

BOOK II. musical exertions cease. They then inquire of the person so possessed,
 CHAP. XLI. the cause of the man's indisposition, and the means that should be used for effecting his cure. The evil spirit answers by the mouth of him into whose body he has entered, that the sickness has been occasioned by an offence given to a certain deity. Upon which the sorcerers address their prayers to that deity, beseeching him to pardon the sinner, on the condition that when cured he shall offer a sacrifice of his own blood. But if the demon perceives that there is no prospect of a recovery, he pronounces the deity to be so grievously offended that no sacrifice can appease him. If, on the contrary, he judges that a cure is likely to take place, he requires that an offering be made of so many sheep with black heads, that so many sorcerers, with their wives, be assembled, and that the sacrifice be performed by their hands; by which means, he says, the favour of the deity may be conciliated. The relations comply immediately with all that has been demanded, the sheep are slain, their blood is sprinkled towards the heavens, the sorcerers, male and female, light up and perfume with incense the whole house of the sick person, making a smoke with wood of aloes. They cast into the air the water in which the flesh has been seethed, together with some of the liquor brewed with spices, and then laugh, sing, and dance about, with the idea of doing honour to their idol or divinity. They next inquire of the demoniac whether, by the sacrifice that has been made, the idol is satisfied, or if it is his command that another be yet performed. When the answer is, that the propitiation has been satisfactory, the sorcerers of both sexes, who had not ceased their songs, thereupon seat themselves at the table, and proceed to feast on the meat that had been offered in sacrifice, and to drink the spiced liquor of which a libation had been made, with signs of great hilarity. Having finished their meal, and received their fees, they return to their homes; and if through God's providence the patient recovers, they attribute his cure to the idol for whom the sacrifice was performed; but if he happens to die, they then declare that the rites had been rendered ineffective, by those who dressed the victuals having presumed to taste them before the deity's portion had been presented to him. It must be understood that ceremonies of this kind are not practised upon the illness of every individual, but only perhaps once or twice in the course of a month, for noble

noble or wealthy personages. They are common however to all the idolatrous inhabitants of the whole provinces of *Kataia* and *Manji*, amongst whom a physician is a rare character. And thus do the demons sport with the blindness of these deluded and wretched people.⁸⁶¹

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852. What is here named the province of *Kardandan* is in the B. M. and Berlin manuscripts, and old Latin edition, written *Ardandam*, in the Basle, *Arcladam*, and in the epitomes, *Caridi*; none of which can be discovered in Du Halde's map; but from the name of the chief city, which immediately follows, it is evident that the places spoken of are still within the limits of the modern province of *Yun-nan*. The name, indeed, of *Vochang* (or *Vociam* in the old Italian orthography) would have been equally unascertainable with that of the province, but that we are assisted in this instance by the readings of some of the other versions. In the early Latin edition the word is *Uncian*, in the Basle, *Unchiam*, and in the early edition of Venice, *Nocian*; which point out the place to be the city of *Yung-chang*, in the western part of *Yun-nan*. "C'est une ville" says Du Halde "assez grande et peuplée: elle a été bâtie au milieu des montagnes: elle est presque à une des extrémités de la province, et dans le voisinage des peuples sauvages et peu connus. Le génie et les mœurs de ses habitants se ressentent de ce voisinage. Le pays fournit de l'or, &c." "La ville de *Jung-chang*" says P. Martini "estoit autrefois la capitale du grand royaume de *Kin-chi*; elle est à présent sous l'obéissance des Chinois... Je croy fermement que cette ville et le pays d'alentour est l'*Unchuang* de Marco Polo; ce qui me le fait dire, est le rapport et la convenance qu'il y a entre les noms, les mœurs de ce peuple, et la situation du pays; car il touche au royaume de *Mien*, dont nous parlerons cy-après... et d'ailleurs si M. P. écrit *Un* pour *Jun*, il ne s'en faut pas estonner, car il n'y a point de caractère Chinois qui se prononce *Un*; c'est pourquoi ceux de la Chine ont employé *Jun* pour *Un*." P. 207.

853. See Note 842. The disproportion is here so circumstantially asserted and so well accounted for, that we cannot reasonably doubt the fact.

854. "L'auteur Chinois dit" observes the same writer "que ses habitants ont des mœurs particulières: qu'il y en a qui couvrent leurs dents de plaques d'or, qu'on appelle *Kin-chi*, c'est à dire aux dents d'or; d'autres qui se plaisent à avoir les dents fort noires, qu'ils peignent avec du vernis, ou bien avec quelque
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"autre drogue." P. 207. These practices, both of casing the teeth and blackening them, exist amongst the natives of Sumatra and probably the Malays in general. "Some file off no more than the outer coat, and extremities (of the teeth) in order that they may the better receive and retain the jetty blackness with which they, almost universally, adorn them. The black used on these occasions is the empyreumatic oil of the 'cocoa-nut-shell... The great men sometimes set theirs in gold, by casing, with a plate of that metal, the under row; and this ornament, contrasted with the black dye, has by lamp or candle-light, a very splendid effect. It is sometimes indented to the shape of the teeth, but more usually quite plain. They do not remove it either to eat or sleep." Hist. of Sumatra, ed. 3, p. 52.

855. "D'autres se marquent diverses figures sur leur visage" says Martini, speaking of the inhabitants of *Yung-chang* "le perçant avec une aiguille, et appliquant du noir, comme plusieurs Indiens ont accoustumé de faire." Accounts of this practice of *tattooing* have been rendered familiar to us by the voyages to the South-sea islands; but it prevails also amongst the *Birmah* people of the kingdom of Ava, immediately contiguous to *Yun-nan*. The custom is noticed by the old writers and confirmed by the testimony of Colonel Symes, who says: "They (the Birmans) tattoo their thighs and arms into various fantastic shapes and figures, which they believe operate as a charm against the weapons of their enemies." Embassy to Ava, p. 312. The operation is thus described by Mr. Crisp, in his account of the *Poggy* islands, published in the *Asiatic Researches*. "These marks are imprinted with a pointed instrument, consisting of a brass wire fixed perpendicularly into a piece of stick about eight inches in length: this piece is struck with another small, long stick, with repeated light strokes. The pigment used for this purpose is made of the smoke collected from a species of resin, which is mixed with water: the operator takes a stem of dried grass, or a fine piece of stick, and dipping the end in the pigment, traces on the skin the outline of the figure; then, dipping the brass point in the same composition, he, with very quick and light strokes, drives it into the skin, tracing the outline before drawn, which leaves an indelible mark." Vol. vi, p. 88.

856. Ramusio observes, in a marginal note, that Strabo, at the concluding part of his third Book, speaks of a similar usage amongst the people of Spain; and Purchas in his translation, adds, that Appollonius records the same of the Tibareni (of Cappadocia) and Larius (whose work was not published till the year 1586), of the Brasilians. I find no authority for the story amongst any people of the East, to whose manners and physical circumstances it has no analogy, and judge that

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our author must have been imposed upon by the hostile neighbours of these uncivilised but warlike tribes, who might revenge themselves for injuries felt, by such ridiculous imputations.

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857. This appears to have reference to the extraordinary respect known to be paid by the Chinese to their parents, or to the veneration, approaching to an idolatrous worship, in which they hold the *manes* of their ancestors: a superstition not only unconnected with the doctrines of the two prevailing sects, but religiously observed by those who hold the adoration of images in abhorrence. It seems probable that instead of "*il piu vecchio di casa*" or according to the epitome, "*lo mazor de la casa*," "the eldest person of the family," our author meant "the common ancestor;" for although the several descendants might subsist upon the patriarchal bounty of the former, they cannot be understood to have derived their possessions from him during his life-time.

* This species of worship constituted the grand subject of dispute and political cabal at the court of Rome, between the Jesuits and the Dominicans, the former of whom were disposed to indulge their converts in what they considered as a harmless superstition, whilst their opponents urged the impiety of the practice and denounced it as compromising the principles of Christianity. The latter obtained the spiritual victory in the councils of the Pope, but the emperor *Kang-hi* took a zealous part in favour of the Jesuits. His successor, *Yong-ching*, expelled the members of both orders without distinction from the provinces of his empire, retaining only a few men of science and professors of art at the capital, and prohibited the preaching of the Gospel under pain of death.

858. Districts lying near the base of great ranges of mountains, and especially within the tropical latitudes, are always found to be unhealthy. "At the foot of the *Boolan* mountains" says Turner "a plain extends for about thirty miles in breadth, choked, rather than clothed, with the most luxuriant vegetation. The exhalations necessarily arising from the multitude of springs, which the vicinity of the mountains produces, are collected and confined by these almost impervious woods, and generate an atmosphere through which no traveller ever passed with impunity." Embassy, p. 21. "*Singulis annis, redeunte Aprili, morbus Ollâ nuncupatus incolam æque ac hospitem invadit. Sævité ubique per has regiones, qua late patent ex Indostan ad fines usque Nekpal. Nec, nisi desinente Novembri, penitus cessat.*" Alphab. Tibetanum, p. 432. This pestilential quality of the air extends westward, through what is called the *Morung* country, and by analogy may be supposed to prevail on the eastern side also, the *Yun-nan* mountains being of great height, whilst the great *Nu-kiang*, said to be navigable between that province and Ava, must flow chiefly through a plain and comparatively low country.

859. "Ces

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859. " Ces peuples ne savent ni lire ni écrire ; et lorsqu'ils font quelque convention entre eux, ils coupent un morceau de bois, ils y attachent des cordelottes auxquelles ils font le nombre de nœuds dont ils conviennent ; et ce simple mémoire est aussi sûr et aussi inviolable que le contrat le plus solennel." Mém. concern. les Chinois, t. xiv, p. 233. All my readers may not be aware that the method here described in the text is precisely that in which accounts of a certain description are kept and certified, at this day, in the British Exchequer.

860. " Ils n'ont point de médecins, et ils ne savent ce que c'est que de prendre des remèdes. Lorsque quelqu'un est malade, ils appellent auprès de lui une espèce d'enchanteur qui lui tient lieu de prêtre." Mém. t. xiv, p. 235.

861. The sorcerers or wizards here spoken of are evidently the *shamans* or juggling priests of *Fo*, who are met with chiefly in the less civilized regions of Tartary, but who probably find their way into all parts of the Chinese empire. " We were entertained " says Bell " with a famous Buratsky shaman, who was also a lama or priest, and was brought from a great distance. As these shamans make a great noise in this part of the world, and are believed, by the ignorant vulgar, to be inspired, I shall give some account of the behaviour of this one, in particular, by which it will appear that the whole is an imposition." The full account being too long for a Note, only such circumstances shall be mentioned, as correspond with the ceremonies related in the text. " He began to sing a dismal tune . . . all his followers joined in the chorus. During this part of the performance he turned and distorted his body into many different postures . . . He now started on his legs and fell a dancing, like one distracted. These unnatural motions were, by the vulgar, attributed to the operations of a divinity ; and, in truth, one would almost have imagined him possessed by some demon. After being quite spent with dancing, he . . . gave three dreadful shrieks, by which his companions said, he called the demon to direct him in answering such questions as should be proposed . . . all which he answered readily, but in such ambiguous terms that nothing could be made of them. He now performed several legerdemain tricks . . . In short nothing is more evident than that these shamans are a parcel of jugglers, who impose on the ignorant and credulous vulgar." Vol. i, p. 253-5. In another place (p. 206) he says, " Many of the female sex also assume this character."

CHAPTER XLII.

Of the manner in which the Grand khan effected the conquest of the kingdom of Mien and Bangala.

BEFORE we proceed further (in describing the country,) we shall speak of a memorable battle that was fought in this kingdom of *Vochang* (*Unchang* or *Yun-chang*). It happened that in the year 1272, the Grand *khan* sent an army into the countries of *Vochang* and *Karazan* for their protection and defence against any attack that foreigners might attempt to make; ⁸⁶² for at this period his majesty had not as yet appointed his own sons to the governments, which it was afterwards his policy to do; as in the instance of *Cen-temur*, for whom those places were erected into a principality.⁸⁶³ When the king of *Mien* ⁸⁶⁴ and *Bangala*,⁸⁶⁵ in India, who was powerful in the number of his subjects, in extent of territory, and in wealth, heard that an army of Tartars had arrived at *Vochang*, he took the resolution of advancing immediately to attack it, in order that by its destruction the Grand *khan* should be deterred from again attempting to station a force upon the borders of his dominions. For this purpose he assembled a very large army, including a multitude of elephants (an animal with which his country abounds,) upon whose backs were placed battlements or castles, of wood, capable of containing to the number of twelve or sixteen in each.⁸⁶⁶ With these, and a numerous army of horse and foot, he took the road to *Vochang*, where the Grand *khan's* army lay, and encamping at no great distance from it, intended to give his troops a few days of rest. As soon as the approach of the king of *Mien* with so great a force, was known to *Nestardin*,⁸⁶⁷ who commanded the troops of the Grand *khan*, although a brave and able officer, he felt much alarmed, not having under his orders more than twelve thousand men (veterans, indeed, and valiant soldiers); whereas the enemy had sixty thousand, besides the elephants armed as has been described. He did not however betray any signs of apprehension, but descending into the plain of *Vochang*,⁸⁶⁸ took a position in which his flank was covered by a thick

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wood of large trees, whither, in case of a furious charge by the elephants, which his troops might not be able to sustain, they could retire, and from thence, in security, annoy them with their arrows. Calling together the principal officers of his army, he exhorted them not to display less valour on the present occasion, than they had done in all their preceding engagements, reminding them that victory did not depend upon the number of men, but upon courage and discipline. He represented to them that the troops of the king of *Mien* and *Bangala* were raw and unpractised in the art of war, not having had the opportunities of acquiring experience that had fallen to their lot; that instead of being discouraged by the superior number of their foes, they ought to feel confidence in their own valour, so often put to the test; that their very name was a subject of terror, not merely to the enemy before them, but to the whole world; and he concluded by promising to lead them to certain victory. Upon the king of *Mien's* learning that the Tartars had descended into the plain, he immediately put his army in motion, took up his ground at the distance of about a mile from the enemy, and made a disposition of his force, placing the elephants in the front, and the cavalry and infantry, in two extended wings, in their rear, but leaving between them a considerable interval. Here he took his own station, and proceeded to animate his men and encourage them to fight valiantly, assuring them of victory, as well from the superiority of their numbers, being four to one,⁸⁶⁹ as from their formidable body of armed elephants, whose shock the enemy, who had never before been engaged with such combatants, could by no means resist. Then giving orders for sounding a prodigious number of warlike instruments, he advanced boldly with his whole army towards that of the Tartars; which remained firm, making no movement, but suffering them to approach their entrenchments. They then rushed out with great spirit and the utmost eagerness to engage; but it was soon found that the Tartar horses, unused to the sight of such huge animals, with their castles, were terrified, and wheeling about endeavoured to fly, nor could their riders by any exertions restrain them, whilst the king, with the whole of his forces, was every moment gaining ground. As soon as the prudent commander perceived this unexpected disorder, without losing his presence of mind, he instantly adopted the measure
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of ordering his men to dismount and their horses to be taken into the wood, where they were fastened to the trees. Being dismounted, the men, without loss of time, advanced on foot towards the line of elephants, and commenced a brisk discharge of arrows; whilst, on the other side, those who were stationed in the castles, and the rest of the king's army, shot volleys in return, with great activity; but their arrows did not make the same impression as those of the Tartars, whose bows were drawn with a stronger arm. So incessant were the discharges of the latter, and all their weapons (according to the instructions of their commander) being directed against the elephants, these were soon covered with arrows, and suddenly giving way, fell back upon their own people in the rear, who were thereby thrown into confusion. It soon became impossible for their drivers to manage them, either by force or address. Smarting under the pain of their wounds, and terrified by the shouting of the assailants, they were no longer governable, but without guidance or controul, ran about in all directions, until at length, impelled by rage and fear, they rushed into a part of the wood not occupied by the Tartars. The consequence of this was, that from the closeness of the branches of large trees, they broke, with loud crashes, the battlements or castles that were upon their backs, and involved in the destruction those who sat upon them. Upon seeing the rout of the elephants the Tartars acquired fresh courage, and filing off by detachments, with perfect order and regularity, they remounted their horses, and joined their several divisions, when a sanguinary and dreadful combat was renewed. On the part of the king's troops there was no want of valour, and he himself went amongst the ranks entreating them to stand firm, and not to be alarmed by the accident that had befallen the elephants. But the Tartars by their consummate skill in archery, were too powerful for them, and galled them the more exceedingly, from their not being provided with such armour as was worn by the former. The arrows having been expended on both sides, the men grasped their swords and iron maces, and violently encountered each other. Then in an instant were to be seen many horrible wounds, limbs dismembered, and multitudes falling to the ground, maimed and dying; with such effusion of blood as was dreadful to behold. So great also was the clangour of arms, and such the shoutings and the shrieks, that

BOOK II. the noise seemed to ascend to the skies. The king of *Mien*, acting as
CHAP. XLII. became a valiant chief, was present wherever the greatest danger appeared, animating his soldiers and beseeching them to maintain their ground with resolution. He ordered fresh squadrons from the reserve to advance to the support of those that were exhausted: but perceiving at length that it was impossible any longer to sustain the conflict or to withstand the impetuosity of the Tartars; the greater part of his troops being either killed or wounded, and all the field covered with the carcasses of men and horses, whilst those who survived were beginning to give way; he also found himself compelled to take to flight with the wreck of his army; but of whom numbers were afterwards slain in the pursuit.

The losses in this battle, which lasted from the morning till noon, were severely felt on both sides; but the Tartars were finally victorious: a result that was materially to be attributed to the troops of the king of *Mien* and *Bangala* not wearing armour as the Tartars did, and to their elephants, especially those of the foremost line, being equally without that kind of defence, which, by enabling them to sustain the first discharges of the enemy's arrows, would have allowed them to break his ranks and throw him into disorder. A point perhaps of still greater importance is, that the king ought not to have made his attack on the Tartars in a position where their flank was supported by a wood, but should have endeavoured to draw them into the open country, where they could not have resisted the first impetuous onset of the armed elephants, and where by extending the cavalry of his two wings, he might have surrounded them. The Tartars having collected their force after the slaughter of the enemy, returned towards the wood into which the elephants had fled for shelter, in order to take possession of them, where they found that the men who had escaped from the overthrow were employed in cutting down trees and barricading the passages, with the intent of defending themselves. But their ramparts were soon demolished by the Tartars, who slew many of them, and with the assistance of the persons accustomed to the management of the elephants, they possessed themselves of these to the number of two hundred or more. From the period of this battle the Grand *khan* has always chosen

sen to employ elephants in his armies, which before that time he had not done. The consequences of the victory were, that his majesty acquired possession of the whole of the territories of the king of *Bangala* and *Mien*, and annexed them to his dominions.⁸⁷⁰

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862. This date of 1272 appears not only in Ramusio's text, but in that of the Berlin manuscript and of the older Latin edition; whilst in the Basle copy (followed by Müller) it is 1282. Some countenance is given to the latter date by a passage in *L'Histoire gén. de la Chine*, t. ix, p. 411.

