Das ist der edel Ritter Marcho plo von

Neudig der groß landshuter der uns beschriibt die großen wunder der welt

Die es Liebe gelehrin heirzt von mir angang
THE PREFACE

TO THE FIRST AND SECOND VOLUMES

The second volume needs no apology. It consists entirely of the Latin text which was unearthed at Toledo, photographed, and finally printed, through the enthusiasm of Sir Percival David. This is fully described in the Introduction. To serious students it will be a very great advantage to be able to place this remarkable text side by side with the Franco-Italian text(F), the French(FG), and Ramusio's Italian translation(R), of all of which modern printed editions exist; and their gratitude to Sir Percival will be correspondingly great. They will also be very grateful to the Librarian at Toledo, Don Agustín Guisasola, for his invaluable help in the finding and study of the manuscript, and rejoiced to hear that after living in hiding in peril of his life for seventeen months he was alive and well at the beginning of this year and able to report that Marco Polo too was safe in his place in the Library. The second volume was published before the first, in January 1938; formal leave to print the text having been kindly given by the Chapter of the Metropolitan Church of Toledo on 12 February 1934.¹

The larger part of the first volume is taken up by the English translation. This translation is an attempt to weave together all, or nearly all, the extant words which have ever claimed to be Marco Polo, and to indicate the source from which each word comes. It has been the occupation of my leisure hours for many years, and was begun with a very slender store of sources. Sources, through the kindness first of the Oxford Press and afterwards of Sir Percival David, have increased till at the last the work has been done with complete copies of seventeen texts. But the passing of time and the gradual accumulation of material were sure to cause, and have in fact caused, some inequality of treatment and some lack of uniformity; the tendency having been perhaps to be more careful to add the little ands and buts as time went on. In particular a great many small additions were at first attributed to Ramusio, which were really taken by him from earlier manuscript sources which are still available. In very many cases these attributions have been corrected in the process of revision, but probably not in all.

The first attempt to make such a composite translation seems to have been

¹ Don A. Guisasola wrote to Sir Percival David on 7 March this year as follows: 'The Chapter dealt with Marco Polo at two sessions. At one it gave, at my request, authorization for making the photostats; and at another session it gave leave for the publication of the text, expressly authorizing you yourselves for this. And it has given no authorization to anyone else with regard to the manuscript.' (Y a nadie más concedió autorización relacionada con el manuscrito.)
Ramusio's own, as will be seen. Yule did something like it when he added passages from Ramusio to his version, marking the source by the use of square brackets. The more important additions to the standard text of F were collected with great completeness by Professor L. F. Benedetto in his edition of 1928; but they were not combined with the text of F, nor were they translated. The combination was done by Benedetto himself in his modern Italian version, and by the late A. Ricci's English translation of that (in the Broadway Travellers series, 1931). In neither of these versions is there anything to show which words come from F and which are additions, and still less is there any indication of the sources of the additions; while the additions themselves are in many cases really substitutions for the original words of F.

The present translation does then give the reader something new,—the first complete English version of F, and added to this all the important and a multitude of less important passages and words from other texts, all clearly distinguished by the use of italic letters; and finally the source of even the smallest word simply and conveniently shown in the margin. Some first beginning of critical notes has also been made, though it would have been foolish to attempt a complete methodical apparatus criticus which must probably have doubled the size of this volume without serving any useful purpose.

My obligations to Professor Benedetto are very great; and the fact that my work on F was done and many of my notes written before 1928 does not deprive him of the pioneer's honour. I was only proud to find, when his book appeared, how often we had come to the same conclusions, and if my debts to him are not by accident fully acknowledged in every case, I ask him here to accept my thanks for all the help which I have received from him. Apart from this help and from a few very valuable criticisms and corrections from Sir Percival, Professor Pelliot, and some other friends, my translation work has been done too much alone, and for its faults, which must consequently be many, I am alone to blame.

With the Introduction it is different, and it would not have been worthy of publication at all but for the vigorous criticism and correction which it has undergone at the hands of the same friends. If on some points my own view has been pertinaciously held, many others have been greatly changed, enlarged, and made better by these friends. The Introduction nevertheless makes no pretence to be complete. For many things the student must still go to Yule or Benedetto. But in the first three sections it deals in some detail with a few selected subjects, namely the family of Marco Polo, and his house, and some facts of his life and travels, about which more certain information is now to be had than was in Yule's
day. Here the great debt is to the late Cavaliere Dr Giovanni Orlandini of the Archivio di Stato at Venice, who has done on his side as good work as Benedetto has done for the text, and in two small pamphlets has thrown the work of his predecessors completely into the shade. It is a great pleasure too to acknowledge, though he cannot now read the words, his personal courtesy and kindness to me in my work at Venice, and to thank him and the staff of the Archivio for their untiring help. To our great delight the old man allowed himself to be photographed in January 1935, sitting in his accustomed place in the Archivio, and seemed to be pleased with the thought that his portrait might appear in this book which owes so much to his learning (see vol. IV pl. 21). I am allowed to translate and combine some sentences from letters which his son Luigi wrote to Sir Percival David on 18 April 1937 and 5 March 1938. "In reply to your request I tell you that he was born in Venice the 27th of October 1859 and died on the 27th of January 1937 in his house in the Parish of the SS. Apostoli, in his little room, where he passed all his time in study in the midst of his manuscripts, with his notes which he had accumulated in fifty-two years of unwearied work, grieving to the last moment that he had been unable in his lifetime to realize his dream of being able to publish the fruits of his labour, that he might endow his children with a little with which to make their future secure. And another thought gave him extreme pain; to think that after him, if those notes of his should be lost, students in that ocean of documents which rest in his Archivio at the Frari would no longer be able to find that guide which would make all research easy. I tell you also that the simple funeral took place in the parish Church of the SS. Apostoli in the presence of representatives of all the chief learned societies of Venice; on the bier no flower except a few from his children. Before he was placed on the funeral barge the Director of the Archivio, Com. Da Mosto, kindly said a few words giving a sketch of the whole of his studious life. Then he was carried to the Camposanto, to the place reserved for the Arciconfraternità di S. Cristoforo. When a stone is set up I think his name alone will be enough. I do not believe that I am misled by pride in thinking that no student will ever forget him."

The short paragraphs on the spelling of proper names both in the translation and in the original text of F seemed to be required for the moment, but will be enlarged by the more learned and authoritative pen of Professor Pelliot when the third volume appears. It will easily be believed how very great a pleasure it has been to me to be associated with Pelliot in this work, and it would be mere impertinence of me to expatiate here on the value of his Notes on the Proper Names and Oriental Words which will fill 400 or 500 pages of the third volume
and will of course be the most important contribution to the study of Marco Polo which this whole book will have to offer.

The rest of this volume is occupied with Tables and Documents which may, it is hoped, save future students from waste of time and labour. Nor will some of the Documents, which include perhaps rather illogically the great printed Preface to Marco Polo by G.-B. Ramusio, be found to be without an independent interest of their own.

Amongst the many other friends whose extraordinarily kind and learned help has made these volumes less unworthy than they otherwise must have been, a very high place must be given to the staff of the Warburg Institute, and most especially to the Director, Dr F. Saxl, and to Dr Gertrud Bing and Dr H. Meier, and through them to a multitude of Librarians and other scholars and photographers personally unknown to me throughout Europe. For it is very much owing to their influence that the keepers of the libraries or archives in Berlin, Copenhagen, Ferrara, Florence, Milan, New York, Padua, Paris, Rome, Seville, Treviso, Venice, Vienna, and elsewhere have without exception kindly allowed us free use of the manuscripts and the documents in their care. In Venice too direct help was received from Dr Saxl and from his friends Drs H. Buchthal, R. Krautheimer, and O. Kurz. Help too has come unstintedly from the staffs of the British Museum, of the Cambridge University Library, and of the Library of Trinity College. I have to thank also my friend Professor Ellis H. Minns who has solved many problems in the reading and transcription of hard places in the manuscripts; and Mr A. D. Trendall and the Director of the British School at Rome for help there.

Leave to reproduce the Frontispiece from a fine copy of the German edition of 1477 was kindly given by the heirs of the late Charles Chadenat; while the engraving of Cardinal de Zelada, which forms the Frontispiece of the second volume, was supplied through the kindness of the Porträt-Sammlung of the Nationalbibliothek at Vienna.

Sir Denison Ross has most kindly contributed some valuable and interesting pages to the Introduction from the stores of his varied learning. And the

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1 It will be noticed that the List of Manuscripts does not include the modern transcript of the printed edition of 1477, made for Thomas Grenville at Vienna in 1817 and now in the British Museum (MS. Add.33,755); nor that of the Portuguese edition of 1502, made some time after 1860 and kept in the library of the Academia das Sciencias at Lisbon (Gab. no.3, E.10, no.3). Detailed descriptions of these will be found in Marsden's Introduction p. lxxi, and in F. M. E. Pereira Marco Paulo, Lisbon, 1922, p. ix, respectively.
experience and judgement of Mr Fairfax Hall proved to be of very great service in the earlier stages of the printing.

And I must not lose this opportunity, perhaps my last, of gratefully recording how much I owe to my brothers George in Hangchow and Henry at Damerham, whose love and learning and scholarship have been at my service all through my life and in this work. My Wife has given me great, if unspecialised, help.

The debt which the book generally and I personally owe to Sir Percival David simply cannot be expressed. Not only has his generosity alone rendered the making and printing of the book possible, but from start to finish he has interested himself with enthusiasm in every detail large or small of the work. Every stage, whether of the collection and arrangement of the material or of the printing, has received his minute attention and his eager and invaluable advice; and that in spite of ill health and of other occupations of the magnitude, for example, of the direction of the Chinese Exhibition of 1935,36. That this is no exaggeration will be believed if I add that as many as four letters and a long message have reached me from Sir Percival in one day!

And lastly I do not know how to thank enough Mr John Bunston and Mr S. G. Bradshaw whose great patience and extremely expert skill have been able to direct and to carry out an intricate and really troublesome piece of printing with conspicuous success.

Cambridge, May 1938.

A.C.M.
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# A List of Abbreviations

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<th>Abbreviation</th>
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<tr>
<td>B.</td>
<td>Luigi Foscolo Benedetto</td>
<td></td>
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<tr>
<td>b.</td>
<td>busta, or portfolio</td>
<td></td>
</tr>
<tr>
<td>d.</td>
<td>Document—in this volume pp. 521-595, or in Or.</td>
<td></td>
</tr>
<tr>
<td>fol.</td>
<td>folio or leaf, the first page called <em>recto</em> (<em>r°</em>) and the second <em>verso</em> (<em>v°</em>). See also p. 59, note.</td>
<td></td>
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<tr>
<td>JA</td>
<td><em>Journal Asiatique</em></td>
<td></td>
</tr>
<tr>
<td>JNCBRAS</td>
<td><em>Journal of the North-China Branch of the Royal Asiatic Society</em></td>
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<td>JRAS</td>
<td><em>Journal of the Royal Asiatic Society</em></td>
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<td>Or.</td>
<td>G. Orlandini, &quot;<em>Marco Polo e la sua Famiglia</em>&quot;, 1926.</td>
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<td>PN</td>
<td>P. Pelliot, &quot;Notes on the Proper Names and Oriental Words&quot; in Vol. III below</td>
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<td>Roux, Roux (1824), Ed. 1824, 1824</td>
<td><em>Recueil de Voyages et de Mémoires I., 1824, Société de Géographie</em> (text of F)</td>
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<tr>
<td>TP</td>
<td><em>T'oung Pao</em></td>
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<td>Y.</td>
<td>Henry Yule</td>
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<td>YS</td>
<td><em>Yüan shih</em>, ed. 1908.</td>
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**Note.** For the index letters denoting the various manuscripts see the List of the Manuscripts, p. 509.
I. THE HOUSE OF POLO

OF THE FAMILY OF MARCO POLO LITTLE IS KNOWN, AND THAT LITTLE WILL BE FOUND CONVENIENTLY SET OUT IN THE ACCOMPANYING GENEALOGICAL TREE, WHERE REFERENCES TO THE CONTEMPORARY DOCUMENTS ARE GIVEN. Ramusio believed that Marco Polo’s grandfather was called Andrea. He writes, “Having seen many instruments & very ancient papers about the division of property between their heirs of the said house in the Corte del Millioni, which have been shown me as genuine by those who after so many years are now come by reason of succession to the possession of that property, I find that Master Andrea Polo of San Felice, an honoured gentleman, had three sons, the first of whom was Master Marco, the second Maffio, the third Nicolo. These two last were those who went to Constantinople first and then to Catai, as is seen. And Master Marco being come the first to death, the wife of Master Nicolo . . ., in order to renew the memory of the dead, gave the name Marco to the son who was born, who is the author of this book.” It seems, however, that modern research has failed to find any early document which mentions Andrea of San Felice, while on the other hand the elder Marco must have been alive in 1295, if he had a share in the purchase of the family house in the ward of S. Giovanni Grisostomo; and his will made in 1280 is extant. Two or three times in this will his brothers

1 Seventy-five or more documents, for the most part found and first published by the late Prof. G. Orlandini in “Marco Polo e la sua Famiglia”, in Archivio Veneto-Tridentino, Vol. IX, 1926, pp. 1-68. This valuable article is referred to as Or., and the numbered documents which are printed there complete or in summary are referred to as d. followed by the appropriate number. Supplementary documents, also found by Prof. Orlandini, are printed by his kind leave in this volume, pp. 521-595, and are referred to in the same way, and if a page number is added it refers (unless otherwise stated) to a page in this volume.

G.-B. Ramusio Navigationi et Viaggi Vol. II. 1559, Pref. fol. 8r. d. 95 p. 587. The first part of this sentence (Having . . . that property,) was omitted in the later editions. Like other documents used by Ramusio these instruments and papers have disappeared.

Cicogna Inseriz. Venez. II. p. 389: Che Andrea Polo fosse da san Felice lo attestano tutte le Genealogie. But he gives no reference, and no better authority has been found.

Or. p. 17 (2), d. 14. The date of the purchase does not seem to have been exactly found. In 1280 Marco senior and his sister-in-law were living in S. Severo (d.1). It is certain that Nicolo senior and Maffeo had shares in the S. Gio. Grisostomo property, and it may be fairly inferred that the house had been bought or built between their return from Catai about 1295 and the death of Nicolo before August 1300 (dd. 2, 6). But at the risk of disagreeing with
POLO GENEALOGY AS DESCRIBED BY RAMUSIO = MARCO POLO

are mentioned in the order in which they almost invariably appear in the younger Marco’s book, Nicolò and Maffeo. There is no real evidence to show whether Marco was the first, second, or third of the brothers. RAMUSIO then was certainly mistaken about the date of the elder Marco’s death, probably about the seniority of Maffeo and Nicolò, and possibly about the existence or relationship of Andrea of San Felice. He was perhaps rather more happy at the other end of the family tree. He continues, ‘And of the brothers who were born after the second marriage of his father, that is, Stefano, Zuanne, and Mafio, I do not find that the others had children but only Mafio, who had five sons and one daughter named Maria, who, when the brothers died without children, inherited in 1417 all the property of her father and brothers, having been honourably married to Master Azzo Trevisano of the ward of San Stai of this city. . . . This is the course of this noble and honoured family of the House of Polo, which lasted till the year of our salvation 1417, when, Marco Polo the last of the five sons of Mafio of whom we have spoken above being dead without any son. . . . it was quite extinct.’  

Orlandini (Or. pp. 2, 17) I doubt whether it may be as fairly inferred that the elder Marco had shared with his brothers in the purchase. The one supposed indication that he may have survived the illness which caused him to make his will in 1280 (d. 1) and had so shared is the phrase Nicolaus Paulo fìlius condam marci Paulo de confinio sancti Johannis grisostomi (d. 14, p. 537). This phrase is obviously ambiguous, as are the majority of similar phrases which will be found in the Documents; and the important thing in this case (d. 14) was to define the position of Nicolò’s, not of Marco’s, property. Among examples which are not ambiguous are, marci paulo fratris mathei paulo defuncti (d. 6), where it is Matheus who was dead; blaxius paulino fìlius nicolai paulino clericus (d. 28a), where Blaxius is the clerk; and Mapheus paulo condam dom. Marci paulo de confinio sancti Angeli (d. 70), where the locality is probably that of Mapheus. We may not therefore say positively that the elder Marco is described as de confinio sancti Johannis grisostomi. Furthermore, Maffeo says that of the twenty-four parts of the property four and a half, or less than one fifth, belonged to his nephew Nicolò, while the remainder was equally divided between himself and his nephew Marco, carefully adding that the latter with his brother (then dead) had inherited from their father Nicolò the elder—que eis remansit a predicto Nicolao paulo olim fratre meo (d. 6, p. 533). This suggests that the house was first owned by the two brothers Nicolò and Maffeo and their nephew Nicolò in the proportions roughly speaking of 2 : 2 : 1. There seems to be no evidence to show whether the house was bought or built. RAMUSIO makes the travellers go straight to their old home in S. Gio. Grisostomo, while BARBARO says that they built the house with their new wealth. Neither statement has any known documentary support. Some connexion between the family and the church of S. Felice may possibly be inferred from the signatures appended to dd. 2 (p. 527) and 6 (p. 536).

1 RAMUSIO ibidem: d. 95, p. 588. For the dependence of BARBARO on RAMUSIO see the following note and the Article in volume III. The descent supplied by RAMUSIO to BARBARO (see
THE DESCRIPTION OF THE WORLD'S CASTELLANO AT VERONA

mistakes in this passage will for the most part be made clear by reference to the genealogical tree, but a more detailed note is required for the last Marco, who died in 1417. Except for the confusion of Maffeo, brother of the traveller, with a Maffeo of two generations later, Ramusio's account of Marco and Maria is correct; but Yule, relying on Marco Barbaro's Venetian Genealogies, added that Marco 'died Castellano of Verona'. It seems from certain Venetian manuscripts in the British Museum and at Venice to be clear that one Marco, or Marin, who died in or about the year 1417 was indeed Warden of the Old Castle at Verona, but, as Yule himself suspected, was not of the S. Giovanni Grisostomo branch of the family. A manuscript of about 1600 says, 'Polo: these came from Dalmatia. They were excellent men and wise, and for the good conduct of Ser Nicolo Pollo of San Geremia in the war of Chioza against the Genoese in the year 1381 he was made of the Council. And this house was extinct from the year 1415 in one Master Marin Pollo who was Castellano at Verona.' This is confirmed by a similar manuscript of slightly later date and by a far earlier one written

(see pl. 50) is really much better than that which he gives in his Preface, for Barbaro gives Nicolo,-Marco,-Maffio,-Marco correctly, but unfortunately took Nicolo to be the traveller instead of the traveller's nephew Nicolo minor.

