

the smaller Condur, which should be treated together. Although the estimation of distance seems to be excessive, there can be no reasonable doubt that, in Polo's mind at least, the double name applied to Pulo Condor as well as to one of the minor islands of the group. There can be no question of locating them just east of the isthmus of Kra, as is done on BENEDETTO's map (*B*¹, at the end of the volume).

Since 1904, when I collected for the first time the Chinese sources concerning both the 崑崙 K'un-lun races and K'un-lun itself, the Chinese name of the island Pulo Condor (*BEFEO*, iv, 217-231; add *TP*, 1923, 271-272; *Études asiat. EFEO*, II, 257-263), the problem has been studied again by FERRAND in «Le K'ouen-louen», a memoir of 267 pages, published in *JA*, 1919, I-II, which abounds in useful information from Mussulman and Indonesian sources. I would have had much to add, to correct, or to qualify, but *non est hic locus*, and I wish simply to note here FERRAND's agreement (I, 327) that «from the end of the 13th cent., K'un-lun clearly means the island of Pulo-Condor in certain texts», and that, in Polo's text, «Condur» can only be the very name of Pulo Condor. Malay Pūlau Kundur means «Gourd Island», and so it is with the Cambodian name Koh Traläch; the Annamese Côn-nôn is simply the Annamite pronunciation of K'un-lun. On the early 15th cent. Chinese map, «K'un-lun» is marked where we would expect it, as Pulo Condor. A notice of K'un-lun = Pulo Condor is given in 1349-1350 by the *Tao-i chih-liao*, where we are told that this is the ancient «Mount K'un-lun», but that it is also called «Mount 軍屯 Chün-t'un». It has been supposed that this was a more correct transcription of the name of Pulo Condor. But we must not forget that K'un-lun is an old Chinese mythical name, applied to the K'un-lun races and to Pulo Condor through sheer phonetic analogy. On the other hand, one text writes here 渾屯 Hun-t'un, and, if written 渾沌 Hun-tun, we would have not only the ancient Chinese name of «Chaos», but also the name of a monstrous animal which Chinese mythology places in the legendary K'un-lun mountains; moreover, precisely the «Sea of K'un-lun» (cf. *infra*) is called the «Great Sea of 混沌 Hun-tun» in Shih P'i's biography (*YS*, 162, 5b). So I think no conclusion can be derived from the alternative form in the *Tao-i chih-liao*.

In the Chinese texts, the sea south of Pulo Condor towards the Straits is called «Sea of K'un-lun». Its approach was much dreaded, and that is why there was a saying: «Above are the Seven Islands, below is K'un-lun; if the needle goes wrong or the rudder fails, of men and ships what will remain?» In translating this notice of the *Tao-i chih-liao* (*TP*, 1915, 112), ROCKHILL has missed half of the saying (and partly also on p. 112 in translating the notice of the *Hsing-ch'a shêng-lan*, simply copied from the *Tao-i chih-liao*). Moreover the Seven Islands (Ch'i-chou) are the Taya Islands at the north-eastern angle of Hainan (cf. *BEFEO*, iv, 208), and not the Paracels as is still said by ROCKHILL, by FERRAND and by FUJITA (66 b). I must add that the place «Ting-chih» which is mentioned in this notice by ROCKHILL (p. 112-113) and which has passed into FERRAND's memoir (*JA*, 1919, I, 258), does not exist; the text says that the port of Champa, Pulo Condor and the Tung-Hsi-chu Islands (probably Pulo Aor) are placed respectively at the feet of a tripod (*ting-ch'i*), a usual Chinese expression.

The «Sea of K'un-lun» of the Chinese is the «Sea of ڪندرنج Kundurunj» (= Kundurung) of the early Arabic travellers, which name is of course identical with the Chün-tu-lung (*Kundurung)