863. See Chap. xxxix, and Note 827.

864. By P. Gaubil (or his commentator, P. Souciet), De Guignes, Grosier, and D'Anville, *Mien* has been considered as the name of the country of *Pegu*, but it is plainly meant for the *Birmah* country, or as we usually term it, the kingdom of *Ava*, which nearly borders on the province of *Yun-nan*, whilst the other lies far to the southward, and is unconnected with any part of the Chinese territory. The mistake arises from the circumstance of the Peguans having made a conquest of the Birmah country, from which, however, they were afterwards driven; and since the year 1757, *Pegu* has been a province dependent on the kingdom of *Ava*. The name by which the Birmahs call their own country is *Myan-ma*; by the Chinese writers it is named *Mien-tien*.

865. In the Basle edition the words are, "rex *Mien* et rex *Bangala*," implying two confederated sovereigns, but the whole context shews that only one personage is intended, who might at that period have styled himself king of *Bangala* as well as of *Mien*, from the circumstance of his having conquered some eastern district belonging to Bengal, from which the country of *Ava* is separated only by forests.

866. So our author might have been informed by those who, after the battle, visited the court, and there boasted of their exploits; but according to our experience, half the number of fighting men could not be accommodated on the back of an elephant of the largest class. The weapons, however, are different now from what were formerly used, and may require more room. Elephants are no where more numerous than on the eastern confines of Bengal.

867. This

BOOK II. 867. This name, which in Rumusio's version is *Nestardin*, is elsewhere written *Neschardyn*, *Noscardyn*, and *Nastardyn*; which are all corruptions of the common Mahometan name of *Nasr-eddin* نصرالدين; transformed by the historians of the Crusades to *Nosceradinus*. It may be observed that the *s* (*sad*) of the first syllable is so much harder in pronunciation than the common *s* (*sin*) as to be not unfrequently expressed by *ts*; in which mode of orthography this word might be written *Natsar* or *Natsreddin*; differing but little from our text.

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868. This we may presume to be the plain through which the *Irabatty* (otherwise written *Irawaddy*), or great river of *Ava* runs, in the upper part of its course. The generally received opinion of its being a continuation of the stream of the *Nu* or *Lu-kiang* is controverted by Dr. Buchanan; but as he equally doubts of the *San-pu* becoming the *Burramputra*, the establishment of the latter point will influence the probability of the former.

869. The proportion of *five* to one would have been more correct; but the exact number of the enemy might not have been so well known to the king, before the battle, as it was subsequently to the historian; or his speech may not have been correctly reported.

870. The author of "l'Histoire gén. des Huns" speaks of this war in the following terms: "Depuis que la Chine avoit été entièrement soumise, ce prince ne s'occupa plus que de la conquête des pays voisins. *Siantar* avec les généraux Mahométans, *Kulie* et *Nasir-eddin*, furent envoyés dans le *Yun-nan* et dans le *Pegou*, (les Chinois le nomment *Mien*). Ils soumirent d'abord un pays que M. Paul appelle *Caraiam*, et qui fait partie de *Yun-nan*. Le bruit de cette conquête se répandit dans l'Inde. Les rois de *Pegou* et de *Bengale*, dans la crainte que les Mogols ne pénétrassent plus avant, rassemblèrent toutes leurs troupes, qui étoient environ au nombre de soixante mille hommes, et deux mille éléphants." Liv. xvi, p. 176. He then proceeds to describe the circumstances of the battle in the words of our author. In l'Histoire gén. de la Chine we find the following passage (alluded to in Note 862): "L'an 1282, à la deuxième lune (an affected precision of the Chinese annalists) *Nalasouting* (i. e. *Naras-utin* for *Nasreddin*) de retour du royaume de *Mien-tien*, où il avoit été envoyé par *Houpilai-han*, lui en parla comme d'une conquête aisée à faire, et sur son rapport, l'empereur nomma le prince *Siantaour* et les lieutenans-généraux *Tai-pou*, et *Ychantikin*, pour commander l'armée qu'il destina à cette expédition." T. ix, p. 411. It may have been that this return of the Mahometan general to court was subsequent to the battle that has been described, and that the subjugation of *Mien*, although the consequence of that battle, did not immediately follow, but was the business of another campaign.

CHAPTER XLIII.

Of an uninhabited region, and of the kingdom of Mien.

LEAVING the province of *Kardandan*, you enter upon a vast descent, which you travel without variation for two days and an half, in the course of which no habitations are to be found. You then reach a spacious plain,⁸⁷¹ whereon, three days in every week, a number of trading people assemble, many of whom come down from the neighbouring mountains, bringing their gold to be exchanged for silver, which the merchants who repair thither from distant countries carry with them for this purpose;⁸⁷² and one *saggio* of gold is given for five of silver. The inhabitants are not allowed to be the exporters of their own gold, but must dispose of it to the merchants who furnish them with such articles as they require; and as none but the natives themselves can gain access to the places of their residence, so high and strong are the situations, and so difficult of approach, it is on this account that the transactions of business are conducted in the plain. Beyond this, in a southerly direction, towards the confines of India, lies the city of *Mien*.⁸⁷³ The journey occupies fifteen days, through a country much depopulated, and forests abounding with elephants, rhinoceroses, and other wild beasts, where there is not the appearance of any habitation.

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871. This must be understood of the plain at the foot of the *Yun-nan* mountains, already spoken of in Note 858; from whence the river is said to be navigable to *Ava*.

872. In consequence of the strict regulations of the Chinese with respect to the admission of strangers within the bounds of the empire, it becomes necessary for the purposes of trade or exchange of commodities, that fairs or markets should be held on the frontiers, where the merchants arrive at stated times with their goods. "The principal article of export from *Ava*" says Symes "is cotton. "This commodity is transported up the *Irrawaddy* in large boats, as far as
" *Bamoo*,

- BOOK II. " *Bamoo*, where it is bartered at the common *jee* or mart, with Chinese
 CHAP. XLIII. " merchants, and conveyed by the latter, partly by land and partly by water,
 Notes. " into the Chinese dominions." P. 325. Thus also at the village of *Topa*, near
Sining, on the borders of *Shen-si*; " *On y trouve* " says Du Halde " presque tout
 " ce qu'on peu souhaiter de marchandises étrangères et de la Chine, diverses
 " drogues, du saffran, des dattes, du café, &c." T. i, p. 40.

873. In this place there is a remarkable variation in the early Italian epitome from all the other versions, and being of some importance in a geographical point of view, I shall give the passage in its own words: " Quando l'huomo se parti de la provincia de *Caraian* ello trova una grande desmontada par laquale ello va doe zornade pur descendendo, in laqual non è habitatione alchuna ma sige (gliè) uno logo in loqual se fa festa tre di a la setemena. Ivi se da uno sazo doro per v. d'argento. E quando l'homo è andato quelle v. zornade ello trova la provincia de *Michai* laquale confina con l'India et è verso lo mezo di. L'homo va ben xv zornade per salvazi pacsi. Ivi se trova molti elephanti e unicorni e molte bestie salvaze e non ge (gliè) niuna habitation. Quando l'homo e andato xv zornade ello trova una cita la qual ha nome *Mien*." Capitoli xc et xci. From hence it is to be understood that upon descending from the heights of *Karaian* or *Yun-nan*, you do not immediately enter the country of *Mien* or *Ava* proper, but after a journey of five days reach the province of *Michai*, which we may reasonably suppose to be the *Mekley* of our maps; and from thence, after travelling fifteen days, through forests, arrive at the capital. " The space between Bengal and China " says Major Rennel " is occupied by the province of *Meckley*, and other districts, subject to the king of *Burmah* or *Ava*:" (and again): " The king of *Burmah*, whose reputed capital is *Ava*, and from whence the whole kingdom, though erroneously, is often denominated, is said to possess not only the country of *Meckley*, in addition to those of *Pegu* and *Burmah*, but also the whole tract which lies on the north of it, between China, Thibet, and Assam." Mem. ed. 3, p. 295-297. The mention of this intermediate province adds much to the consistency of the narrative.

CHAPTER XLIV.

Of the city of Mien, and of a grand sepulchre of its king.

- CHAP. XLIV. AFTER the journey of fifteen days that has been mentioned, you reach the city of *Mien*, which is large, magnificent, and the capital of the kingdom.

kingdom.⁸⁷⁴ The inhabitants are idolaters, and have a language peculiar to themselves. It is related that there formerly reigned in this country a rich and powerful monarch, who, when his death was drawing near, gave orders for erecting on the place of his interment, at the head and foot of the sepulchre, two pyramidal towers, entirely of marble, ten paces in height, of a proportionate bulk, and each terminating with a ball.⁸⁷⁵ One of these pyramids was covered with a plate of gold, an inch in thickness, so that nothing besides the gold was visible; and the other with a plate of silver, of the same thickness. Around the balls were suspended small bells of gold and of silver, which sounded when put in motion by the wind.⁸⁷⁶ The whole formed a splendid object. The tomb was in like manner covered with a plate, partly of gold and partly of silver. This the king commanded to be prepared for the honour of his soul, and in order that his memory might not perish. The Grand *khan* having resolved upon taking possession of this city, sent thither a valiant officer to effect it, and the army, at its own desire, was accompanied by some of the jugglers or sorcerers, of whom there were always a great number about the court.⁸⁷⁷ When these entered the city, they observed the two pyramids so richly ornamented, but would not meddle with them until his majesty's pleasure respecting them should be known. The Grand *khan*, upon being informed that they had been erected in pious memory of a former king, would not suffer them to be violated nor injured in the smallest degree; the Tartars being accustomed to consider as a heinous sin the removal of any article appertaining to the dead.⁸⁷⁸ In this country were found many elephants, large and handsome wild oxen,⁸⁷⁹ with stags, fallow deer, and other animals in great abundance.

NOTES.

874. The present capital, called *Ummerapoura* or *Amrapura*, is a city of modern date. This of *Mien* must therefore either have been the old city of *Ava*, now in ruins, or some one of earlier times, the seat of government having been often changed. "*Pagahm*" says Symes "is said to have been the residence of forty-five successive monarchs, and was abandoned 500 years ago, in consequence

BOOK II. "of a divine admonition : whatever may be its true history, it certainly was once
 — "a place of no ordinary splendour." P. 269. The coincidence of dates is here
 CHAP. XLIV. remarkable, as the elapsed period of five centuries would place the ruin of
 Notes. *Pagahm* in 1295, or just about the time of the Mungal conquest.

875. Temples of a pyramidal form, both with square and circular bases, are found wherever the religion of *Buddha* prevails. Many of these, on a magnificent scale, are described by Colonel Symes, in the course of his journey to Ava. "The object in Pegue that most attracts and most merits notice (he observes) is the noble edifice of *Shoemadoo* or the Golden Supreme . . . It is a pyramidal building, composed of brick and mortar, without excavation or aperture of any sort ; octagonal at the base, and spiral at the top . . . The whole is crowned by a *tee* or umbrella, of open iron work . . . The circumference of the *tee* is fifty-six feet . . . It is gilt, and it is said to be the intention of the king to gild the whole of the spire." P. 186, and Plate. This circular *tee* is probably what our author, or his translators, have termed a ball. In speaking of another religious building, Symes adds : "The boundless expenditure of gilding on parts exposed to the weather, as well as in the inside, cannot fail to impress a stranger with astonishment at the richness of the decoration." P. 391. Gilding, however, and not plating with gold or silver, is here mentioned ; but the buildings described by the Colonel are of prodigious magnitude ; whereas the pyramids of which our author speaks were no more than ten paces in height. In the *Asiat. Res.* vol. ii, p. 310-14, will be found an account of small pyramidal temples, with ornaments richly gilt, in the kingdom of *Nepal*.

876. "Round the lower limb of the *tee* " says Symes "are appended a number of bells, which, agitated by the wind, make a continual jingling." P. 189. "Duo sunt inter cetera magnifica idolorum templa, (at *Bhatgān*, a city of *Nepal*.) Habent in projecturis tecti seriem *campanularum*, quæ diu noctuque vento agitatæ sonorum concentum edunt." *Alphab. Tibet.* p. 434. This circumstance of small bells suspended to the lofty parts of buildings, to be put in motion by the wind, unknown as it is amongst the ornaments of European architecture, is another of the numerous minute criteria by which the genuineness of our author's relation is placed beyond all candid doubt. The bells were of course, not of gold, but of gilt metal.

877. In *Ramusio's* text these persons who accompanied the army are styled *giocolari* ovvero *buffoni*, but in that of the early epitome, *zugolari e incantadori*, which gives an intelligible sense ; as we know, both from preceding passages of the work and from general information of the manners of these countries, that diviners or religious jugglers have always formed a part of the staff of a military chief,

chief, who is either influenced by their prognostications, or makes them subservient to his designs. Purchas in his version calls them "jesters," but in Harris's collection of voyages, edited by Campbell, and in some modern publications, the word "cavalry" is discreetly substituted, as being more appropriate. There appears, however, to be something defective in the story, and that a sentence has been omitted, which should follow that in which the appointment of a valiant officer is mentioned.

BOOK. II.

CHAP. XLIV.

Notes.

878. This laudable respect shewn by the Tartar tribes to the sanctity of the grave, has been the occasion of the Russians discovering in the burial places of these people a great number and variety of undisturbed articles, as well as large deposits of the precious metals, which former conquerors had not presumed to violate. "In these tombs" says Strahlenberg "are found all sorts of vessels, urns, wearing-apparel, ornaments and trinkets, cimatars, daggers, horse-trappings, knives, all sorts of little idols, medals of gold and silver, chess-boards, and chess-men of gold; as also large golden plates on which the dead bodies have been laid." P. 364. "The surprising quantity" says Coxe "of golden ornaments found in the tombs of Siberia, were they not evident to sight, would exceed all belief."

879. This is not the chowry-tailed ox, *yak*, or *bos grunniens*, described by Turner, and mentioned by our author in Book I. Chap. li, and in Note 436, which is the native of a colder region; but the *gayal* or *bos gavæus*, an animal found wild in the provinces on the eastern side of Bengal, and fully described in Vol. viii of the *Asiat. Researches*.

CHAPTER XLV.

Of the province of Bangala.

THE province of *Bangala* is situated on the southern confines of India,⁸⁸⁰ and was (not yet) brought under the dominion of the Grand *khan* at the time of MARCO POLO's residence at his court; (although) the operations against it occupied his army for a considerable period, the country being strong and its king powerful, as has been related.⁸⁸¹

CHAP. XLV.

BOOK II. It has its peculiar language. The people are worshippers of idols, and
 CHAP. XLV. amongst them there are teachers, at the head of schools for instruction
 in the principles of their idolatrous religion and of necromancy, whose
 doctrine prevails amongst all ranks, including the nobles and chiefs of
 the country.⁸⁸² Oxen are found here almost as tall as elephants, but
 not equal to them in bulk.⁸⁸³ The inhabitants live upon flesh, milk,
 and rice, of which they have abundance.⁸⁸⁴ Much cotton is grown in
 the country, and trade flourishes. Spikenard, galangal, ginger, sugar,
 and many sorts of drugs are amongst the productions of the soil;⁸⁸⁵
 to purchase which the merchants from various parts of India resort
 thither. They likewise make purchases of eunuchs, of whom there are
 numbers in the country, as slaves; for all the prisoners taken in war are
 presently emasculated; and as every prince and person of rank is de-
 sirous of having them for the custody of their women, the merchants
 obtain a large profit by carrying them to other kingdoms and there dis-
 posing of them.⁸⁸⁶ This province is thirty days journey in extent, and
 at the eastern extremity of it lies a country named *Kangigu*.

 NOTES.

880. The name of *Bangala*, as applied in this place to the kingdom of Bengal, approaches nearer to the genuine pronunciation and orthography (*Bangalah*) than that in which we are accustomed to write the word.

881. It is obvious that in Ramusio's text the sense of this passage is perverted by the omission of the negative, which I have ventured to restore in the translation. The words are: "La provincia di Bangala è posta ne' confini dell' India verso mezo di, laqual al tempo che M. Marco Polo stava alla corte, il gran Can la sottomesse al suo imperio, e stette l'hoste suo gran tempo all' assedio di quella." But the Latin version, on the contrary, says: "*Bangala provincia à meridie confinis est Indiæ, quam magnus Cham nondum subegerat, cum ego in curia illius versarer, sed ad expugnandum exercitum miserat*:" and this is corroborated by the Italian epitome where it is thus expressed: "Dire ve voglio de la provincia de Bangala, laquale e neli confini de India. La si e una provincia laquale non l'haveva acquistada tutta lo gran Chan, quando io Marco venne in la chorte soa: ma la gentè sua era bene acampo per conquistarla." If this mistake on the part of Ramusio was not merely accidental, it must have arisen

arisen from a wrong impression given by the foregoing account of the defeat of the king of *Mien* or *Ava*, who appears to have styled himself king of *Bangala* also.

An extraordinary dislocation of the matter of the work is observable in this part of the early Italian version; as the chapter which immediately precedes the passage just quoted (xciii) contains the account of the mode of organising the grand Tartar armies, in decimal progression; which forms the subject of Chap. xlviii, Book I. of this translation. In the latter it is consistently introduced; but here is entirely out of place. In the Basle edition it is not to be found in either part of the work.

BOOK II.

CHAP. XLV.

Notes.

882. This passage has an obvious reference to the Hindu schools of philosophy, where the doctrine of the *vedas* and *sastras* is explained by learned *panditas* and *gurus*, in all the principal cities of Bengal and Hindustan. The *ch'handas*, *tantra sastra*, or art of necromancy is considered by these people as one of the six great "*angas* or bodies of learning."

883. If it were fair to justify one exaggeration by another, the authority of a "British officer," quoted by Kerr and Turton in their translation of the *Systema Naturæ* of Linnæus, might be adduced in support of our author's account of the oxen of Bengal. The former of whom was led to describe and figure, under the name of *bos arnee*, an animal fourteen feet in height (but reduced by the latter to eight feet) said to have been met in the country above Bengal; but which proves to be only the wild buffalo, there called *arna*. The buffalo, however, or *bos bubalus*, "a very large and formidable animal," is afterwards distinctly mentioned by our author, and what is here said can apply to no other than the *gayal* or *bos gavæus*, which abounds in some of the eastern districts, and can only in a figurative sense be compared to the elephant. See Note 879, and Mr. Colebrooke's paper on the subject of this species of ox, in the *Asiatic Researches*, where it is described as being "nearly of the size and shape of the English bull." I am assured, at the same time, by a friend, that in the course of a survey he has met and been under the necessity of encountering some of a much larger size.

