

Polo's own work ; but a more genuine evidence of the prevalence of the legend is found in the celebrated Hereford Map constructed in the 13th century by Richard de Haldingham. This, in the vicinity of India and the Terrestrial Paradise, exhibits a Tree with the rubric "*Albor Balsami est Arbor Sicca.*"

The legends of the Dry Tree were probably spun out of the words of the Vulgate in Ezekiel xvii. 24 : "*Humiliaui lignum sublime et exaltaui lignum humile ; et siccaui lignum viride et frondescere feci lignum aridum.*" Whether the *Rue de l'Arbre Sec* in Paris derives its name from the legend I know not. [The name of the street is taken from an old sign-board ; some say it is derived from the gibbet placed in the vicinity, but this is more than doubtful.—H. C.]

The actual tree to which Polo refers in the text was probably one of those so frequent in Persia, to which age, position, or accident has attached a character of sanctity, and which are styled *Dirakht-i-Fazl*, Trees of Excellence or Grace, and



Comment les arbres du soleil et de la lune prophétiserent la mort alipandze.

often receive titles appropriate to Holy Persons. Vows are made before them, and pieces torn from the clothes of the votaries are hung upon the branches or nailed to the trunks. To a tree of such a character, imposing in decay, Lucan compares Pompey :

“ Stat magni nominis umbra.
Qualis frugifero quercus sublimis in agro,
Exuvias veteres populi sacrataque gestans
Dona ducum * * * * *
—Quamvis primo nutet casura sub Euro,
Tot circum silvae firmo se robore tollant,
Sola tamen colitur.” (Pharsalia, I. 135.)