1 Y. I. p. 78. Barbaro, Vienna Staatsbibliothek cod. 6156, fol. 338v°: Marco Costui fu l'ultimo qual mori del 1418 essendo Castellan di Verona. But Barbaro says that he owes his Polo genealogy to Ramusio: Fatto questa descendentia con scritte con la diligentia di Zuanbatt² Ramusio secreteario del Consiglio di x. He dates his Polo genealogy 1566, nine years after Ramusio's death, and the Vienna MS. has been regarded as the original autograph. But it seems that the volumes marked 6155, 6156 are written in another hand, while the real autograph is still preserved at Treviso (pl. 49, 50). See the Article in volume III.

2 Reg. 14 A. IX A. fol. 61r°: Polo questi veneno de dalmatia furo homini ottime & sapienti, & per li buoni portamenti che fece Ser nicolo pollo da san geremia alla guera di chioza contra genovesi del anno 1381 fu fatto del consiglio & manco questa casada del anno 1315 in uno messer marin pollo esendo castelano a verona. cf. B.M. Add. 18659 fol. 68v°: Polo questi veneno de Dalmatia furo boni, e sapienti homini, e per li boni portamenti alla guerra di Zenoueti furo fatto del Cons. Ser Nico Pollo da S. Geremia del 1382: manco questa Casada in ser Marin pollo siando chasteleena a Verona del 1418. A Marco Polo of S. Geremia is mentioned in 1224 (Venice, Archivio, Liber plegiorum fol. 3, 5, 27), but it is not till the middle of the 14th century that anything like a genealogy can be made up from the documents noted by Orlandini. And then we are met by a difficulty which has not been solved. It will be seen from the genealogical tree that Iacopo, Matino, Donato, and Hermolao are given as the sons of Pietro Polo in 1341, and no other brother is named. Hermolao died in 1348 or 1349, and in 1349 (d. 57a) the three surviving brothers speak of his son Nicoletto, defining him as son of their late brother Hermolao. In the same document they speak of another nephew Nicolò and niece Agnesina, without specifying their parents. They say
THE FAMILY OF POLO OF SAN GEREMIA

1. Pietro —
   (d.A.D.)

2. — — Caterina
   (d.B)

3. Iacobò = Marchesina
   (d.572,A) (d.55b)

4. Marino
   (d.572)

5. Donato = Agnes(?)
   (d.572,F)

6. Hermolao = —
   (d.552,572,A,C)
   + 6.1349

7. Caterina
   (d.A)

8. Nicolo
   (Nicoleto)
   + 1348
   (d.572,B)

9. Marco = Lucia
   + c.1347
   (d.572,B)

10. Clemente = Magdalucia
    (d.78,89,F)
     (d.78,F)

11. Caterutia = — Miani
    (d.78,F)

12. Nicolo = Anna Vendramin
     enobled 1381
     (d.572,70a,70b)
     (d.89,E)

13. Agnesina = Io. Zeno
     + 1348
     (d.552,572,B)

14. Marco = — Orio
     Castello at Verona
     1405-1418
     + 1418
     (d.79,847)

15. Hermolao = Clara Orio
     (d.82,89)
     (d.82)

16. Bartolomeo
     b.c.1398
     (d.85)

ADDITIONAL DOCUMENTS
A. 6 Feb. 1341. Leonardo Cavazza C. I. b. 31 prot. fol. 44.
B. 5 June 1346. Pietro Foscolo b. 447 prot. fol. 69 No. 111.
THE DESCRIPTION OF THE WORLD'S POLO OF SAN GEREMIA
about 1450 or 1460. The latter says, "Polo: These came anciently from Dalmatia; and for the good conduct of Master Nicolo Polo in the Genoese war of 1381 they were made of the Grand Council. The said house was extinct in the time of Master Marcho Polo, who was Castellano at Verona, in 1418. Note that after this Master Marcho changed the arms he bore that with the bend azure and the pole below and above. And yet it is one same house." The traveller's branch of the family is understood to have been ennobled long before 1381 and they are called nobles (nobiles viri or nobili huomini) through the fourteenth and at the beginning of the fifteenth century. 2 But there appears to be no quite

say that Agnesina had inherited property from Marco Polo, but do not call him her father or their brother. Yet it is likely that this Nicolo was son of a Marco (d. 138, 57a p. 553) and certain that Agnesina was daughter of Marco of S. Geremia and Lucia his wife (d. 55a,B), and this Marco's extant will (d. B) mentions also his mother Caterina (perhaps the same as in d. 18b, though no child is there named) and his brother Nicola. Whether this Marco's father had been a half-brother of Jacomo and the others, or in what other way his brother and daughter were their nephew and niece I do not know.

The documentary evidence relating to Marco the Castellano at Verona is unsatisfactory, and his place in the family is conjectural. The Venetian family histories, of which some have been quoted, seem to be unanimous in connecting him closely with Nicolo of S. Geremia, ennobled in 1381, and in saying that the family was extinct with his death in or about 1418. Bartolomeo, who was about sixteen years old in 1414, may have died before 1418.

1 Add. 12475 fol. 310: Polo questi veveron anticamente de dalmatia e per lo bon portamento fece miser mio polo a la guera de Genoessi del 1381 furo nofati del gran Consiglio manco la dita chaxada in tempo di miser marcho polo siando castellan a verona del 1418. nota che da poi questo miser marcho mudo larma portana guela con la sbara asura et le pole de sotto & de sora. e tutti et vna chaxada medema. Marino Sanudo (MUR. Rerum Ital. Script. XXII. p. 426) writes to the same effect in 1522. Or. p. 1 note 2, shows that Dalmatia is supported by no document.

2 Cf. G. A. Cappellari Il Campidoglio Veneto, c. 1710 (Venice, Bib. Marciana, cod. 8306, vol. III.): Si come è d'accredere, che si nominassero anco dal Duce Paolo i Poli che ebbe le sue habitazioni nella Contrada di S. Geremia, et al chindere del Gran Consiglio, pronu la disgrazia di rimanere esclusa dallo stesso, ma in parte ui fui poi riassunta l'anno 1381 per la guerra de' Genoessi; . . . Nicolo Polo da S. Geremia, figliuolo di Almorò, essendo navigante d'la Patron di Naui, nella periculoosa guerra di Chioggia con lì Genoessi serui la Republica, con un famiglio per sei mesi a tutte sue spese, sopra il lido; dono liberamente tutti li suoi imprestati fatti, e da farsi, sino a guerra finita; offrendosi di andare sopra l'armata, con due famigli a tutte sue spese, et di pagare per due mesi otto Balestrieri, a Ducati otto per cadauno al mese, come pure 25. buomi di remo per un mese, alla paga della Signoria, onde ballottato in senato l'anno 1381, fu ricevuto al Consiglio, con 60. voti pro et 24. contro. But both these places seem to refer to the S. Geremia branch only. Marcus Paulo occurs several times in the Minute Books of the Grand Council in the last years of the 13th century, both as a witness and as a member of the cancellation committee, but it has not been possible to identify him. (pl.9.)
THE FINAL EXTINCTION OF THE POLO FAMILY

MARCO POLO

indisputable evidence that any member of the Polo family was on the Grand Council before the election of Nicolò of S. Geremia in 1381. However this may be, Ramusio himself does not mention the castellano of Verona, and the fact is that two men of the name of Marco Polo died about the year 1418. From the genealogical trees and from the documents to which reference is there made it will be seen that the last man (Marco Polo) of the S. Giovanni Grisostomo line died early in the fifteenth century, while his sisters survived till at least 1457 and 1461 respectively in full possession of their faculties. The interest of this lies in the fact that it makes it possible that Ramusio, who reached Venice before 1500, had heard Polo stories from old persons who in turn had heard them direct from these last survivors of the family.

The last passage quoted above introduced the subject of the arms of the Polo family, and about this too Ramusio has something special to say. "The arms of the family (that not even this thing may be passed in silence), by that which is seen carved on this tomb, are a bend with three birds upon it, the colours of which, according to certain books of ancient histories in which all the arms of the gentlemen of this noble city are seen emblazoned, are the field azure, the bend argent, and the three birds sable, which are that sort of birds which are here vulgarly called pole, named by Latins graculi. This is the true shield of these most noble gentlemen, which I have wished to say to the end that, since many other nobles who many years later have had themselves called members of the House of Polo have taken different arms (with indeed the same sort of birds, but in other arrangement and colours), it may be known for all time from this

It has been thought that members of the cancellation committee were always members of the Council and therefore nobles, but a minute of 21 August 1287 specifies et possint accipi de omni loco exceptis consiliariis judicibus proprii et petitionum et advocatoribus communis. M.C. Zaneta fol. 32v° (G.O.). The exception is not repeated on 27 June 1301. cf. M.C. Luna reg. 12 fol. 30v°; Pilosus fol. 59v°; Zaneta fol. 35, 42, 64, 86 (?); Magnus fol. 15v°, (G.O.). For the use of the title "noble" see dd. 4, 50, 75, 86, 88, 90, 91, 92. (pl. 7, 8.)

1 He was dead some time before 29 May 1417, d. 92.

2 None of the large number of Venetian genealogies which we have been able to consult seems explicitly to recognize more than one family of Polo, namely the "Poli di Dalmazia" as Marino Sanudo the younger calls them. But the earliest which has been seen is dated 1423, when both branches of the family were already extinct in the male line.

3 The tomb of Nicolò the traveller in the porch of the old Church of S. Lorenzo; see p. 30.
THE DESCRIPTION OF THE WORLDS THE TRUE POLO SHIELD
our account what was the true badge of these honoured and valiant gentlemen."
Ramusio is very emphatic about this shield and though, as has been seen, his information is not always exact I have found no reason to dispute it in this case. The arms quoted on p. 19 n. 1 just above ([argent?] between four pole two and two [sable] a bend azure) were those of the S. Geremia branch early in the fifteenth century. With the arrangement which, when Ramusio wrote in 1553, was still visible on the shield said to have been set up by Marco Polo himself on his father's tomb c. 1300, two blazons different from that given by Ramusio are found, namely gules on a bend or three pole sable,2 and the same with the bend argent.3 There is, however, nothing, as far as I know, to show that these shields with the field gules even profess to be those of the San Giovanni Grisostomo branch of the family in the thirteenth and fourteenth centuries. The birds pole may be, as Yule thought, jackdaws, but are perhaps more probably choughs, especially as they are sometimes shown or described with red legs and beaks.4

1 Ramusio Navig. et Viaggi, II. 1559, Pref. fol. 7v: d. 95, p. 587. In the second (1574) and later editions the words accio che... cassone and Questa é la... si conosca were omitted. The second passage may have given offence to the "many other nobles" but the omission of the first sentence in 1574 is strange, since the Church of S. Lorenzo was not destroyed till after 1590.
2 Fitzwilliam Museum, MS.301, dated 1 Feb. 1423/4; M. Barbaro as above on p. 17 note 1. Dr H. Buchthal thinks that in spite of the absence of direct proof this shield is very possibly correct, especially because Ramusio's blazon appears in none of the early books of genealogy or heraldry, of which he has consulted more than two hundred. The two references to the arms in the inventory (d. 69) make it clear that the Polo family had a shield early in the 14th century.
3 Venice, Archivio di Stato, Coll. Misc. 925, fol. 226. Other forms are or between four pole sable a bend azure, and argent three pole, two and one, sable beaked gules (X., I, pp. 7, 8), etc.
4 Brit. Mus. Kings 150, 3, fol. 252v (arms of Pollini, a family which may have been related to Polo—cf. dd. 2, 6a, 18a); Y. I. p. 8. Pollo (as the family name was very often written) means a chicken, or the young of any animal or bird. One elderly gentleman at Venice in 1934 was familiar with the name pola, but described a black and yellow water or wading bird; and one of the attendants in the Natural History Museum in the Fondaco dei Turchi at Venice professed to know the name as applied to the chough; but the evidence that the name pola really survived or was understood in Venice seemed to be unsatisfactory. The pola is said in Boerio's Venetian Dictionary to be the same as tacola or jackdaw (monedula); in Italian dictionaries to be mulacchia or cornacchia. cf. Aristotle De An. Hist., I (5=) 9. 24 (ed. Teubner p. 381); Dante Paradiso, XXI. 34-39.
THE DEPARTURE OF NICOLÒ & MAFFEO POLO = MARCO POLO

II. THE LIFE AND TRAVELS OF MARCO POLO

"In the year from the incarnation of the Lord 1252[two]noble and honourable and prudent brothers, inhabitants of the famous city of the Venetiae, went up by common consent in the harbour of the Venetiae into their own ship which was loaded with riches and merchandise, and, with a fair wind blowing, by God's guidance reached Constantinople."¹ So began a journey which was to last for fifteen or sixteen years. The two brothers, Nicolò and Maffeo Polo, went first to Constantinople where perhaps they may already have had a business house in charge of the third brother Marco, who in his will (dated at Venice on 27 August 1280) describes himself as "formerly of Constantinople".² Having spent "a short time", which may have been several years, at Constantinople, they proceeded to Soldaia in the Crimea where too, in 1280 at any rate, the family had a business house. All that is known of this first journey is told us in the Prologue to the book itself and need not be anticipated here. But neither the dates nor the facts there related can be accepted without some caution. Between the start from Constantinople and the return to Venice eight or nine years of travel or of delays are mentioned in the narrative. The one date which may be accepted with confidence is the return to Acre in 1269, and there seems to be no reason to doubt that it was in April. Then, taking the statements as they stand, the brothers must have left Qubilai's capital early in 1266, and must have left Bukhara outward bound in the early spring of 1265 if not in 1264 or earlier. If they really stayed three years at Bukhara they cannot have reached it later than 1262. "King of it was one who had the name Barac." (p. 76). But modern authorities tell us

¹ P⁴⁺ (Brit. Mus. Reg. 14 C. XIII 7.) fol. 226 (237)v⁰. The original reads anno mce.lij.nobilis ... germani. It seems to be likely that ij has dropped out between mce.lij. and nobiles, and that the almost universal but impossible 1250 of the shorter forms of the sentence (in F, FG, TA, &c.) is a false correction of the resultant mce.lij.nobilis. P⁴⁺ actually reads mce.lij.nobilis ... germani and VB² nel 1250 do nobel ... fradellj. In any case no manuscript that I know of says that the brothers left Constantinople at this date, and there is no reason to change 1250 to 1255 (PAUTHIER) or 1260 (YULE, BENEDETTO, &c.); though, in view of what we are told about Marco's birth, 1253 would be preferable to 1252 for the year in which his father left Venice, for, as will be seen on p. 81, Marco is said to have been fifteen years old in 1269 so that he must have been born in 1254. The suggestion (Encycl. Brit. 11th ed. XXII p. 7c.) that Nicolò's wife was with him at Constantinople is contradicted by the manuscripts LT and VA. See pp. 74, 81 below.

² Or. d.1: condam de constantinopoli nunc habitator in consinfio sancti seueri. See p. 523.
THE DESCRIPTION OF THE WORLD: THEIR RETURN TO ACRE

that Barac began his reign in 1266. Marco Polo was not there himself, and it is possible that the name of the ruler whom the travellers saw in 1267 was transferred by mistake to the earlier visit. There is one other small point which is clear. Not the year, but the time of year at which the brothers reached the Mongol court the second time is shown by the fact that they found it in the Summer Palace at Shang-tu, and Marco Polo himself is careful to give the approximate dates of the annual migrations to and from Shang-tu in chapter 95.

That the two brothers returned to Acre in April 1269 and thence went on to Venice is probably true, but the story is not without difficulty. For, having learnt at Acre that "the Apostle who had Clement III for name was lately (29 November 1268) dead, . . . they went to a learned clerk who . . . was named Theobald of the Visconti of Placentia" (p. 80). But as long ago as 1651 P. M. Campi remarked that contemporary writers agree in declaring that Theobald was not in Syria at all in 1269, and did not indeed leave Brindisi for the Holy Land until after he had heard of the death on 25 August 1270, of St Louis, nor reach Acre till after the arrival there near the end of April 1271 of Prince Edward, to whose retinue he was attached. The authorities quoted in the note below, including those on whom Campi seems to have relied, do not really say where Theobald was in April 1269, nor that he was not in Syria; but yet they must be allowed to make it unlikely that he was there when the two brothers came.²

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1 S. L. Poole The Mohammedan Dynasties, 1894, p. 242. Baraq seems to have reigned from 1266 to 1270. The war between Bäkä and Hulâgû began in August 1262, and was continued in 1263 (when there was a massacre in Bukhara) and 1264. Hulâgû died on 8 February 1265. cf. d'Ossion Hist. des Mongols III. pp. 380 sqq.

2 P. M. Campi Dell'Historia Ecclesiastica di Piacenza Part II. 1651, p. 233, referring to Ciaccone and to the Vita di Gregorio X. The latter, written c. 1290, is found in Muratori Rerum Ital. Script. tom. III. 1723, p. 601 a: Denique instante ultramarini passagii termino (Theobald seems to have taken the Cross early in 1265), cum dictus Rex Franciae jam se parasset ad itinere, ipse Archidianoconus per Italiam pervenit Brundisium; & cum ex itinere fatigatus moram quitis ibi contraeret, de mor[te] ejusdem Regis, in obsidione tum civitatis Tunicii persistentis certitudine habita, & veritate comperta; infrenuit spiritu, & vehementer turbatus est in se ipso. Ne tamen propter hoc divinis subduceretur obsequuis, & votum ejus existirer non completum; discedens de Brundisio, & maris periculis intrepidus se exponens, cum omni prosperitate, & gaudio Achon applicuit, ubi tam dictus Odoardus, quàm soror ejus Beatriz, Comitissa Britanniae, de ipsius desiderato adventu non modicum sunt gavisi.

