

place them in caverns among the mountains where no beast nor other creature can get at them. And you must know also that if they take prisoner a man of another country, and he cannot pay a ransom in coin, they kill him and eat him straightway. It is a very evil custom and a parlous.<sup>5</sup>

Now that I have told you about this kingdom let us leave it, and I will tell you of Lambri.

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NOTE I.—I have little doubt that in Marco's dictation the name was really *Samatra*, and it is possible that we have a trace of this in the *Samarcha* (for *Samartha*) of the Crusca MS.

The *Shijarat Malayu* has a legend, with a fictitious etymology, of the foundation of the city and kingdom of *Samudra*, or SUMATRA, by Marah Silu, a fisherman near Pasangan, who had acquired great wealth, as wealth is got in fairy tales. The name is probably the Sanskrit *Samudra*, "the sea." Possibly it may have been imitated from Dwára Samudra, at that time a great state and city of Southern India. [We read in the Malay Annals, *Salalat al Salatin*, translated by Mr. J. T. Thomson (*Proc. R. G. S. XX. p. 216*): "Mara Silu ascended the eminence, when he saw an ant as big as a cat; so he caught it, and ate it, and on the place he erected his residence, which he named Samandara, which means Big Ant (*Semut besar* in Malay)."—H. C.] Marah Silu having become King of Samudra was converted to Islam, and took the name of Malik-al-Şálih. He married the daughter of the King of *Parlak*, by whom he had two sons; and to have a principality for each he founded the city and kingdom of *Pasei*. Thus we have Marco's three first kingdoms, Ferlec, Basma, and Samara, connected together in a satisfactory manner in the Malayan story. It goes on to relate the history of the two sons Al-Dháhir and Al-Mansúr. Another version is given in the history of *Pasei* already alluded to, with such differences as might be expected when the oral traditions of several centuries came to be written down.

Ibn Batuta, about 1346, on his way to China, spent fifteen days at the court of Samudra, which he calls *Sámáthrah* or *Sámüthrah*. The king whom he found there reigning was the Sultan Al-Malik Al-Dháhir, a most zealous Mussulman, surrounded by doctors of theology, and greatly addicted to religious discussions, as well as a great warrior and a powerful prince. The city was 4 miles from its port, which the traveller calls *Sārha*; he describes the capital as a large and fine town, surrounded with an enceinte and bastions of timber. The court displayed all the state of Mahomedan royalty, and the Sultan's dominions extended for many days along the coast. In accordance with Ibn Batuta's picture, the Malay Chronicle represents the court of *Pasei* (which we have seen to be intimately connected with Samudra) as a great focus of theological studies about this time.

There can be little doubt that Ibn Batuta's Malik Al-Dháhir is the prince of the Malay Chronicle the son of the first Mahomedan king. We find in 1292 that Marco says nothing of Mahomedanism; the people are still wild idolaters; but the king is already a rich and powerful prince. This may have been Malik Al-Şalih before his conversion; but it may be doubted if the Malay story be correct in representing him as the *founder* of the city. Nor is this apparently so represented in the Book of the Kings of *Pasei*.

Before Ibn Batuta's time, Sumatra or Samudra appears in the travels of Fr. Odoric. After speaking of *Lamori* (to which we shall come presently), he says: