

SEMEDO, P. Alvaro, *Relazione della Cina*. Roma, 1643.

SSANANG SSETZEN, see Schmidt.

TIMKOWSKI. *Travels of the Russian Mission through Mongolia to China, etc.* London, 1827.

TURNOUR; *Epitome of the History of Ceylon, etc., and the first twenty chapters of the Mahawanso*. Ceylon, Cotta Ch. Mis. Press.

VINCENZO MARIA. *Viaggio all' Indie Orientali del P. F—— di S. Caterina da Siena, etc.* Roma. 1672.

WADDING. *Annales Minorum, etc.* (History of the Franciscan Order), see p. 37.

NOTE XXII.

CORRECTIONS AND ADDITIONAL ILLUSTRATIONS.

P. xxxvii, last line; *Tzinista*, a name which no one has questioned to indicate *China*. This is a mistake; for Baron Walckenaer maintains *Tzinista* to be *Tenasserim* (see *N. Ann. des Voyages*, vol. 53, 1832, p. 5).

P. xlvi, a little below middle; *Patricius*. This appears from *Assemani* to be the translated name of *Mar-Aba*, Patriarch of the Nestorian Church, from 536 to 552 (see ii, 412; iii, 75-76; iii, pt. ii, 406). The same author says that *Cosmas*, in his expositions of Scripture and his system of the World, closely follows two chief Nestorian Doctors, *Theodorus of Mopsuestia* and *Diodorus of Tarsus* (405).

P. l, and Note 3; *Taissan*. What renders the change of *Thiantsé* or some similar term into *Taissan* more probable than it seems at first sight, is the fact that *Ssanang Ssetzen* calls the title by which the Chinese Emperor, *Yngtsong*, ascended the throne for the second time (A.D. 1457) *Taissan*, the real title being *Thianshun*, "Favoured by Heaven" (see *Schmidt*, p. 293, and *Chine Ancienne*, p. 405).

P. lvi; *Antu*. With reference to this name, apparently indicating *Antioch*, it is curious to read in *Mas'udi* that, at the time of the Musulman conquest there remained of the original name of the city only the letters *Alif*, *Nún*, and *Tá* (*Ant* or *Anta*, see *Prairies d'Or*, iii, 409).

P. lxxviii. The facts stated in *Sir H. Rawlinson's* paper in vol. xxvii of the *J.R.G.S.*, p. 185, seem to throw very great doubt upon the allegation that *Hira* could have been a haven for eastern trade at the time indicated, if ever it was so.

P. lxxxiii, and Note 2; *City of Siurhia*; see also p. cxxv, Note 1. Some clue to the origin of this name may perhaps lie in the circumstance that the Mongol *Ssanang Ssetzen* appears to give *Daitu* or *Peking*, as the capital of the Great Khan, the appellation of *Siro-Khaghan*. The meaning of the title is not explained by *Schmidt* (see his work, p. 127).