A. G. Tononi Relazioni di Tedaldo Visconti coll'Inghilterra 1259-1271, 1904, p. 6: Tra lui e il santo re di Francia Luigi IX ci fu la più grande intrinsechezza a segno che Tedaldo Visconti
THE DATE WHEN THEOBALD ARRIVED IN ACRE ≠ MARCO POLO

We need not, however, follow Campi in the seventeenth or Langlois in the


Potthast Reg. Pont. Rom. II. 1875, p. 1651: Ottobonum Fliscum . . . a Clemente IV in Angliam missum legatum secutus est[Thedaldus]. Cum Ludovicus IX rex Francorum expeditionem Tunetanam suscepsisset, Thedaldus ab eo accercitus ab Anglia in Italian redit. Brundisii dum transfretandi in Africam tempus expectat, Ludovici regis mortem audivit, qua perturbatus consilium suum, ut Hierosolymam proficisceretur, vertit. Navigio igitur Ptolemaidem delatus, Edwardum . . . et sororem, qui . . . eo paulo ante applicerunt, invenit. This passage seems to make it probable that in April 1269 Theobald was in England, whither he had been sent in May 1265, arriving there perhaps on All Saints Day that year. cf. W. Stubbs Chron. of the Reigns of Ed. I & Ed. II (Chron. & Mem. of Gr. Brit. & Ireland No. 76) vol. I, 1882, pp. 71, 79-81. On this p. 81 Edward’s Crusade is said to have been delayed by the death of Louis, and the story of the attack made on him at Acre by an assassin is put in 1271. In Flores Hist. ed. 1567, fol. 167a the last item under M.CCLXX is: Edwardus, cum magna militia evertit Acon, transiens per Nazareth, Cako, & Cyphas castra, interficiens, quos reperit, Saracenos. This would make Edward’s arrival at Acre not later than February 1271. But Marino Sanudo the elder (c. 1320) in Liber Secretorum (Gesta Dei tom. 2) 1611, p. 224 under An.D. 1271 says: Odoardus etiam, de quo superiori capitulo fecimus mentionem, ix. die Madii, cum auunco, & filio Comitis Britaniae, & multa comitia, Ptole-maydae aplicuit. This date is accepted in Archives d’Orient Latin, I, p. 622. Finally Chron. dom. Walteri de Hemingburgh, ed. for the Eng. Hist. Soc. by H. C. Hamilton, vol. I, 1848, p. 333, under A.D. 1270, says: Edwardus hiemavit[in Sicilia]cum navibus suis quam Deus omnipotens sibi salvaverat. Circa medium Quadragesimae (1271), iterato propositum renovans, navem ascendit Edwardus, et a Pascha Domini per xv. dies (28 April) ad Acram applicuit cum ‘M.’ (v.l. multis) viris electis, mansitque ibidem per mensem integrum . . . post mensem vero exierunt . . . ceperuntque Nazareth. The same book (p. 335) puts the attempted assassination on Friday after Pentecost (17 June) 1271 (sic, for 1272). There is thus considerable variation in the dates, but the later dates are accepted both by the Archives d’Or. Lat., as we have seen, and by the D.N.B. s.v. Edward I, and Hemingburgh’s date for the assassination is very strongly supported by Edward’s extant Will which is doubly dated Saturday after Pentecost 1272, and Saturday 18 June. If these later dates are right Theobald did not reach Acre before May 1271.

Recueil des Hist. des Croisades, Hist. Occidentaux, II. 1859, p. 449 (l’estoire de Eracles Empereur, 1183-1277, the anon. continuation of W. of Tyre Hist. rerum in part. transmar. gest. bk. 34, ch. 5): Mes a la parfin eslurent i. sage clerq prodome et de bone vie, qui estoit nes de Plaisance en Lombardie, et estoit apeles sire Thealz. Il estoit arcadiacre du Liege, et ales estoit en pelerinage Outre mer avec mon seignor Odouart et fu mandes querre au .ix. jor a l’issue d’octembre. . . . Et parti d’Acre avec .iii. galies le jor de la Saint Martin (11 Nov.) en iver,
THE DESCRIPTION OF THE WORLDS WAS PROBABLY IN 1271.

In the twentieth century it was supposing that the four visits of the Polos must therefore be squeezed in between the middle of May and the middle of November 1271. The date of their last visit is fixed to the first weeks of November 1271 by the well-known dates of the election of Theobald as Pope and of his departure for Rome. Before that the brothers and Marco had travelled from Venice to Acre, from Acre to Jerusalem and back, and then to Laïas and back again. They had left Venice then probably in the summer of 1271 after a stay there, as all the manuscripts agree, of two years. Two years takes us back to the summer of 1269, which fits well with their arrival at Acre in April 1269 and learning that Clement IV was lately dead. It seems to be hard then to doubt that 1269 was the actual year of the return of the two brothers to Acre.\(^1\) Marco Polo himself was not at Acre in 1269. In 1271 he may have been deeply impressed by this great and travelled man who could tell him stories of the Tower of London, which he knew from inside, or of the wonders of Paris and of his friend the Saint King of France, and who had been elected Pope before they parted; and it would not be surprising if twenty-seven years later the man who gave his father good advice at Acre in 1269 too had become in his memory Teald of Placentia.\(^2\)

en iever, et s'en ala de terre en terre por l'iver. \(\text{Id. p. 471}\): Et estoit en Acre quant il fu esleus. . . . Grant joie fu faite en Acre de cele election. . . . II . . . monta sor mer en galies as octaves de la Saint Martin (18 Nov.), et arriva a Brandis le jor l'An Nuef. The modern editor chooses 18 November without comment.

A. M. BONUCCI Historia de Gregorio X, 1711, p. 53, says, without reference to any authority, that on receiving news of his election Theobald first visited Jerusalem and then was sent off to Rome by Prince Edward "nel mese di dicembre". John of Ypres, writing nearly a century later, says that Teabo had been made Legate in Egypt by Clement IV (\textit{a papa Clemente accepta licentia transferendi, ab eodem legatus est constitutus in Aegyptum}), but he makes Nicolò and Maffeo Polo meet him at Acre only on the later occasion. cf. E. MARTÈNE \\& U. DURAND Thesaur. novus Anecdotorum, 1717, III. col. 746B, E.

These long extracts have shown Theobald probably in England in April 1269, certainly in Paris in December 1269, leaving Brindisi for the Holy Land late in 1270 or in the spring of 1271, receiving the news of his election on 23 October 1271, and leaving Acre for Rome on 18 or 11 November, and reaching Brindisi on New Year's Day, 1272. His colloquial names, Tedaldo, Thedaldus, Thealz, are illustrated also in the texts of Marco Polo (Teald, Tedaldus, Teabo, Tebaldo) and in Thomas Wykes \\textit{Cronicon Sarisbur. Mon.} (\textit{MS. Cotton, Titus A.14. fol. 64v}): Theobaldum archidiaconum Leodiensem quem uulgus consueto vocabulo vocitatbat tyrardum.

\(^1\) The principal variants of the date given are F,FA,FB: 1260; LT: 1270; VA,P,TA\(^3\): 1272; VB\(^2\),R: 1269; Z,V: omit; L: mensae aprilis without year.

\(^2\) It seems to be quite possible that the young Marco saw in the Holy Land not only the future
THE DATE WHEN MARC POL REACHED CIANDU = MARCO POLO

Finally, we may believe, the party, to which were now added two learned Dominican Brothers, left Acre about the middle of November 1271. The Dominicans unfortunately soon took fright and returned, "without reporting the fact to Gregory who believed them still to be on their journey ". But the date is important because in chapter 146 Marco Polo claims that he and his father and uncle had made the mangonels which were used at the assault of Hsiang-yang ; and it is known from Chinese sources that the mangonels were made by I-ssû-ma-yin (Ishmael) a Moslem, and that after five years siege Hsiang-yang surrendered on 17 March 1273. Of the various attempts that have been made to clear Marco or Rustichello of the charge of serious blunder if not of fabrication, perhaps the most plausible is by Benedetto, who suggests that the Polo intervention took place not in China but in Persia whither Qubilai had sent for

future Pope, but also the future king of England (Edward I), and Rustichello of Pisa to whom, many years afterwards, he was to owe his immortality. cf. Y. I. p. 60 ; B. p. xv—xix; and p. 42, note 2 below.

1 Campi op. cit., p. 246, no doubt truly, though he quotes no authority.

2 VG has indeed a date, 1308, which does not help us; and the alternative, 1269 or 1278, in LA is not much better.

3 "The Siege of Saianfu" in JNCRAS, 1927, pp. 1-35 ; 1928, pp. 256, 257. It will be seen that the Persian account agrees with the Chinese in the date and main facts of the siege. It is to be observed that there is no mention of the Polo family having taken any part in the siege in the important group of MSS. Z, L, V. It is true that Z only begins the story and omits the greater part of it, while L omits it all. But V has it complete, mentioning "alemani" and the Nestorian Christian but not Polo, though otherwise following the form of F with verbal likenesses to Z. It is difficult to estimate the meaning of this interesting difference. A comparison of the story in F and V seems to show no sign of artificial insertion of the Polo passages in F or of their omission from V. Benedetto judges that Z, which is very defective in the earlier part, L, which is an avowed summary, and V, which is ludicrously corrupt, all nevertheless preserve traces of a text better and more complete than F. The text of V in this chapter is on the whole very good, and it is possibly just imaginable that it preserves the primitive version of the story to which the Polo passages were deliberately added by Rustichello. But this cannot be said to be a probable suggestion, though it is to some extent supported by the similar omission from the same three MSS. of the statement (of which again there is no Chinese or other corroboration) that Marco Polo governed Yang-chou for three years; and the question, like so many other Marco Polo questions, must remain for the present unsolved. cf. pp. 315-320 and PN.
THE DESCRIPTION OF THE WORLDS IS DIFFICULT TO FIX

engineers. But if the Yuan shih is right, I-su-ma-yin had already reached Khabalik in 1271 or very early 1272, when the Polo caravan had barely left Laias. The Chinese accounts corroborate Marco Polo in every other detail except the important names and dates, recording even the trial of the machines before Qubilai, and it is perhaps wiser to admit that whether intentionally or not a serious mistake was made, and that this story cannot invalidate other arguments for the date of the party’s arrival at Shang-tu. The year 1275 would fit well enough too with the final return to Venice in 1295, after about seventeen years in China and a journey by sea and land which may well have lasted for more than three years.

1 Marco Polo, 1932, p. 432.
2 cf. Yuan shih c. 203, fol. 4v0.

It is right to mention the solution proposed by the late A. J. H. Charignon (Marco Polo III. pp. 53, 54, 297). Starting from a conviction that the story must be true and that three or three and a half years are impossibly long times for the journeys (see pp. 80, 84 below), he argued that the three years covered the journey from Bukhara to Shang-tu and back to Acre, while the three and a half years covered the same journey from Shang-tu to Acre, two years at Venice, and the return journey to Shang-tu. This complicated overlapping of the two periods, of which there is no trace in the text, is almost enough in itself to condemn the suggestion. But in addition it is to be observed that Charignon accepts some figures—the year from Bukhara to Shang-tu, the seventeen years sojourn, the dates 1269 and 1290—with simple faith; he makes “going and returning” the exact equivalent of “returning”; he completely ignores the repeated statements of the exceptional difficulties and delays met with on both journeys, the recorded examples of other slow journeys, the possibility that the party was delayed by illness in the Pamir or by business at Kan-chou, and above all the fact that if his chronology is proved to be right the problem is still unsolved, because we have good reason to believe that the exact part in the siege which is ascribed to Nicolò, Maffeo, and Marco Polo was taken by quite other persons.

3 See PN (Cacacin). Marco Polo succeeded unfortunately well in his resolve not to describe his personal journeys, nor those of his father and uncle, after the summary statement of the first nineteen chapters. In those chapters we read that they rode from Soldanie to Bulgara; and thence they went to where the great Kaan was. They returned on horses, and rode till they were come to Laias, and thence by ship to Acre and Venice. Two years later they rode from Laias to Chemeinfu, and on the final journey home they sailed from Zaitun to Persia, and rode thence to Trebizond. But in what way Marco or his party travelled in China we are left to infer from the completely impersonal description of the routes. Everywhere “one goes”. In Cathay and the south-west one sometimes rides, and ala alternates with chevauche just as, at sea, it does with nage, “one sails”. But from Giogiu to Zaitun one always and only “goes”. The frequent chevauche of FG is not supported by F or by the other early versions except VB. Looking for other indications we find that, with the exception of the Brius and other streams in the south-west
THE POLO PARTY SUFFER LOSS IN TREBIZOND ≠ MARCO POLO

All seems to have gone well with the overland journey home till they reached Trebizond on the Black Sea. There, thanks to the researches of Professor G. Orlandini, we now know, or may feel fairly sure, that the party got into trouble and suffered serious loss. In the will of Maffeo, dated 6 February 1309 (1310), we read: "I wish to make known to my executors that I have satisfied the aforesaid Marco Polo my nephew with regard to those 500 pounds which he lent me to be given by me as a loan to the aforesaid Nicolo Polo [my nephew] as I said before, namely with regard to half of a set jewel which is in the house belonging to me, and with regard to the three tablets of gold which were from the magnificent Chan of the Tartars, and in addition with regard to those three hundred and thirty-three and a third pounds which were due to me out of those thousand pounds which the aforesaid Marco Polo received from the lord Duke and from the Commune of the Venetians for part of the loss inflicted on us both by the lord Comnenus of Trebizond and in the territory of the same lord Comnenus and also in other affairs of ours. And I testify that with regard to all other accounts which I have to make with the aforesaid Marco Polo I have satisfied him in full and in future I ought to have the third part of all which shall in any way west and of the rivers at Cacanfu and Quenlinfu, no river or canal is mentioned without a reference to the number of boats which sail upon it. These boats are specified as carrying merchandise or, in one or two cases, troops. Boats were also used, where no road existed, for couriers (p. 246), and on the Lake at Quinsai for pleasure parties (p. 331). Official or private travelling by boat (except at sea) is not once mentioned. There were then, as in more modern times, official post-stages both by water and by road, and the Tan-yang post-house at Cinghianfu had stables for eighty horses and kept thirty boats (cf. TP 1915, p. 671). The Chinese then as in recent years would commonly travel in house-boats, but Mongols may have felt more at home on horseback or in carriages. And Marco tells us specially about the roads also. From Coigangiu "one goes" into Mangi by a causeway, and he even says that "one cannot come into the province except by this causeway", to which Z adds "unless it is entered by sailing" as it had been, according to R, by Baian's troops (p. 314). When he describes the construction of the Canal for the purpose of grain transport, he does say that thus "one goes" by water all the way to Cambaluc, but immediately adds that "they can also go by land", and describes the road (p. 322). At Quinsai he expatiates on the excellence of the roads—"so are all the ways and the causeways of all the province of Mangi paved so that one can ride there quite cleanly" (p. 334). Thus as far as his own words will show we may suppose that Marco Polo must have been equally familiar with the roads and with the waterways, and perhaps used them both; and further guidance will be found in the Notes on the Proper Names in volume III, by seeing whether the places named were on the water or the land route, when the two routes did not coincide. Fifty or sixty years later Marignoli, if we may believe him, travelled from Cambaluc to Quinsai and Zaitun with two hundred horses (Wy p. 530.)
THE DESCRIPTION OF THE WORLDS DIVISION OF PROPERTY
or under any pretext be received or recovered. And I testify that the aforesaid loss inflicted on us as well by the aforesaid lord Comnenus of Trebizond as in his territory was in sum about four thousand hyperpera.''

It is tantalizing that we are not told who were the three who suffered this loss, nor the exact occasion. But the dates which are known seem to justify the conclusion that the trouble occurred when the party reached Trebizond on the way home from China. And we may be fairly sure that the three who shared equally in the loss were Nicolò, Maffeo, and the younger Marco. Marco, who certainly represents himself as the leading figure in China, and who was of a vigorous and seemingly grasping character, may well have insisted on having an equal share of the profits with his father and uncle. It was Marco who had actually received the 1000d. which had already been recovered. On the other hand Maffeo's will, which has been quoted, mentions two other combinations. In the very next sentence he says, "When I was in fratera compagnia with the said Marco and Matteo Polo, sons of the late Nicolo once my brother"; and here too he claims only one third of the property concerned, sharing equally with his two nephews. And some way further on in his long will he describes the division of rights in the property in S. Giovanni Grisostomo. We may conjecture that that property had been bought while Marco was in prison at Genoa. The value had been divided into twenty-four equal parts or carats. Of these the elder Marco or his son had paid, as we have reason to suppose, four and a half, and Nicolò and Maffeo shared the remainder equally. Maffeo, who had no children, now bequeaths four parts of his share to his nephews Stefano and Giovannino (Nicolo's natural sons born perhaps in the East), two parts to his nephew Nicolò, and the remainder (three and three-quarter carats) to his nephew Marco. Thus we find Marco already in possession of more than half the property, and lending money to his uncle and other relatives, always, it seems, to his own advantage. In July 1319 he obtained judgement against his cousin Marcolino for repayment of a debt of the latter's father, plus double the amount for fine, and interest at 20 per cent. for thirteen years. And so, while the Polo family was carried on in the male

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1 Or. p. 27, d.6. See p. 531 below. For hyperpera see PN.

2 Or. d.13. All this passage is based on ORLANDINI's article mentioned above, especially on d.6. I am obliged also for reasons of space to assume constantly that the careful reader will have read Marco's own Prologue (chapters 1-19) which tells us all that we really know of his birth and early life till he found himself in prison at Genoa in 1298 at the age of about forty-five.
MARRIAGE, WEALTH AND DEATH OF MARC POL = MARCO POLO

line only through the elder Marco, the family fortunes were quickly gathered into
the hands of Marco the traveller, and of his daughter Fantina. For, some time
after his return from the East, Marco married Donata, daughter of Vitale Badoer,
by whom he had three daughters, Fantina, Bellela, and Moreta. Professor Orlandini
was not led by the study of legal documents to admire Marco's character and he
asks us, not unfairly, to observe that in his will (d.18, pl.2-5) there is no bequest
to the cousins whose debts to him had been so severely exacted; nothing, apart
from conventional religious bequests, but to his wife and daughters. It is only
right to say that the will was made just before his death, when he may have
been unable to resist the pressure which his wife and eldest daughter may have
put upon him.

The great traveller died on the 8 January 1323/4—In
nomo de dio, 1323 die 8 gener mori miser Marco polo. The will is dated the 9 January.
This is quite possible, as the clerical notary would begin the day at sunset; but
it does show that Marco's will was made at the last moment, and enable us to
date his death within a few hours, after sunset on Sunday, 8 January 1324. His
undying fame rests solely and securely on his great book, well named The Description
of the World, in which he gave at least some news about almost every part of
the Asiatic Continent, the islands of Japan, Sumatra, Ceylon, Socotra, and the east
coast of Africa, revealing a vast new world to his astonished and incredulous hearers.
There is good reason to believe that Marco was buried, as he wished to be, in the
Church of San Lorenzo, perhaps in or near the tomb of his father there; but the
Church has been rebuilt and there is nothing to show the position of the grave.²

Marco Polo's will (d.18) gives little indication of the fabulous wealth which
has been attributed to him, though it is rather difficult to form a just idea of the
value of money at the time. At a time when a knight's fee in England was £20,
ought we to call a man who could bequeath 2000 pounds of Venetian money in
remission of debts and in other charity fabulously rich? To his widow he left
an annuity of eight Venetian pounds grossi (which cannot have represented a very
large capital sum), and the rest of his property to be divided between his three
daughters. The inventory of the goods which were thus to be divided is actually
preserved and has been published by Orlandini (d.69, p. 554), and the value of the
things amounted to 306l. 15s. 2d. of Venetian grossi. According to Yule, writing
in 1870, the Venetian pound or lira dei grossi (grossorum) was equal to 20 soldi or

¹ Or. p. 62, d. 69. See p. 558 below.
² See the Article by Dr R. Krautheimer in volume III.
THE DESCRIPTION OF THE WORLDS THE Nickname Milion
to 240 denari (grossi); or alternatively it was equal in 1283 to 13.3 gold ducats
and later to 10 gold ducats, the ducat being thus 1-5 (or 2) soldi and 18 (or 24)
denari. The lira dei grossi was also equal to 20 lire ai grossi (ad grossos) each of which
was thus equal to one soldo dei grossi, and to 32 lire dei piccoli each of which was
thus equal to 7-5 denari (grossi). Lira without definition is generally to be under-
stood as lira dei piccoli. G. Castellani, writing in 1924, confirms the statement
that in 1284 the gold ducat was 18 denari, and it was raised to 24 in 1328.

