *Klaproth, Mem.*, iii, 257, *seqq.*) But the majority, not knowing the meaning of the expression, seem to have used it pleonastically coupled with *Chín* to denote the same thing, "*Chin* and *Machin*"; a phrase having some analogy to the way *Sind* and *Hind* was used to express all India, but a stronger one to *Gog* and *Magog*, as applied to the northern nations of Asia; for *Sind* and *Hind* are capable of divorce. And eventually *Chin* was discovered to be the eldest son of Japhet, and *Machin* his grandson; which is much the same as saying that Britain was the eldest son of Brut the Trojan, and Great Britain his grandson. In the Mongol days, when Chinese affairs were for a time more distinctly known in Western Asia, and the name of *Mánzú* as the southern portion of the empire was current in men's mouths, it would appear that this name was confounded with *Máchín*, and the latter word thus acquired a specific application, though an erroneous one. For though accident thus gave a specific meaning to *Machin*, I cannot find that *Chin* ever had a similar specific meaning given to it. One author of the sixteenth century, indeed, quoted by Klaproth, distinguishes North and South China as the *Chín* and *Machin* of the Hindus (*Journ. As.*, ser. ii, tom. i, 115). But there is no proof that the Hindus ever made this distinction, nor has anyone that I know of quoted an instance of *Chin* being applied peculiarly to Northern China. Ibn Batuta, on the contrary, sometimes distinguishes *Sín* as South China from *Khitai* as North China.

In times after the Mongol régime, when intercourse with China had ceased, the double name seems to have recovered its old vagueness as a rotund way of saying *China*. Thus Barbaro speaks of *Cini* and *Macini*, Nikitin of *Chin* and *Machin*, the commission of Syrian bishops to India (*supra*, p. civ) of *Sin* and *Masin*, all apparently with no more plurality of sense than there is in *Thurm* and *Taxis*. And yet, at the same time, there are indications of a new application of *Máchín* to the Indo-Chinese countries. Thus Conti applies it to Ava or Siam, in which Fra Mauro follows him, and the *Ayin Akbari*, if I remember rightly, applies it to Pegu.

The use of a double assonant name, sometimes to express a dual idea but often a single one, is a favourite Oriental practice. As far back as Herodotus we have Crophí and Mophí, Thyní and Bithyní; the Arabs have converted Cain and Abel into Kabil and Habil, Saul and Goliath into Talut and Jalut, Pharaoh's magicians into Risam and Rejam, of whom the Jewish traditions had made Jannes and Jambres; whilst Christian legends gave the names of Dismas and Jesmas to the penitent and impenitent thieves in the Gospel. Jarga and Nargah was the name given to the great circle of beaters in the Mongol hunting matches. In geography we have numerous instances of the same thing, *e.g.*, Zabulistan and Kabulistan, Koli Akoli, Longa Solanga, Ibir Sibir, Kessair and Owair, Kuria Muria, Ghuz and Maghuz, Mastra and Castra (*Edrisi*), Artag and