

which the construction is going in Bengali. In Hindi there is no chance of confusion between the verbal noun *jānā* and the verbal adjective *jātā*, but in Bengali there is the same homomorphism as in the case of our "beating" and "a beating", and the nominal form seems to be asserting itself at the expense of the adjectival form.

If I have dwelt at some length on a somewhat elementary difficulty, it has been in the hope of showing that a foreigner may sometimes be of use in calling attention to a difficulty which escapes a native from sheer familiarity. It is curious, however, that in grammars for Europeans there should in this case be so complete a difference of opinion. I think this is due to the fact that in by far the greater number of cases (as in the two last examples cited from *Vidyābhūṣaṇ*) it is impossible to say from the form of the phrase which construction is actually used. No doubt some speakers mentally use one, some the other. It is only when one brings forward such a phrase as *ei śakti nā thākile, anek granthakār mārā yāiten* that they are compelled to examine the machinery of familiar turns of expression.

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#### SOME REMARKS ON CHAU JU-KUA'S CHU FAN CHI

I venture to offer a few observations on the above-named work by way of supplement to Mr. Hopkins' interesting review of it in the last number of this Journal.

*Palembang*, p. 63, n. 2. It is more than likely that Ling-ya-mön may be Singapore (not Lingga) Straits; see *Journ. Straits Branch RAS.*, No. 60, pp. 25 seq.

p. 64, n. 4. The Malay term for the garment in question, or a particular mode of wearing it, is *kěmban*.

n. 6. Sap is drawn both from the coconut palm and from the *Arenga saccharifera*, either for drink or for boiling down into a sugar closely resembling the Canadian maple

sugar. In the Malay Peninsula (where the conditions much resemble those of Sumatra) the coconut sugar is made chiefly in the coast villages, the other kind a few miles inland; at least, it was so in Malacca territory twenty years ago. This is *pace* John Crawford, whom, with other old writers, the editors quote, apparently in preference to later and better authorities, more than I like to see (cf. *Encycl. v. Ned-Indië*, iii, pp. 183-4, s.v. *Palmwijn*).

p. 65, n. 12. The title *arung* is used in Celebes and is not Malay at all. What Malay word is transcribed by the very un-Malay-looking *lung-t'sing* I cannot imagine. Possibly these are simply Chinese words intended for a translation of some Indian title beginning with *nāga*, the equivalent of *lung*. *T'sing* is given in Giles as meaning *inter alia* "essence, spirit". But *lung* appears there also in phrases where it merely means "imperial". Cannot the words represent some conventional expression like "His Majesty"?

p. 66, n. 17. It is an anachronism to suggest the title Sultan for a chieftain ruling at Palembang in the tenth century. Islam did not become the established religion there till several hundred years later.

*Lěngkasuka*, p. 68. If the sailing time between this place and Tan-ma-ling is correctly given in the text, it seems doubtful whether the latter can be Kuantan, as six days would be rather a short time considering the weak monsoon of the Straits of Malacca.

*Fo-lo-an*, p. 69. The identification of this place with any spot on the Malay Peninsula seems to me very doubtful, especially in view of what is said about its having had a temple covered with bronze tiles. That sounds much more like Indo-Chinese culture than Malay, and I suspect that the place was to the north of Lěngkasuka, not to the south. Might it not have been Phatthālūng? The names agree sufficiently. The difficulty

is its alleged tributary relation to Palembang, together with the statement that it was an emporium visited by Arab traders. Apparently it was already subject to Palembang before A.D. 1178 (Ling-wa-tai-ta, reference in n. 1). We know so little about the history of the Peninsula that we cannot say for certain whether it had been colonized by the Malays at this period or even in Chau Ju-kua's time, some fifty years later. It is quite possible that it had. Neither do we know the extreme northern limits of the Malay settlements. They may at one time have extended up to Phatthälung, holding a temporary sway over an older Indo-Chinese population. It appears that in the last quarter of the thirteenth century the Siamese in the course of their southern conquests came into hostile contact with the Malays, presumably in the north of the Peninsula or on the isthmus which connects it with Indo-China, i.e. this very region (cf. BEFEO., iv, p. 242, and Journ. Straits Branch RAS., No. 53, pp. 161-2).

