

[We learn from an inscription that in 1265 the King of Champa was Jaya-Sinhavarman II., who was named Indravarman in 1277, and whom the Chinese called *Che li Tseya Sinhó phala Maha thiwa* (Çri Jaya Sinha varmma maha deva). He was the king at the time of Polo's voyage. (*A. Bergaigne, Ancien royaume de Campā*, pp. 39-40; *E. Aymonier, les Tchames et leurs religions*, p. 14.)—H. C.]

There are notices of the events in De Mailla (IX. 420-422) and Gaubil (194), but Pauthier's extracts which we have made use of are much fuller.

Elephants have generally formed a chief part of the presents or tribute sent periodically by the various Indo-Chinese states to the Court of China.

[In a Chinese work published in the 14th century, by an Annamite, under the title of *Ngan-nan chi lio*, and translated into French by M. Sainson (1896), we read (p. 397): "Elephants are found only in Lin-y; this is the country which became Champa. It is the habit to have burdens carried by elephants; this country is to-day the Pu-cheng province." M. Sainson adds in a note that Pu-cheng, in Annamite *Bó chảnh quân*, is to-day Quang-binh, and that, in this country, was placed the first capital (Dong-hoi) of the future kingdom of Champa thrown later down to the south.—H. C.]

[The Chams, according to their tradition, had three capitals: the most ancient, *Shri-Banœuy*, probably the actual Quang-Binh province; *Bal-Hangov*, near Hué; and *Bal-Angoué*, in the Binh-Dinh province. In the 4th century, the kingdom of *Lin-y* or *Lâm-áp* is mentioned in the Chinese Annals.—H. C.]

NOTE 2.—The date of Marco's visit to Champa varies in the MSS.: Pauthier has 1280, as has also Ramusio; the G. T. has 1285; the Geographic Latin 1288. I incline to adopt the last. For we know that about 1290, Mark returned to Court from a mission to the Indian Seas, which might have included this visit to Champa.

The large family of the king was one of the stock marvels. Odoric says: "ZAMPA is a very fine country, having great store of victuals and all good things. The king of the country, it was said when I was there [*circa* 1323], had, what with sons and with daughters, a good two hundred children; for he hath many wives and other women whom he keepeth. This king hath also 14,000 tame elephants. . . . And other folk keep elephants there just as commonly as we keep oxen here" (pp. 95-96). The latter point illustrates what Polo says of elephants, and is scarcely an exaggeration in regard to all the southern Indo-Chinese States. (See note to Odoric u. s.)

NOTE 3.—Champa Proper and the adjoining territories have been from time immemorial the chief seat of the production of lign-aloes or eagle-wood. Both names are misleading, for the thing has nought to do either with aloes or eagles; though good Bishop Pallegoix derives the latter name from the wood being speckled like an eagle's plumage. It is in fact through *Aquila*, *Agila*, from *Aguru*, one of the Sanskrit names of the article, whilst that is possibly from the Malay *Kayu* (wood)-*gahru*, though the course of the etymology is more likely to be the other way; and *Αλόη* is perhaps a corruption of the term which the Arabs apply to it, viz. *Al-'Ud*, "The Wood."

[It is probable that the first Portuguese who had to do with eagle-wood called it by its Arabic name, *aghāluhy*, or malayālam, *agila*; whence *páo de' aguila* "aguila wood." It was translated into Latin as *lignum aquilae*, and after into modern languages, as *bois d'aigle*, *eagle-wood*, *adlerholz*, etc. (*A. Cabaton, les Chams*, p. 50.) Mr. Groeneveldt (*Notes*, pp. 141-142) writes: "*Lignum aloes* is the wood of the *Aquilaria agallocha*, and is chiefly known as *sinking incense*. The *Pen-ts'au Kang-mu* describes it as follows: '*Sinking incense*, also called *honey incense*. It comes from the heart and the knots of a tree and sinks in water, from which peculiarity the name *sinking incense* is derived. . . . In the Description of Annam we find it called *honey incense*, because it smells like honey.' The same work, as well as the *Nan-fang Ts'au-mu Chuang*, further informs us that this incense was obtained in all countries south of China, by felling the old trees and leaving them to decay,