

London: Printed for the Hakluyt Society, MDCCCII, 8vo. pp. cvii—292.

See Appendix A. A Short Narrative of the Origin of the Kingdom of Harmusz, and of its Kings, down to its Conquest by the Portuguese; extracted from its History, written by Torunxa, King of the Same, pp. 153—195. App. D. Relation of the Chronicle of the Kings of Ormuz, taken from a Chronicle composed by a King of the same Kingdom, named Pachaturunza, written in Arabic, and summarily translated into the Portuguese language by a friar of the order of Saint Dominick, who founded in the island of Ormuz a house of his order, pp. 256—267.

See Yule, *Hobson-Jobson*, s.v. *Ormuz*.

Mr. Donald Ferguson, in a note, p. 155, says: "No dates are given in connection with the first eleven rulers of Hormuz; but assuming as correct the date (1278) given for the death of the twelfth, and allowing to each of his predecessors an average reign of thirteen years, the foundation of the kingdom of Hormuz would fall in A.D. 1100. Yule places the founding somewhat earlier; and Valentyn, on what authority I know not, gives A.D. 700 as the date of the founder Muhammad."

XIX., I., p. 116; II., p. 444.

DIET OF THE GULF PEOPLE.

Prof. E. H. Parker says that the T'ang History, in treating of the Arab conquests of Fuh-lin [or Frank] territory, alludes to the "date and dry fish diet of the Gulf people." The exact Chinese words are: "They feed their horses on dried fish, and themselves subsist on the *hu-mang*, or Persian date, as Bretschneider has explained." (*Asiatic Quart. Rev.*, Jan., 1904, p. 134.)

Bretschneider, in *Med. Researches*, II., p. 134, n. 873, with regard to the dates writes: "*Wan nien tsao*, 'ten thousand years' jujubes'; called also *Po-sze tao*, or 'Persian jujubes.' These names and others were applied since the time of the T'ang dynasty to the dates brought from Persia. The author of the *Pen ts'ao kang mu* (end of the sixteenth century) states that this fruit is called *k'u-lu-ma* in Persia. The Persian name of the date is *khurma*."

Cf. CHAU JU-KWA, p. 210.

XXII., p. 128 n.

TUN-O-KAIN.

Major Sykes had adopted Sir Henry Yule's theory of the