884. Rice and milk are chief articles of sustenance with the natives of Bengal, but although many of their *castes* are free from scruples about eating any kind of meat excepting beef, the assertion is too strong, that flesh is their ordinary food. It is evident indeed that our author's ideas of the country are formed upon what he had seen, or learned, of the people inhabiting the mountainous districts by which Bengal is bounded on the eastern side, where the manners are widely different from those which prevail on the banks of the Ganges and where the *gayal-ox*, as well as deer, wild hogs, and wild animals in general, are commonly eaten as food. The nature and extent of the scruples of those amongst the
mountaineers

BOOK II.

CHAP. XLV.

Notes.

mountaineers who profess Hinduism, may be judged of from the following passages in Mr. Colebrooke's paper just quoted: "The *Hindus* in this province (*Chalgoun* or *Chittagong*) will not kill the *gayal*, which they hold in equal veneration with the cow; but the *Asi-gayal* or *Seloi* they hunt and kill as they do the wild buffalo. The animal here alluded to is another species of *gayal* found wild in the hills." "With regard to the *Hindus* scrupling to kill a *gayal* (says Mr. Dick, speaking of the people of *Silhet* and *Cách'har* or *Kachar*) I could not obtain a direct answer; as the word "go" is affixed to one of the names, from which they infer that it partakes of the cow, and are afraid positively to declare, that it is not improper to kill the animal." "The *Oúcis* (*Kúkis*) and *Nágás* are fond of the meat; and therefore constantly keep such cattle, and eat their flesh; and often make presents of them to the *raja* of *Cách'har*." Vol. viii, p. 495-8.

885. These are well known productions of Bengal and the adjoining provinces: particularly the article of sugar, which is extensively cultivated, and exported to many parts of Asia, as well as to Europe. "Si fa zucchero bianco e buono," says Odoardo Barbosa "ma non lo sanno fare in pani, ma in polvere" "... e ne caricano molte navi per diverse parti." Rattusio, vol. i, fol. 315-2.

886. That the courts and *harems* of India abounded with eunuchs who often attained to the highest offices of the state, appears from all the histories of that country, but it is not generally understood that any number of them were supplied from Bengal. It must be observed indeed that with the exception of a few meagre notices in Ferishta's history, we are ignorant of the affairs and more especially of the manners of the people of that country in the thirteenth century, and even the dates of inscriptions on some of the principal buildings in *Gaur* or *Luknauti*, considered as its ancient capital, are no earlier than the fifteenth. From the writings of Barbosa, however, which were finished in 1516, and of the genuineness of which no well informed reader can doubt, we learn that in his time the practice of emasculation prevailed there, although not amongst the Hindu natives, to whose ideas it would be abhorrent. "Le Mori mercatanti di questa città," he says, speaking of the capital of Bengal, "vanno fra terra a comprar garzoni piccolini dalli lor padri e madri gentili, e da altri che gli rubbano e li castrano, levando gli via il tutto, di sorte que restano rasi come la palma della mano: et alcuni di questi moionb, ma quelli che scampano, gli allevano molto bene, e poi li vendono per cento e ducento ducati l'uno alli Mori di Persia, che gli apprezzano molto, per tenerli in guardia delle lor donne e della lor robba." P. 316.

CHAPTER XLVI.

Of the province of Kangigu.

KANGIGU is a province situated towards the east,⁸⁸⁷ and is governed by a king. The people are idolaters, have a peculiar language, and made a voluntary submission to the Grand *khan*, to whom they pay an annual tribute. The king is devoted to sensual pleasures. He has about three hundred wives, and when he hears of any handsome woman, he sends for her, and adds her to the number.⁸⁸⁸ Gold is found here in large quantities, and also many kinds of drugs, but being an inland country, distant from the sea, there is little opportunity of vending them. There are elephants in abundance, and other beasts. The inhabitants live upon flesh, rice, and milk. They have no wine made from grapes, but prepare it from rice and a mixture of drugs. Both men and women have their bodies punctured all over, in figures of beasts and birds,⁸⁸⁹ and there are among them practitioners whose sole employment it is to trace out these ornaments with the point of a needle, upon the hands, the legs, and the breast.⁸⁹⁰ When a black colouring stuff has been rubbed over these punctures, it is impossible, either by water or otherwise, to efface the marks. The man or woman who exhibits the greatest profusion of these figures, is esteemed the most handsome.

BOOK II.
CHAP. XLVI.

NOTES.

887. The country here named *Kangigu*, in the older Latin version *Kanziga*, and in the early Italian epitome, *Cargingu*, appearing to lie in the route from the eastern part of Bengal towards the northern part of the Birmah country, may be either the *Cach'har* mentioned in Note 884, situated between *Silhet* and *Mekley*, or else *Kassay*, between the latter and *Ava*. The terminating syllable *gu* may probably be the Chinese word *koŭe* or *kue* "kingdom," which will be seen in the Jesuit's map to prevail in that quarter.

888. In Mr. Colebrooke's paper (referred to in Note 884) the *raja* of *Cach'har* is spoken of as a *Cshatriya* of the *Suryabansi* race. In former times his territory may

BOOK II. may have been more extensive, and his revenue more adequate to the maintenance of a *haram* of such magnitude, than they are at the present day. The epitome reduces the number to one hundred: "Lo re ha ben cento moiere." CHAP. XLVI.

Notes.

889. See Note 855 on the subject of the practice of tattowing. As it is known to prevail in the *Birmah* or *Ava* country, the presumption is strengthened by this similarity of habits, that *Kangigu* is in its vicinity. In the *Mém. concern. les Chinois* we find mention of the people of *Lao-tchoua*, understood to be those of *Laos*, of whom it is said: "Ils sont d'un naturel féroce; ils se font avec une aiguille des marques par tout le corps: ces marques sont des fleurs, que rien ne sauroit effacer." T. xiv, p. 291. But the country of *Laos* is on the eastern side of *Ava*, and this of *Kangigu* would seem to lie on the north-western.

890. The manner in which Purchas has thought fit to parody and give an air of ridicule to this passage, presents a curious specimen of his style and of the liberty he takes with his original: "And there be professors" he writes "of this foolish art of flesh-embroiderie, which use no other trade but this needle-worke, and dying of fooles-skinnes." In Harris's *Collect. of voyages* these burlesque terms are repeated as if they were a translation of the text: but our author's account of the practice is as serious as it is consistent with known facts.

CHAPTER XLVII.

Of the province of Amu.

CHAP. XLVII. *AMU* also is situated towards the east,⁸⁹¹ and its inhabitants are subjects of the *Grand khan*. They are idolaters, and live upon the flesh of their cattle and the fruits of the earth. They have a peculiar language. The country produces many horses and oxen, which are sold to the itinerant merchants, and conveyed to India. Buffaloes also, as well as oxen, are numerous,⁸⁹² in consequence of the extent and excellence of the pastures. Both men and women wear rings, of gold and silver, upon their wrists, arms, and legs; but those of the females are the more costly. The distance between this province and that of *Kangigu* is twenty-five days journey. We shall now speak of a province named *Tholoman* situated eight days journey from the former.

NOTES.

891. *Amu* appears to correspond in situation with *Bamu*, which is described by Symes as a frontier province between the kingdom of the *Birmahs* and *Yun-nan* in China. "Their real character" he says, speaking of certain Chinese envoys, "did not rise higher than that of a provincial deputation from *Manchegee* or *Hunan*, the south-west province of China, which borders on the kingdom of *Ava* . . . They had accompanied the governor of *Bamoo*, which is the frontier province, to the capital." P. 285. "Six days journey from *Bamoo*, near the frontiers of China, there are mines of gold and silver." P. 324. See also p. 325. It is to be regretted that more information respecting a district so situated was not obtained.

BOOK II.
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CHAP. XLVII.
Notes.

892. These are the *bos bubalus* and *bos gavaeus*. See Note 883.

CHAPTER XLVIII.

Of Tholoman.

THE province of *Tholoman* lies towards the east,⁸⁹³ and its inhabitants are idolaters. They have a peculiar language, and are subjects of the Grand *khan*. The people are tall and good-looking; their complexions inclining rather to brown than fair. They are just in their dealings, and brave in war. Many of their towns and castles are situated upon lofty mountains. They burn the bodies of their dead; and the bones that are not reduced to ashes, they put into wooden boxes, and carry them to the mountains, where they conceal them in caverns of the rocks, in order that no wild animal may disturb them.⁸⁹⁴ Abundance of gold is found here. For the ordinary small currency they use the porcelain shells that come from India; and this sort of money prevails also in the two before-mentioned provinces of *Kangigu* and *Amu*. Their food and drink are the same that has been already mentioned.

CHAP. XLVIII.

NOTES.

893. No name resembling *Tholoman*, *Toloman*, or *Coloman*, as the word appears in different versions, is to be found in any map or description of these parts;

3 N

but

BOOK II. but as the circumstances stated render it probable that the country spoken of is
 CHAP. XLVIII. that of the people variously called *Birmahs*, *Burmahs*, *Bomans*, and *Burmans*,
 Notes, we may conjecture that the word was intended for *Po-lo-man*, which is known to
 be the mode in which the Chinese pronounce *Burman* and *Brahman*, and by which
 they often designate the people of India in general. "Le royaume de *Fo*" says
P. Gaubil, "est anciennement appelé le royaume de *Po-lo-men*." Hist. abrég. de
 l'Astr. Chin. p. 123. "About A. D. 950" says Morrison's Chinese Dict. "a
 "*Po-lo-mun* (*Brahmun*) priest was at Peking; and by the order of the emperor
 "*Keen-tih*, three hundred *Sha-mun* (priests) went to India to procure books,
 "&c." P. v.

894. The ceremonies practised by certain mountaineers of Ava or the *Burmah*
 country, named *Kayn*, bear a strong resemblance to what is here described:
 "They burn their dead" says *Symes* "and afterwards collect their ashes in an
 "urn, which they convey to a house, where, if the urn contains the relics of a
 "man, they keep it six days, if of a woman, five; after which it is carried to
 "the place of interment, and deposited in a grave, and on the sod that covers it,
 "is laid a wooden image of the deceased, to pray to the *mounzing* (deity) and
 "protect the bones and ashes." He added "that the *mounzing* resided on the
 "great mountain *Gnowa*, where the images of the dead are deposited." Embassy
 to Ava, p. 447.

CHAPTER XLIX.

Of the cities of Chintigui, Sidinfu, Gingui, and Pazanfu.

CHAP. XLIX. LEAVING the province of *Tholoman*, and pursuing a course towards
 the east,⁸⁹⁵ you travel for twelve days by a river, on each side of which
 lie many towns and castles, when at length you reach the large and
 handsome city of *Chintigui*,⁸⁹⁶ the inhabitants of which are idolaters,
 and are the subjects of the Grand *khan*. They are traders and artisans.
 They make cloth of the bark of certain trees, which looks well and is
 the ordinary summer clothing of both sexes.⁸⁹⁷ The men are brave
 warriors. They have no other kind of money than the stamped paper
 of his majesty.⁸⁹⁸

In

In this province the tigers are so numerous, that the inhabitants, from apprehension of their ravages, cannot venture to sleep at night out of their towns, and those who navigate the river dare not go to rest with their boats moored near the banks; for these animals have been known to plunge into the water, swim to the vessel, and drag the men from thence; but find it necessary to anchor in the middle of the stream, where, in consequence of its great width, they are in safety.⁸⁹⁹ In this country are likewise found the largest and fiercest dogs that can be met with: so courageous and powerful are they, that a man, with a couple of them, may be an over-match for a tiger. Armed with a bow and arrows, and thus attended, should he meet a tiger, he sets on his intrepid dogs, who instantly advance to the attack. The animal instinctively seeks a tree, against which to place himself, in order that the dogs may not be able to get behind him, and that he may have his enemies in front. With this intent, as soon as he perceives the dogs, he makes towards the tree, but with a slow pace, and by no means running, that he may not shew any signs of fear, which his pride would not allow. During this deliberate movement the dogs fasten upon him, and the man plies him with his arrows. He, in his turn, endeavours to seize the dogs, but they are too nimble for him, and draw back, when he resumes his slow march; but before he can gain his position, he has been wounded by so many arrows, and so often bitten by the dogs, that he falls through weakness and from loss of blood. By these means it is that he is at length taken.⁹⁰⁰

There is here an extensive manufacture of silks, which are exported in large quantities to other parts,⁹⁰¹ by the navigation of the river, which continues to pass amongst towns and castles; and the people subsist entirely by trade. At the end of twelve days, you arrive at the city of *Sidin-fu*, of which an account has been already given.⁹⁰² From thence, in twenty days, you reach *Gin-gui*, and in four days more, the city of *Pazan-fu*,⁹⁰³ which belongs to Kataia, and lies towards the south, in returning by the other side of the province.⁹⁰⁴ The inhabitants worship idols, and burn the bodies of their dead.⁹⁰⁵ There are here also certain Christians, who have a church.⁹⁰⁶ They are subjects of the Grand *khan*, and his paper-money is current amongst them. They gain

BOOK II. gain their living by trade and manufacture, having silk in abundance,
 CHAP. XLIX. of which they weave tissues mixed with gold, and also very fine scarfs.
 This city has many towns and castles under its jurisdiction.⁹⁰⁷ A great river flows beside it, by means of which large quantities of merchandise are conveyed to the city of *Kanbalu*; for by the digging of many canals it is made to communicate with the capital.⁹⁰⁸ But we shall take our leave of this, and proceeding three days journey, speak of another city named *Chan-glu*.

NOTES.

895. The countries last spoken of appear indubitably to have belonged to that region which geographers term "India extra Gangem." These our author's route now leaves behind, and what follows in the remaining chapters of this book, applies only to China or its immediate dependencies. The transition, however, is remarkably obscure, and there seems to be much room to doubt, notwithstanding the enumeration of stages, whether the sequel should be regarded as a continuation of the same journey, or, as the notices collected by him, upon other occasional visits to the different provinces.

896. We cannot discover in the southern part of *Yun-nan* (towards which he might be supposed to have returned) any city resembling *Chunti-gui* or *Chinti-giu* in name; but a material difference between the text of Ramusio and those of the other versions, occurs here, which might be hoped to afford a clue for tracing the progress of the route. According to the former our author prosecutes his journey from *Tholoman*, by the course of a river, (whether wholly or in part only, is not clearly expressed) to the city abovementioned. In the Basle edition, on the contrary, it is said; "A provincia *Tholoman* ducit iter versus orientem ad provinciam "*Gingui*, iturque duodecim diebus juxta fluvium quendam, donec perveniatur "*ad civitatem grandem Sinuglu*:" and in the early Italian epitome, "*Cuigui* "*sie una provincia verso oriente laqual ello trovo l'homo quando se parti da* "*Toloman* tu vai su per uno fiume per xii zornade trovando cita e castelli: e "*trovi la cita de Similgu grande e nobile*;" to which city of *Simulgu* or *Similgu* are attributed all the circumstances above related of *Cintigui*. If the reading of *Cui-gui* or *Kui-giu* be more correct than the others, we might conjecture it to be intended for the Chinese province of *Koei-cheu* or *Quei-cheu*, which, adjoining to that of *Yun-nan* on the eastern side, would be in point of direction, no unlikely road to the capital.

897. In the South-sea islands, Sumatra, and probably in most parts of the eastern archipelago, a kind of cloth is prepared from the inner bark of certain trees, by beating it with a wooden instrument until it acquires sufficient pliability and fineness. Such may be the cloth here described; but the Chinese also weave stuffs from the fibrous bark of different plants.

898. The circumstance of the emperor's paper money being current, shews that the country here spoken of was an integral part of the empire, and not one of its remote dependencies, where the sovereignty was more nominal than real.

899. Numerous instances are recorded of boats being attacked, at night, by tigers, amongst the alluvial islands at the mouth of the Ganges,* called the *Sunderbunds*, and sometimes it happens that whole crews are destroyed whilst sleeping on board. "It is upon account of these tigers" (says Tavernier, in the relation of his journey to *Kachemire*, where he speaks incidentally of Bengal; but which is not found in the French edition of 1679, 12mo.) "that for people travelling between these little isles in small boats, as they usually do, it is dangerous in many places to land; besides great care is to be had that the boat, which in the night is fastened to trees, be not too near the bank, for there are now and then some men surprised; and I have heard it said, that tigers have been so bold as to come into the boats, and to carry away men that were asleep." See *Travels*, &c. second part, p. 141, ed. 1684, fo.

900. If the beast here spoken of be actually the tiger and not the lion (of which latter none are found in China) it must be confessed that the manners ascribed to him in this story are very different from those which usually mark his feline character. In the old English version of 1579 (from the Spanish) it is not the lion or tiger, but the elephant that is said to be the subject of this mode of baiting with "mastie-dogges." I am assured, however, that dogs do attack both tigers and leopards.

901. The trade in wrought silks denotes this to be a place in China, and to the south of the Yellow river, beyond which the silk-worm is not reared for the purposes of manufacture.

902. From the context we might be led to infer that the *Si-din-fu* here spoken of should be the same place as the *Chinti-gui* mentioned at the commencement of this chapter, inasmuch as the journey of twelve days from *Tho-lo-man* is here again referred to; but on the other hand we are much more clearly given to understand that it is the city before described (in chap. xxxvi) by the name of *Sin-din-fu*, and which was shewn (in Note 786) to be intended for *Ching-tu-fu*, the capital

BOOK II. capital of the province of *Se-chuen*. This would lie in the route from *Ava* and the province of *Yun-nan* towards the city of *Peking*.

CHAP. XLIX.

Notes.

903. In this part of the work, indeed, we perceive a more than usual degree of perplexity in the geographical matter, which is increased by a want of agreement in the several versions, not merely in orthography, but in the entire names of places, as well as in circumstances. The journey of twenty days stated in Ramusio's text, is not mentioned either in the Latin version or early Italian epitome, and it appears in the first instance uncertain whether by *Gin-gui* is here meant that southern province which in the latter is named *Cui-gui*, and has been conjectured to be *Koci-cheu*, or whether it may have been intended for *Kin-cheu* on the *Kiang*, or (admitting a large *hiatus* in the journal) for another *Kin-cheu*, in the province of *Pe-che-li*. For the city, likewise, which Ramusio names *Pazan-fu*, the other versions speak of *Caucasu* and *Cancasu*. But in addition to the confusion of names, we have, at this point, a new difficulty to contend with; for as the general course of the journey has latterly been to the east, as expressed in the text, or to the north-east, as inferred from positions, so, at this place, and from henceforward, we find it described as tending to the south; although from the preceding chapters it might seem that the southern provinces of China had been but just entered from the side of *Mien* or *Ava*. Our author's want of accuracy in bearings, as they respect the intermediate points of the compass, has often required the exercise of indulgence; but this cannot be extended to the mistaking north for south; nor would even a correction of this nature in one or two instances, avail us; for we shall presently find him approaching the Yellow river from the northern side, crossing that river, and, in the continuance of his southerly course, describing well known places between it and the *Kiang*, which he likewise crosses, in his way to the province of *Fo-kien*.

