

of Greek ὕλη, « matter ». The name has passed into Y, II, 485. Qarā Hülün, however, can hardly be anything else than a misreading of قارآنغولوق Qarānγülūq, « Darkness » in Turkish.

I do not think that the mention of the mares and the she-asses in one of Rašīd's legendary accounts of Oγuz-khan can serve to prove the great antiquity of the tale. Both Rašīd's notices are pervaded with Mussulman influence; on the contrary, nothing is said of the land of Darkness in the Uighur legend of Oγuz-khan, which, though not earlier than Rašīd, is free from any Mussulman element (cf. *TP*, 1930, 349-358). In my opinion, both Rašīd's source and Polo are in fact indebted, at least indirectly, to some Oriental *rifacimento* of the romance of Alexander.

This connection of the legend of Alexander with the Oriental tradition concerning the land of Darkness is, moreover, established by a passage of the *Masālik al-Abšār* (middle of the 14th cent.) : « Beyond that, you see no trace of habitation except a great tower built by Alexander, after which there is nothing but Darkness » (cf. Y, II, 485; in this note, YULE, in agreement with QUATREMÈRE [*Not. et Extr.*, XIII, I, 275] says that « Julman » is supposed to be the region on the Kama and Viatka; but this seems hardly reconcilable with the statement in Rašīdu-'d-Dīn [QUATREMÈRE, 275-276], and with the text quoted by QUATREMÈRE himself, p. 278, which locates Čolman between Sibir and Ibir [or Abar] to the west, and Qara-Qorum to the east; cf., however, MARQUART, *Ueber das Volkstum der Comanen*, 134).

Ibn Baṭṭūṭah, when at Bulγār (= Uspenskoe, four miles east of the Volga, and about 90 miles south of Kazan; see « Bolgara »), thought of visiting the « land of Darkness » (ارض الظلمة) Arḍ-az-Zulmah; in other texts Arḍ az-Zulmāt in the plural), but gave it up on account of the difficulty of getting there; it lay forty days beyond Bulγār, and people had to travel in dog sledges; merchants get there skins of sable, vair, and ermine through dumb trade, from people whom they never see.

Instead of the « land of Darkness », earlier Mussulman writers, whose accounts go back to the lost one of Ibn Faḍlān, mention the وِسْر Visū, whose country lay three months beyond Bulγār; Ibn Faḍlān was at Bulγār in A.D. 922. FRÄHN was the first, in his *Ibn-Foszlān* (written in 1823; p. 205-233), to identify the Visū with the Finnish Ves' (pl. Vesi) in the *Chronicle of Nestor*, who, in their turn, are probably the same as the Vas of Jordanes (c. A. D. 552) and the Wilzi (read Witzi or Wizzi) of Adam of Bremen († 1076 A. D.). This solution is now universally accepted (cf. Y, II, 486; MARQUART, *Osteurop. und ostasiat. Streifzüge*, 10; *Über das Volkstum der Komanen*, 29; FERRAND, in *JA*, 1925, II, 24, 118, 238, 270). According to Ibn Faḍlān, the king of Bulγār had written to the Wisū who, in their answer, stated that they were at three months' distance from Gog and Magog (FRÄHN, 207-208). Nestor expressly says that the Ves' country lay in the region of the Béloe Ozero, or « White Lake »; this is considered to be identical with the present Béloe Ozero, in the northern part of the Novgorod Government, on the southern bank of which is Bélozersk. Perhaps drawing from a lost source which may ultimately be Ibn Faḍlān, Qazwīnī († 1283) is first (FRÄHN, 210) to ascribe to the Wisū the dumb trade which, a little later, Abū-'l-Fīda (II, I, 284) and Ibn Baṭṭūṭah describe almost in the same terms, but without giving the name of any nation. Qazwīnī adds that the same is said to be practised in southern countries with the negroes. Bākuwī (FRÄHN, 205) merely copies Qazwīnī. The other Qazwīnī, Ḥamdullah Mustawfī, writing in 1339, certainly also mentioned the Wisū in connection with the land of Darkness; but the names are