

agreeable (*exhilarating*), and therefore⁴² there are many men.

In the country of "the lord of elephants" the people are quick and enthusiastic, and entirely given to learning. They cultivate especially magical arts. They wear a robe⁴³ thrown across them, with their right shoulder bare; their hair is done up in a ball on the top, and left undressed on the four sides. Their various tribes occupy different towns; their houses are built stage over stage.

In the country of "the lord of treasures" the people have no politeness or justice. They accumulate wealth. Their dress is short, with a left skirt.⁴⁴ They cut their hair and cultivate their moustache. They dwell in walled towns and are eager in profiting by trade.

The people of the country of "the lord of horses" are naturally (*t'ien tsz'*) wild and fierce. They are cruel in disposition; they slaughter (*animals*)⁴⁵ and live under large felt tents; they divide like birds (*going here and there*) attending their flocks.

The land of "the lord of men" is distinguished for the wisdom and virtue and justice of the people. They wear a head-covering and a girdle; the end of their dress

the dynasty ruling at Vijayanagara by in the fifteenth and sixteenth centuries. The Arab travellers of the ninth century say the Chinese gave this title to the emperor of China, and also to "the king of Greece" (Renaudot, *u. s.*, p. 53). Compare the Homeric epithet, Ἄραξ ἀνδρῶν.

⁴² I have taken the "therefore" to be part of this sentence, not of the next.

⁴³ This seems to me to be the meaning—"they wear a cross-scarf." Julien translates, they wear a bonnet, "posé en travers."

⁴⁴ This passage seems to mean that their clothes, which are cut short, overlap to the left—literally, "short, fashion, left, overlapping" (*jin*, the place where garments overlap.—Medhurst, *Ch. Dict.*, sub voc.)

⁴⁵ So I take it. The expression *shā lūh* means "to slaughter." I do not understand Julien's "et tuent leurs semblables." There is a passage, however, quoted by Dr. Bretschneider (*Notices of the Medieval Geography, &c., of Western Asia*, p. 114), from Rubruquis, which alludes to a custom among the Tibetans corresponding to that in Julien's translation—"post hos sunt Tebet, homines solentes comedere parentes suos defunctus." But, which is not the case in the text, the barbarians are made to slay their kin in order to eat them. *Conf. Renaudot, Relat.*, tom. i. p. 52; Renaudot, *Moham. Trav.* (Eng. ed., 1733), pp. 33, 46, and Remarks, p. 53; Rennie, *Peking*, vol. ii. p. 244; Yule's *Marco Polo*, vol. i. pp. 292, 302.