It is consequently in one or other of the most northern provinces that we should make our search for *Pazan-fu*, and we shall be fully justified in drawing the conclusion, that a fresh itinerary, hitherto unnoticed, as it would seem, by any editor or commentator, has commenced from some place in the vicinity of the capital; and that the fruitless attempt to connect this with the former route, as constituting one journey, has chiefly given rise to the confusion of which every reader who has endeavoured to follow the course of the travels, must have found reason to complain.

904. It will be seen on reference to Chap. xxviii of this Book and Note 750, that about a mile from the town of *Tso-cheu*, in the province of *Pe-che-li*, the roads are said to divide; the one leading to the south-western, and the other to the south-eastern provinces. The first was that which our author pursued in his former route, and has described to a certain point, where either his original

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CHAP. XLIX.

Notes.

memorandums left it incomplete, or, his early transcribers, to avoid the monotonous repetition of unknown and to them uninteresting names, were induced to terminate it abruptly. The latter road, to the south-east is that upon which, he is now about to enter, although without any explicit notice of the change; for it must be observed, that even the obscure hint of "returning by the other side of the province," is peculiar to Ramusio's version. Under the conviction, therefore, of a new itinerary having commenced about this part of the narrative, from some place near *Tso-chcu*, where the roads divide, we are naturally led to consider the city now called *Ho-kien-fu* (the first in the southern route) as the *Pazan-fu* of Ramusio's text or *Ca-cau-su* (for *fu*) of the Basle edition; the probability of which, however discordant the sound of the names, we shall find to be strengthened as we proceed to the account of places subsequently visited. *Ho-kien-fu* (the first syllable of which a Tartar would pronounce *Ko*) is the third city of the province in rank, and derives its name from its position "between the rivers."

905. To burn the bodies of their dead is certainly not now the practice of the inhabitants of China, and what is said to that effect of this and some of the neighbouring places, may be thought to apply rather to the manners prevailing amongst the people on the south-western frontier, just described, and that circumstances belonging to the first journal have been blended with those of the second, for the purpose perhaps, of concealing the abrupt transition and assimilating the two parts. What gives a colour to this supposition is, that in none of the other versions, either Latin or Italian, is any mention made of such a custom in this quarter.

906. The expression of "*certi Christiani*" may either mean a sect of Christians distinct from the Nestorians, already so often mentioned, or may refer to the Nestorians themselves, as a sort of Christians, not Catholic.

907. "Elle a" says Du Halde "dans sa dépendance deux villes du second ordre, et quinze du troisième." T. i, p. 123.

908. In the very imperfect accounts we have of this city, either by the Jesuits or by its more recent visitors, we are not told whether it has any actual connexion with Peking, by means of the *Hu-to* and *Pe-ho*; for although Martini, speaking of the rivers in its vicinity, says: "aussi y en a-t-il plusieurs qui environnent son territoire comme si c'estoit une isle," it does not appear from the map, to stand on the banks of any one of them; but the country being so flat, it is reasonable to suppose that there is a canal by which it communicates with those rivers and with the capital.

CHAPTER

CHAPTER L.

Of the city of Chan-glu.

BOOK II. *CHAN-GLU* is a large city, situated towards the south,⁹⁰⁹ and is in the province of Kataia. It is under the dominion of the Grand *khan*. The inhabitants worship idols, and burn the bodies of their dead. The stamped paper of the emperor is current amongst them. In this city and the district surrounding it they make great quantities of salt, by the following process. In the country is found a salsuginous earth. Upon this, when laid in large heaps, they pour water, which in its passage through the mass, imbibes the particles of salt, and is then collected in channels, from whence it is conveyed to very wide pans, not more than four inches in depth. In these it is well boiled, and then left to crystallize. The salt thus made is white and good, and is exported to various parts.⁹¹⁰ Great profits are made by those who manufacture it, and his majesty derives from it a considerable revenue. This district produces abundance of well-flavoured peaches, of such a size that one of them will weigh two pounds troy-weight.⁹¹¹ We shall now speak of another city named *Chan-gli*.

NOTES.

909. To the eastward of *Ho-kien*, but inclining to the south, we find a city of the second order, dependent on the jurisdiction of the former, which in Du Halde's map is properly named *Tsan-tcheu*, but in Martini's Atlas, *Cang-cheu* incorrectly for *Çang-cheu*. This is evidently *Cianglu* or *Changlu*, here mentioned, the latter syllable being, it may be presumed from analogy, an error of transcription for the Italian *giu*, answering to *tcheou* of the French and *cheu* of the English orthography.

910. From this detail of the process it may be thought that nitre or saltpetre, rather than common salt, is the article so procured; and especially as the latter is manufactured in immense quantities along the extensive sea-coast of this province, in the usual mode, and conveyed to all parts of it by means of its numerous

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rous rivers. The following passage, from the translation of Abbé Grosier's *Description générale de la Chine*, will leave no doubt on this point: "The earth which forms the soil of *Petcheli* abounds with nitre; whole fields may be seen in the neighbourhood of *Pe-king* which are covered with it. Every morning at sun-rise, the country in certain cantons, appears as white as if sprinkled by a gentle fall of snow. If a quantity of this substance be swept together, a great deal of *kien*, nitre, and salt may be extracted from it. The Chinese pretend that this salt may be substituted for common salt; however this may be, it is certain that in the (mountainous) extremity of the province, poor people and the greater part of the peasants, make use of no other. With regard to the *kien* procured from the earth, they use it for washing linen, as we do soap." Vol. i, p. 27.

BOOK II.

CHAP. I.

Notes

911. "*Peso alla sottile*" is explained in the dictionaries by "*poids de marchandises fines, plus léger que l'autre*;" which corresponds to the difference of 14 and 17, between our Troy and Avoirdupois weights.

CHAPTER LI.

Of the city of Chan-gli.

CHAN-GLI also is a city of *Kataia*,⁹¹² situated towards the south, and belonging to the Grand *khan*, the inhabitants of which are idolaters, and in like manner make use of the emperor's paper-currency. Its distance from *Chan-glu* is five days' journey, in the course of which you pass many cities and castles, likewise in the dominions of his majesty. They are places of great commerce, and the customs levied at them amount to a large sum.⁹¹³ Through this city passes a wide and deep river, which affords conveyance to vast quantities of merchandise, consisting of silk, drugs, and other valuable articles.⁹¹⁴ We shall now take leave of this place, and give an account of another city named *Tudin-fu*.

CHAP. LI.

NOTES.

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Notes.

912. The city of *Ciangli* or *Changli* appears to be that of *Te-chau*, situated at the entrance of the province of *Shan-tung*, on the river called *Oei-ho* in Du Halde's map, and *Eu-ho*, in the account of Lord Macartney's Embassy. It was twice visited by the Dutch embassy in 1795. In the early Italian epitome this place is named *Geth*: a proof of the little assistance to be derived from resemblance of names, independently of circumstances.

913. A transit duty (Staunton observes) is laid on goods passing from one province of China to another; each province being noted, chiefly, for the production of some particular article, the conveyance of which, to supply the demand for it in the others, raises this duty to a considerable sum, and forms the great internal commerce and revenue of the empire.

914. The terms "wide and deep" being relative, will not be applied to the same stream by different travellers. "Au sortir de *T'icheou*" says Van Braam "nous avons passé une *grande* rivière dont les bords étaient garnis de trois cens *bâtimens* au moins, quoiqu'elle n'eût que *peu-d'eau*. Ces *bâtimens* étaient presque tous chargés de riz, et destinés pour *Pe-king*. Ils sont là comme dans un refuge contre la débacle." T. i, p. 162. "A une petite distance avant l'entrée de la ville" he says on his return "nous avons passé la rivière sur un pont de bateaux." T. ii, p. 21.

 CHAPTER LII.
Of the city of Tudin-fu.

CHAP. LII.

WHEN you depart from *Chan-gli* and travel southwards, six days' journey, you pass many towns and castles of great importance and grandeur, whose inhabitants worship idols, and burn the bodies of their dead. They are the subjects of the Grand *khan*, and receive his paper-money as currency. They subsist by trade and manufactures, and have provisions in abundance. At the end of these six days you arrive at a city named *Tudin-fu*,⁹¹⁵ which was formerly a magnificent capital,⁹¹⁶ but the Grand *khan* reduced it to his subjection by force of arms. It is rendered a delightful residence by the gardens which surround it,
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stored as they are with handsome shrubs and excellent fruits.⁹¹⁷ Silk is produced here in large quantities. It has under its jurisdiction eleven cities and considerable towns of the empire,⁹¹⁸ all places of great trade and having abundance of silk. Before the period of its reduction by his majesty, it was the seat of government of its own king. In 1272⁹¹⁹ his majesty appointed one of his officers of the highest rank, named *Lucansor*, to the government of this city, with a command of eighty thousand horse, for the protection of that part of the country. This man upon finding himself master of a rich and highly productive district, and at the head of so powerful a force, became intoxicated with pride, and formed schemes of rebellion against his sovereign. With this view he tampered with the principal persons of the city, persuaded them to become partakers in his evil designs, and by their means succeeded in producing a revolt throughout all the towns and fortified places of the province. As soon as his majesty became acquainted with these traitorous proceedings, he dispatched to that quarter an army of an hundred thousand men, under the orders of two other of his nobles, one of whom was named *Angul* and the other *Mongatai*. When the approach of this force was known to *Lucansor*, he lost no time in assembling an army no less numerous than that of his opponents, and brought them as speedily as possible to action. There was much slaughter on both sides, when at length, *Lucansor* being killed, his troops betook themselves to flight. Many were slain in the pursuit, and many were made prisoners. These were conducted to the presence of his majesty, who caused the principals to be put to death, and pardoning the others, took them into his own service, to which they ever afterwards continued faithful.⁹²⁰

NOTES.

915. With respect to this city our means of ascertaining its identity are unexceptionable; for independently of local peculiarities, we have historical evidence (which will be found in Note 920) that the *Tudin-fu* of Ramusio's text, the *Tadin-fu* of the manuscripts and of the Basle edition, the *Candifu* of the older Latin, and the *Candrafa* of the epitomes, is *Tsi-nan-fu* (by Martini written *Cinan-fu*) the capital of the province of *Shan-tung*. A strong instance is here presented of the extent to which the proper names of the work have been corrupted.

BOOK II. 916. "La ville de Cinan" says Martini, meaning *Tsi-nan*, "est fort grande,
 — "bien peuplée, et célèbre pour la magnificence et grandeur de ses bastimens."
 CHAP. LII. P. 69.

Notes.

917. The routes of our modern travellers have not led them to visit this city, but that of the Dutch embassy of 1795, in its return, passed through several of the towns under its jurisdiction. Upon the approach to one of these, named *Ping-yuen-shen*, Van Braam describes the scenery in terms similar to, but more luxuriant than those employed by our author; and the orchards of fruit are particularly noticed.

918. "Sa jurisdiction" says Du Halde "est très-étendue; on y compte quatre-vingt-sept villes du second ordre, et vingt-six du troisième." P. 199. The extent of its jurisdiction appears to have been enlarged, or the number of towns within the same limits to have increased, between the reigns of *Kublai* and *Kang-hi*.

919. The circumstance of which our author proceeds to speak, is, by L'Histoire générale de la Chine, assigned to a period ten years earlier. The Roman numerals, in which dates are expressed in the old manuscripts, are more liable to errors, than the Arabic, or rather Indian figures, now in use.

920. These events are related in the above-mentioned work, which professes to be a translation of Chinese annals, in the following manner: "L'an 1262, a la première lune, *Houpilai-han* (*Kublai-kaan*), après son retour dans cette ville de (*Ye-king* ou *Pe-king*), apprit que *Li-tan* (Chinois), grand général de ses troupes dans le pays de *Kuang-hoai*, s'étoit emparé des villes de *Tsi-nan* et de *Y-tou* (*Tsing-tcheou-fou*) du *Chantong*, et qu'après avoir passé au fil de l'épée les Mongous répandus dans différentes garnisons de ces quartiers, il s'étoit déclaré pour les *Song*. *Houpilai-han* donna des ordres au prince *Hapitchi* (ou *Apitché*) et au général *Ssé-tien-tché* de marcher contre ce rebelle, et de l'assiéger dans *Tsi-nan*. *Li-tan*, qui avoit la réputation d'un excellent capitaine, ayant appris par ses coureurs que *Ssé-chou* et *Atchou* venoient droit à *Tsi-nan*, alla au-devant d'eux et leur enleva tous leurs équipages; mais comme il étoit près de rentrer dans la ville, *Ssé-tien-tché*, qu'il rencontra, le battit et lui reprit tout son butin; il fut contraint de se mettre à couvert dans ses murs, où il fut aussi-tôt investi; et afin qu'il ne pût échapper, on fit élever autour de la place un mur fortifié d'un fossé large et profond... Cependant *Li-tan* employoit tous les moyens pour défendre *Tsi-nan* ou pour trouver jour pour s'échapper: il faisoit des sorties continuelles sur les différens quartiers des *Mongous*, mais il étoit toujours repoussé. *Ssé-tien-tché* qui ne craignoit aucun secours, voulant ménager ses troupes, avoit converti en blocus le siège qui dura près de quatre mois; il y

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“périt beaucoup de monde par l’opiniâtreté de *Li-tan*, qui ordonna, après que tous les vivres furent consumés, qu’on se nourrit de chair humaine. Lorsqu’il se vit sans espérance et la ville sur le point d’être forcée, il se précipita dans le lac de *Ta-ming*, où il avoit si peu d’eau-qu’il ne put se noyer ; les *Mongous* le firent prisonnier, et lui coupèrent la tête par l’ordre de *Ssé-tien-tché*.” T. ix, p. 298.

Notwithstanding some variations between the two accounts, and particularly in the catastrophe, where that of our text has less of romance, it will not be doubted that they relate to the same rebellion and the same scene of action, nor, consequently, that by *Tudin-fu* is meant the city of *Tsi-nan-fu*. It is at the same time remarkable that the occurrence is mentioned only in Ramusio’s copy, and is not alluded to either in the Basle edition or early Italian epitome ; but, as it will not be urged, that previously to the year 1553 (the date of his preface) there were extant in Europe any translations of Chinese history, from whence this laborious and judicious compiler might have borrowed the recital, he could only derive his information from manuscripts then in existence of our author’s work, and which the other transcribers and editors must have garbled and abridged. The dissimilarity of the proper names (as of *Tai-can-sor* to *Li-tan*) may not be entirely the effect of corruption, but may partly arise from the Chinese practice of applying several to the same individual, answering to the *prænomen*, *nomen*, and *agnomen* of the Romans.

CHAPTER LIII.

Of the city of Singui-matu.

TRAVELLING from *Tudin-fu* seven days, in a southerly direction, you pass many considerable towns and strong places, where commerce and manufactures flourish. The inhabitants are idolaters and are subjects of the Grand *khan*. The country abounds with game, both beasts and birds, and produces an ample supply of the necessaries of life.⁹²¹ At the end of seven days you arrive at the city of *Singui-matu*,⁹²² within which, but on the southern side, passes a large and deep river, which the inhabitants divided into two branches, one of which taking its course to the east, runs through *Kataia*, whilst the other, taking a westerly

BOOK II. westerly course, passes towards the province of *Manji*.⁹²³ This river
 CHAP. LIII. is navigated by so many vessels that the number might seem incredible, and serves to convey from both provinces, that is, from the one province to the other, every requisite article of consumption. It is indeed surprising to observe the multitude and the size of the vessels that are continually passing and repassing, laden with merchandise of the greatest value.⁹²⁴ On leaving *Singui-matu* and travelling towards the south, for sixteen days, you unceasingly meet with commercial towns and with castles.⁹²⁵ The people throughout the country are idolaters, and the subjects of his majesty.

 NOTES.

921. "La grande quantité de rivières, de lacs, et de ruisseaux" says P. Martini "rend le terroir de cette province (*Shan-tung*) fertile et fort abondante en "tout ce qui est nécessaire." "Il n'y a point de lieu où on donne les faisans, les perdrix, et les cailles à meilleur marché, comme aussi les lièvres, car il n'y a point de Chinois qui soient plus grands chasseurs que ceux de cette province." P. 66.

922. The circumstances here mentioned of *Sin-gui-matu* seem to point to the large commercial town of *Lan-tsin-chu*, situated at the northern extremity, or commencement, of the *Yun-ho* or Grand Canal. The term *matu* or *matrou*, subjoined to names, signifies, as we are told by Du Halde (t. 1, p. 137), "lieux de commerce établis sur les rivières, pour la commodité des negocians et la levée des droits de l'empereur;" and by P. Magalhães, *mã-teú* is defined to be, "lieu fréquenté pour le commerce; parceque les barques s'y assemblent et y jettent l'ancre pour y passer la nuit." *Nouv. Relat. de la Chine*, p. 9. Its distance from the last mentioned city, the capital of the province, is stated in the other versions to be only three days journey. The interval appears by the maps to be about sixty geographical miles.

923. These expressions might be considered as intended to describe the formation of the canal itself, which must, of course, have been supplied with water, by diverting so much of the stream of the river as was necessary for that purpose; and the operation might consequently be said to divide it into two branches; but they may be thought rather to refer to the following curious circumstance noticed in the Account of Lord Macartney's Embassy: "On the 25th of October (the
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“ third day after its departure from *Lin-tsing* the yachts arrived at the highest part of the canal, being about two-fifths of its entire length. Here the river *Luon*, the largest by which the canal is fed, falls into it with a rapid stream, in a line which is perpendicular to the course of the canal. A strong bulwark of stone supports the opposite western bank, and the waters of the *Luon* striking with force against it, part of them follow the northern, and part the southern course of the canal. A circumstance which not being generally explained or understood, gave the appearance of wonder to an assertion, that if a bundle of sticks be thrown into that part of the river, they would soon separate and take opposite directions.” Vol. II, p. 387. The name of this place is *Tai-ngin-tchcou* in Du Halde’s map, and *Tun-jun-tchoo* in that of the Embassy; which bears an evident resemblance to the *Sim-gui* of our text.

924. “ Entre ces cités ” says P. Martini, speaking of towns of the second order, dependent on *Tun-chang-fu* “ *Lincing* surpasse toutes les autres, soit dans le nombre d’habitans, &c. et pour estre une ville marchande et fort renommée; de sorte qu’elle cède à peu de villes de cet empire; car elle est située dans un lieu où la rivière de *Ouci* et le canal de *Yun* s’assemblent; de là vient que les navires y abordent presque de toute la Chine, et qu’elle est comme le magasin de toutes sortes de marchandises.” P. 71. “ At *Lin-sin-choo* ” says Staunton “ the yachts quitted the *Eu-lo*, which, from its source on the westward, ran north-easterly to this place, and is here joined by the imperial or grand canal, which is carried in a line directly south.” Embassy to China, Vol. II, p. 381. “ Le grand canal impérial ” says Du Halde “ traverse une partie de la province, et c’est par ce canal que passent toutes les barques, qui, des parties du midi, vont à *Peking*. Elles portent tant de sortes de marchandises, et en si grande quantité, que les seuls droits qui se payent sur ces marchandises, montent à plus de dix millions.” T. I, p. 197.

