

In another passage of the *Man šu* (p. 29), the question is of a place Ta-yin-k'un 大銀孔 (evidently a silver-mine), not well determined, probably situated on the Gulf of Siam, to the south of which the people of the country P'o-lo-men (Brāhmaṇa), Po-se, Še-p'o (Java), P'o-ni (Borneo), and K'un-lun, flock together for barter. There are many precious stones there, and gold and musk form their valuable goods.¹ There is no doubt that the Malayan Po-se is understood here, and not Persia, as has been proposed by PELLLOT.² A similar text is found in the *Nan i či* 南夷志 ("Records of Southern Barbarians"), as quoted in the *T'ai p'in yü lan*,³ "In Nan-čao there are people from P'o-lo-men, Po-se, Še-p'o (Java), P'o-ni (Borneo), K'un-lun, and of many other heretic tribes, meeting at one trading-mart, where pearls and precious stones in great number are exchanged for gold⁴ and musk." This text is identical with that of the *Man šu*, save that the trading centre of this group of five tribes is located in the kingdom of Nan-čao (in the present province of Yün-nan). E. H. PARKER⁵ has called attention to a mention of Po-se in the T'ang Annals, without expressing, however, an opinion as to what Po-se means in this connection. In the chapter on P'iao (Burma) it is there stated that near the capital of that country there are hills of sand and a barren waste which borders on Po-se and P'o-lo-men, — identical with the above passage of the *Man šu*.⁶

In A.D. 742, a Buddhist priest from Yañ-čou on the Yangtse, Kien-čen 鑑眞 by name, undertook a voyage to Japan, in the course of which he also touched Canton in 748. In the brief abstract of his diary given by the Japanese scholar J. TAKAKUSU,⁷ we read, "Dans la rivière de Canton, il y avait d'innombrables vaisseaux appartenant aux brahmanes, aux Persans, aux gens de Koun-loun (tribu malaise)." The text of the work in question is not at my disposal, but there can be no doubt that it contains the triad P'o-lo-men, Po-se, K'un-lun, as mentioned in the *Man šu*, and that the question is not of Brahmans, but of the country

¹ In another passage (p. 34 b) Fan Čo states that musk is obtained in all mountains of Yuñ-č'añ and Nan-čao, and that the natives use it as a means of exchange.

² *Bull. de l'Ecole française*, Vol. IV, p. 287, note 2.

³ Ch. 981, p. 5 b.

⁴ The text has 養金. I do not know what *č'u* ("to boil") could mean in this connection. It is probably a wrong reading for 黃, as we have it in the text of the *Man šu*.

⁵ *Burma with Special Reference to Her Relations with China*, p. 14 (Rangoon, 1893).

⁶ This passage is not contained in the notice of P'iao in the *Kiu T'añ šu* (Ch. 197, p. 7 b).

⁷ *Premier Congrès International des Etudes d'Extrême-Orient*, p. 58 (Hanoi, 1903); cf. G. FERRAND, *Textes relatifs à l'Extrême-Orient*, Vol. II, p. 638.