*Kien-pi*, p. 71. It is probable that this is not Kampar but Pulau Kompai, further to the north, which is called Kampe in the Nāgarakrētāgama (cf. *Encycl. v. Ned-Indië*, iv, p. 384, s.v. *Tochten*). There is also a river Kompeh, which runs into the Jambi River at Muara Kompeh. But this does not seem to fit the position indicated in the text; it is too near Palembang and too far from Lambëri.

*Java*, p. 80, n. 7. There is no Malay word *rakryan* (here misprinted *rakyran*). It is Old Javanese, which is quite another matter.

*Central Java*, p. 86, n. 7. Ping-ya-i may represent Banggai, off the east of Celebes (the Nāgarakrētāgama calls it Banggawi); and on the analogy of Tiwu (= Timat = Timor) I suggest that the next three characters, here given as Wu-nu-ku, should be read Mat-nu-ku, which may represent the Malay Maluku

(or Mēluku), i.e. the Moluccas. The Nāgarakrētāgama mentions Maloko after Ambon (i.e. Amboyna).

*Malabar*, p. 91, n. 16. Gerini is quite wrong in saying that there is no evidence of the existence of the name Kēdah before the end of the fifteenth century. It is mentioned among a number of other places on the Peninsula in the Nāgarakrētāgama, which dates from about the middle of the fourteenth century. Gerini has a somewhat exaggerated prejudice against Kēdah; it is not indeed the hub of the universe, but it happens to be the first point on the peninsula which a navigator would reach if he came from Ceylon and took the route from Point de Galle to Achin Head. And that is the natural and obvious line to take, as soon as mere coasting voyages have been abandoned. I cannot see why Kēdah should not be the Ki-t'o of Chau Ju-kua.

*Orung Laut*, p. 151, n. I do not think Ma-lo-nu can be identified with Malayu, but it may perhaps refer to the Mēlanau (or Mēlano) Dayak tribe of Borneo. The Nāgarakrētāgama mentions Malano together with other Bornean names.

*Po-ssi*, p. 152. One is very much tempted to suppose that this stands for Pasè (or Pasai) in North-Eastern Sumatra, but I have no evidence that the place existed as early as 1178.

*Borneo*, p. 158, n. 5. The native name for the *Arenga saccharifera*, which is here transcribed *kia-mòng*, is the Malay *kabong*; this is, at any rate in Malacca, the commonest name for the species, though there are others (cf. *Encycl. v. Ned-Indië*, i, p. 44, s.v. *Arèn*).

*Sweet Benzoin*, p. 198. I suggested some years ago (*Journ. Straits Branch RAS.*, No. 30, pp. 306-7) that the first two syllables of the Chinese name for this product merely transcribe the Malay name *kēmēnyan* (or *kēmēnyan*), with which the Cambojan and Talaing equivalents are also practically identical.

I should like, finally, to add my tribute of admiration for the work of the learned editors of this volume. Their introduction and notes contain a vast amount of interesting and valuable information. But it seems to me that their system of transliterating the proper names, etc., given by their author does not follow at all closely the dialect which he appears to have had in view, and consequently does not always facilitate identification.

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#### SOME SUFI LIVES

The sense assigned by Professor Goldziher to the passage cited by Mr. Amedroz (JRAS., 1912, p. 562, n. 1) is shown to be correct by the discussion in Abū Ṭālib al-Makki's *Kūt al-Kulūb*, ii, 61, Cairo, 1310. We are there told that "*samā'* (i.e. the hearing of songs) is a science only suitable for persons of purity; if anyone hears [mystical songs couched in erotic language] in a turbid state, it will try him and do him harm; owing to insufficient commune with the Divine Being (*nuḡṣān al-mushāhadāt*) if a man hear [such songs] from the side of the music and the tune, it will bring upon him the same as befalls him who looks at the hands in a gift: for the tune is a vessel for the ideas just as the hands are a vessel for the divine provision; the true looker takes his provision from the hand and looks no more [at the giver's hand], and the true hearer takes the ideas from the tune and pays no attention to the music thereof". The doctrine to which the writer alludes is that according to which no gratitude belongs to the giver of charity, since the ascetic ought to look beyond the intermediate to the real giver, God. Where similarly the hearer is sufficiently advanced to be deaf to everything but the indirect appeal of the mystical songs, they will benefit him; but if they affect him either as music or as erotic, they will harm him.

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