925. “ On ne compte pas ” says Du Halde in his description of this province “ dans ce nombre de villes, plus de quinze forts qui sont bâtis dans tous les détours que fait la mer, à l’entrée des ports, et à l’embouchure des rivières.” T. I, p. 197.

CHAPTER LIV.

Of the great river called the Kara-moran, and of the cities of Koi-gan-zu and Kuan-zu.

BOOK II. THE journey of sixteen days being accomplished you reach, once more, the great river *Kara-moran*,⁹²⁶ which has its source in the territories that belonged to king *Un-khan*, styled, as has been said, *Prester John* of the North.⁹² It is of vast depth, and upon its waters great ships freely sail, with their full loading. Large fish, in considerable quantities, are caught there. At a place in this river, about a mile distant from the sea, there is a station for fifteen thousand vessels, each of them capable of carrying fifteen horses, and twenty men, besides the crews to navigate them, and the necessary stores and provisions.⁹²⁸ These his majesty causes to be kept in a constant state of readiness for the conveyance of an army to any of the islands in the (neighbouring) ocean that may happen to be in rebellion, or for expeditions to any more distant region.²⁹ These vessels are moored close to the bank of the river, not far from a city named *Koi-gan-zu*,⁹³⁰ on the opposite side to which is another named *Kuan-zu*; but the former is a large place, and the latter a small one.⁹³¹ Upon crossing this river, you enter the noble province of *Manji*: but it must not be understood that a complete account has been given of the province of *Kutaia*. Not the twentieth part have I described. *MARCO POLO* ⁹³² in travelling through the province has only noted such cities as lay in his route, omitting those situated on the one side and the other, as well as many intermediate places, because a relation of them all would be a work of too great length, and prove fatiguing to the reader.⁹³³ Leaving these parts we shall therefore proceed to speak, in the first instance, of the manner in which the province of *Manji* was acquired, and then of its cities, the magnificence and riches of which shall be set forth in the subsequent part of our discourse.

NOTES

NOTES.

926. This, as has already been observed, in Note 766, is the Tartar name for the great river by the Chinese called the *Hoang-ho*, and by us the Yellow river, which has its source in the country between the western borders of China and the great desert.

BOOK II.
CHAP. LIV.
Notes.

927. Respecting this prince, see Notes 364, 365, 455 and 456.

928. The number of fifteen thousand must be a prodigious exaggeration ; if we should not rather suppose it to be an error in transcribing. The early Italian epitome says fifteen vessels ; but this is an absurdity in the opposite extreme, and it is probable that fifteen hundred was the number intended. When *Kublai*, in 1287 sent an expedition against a country called *Koua-oua*, (which some have supposed to be Borneo, and others Java), it is said " On rassembla à la hâte " mille vaisseaux de guerre et de transport, sur lesquels on embarqua trente " mille hommes, sans compter les matelots." Hist. gén. des Huns, liv. xvi, p. 186. The station of these transports, instead of being one mile, is said in other versions to be one day's journey, from the sea.

929. The more immediate objects of such expeditions were probably the islands on the coast of Corca, those of *Chusan* near the *Kiang*, or those of *Liu-kiu*, near Formosa ; but it is certain that *Kublai* had much intercourse, both of a friendly and a hostile nature, with different islands of what we term the Eastern Archipelago. His enterprise against Japan, so memorable for its unfortunate issue, will be subsequently noticed.

930. Both from its situation and the resemblance of name, we cannot hesitate to consider this as the city of *Hoai-gnan-fu*, which stands near the south-eastern bank of the *Hoang-ho*, at the part where it is crossed by the line of the Grand canal, and is itself connected by means of a small cut, with that river. Their identity is noticed by P. Magalhães, who speaking of our author says, " Il parle de la ville de *Coi-gan-zu*, qui s'appelle *Hodi-gan-fu*, et qui est très-riche et marchande." P. 10. The small difference perceptible in the orthography will appear of less moment, when it is observed that all Chinese words commencing with the aspirate, are pronounced by the Western Tartars, with a hard guttural sound ; as, on the other hand, the guttural articulation of these people is softened by the Chinese to the aspirate : thus for *Khan* they pronounce *Han* ; for *Ko-ko-nor* (a certain great lake), *Ho-ho-nor* ; and for *Kutukh-tu* (the second rank of lamas), *Hu-tu-tu*.

- BOOK II. 931. The place here named *Kuan-zu* or *Quan-zu*, in the Basle edition, *Cai-gui*, and in the early epitomes, *Cai-cui*, does not appear in the maps, but seems to be the place which De Guignes mentions by the name of *Yang-kia-yn*.
 CHAP. LIV. Notes. “Au delà du *Hoang-ho*” says Du Halde “on trouve sur le canal quelques
 “villes que les Mahométans ont tâché de rendre marchandes, en y attirant le
 “commerce ; mais ils n’y ont pas réussi.” T. i, p. 133.

932. The transition from the First to the Third person, is here remarkable, and serves to justify the supposition that the work was chiefly compiled from the author’s own notes and oral information, by another hand.

933. This explanatory passage does not appear in the other versions.

CHAPTER LV.

Of the most noble province of Manji, and of the manner in which it was subdued by the Grand khan.

- CHAP. LV. THE province of *Manji* is the most magnificent and the richest that is known in the eastern world.⁹³⁴ About the year 1269 it was subject to a prince who was styled *Fanfur*,⁹³⁵ and who surpassed in power and wealth any other that for a century had reigned in that country. His disposition was pacific and his actions benevolent. So much was he beloved by his people, and such the strength of his kingdom, enclosed by rivers of the largest size, that his being molested by any power upon earth, was regarded as an impossible event. The effect of this opinion was, that he neither paid any attention himself to military affairs, nor encouraged his people to become acquainted with military exercises. The cities of his dominions were remarkably well fortified, being surrounded by deep ditches, a bow-shot in width, and full of water. He did not keep up any force in cavalry, because he was not apprehensive of attack. The means of increasing his enjoyments and multiplying his pleasures were the chief employment of his thoughts. He maintained at his court and kept near his person about a thousand beautiful women
 in

in whose society he took delight. He was a friend to peace, and to justice, which he administered strictly. The smallest act of oppression, or injury of any kind committed by one man against another, was punished in an exemplary manner, without respect of persons. Such indeed was the impression of his justice, that when shops, filled with goods, happened, through the negligence of the owners, to be left open, no person dared to enter them, or to rob them of the smallest article. Travellers of all descriptions might pass through every part of the kingdom, by night as well as by day, freely and without apprehension of danger. He was religious, and charitable to the poor and needy.⁹³⁶ Children, whom their wretched mothers exposed in consequence of their inability to rear them, he caused to be saved and taken care of, to the number of twenty thousand annually.⁹³⁷ When the boys attained a sufficient age, he had them instructed in some handicraft, and afterwards married them to young women who were brought up in the same manner.⁹³⁸

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CHAP. LV.

Very different from the temper and habits of *Fanfur*, were those of *Kublai-kaan*, emperor of the Tartars, whose whole delight consisted in thoughts of a warlike nature, of the conquest of countries, and of extending his renown. After having annexed to his dominions, a number of provinces and kingdoms, he now directed his views to the subduing that of *Manji*, and for this purpose assembled a numerous army of horse and foot, the command of which he gave to a general named *Chin-san Ba-yan*, which signifies in our language, the "Hundred-eyed."⁹³⁹ A number of vessels were likewise put under his orders, with which he proceeded to the invasion of *Manji*. Upon landing there, he immediately summoned the inhabitants of the city of *Koi-gan-zu* to surrender to the authority of his sovereign.⁹⁴⁰ Upon their refusal to comply, instead of given orders for an assault, he advanced to the next city, and when he there received a similar answer, proceeded to a third and a fourth, with the same result. Deeming it no longer prudent to leave so many cities in his rear, whilst not only his army was strong, but he expected to be soon joined by another of equal force, which his majesty was to send to him from the interior,⁹⁴¹ he resolved upon the attack of one of these cities; and having by great exertions and con-

BOOK II. summate skill, succeeded in carrying the place, he put every individual
 CHAP. LV. found in it to the sword. As soon as the intelligence of this event reached the other cities, it struck their inhabitants with such consternation and terror, that of their own accord they hastened to declare their submission. This being effected he advanced with the united force of his two armies, against the royal city of *Kin-sai*, the residence of king *Fanfur*,⁹⁴² who felt all the agitation and dread of a person who had never seen a battle, nor been engaged in any sort of warfare. Alarmed for the safety of his person, he made his escape to a fleet of vessels that lay in readiness for the purpose, and embarking all his treasure and valuable effects, left the charge of the city to his queen, with directions for its being defended to the utmost; feeling assured that her sex would be a protection to her, in the event of her falling into the hands of the enemy. He from thence proceeded to sea, and reaching certain islands, where were some strongly fortified posts, he continued there till his death.⁹⁴³ After the queen had been left in the manner related, it is said to have come to her knowledge, that the king had been told by his astrologers, that he could never be deprived of his sovereignty by any other than a chief who should have an hundred eyes. On the strength of this declaration she felt confident, notwithstanding that the city became daily more and more straitened, that it could not be lost, because it seemed a thing impossible that any mortal could have that number of eyes. Inquiring, however, the name of the general who commanded the enemy's troops, and being told it was *Chin-san Ba-yan*, which means an hundred eyes, she was seized with horror at hearing it pronounced, as she felt a conviction that this must be the person who, according to the saying of the astrologers, might drive her husband from his throne. Overcome by womanish fear, she no longer attempted to make resistance, but immediately surrendered.⁹⁴⁴ Being thus in possession of the capital, the Tartars soon brought the remainder of the province under their subjection.⁹⁴⁵ The queen was sent to the presence of *Kublai-kaan*, where she was honourably received by him, and an allowance was by his orders assigned, that enabled her to support the dignity of her rank.⁹⁴⁶ Having stated the manner in which the conquest of *Manji* was effected, we shall now speak of the different cities of that province, and first of *Koi-gan-zu*.

NOTES.

934. We have not materials for assigning precise boundaries either to *Manji* or to *Khatai*; but it is evident that our author considered, generally, that part of China which lies southward of the *Hoang-ho* or Yellow river, as belonging to what he terms the province of *Manji*, or, with some few limitations, to the empire of the *Song*; and the part that lies northward of that river, which was conquered by the *Mungals*, not from the Chinese, but from the dynasty of the *Kin* or *Niuche* Tartars, by whom it had been previously subdued, as *Khatai* or *Kataia*. The modern and more common division of China, into the nine southern and six northern provinces, is quite arbitrary, and can have no respect to a natural separation by one or other of the two great rivers, as those of *Kiang-nan*, *Hu-kuang*, and *Se-chuen* are intersected by the *Kiang*, and that of *Ho-nan* by the Yellow river. The western limits are still less clearly ascertained, and it may be doubted whether any more than the eastern part of *Yun-nan* was included in *Manji*, or of *Shen-si*, in *Khatai*; the western parts of these two provinces being subject to independent governments, that were, at most, but occasionally and imperfectly subdued by the emperors who preceded the *Yuen* or *Mungal* dynasty.

And here I shall observe, that after much reading on the subject, there appears to me no ground whatever for supposing, with some few oriental and many European geographers, that the name of *Khatai*, *Khitaï*, or *Kataia*, (the vague appellation of *Kara-khatai* being out of the question) was ever applied by the natives or by actual travellers, to any part of Tartary, or to any other country than the northern provinces of China, within the Wall. It seems probable, at the same time, that the confused idea of its being, or of its containing, a portion of the former, may have arisen from the circumstance of its having been governed, distinctly from the rest of China, by *Tartar khans*, from a period anterior to any of the oriental geographers whose works have reached us.

935. This word *Fanfur*, which in the Basle edition is *Facfur*, and in the early epitomes, *Fuchfur*, was not the name of the individual prince, but the title of *Faghfür* فغفور, applied by the Arabs and other eastern people, to the emperors of China as distinguished from the Tartar sovereigns. It also denotes (according to the dictionaries) the porcelain or China-ware, and probably, in general, what the French term "magots de la Chine." The name of the emperor who reigned at that period was *Tu-tsong*.

936. His character is painted in more favourable colours by our author than by the Chinese historians, who do not relieve its dark shades with the light of any virtue. *L'Histoire gén. de la Chine* describes him as a prince "fort adonné au
" vin

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“ vin et aux femmes. . . indifférent pour le bonheur de ses sujets, il déposa toute son autorité entre les mains de *Kia-ssé-tao* et de ses autres ministres.” T. ix, p. 336. “ Les débauches auxquelles cet empereur s’abandonna ” says Du Halde “ lui furent funestes, et à son empire : il y étoit entretenu par un perfide *colao*, livré comme lui aux plus honteuses passions.” “ Ce fut environ ce tems-là que Marc-Paul gentilhomme Vénitien entra à la Chine, et parcourut les plus belles provinces de cet extrémité de l’Asie, dont il donna ensuite des relations, qu’on eut bien de la peine à croire en Europe.” T. i, p. 492. National vanity may have led the Chinese annalists to vilify the unfortunate monarch, in order to account for the subjugation of the country.

937. The practice in China of exposing infants and especially females, has become matter of notoriety since this first and unequivocal notice of it by our author. “ On n’ignore pas ” say the missionaries “ qu’à Peking on expose un grand nombre de petits enfans, qui meurent la plupart faute des secours nécessaires. Il est vrai qu’il y a des charrettes établies par autorité publique pour ramasser ces enfans, et les transporter dans des espèces d’hôpitaux, où l’on enterre ceux qui sont morts, et où l’on doit prendre soin des vivans, mais presque tous meurent de pure misère.” Lett. édif. t. xxii, p. 246. But as the number of these victims mentioned in the text may be thought excessive, it will be doing justice to our author to state the result of information as to this point obtained on the spot by an intelligent, and by no means credulous modern traveller. “ The number of children ” says Barrow “ thus unnaturally and inhumanly slaughtered, or interred alive, in the course of a year, is differently stated by different authors, some making it about ten, and others thirty thousand in the whole empire. The truth, as generally happens, may probably lie about the middle. The missionaries, who alone possess the means of ascertaining nearly the number that is thus sacrificed in the capital, differ very materially in their statements: taking the mean, as given by those with whom we conversed on the subject, I should conclude that about twenty-four infants were on an average, in Peking, daily carried to the pit of death . . . This calculation gives about nine thousand yearly for the capital alone, where it is supposed about an equal number are exposed to that of all the other parts of the empire.” *Travels in China*, p. 169.

938. The Latin edition describes the manner in which the emperor provided for a part of these children, in the following terms : “ Rex tamen infantes, quos sic colligi jubet, tradit divitibus quibusque, quos in regno suo habet ; presertim illis qui liberis carent, et ut in adoptionis suscipiant filios mandat. Eos verò quos ipse nutrit, matrimonio tradit puellis ejusdem conditionis.” It appears that in the reign of *Kang-hi* also (who died in 1722) there was a public establishment

ment at Peking for the recovery of infants so exposed. "Il y a ici" says a missionary "deux sortes d'enfans abandonnés: les uns se portent à un hôpital que les Chinois appellent "Maison de la miséricorde." Ils y sont entretenus aux frais de l'Empereur. L'édifice est vaste et magnifique; l'on y trouve tout ce qui est nécessaire pour l'entretien de ces pauvres enfans. Les autres enfans exposés sont portés dans notre église." Lett. édif. t. xix, p. 248.

939. *Bayan*, or as the Chinese pronounce the name, *Pe-yen*, literally signifies, in that language, "an hundred eyes," and may be considered as the *agnomen* or epithet of this distinguished warrior, derived from his vigilance, circumspection, and quickness in improving an advantage. Upon this subject the learned historian of the Huns has fallen into an unaccountable mistake, where he says, (Liv. xvi, p. 150, Note) "Les Chinois le nomment *Pe-yen*: M. Paul lui donne le titre de *Chimsan*, c'est-à-dire, cent yeux," implying that this signification belongs to the latter, not to *Pe-yen*; which every dictionary will disprove.

940. The earliest operation of the war against the *Song*, or dynasty who reigned in *Manji*, took place (according to L'Hist. gén.) to the westward, at *Siang-yang*, which was invested in 1269 (before our author's arrival in China) although not captured till 1273. The passage of the *Hoang-ho*, in the eastern part, is not there spoken of; yet it is extremely probable that one of the great armies placed under the command of *Pe-yen*, advanced towards the Chinese capital, from the north, through the province of *Kiang-nan*.

941. This was perhaps the army that had been employed in the reduction of *Siang-yang*.

942. Of this city, the *Hang-cheu-fu* of modern times, and which had become the capital of the *Song*, from the period of their being driven from northern China, by the Tartars of the *Kin*, a detailed account will be found in Chap. lxxviii of this book.

943. Our author appears in this place to have crowded under one reign, events that belong to two or more, which followed each other in rapid succession. The emperor *Tu-tsong*, whose unwarlike and depraved character was said to have been the occasion of the misfortunes that befell his country, died in 1274; when the minister by whose evil counsels he had been implicitly governed, placed his second son, an infant, on the throne, and caused the empress, his mother, to be declared regent during the minority. This prince, who was named *Kong-tsong*, afterwards fell into the hands of the Tartars; but the Chinese who still adhered to the fortunes of the expiring dynasty, conferred the imperial title upon his elder brother,

BOOK II. brother, named *Tuan-tsong*; and to his fate it is that the passage in the text applies. "La marche victorieuse du Tartare, qui ne trouvoit aucune résistance" CHAP. LV. says Du Halde, "obligea l'empereur de s'embarquer sur ses vaisseaux, avec les Notes. "seigneurs de sa cour, et cent trente mille soldats qui lui restoient, et de se "retirer dans la province de *Fo-kien*: mais ayant toujours à sa suite les Tartares "qui le poursuivoient par mer et par terre, il fut contraint de fuir jusques sur les "côtes de *Quan-tong*, qui est la dernière province de la Chine, où il mourut de "maladie, âgé de onze ans. *Ti-ping*, son frère cadet, qui étoit le seul reste de "la famille des *Song*, fut son successeur." P. 494.

