

BERG, 244; Zu, 43 : « La provincia dita Mogolistan posta qui de sopra a man dextra e in dromo de la isola dita Hormuz la qual ha el suo viver de la sopra dita provincia Mogolistan . . . », etc.). I do not think that we can separate this « Mogolistan » from the above « Moy-āstān » or « Magostam », « Mogostam ». In Persian, « Mogolistan », « Land of the Mongols », is usually written مغولستان Moyolistān, but there is also a form مغول Moyūl of the name of the Mongols, and an alternative spelling which would mark the first -o- vowel is quite conceivable. There is no explanation for the use of « Moy-āstān » or *Moyistān; but it would be quite natural, for a population which had deserted the mainland on account of Mongol inroads, to designate henceforth that mainland as Moyolistān. An alteration of Moy-āstān into « Mogolistan », though not impossible, is hard to admit. I wonder whether it is not rather موغ استان which is corrupt instead of موغولستان *Mōyōlistān or مغولستان Moyōlistān, of which « Magostam » or « Mogostam » would represent a later shortened form.

Hormuz was well known to Western travellers, and its name occurs in various transcriptions, most of which have been collected by HALLBERG (pp. 242-246). I shall not repeat them here, and shall add only G. ADAM's « Hormutz » (*Rec. Hist. des Crois.*, Arm., II, 552, 553). For a later date, Portuguese forms beginning with *a-* are common : « Armusa » or « Armuza » in CAMOËNS, « Armuzia » in St. FRANCIS XAVIER, « Armuz » in several other works of the 16th cent. (cf. YULE, *Hobson-Jobson*², 646; DALGADO, *Glossário Luso-Asiático*, I, 57); moreover, TEIXEIRA always writes « Harmuz », and maintains that such is the true form (cf. SINCLAIR, p. 17); FERRAND is inaccurate when stating (*JA*, 1920, II, 34) that the ancient Portuguese texts always give « Ormuz ». All of these show a curious recurrence of the classical Ἀρμόζεια and Ἀρμουζα.

Odoric wrote « Ormes », as can be seen not only from his own account but also from early reports based on it (cf. GOLUBOVICH, *Bibl. bio-bibl.*, II, 81, 89, 98, 111); this is not without interest in view of the form occurring in Hethum, « Hormes » (cf. *Rec. Hist. des Crois.*, Arm., II, 126, 266). Hethum says that the tradition was that the city of « Hermes » had been founded by « Hermes the Philosopher »; Maundeville copied him when he spoke of « a city that is clept Hermes, for Hermes the Philosopher founded it »; Fra Mauro knew the same tradition (*Zu*, 43); KAEMPFER (*Amoenitatum Exoticarum*, 756) still quotes it from KIRCHER, and does not reject it. Wrong as it is, the confusion is easily explainable, since Hormuz, هرمز Hurmuz, represents the very name of Ahura-mazda, but the name of Ahura-mazda is also occasionally written هرمس Hurmus, and at the same time Hurmus is the form taken in Persian by the name of Hermes Trismegistus.

There is just a remote possibility that the name of Hormuz may occur in a Chinese text of the 12th cent., in connection with the account of an embassy which had come in 1071 from the kingdom of 層檀 Tsêng-t'an. HIRTH and ROCKHILL (*HR*, 127), who knew this embassy only from the *Sung shih*, 490, 9 a, have tentatively identified Tsêng-t'an with Zanzibar, but I have left out the name in my notes on the latter country (see « Çanghibar »), because I could not explain it. The text of the *Sung shih* must be studied together with the parallel paragraphs in *Hsü Tzū-chih t'ung-chien ch'ang-pien* (332, 3 a-b), *Ch'ing-po tsa-chih* (*Chih-pu tsu-chai ts'ung-shu* ed., *pieh-chih* section, ch. 2, 14 a-b), and, above all, *Wên-ch'ang tsa-lu* (*Hsüeh-chin t'ao-yüan* ed., 1, 4 a; 4, 5 b; on the *Wên-ch'ang tsa-lu*, see « Cotton », *supra*, p. 437). The prince of