

Kayal, during the period of its greatness, was ruled by a king. This king is sometimes spoken of as one of 'the Five Kings' who reigned in various parts of Tinnevely, but whether he was independent of the King of Madura, or only a viceroy, the people cannot now say. . . . The tradition of the people of Kayal is that . . . *Sûr-Raja* was the name of the last king of the place. They state that this last king was a Mahomedan, . . . but though *Sûr-Raja* does not sound like the name of a Mahomedan prince, they all agree in asserting that this was his name. . . . Can this *Sûr* be the person whom Marco calls *Asciar*? Probably not, as *Asciar* seems to have been a Hindu by religion. I have discovered what appears to be a more probable identification in the name of a prince mentioned in an inscription on the walls of a temple at Sri-Vaikuntham, a town on the Tamraparni R., about 20 miles from Kayal. In the inscription in question a donation to the temple is recorded as having been given in the time of '*Asaḍia-deva called also Surya-deva.*' This name '*Asaḍia*' is neither Sanskrit nor Tamil; and as the hard *ḍ* is often changed into *r*, Marco's *Ashar* may have been an attempt to render this *Asaḍ*. If this *Asaḍia* or *Surya-deva* were really *Sundara-pandi-deva*'s brother, he must have ruled over a narrow range of country, probably over Kayal alone, whilst his more eminent brother was alive; for there is an inscription on the walls of a temple at Sindamangalam, a place only a few miles from Kayal, which records a donation made to the place 'in the reign of *Sundara-pandi-deva.*'"*

NOTE 3.—["O aljofar, e perolas, que me manda que lha enuie, nom as posso auer, que as ha em Ceylão e Caille, que são as fontes dellas: compralashia do meu sangue, a do meu dinheiro, que o tenho porque vós me daes." (Letter of the Viceroy Dom Francisco to the King, Anno de 1508." (*G. Correa, Lendas da India*, I. pp. 908-909.)—*Note by Yule.*]

NOTE 4.—*Tembûl* is the Persian name for the betel-leaf or *pán*, from the Sanskrit *Támbûla*. The latter is also used in Tamul, though *Vettilei* is the proper Tamul word, whence *Betel* (*Dr. Caldwell*). Marsden supposes the mention of camphor among the ingredients with which the *pán* is prepared to be a mistake, and suggests as a possible origin of the error that *kápûr* in the Malay language means not only camphor but quicklime. This is curious, but in addition to the fact that the lime is mentioned in the text, there seems ample evidence that his doubt about camphor is unfounded.

Garcia de Orta says distinctly: "In chewing *betre* . . . they mix *areca* with it and a little lime. . . . Some add *Licio* (*i.e.* catechu), but the rich and *grandees* add some *Borneo camphor*, and some also *lign-aloes*, musk, and *ambergris*" (31 v. and 32). *Abdurazzák* also says: "The manner of eating it is as follows: They bruise a portion of *faufel* (*areca*), otherwise called *sipari*, and put it in the mouth. Moistening a leaf of the betel, together with a grain of lime, they rub the one upon the other, roll them together, and then place them in the mouth. They thus take as many as four leaves of betel at a time and chew them. Sometimes they add camphor to it" (p. 32). And *Abûl Fazl*: "They also put some betel-nut and *kath* (catechu) on one leaf, and some lime-paste on another, and roll them up; this is called a *berah*. Some put camphor and musk into it, and tie both leaves with a silk thread," etc. (See *Blochmann's Transl.* p. 73.) Finally one of the Chinese notices of *Kamboja*, translated by *Abel Rémusat*, says: "When a guest comes it is usual to present him with *areca*, *camphor*, and other aromatics." (*Nouv. Mèl.* I. 84.)

NOTE 5.—This is the only passage of *Ramusio*'s version, so far as I know, that

* See above, p. 334, as to *Dr. Caldwell*'s view of *Polo*'s *Sonderbandi*. May not *Ashar* very well represent *Ashādha*, "invincible," among the applications of which *Williams* gives "N. of a prince" I observe also that *Aschar* (Sansk. *Aschariya* "marvellous") is the name of one of the objects of worship in the dark *Sakti* system, once apparently potent in S. India. (See *Taylor's Catalogue Raisonné*, II. 414, 423, 426, 443, and remark p. xlix.)

["Ils disent donc que Dieu qu'ils appellent *Achar*, c'est-à-dire, immobile ou immuable." (*F. Bernier, Voy.*, ed. 1699, II. p. 134.)—*MS. Note.*—H. Y.]