

and I have taken it for Quilon rather than Colombo (cf *TP*, 1928, 460; 1930, 435); but I have been wrong in adducing, besides «Columbum», etc., the *Kulanbū* (first two vowels uncertain) of Ibn Baṭṭūṭah, which is really Colombo; and, if the Hebrew document be late enough, it may after all refer to Colombo too.

In 983, a Chinese Buddhist priest went to India with a series of letters, one of which was for the king of 柯蘭 *K'o-lan* (*Sung shih*, 490, 2*a*); although this transcription supposes \**Kalan*, it is supported by a later form of the Ming period, and the place meant is probably Quilon (in FERRAND's note, *JA*, 1924, I, 115, 枸 is a misprint, and it is wrongly stated that the transcription can be restored to \**Ka-lam*, with a final *-m*). In 1778, the *Ling-wai tai-ta* writes 故臨 *Ku-lin* (= \**Kulom*), and in 1225, we have the same spelling *Ku-lin* (= \**Kulom*) in Chao Ju-kua (cf. *BEFEO*, IV, 319; *HR*, 88, 91).

Under the Mongol dynasty, there are many mentions of Quilon, particularly in the notice of «Ma'abar and other countries» of *YS*, 210, 7*a-b*, abominably translated in *Pa*, 603-605, and not very satisfactorily by ROCKHILL in *TP*, 1914, 431-436. PAUTHIER is responsible for the pseudo-royal residence «A-pu-ho-ta» which has puzzled YULE; the text really speaks of the distance from Ma'abar to the domains of the great (*ta*) king A-pu-ha, *i. e.* the *ilkhān* Abaya (see «Abaga»). I shall only remark here that the name in that notice is written 俱藍 *Chū-lan* (= \**Kulam* or \**Kulom*), and that the king reigning in 1280 is named 必那的 *Pi-na-ti* (or *Pi-no-ti*), his younger brother being \**Kenokä* Buramušing. Quilon is also mentioned, with the same spelling *Chū-lan*, in *YS*, 12, 4*a* (*s. a.* 1282); 12, 6*a*, 6*b* (*s. a.* 1283, the name of the king being 瓦儿 *Wa-ni*); 14, 5*b* (*s. a.* 1287, the name of the envoy from Quilon being \**Buruwunai*); 16, 9*a* (*s. a.* 1291); there are certainly other mentions too which I have not noted. In 1293 \**Qultuqa*, and in 1294 \**Tügü-Tämür* were sent as envoys to 閣藍 *Ko-lan* (*Ko-lam*); *YS*, 17, 9*b*; 18, 3*b*; this too is Quilon.

In the same *YS*, 94, 11*a*, mention is made of regulations published in 1296 for the trade with Ma'abar, 貝喃 *Pei-nan* and Fandaraina; as CORDIER had it from me already (*Y*, III, 120; *Y*<sup>1</sup>, IV, 27; cf. also *TP*, 1914, 425), we should read 俱南 *Chū-nan* (= \**Kunam* or \**Kunom*), Quilon. The same correction must be adopted for the «barbarian kingdom» (*fan-pang*) of 咀喃 *Chū-nan* whose ambassador, Ma Burhanu-'d-Din, arrived in 1291 (*YS*, 16, 8*b*); and the spelling *Chū-nan*, instead of *Chū-lan* and *Ko-lan*, is adopted in 1349-1350 by the *Tao-i chih-liao*, which has a notice on «Small [小, *hsiao*] *Chū-nan*», «Small Quilon» (cf. *TP*, 1915, 445-447). In the first half of the 15th cent., Quilon is marked as 小葛蘭 *Hsiao Ko-lan*, «Small *Ko-lan*» on the map published by PHILLIPS (*JNCB*, XIX, 222), in the *Ying-yai shêng-lan*, in the revised *Hsing-ch'a shêng-lan* and in the *Ming shih* (cf. *TP*, 1915, 447-448; 1933, 288-289); the original *Hsing-ch'a shêng-lan* writes *Hsiao Chū-nan*, the same as the *Tao-i chih-liao*. The *Hsing-ch'a shêng-lan* has besides a notice on a «Great Quilon», the name of which is written Ta [大] *Chū-nan* in the original text, and Ta *Ko-lan* in the revised edition; but this «Great Quilon», with both spellings, in an arbitrary creation of the *Hsing-ch'a shêng-lan*, whose notice of it is simply copied from that of the «Small Quilon» in the *Tao-i chih-liao*. In spite of the fact that the *lan* of *Ko-lan* never ended in *-m*, and that, in the beginning of the 15th cent., *Ko-lan* ought to have represented an original \**Golan*, it cannot be doubted that the name meant is Kollam or Kulam, our Quilon.