944. Such we may suppose to have been the popular story, which our author repeats as he heard it, but which, probably, had no better foundation than a Chinese *équivoque* upon the name of this great captain, to whose talents his master was indebted for the conquest of southern China, and of whom it is said by the Chinese historians, that "he conducted a large army as if it had been a "single man." The circumstances attending the surrender of the capital are thus stated in *L'Histoire gén. de la Chine*: "Cependant *Péyen* s'avançoit à "grands pas vers *Lin-ngan* ou *Hang-tcheou*... La cour, dans les plus vives alarmes, ne savoit à quoi s'arrêter; ses propositions humiliantes avoient été "refusées... Les grands, le premier ministre *Tchin-y-tchong* à leur tête, prièrent "avec tant d'instance la régente de transférer la cour ailleurs, que cette princesse qui avoit d'abord rejeté cet avis, donna enfin des ordres de préparer les "équipages nécessaires pour partir dès le soir même; mais ayant attendu jusqu'à "la nuit *Tchin-y-tchong* sans qu'il parût, elle en fut si piquée, qu'elle jeta par "terre son aiguille de tête et ses boucles d'oreilles, rentra dans l'intérieur de son "palais, dont elle fit fermer les portes, et dès-lors il ne fut plus question de "transférer la cour: le ministre n'osa reparoître devant elle. Cependant les "Mongous arrivèrent devant *Hang-tcheou*... L'impératrice régente envoya à "Péyen le sceau de l'empire comme un signe qu'elle se soumettoit." P. 369. Our author's reflexion on her want of resolution might have been spared.

945. The surrender of the capital took place in 1276, but it was not until the end of the year 1279 that the conquest of China was completed by the issue of a great naval engagement. "La flotte Chinoise" says Du Halde "ayant été "jointe par la flotte Tartare, ne peut éviter le combat; il fut sanglant et décisif "pour les Tartares, qui défirent entièrement les Chinois. Le *colao Lo-sieou-se*, "à qui l'empereur avoit été confié, voyant le navire qui le portoit entouré de "tous côtés des vaisseaux Tartares, prit entre ses bras le jeune prince qui "n'avoit que huit ans, et se précipita avec lui dans la mer... Cette funeste "catastrophe arriva près d'une isle dépendante de *Quang-tcheou-fou* (Canton) "capitale de la province de *Quang-tong*. On assure que dans cette journée, "plus

“ plus de cent mille Chinois périrent, soit par le fer, soit dans les eaux, où la
 “ plupart se jettèrent de désespoir. Ainsi finit la dynastie *Song*, et avec elle la
 “ domination Chinoise.” P. 494.

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CHAP. LV.

Notes.

946. An instance is mentioned of the kind attention paid to her by the reigning empress. “ L’an 1281 mourut l’impératrice *Honkilachi*, épouse de *Houpilai-han* “ (*Koublai-kaan*), douée des plus belles qualités de l’esprit et du cœur. . . Lorsque “ l’impératrice régente des *Song* fut arrivée dans le Nord, elle se sentit incom- “ modée par le changement de climat sans pouvoir se procurer aucun soulage- “ ment. *Honkilachi*, persuadée que l’air seul en étoit la cause, pressa *Houpilai- “ han* de la renvoyer dans les provinces du sud, mais ne pouvant obtenir cette “ grace, elle apporta tous ses soins pour rétablir sa santé et lui rendre sa “ captivité moins dure.” Hist. gén. de la Chine, p. 408.

CHAPTER LVI.

Of the city of Koi-gan-zu.

KOI-GAN-ZU is a very handsome and wealthy city, lying in a direction between south-east and east, at the commencement of the province of *Manji*, where a prodigious number of vessels are continually passing; its situation (as we have already observed) being near the bank of the river *Kara-moran*.⁹⁴⁷ Large consignments of merchandise are forwarded to this city, in order that the goods may be transported, by means of this river, to various other places. Salt is manufactured here in great quantities, not only for the consumption of the city itself, but for exportation to other parts; and from this salt his majesty derives an ample revenue.⁹⁴⁸

CHAP. LVI.

NOTES.

947. On the subject of this city see Note 930. Its situation is about five miles distant from the Yellow river, with which it communicates by means of the grand canal. “ A deux lieues elle a un bourg de sa dépendance ” says Du Halde

3 Q

“ nommé

BOOK II. " nommé *Tsing-kiang-pou*, qui est comme le port du fleuve *Hoang-ho*." T. i, p. 133. " Nous quittâmes le ~~qui~~ (de *Tsin-kiang-pou*) à cinq heures " says De Guignes " et nous suivîmes le canal impérial... Nous mouillâmes à la nuit à *Ouay-ngan-fou* (*Hoai-ngan-fu*). " T. ii, p. 33.

948. " Proche de là " says P. Martini " il y a des marais salans, où il se fait du " sel en abondance. " Thevenot, iii^{me} partie, p. 131.

CHAPTER LVII.

Of the town of Pau-ghin.

CHAP. LVII. UPON leaving *Koi-gan-zu* you travel one day's journey towards the south-east, by a handsome stone-causeway, leading into the province of *Manji*. On both sides of the causeway there are very extensive marshy lakes, the waters of which are deep, and may be navigated ; ⁹⁴⁹ nor is there besides this, any other road by which the province can be entered. It is, however, accessible by means of shipping ; and in this manner it was that the officer who commanded his majesty's armies invaded it, by effecting a landing with his whole force.⁹⁵⁰ At the end of the day's journey you reach a considerable town named *Pau-ghin*.⁹⁵¹ The inhabitants worship idols, burn their dead, use paper money, and are the subjects of the Grand *khan*. They gain their living by trade and manufacture. They have much silk, and weave gold tissues. The necessaries of life are there in abundance.

NOTES.

949. These causeways form the embankments of the canal, and separate it, on a higher level, from the waters of the lake. " Le canal " says De Guignes " continue d'être bordé des deux côtés par une chaussée d'environ vingt à vingt-cinq " pieds de largeur, sur dix à douze de hauteur, coupée quelque fois par des écluses. " Nous eûmes le matin des risières à notre gauche, et le lac *Kao-yeou-hou* à notre " droite. Ce lac occupe un très-grand terrain, et forme presque le demi-cercle ;
" son

“ son diamètre est si considérable qu'on distingue avec peine les terres de la partie occidentale.” T. ii, p. 35. It would seem that in our author's time there was only a single embankment at this part; by means of which the waters of the lake, on that side which was fed by the rivulets, were kept up to an artificial level. Much of the country, Staunton observes, that was formerly under water, has been drained and brought into cultivation.

BOOK II.

CHAP. LVII.

Notes.

950. From this it must be understood that the fleet of transports entered the canal, or the portion of the lake that served the purpose of a canal, and conveyed the troops to the neighbourhood of the city of *Houai-gnan*, which stands on its bank in the midst of a swamp. “ On craint ” says Du Halde “ d'y être submergé par quelque crue d'eau extraordinaire, car le terrain de la ville est plus bas que celui du canal.” P. 133.

951. This is the *Pau-in-chen* of Van Braam's journal, the *Pao-yn-hien* of Du Halde's map, and the *Pao-ying-shien* of Staunton's. “ In the midst of the low grounds in this part of the route ” says the latter “ a town of the third order was situated, the tops of its walls being little more than level with the surface of the canal, which formed an aqueduct raised twenty feet, was two hundred feet in width, and ran at the rate of three miles an hour.”

CHAPTER LVIII.

Of the city of Kain.

AT the distance of a day's journey from *Pau-ghin*, towards the south-east, stands the large and well-built city of *Kain*.⁹⁵² Its inhabitants are idolaters, use the paper-money as their currency, and are the subjects of the Grand-*khan*. Trade and manufactures flourish amongst them. They have fish in abundance, and game also, both beasts and birds. Pheasants in particular are in such plenty, that for a bit of silver equal in value to a Venetian groat, you may purchase three of these birds, of the size of pea-fowls.

CHAP. LVIII.

NOTE.

NOTE.

BOOK II. 952. However different the names may appear, this is evidently the town of
 CHAP. LVIII. *Kao-yu*, on the banks of the lake and canal; and it is not improbable that *Ka-in*
 Note. is a typographical mistake for *Ka-iu* or *Ka-yu*, as in almost every name we have
 observed the final *u* to be changed for some other letter resembling it in form.
 By Van Braam, who passed the place in the night, it is called *Kau-you*. Staun-
 ton notices it in the following words: "Soon afterwards the yachts arrived before
 " a handsome town, of which such of the houses as fronted a terrace on the banks
 " of the canal, were all two stories high, and neatly white-washed." P. 419. P.
 Martini, in speaking of this place, mentions the circumstance of the causeway
 or embankment of the canal, being made to pass along the border of the lake:
 " Afin que les navires ne soient contraints de passer par ce lac, on y a fait à
 " côté et à un des bords, un canal de pierre de taille quarrée, long de soixante
 " stades." P. 129.

 CHAPTER LIX.
Of the cities of Tin-gui and Chin-gui.

CHAP. LIX. AT the end of a day's journey from the last mentioned place, in the
 course of which many villages and much tilled land are met with, you
 reach a city named *Tin-gui*, not of any great size, but plentifully fur-
 nished with all the necessities of life. The people are idolaters, the
 subjects of the Grand *khan*, and use his paper-money. They are mer-
 chants and have many trading vessels. Both beasts and birds are here
 found in plenty. The situation of this city is towards the south-east,
 and on the left-hand, that is, on the eastern side of it, at the distance
 of three days' journey, you find the sea. In the intermediate space
 there are many salt-works, where large quantities of salt are manu-
 factured.⁹⁵³ You next come to the large and well-built town of *Chin-*
gui, from whence salt is exported sufficient for the supply of all the
 neighbouring provinces.⁹⁵⁴ On this article his majesty raises a revenue,
 the

the amount of which would scarcely be credited. Here also the inhabitants worship idols, use paper-money, and are the subjects of his majesty. BOOK II.
CHAP. LX.

NOTES.

953. *Tingui* or *Tingiu* appears to be the *Tai-cheu* of the maps, a city of the second order, dependent upon *Yang-cheu-fu*; but of which, as it lies out of the route of travellers, we have little information. The situation, however, with respect to the sea, and in the midst of salt-works, serves to establish their identity. "Il y a beaucoup de salines" observes Martini "vers l'orient de la ville" (de *Yang-cheu*) où le sel se fait de l'eau de la mer." P. 129.

954. This place, as a mart for exporting the salt to different provinces, we may presume to lie near the great river, and *Tsing-kiang-huen* presents itself as favorably circumstanced for that traffic. It must, however, be observed that *Chin-gui* or *Cin-gui*, as distinct from *Tin-gui*, is not to be found in the Basle edition or Venice epitome.

CHAPTER LX.

Of the city of Yan-gui, of which Marco Polo held the government.

PROCEEDING in a south-easterly direction from *Chin-gui*, you come to the important city of *Yan-gui*, which, having twenty-seven towns under its jurisdiction, must be considered as a place of great consequence.⁹⁵⁵ It belongs to the dominion of the Grand *khan*.⁹⁵⁶ The people are idolaters, and subsist by trade and manual arts. They manufacture arms and all sorts of warlike accoutrements; in consequence of which many troops are stationed in this part of the country.⁹⁵⁷ The city is the place of residence of one of the twelve nobles, before spoken of, who are appointed by his majesty to the government of the provinces;⁹⁵⁸ and in the room of one of these, MARCO POLO, by special order of his majesty, acted as governor of this city during the space of three years.⁹⁵⁹ CHAP. LX.

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955. The points of the compass must here be greatly perverted; but whatever may be the situations assigned to the inconsiderable places just mentioned, no doubts can be entertained of *Yan-gui* or *Yan-giu* being the city of *Yang-chou-fu*; although the jurisdiction of the latter comprehended, in the seventeenth century, according to Martini, only ten, instead of twenty-seven towns. "C'est une ville fort marchande" says Du Halde "et il s'y fait un grand commerce de toutes sortes d'ouvrages Chinois... Le reste du canal jusqu'à *Pe-king*, n'a aucune ville qui lui soit comparable... *Yang-tcheou* a deux lieues de circuit, et l'on y compte, tant dans la ville, que dans les faubourgs, deux millions d'ames." T. 1, p. 154. "A une heure" says Van Braam "nous sommes repartis, allant durant quarante-cinq minutes le long du rempart de la ville de *Yang-tcheou-fou*, située à l'ouest de la rivière. Elle paraît très-vaste; des navires, des yachts, et des bateaux en garnissent les bords par centaines, et la foule du peuple que présentent les deux rives, est innombrable." P. 66. Staunton speaks of it as a city of the first order, bearing the marks of great antiquity. "It still" he says "had the appearance of carrying on a considerable trade; and there were not fewer than a thousand vessels of different sizes lying at anchor close to it." P. 420. These modern accounts justify the idea our author endeavours to give of its importance.

956. It may appear superfluous in our author to communicate the information that this and other cities belonged to the dominion of his master; but it must be recollected that the conquest of Southern China was effected subsequently to the arrival of the Polo family, and that at the time of making his memorandums, many considerable places might still have held out or been very recently annexed to the empire.

957. The manufacture of arms at a particular city does not appear to be a sufficient reason for stationing an army in that quarter; yet such is the import of the words in the text. It is more likely that the works should have been established at this central place in consequence of the number of troops kept up in its vicinity. Staunton remarks that "a garrison of at least two thousand men turned out, appointed as if going to be reviewed."

958. From the account of the civil tribunal of Twelve, given in chap. xix of this Book, and Note 688, it did not appear, as this passage implies, that the governors of the provinces or viceroys, as they are termed (*tsong-tu*), were cho-

sen

sen from their own body. Such a selection may have taken place occasionally, without being the established practice.

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959. The modest, incidental manner in which the fact of our author's having held so distinguished an appointment, is made known to the reader, furnishes strong internal evidence of its truth. At a different period the strict Chinese rules of examination would be an impediment to a foreigner's obtaining official rank in the state; but *Kublai*, although he shewed respect for the institutions of those whom he had conquered, did not hesitate to appoint to offices those whom he deemed best qualified to serve him. His first minister of finance, for many years, was an Arab.

Yang-cheu-fu is not at this day the seat of a *tsou-tu* or viceroy. He resides at *Kiang-ning* or *Nan-king*, the capital of the province: but it appears from *Du Halde* that, under this great officer, the province is divided into two governments, the eastern and the western; the seats of which are the cities of *Su-cheu-fu* and *Ngan-king-fu*. *T* i, p. 127 and 129.

CHAPTER LXI.

Of the province of Nan-ghin.

NAN-GHIN is the name of a large and distinguished province of *Manji*, situated towards the west.⁹⁶⁰ The people are idolaters, use paper-money in currency, and are largely engaged in commerce. They have raw-silk, and weave tissues of silk and gold in great quantities, and of various patterns. The country produces abundance of corn, and is stored as well with domestic cattle, as with beasts and birds that are the objects of the chase. It supplies the sovereign with an ample revenue, and chiefly from the imposts levied upon the rich articles in which the merchants trade.⁹⁶¹ We shall now speak of the noble city of *Sa-yan-fu*.

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NOTES.

960. By *Nan-ghin* (in the Basle edition *Nauigui*, and in the manuscripts as well as the epitomes *Naingui*) must unquestionably be meant *Nan-king*, formerly the

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the name of the province to which the reigning dynasty has given that of *Kiang-nan*. "Ils (the eastern Tartars, says Martini) ont changé le nom de la ville et de la province; car au lieu de *Nan-king* ils l'ont nommé *Kiang-nan*, et la ville, *Kiang-ning*, qui auparavant s'appelloit *Ing-tien*." Under the preceding dynasty of the *Ming*, however, this capital was commonly named *Nan-king*, signifying the "southern court," to distinguish it from *Pe-king* or the northern court, to which latter the seat of government was transferred by *Yong-lo*, the third of that race, about the year 1411; and by that appellation it is still best known to Europeans. It should be observed that at an earlier period the name of *Nan-king* was in like manner given to the city of *Kai-fong*, capital of the province of *Ho-nan*, which was occasionally the residence of the emperors of China.

961. "Cette province" says Du Halde, speaking of *Kiang-nan* or *Nan-king* "est une des plus fertiles, des plus marchandes, et par conséquent des plus riches provinces de l'empire. . . Les étoffes de soye, &c. et généralement tout ce qui vient, tant de *Nan-king*, que des autres villes de la province, où il se fait un commerce étonnant, est beaucoup plus estimé et plus cher que ce que se retire des autres provinces. . . Enfin elle est si abondante et si riche, qu'elle met chaque année dans les coffres de l'empereur environ trente-deux millions de *taëls* (about eleven millions sterling)." P. 127.

CHAPTER LXII.

Of the city of Sa-yan-fu, that was taken by the means of M.M. Nicolo and Maffio Polo.

CHAP. LXII. *SA-YAN-FU* is a considerable city of the province of *Manji*, having under its jurisdiction twelve wealthy and large towns.⁹⁶² It is a place of great commerce and extensive manufactures. The inhabitants burn the bodies of their dead, and are idolaters.⁹⁶³ They are the subjects of his majesty and use his paper-currency. Raw-silk is there produced in great quantity, and the finest silks, intermixed with gold, are woven. Game of all kinds abounds. The place is amply furnished with every thing that belongs to a great city, and by its uncommon strength it was enabled

enabled to stand a siege of three years; refusing to surrender to the Grand *khan*, even after he had obtained possession of the province of *Manji*.⁹⁶⁴ The difficulties experienced in the reduction of it were chiefly occasioned by the army's not being able to approach it, excepting on the northern side; the others being surrounded with water,⁹⁶⁵ by means of which the place continually received supplies, which it was not in the power of the besiegers to prevent.⁹⁶⁶ When the operations were reported to his majesty, he felt extremely hurt that this place alone should obstinately hold out, after all the rest of the country had been reduced to obedience. The circumstance having come to the knowledge of the brothers *NICOLO* and *MAFFIO*, who were then resident at the imperial court,⁹⁶⁷ they immediately presented themselves to the Grand *khan*, and proposed to him that they should be allowed to construct machines, such as were made use of in the West, capable of throwing stones of three hundred pounds weight, by which the buildings of the city might be destroyed and the inhabitants killed. Their memorial was attended to by his majesty, and, warmly approving of their scheme, he gave orders that the ablest smiths and carpenters should be placed under their direction; amongst whom were some Nestorian Christians, who proved to be most able mechanics.⁹⁶⁸ In a few days they completed three engines, according to the instructions furnished by the two brothers, and a trial being made of them in the presence of the Grand *khan* and of his whole court, an opportunity was afforded of seeing them cast stones, each of which weighed three hundred pounds. They were then put on board of vessels, and conveyed to the army. When set up, in front of the city of *Sa-yan-fu*, the first stone projected by one of them fell with such weight and violence upon a building, that a great part of it was crushed and fell to the ground. So terrified were the inhabitants by this mischief, which to them seemed to be the effect of a thunder-bolt from heaven,⁹⁶⁹ that they immediately deliberated upon the expediency of surrendering. Persons authorised to treat were accordingly sent from the place, and their submission was accepted on the same terms and conditions as had been granted to the rest of the province. This prompt result of their ingenuity increased the reputation and credit of these two Venetian brothers, in the opinion of his majesty and of all his courtiers.⁹⁷⁰

NOTES.