Following these two authorities as carefully as I have been able to do through
the intricate calculations required, and allowing (for 1924) 100 modern lire as
the rough equivalent of the pound sterling, I obtain the following very rough
result:

Charitable bequests, 2000 lire .......................... £280
Annuity, 8 lire dei grossi, £36 at 6 per cent.(?)  - - (at most) £600
Goods as in Inventory, 306l. 15s. 2d. (dei grossi) - - - £1373
Part value of House (£960 ?) - - - - - - - - £700

£2953

To this must be added the value of the furniture, linen, etc., left to the
widow, but on the other hand the capital sum to produce the annuity of £36
may have been far less than £600. And so it seems as if Marco Polo's property at
the time of his death may have been about the equivalent of £3000; and that
would hardly have earned the owner the nickname of Million.1

Milion or Milione, nevertheless, he and his book were called in his lifetime,
and Il Milione remains the ordinary name of the book in Italy to this day, while
the Corte Sabbionera near the site of the Polo house is officially labelled Corte
del Milion. A contemporary, Iacopo d'Acqui, writes in his Imago Mundi, "In
the year of Jesus Christ 1296, in the time of Pope Boniface VI, a battle took
place in the sea of Armenia at the place called Layas between 15 ships of Genoese
merchants and 25 of Venetians, and after a great fight the ships of the Venetians
are defeated and all are killed and captured. Among whom is captured Sir
Marchus of Venice, who was with those merchants, who was called Millonus
(or Milionus), which is the same as wealth of a thousand thousands of pounds; and
so he is called at Venice. This Sir Marchus Milonus of Venice with others of the

1 Y. II. p. 591; Giusseppe Castellani "I valori delle monete espressa nel testamento
di Marco Polo" in Rivista mensile della Città di Venezia, Sett., 1924; Or. d.14 (for 25 read
55), p. 538 below.
ORIGIN AND SURVIVAL OF THIS NAME MILION = MARCO POLO

Venetian prisoners are taken to the prison of Genoa and are there a long time. This Sir Marchus was a long time in Tartary with his father and uncle and saw many things there and made a fortune and also learnt much, for he was a man of worth. And so being in prison at Genoa he makes a book of the great wonders of the world, of the things, that is, which he saw. And he says less than he saw, because of the tongues of detractors who easily impose lies on others, and rashly condemn as a lie whatever they cannot believe or will not understand. And that book is called the Book of Milio (liber milionis or milonis) about the Wonders of the World. And because great and vast and almost incredible things are found there, he was asked by friends when he was dying to correct his book and take back what he had written too much; and he answered, I did not write half of what I saw.''

It has been doubted whether the book was called Milione in the author’s lifetime, but Yule quotes from Villani, "the book called Milione which Master Marco Polo of Venice made". Yet as far as I know Milione is rarely applied to the book in the older manuscripts, and very rarely indeed to the man. Professor Benedetto has argued that Milione, Milio, or whatever form it may take, is not a nickname at all, but Marco’s real name, a form of Emilio, the Latin ÆEmilius. Yule and Orlandini are inclined to accept Ramusio’s story that

1 Quoted by B., p. cxciv, from the Ambrosian MS. D.526, fol. 77c,d. Twice in seven lines the Pope is called Boniface VI instead of VIII. B., ibid. note (5), gives part of the passage from a MS. at Turin dated 1428 (Biblioteca Nazionale G II 34) where Marco is called quidam venetus qui diu fuit cum tartaris et dicebatur filius milionis. cf. also Y. II. p. 511; Or. d.4 (10 April 1305), nobles viri petrus maurecmus & marcus paulo milion. cf. p. 529 below and plate 8.

2 G. Villani Historie, &c., 1559, p. 99 (Bk. V. cap. 28): il libro detto Milione che fece messere Marco Polo di Venegia. Villani began to write in 1307 and died in 1348.

3 Il Marzocco, 14 sett., 1930, pp. 1, 2; 16 nov., 1930. In his supplementary note (16 nov.) B. produces a good example of a child having been named Milion at Padua in 1321; and the surname Milion is still to be seen over a shop in Venice. On 10 October 1936 Sir Percival David wrote: "I have found the name of the shop below, FARMACIA GALVANI DI A. MILION. It is No. 2799, in the Campo Francesco Morosini (già S. Stefano)." cf. Indicatore anagrafico di Venezia, 1931, p. 297. Orlandini had noted the occurrence of Mattia Miglione in 1241 (Perg. proprio No. 3), of Marcus Milio in 1315 (M. Odorico b. 820 prot.), and of three or four cases of Milion in the 16th century. But it is still to be explained how it is that this name was either unknown or misunderstood by Marco’s contemporaries, and does not seem to have been given him in family documents (except once in 1362 - Or. p. 55) until the fifteenth century when it is preceded by "known as" (dictus). cf. BOERIO Diz. Veneziano, MILIA, Emilia. By the 18th century the name had attained to the curious form “Marco Polo Colombo Camilione” (Mus. Correr, MS. Cicogna 3236, p.6; d. 100, p. 595 below).
THE DESCRIPTION OF THE WORLDS: MARCO POLO IN MASQUES

the nickname was given to him because of the exaggerated numbers with which his often repeated stories of the wealth of the East were filled.¹ In the Imago Mundi, as we have seen, the name is said to have been earned by his actual wealth.² It seems to be the case that the real meaning of the name was not certainly known even in the fourteenth century, and until further evidence is found we must be content to remain uncertain ourselves.

Ramusio’s and Barbaro’s well known accounts of the return of the wanderers need not be repeated here.³ They do not seem to be supported by any early authority.

¹ Y. I. p. 67; Or. p. 11. For Ramusio’s words (Pref. fol. 6v⁰) see d. 95 p. 585.
Yet the word million is not once found in the book. If it could be shown that it was intentionally avoided, this, no doubt, might tend greatly to confirm Ramusio’s view. But the word was not common.
² Milionario, used (talvolta per esagerazione) for a very rich man, seems to have been recently, if it is not still, peculiar to Venice. cf. Boerio Diz. Ven. s.v..
³ Pref. fol. 5v²-6v⁰ (p. 583 below); Y. I. pp. 4-6; Barbaro (Vienna, 6156), fol. 338.
It may be well to give more exact references for the story that “long after our Traveller’s death there was always, in the Venetian Masques, one individual who assumed the character of Marco Milioni” (Y. I. p. 67). The story is told by C. Amoretti Voyage de la Mer Atlantique &c., 1812, p. 67, note (a): “Après sa mort on se moqua encore de lui, de manière que dans les masquerades il y avait toujours quelqu’un qui prenait son nom, et le représentait pour amuser le peuple en racontant tout ce qui lui venoit dans la tête de plus extravagent. Ensuite on a usa de même envers Pigafetta (Pignoria, Prefaz. all’Opera degli Dei antichi)”;
THE DATE WHEN MARCO WAS MADE PRISONER ≠ MARCO POLO

We know from Marco Polo himself that he was in prison at Genoa in 1298, and R adds that it was “because of the war”. The only contemporary account of how he got into prison has been given above, and there is small doubt that Benedetto is right in thinking that too little weight has been given to this story in the past. It has been assumed that this battle between fifteen armed Genoese merchant ships and twenty-five Venetian near Laias in 1296 “in the time of Pope Boniface” is nothing but a confused recollection of the better known battle of Laias between twenty-two Genoese and twenty-eight Venetian warships in 1294, when Marco Polo cannot have been present and therefore was not taken prisoner. The alternative occasion is the battle of Curzola fought on 8 September 1298, when 7000 Venetian prisoners were taken to the prisons of Genoa, arriving there, according to a contemporary ballad quoted by Yule, at noon on 16 October. The authority for supposing that Marco Polo was taken prisoner at Curzola is Ramusio, whose story is translated in full by Yule.\(^1\) Ramusio begins with the words, “Not many months after they were come to Venice,” and this will suit a battle in 1296 much better than one late in 1298; and will allow time also for the writing of the book. How could so long a book as The Description of the World must originally have been dated in the prison at Genoa, 1298, if the author did not reach Genoa before the middle of October? It is known too that the prisoners of Curzola were released in the summer of 1299. Jacopo d’Acqui says that Marco Polo stayed in prison a long time, and a long time is indeed required both for the writing of the book and for the details of Ramusio’s own version of the story; and he dates the battle not merely 1296 but “in the time of Pope Boniface”, and Boniface VIII was not elected till 24 December 1294, nor crowned till January 1295; and his battle of 1296 is distinguished from that of 1294 by the number of ships engaged. The contemporary story is then consistent with itself

\(^1\) Y. I. p. 6. Ramusio, ibid., Pref. fol. 6\(^v\): Non molti mesi dapoì che furono giunti a Venetia; and on fol. 7\(^v\) he says that Marco was set free “non molti anni dapoì”, meaning clearly at least four years, if not six or seven. cf. d. 95 p. 587. A recent writer accepts the Curzola view without discussion, and makes no mention of a possible battle in 1296. He agrees with Yule in putting the battle on Sunday, 7 September, but brings the prisoners to Genoa on 6 October (seze di, which Yule makes “the 10th”), cf. G. I. Bratianu Le Commerce Génois, 1929, pp. 262-274.
THE DESCRIPTION OF THE WORLDS THE POLO FAMILY HOUSE
and with the probabilities of the case, and not irreconcilable with any known
fact, while RAMUSIO is inconsistent with himself and his story intrinsically im-
probable if not impossible. We may then think that Marco was taken prisoner
at some obscure and otherwise unrecorded engagement of armed merchantmen
in 1296, and that RAMUSIO was mistaken in identifying this battle with the famous
battle of Curzola in 1298.¹

III. THE MANSION OF THE POLO FAMILY
To Professor ORLANDINI again we owe all our more exact knowledge of the
great Polo mansion or Ca Polo in the district of San Giovanni Grisostomo.
Cicogna must have seen the interesting plans of the house which are here repro-
duced, (plates 16, 17) but no notice seems to have been taken of them till one
was published by ORLANDINI in 1913,² and even then they remained quite unknown
in this country. Above the foundations, which have not been explored, nothing now
certainly remains except the tower with the famous Byzantine arches and perhaps
parts of the other buildings which overlook the Corte Sabbionera, and it is not
at all certain that any of these formed part of the Polo property.³

The surviving plans of the ground and second floors are attached to a deed
or conveyance of that portion of the property which belonged to Almerigo and
Marin Balbi and to Steffano Vecchia when it was sold by them to Giustin Donà
in July 1677. The site was sold for the express purpose of building a theatre,
and the plans show part of the site of the present theatre. It will be seen that the
deed (d.98) describes the site as bounded by two streams and a public street and
as being "commonly called Camilion, partly vacant and partly with some few
buildings made there for the most part of planks, covered with tiles". The
ground plan shows the actual theatre site occupied by a courtyard surrounded with

¹ B. Marco Polo, 1932, p. xiii. A small conjectural corroboration of the earlier and longer
imprisonment may be found in the fact that Marco seems to have had no direct share in
the purchase of the house in S. Giovanni Grisostomo; but till we know the date of the
purchase, this will not count for much.
² Origine del Teatro Malibran, pp. 5-21, one plan, Venice, 1913.
³ It seems in fact to be known that the tower with its arches was not part of the Polo
house. Cav. Antonio SALVADORI writes of the Corte Sabbionera (now Corte seconda del
Milon), "This court was included in the precincts of the ancient fortified palace of the
Morosini, and was entered by the gate surmounted by a tower which is still admired to
day" See C. ZANGIROLAMI, Indicatore anagrafico di Venezia, 1931, p. 94. Cf. G. LORENZETTI
Venezia, 1926, p. 344. In 1514 property of Vincenzo MOROSINI seems to have been on
the N.-E. side of the Corte Sabbionera (Arch. di Stato. Esam. Invest. 12 fol. 41, 159, 161.).
See pl. 18, 19.
THE DISTRICT OF SAN GIOVANNI GRISOSTOMO = MARCO POLO
THE DESCRIPTION OF THE WORLD: THE SITE OF THE HOUSE

A portico and seventeen rooms with two flights of stairs, with covered ways leading to the two canals and an exit to the lane which as "Calle del Teatro" still leads to the Church. A plan of the first floor may have existed, but if so it is lost, while the plan of the second floor survives. These two plans, of the ground and second floors, do not look like plans of a site "partly vacant and partly with some few buildings for the most part of planks". Sixteen years earlier the cadastral survey had recorded that in January and February of 1661 (1662) two cottages (casette) had been built by Steffano Vecchia on the site, the rest of which was still empty and in ruins (il rimanente resta vacuo e rovinoso) and had till then yielded no income at all. Going back to 1598 we find that Doglioni, writing presumably in 1597, says that the house was totally destroyed by fire a year before. A minute of the Senate dated 7 November 1596 approves of a reward of 60 ducats having been given to 150 men of the Arsenal who had given prompt and good service at the fire which occurred "very recently" in the Ca Million, so that we may suppose that it happened in August or September 1596. It will be seen that the deed stipulates that "the plan of the site sold, as above, that is a copy of the same" shall be kept with the deed; and it seems to me to be certain that the plans which have survived are by good fortune copies of plans made before 1596, showing the exact arrangement of part at least of the ancient house.

The site is described in 1677 as "commonly called Camilion", but I do not feel sure that it was the whole of the ancient house, or even the whole of the property of the Balbi and Vecchia at the time. As far as is known the extent, content, and boundaries of the whole original property are described in no extant document. All that we have are various detailed accounts of the part of the house belonging to the heirs of Marco the elder and of some other parts, and a few more vague indications. The latter are, first the existence to this day of the Balbi shield on the old wall overlooking the Rio di S. Marina south-west of the theatre and also over the entrance to the little sottoportico at the south-east corner of the Church. But the Balbi may have owned adjoining property which had never been part of the Polo house. Secondly, we learn that the Church of San Giovanni Grisostomo was rebuilt in the last years of the fifteenth century, having become unsafe through old age and through damage done to it by a fire in "the neigh-

1 Arch. di Stato, Notifiche reg. 393, aggiunte a.1661; Caseggiato 1661, S. Gio. Grisostomo, X——, 421.
2 Cf. Y. I. p. 27. See d. 97 p. 391.
THE CHURCH OF SAN GIOVANNI GRISOSTOMO = MARCO POLO
bouring houses of the Polo ’’ in 1475.1 No fire in the present theatre would be likely to do serious damage to the present Church, so that it may be possible that the Polo house extended to the north-east and north-west of the present Corte del Teatro; and moreover the Church was moved nearer to the theatre when it was rebuilt, and its old position is occupied by the street, Salizzada di S. Giovanni Grisostomo, and the houses west of the present Church.2 There were, too, in 1321 ‘‘large halls or porticoes which face and are towards the Church of San Giovanni Grisostomo’’.3 And there was also ‘‘a well which is outside the court, to which one goes through a door which is on the lane outside the principal door of the whole property of the Cha Polo ’’.4 This well may have been the old well in the Corte Sabbione driven through the old arches in the tower. Other wells near by are one in a hidden court east of the Church and a large one in the Campo north of the Church.5

1 P. PAOLETTI L’Architettura & c., Part II. 1893, p. 178: in conseguenza dei danni patiti quando nel 1475 bruciarono le vicine case dei Polo. Unfortunately the source of this statement has not been found. cf. G. TASSINI Curiosità Veneziane, 1863, I, p. 281: Nel 1080 la famiglia Cattaneo fece inalzare una chiesa a S. Giovanni Grisostomo, la quale nel 1475 abbruciossi. Idem, ed. 4, 1897 (later than PAOLETTI), p. 330: Nel 1080 . . . una chiesa a S. Giovanni Grisostomo, la quale nel 1488, per asserito del pievano Lodovico Talenti, trovavasi in cattivissimo stato pei danni del tempo, a cui alcuni aggiungono quelli di un prossimo incendio, accaduto nel 1475. In all this there is no mention of the Polo house; and search in the registers of Lodovico Talenti (Archivio di Stato, sez. notarile, b.955-957), which date only from 1480, has failed to produce better evidence.


3 Y. II. p. 510: sale sive porticus magna que respiciunt et sunt versus Ecclesiam Seti. Johannis Grisostomi. YULE (with reference to Istituto degli Espositi No. 6) unfortunately gives only extracts from this important document. Recent efforts to find the original in the Archivio and elsewhere at Venice have failed.

4 Y. II. p. 519.

5 The fine head of this well was brought there from the Giudecca in 1855. cf. TASSINI Cur. Ven. 1897, p. 331.
THE DESCRIPTION OF THE WORLD OF THE CORTE DEL MILION

One thing at least Orlandini's researches have made certain, that the Corte del Milion round which the house, with access to two canals and to a common way, was grouped was within the present theatre walls. When one tries to fit the old descriptions of parts of the property (dd. 14, 42, 90, 92) to the plans, the task does not seem to be hopeless with the earlier one of 1319, though our detailed knowledge is still too small to secure definite results; but the fifteenth century documents, where each of the properties is made to abut at both ends on the same thing, baffle me completely.

Early in the fifteenth century the property was still divided between the descendants of Marco Polo senior and those of Marco Polo called Milion (Marci Pauli dicti Milion), the former represented by Maria Trevisan and Zaneta Corner, sisters of the last Marco, and the latter by Marco Bragadin descended from Fantina Polo and Marco Bragadin. The municipal records of Venice were destroyed by fire in 1513, but from the later returns Orlandini has found that in 1514 Zuan Batta Trevixan owned two houses and two shops in the Chorte al Milion; in 1537 Zaccaria Trevisan owned nine houses and a shop in the Calle del Milion and Zuane Bragadin owned ten houses and a shop in the court of the Chà Milion. It is clear from this that the old house was no longer a mansion but divided into small tenements in very bad repair and threatening to fall (malissimo condizionate et menage ruina). The smaller property of the Trevisan began to pass by marriage to Antonio dalla Vecchia in 1566, as the larger Bragadin share had done to Zuane Balbi in 1536.

