

located by Fra Mauro on his map just north of the «Çardandam», that is, with the spelling and on the spot we should expect if Polo had spoken of the *mahārāja* of Ta-li. Therefore, while I readily admit that Conti's «Maarazia» has a fair chance of being the basis of Fra Mauro's «Maharaç», I do not preclude the other possibility, to wit, that the latter name might be of Polian origin.

While in the country of the Qara-Ĵang, Polo had heard of Bengal. This is only too natural, in view of the intercourse which, since the beginning of our era, was conducted across Upper Burma between north-eastern India and Yün-nan (cf. *BEFEO*, iv, 142-152, 183, 412). Rašidu-'d-Dīn describes both the sea-route from India to China and the land-route *via* Bengal and Burma. The itinerary by land is very corrupt. YULE had studied it in the first edition of *Cathay* with the translation given in the first edition of ELLIOT's *History of India*; but, when ELLIOT's first volume was revised and re-edited by DOWSON, YULE published in *JRAS*, NS, iv [1870], 340-356, a fresh commentary, much more accurate. It is a pity that this paper of 1870 should have been overlooked by CORDIER when preparing the second edition of *Cathay*. The result is that in *Y*¹, III, 131-132, we still see the itinerary from India to Yün-nan reach first the Uman, that is, Wu-man or «Black Barbarians», afterwards the Zardandān (and finally the Qara-Ĵang, omitted from the quotation in *Cathay*). The «Wu-man», however, are the Qara-Ĵang themselves, and could only be mentioned after the Zardandān (moreover, the Chinese name «Wu-man» does not seem to have passed abroad). But in his paper of 1870, YULE here read with DOWSON ارمن Arman, not ارمن Uman, and was probably right when he saw in Arman a transcription of the native name of Burma (see «Mien»). A comprehensive monograph on all the texts referring to the ancient trade route between India and Yün-nan is badly wanted.

120. CARAMANI

caramani Z; R

Only Z and R give the name, as «Turcomani qui vocantur Caramani» (Z), and «i Turcho-mani, che si chiamano Caramani» (R). Although he knew R, YULE (*Y*, I, 43) has tacitly left out the name of the «Caramani». *RR*, 20, and *B*¹, 19, have translated «that part of Turcomania called Caramania»; but the text concerns the name of a people, not the name of the country. In *RR*, 416, it is added that «Caramania» is mentioned only in Z (our *Z*¹), and that the other texts have Konieh instead. Nor is this correct; instead of the name of Konieh (Quniyäh), Z does not have «Caramania» but what seems to be a clerical corruption «Turchia» (see «Como»). As a matter of fact, there are two redactions of that passage, one being that of F, etc., the other that of Z, V, and R. RAMUSIO was wrong to include both, and I think there was no more reason, in translations like those of *RR* and *B*¹, which do not give the different redactions of one and the same passage, to follow here RAMUSIO's example and reproduce twice the list «Caesaria, Sevasta», with an arbitrary interval of some twenty lines.