BOOK II. 962. In proceeding to the description of this remarkable city, our author departs from the forms of an itinerary, and makes no mention of its distance or its bearings from any of the places already noticed. *Siang-yang* is situated in the northern part of the province of *Hu-kuang*, adjoining to that of *Kiang-nan*, upon the river *Han*, which discharges itself into the *Kiang*. The number of towns under its jurisdiction, at the time Martini wrote, was seven, exclusive of some fortresses.

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963. We are naturally surprised at these repeated assertions, that, even in the central parts of the empire, the inhabitants were accustomed to burn the bodies of their dead. It appears, however, from the observations made by the gentlemen of the Dutch embassy, in passing through the province of *Kiang-nan*, that regular inhumation is not, even now, so general as had been supposed, and it may be fair to conjecture that, as many of the Chinese superstitions, and along with them, the doctrine of the metempsychosis, were borrowed from their Indian neighbours, the rites of the funeral pile may formerly have been still more prevalent. "J'ai remarqué ici" says Van Braam "un singulier usage relativement aux morts, puisqu'on place indifféremment leurs cercueils dans un champ quelconque, et sur la superficie de la terre. . . Nous avons passé devant beaucoup de sépultures de cette espèce, depuis deux jours. Les Chinois montrant une extrême vénération pour leurs morts, cette manière, qu'on pourrait appeler indécente, par rapport à eux, m'étonnait beaucoup. J'en cherchais donc la raison, et l'on me dit que les terres étaient si basses, qu'on ne pouvait pas inhumer les corps, parce qu'ils seraient dans l'eau; idée que les Chinois ne peuvent adopter, puisqu'ils sont persuadés que les morts aiment un séjour sec. Après un certain temps, les cercueils, qui ont été ainsi laissés en champ ouvert sont brûlés avec le cadavre qu'ils renferment; on en recueille les cendres, qu'on met dans des urnes recouvertes, et qu'on enfouit ensuite, à demi, dans la terre. J'ai vu, le long de ma route, des urnes ainsi disposées. C'est pour la première fois que j'ai appris aujourd'hui que l'usage du brûlement des morts, et celui de recueillir leurs cendres, avaient lieu à la Chine." Voy. en Chine, t. ii, p. 120. The same facts are noticed also by De Guignes, who says, "Lorsque les corps sont détruits, et qu'il n'en reste plus que les os, ils les brûlent, et renferment les cendres dans des vases ou jarres qu'ils mettent dans la terre." T. ii, p. 59. The Jesuit missionaries also remark that the practice of burning the bones of the deceased takes place in the province of *Kiang-si*. "Vers la fin de l'année, en hiver," says P. d'Entrecolles, "les bonzes viennent retirer les ossements pour faire place à d'autres et ils les brûlent durant une espèce de service qu'ils font
" pour

“pour ces malheureux défunts.” Lett. édif. t. xviii, p. 295. In Japan it is customary to burn the bodies of the dead.

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964. According to those who have written on the authority of the Chinese annals, *Siang-yang* was invested in 1269, and taken in 1273; whereas *Hang-chou*, the capital of the *Song*, was not summoned until 1276. Our author, therefore, instead of saying that the whole of *Manji* had been conquered during the continuance of the siege, should have confined his assertion to a considerable part. It would be presumptuous to question the accuracy of the annals, but it may be remarked that whilst in l'Hist. gén. de la Chine (t. ix, p. 329) this remarkable siege is said to have lasted four years, we are told by P. Gaubil (Obs. Chron. p. 198) that its duration was upwards of five. For the dates of historical events, however, it is probable that our author may have trusted too much to his memory.

965. The operations were directed, in the first instance, against *Fan-ching*, on the northern side of the *Han*, opposite to, and a kind of suburb of *Siang-yang*, which appears from the plan in Du Halde, to be in part encompassed by a bend of that river.

966. “Les troupes qui étoient devant *Siang-yang* et *Fan-ching*” says the elder De Guignes “se contentoient de conserver leurs retranchemens, et vouloient prendre ces deux villes par famine. Quelque tems auparavant les Chinois avoient trouvé le moyen d’y faire entrer des provisions à la faveur de l’inondation de la rivière de *Han*, mais ils avoient été battus en se retirant...” “Les Chinois tentèrent d’y envoyer de nouvelles provisions, et firent équiper une flotte sur laquelle ils mirent cent mille hommes, mais *Alchou* qui commande pour les Mogols à *Lou-men*, la dissipa, et s’empara d’une grande partie des munitions.” Hist. gén. des Huns, liv. xvi, p. 154. Yet he might not have been equally successful in defeating other less open attempts.

967. In the Basle edition the author attributes to himself a share of the merit; the words being: “Illo enim tempore ego et pater meus atque patruus fuimus in imperatoris aula;” and in the Italian epitome: “Certamente la fo presa per industria de miser Nicolo e Mafio e Marco.”

968. These people we might understand from the text of Ramusio to be Asiatic Christians, and possibly *Ighurs* or *Rumîs*, who were then accounted the most ingenious and best instructed people employed at the courts or in the armies of the Tartar and other eastern princes. In the Basle edition, on the contrary,

BOOK II. they are spoken of as "fabros lignarios Christianos quos nobiscum habuimus;" and in the epitome, as "maestri Venetiani che era (erano) in quelle parte."

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969. Frequent notice is taken in the Chinese annals, of the fall of meteoric stones. See *Voy. à Peking par De Guignes*, t. i, p. 195-250.

970. The circumstances of the employment of these catapultæ, which are curious both as they respect the history of the arts, and the authenticity of our author's relation, are thus detailed by the author of *L'Hist. gén. des Huns*: "*Ali-yaya*, officier Igour dans l'armée Mogole, voyant que le siège de *Siang-yang* traînoit trop en longueur, fit proposer à *Kublai* de faire venir d'occident des machinistes qui par le moyen d'un ressort pouvoient lancer des pierres de cent cinquante livres, et il prétendoit qu'avec ce secours il se rendroit maître en peu de tems de *Siang-yang* et de *Fan-tching*. *Kublai* suivit ce conseil, Marc Paul avec son père et son oncle, qui étoient alors à la cour de ce prince, firent faire par des charpentiers chrétiens trois de ces machines, si grand, à leur rapport, qu'elles pouvoient jeter des pierres du poids de trois cens livres. On en fit l'épreuve à Peking, et deux Mahométans, *Alacddin* (les Chinois le nomme *Alaouating*) et *Othman* (je rends ainsi le nom Chinois *Iscmain*) furent chargés de les conduire au siège. Ils les dressèrent devant *Fan-tching*, où elles ne tardèrent pas à faire breche... Après la prise de *Fan-tching*, les Mogols transportèrent toutes leurs machines devant *Siang-yang*; un retranchement de bois qui avoit été élevé sur les remparts, fut aussitôt renversé avec un fracas épouvantable, qui découragea les assiégés. *Ali-yaya* s'approcha des murailles, et proposa à *Lu-ven-hoang* des conditions honorables que celui accepta; alors la ville fut remise aux Mogols qui en prirent possession. Les généraux reçurent beaucoup d'éloges de *Kublai*." Liv. xvi, p. 156.

In the foregoing extract, although the details are derived from the Chinese annals, the mention of the Polo family is introduced, avowedly, on our traveller's own authority; which therefore proves no more than the estimation in which it was held by the learned and judicious writer, who frequently quotes it in that part of his work which relates to "Les Mogols de la Chine." By the editor of *L'Hist. gén. de la Chine* the transaction is spoken of, in the following terms: "L'histoire Chinoise rapporte en effet qu'un seigneur *Igour*, appelé *Alihaiya*, un des officiers-généraux qui commandoit au siège de *Siang-yang* et avoit une grande connoissance des pays d'Occident, proposa à *Houpilai-han* dont il étoit personnellement connu, de faire venir plusieurs machinistes occidentaux qui avoient l'art de lancer des pierres de cent cinquante livres. On en fit venir deux, *Alaouting*, natif de *Moufali*, et son élève *Yésemain*, natif de *Houli* ou *Hiulié*. Ils firent l'épreuve de leurs machines à *Tatou*, et furent envoyés
" devant

“ devant *Siang-yang* à la fin de 1272. Les noms de ces machinistes paroissent Arabes : il faut supposer que Marco Polo, dont il n'est point parlé dans tout ceci, connoissoit ces machinistes, et qu'il parla d'eux au général *Alihaya*.” T. ix, p. 329.

Whatever the difference may be between these statements of the transaction and that in the text, it must be admitted, even on the supposition of the case being as represented by the Chinese, that our author's account, with all its presumed inaccuracies, could not have been given by one who was not actually on the spot; and the question will then resolve itself into the comparative degree of credit to be allowed to two evidences who vary from each other in relating the circumstances of an acknowledged fact. On this ground an advocate for the veracity of MARCO POLO will ask, whether the composers of the annals, however conversant with public events, were likely to be so well acquainted with the interior of the court, as to enable them to state with certainty by what individual a political or a military idea was suggested to the monarch, that monarch being a foreign conqueror; and whether, in default of such accurate information, it was not natural for them to attribute the scheme to the ostensible officer, although he was not the original adviser? He may further ask, why, if *Aliyaya*, in consequence of his knowledge of the art of war, as practised in the western countries, was aware of the nature and uses of such machines, it did not occur to him to propose their employment against the town he was investing, until the third or fourth year of the siege; and why he should not rather have endeavoured to construct them on the spot where he could have inspected the progress of the work, and assured himself of the due execution, than to require them from Peking, where, we are to presume from the Chinese relation, they were till that time unknown? Whereas, to neither of these objections is our author's story liable. His family were then but just arrived in China, and they suggested the measure as soon as they had information of the difficulties attending the siege; and upon receiving the royal sanction, immediately set about realising their ideas. Upon the whole, considering the extreme ignorance of the Chinese with regard to foreign nations, and the contempt affected by them for the individuals, it is not surprising that the historians of those days should, either from want of knowledge or from design, omit to attribute the merit of a brilliant military operation, to a family of Christian merchants, whose native country they could not have described, because it was entirely unknown to them, and whose favourable reception at the Tartar court must have been a subject of jealousy and indignation.

It must not here be passed unnoticed, that the consistency of our author is put to a severe test by the date commonly assigned to the reduction of *Siang-yang*, which, if it actually took place at the close of the year 1273, allows no more than two years for the journey of the POLO family from Acre, in Palestine, which they certainly left about the end of 1271 (as shewn in Note 37), until their arrival

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val at Peking; whilst in Ramusio's text, although not in the Basle edition, it is said to have occupied three years and an half. It becomes necessary therefore to adopt the opinion, either that the time they were on the road did not in fact exceed the first-mentioned period, or that the siege was not terminated so early as P. Gaubil and P. Mailla have stated; to which latter supposition some degree of probability is given by the repeated assertion of our author that this was amongst the last places of *Manji* that held out against the Tartars.

 CHAPTER LXIII.

Of the city of Sin-gui, and of the very great river Kiang,

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LEAVING the city of *Sa-yan-fu*, and proceeding fifteen days journey towards the south-east, you reach the city of *Sin-gui*, which although not large, is a place of great commerce.⁹⁷¹ The number of vessels that belong to it is prodigious, in consequence of its being situated near the *Kiang*, which is the largest river in the world,⁹⁷² its width being in some places ten, in others eight, and in others, six miles.⁹⁷³ Its length, to the place where it discharges itself into the sea, is upwards of one hundred days journey.⁹⁷⁴ It is indebted for its great size to the vast number of other navigable rivers that empty their waters into it, which have their sources in distant countries. A great many cities and large towns are situated upon its banks, and more than two hundred, with sixteen provinces,⁹⁷⁵ partake of the advantages of its navigation, by which the transport of merchandise is to an extent that might appear incredible to those who have not had an opportunity of witnessing it. When we consider, indeed, the length of its course, and multitude of rivers that communicate with it (as has been observed), it is not surprising that the quantity and value of articles for the supply of so many places, lying in all directions, should be incalculable. The principal commodity, however, is salt, which is not only conveyed by means of the *Kiang* and the rivers connected with it, to the towns upon their banks, but afterwards, from thence, to all places in the interior of the country.⁹⁷⁶ On one occasion, when MARCO POLO was at the city of *Singui*,

Singui, he saw there not fewer than five thousand vessels; and yet there are other towns along the river where the number is still more considerable.⁹⁷⁷ All these vessels are covered with a kind of deck, and have a mast with one sail.⁹⁷⁸ Their burthen is in general about four thousand *cantari*, or quintals, of Venice, and from that upwards, to twelve thousand *cantari*, which some of them are capable of loading.⁹⁷⁹ They do not employ hempen cordage excepting for the masts and sails (standing and running rigging). They have canes of the length of fifteen paces, such as have been already described, which they split, in their whole length, into very thin pieces, and these, by twisting them together, they form into ropes, three hundred paces long.⁹⁸⁰ So skilfully are they manufactured that they are equal in strength to cordage made of hemp. With these ropes the vessels are tracked along the rivers, by means of ten or twelve horses to each; ⁹⁸¹ as well upwards, against the current, as in the opposite direction. At many places near the banks of this river there are hills and small rocky eminences, upon which are erected idol temples and other edifices; and you find a continual succession of villages and inhabited places.⁹⁸²

NOTES.

971. The Latin edition places the city of *Sin-gui* at the distance of only fifteen miles from that of *Siang-yang*, and this reading has been followed by Purchas, Harris, and other English editors; but the early Italian epitome corresponds with the text of Ramusio in making the distance fifteen days journey. It is obvious indeed, that a place could not be situated so small a number of miles from that well-ascertained city, and be at the same time, on the banks of the *Kiang*. The fact is, that our author had stepped out of what might be regarded as the line of his route, to speak of a place so remarkable as *Siang-yang*, and here again, by a large stride, returns to the eastern provinces. There is no town that appears to answer so well to the description he has given of *Sin-gui*, as that of *Kiu-kiang*, at the northern extremity of the province of *Kiang-si*, and which, as we are informed by Martini, was named *Tin-kiang* under the dynasty of the Song. Between the names, it is true, no resemblance can be discovered; but this objection will have the less weight when we shall observe, in a subsequent chapter, another city likewise named *Sin-gui*, which is unquestionably meant for the great city of *Su-ckou*.

972. For

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972. For many curious physiological remarks on the circumstances of the two great Chinese rivers, *Hoang-ho* and *Yang-tse-kiang*, see the Account of Lord Macartney's Embassy (vol. ii, p. 408 and 422); and also the Appendix to Major Rennell's Memoir of a map of Hindoostan (p. 337), where the comparative size of most of the great rivers of the Old and New world are stated; from whence it appears, that the Thames being taken as unity, the Rhine will be $5\frac{1}{4}$, the Danube 7, the Wolga $9\frac{1}{4}$, the Euphrates $8\frac{1}{2}$, the Ganges $9\frac{1}{2}$, the Amûr 11, the Nile $12\frac{1}{2}$, the Hoang-ho $13\frac{1}{2}$, the Kiang $15\frac{1}{2}$, and the river of Amazons $15\frac{1}{2}$.

973. At the place where the *Kiang* is crossed by the line of the canal, the width is stated by Sir G. Staunton at about two English miles, and by M. De Guignes at a French league; but nearer to the sea it is, of course, much greater. As our author should, however, be supposed to speak of its width near the city he is describing, we ought perhaps to understand, not Italian but Chinese miles, or *li*, which are to the former in the proportion of three to eight, and consequently his estimation would agree with that of the modern travellers. It is to the city of *Kiu-kiang* that the tides of the sea, at the full and change, are perceived to extend, and here, on this account, it is said to change its appellation of *Ta-kiang* or the Great river, for that of *Yang-tse-kiang*, or the son of the sea.

974. The length of its course is computed by Barrow at two thousand two hundred miles, which would give an average of twenty-two miles for each day's passage, or perhaps thirty, when the unavoidable stoppages in so long a tract are considered. By a day's journey must not in general be understood what a person could travel in a given number of hours, but the interval between two accustomed resting places.

975. The division of the provinces was not the same at that period as it exists at present; the whole number being now fifteen, exclusively of the island of *Hai-nan*.

976. Salt appears to be principally manufactured in that part of *Kiang-nan* which lies between the sea, on the east, the *Kao-yeu* lake on the west, and the *Kiang*, on the south. Being shipped on the latter it is conveyed to the most distant parts of China; but a considerable portion goes to the metropolis. "Il y a plusieurs marchands" says Martini "qui revendent ce sel dans les provinces qui sont au cœur et au milieu de l'empire." P. 129.

977. The city of *Kiu-kiang* which answers best to the circumstances related of *Sin-gui*, is thus spoken of by P. Martini: "*Kiu-kiang* est une grande ville et fort marchande sur le bord méridional de la rivière de *Kiang*, où elle se joint avec
" le

“ le grand lac de *Poyang* : on auroit de la peine à croire le grand nombre de
 “ vaisseaux qu’il y a, à moins que de l’avoir vue ; car ils viennent de tous les en-
 “ droits les plus éloignés de la Chine dans cette rivière, qui est comme leur ren-
 “ dez-vous, où ils s’assemblent pour se mettre en mer.” P. 111.

978. Representations of these vessels may be seen in the plates accompanying the accounts of all the Embassies to China. The arched covering partakes as much of the nature of an awning as of a deck. “ Ces bateaux ” says De Guignes “ sont pontés, et vont à la voile et à la rame.” T. i, p. 308 : “ Un toit en bois les “ met à l’abri du soleil et de la pluie.” T. ii, p. 95.

979. The *cantaro* is commonly translated by quintal or hundred weight, which would make the burthen of these vessels two hundred, and up to six hundred tons : but the *cantaro* of some parts of Italy is smaller than that of others. “ Nous avons vu de ces barques ” says P. Bouvet “ qui pouvoient être de deux “ cens tonneaux. . . Nous vîmes plus de quatre cens de ces barques sur le canal “ où nous nous embarquâmes.” Du Halde, t. i, p. 63. “ Une moyenne barque “ que je mesurai ” says De Guignes “ avoit 92 pieds de longueur, sur dix-huit “ de largeur.” T. ii, p. 41.