The name Cà Milion seems to appear first in the will of Maria Trevisan, 1455 (mec chace che si chiana dal milion d.93); the Corte del Milion, as we have seen, in 1514. The Calle del Milion, which was probably the present Calle del Teatro, is mentioned in 1507 when the Silk Office, whose old door still exists at the south-east corner of the Church (Y. 1. facing p. 30), resolved to open two windows in their wall versus callem milioni (Archiv. Arte della Seta, b. 650 istromenti No. 1). By 1712 it had become Calle dell'Opera. In 1712, too, we first find Corte del Sabbion; in 1783 Corte Sabionera (Catastico delle case, 1712; Archiv. ser. Signoria, processo 132, b. 34). In neither 1712 nor 1783 does Milion appear in any place name. In 1876 the name Corte del Milion was mistakenly given to the Sabbionera, and Orlandini ends his pamphlet with "it would be well to restore to the Corte del Milion the name of Sabbionera, familiar in the past."
IV. THE MANUSCRIPTS AND VARIOUS STATES OF THE DESCRIPTION OF THE WORLD

Being in prison at Genoa, Marco Polo met a professional romance-writer, a fellow-prisoner, Rustichello of Pisa; and to that fortunate accident we owe the existence of his book, for he caused all these things to be recounted (retraire) by Master Rustacius of Pise who was in that same dungeon.' In England we have called it "The Travels of Marco Polo" as resolutely as the Italians have called it "Il Milione", and with as little reason. For it is not the story of Marco Polo's travels, but "the book which is called the description and the strange things of the world", the pioneer of scientific geography. It is a serious and invaluable description country by country and town by town of a large part of medieval Asia, relieved by a few well told stories—but they are not stories of Marco Polo's travels.

The question of the true text of the book is a very curious and intricate one. The book may have become popular, although Ramusio probably exaggerates when he says that "all Italy in few months was full of it". But this popularity resulted not in the preservation but in the destruction of the book in the form in which it left the author's hands, till there has survived no single known copy which can claim at all to be either complete or correct. Not only so, but it appears that there are some errors and omissions which infect every manuscript which has yet been examined; as if the large number of extant manuscripts were all ultimately derived from one copy, and that not the original, but one already corrupt. We are in fact almost forced to the conclusion that the original itself, while it must have been in a sense complete, may have had (as indeed it is likely to have had) serious clerical mistakes left uncorrected. It was very long and not a little dull, the work of one who had, as has been said, "looked at everything and seen nothing"; it was written in an uncouth French much mingled with Italian which sometimes puzzled even contemporary interpreters; and so from the first each copyer omitted, abridged, paraphrased, made mistakes and mistranslations, as he saw fit, influenced naturally by his own point of view and immediate interests or purpose; and the result with which we have to deal is nearly 120 manuscripts of which, it is little exaggeration to say, no two are exactly alike.  

1 For a masterly and very detailed treatment of this subject consult L. F. Benedetto Il Milione, 1928, pp. xi-ccxxi.

2 For details of the grouping, dates, languages, &c., of these MSS. we must refer again to Benedetto's great work, and to the list of MSS. at p. 509 below.
THE DESCRIPTION OF THE WORLDS - A SUMMARY STATEMENT

The best short statement of the family history of the manuscripts is naturally provided by Signor L. F. Benedetto. His view is summed up like this: The extant manuscripts may be divided into two groups, A and B, both ultimately derived from a lost copy (O1) of the lost original (O). The archetype (also lost) of B was much more faithful to O than the archetype of A was. Group A is represented by F (Paris, B.N., MS. fr. 1116, the best of all extant MSS.) which retains the original language, and by Fi, F2, F3 which only survive in their respective translations into Court French (sub-group FG), Tuscan (sub-group TA), and Venetian (sub-group VA, including the most popular Latin version P). Group B is represented by a lost manuscript or manuscripts known only by Ramusio's printed text, and Z the Latin text which is printed in this edition. These are of the first importance for the completion and correction of the text of Group A; and there are also several other B texts which Benedetto was able to use in a less degree for the reconstruction of O1.

For this restoration, in whatever degree it may be possible, of the original words of Marco Polo there are, as will have been seen above, three ancient copies of the book which are of primary importance. These are (1) the Franco-Italian text in the Bibliothèque Nationale at Paris (MS. français 1116), known as F; (2) the Italian version by G.-B. Ramusio, first published in 1559, known as R; and (3) the Latin text in the Chapter Library at Toledo, here referred to as Z.

(1) F was written in Italy in the first half of the 14th century, parchment, measuring about 292 x 205 mm., 112 leaves in twelve gatherings of 12, 10, 10, 8, 8, 10, 10, 10, 10, 10, 4 leaves, two columns to a page, 34 or 35 lines to a column: fol. 1a—3d Table of chapter headings; fol. 4a incipit Ci comencent le lobriq de cest liure qui est appelle le deuisement dou monde (pl. 22); fol. 111c explicit schanpoit ausint. deo gratias amen. This text was printed literatim (with several errors) by the Société de Géographie as Tome I of Recueil de Voyages et de Mémoires.

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1 This includes the famous della Crusca MS. at Florence (TA'), on whose flyleaf is the following note: Questo libro si chiama la navigazione di messere marchio polo Nobile Cittadino di vingia scritto in firenze da niccholo Ornanni mio bisasolo da lato di mia madre qualo mori negli anni di christo mille trecento noue qualo lo porto mia madre in casa nostra del Riccio ede di me piero del riccio e di mio fratello 1458 and just below: compro per me Piero del Nero questo di 7(? di set' 1589 L7 Benedetto is content to say that we are not bound to believe the first note, written 150 years afterwards; but books were rarer and memories longer than they are now and, in the absence of palæographical or documentary evidence against it, it may at least be regarded with respect. See pl. 27.

2 Marco Polo, 1932, pp. xxi, xxii.
THE FRANCO-ITALIAN MANUSCRIPT AT PARIS #MARCO POLO
Paris, 1824; and again by Benedetto, more satisfactorily though not *literatim*, in *Il Milione*, No. 3 of the publications of the Comitato Geografico Nazionale Italiano, Florence, 1928. It is also said to have been reproduced in facsimile by Dr. A. Steiner of Karlsruhe in 1902, but this appears to be a mistake.\(^1\) While F is the longest and in some respects the best of the surviving manuscripts, an examination of the following version will show that it contains no chapters and few passages of any length or importance which are peculiar to itself. That the curious Franco-Italian language of this manuscript is the language in which the book was first written is made likely by comparison of the early Tuscan version which shows obvious signs of having been translated from such a French text, and is made quite certain by the passages which Benedetto quotes from the earlier work of Rustichello, the romance of Guiron le courtois, where the language is identical, with whole phrases and sometimes sentences word for word the same in the two books.\(^2\) And Marco Polo is explicitly said to have written his book “in the French vernacular” by John the Long of Ypres, who wrote about the year 1350.\(^3\)

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\(^1\) There is a copy in the Bibliothèque Nationale in Paris, now marked “facsimile 4°-242”, which is a set of actual photographs of the MS. bound up with a printed title (*Le divisement dou monde de Messer March Pol de Venece*). Die Handschrift Fonds Français No. 1116 der Nationalbibliothek zu Paris photographisch aufgenommen auf der Gr. Hof- und Landesbibliothek zu Karlsruhe von Dr A. Steiner. Karlsruhe. Hof-Buchdruckerei Friedrich Gutsch. 1902.) and introduction, where it is stated that the negatives were done by J. Hauff et Cie., Feuerbach. It seems to be certain that Dr Steiner meant to issue a limited edition of these photographs printed on special paper and treated by some special process, but no second copy has been found, nor is the whereabouts of the negatives known.

\(^2\) B. pp. xiii-xxvii; Y. I. pp. 81-86. The book was also called Meliadus (B. p. xix) and Roman de Tristan. It begins: Seigneur emperer & Rois & princes & dux & guenz & baronc chevalier & manuasor & borgiois & tous le prenons de ce monde que aues talentz de delitier noz en romainz ci prennes ceste & le feites lire de chief en chief si i troueres toutes lez granz aventurez qui aindrent entre les chiauiers berrant dou tenz li Rois buter pandragon jusque au tenz li Rois areus son fiz & des compain de la table rounde. & saibiez tot voirement que cestui Romainz fu treslaites dou liure monseigneur Odoard li Rois de la mer en servire nostre Sire damenche pour conquister le saint sepuone. & maistre Rusticien de pise li quelz est imaginez desentre compile ceste Romainz car il en treslaites toutes les tresmerueilles nouelles qu'i troue en celui livre & totes les greingneur aventurez. . . . This seems to show that Rustichello had access to the book of Romances by Helyes de Boron when Prince Edward was on a Crusade (c. 1271), possibly in Sicily. But nothing seems to be really known of his life and movements. See pl. 45.

\(^3\) Y. I. p. 121, with ref. to E. Martène & U. Durand Thesaur. Nov. Anecdot., 1717, III. col. 747c: Marcus Pauli . . . quem Chama propter suum habilitatem in suis negotiis ad diversas *India & Tartaria partes & insulas misit, ubi illarum partium multa mirabilia vidit, de quibus postea
THE DESCRIPTION OF THE WORLD'S LANGUAGE & STRUCTURE

(2) R is a printed Italian version of which there is no manuscript; and its origin,

postea librum in vulgari Gallico composit um librum mirabilium cum pluribus similibus penes nos habemus. This may perhaps only show that John had a copy in French; and it may be thought that "quite certain" is too strong an expression to apply to the accepted belief that the book was first written in French. Pipino's Latin, the only old version of whose history we know any detail, was made from a Lombard text which in Marco Polo's lifetime was thought to be the original; TA may just as well be translated from a translation as we commonly assume Pipino to be; Z is free from actual French words (though there are several un-Latin words and phrases which may suggest a French not less than an Italian source), has an occasional Italian word (che for que, canodoio), and shows Venetian influence in the proper names; and so it might possibly be argued that the original form of F was a version made by Rustichello in his characteristic Franco-Italian dialect, and with embellishments especially in the battle stories, from an Italian original. But on the one hand F has not been shown to betray any sign of being a translation, and on the other hand the occurrence in all the other texts, French, Venetian, Tuscan, or Latin, of many and different sentences which reproduce F word for word leaves an irresistible impression that a text in the language of F is the mother of them all. It may be remarked here that Benedetto seems to have changed his opinion with regard to Rustichello's share in the work. In 1928 he devoted many pages to Rustichello's part, though the facts must of course have come from Marco; but in 1932 this part is "a very small thing", nothing more than the translation (trascurere) into the language of romance of the book of which Marco Polo was "the true and only author". Others (including Orlandini) have suggested that the form of the book and all the stories, including perhaps the embassy to the Pope, are Rustichello's work, though no one now ventures to suppose that the descriptions of places and customs are not genuine reports of what Marco Polo had seen and heard. It is still too early to make a positive statement about the way in which the book was composed, but it seems to be likely that it was to a great extent compiled from written documents, and there are some things which seem to support this a priori probability. In the first place Ramusio, reporting presumably a tradition which he may have heard at second-hand from the survivors of the Polo family, says that Marco Polo sent from Genoa to his father at Venice for "his writings and memoranda which he had brought with him" (see d. 95 p. 586 below), and there seems to be no need to doubt the tradition. Then there are several places where Qubilai is described as the great Kaan "who now reigns", while in c.19 we are told that the travellers heard of his death, and this suggests the use of documents of various dates; although incidentally it is surprising that the contradictions in the book are as few as they are. Again, in the first thirty or forty chapters, which deal with the Moslem lands of West and central Asia, "the people worship Mahomet", but in the interspersed stories—the capture of Baudac, the miracle of the Mountain, the Old Man of the mountain, the Church of Samaran—it is always "Saracens". In the few mentions of Moslems in the chapters on Cambaluc, Catai, and Mangi they are generally "Saracens", but in Caragian "they worship Mahomet". In the stories such as the death of St. Thomas, Adam's Peak, the king of Abasce, or the wars of Argon and Acomat, it is always "Saracen", and when we return

43
G.-B. RAMUSIO : HIS NAVIGATIONI ET VIAGGI = MARCO POLO
as well as the origin of one of the texts of Odoric in the same volume, has been
and remains a mystery. Giovanni-Battista RAMUSIO was an official and a learned
student of geography in Venice in the sixteenth century. The Venetian printers
GIUNTI seem to have determined to publish a collection of voyages and travels
(Navigationi et Viaggi) with RAMUSIO as their editor. The first volume appeared
in 1550, the third in 1556, without mention of RAMUSIO's name. Marco Polo, which
was to be in the second volume, seems to have been ready, with Preface (d.95
p.577) written in 1533, but other matter for that volume could not, somehow,
be got ready for publication so quickly. On 10 July 1557 RAMUSIO died at Padua,
and on 4 November the same year the Giunti printing press was burnt down.
Some of the matter intended for Volume II was destroyed, but Marco Polo escaped
and was printed in 1558 and published in 1559, with a note by Tommaso GIUNTI
saying that RAMUSIO, who would not let his name be published in his lifetime,
had really done all the work for the three volumes; and the Collection has been
RAMUSIO ever since. Careful analysis of R by BENEDETTO shows that it is based
on P (the common Latin version by Pipino) with additions from other known

return towards the end of the book to the Moslem lands we find more than once "Saracens
who worship Mahomet". Not only so, but in F "Saracen" is consistently saracen in c.41,
saracin or the like in cc.26—29, and so on, as if Rustichello had perhaps a book of stories
which he had copied from various sources, and copied them out again into Marco Polo with-
out making the spelling uniform. And lastly c.152 seems to be doubly based on documents,
for it claims to be based on a Chinese document (cf. pp.326, 327) from which Marco Polo
presumably made notes, and the result is a number and accuracy of details quite without
parallel in the rest of the book.

A more difficult question is that of the subsequent alteration of the text by conscious editing.
"Malabar" for "Dilivar" (c.36) and the statement that Curmos is on an island (c.37), with
the forms tembul and toscaol, may perhaps be due to RAMUSIO's deliberate wish to correct,
and when for "the great lord who now reigns" (c.25) V substitutes "Mongu who reigned at
that time" we cannot doubt that a deliberate change has been made. But these are points
which it has not been possible to collect and study in detail here.

1 See the Article by Sir Percival DAVID in volume III.
2 See d.96, p.589. It is remarkable that RAMUSIO's name was openly published,
presumably with his knowledge, in the French edition of vol. 1, Lyons, 1556.
3 So he is always, I think, called by modern editors. The colophon to P", a beautifully
written manuscript of the fourteenth century, has frater franciscus pipini cius Bononiensis; but
Luigi MANZONI quotes more than one example of the autograph signature Franciscus Pipumus
The statement (p. 581) that the ancient books (Libri) which had come into RAMUSIO's hands did
THE DESCRIPTION OF THE WORLDS HIS ORIGINAL SOURCES sources and with very large and important additions which had not, until fourteen years ago, been found in any manuscript or other printed edition. When Z' (a copy of Z made in 1795) was discovered by Benedetto in the Ambrosiana at Milan it was found to contain many but not all of the passages peculiar to R. For such important places, for example, as the murder of Acmat (pp. 214-216) or the Palace at Quinsai (pp. 338, 339) R remains to day our only authority. It has been assumed that these peculiar passages (those which are unique and those which he now shares with Z) were taken by Ramusio from an old Latin MS. which he had examined and of which he writes as follows. After saying that Marco Polo was, as he believed, first written in Latin, he proceeds, "of which book a copy, written the first time in Latin, of wonderful antiquity, and perhaps copied from the original by the hand of the same M. Marco, I have often seen and compared with this which we are now publishing, lent me by a gentleman of this city of the House of Ghisi, a great friend of mine, who had it with him and held it very dear." Nine pages earlier in his Preface he had said: "Now seeing that so many details of that part of the world of which the aforesaid M. Marco has written are being discovered in our time, I have judged it a reasonable thing to make his book come to the light with the help of different copies written more than two hundred years ago (in my judgement) perfectly correct and by a great length much more faithful than that which is read hitherto; so that the world should not lose that fruit which can be gathered from so great diligence and industry about so honourable a science, for the knowledge which is acquired of the part towards the east-north-east, put down by the ancient writers for land unknown." This is a plain statement that his text was compiled "with the help of different copies", and in the later passage he says that he "compared" the Ghisi Latin text "with this which we are now publishing". He does not say nor at all imply that something like one fifth of "this which we are now

did not say that Soldadion was a city of Armenia suggests that he may have seen and used no text of P but a printed edition, for the words ciuitatis Armenie do occur in the early MSS. of P. And it is natural enough that he should take the best existing printed text as the basis of his new edition; but it is not easy to be sure which text he used, for that of c.1483 would not have given him the name Pipino, but Pepur, while Novus Orbis, 1532, omits the prologue; and the only early printed edition which includes the prologue and has the name Pipino correctly seems to be the Portuguese version of 1502. Yet R. speaks of P as Latin.

1 See Additional Note on chapter 152, p. 499 below.

2 Naviigationi et Viaggi, 1559, Prefazione fol. 7r, d. 95 p. 586. He means, obviously, that he had seen an old copy of the original (as he believed) Latin.

3 Nav. et Viaggi, 1559, Pref. fol. 2vo. d. 95 p. 578.
RAMUSIO· THE FATE OF ALL HIS MANUSCRIPTS ≠ MARCO POLO

publishing 'was taken from the old Latin which he borrowed, and so we really cannot be sure that the unique passages were taken by him from the Ghisi manuscript. We can only be reasonably sure that among his 'different copies' Ramusio had one manuscript which contained many of the peculiar passages now found in Z, and that either in that same manuscript or elsewhere he found those other unique passages which are not in Z.

