

(*supra*, p. xciii) is in vertical lines. (See Pauthier's work *L'Inscription Syro-Chinoise*, etc.)

P. 206; 4th para. of Note. The passage from Theophylactus alluded to has been omitted in the Introductory Essay; and indeed the relation between his *Ogor* and the Uigurs of Eastern Turkestan seems doubtful.

P. 241. *Trutius* or *Trucins*. The last is perhaps after all a correct reading. For Mendoza says the Generals of the Chinese orders of Monks were called in their language *Tricon*. I cannot find an elucidation of this word unless it be a corruption of *Ta-hoshang*, which is given as an appellation of the Superiors of the Bonzes (*Mendoza*, HAK. Soc., i, 56; *Astley*, iv, 209).

P. 263; *Taifu*. This is a genuine Chinese title; see *Chine Ancienne*, pp. 149, 150, 151, where it is translated "*grands fonctionnaires*" and "*grands dignitaires*."

P. 268; Note 2; *Namking*. The note is right in its main purport, but not in the reference to M. Polo's *Nanghin*, which Pauthier shows to be *Ngan-king* on the left bank of the Kiang, capital of the existing province of Nganhoei.

P. 286, Note 2; *Raba*. This word must be the Arabic *Rahbah* "*Amplum spatium loci; Area ampla*" (*Freytag*). It is used by Ibn Jubair in his description of Palermo for "*an esplanade*" (*Jour. Asiat.*, Jan. 1846, p. 222).

P. 344; *The Pillars of Alexander*. In the Pseudo-Callisthenes, edited by Müller, we are told that Alexander got to Serice where the Seres produce silk, and there erected a stone pillar and wrote upon it: *Alexander, King of the Macedonians, got as far as this spot* (p. 102).

P. 370-371; *The Sons of Cain*. Mas'udi says there was a race of Indians descended from Cain in the country of *Kumâr* where the aloes-wood came from (*Prairies d'Or*, i, 72).

P. 372. There seems to be no doubt that the White Sea of Fra Mauro, and probably, therefore, that of Marignolli, is an exaggeration of the Russian Lake called BIELO OSERO, which does mean *White Lake*, and out of which flows the R. Szesna, an important feeder of the Wolga.

P. 389; *The Dead Sea seen from Mt. Zion*. This is remarked also by Mas'udî.

P. 399; Last para. of Note 2. In the MS. followed by Pauthier, Marco makes no such mistake as is here referred to. See Pauthier's edition. p. 703.

P. 416, Note 3; *Kakam*. It is quite possible that this word is only a corruption of the old Italian *Cocca*, a kind of ship. There has always been great interchange of words connected with navigation.

P. 433, Note 2; *Hannibal's Chemistry*. Another parallel is found in the Singhalese tradition of the destruction of the great Dam at Padivil by fire and *sour milk* (see *Tennent's Ceylon*, ii, 504).