980. Persons who have seen the cables belonging to *praws* of the Eastern Islands might suppose that this account of twisting the *bamboo* into cordage, was a mistake for the manufacture of cables by twisting or plaiting the *rattan*, so commonly applied to that purpose ; but our author’s correctness as to the material, is fully proved by the testimony of modern travellers. “ Leurs cordes de *rotin*, ou “ (pour parler plus exactement) de bamboux, sont d’un grand avantage, parce “ qu’elles réunissent la légèreté et la solidité.” Van Braam, t. ii, p. 60. “ Dans “ certains endroits ” says De Guignes “ on voit des Chinois occupés à faire des “ cordes de bambou. L’homme qui les travaille est monté sur un échafaud de “ douze à quinze pieds de haut, et la corde descend à mesure qu’elle est tressée.” T. ii, p. 113. In the Dictionnaire Chinois we find the following article : “ *N* (7552) *Funis ex arundinibus contextus. Corde de bambou.*” In Bluteau’s Portuguese Dictionary, also, under the word “ *Bambu*,” the following remark occurs : “ *Enfiano e amarrano cordas de bambu.*” “ They sew or interweave and bind “ cords of bambu.” In addition to these authorities I am allowed to add the verbal assurance of Mr. John Reeves, who has resided several years in China, and is known to have paid particular attention to the manufactures of the country, that the bamboo is employed as a material for making ropes.

981. At the present day it would seem that vessels of every description are tracked by men only, and not by horses, which, as well as other cattle, are to a certain

BOOK II. degree, scarce in China ; but there is reason to believe that under the Mungal
 — princes, great numbers were brought from Tartary, and much encouragement
 CHAP. LXIII. given to breeding them. It may be observed at the same time that very little is
 Notes. known of the inland navigation of the country, excepting what is immediately
 connected with the Grand canal.

982. The journals of the Embassies abound with picturesque descriptions of this nature, and the views we have in the interior of China, particularly those of the banks of lakes and great rivers, exhibit numerous temples or monasteries (*miao*), and those octagon towers of many stages, to which we give the name of pagodas.

CHAPTER LXIV.

Of the city of Kayn-gui.

KAYN-GUI is a small town on the southern bank of the beforementioned river,⁹⁸³ where annually is collected a very large quantity of corn and rice, the greatest part of which is conveyed from thence to the city of *Kanbalu*, for the supply of the establishment of the Grand *khan* : ⁹⁸⁴ for through this place is the line of communication with the province of *Kataia*, by means of rivers, lakes, and a wide and deep canal which his majesty has caused to be dug, in order that vessels may pass from the one great river to the other, and from the province of *Manji*, by water, as far as *Kanbalu*, without making any part of the voyage by sea.⁹⁸⁵ This magnificent work is deserving of admiration, and not so much from the manner in which it is conducted through the country or its vast extent, as from its utility and the benefit it produces to those cities which lie in its course. On its banks, likewise, are constructed strong and wide terraces or *chaussées*, upon which the travelling by land also is rendered perfectly convenient. In the midst of the river, opposite to the city of *Kayn-gui*, there is an island entirely of rock, upon which are built a grand temple and monastery, where two hundred monks, as they may be termed, reside, and perform service to the
 idols ;

idols; and this is the supreme head of many other temples and monasteries.⁹⁸⁶ We shall now speak of the city of *Chan-ghian-fu*. BOOK II.
CHAP. LXIV.

NOTES.

983.² There is reason to conclude that by *Kayngui* must be meant a town situated at the entrance of the canal, on the southern side of the *Kiang*, named by P. Magalhães *Chin-kiang-keù*, signifying the mouth or port of *Chin-kiang* (the *Tsin-kiang* of De Guignes) a city standing on the same canal, and which is the subject of the succeeding chapter. "*Caingui*" says the missionary "dont parle Marc Polo, n'est, à parler proprement, ny une ville ny une cité... Des deux côtés de cette bouche il y a un lieu de ceux que les Chinois appellent *moteù*, c'est à dire lieu fréquenté pour le commerce; parceque les barques s'y assemblent et y jettent l'ancre pour y passer la nuit (attendre la marée). Or ce lieu dont parle Marc Polo, pouvoit bien estre appelé ville, à cause du nombre extraordinaire de bâtimens qui s'y rassemblent, quoyqu'il n'y ait point de murailles." *ouv. Relat. de la Chine*, p. 9. By Van Braam this place is considered only as the fauxbourg of the city, with which, in fact it may be identified.

984. The journals of Van Braam and of De Guignes make frequent mention of the interruption their yachts experienced from the vast number of vessels laden with rice for Peking, that were collected at this part of the canal. "Au retour de notre promenade" says the latter "nous vîmes passer plusieurs barques impériales... Le riz que ces barques transportent à Peking est destiné pour la maison de l'empereur, et pour la paie des mandarins et des soldats de la province de Petchely. Ces barques vont lentement et ne font qu'un seul voyage dans l'année... Les barques impériales occupant une partie du canal, nous obligèrent de séjourner ici." T. ii, p. 41-2.

985. In every account of China the description of this Grand canal forms a prominent feature: "an inland navigation of such extent and magnitude" says Barrow "as to stand unrivalled in the history of the world." "La capitale de l'empire" observes De Guignes "avoit changé plusieurs fois avant que les *Yuen* ou Tartares Mongoux se fussent emparé du trône. *Chy-tsou* (*Kublai*) premier empereur de cette dynastie, jeta les fondemens de Peking, et y fixa sa résidence en 1267; mais s'apercevant bientôt que l'approvisionnement de cette ville ne pouvoit se faire que par mer, et étoit par conséquent sujet à mille
382 "inconvéniens,

BOOK II. "inconvéniens, il fit commencer, l'an de J. C. 1289, le grand canal, ou le
 — "Yun-ho." T. ii, p. 197. Its completion, as it now exists, is said to have been
 CHAP. LXIV. effected in the reign of Yong-lo, third emperor of the Ming, about the year
 Notes. 1409.

986. Our author's notice of this island, so peculiarly circumstanced, at the same time that it presents an unquestionable proof of the genuineness of his observations, serves to mark with certainty the place at which he crossed the *Kiang*. The following accounts of this beautiful object by successive travellers, will be found to accord in every particular with the description in the text. "Dans le lieu du fleuve où nous fîmes ce trajet" says P. Bouvet "il a plus d'une lieue de large, et cependant il passe pour être étroit en cet endroit là, en comparaison de la largeur qu'il a plus haut et plus bas. Environ à 700 pas dans le fleuve, on passe près d'une île qui paroît un lieu enchanté. Aussi les Chinois la nomment-ils *Kin-chan*, c'est à dire montagne d'or. Elle a environ six cents pieds de circuit, et est revêtue de belles pierres. Au sommet est une tour à plusieurs étages environnée de pagodes et de maisons de bonzes." Du Halde, t. i, p. 68. "In crossing the river" says Staunton "the attention was particularly attracted by an island situated in the middle, called *Chin-shan* or the golden mountain, which rose almost perpendicularly from the river. . . It belonged to the emperor, who had built upon it a large and handsome palace, and on the highest eminence several temples and pagodas. The island also contained a large monastery of priests, by whom it is chiefly inhabited." T. ii, p. 424. "Presque au milieu du fleuve" says De Guignes "on passe près de l'île de *Kin-chan-sse* (montagne d'or), dont la beauté répond bien à son nom emphatique. Cette île, en partie boisée, est remplie d'édifices et de pavillons. . . L'île est formée d'un gros rocher dont la circonférence peut être d'un bon quart de lieue." T. ii, p. 43.

CHAPTER LXV.

Of the city of Chan-ghian-fu.

CHAP. LXV. *CHAN-GHIAN-FU* is a city of the province of *Mamji*,⁹⁸⁷ the inhabitants of which are idolaters, are subjects of his majesty, and use his paper-money. They gain their living by trade and manufacture, and are wealthy. They weave tissues of silk and gold. The field sports are there

there most excellent in every species of game; and provisions are abundant. There are in this city two churches of Nestorian christians, which were built in 1274, when his majesty appointed a Nestorian, named *Mar Sachis* to the government of it for three years. By him these churches were established, where there had not been any before; and they still subsist.⁹⁸⁸ Leaving this place we shall now speak of *Tin-gui-gui*.

BOOK II.
CHAP. LXV.

NOTES.

987. "Ceux qui liront les escrits de Marco Polo de Venise" says P. Martini "verront clairement par la situation de cette ville et le nom qu'elle a (*Chin-kiang-fu*) que c'est celle qu'il nomme *Cingiam* (*Chin-gian*). Elle est bastie sur le bord de la rivière de *Kiang*, et à l'orient d'un canal fait par artifice, qu'on a conduit jusques dans la rivière de *Kiang*; de l'autre costé du canal, sur le bord qui regarde l'occident, est son fauxbourg. qui n'est pas moins peuplé, et où l'abord est aussi grand que celui de la ville mesme." It is evident that this fauxbourg is known that has been described under the corrupted name of *Kayn-gui*, and what has been said of the resort of shipping might have been reserved for this place. "A peine scauroit-on dire" continues Martini "la quantité de vaisseaux qu'il y a toute l'année; car tous ceux qui viennent de la province de *Che-kiang* et des autres villes orientales, doivent s'y arrester... pour y mettre et dresser leurs masts et hausser leurs voiles; car aussi ne s'en peuvent-ils servir avant qu'ils soient devant cette ville, à cause du grand nombre de ponts qu'ils rencontrent... Ils nomment cette ville *King-keu*, c'est à dire la bouche de la cour, parce qu'il y a tousjours des navires qui sont prests pour aller à la cour." P. 128.

988. The existence of these churches, of which no reasonable doubt can be entertained, is a curious fact in the history of the progress made by the Christian religion in the eastern or remoter parts of China. With respect to the date of their foundation there is some disagreement in the different copies, being 1288 in that of Basle, and 1279 in the early Venice epitome. If indeed the appointment of the Nestorian governor took place in 1274, according to Ramusio's text, it must have been immediately upon the reduction of that part of the province; and on the other hand, the date of 1288 was too near the period of our author's departure, to have needed the remark that the churches then subsisted, and consequently less likely to be correct than that of 1279. The nomination of strangers of this description to situations so important (including that of our Venetian to the government

BOOK II. government of *Yang-cheu-fu*) may well be thought to justify the reflexion of the Chinese historians, that the emperor *Kublai* "a donné trop d'autorité aux gens d'occident." In the name of the individual also there appears that want of uniformity which arises from careless transcription; being in the *Basle* edition, *Mar-Sarcis*, and in the *Berlin* manuscript, *Mar-Iarchis*. The title or appellation of *Mar*, equivalent, in Syriac, to *Dominus* in Latin, is well known to have been commonly affixed to the names of Nestorian bishops, as well as of other persons of rank, and as that of *Mar-Sergius* often occurs in the annals of their church, it seems likely to have been the name of which *Sachis* and *Sarcis* are corruptions. Vid. *Biblioth. Orient. Clem. Vat. Assemani*, t. iii, p. ii, c. ix, et *Laurentii Moshemii Hist. Tartarorum Ecclesiast. Appendicem, monumenta et epistolas exhibentem*, p. 26.

It is remarkable that *De Guignes* (*Voy. à Peking, &c.*) in describing a religious building not far from this city, mentions a tradition that gives strength to the belief of an early Christian establishment in that quarter. "Cette pagode" he says "s'appelle *San-y-ko*. Les Chinois racontent qu'un Chrétien, nommé *Kiang-tsy-tay*, vivoit dans ce lieu il y a trois cents ans; on montre encore son appartement dans la partie de l'est; ce Chrétien venoit d'un pays situé à l'ouest de la Chine, appelé *Kiang-kio*." T. ii, p. 49. The same circumstance is noticed by *Van Braam* in the following words: "De ce couvent dépend un bâtiment séparé, placé sur son côté, et habité jadis par un Chrétien, habitant de l'Est, nommé *Kiam-long-citay-ouang*, originaire de *Tai-kiam-cok*, et qui a été canonisé, par les Chinois, après sa mort. Son image est honorée ici, ainsi que dans plusieurs autres pagodes." T. ii, p. 90. To those who have remarked the peculiarities of Chinese pronunciation, which does not admit of a syllable's commencing with the sound of *a*, it will not appear an improbable conjecture, that by *Tai-kiam-cok* is meant the city of *Antioch*, where the metropolitan resided. It should be observed that the word "pagode" or "pagoda," which, by the English, is applied to certain angular towers, is used by the French to express the temples to which those towers are commonly attached.

CHAPTER LXVI.

Of the city of Tin-gui-gui.

CHAP. LXVI. DEPARTING from *Chan-ghian-fu*, and travelling three days towards the south-east, you pass many towns and fortified places, the inhabitants

tants of which are idolaters, live by arts and commerce, are the subjects of the Grand *khan*, and use his paper-money. At the end of these three days you reach the city of *Tin-gui-gui*, which is large and handsome,⁹⁸⁹ and produces much raw-silk, of which tissues of various qualities and patterns are woven. The necessities of life are here in plenty, and the variety of game affords excellent sport. The inhabitants were a vile, inhuman race. At the time that *Chinsan Ba-yan*, or the hundred-eyed, subdued the country of *Manji*, he dispatched certain Alanian christians,⁹⁹⁰ along with a party of his own people, to possess themselves of this city; who, as soon as they appeared before it, were suffered to enter without resistance. The place being surrounded by a double wall, one of them within the other, the Alanians occupied the first enclosure, where they found a large quantity of wine, and having previously suffered much from fatigue and privation, they were eager to quench their thirst, and without any consideration proceeded to drink to such excess, that becoming intoxicated, they fell asleep. The people of the city, who were within the second inclosure as soon as they perceived that their enemies lay slumbering on the ground, took the opportunity of murdering them, not suffering one to escape.⁹⁹¹ When *Chinsan Ba-yan* learned the fate of his detachment, his indignation and anger were raised to the highest pitch, and he sent another army to attack the place. When it was carried, he gave orders for putting to the sword all the inhabitants great and small, without distinction of sex, as an act of retaliation.⁹⁹²

NOTES.

989. The distance of three days journey, in the line of the canal, from the last-mentioned place, shews that this city, which in the early Venice epitome is named *Tin-gin-gui*, and in the Berlin manuscript, *Chin-chin-gui*, must be the *Tchang-tcheou-fou* of Du Halde's map, or *Chang-cheu-fu* according to our orthography: "ville célèbre et d'un grand commerce, qui est située proche du canal." From the third or terminating syllable being in all the copies *gui*, for *giu* or *cheu*, it may be inferred that it was not at that time a city of the first order; a distinction not necessarily connected with the size, but arising from the grant of a certain municipal jurisdiction.

990. Without

BOOK II. 990. Without entering upon the ancient and obscure history of the Alani or Alanians of Scythia or Turkistan, it will be sufficient to observe that after their defeat and dispersion by the Huns, a considerable portion of them settled on the northern slope of the range of Caucasus, on the western side of the Caspian, and if not actually the same people, are now confounded with the Abkhas and Cherkess or Circassians. "La veille de la Pentecôte" says Rubruquis, then at the court of a Tartar prince "vinrent vers nous certains Alains, qu'ils appellent "Acias ou Akas, qui sont Chrétiens à la Grecque." Bergeron, chap. xiii, p. 24. See also De Guignes, l'Hist. des Huns, liv. iv; and Ellis, Mem. of Map of Caucasus.

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Notes.

991. Although in L'Histoire gén. de la Chine the circumstances of the inebriation and massacre of the Alanians or other troops employed by *Pe-yen* are not mentioned, (perhaps from a national feeling on the part of the Chinese historian), enough appears to verify the subsequent part of our author's account, and to render the fact of that piece of treachery not improbable; at the same time that it removes any doubt respecting the identity of the place. It is humiliating to remark that throughout the east, drunkenness is considered as a Christian vice.

992. The following passages from the work mentioned in the preceding Note, will shew the operations of the war, as they apply to this city, in the year 1275. "La terreur qu'inspiroient les *Mongous* avoit ébranlé la plupart des gouverneurs, et plusieurs vinrent d'eux-mêmes se soumettre... *Tchao-yu-kien* se sauva de *Tchang-tcheou*, que *Ouang-leang-tchin*, son lieutenant, vint leur offrir." P. 355. "*Lichan* étoit chargé de reprendre la ville de *Tchang-tcheou*." P. 356. "Cependant les *Mongous* se préparoit à continuer la guerre contre les *Song* plus vivement que jamais." 362. "*Péyen* et *Atahai*, avec le troisième corps, prirent la route de *Tchang-tcheou*." 363. "Irrité de leur opiniâtreté, le général *Mongou* détruisit les maisons du peuple bâties dans les fauxbourgs hors de la ville, et faisant élever un rempart de terre, il plaça dessus ses machines de guerre avec lesquelles il battit jour et nuit *Tchang-tcheou* et mit le feu en différens endroits; mais l'activité de *Péyen* ne paroissoit servir qu'à augmenter le courage des assiégés; à la fin cependant il donna un assaut général, et à la faveur du rempart de terre, on monta sur les murs dont on se rendit maître... *Péyen* commanda de faire main-basse sur tous les habitans." P. 364. As the character of *Pe-yen* or *Ba-yan* is praised for magnanimity (of which many instances are recorded), it is fair to suppose that this barbarous severity had some less unjustifiable motive than the punishment of a courageous resistance, and that some act of peculiar atrocity and provocation had been committed by the inhabitants.

CHAPTER LXVII.

Of the cities of Sin-gui and Va-giu.

SIN-GUI is a large and magnificent city, the circumference of which is twenty miles.⁹⁹³ The inhabitants are idolaters, subjects of the Grand *khan*, and use his paper-money. They have vast quantities of raw-silk, and manufacture it, not only for their own consumption, all of them being clothed in dresses of silk, but also for other markets.⁹⁹⁴ There are amongst them some very rich merchants, and the number of inhabitants is so great as to be a subject of astonishment.⁹⁹⁵ They are, however, a pusillanimous race, and solely occupied with their trade and manufactures. In these indeed they display considerable ability, and if they were as enterprising, manly, and warlike, as they are ingenious, so prodigious is their number that they might not only subdue the whole of the province (*Manji*), but might carry their views still further. They have amongst them many physicians of eminent skill, who can ascertain the nature of the disorder, and know how to apply the proper remedies.⁹⁹⁶ There are also persons distinguished as professors of learning, or, as we should term them, philosophers, and others who may be called magicians or enchanters.⁹⁹⁷ On the mountains near the city rhubarb grows in the highest perfection, and is from thence distributed throughout the province.⁹⁹⁸ Ginger is likewise produced in large quantities, and is sold at so cheap a rate that forty pounds weight of the fresh root may be had for the value, in their money, of a Venetian silver groat. Under the jurisdiction of *Sin-gui* there are sixteen respectable and wealthy cities and towns, where trade and arts flourish.⁹⁹⁹ By the name of *Sin-gui* is to be understood "the city of the earth," as by that of *Kin-sai*, "the city of heaven."¹⁰⁰⁰ Leaving *Sin-gui* we shall now speak of another city, distant from it only a day's journey, named *Va-giu*, where, likewise, there is a vast abundance of raw-silk, and where there are many merchants as well as artificers. Silks of the finest quality are woven here, and are afterwards carried to every part of the province.¹⁰⁰¹

BOOK II.

CHAP. LXVII