The sentence quoted above about the Ghisi manuscript was published in 1559, but was silently omitted from the second and following editions of 1574, 1583, 1606; and it is interesting to speculate on the reason for this omission. Had the publication of this sentence caused the owner to come and ask if he might have his book back, only to learn that it had been destroyed in the fire? Or had he perhaps merely objected to the advertisement of the fact that he owned so precious a volume? In view of the fact that Ramusio was apparently employed by the Giunti as their editor for this collection of voyages and travels, and of the homely ways and known customs of the time, it may not be unreasonable to guess that Ramusio had his documents and did much of his work at the printing office, which is said by Ramusio himself to have been in S. Zulian;¹ or after his death all his unpublished material may have been handed over to the printers. At any rate I cannot learn that this MS. (or any MS. containing the unique passages) has ever been seen or described after Ramusio's own mention of it in 1553. And so with the other manuscripts which he used, which may well have been as valuable as we guess the Ghisi one to have been. Where are they now? Of all places in the world where one might expect to find a good copy of Marco Polo, Venice surely comes first; and after Ramusio's day there might also have been good copies at Padua where Ramusio sometimes lived and where he died. In neither place does there now seem to be a copy of any value or distinction except two copies of the Venetian text, one in each place, dated respectively 1445 and 1446 (with a Latin compendium dated 1401), and these can hardly be among those which in 1553 Ramusio 'judged' to be more than two hundred or at least one hundred and fifty (fol. 4rº) years old. Were his copies all burnt in the fire of 1577? It does not seem to me to be impossible; though Giunti only specifies among the 'losses to students of geography' certain copy (esemplari) and maps which Ramusio had handed over to the printers not long before his death.²

¹ Nav. et Viaggi, 1559, Dichiaratione fol. 16vº.
² Dr G. G. Coulton and Dr A. W. Pollard tell me that the suggested explanation is less likely to be true in the case of a man in Ramusio's position than in the case, for instance,
THE DESCRIPTION OF THE WORLDS: THE CODEX OF TOLEDO

In the second volume of the Navigationi et Viaggi, Venice, 1559 (printed 1558), Marco Polo will be found as follows: Di M. GIO. BATTISTA RAMVSIO PREFAZIONE SOPRA IL PRINCIPIO DEL LIBRO DEL MAGO M. MARCO POLO ALL’ECCELLENTE M. HIERONIMO FRACASTORO. (dated Di Venetia, ã sette de lvglio M d lxx.) fol. 21º-8vº; ESPOSIZIONE DI M. GIO. BATTISTA RAMVSIO SOPRA QUESTE PAROLE DI Messer Marco Polo Nel tempo di Balduino &c. fol. 91º-17vº; Longitudes and Latitudes fol. 18º; INDICE DEL SECONDO VOLUME fol. 19º-28vº; Text (beginning proiemio primo &c.) fol. 11º-60rº, 52 leaves (the numbers 18, 19, 23, 24, 37, 38, 43, 44 being omitted), each leaf divided into six sections, A, B, C, D, E, F, for convenience of reference.

(3) Z. After several other inquiries had proved ineffectual, Sir Percival David succeeded in finding this valuable manuscript in the Chapter Library of the Cathedral at Toledo on 7 December 1932, through the very kind help of Señor Pedro Longás, Chaplain, of the Biblioteca Nacional, Madrid, Don Agustín García Guisasola, Notario Mayor del Arzobispado, Toledo, and other friends; and photographs of it were obtained in January 1933 through the kindness of Señor Ramón Gil Miquel of the Museo Arqueológico Nacional, Madrid.

It is a great advantage to be able to add here a general description and estimate of the value of this text from the pen of so well known and competent a scholar as Sir Denison Ross, formerly Director of the School of Oriental Studies, and himself an editor of Marco Polo. He writes:

"The manuscript is a Latin translation of a Romance text superior to any that has come down to us. Unfortunately it is much abridged at the beginning, although the manuscript itself is obviously complete. Marco’s long preface is reduced to a few lines; the sections on Cherman and Samaran are curtailed; there are notable suppressions in the chapters on Ciugi, Pingiu, Yangiu, and Saianfu; while these chapters—64 (It was true), 71, half of 75, 76-100, 102-104, 108-110 (worth little more), 120 (But I tell you), 124, and 139—are altogether omitted. From the beginning of the chapter on the city of Singiu (147), however, down instance, of ERASMUS, who is known to have lived and worked in his publisher’s house both at Venice and at Basel. cf. d. 96 p. 590. It might be possible also that the omissions were simply due to want of space. In 1559 the Preface ended comfortably and ornamentally on the 16th page. In 1574 the first sheet was reduced from eight to six leaves, and the Preface even with the rather closer italic type and longer lines could not be squeezed into it unless something was left out. But it is really more probable that, after the omissions had been made, the printer perceived that the Preface could now be squeezed into less space, and resolved to reduce the bulk of the sheet. cf. also p. 519 note 135."
Z \cdot ADDITIONS AND INTENTIONAL OMISSIONS \& MARCO POLO

to the end of the book—i.e. more than two-thirds of itself—the text is in close
agreement with F both in substance and arrangement except for the additional
matter, to which I shall refer below, and apart from the fact that the chapters on
Russia appear as the final chapter of the work.

"That these abridgements and omissions were intentional and not due to
carelessness is shown in the excuse offered by the translator or writer himself,
who says on p. v: \& hie subseuenter tractantur multa alia que dimito causa breuitatis
ut ad alia necessaria transeamus; so that they do not in any way militate against the
view that he had before him a complete text identical in order and substance with
the lost original (O1). There are, for example, many instances of the word \textit{et}
teterea
in Z corresponding to passages which are clearly defined in F (e.g. in the middle
of c. 105, pp. xxv, xxvi). Professor \textit{Benedetto} (p. clxiv) sums the matter up with
the charming theory that this text is the work of a man who, having set out with
the intention of condensing the original according to his own fancy, gradually
became so much enamoured of Marco’s book that after reaching a certain point he
was no longer willing to sacrifice a single word.

"THE ADDITIONS

"Z contains two hundred passages which are not to be found in F, though
about three-fifths of them occur in R. There remain, therefore, upwards of
eighty passages which are found only in Z. Although these passages do not
occur in R, there is no reason to suppose that they were not included in the
source or sources from which \textit{Ramusio} derived the other passages which are com-
mon to R and Z. Nevertheless the section on Quinsai (pp. xlv-xliv) was clearly
not copied from the source of R by a person no longer willing to sacrifice a
single word, and agrees in fact with F rather than with R.\footnote{See the Addi-
tional Note on chapter 132, p. 499. (A.C.M.)}

"The following statistics are of interest: more than two-thirds of Z
represent chapter 147 to the end, or less than half, of F. Or, to put it another
way, the first 45 leaves of Z correspond to the first 60 leaves of F, while the
remaining 88 leaves of Z correspond to 47 leaves of F.

"As for the passages occurring only in Z, they all bear unmistakeable signs
of being genuine. In no case, according to Professor \textit{Benedetto}, do we find new
details which could have been invented by the fancy of a translator or copyist.
The contributions which they offer to geography and history are always valuable,
and many passages which in F are summary or obscure are made clear.

"Among the most important additions of considerable length may be men-
THE DESCRIPTION OF THE WORLD'S JUGURISTAN AND RUSSIA
tioned (1) a new chapter on the province of Juguristan with its capital Khara-
Khojo (p. xx), (2) a long passage on the Christians in Fugiu (pp. lli-liv), and
(3) a long addition to the chapter on Russia (pp. cxxix-cxxxi).

"With regard to the chapter on Juguristan, it has always been a matter of
surprise to students that no mention should have been made of the Uighurs and
of their capital Khara-Khojo, which has yielded so many remains of a highly
developed civilisation to modern explorers. It is indeed strange that so important
a chapter should have been dropped out of all the other texts. Short as it is, it
contains accurate history and curious folk-lore. Incidentally the legend regarding
the first king, who was born of "one of those swellings that sap produces on the
bark of trees and that we call esca", reminds one of the famous Turkish legend
regarding the origin of the tribe of Qip̣caq, who are said to have derived their
name from the fact that their ancestor was born in the hollow of a tree (qavuq),
where he was discovered with his mother by the great Oghuz Khan, who there-
upon adopted the boy. Curiously enough there is an alternative form of this
name, qavuq, and in old Turkish qav means tender (esca).

"With regard to the Christians in Fugiu, it has been suggested by Professor
Pelliot that these Christians in whom Marco and his uncle Maffeo took so much
interest were Manichæans, who were very numerous in the district but had no
official status under the Mongols. However this may be, the omission from all
other texts of this long and important passage is quite unaccountable.\footnote{But see Christians in China before the Year 1550, p. 143 n. 23; and specially PN. (A.C.M.)}

"With regard to the chapter on Russia no one can fail to be struck by the
minuteness and abundance of details which could not possibly have been invented.
Marco Polo, of course, obtained these details at second-hand, as there is no reason
to suppose that he ever visited Russia himself.

"In reconstituting, as far as we are able, the original narrative of Marco Polo,
we are confronted with the difficulty of accounting for the various omissions
which occur in the best available texts. No doubt a number of theories might
be adduced to explain each type of passage omitted, but such theories must of
necessity be confined to the realm of conjecture. For one type of omission we
might find as an excuse the incredulity of the scribe, for another his religious
scruples, and for a third his lack of interest.

"Knowing Marco Polo as we do, I think we may accept the view that the
fuller the text, the more curious the details and the more prolix the language, the

1 But see Christians in China before the Year 1550, p. 143 n. 23; and specially PN. (A.C.M.)
Z · SIZE AND BINDING · PAPER · WRITING · DATE = MARCO POLO

The manuscript is written on laid paper, the page measuring 213 mm. × 140 mm., the writing occupying approximately 164 mm. × 91 mm., the outer margin being about 33 mm., and the tail usually 34 mm.. The book consists of an independent title written on paper like that of the rest of the manuscript probably in the seventeenth century (fol. 1r°, verso blank, cf. pl. 31), and of twelve gatherings consisting respectively of 10, 10, 10, 12, 10, 10, 12, 12, 12, 12, 12, 12 leaves, numbered (in modern pencil) 2 to 135. The number of lines to a page varies from 26 to 28 in the gatherings 1, 4, 5, and 9; 24 lines in 6 and 7; 23 or 24 in 8; 27 in 2 and 3; 28 in 10 and 11; and 25 to 30 in 12, the last leaf having 13 lines on the recto and the verso blank. The margins contain a large number of notes in the same hand as the text (pl. 33). These are usually, and especially in the first half, religious—adorant ydola, &c., and there are many cases of the single word nota, which in 1795 was transcribed as non. On fol. 2r° (pl. 32), so high up that it did not appear on the photographs from which the present text was printed, is written in a rather later hand: Incipit liber domini Marci pauli veneti. The writing is judged by Sir Sydney Cockerell and Professor E. H. Minns to have been done in Italy about the year 1470. The Italians in 1795 dated the manuscript about 1400, and the scholars at Toledo to day assign it to the first half of the fifteenth century. 1 There are two fly-leaves at either end, of eighteenth century paper (one of them watermarked A.M.G. in a shield), and the first of these leaves is inscribed ‘4’ in the top left corner, ‘1163’ in the bottom left corner, and ‘Cajon 49 Num 20 Zelada’ in the middle. The volume is bound in marbled brown calf with the ribs gilded, and is lettered on the back MARC.PAUL.OP. in the second panel with ZELADA’S crest and F X Z (Francesco Xaverio de Zelada) in the lowest panel. The figures 49.20, which indicate the shelf and number of the book in the Zelada Collection at Toledo, appear again on a paper label pasted on the back of the volume (pl.36). The book is entered with these numbers in the manuscript Catalogue of the library made by L. Frías and copied by Joaquín and Juan Villalobos in 1808 and still in use.

1 Don A. Guisasola wrote on 10 May 1936 that he and Dr Don Agustín Millares Carlo, Professor at the Central University, had examined the book together and “we believe that it is of the beginning of the fifteenth century”. On the other hand Don Martin de la Torre, Librarian of the National Library at Madrid, is reported in 1932 to have informed Señor Pedro Longás that he thought the MS. dated from the first half of the sixteenth century.
THE DESCRIPTION OF THE WORLD'S FORMER OWNERS OF Z

The first owner of the book who seems to be known was Joseph Antenor Scalabrini, 1694 - 8 April 1777, born at Ferrara and from 1743 a Canon and Professor there, and a noted antiquary and a friend of Muratori. His name appears in Greek initials and in Latin at the foot of the title page (pl. 31). From him it seems to have passed to Cardinal Francesco Xaverio de Zelada, 27 August 1717 - 19 December 1801, who, coming from a Spanish family, though born at Rome, was amongst the most prominent men of letters of his time in Italy, and had been "Librarian of the holy Church" (1778-1801) and Secretary of State to Pio VI (1789 - 1796). Part of Cardinal de Zelada's great library, which he is said to have bequeathed to the Casa di Gesù at Rome, was obtained by Cardinal Francisco III Antonio Lorenzana, 22 September 1728 - 17 April 1804, and conveyed by him to the already famous Cathedral Library at Toledo, of which city he had been the distinguished Archbishop from 1772 till 1800.¹

It is worth while to recall, as Benedetto has done, that this interesting manuscript was described by Baldelli-Boni, and it is astonishing that the inquiries which have now fortunately resulted in the rediscovery and printing of it were not made fifty years ago. The description referred to is as follows: cartaceo in 8. del Secolo XV. Contiene il Milione in latino. "Marci Pauli, de diversis hominum generibus, et diversitatibus regionum mundanarum". Comincia il prologo: "Domini, Imperatores Reges, Duces, Marchiones, Comites, Milites et Burgenses, et omnes qui vultis cognoscere diversa hominum genera, et diversarum regionum mundanarum diversitates, accipite hunc librum." Confrontando detto frammento colla traduzione di Fra Pipino, si ravisa essere questa di diverso autore . . . (Il Milione, 1827, tom. I. p. cxxxv). Baldelli-Boni says in the same place that this with other books was bequeathed to the Toledo library by Cardinal de Zelada himself.²

To the transcript made in 1795 and now kept in the Ambrosian Library at Milan (Y. 160. p. sup.) the following note is prefixed:

1 See Antonio Bottoni Cinque Secoli d'Universitá a Ferrara, 1802. p. 197; G. Moroni Dizionario del Erudizione &c., vol. 103; Tipaldo Biografia Ital. Illustr., II., p. 224; Biografia Univers., LXV., p. 122; and notes kindly supplied to Sir Percival David by Don Agustín Guiasola. Zelada's will in the Archiv. Comm. dei Filippini gives no books except some to the Collegio Romano. See also the Frontispiece of vol. II below.

2 Apparently good evidence is given by José Foradada y Castan (Revista de Archivos &c., VII. 4, 25 Feb. 1877, "Reseña Histórica de la Bibl. del Cabildo . . . de Toledo", pp. 66, 67) that the collection of 1540 manuscript and printed books was sent to Toledo by Lorenzana as a gift from Zelada himself more than two years before the latter's death.

Cf. also V. Lazari Marco Polo, 1847, p. xxxiv: Una terza versione latina si conserva manoscrittà a Toledo, nella Biblioteca di quella Cattedrale; ma è opera del secolo XV.
THE TRANSCRIPTIONS OF 1795 AND 1935 — MARCO POLO

Joseph Toaldo Lecturis


Codex ipse Latinus, sed latinitate vero barbara, videtur esse versio, aut potius paraphrasis, exemplaris lingua Hetrusca, quod Florentiae tenetur in Bibliotheca Magliabechiana, nomine Academicorum De la Crusca. Scriptio ipsa oscitantia summa peracta videtur, multis passim omissis, translatis, iteratis non modo verbis, sed sententijs. Interpres ipse, quicumque fuerit, ineptus homo fuisse videtur, credulus, somniator, fabulator, battologus, puer muliercula; tot nugas interserit; adeo ut singularibus, que solus ipse refert, tuta fides haberi non possit. Quare caute eorum usus faciendus erit: nihilominus nonnulla, saltem variantium nomine suppeditabit.

And on the title is written: Titulus hic est alterius caracteris et recensionis.

The transcript which was then made with so great care is on the whole faithful, but some common words—quando, quia, &c.—were mistaken throughout, and there are a few more important errors, slips, and omissions, so that the recovery of the original is a matter of great congratulation. The old judgement of the value of the text has been singularly reversed by Professor Benedetto and other modern critics, for it is now recognized as a document of quite first rate importance, and it is exactly "the singularities which he alone records" for which we are specially grateful.

In making the transcript which is now printed I have tried to copy the original letter for letter, only writing out the abbreviations (except &c) in full, and have even preserved the erratic and often apparently meaningless punctuation; feeling that students who use such a text will like to have as nearly as possible an exact representation of the manuscript, unchanged by any editing at all. It has proved to be impossible to be perfectly consistent in the use of capital letters, especially of the large capitals which begin the paragraphs. The double spaces indicate the ends of the sentences, and are indeed a piece of editing as the sentences are not divided in the manuscript. Missing letters and, sometimes, words are often supplied in square brackets; additional or wrong letters have not been left out or corrected.
V. THE PRESENT TRANSLATION

The aim of the present translation is to give in the first place a complete and literal translation of F. The effort to do this has, it is feared, produced rather a rough and uncouth effect in some places, but the result is, it is hoped, generally intelligible and never intentionally archaic. Into this literal version of F have been inserted as far as possible the additional words, phrases, sentences, or whole chapters, which have been found in a selected number of other good representative texts, namely FO, FA', FB', TA', TA", LT, VA', P", VG', Z, L', V', VB', I, VL, S, and R. The versions have been made direct from photographs of these manuscripts (or from the first edition of S, R, and VG); but in a few instances I am indebted to Signor Benedetto's great edition of Marco Polo for short extracts from other manuscripts. These additions and insertions have only been made when it was possible to do so without making any change in the translation of F, so that if the additions were to be removed the translation of F could be read without alteration.¹ There are, of course, additional words and sentences which could not be so fitted in. These, if they were clearly unimportant, have been omitted or, if they were important, have been given at the foot of the page or at the end of a chapter. And there are obviously some things which such a version will not do. It will give a complete version of F; and it will show the principal passages which are in other manuscripts but not in F; but it will not show at all what parts of F may be missing in any other manuscript; nor will it show whether an addition made from a given manuscript is peculiar to that manuscript or is common to two or more manuscripts, as is often the case.

The additions are printed in italics, and when two or more additions follow one another they are divided by the sign ·. The sources of the additions are shown in the margin by the index letters given above (in the simplified forms of O, FA, FB, TA (TA', TA"), LT, VA, P, G, Z, L, V, VB, I, VL, S, R),² corresponding in position from left to right to the order of the additions, when there are more than one in a line.

¹ The only exceptions to this rule are that some small changes in the punctuation and in the use of capital letters have been made in F to suit the additions. There are also a few cases in which and or some other small word has been supplied to enable an insertion to be made, and such words are printed in square brackets.

² In some of the footnotes it has been necessary to refer to two manuscripts of the same family, and in such cases the index letters (e.g. L,L'); VB, VB') must be understood to have their correct value, as in the List of Manuscripts, pp. 509-516.
THE NEW SPELLINGS OF THE PROPER NAMES = MARCO POLO

Little or no attempt has been made to exercise a critical discrimination and to accept or reject additional matter as it may seem more or less certainly to represent the original or to have been added by a copyist. The marking of all added words and the indication of the sources not only render such discrimination unnecessary, but give the reader some opportunity of forming his own judgement of the value of the different texts. Even a first-rate text like F seems to have been abridged not only in matter but in form, so that the expansions of, say, VB may seem to have a chance of having been taken from the original; but when it is observed that VB adds very little to the matter of the book, it is hard to avoid the suspicion that these sometimes considerable elaborations of expression (puerile ed ambigua retorica, Benedetto calls them) may be merely imaginary additions to a text which was at first at least as short as F. There are places, too, where it seems to be very obvious that a divergent reading is merely the result of a deliberate paraphrase; but on the whole there is, in the present state of our knowledge of the text, so little foundation for a sound criticism that it has seemed better to include as much as possible; and, besides the multitude of small words and phrases which are of little importance, some larger passages which Benedetto at first included and later rejected are still included here.

