

Chinar is meant. The appellations given to it vary in the different texts. In the G. T. it is styled in this passage, "The *Arbre Seule* which the Christians call the *Arbre Sec*," whilst in ch. cci. of the same (*infra*, Bk. IV. ch. v.) it is called "*L'Arbre Sol*," which in the Book of Alexander is called *L'Arbre Seche*." Pauthier has here "*L'Arbre Solque*, que nous appelons *L'Arbre Sec*," and in the later passage "*L'Arbre Seul*, que le Livre Alexandre apelle *Arbre Sec*;" whilst Ramusio has here "*L'Albero del Sole* che si chiama per i Cristiani *L'Albor Secco*," and does not contain the later passage. So also I think all the old Latin and French printed texts, which are more or less based on Pipino's version, have "The *Tree of the Sun*, which the Latins call the *Dry Tree*."

[G. Capus says (*A travers le roy. de Tamerlan*, p. 296) that he found at Khodjakent, the remains of an enormous plane-tree or *Chinar*, which measured no less than 48 metres (52 yards) in circumference at the base, and 9 metres diameter inside the rotten trunk; a dozen tourists from Tashkent one day feasted inside, and were all at ease.—H. C.]

Pauthier, building as usual on the reading of his own text (*Solque*), endeavours to show that this odd word represents *Thoulk*, the Arabic name of a tree to which Forskal gave the title of *Ficus Vasta*, and this *Ficus Vasta* he will have to be the same as the Chinar. *Ficus Vasta* would be a strange name surely to give to a Plane-tree, but Forskal may be acquitted of such an eccentricity. The *Tholak* (for that seems to be the proper vocalisation) is a tree of Arabia Felix, very different from the Chinar, for it is the well-known Indian Banyan, or a closely-allied species, as may be seen in Forskal's description. The latter indeed says that the Arab botanists called it *Delb*, and that (or *Dulb*) is really a synonym for the Chinar. But De Sacy has already commented upon this supposed application of the name *Delb* to the *Tholak* as erroneous. (See *Flora Aegyptiaco-Arabica*, pp. cxxiv. and 179; *Abdallatif, Rel. de l'Egypte*, p. 80; *J. R. G. S.* VIII. 275; *Ritter*, VI. 662, 679.)

The fact is that the *Solque* of M. Pauthier's text is a mere copyist's error in the reduplication of the pronoun *que*. In his chief MS. which he cites as A (No. 10,260 of Bibl. Nationale, now *Fr.* 5631) we can even see how this might easily happen, for one line ends with *Solque* and the next begins with *que*. The true reading is, I doubt not, that which this MS. points to, and which the G. Text gives us in the second passage quoted above, viz. *Arbre SOL*, occurring in Ramusio as *Albero del SOLE*. To make this easier of acceptance I must premise two remarks: first, that *Sol* is "the Sun" in both Venetian and Provençal; and, secondly, that in the French of that age the prepositional sign is not *necessary* to the genitive. Thus, in Pauthier's own text we find in one of the passages quoted above, "*Le Livre Alexandre, i.e. Liber Alexandri*;" elsewhere, "*Cazan le fils Argon*," "*à la mère sa femme*," "*Le corps Monseigneur Saint Thomas si est en ceste Province*;" in Joinville, "*le commandement Mahomet*," "*ceux de la Haulequa estoient logiez entour les héberges le soudanc, et establiz pour le cors le soudanc garder*;" in Baudouin de Sebourc, "*De l'amour Bauduin esprise et enflambée*."

Moreover it is the TREE OF THE SUN that is prominent in the legendary History of Alexander, a fact sufficient in itself to rule the reading. A character in an old English play says:—

"*Peregrine*. Drake was a didapper to Mandevill:  
Candish and Hawkins, Frobisher, all our Voyagers  
Went short of Mandevil. But had he reached  
To this place—here—yes, here—this wilderness,  
And seen the *Trees of the Sun and Moon*, that speak  
And told King Alexander of his death;  
He then  
Had left a passage ope to Travellers  
That now is kept and guarded by Wild Beasts."

(*Broome's Antipodes*, in *Lamb's Specimens*.)