In the version of the text the spelling of the proper names has been modified. While my general aim has been to give as nearly as possible the spelling of F or of some other good manuscript, it has yet seemed to be necessary first to spell a given name in the same way whenever it occurs, and secondly to use the same form in the version as is used in Pelliot's Notes in volume III. In these Notes some changes have been made in the spelling of a few of the words which seemed to be wrong in the manuscripts with a view to giving them a correct, or at least a less incorrect, form while preserving the general manner of the old transcriptions.

1 Marsden (p. lxi), Murray (p. 38), Yule & Cordier (II, p. 531), and Benedetto (p. clxxxiii) all abuse the handwriting of VB² (Sloane 251). It is closely written in a picturesque Italian cursive to which palaeographers seem to have given little attention; but the letters are formed with so great regularity that the reading rarely presents serious difficulty. The explicit and colophon are, I think: Espljizit liber mjljonis ziiis veneziarum and Questo libro scrisse salvador paxutj del 1457 auiazo de barutj patron miser cabriol ualaresso capetanio miser pollo barbarigo.

² The spellings of names in F present, like the language of the text, a curious blend of French and old Italian forms. Some terminations seem to be simply French, as Armenie or Alexandre; and it is quite possible, as Pelliot suggests, that Abasce is a hybrid representation of French Abache with mute e. Other final vowels are Italian, though forms like Sacion may suggest
THE DESCRIPTION OF THE WORLDS THE WAYS OF THE WIND

One feature of the translation needs some explanation. It did not seem to be right to reduce Marco Polo's picturesque points of the compass, named after the sun, stars, and winds, to commonplace north, south, east, and west; and yet the plough-beam or the Greek wind might not enable the reader to steer a correct course without some clearer guidance. According to Marco's contemporary Brunetto Latini the winds, and consequently the points of the compass, were named as follows. He gives first the book name and then (if it is different) the sailor name, sometimes adding the origin of it: E., levant or orient; S.E., eromes, siloc (sirocco, Arabic sharaqa); S., midi; S.W., aefrique, garbin (porc que c'el pais que lescripture dit aefrique lan le dit en vulgat parleure le garp), or lebech; W., couchant or occident, ponent; N.W., thorus, maistre (por .vi. estoiles qui sont en celui meisme leu—i.e. the Plough, maistre, plough-beam); N.N.W., arce; N., tramontaine (stella tramontana, the Pole-star); N.E., uularie, grec (porc quil vient deuers grece). The names used in the translation are shown below.

suggest the existence of an earlier French iou in place of the in which ultimately prevailed. Initial q or qu is again French, gen read ken, and quian, kian; while other consonants seem to be Italian and generally, I think, Venetian, but apparently without rigidly fixed values. Baijan one supposes must be read Bayan, but Caraian should be read Carajan and is indeed alternatively written Caragian; and we see in tosacor a trace of that confusion of r and l which could make a man write visibil & inuesiber. While the spellings of F may be, on the whole, the best guide we have to Rusticello's original spelling, yet the text as we have it has suffered many changes; and if BENEDETTO may be right in thinking that the original was more Italian in its wording, it may also have been more French in its spelling.

1 Le Livre dou Tresor, c. 98, "De lair & de la pluie & dou vent & des choses qui sont en lair" (Bibliothèque Nationale MS. fr. 12581, fol. 112).
THE DESCRIPTION OF THE WORLD'S F. PIPINO'S PROLOGUE

The prologue to the book of Sir Marcus Paulus of Venice about the conditions and customs of the eastern regions begins. The book of the prudent, honourable, and most faithful Sir Marcus Paulus of Venice concerning the conditions of the eastern regions, by him faithfully published and written out in the common tongue, I brother Francis Pipino of Bologna of the Order of the Brothers Preachers am forced by many of my fathers and masters to reduce by true and faithful translation from the common tongue to Latin, that those who are more pleased with Latin than with the common speech, and these too who on account of the variety of tongues of every kind or on account of the difference of idioms are unable to understand the proper meaning of another tongue easily or at all, may either

1 Following the example of Ramusio, I have thought it best to prefix the opening paragraphs of certain important families of manuscripts which could not be worked into the text of F. The Latin version by Pipino was made from a Venetian text which has been identified by B. with the prototype of VA. Ramusio says twice (Pref. fol. 8vo, p. 588 below, and in the title of Pipino's Prologue, which he also translates) that it was made in 1320, but no corroborations of this has been found. It seems that General Chapters of his Order, at the earlier of which Pipino was perhaps told to make the translation, were held at Bologna in 1302 and 1315, and that he was sent to Palestine in 1320 (Quétif & Echard Script. Ord. Praed., I. p. 539). According to L. Manzoni ("Frate Francesco Pipino da Bologna" in Atti e Mem. della R. Dep. di Storia Patria, 3a serie vol. XIII., 1896, pp. 262-273) Pipino's Chronicon was finished near the end of 1314 (id. p. 270), and since in lib. 24 cc. 71,89 he mentions his own translation of Polo that must probably have been finished before 1314, but not before 1310, as the Prologue was clearly written after the death in or soon after that year of Matteo Polo. The division into three books, which is found in some texts, is indicated in F only by the use of special initials.

After these prologues to P, FA', and FB', the translation of F begins on page 63 with the Table of Chapters. In this Table the first number is the correct number of the chapter, followed by the title or rubric of the chapter. This is followed by two Roman numbers in brackets. The first of these is the number given to the chapter in the original Table, and the second the number given to it in the original text. These are followed by the page on which the chapter begins in this volume so that the whole will serve as a Table of Contents to the present version. Owing to the omission of c. 21 from the original Table and the failure to number c. 20 in the text, c. 23 is numbered 22 in both places, and thenceforward the numbers are generally at least one wrong. This error was corrected in 1824, but B. divided c. 95 and c. 194 so that his numbers also are wrong by one or two. It is with regret that I have been obliged to make the chapter numbers differ from those of B., but comparison of this translation with his French text is made easy by the fact that both books mark the pages of the original manuscript in the same way, namely the number of the leaf, followed by the letters a or b for the two columns of the recto, and by c or d for the two columns of the verso page.
PIPINO DEFENDS HIS VERSION AND THE BOOK OF MARCO POLO

read it with more pleasure or take it in more readily. Moreover they could have performed this labour which they have compelled me to undertake more fully by themselves, but giving their leisure to higher contemplation and preferring the sublime to the most lowly, as they refused to know earthly things so also [they were unwilling] to describe things of earth. But I obeying their command have translated the contents of the book faithfully and completely into simple and clear Latin, the style which the matter of this book required. And that this labour may not seem too vain or useless I considered that from the reading of this book faithful men can win from the Lord the merit of manifold grace, either because observing the wonderful things of God in the variety of the things said and the greatness of the creatures they will be able to wonder with more wonder at his power and wisdom, or seeing the gentile peoples wrapped in such darkness of blindness and in such uncleanness may give thanks to God who lighting his faithful with the light of truth has deigned to call them from so dangerous darkness into his wonderful light; or pitying their ignorance shall pray the Lord for the illumination of their hearts, that the faithlessness of undevout Christians may be confounded because the infidel people are more ready to worship idols than are most of these who are signed with the mark of Christ ready for the worship of the true God. Or even the hearts of some devoted to religion could be provoked for the spread of the Christian faith to carry by the favour of the divine Spirit the name of the Lord Jesus Christ among so great a multitude of peoples given over to oblivion, to the blinded nations of the infidels, where the harvest truly is great but the labourers are few. Lest however the many unheard of and to us unusual things which are told in very many places in this book may seem incredible to the inexperienced reader, let it be known to all who read it that the aforesaid Sir Marcus, the relater of these wonders, is a man prudent, faithful, and devout, and adorned with pure morals, having good testimony from all his familiar friends, so that by the merit of his manifold virtue his story may be worthy of trust. His father moreover, Sir Nicholas, a man of complete prudence, used to tell all these things in the same way. And his uncle, whom this book mentions, a man indeed mature, devout, and wise, asserted in familiar talk to his confessor, when he was on the point of death, with unwavering firmness that this book contained the truth in every way. For this reason I undertook the labour about the translation of it with the secure conscience for the comfort of the readers and to the praise of the Lord Jesus Christ Creator of all things visible and invisible. Now this book is divided into three books, which are divided up into their proper chapters. And the titles of the chapters are prefixed at the beginnings of the books for the easier finding of the contents of them.
HERE begin the rubrics of this book which is called the Description of the World, which I Grigores copied from the Book of Master Marc Pol, the most excellent citizen of Venise believer in Christ. (Here follows the Table of Rubrics or Chapter Headings.) To know the pure truth of the different regions of the world, take then this book and cause it to be read. So will you find there the very great marvels which are written there of the great Hermeine, ... And therefore he thought that it would be too great evil if he did not cause to be put in writing that which he had seen and heard for truth, so that the other people who have not seen or heard it may know it by this book. And I tell you too that to know this he stayed in those strange places quite twenty-six years. The which book afterwards when he was staying in the dungeon of Jenes (Genoa) he had recounted in order by Master Rusta the Pisan who was in that same prison. ...  

THE PROLOGUE TO FA'

See here the book which my lord Thiebault knight, lord of Cepoy, whom God absolve, asked that he might have the copy of it of Sir Marc Pol, citizen and inhabitant in the city of Venise. And the said Sir Marc Pol, as most honourable and well experienced in many lands and well mannered, and himself desiring that what he had seen should be known through the whole world, and for the honour and reverence of the most excellent and powerful prince, my lord Charles son of the king of France and count of Valoiz, handed and gave to the above-said lord of Cepoy the first copy of his said book after he had made it. And

1 contrescri. B. thinks that by this word contrescri (which he read contrefais) is meant more than simply transcribed, so that, in his opinion, we may suppose that the unknown Grigores was the translator of the original into the Court French of the FG group of manuscripts. See pl. 24.

2 In the Prologue to TA we read: "He said to himself that it would be too great evil if he did not put in writing all the wonders which he had seen, so that those who did not know them might learn them by this book. And I tell you too that he stayed in those lands quite thirty-six years. Who afterwards being in the prison of Gienova caused all these things to be put into writing by Master Rusticho of Pisa." And in VA': "And this is the reason why he was moved to have this book written, because it seemed to him that it would be great evil and great blame that so great and strange things and wonderful should not be told and known of the people through the different parts of the world and should not be put in perpetual memory. To know these things he stayed in those parts of the world quite twenty-six years. And being in prison at Zenova, then he had this book written by Master Ristazo of Pixa who was prisoner like himself; he reduced it to writing (lui lوردус inscriptura). And this was in the year of the Lord 1298." It seems to be clear that the "afterwards" or "then" has reference to the time spent abroad, and not, as has been suggested, to a previous attempt on Marco Polo's part to write the book himself.
A COPY IS GIVEN TO CHARLES LORD OF VALOIS ♀ MARCO POLO
very agreeable it was to him that it should be advanced and carried by so wise a
man into the noble parts of France. Of the which copy that the said Master
Thiebault, lord of Cepoy here above named, carried into France, Master Jehan who
was his eldest son and who is lord of Cepoy after his death handed the first copy
of this book which ever was made after it was carried to the kingdom of France to
his most dear and most redoubtable lord, my lord of Valois. And afterwards he
gave copies of it to his friends who have asked for them. And that copy was handed
by the said Sir Marc Pol to the said lord of Cepoy when he went to Venise for
my lord of Valois and for my lady the empress his wife, vicar general for them both
in all the parts of the empire of Constantinoble. This was done the year of the
Incarnation of our Lord Jesus Christ a thousand three hundred and seven in the
month of August.

HERE HE TELLS OF THE GREAT MARVELS WHICH ARE IN THE LAND OF YNDE.

(Here follows the Table of Chapter Headings.)

To know the pure truth &c.; as in FA. ¹

¹ On this Preface to FB (pl. 26; it appears in at least three of the FB group) see B. p. lvi. It may
at least be taken to show that the important FG family of manuscripts is ultimately derived
from a copy given to THIEBAULT by the author himself, and, though not given till August 1307,
that may indeed have been the first copy ever made; but it is impossible to think that FG, as
it has come down to us, is a text which has the author's own approval and imprimatur. On
p. lx B. gives a very slender indication that the FG text may have been first made in 1308;
but we really do not know that the French version was made by GRIGOIRES, whoever he may
have been, nor that it was made in 1308; and indeed 1308 is too early a date if we assume, as it
is natural to do, that "the first copy of this book which ever was made after it was carried to
the kingdom of France" was the prototype of the FG group of manuscripts. For Thiebault,
Lord of Cepoy, and his son Jean left France on 9 September 1306, were in Naples in 1309, and
it was only on 29 April 1310 that they "found my lord of Valois at S. Christofle in Halapte
near Senlis." Thiebault died between 22 May 1311 (Arch. di Stato, Naples, Registri angioini,
197, fol. 158v.), and 22 March 1312 (A.N., J, 165b, n° 78.); and his son Jean seems to have
died in or soon after the year 1332. (cf. J. Petit "Thibaut de Chepoy" in Le Moyen Age, 1897,
tome X (2 sér., tome 1), pp. 224-239 (esp. p. 238); DUCANGE Histoire de l'Empire de Constant-
inople, ed. J. A. Buchon, Paris, 1826, vol. II. pp. 102, 352-356, where he reprints the accoun-
roll of Thiebault; J. A. Buchon Chroniques Etrangères, 1841, pp. 467-474 (Chronique de Ramon
Muntaner); ANSELME Histoire généalogique et chronologique de la maison royale de France, cont.
y M. du Fourny, 3rd ed., tome VII, 1733, pp. 739, 740 (Amiraux de France.).) The fact that
this version in Court French and at least three other versions seem to have been made within
perhaps twenty-five years of the first writing of the book shows a certain recognition of its
importance, but if, as has been said above, all versions and extant copies are ultimately
derived from one faulty copy, it is clear that there must have been very few, if any, correct
copies of the book in its original form to be found.
1. [1a] HERE begin the introductions of this book which is called the
description of the world. (i; i) - - - - 73
2. How Master Nicolau and Master Maleu departed from Constantinople to search the world. (ii; ii) - - - - 74
3. How Master Nicolau and Master Maleu departed from Soldanie. (iii; iii) - - - - - - - 74
4. How the two brothers cross a desert and came to the city of Bucara. (iii; iii) - - - - - - - 76
5. How the two brothers find the messengers to the great Kaan. (v; v) - 77
6. How the two brothers came to the great Kaan. (vi; vi) - 77
7. How the great Kaan asks of the two brothers of the doings of the Christians. (vii; vii) - - - - - - - 77
8. How the great Kaan sends the two brothers for his messengers to the Apostle of Rome. (viii; viii) - - - - - - - 78
9. How the great Kaan gives to the two brothers the gold tablet of the orders. (viii; viii) - - - - - - - 79
10. How the two brothers came to the city of Acre. (viii; x) - - 80
11. How the two brothers departed from Uenese to go back to the great Kaan and take with them Marc the son of Master Nicolau. (x; xi) - - - - - - - - 81
12. How the two brothers and Marc set out from Acre.
(How the two brothers go to the Apostle of Rome.) (xii; xii) - 82
13. How the two brothers go to the Apostle of Rome.
(How the two brothers and Marc came to the city of Chemeinfu where the great Kaan was.) (xiii; xiii) - - - - 83
14. [1b] How the two brothers and Marc came to the city of Chemeinfu where the great Kaan was.
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2 or "the ways of the idolaters."
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223. How Ulau speaks to his people. (CCxv;CCxiii) - - - - 479
224. Here he speaks of the great battle which was between Ulau and Berca. (CCxvi;CCxiii) - - - - - 480
225. Once more about the battle of Ulau and of Berca. (CCxvii;CCxv) 481
226. [3d] How Berca behaves himself valiantly. (CCxviii;CCxvi) - - 482
227. How Totamongu was lord of the Tartars of the Sunsetting. (CCxviii;CCxvii) - - - - - - 483

1 ciscute for oscurte
2 rome for rosie
THE NUMBERS & CONTENTS OF THE CHAPTERS = MARCO POLO

228. How Toctai sends for Nogai for the death of Tolobuga (Tota-mongu). (CCxxx; CCxxix) - - - - - 484

229. How Toctai sends his messengers to Nogai. (CCxxxi; CCxxx) - 485

230. How Toctai goes to meet Nogai. (CCxxxii (?); CCxxxi) - - 486

231. How Toctai speaks to his people. (CCxxxiii (?); CCxxxii) - - 486

232. How the king Nogai behaves himself valiantly. (—; CCxxxiii) - 488
HERE begins the introduction of this book which is called the description of the world. Lords Emperors, and Kings, Dukes, and Marquesses, Counts, Knights, and Burgesses, and all people who are pleased & wish to know the different generations of men and the diversities of the different regions and lands of the world, the diversities also of the kingdoms and provinces and regions of all the parts of the east, & to know their customs and uses, take then this book and have it read, & here you will find all the greatest marvels and the great diversities of the Great and Less Armenie and of Persie, Media, Turquie, and of the Tartars and Indie and of the many other provinces about Asia Media and part of Europe, going toward the Greek wind, levant, and tramontaine, just as our book will tell you clearly in order, as Master Marc Pol of the Melion, wise and noble citizen of Venese, relates because he saw them with his own eyes. But there are some things there which he did not see, but he heard them from men fit to be cited and of truth. And therefore in writing we shall put the things seen for things seen and the heard for heard; and this was done so that this our book may be pleasing and right and truthful with no falsehood & that the things said may not be counted fables. And each one who shall read or hear this book must believe it fully, because all are most truthful things. For I make you know that since our Lord God fashioned Adam our first father & Eve with his hands until this moment never was Christian, Saracen, nor pagan nor Tartar nor Indian nor any man of any kind who saw & knew or inquired so much of the different parts of the world & of the great wonders so much as this said Master Marc Pol searched out & knows, nor had travelled through them, nor had such ability to see & understand; & even from the course of his life it can be understood & judged that this noble citizen is of an excellent and good understanding, because he was always highly valued by all lords and princes wherever he went. And therefore he says to himself that it would be too great evil if he did not cause all the great wonders which he saw & which he heard for truth to be put in writing so that the other people who did not see them nor know may know them by this book. Moreover I tell you that to know this he stayed in those different parts & provinces quite twenty-six years, from the beginning of his youth until the age of forty years. And afterwards, when he was staying in the dungeon of Jene because of the war, not wishing to be idle he thought he ought to compile the said book for the enjoyment of readers. And he himself noted down only a few things which he still kept in mind; & they are little compared to the many & almost infinite things which he would have been able to write if he had believed it possible to return to these our parts; but thinking it almost impossible ever to leave the service of the great Kaan, king of the Tartars, he only wrote a few small things in his notebooks. Now he caused

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1 VB: 25  
3 cf. p. 60, the same phrase in Pipino.
NICOLAU AND MAFEU SET OUT FROM VENICE > MARCO POLO

all these things to be recounted in order by Master Rustacius citizen of Pise who
was with him in that same dungeon at Jene, at the time when it was 1298 years since
the birth of our Lord Master Jesus Christ; dividing this work into three parts.

HOW master nicolau and master mafeu set out from constantinople to search out the world. It was true that at the time when one named Baudoin was Emperor of Constantinople and in the time of Master Ponte of Venese who then ruled Constantinople in the name of the ducal power of Venese, namely in the thousand two hundred fifty-second year from the incarnation of the Lord Christ, two noble citizens of Venese, namely Master Nicolau Pol who was father to Master Marc & Master Mafeu Pol who was brother to Master Nicolau, being in the harbour of Venese agreed to go on board one of their ships which was loaded with various and valuable merchandise and setting sail went out into the deep sea and, with a fair wind blowing, by God's guidance safely reached the city of Constantinople with their said ship and merchandise. These two brothers were in the city of Constantinople, who were gone there from Venese with their merchandise. Noble & wise & prudent they were without mistake. And when they had been a short time in the city of Constantinople with good success they consulted together & said that they would go with their wares on the Greater Sea to see if they could make more gain & to make their profits. And then they bought many jewels very beautiful & of great value & set out with them from Constantinople in a ship & entering into the Greater Sea went off to the harbour of a city of Armenie which is called Soldanie.

HOW master nicolau & master mafeu set out from soldanie. And when they had stayed in Soldanie awhile & saw after many days in that land that there was nothing for them, they thought & said that they would go still farther forward. And what shall I tell you about it? They set out from the said Soldanie and arrived in Armenie and mounting their horses set themselves on the way and rode so far day after day without finding adventure worthy of mention that they were come to the court of a great king of the Tartars who was called Berca Kaan, who was king and lord of a part of Tartary, who was at that moment at Bolgara and at Saray. This Berca Kaan having learned of the coming of the said two Latins wished to see them, and when they had heard, seeing them men of good value he did great honour to Master Nicolau and to Master Mafeu and had very great joy at their coming. The said two brothers gave him freely, seeing that they pleased him, all the jewels which they had brought with them from Constantinople.

1 FA: Le quel liure
2 VB: e per dar prinzipio ne in piuj longo parlare non mi estendere vignero a narazjion dela chossa chome per il dito messer marcho nele prison de zenoa fu notade esserjte ne ianj . . . M if'lxxxviiij. V: 1299
3 That is, probably, “between Bolgara and Saray”. See p. 105, entre baudac e mosul, where TA has a baudac e a mosul.
THE DESCRIPTION OF THE WORLDs AND CANNOT GO BACK

beholding his greatness & gracious courtesy. And Berca Khan took them very willingly and they pleased him beyond measure. And like a gentle lord he made give them for them other things which were well worth more than twice as much as the jewels were worth, & also very great & rich gifts; the which things he sent them in several directions to sell, & they were very well sold in those parts. And when they the said brothers had stayed in this city in the land of Berca through the round of one year and wished to return to Venese, then arose a most violent war between the said Berca Khan and Ulau Khan the lord of the Tartars of the sunrising. They went the one against the other [4d] with all their might. They fought together most bitterly and suffered there great loss of people both on the one side and on the other, but yet at the last Berca the lord of the Tartars of the sunsetting was defeated and his army had the greatest discomfiture and Ulau was conqueror. And by reason of that battle and of that war the roads not being safe, no man was able to go by road through those regions who was not taken, and that danger was towards the road whence they were come; but forward they were well able to go riding safely and turn back. And then the two brothers seeing that they could not go back said between themselves, Since we cannot turn back to Constantinople with our merchandise, then let us go on proceeding farther by the way of the sunrising until we go round the realm of Berca by unknown roads; so shall we be able to turn back at last to Venese by another way. They made themselves ready

1 illes envoia a parer en plorar partes e saren mout bien pares. The only other texts where I have found any trace of this sentence are VA: le qual cosse egli leemandavo auender in quelle parte sono molto ben vendute and VL: i qual doni loro mandano a vendere in diverse parte. The latter appears in SANTAELLA’s Spanish, 1503, fol. i b.: los quales ellos embieron a vender a diversas partes (copied by FRAMPTON, 1579, ed. Pe p. 16: whiche they sent into dyuers partes to sell). I have ventured to use this contemporary version, supported by the word doni and to a slight extent by GODEFRY: parerie s.f., étalage, boutique, and lesquelles pateries les marchans portent vendre en divers royaumes (15 cent.). The text has also been translated by Charton, Voyageurs anc. et mod., 1854, II, p. 259: il les envoya loger en plusieurs lieux où ils furent mout bien reçu; in B.† p. 4: E le mandò a legare in più luoghi e vennero legate assai bene (= RR p. 3: He sent the jewels to be set in various places, and they were very well set.); and in El Millón, 1934, p. 7: y les invitó a pasar una temporada en varias partes del reino, en donde ballaronse con gran contentamiento. B’s version conforms more exactly to the known meanings of the verbs parer or parare, but VA seems to give very much better sense; namely, that they were able to sell at a good profit in places in the neighbourhood the things which Berca gave them in exchange for the jewels. VA may well be right too in making envoia plural.

2 retornar autasse. The version is conjectural, based on the fact that if the original had been retornar au derecin a venesse it might very easily have become corrupted to what we find, and on the following readings: L: ad taesse tandem reuniy LT: ut per allian vian possent reuerti venetias and F (c. 154 below): auature (for auenture, with exactly the same corruption which would here turn a venesse into autasse). B. (following VA, per tornar possa per traurantso) reads here retornar au traverse. cf. p. 519 n. 133. For R: vie incognite P reads vias oppositas.
They go from Berca to Oucaca & Bucara

And from Oucaca they set out and going further crossed the river of Tigri, which is one of the four natural rivers which is said to come down from the Paradise of delight, and afterwards went through a desert which was seventeen marches long, in which they found no towns or villages or other fortified place but found a great multitude of Tartars only who dwell in the open country with their tents, who lived on the milk of their animals which grazed in the fields.

How the two brothers pass a desert and came to the city of Bucara.

And when they have passed that desert then they were come to a city which is called Bucara. It was very noble and great; the province also had Bucara likewise for name. King of it was one who had the name Barac. The city was the best that was to be found in all Persia. The two brothers, when [5a] they were come to this city they were unable to go forward any more because the roads were cut or to turn back for the great war which was among the Tartars, and so they determined to stay there and dwelt in the said city of Bucara three years. And while they stayed there, then peace was made between those Tartars; and after some days there came a very wise man, sent as messenger from Ulau the lord of the sunrising, who was going to the great Kaan, to wit lord of all the Tartars, dwelling at the ends of the earth between sunrising and the Greek wind, who had Cublai Kaan for name. And when this messenger had learnt that the said two Latins were there and sees these two brothers Master Nicolau and Master Mafeu who had now fully learned the Tartar tongue, he has great wonder at it[and]boundless joy, because they had never seen any Latin in that country. And when he had talked and had company with them very many days and had learned their pleasing manners, and when he knew them to be merchants, he persuaded them to go with him to the greatest king of the Tartars. He said to the two brothers, Sirs, says he, if you will trust me you will have great profit from it and great honour. The two brothers said to him that they will trust him gladly if it is a thing that they could do. The messenger says to them, Sirs, I tell you that the great lord of the Tartars never saw any Latin and has great desire and wish to see some of them; and so if you will come with me all the way to him I tell you that, as you are noble and wise men, he will see you very gladly and will do you great honour and great good and will have the greatest pleasure and contentment in hearing from you the news and conditions of your lands, for he is a lord of the greatest power and has great wish to hear new things; and you will be able to come safely with me without any hindrance from any evil people. So fear that any attack will be made on your persons while you are with me.
THE DESCRIPTION OF THE WORLDS AND TO THE GREAT KAAN

HOW THE TWO BROTHERS TRUSTED THE MESSengers TO THE GREAT KAAN.

Now when the two brothers have heard what this messenger had said to them, it pleased them much and seeing that they could not return home without continual difficulty, like men of great spirit not counting the long journey they had to make, they made them ready and said that they go gladly with him to the presence of the great lord of the Tartars; wherewith he was well content. And when it was time then they left the said city and, commending themselves to the care of God, set themselves on the road with this messenger, having Christian servants as companions whom they had brought with them from Venice, and went a whole year of marches toward sunrising and then, turning to the left hand, by tramontaine and by the Greek wind before they were come there where the lord was. And the reason why they were so long time in going was this, because for the snows and for the overflowing of the rivers and torrents it was necessary that they should wait on the way until the snows which had exceeded and the waters which had overflowed were decreased. And as they ride they find great wonders and strange things which we will not tell you here, because Master Marc, son of Master Nicolau aforesaid, who saw all these things also will tell you clearly in the course of this book below.

HOW THE TWO BROTHERS CAME TO THE GREAT KAAN. And when the said two brothers Master Nicolau and Master Mafeu were come and had been presented to the great lord of the Tartars named Cublai, who beamed with the greatest kindness, he received them with great honour and makes them great joy and very great festival. He has very great delight at their coming as one who had never seen any Latin, because in his days men of the sunsetting had not been in those parts. And he asks them of many things of the lands of the sunset; first of the emperors of the Romans and how they maintain their lordships and their land in justice, and how they go when they have a great affair, and how they go to battle, and of embassies, and of all their other doing and estate. And afterward he asks them of the other kings and of the Christian princes and of all the other barons, and of their greatness, customs, and power.

HOW THE GREAT KAAN ASKS OF THE TWO BROTHERS OF THE AFFAIRS OF THE CHRISTIANS. And afterwards he asks them with great care of Master the Apostle & of the Cardinals and of the faith and of all the doings of the Roman Church, and of all the manner and customs of the Latins. And the two brothers Master Nicolau and Master Mafeu told him step by step all the truth of each by itself well and orderly and wisely, like wise men that they were who knew well the tongue of the Tartars and the Tartaresque, so that they are very dear to the lord, and he

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1 VL: verso garbino passa per greco poi
2 & la tartaresse FB: la langue tartaresse VA: la lengua tartarescha but V: de tartari e de turchi B. conjectures ce est la tartaresee.
NICOLAU AND MAFEU ARE SENT TO THE POPE = MARCO POLO

V A delighted much to talk with them to learn of the things of the sunsetting, so that he often commanded them to be brought before him.

H OW THE GREAT KAAN SENDS THE TWO BROTHERS FOR HIS MESSengers TO THE APOSTLE OF ROME. [5c] And when the great Kaan, that is the lord of all the lords, who had Cublai Kaan for name, who was king and lord of all the Tartars of all the world and of all the provinces and kingdoms and regions of the greater part of the east, that vast part of the earth, had heard all the doings of the Latins so as the two brothers had told him well and skilfully he showed that it pleases him beyond measure. And in his mind he thought[said] says to himself one day that he will send them as messengers to the Apostle; and he wished first to have the counsel of his barons upon this. And when his barons had been summoned to council he told them that he wished to send his messengers to the lord Pope of the Christians, & the said barons with one mind declared it to be good. And then he called these brothers to him, & with kindly words prays the said two brothers that they go on this embassy to the lord Pope with one of his barons. And they answered him prudently that they will be quick and ready to do completely all his commandment as that of their liege lord. But it is true[they said,] that it is a great while since we left those parts, and we do not know what may have happened or been done away, because the conditions of the lands are changed, and we are much afraid that we cannot fulfil thy commandment; but none the less we are ready to all our power to do all that thou shalt command us, and we promise thee by the help of the grace of God to return to thee as soon as we can. Then the great lord, having heard that which the two brothers said, makes one of his barons come before him who had Cogatal for name, and says to him that he should make himself ready, for he wishes him to go with the two brothers to the Apostle. He says to him, Sir, I am your man, and am ready to do all your command with all my might. Then he had sealed charters made that his subject princes might see and honour the said ambassadors. After this the great lord had his letters and privileges immediately made in the Turkish tongue to send to the Apostle and entrusts them to the two brothers and to his baron, and charges them that which he wishes them to say on his part to the Apostle. And you may know that in the letter and in the embassy was contained that which he[sent]him, so as

1 V has, "... privileges immediately made in the Tartar (tartarescha) tongue to send to the chief Pontiff; which letter spoke in this form: O Chief Pontiff of all the Christian Faith, I Cholai Emperor of all the sunrising pray thee to send as many as 100 men who are very discreet and instructed in the law of the Christians, and who know the seven arts to dispute with and overcome the Indians (cf. c. 126) and other kinds of people, and to destroy the idols which my people worship and keep in their houses, and know well to show by reason that the law of the Christians is better than ours."
THE DESCRIPTION OF THE WORLDS WITH A TABLET OF GOLD

you shall hear. He sent to the Apostle saying that he must send as many as a hundred wise men of learning in the Christian religion and doctrine, and who should know also the seven arts and be fitted to teach his people and who should know well how to argue and to show plainly to him and to the idolaters & to the other classes of people submitted to his rule that all their religion was erroneous and all the idols which they keep in their houses and worship are devilish things, & who should know well how to show clearly by reason that the Christian faith & religion is better than theirs & more true than all the other religions; & if they proved this that he and all his potentates would become men of the Church. Again when he had made the said letter the great lord charges the two brothers with pious words that they must bring him on their return some of the oil of the lamp which burns above the sepulchre of Jesus Christ our Lord God in Jerusalem; in whom he had the greatest devotion, for he believed Christ to be one of the number of the blessed Gods, holding him in the highest veneration. And they promised him to bring him some of it when they shall come back to him. In such manner as you have heard was it contained in the embassy which the great lord sends to the Apostle by his three messengers, the Tartar baron & the two brothers Master Nicolau Pol & Master Mafeu Pol.

HOW THE GREAT KAAN GIVES THE GOLD TABLET OF THE ORDERS TO THE TWO BROTHERS. And when the great lord had charged the two brothers & his baron with all the embassy which he sends to the Apostle, he made one give them a tablet of gold engraved with the royal seal and signed according to the custom of his estate, in which was contained that the three messengers were from the great Kaan, and that in all the places to which they might go there must be given them by all the governors of the lands subject to his rule, on pain of their disgrace all the lodging which they needed, boats and horses & men to escort them from one land to another, and all other things which they might wish for the way, as for his own person if he were to pass by there. And when all these three messengers, Master Nicolau & Master Mafeu & the other messenger, were prepared & were well provided with all the things that were necessary to them they took leave of the very great lord. And he gave it them; and having leave then they mount on horses & set themselves on the way to ride from land to land.

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1 labastre ce quel li oites Read perhaps lanbasce ce que li mandoit si come vos oires or something to that effect.
2 despuer FB: desputer VA: desputar V: disputare
3 mession B. prints mession and translates abitazioni. FA: toutes les choses qui besoins leur just FB: toutes leurs mansions que besoiing leur feist TA: honore e spese LT: prepararentur singula quae mandarent VA: per vituaria e per pechunia efe chauali ede compagnia ede scorta VB: tuto quello i anuna mestiero et scorta di cavalieri
THEY FIND THAT POPE CLEMENT IV IS DEAD = MARCO POLO

P P carrying the letters & the tablet of gold. And when they had ridden together some way
VA P VB & travelled twenty days marches then the Tartar baron Cogatal who went as messenger with
P TA the two brothers fell very ill & could not pursue the way & stayed at a city which was
VB named Alan. And when Master Nicolau & Master Mafeu saw the baron their companion,
VB FB that he was ill & through the illness could ride no farther, after many days it seemed to
P the two for the best to leave him, & so by his wish and by the advice of many, they left him &
P set themselves on the way [ & ] pursued the journey which they had begun: & I tell you that
R they were received with the greatest kindness & served & honoured in all places where
FB R P they went with all that they needed & could order & escorts were given them, because of the
FB P tablet of gold of the lord's authority which they had. And what shall I tell you about it?
V VB L They rode by their days marches until one day they were come sound to Laias a city on the
VA sea in Lesser Armenie; & I tell you that they work hard to go there from the land where
FB L the great Kaan was to Laias in three whole years. And this happened because they were
VB VB FB not always able to ride for the bad weather, for the great cold, & for the snows & ice, &
FB great rains which sometimes fell & for the rivers which were swollen that they found
P FB VB in many places which they could not cross, & for the difficulties of the road, which were the
VA causes of their long delay in reaching Laias.

HOW THE TWO BROTHERS CAME TO THE CITY OF ACRE. And from Laias, when
V they had arrived there & stayed a short time, they went on board a ship & set out
R by sea & go off to Acre & in the space of many days arrive there in the middle
V VA of the month of April in the 1260 year from the incarnation of Jesus Christ, & find
VA that Master the Apostle was dead. And when Master Nicolau and Master Mafeu have
V P P found that the Apostle who had Pope Clement III for name was lately dead, at which they
R were exceedingly grieved, they went to a learned clerk who [6b] was legate of that Pope for
V the Church of Rome in all the realm of Eipyte, who was come to Acre to go to the holy
LT places, that is to Jerusalem. He was a man of great authority & influence there & was named
P V Teald of the Visconti of Plajence. They told him all the embassy for which the great
VB Kaan lord of the Tartars sends them to the Apostle. And when the legate had heard
V what the two brothers who were come from so far a land had told him he has great wonder
VB VB at it & very great pleasure, & it seems to him that this is a mission from which can come

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1 P: quam qui deserit deduci debet de loco ad locum a cuius existentibus terrarum eiusmod imperio subiectarum
cum omnibus suis coniunctis securus et quandam immoream voluerint in cuncta vel oppido debet illis de expensis
& necessariis omnibus integraliter proferi.—repeating what has been said above. R. reproduces
this passage slightly expanded at an earlier point.
2 VL: 'Cochobal fell ill and died on the way.'
3 VB: per anj do.
4 The true reading is probably 1269; cf. p. 25 above.
THE DESCRIPTION OF THE WORLDS AND WAIT AT VENICE

forth great good & great honour for all Christendom. He says to the two messenger brothers, Sirs, says he, you know & well see that the Apostle is dead, & so at all events it will be right for you to wait until there shall be chosen an Apostle. And when there shall be a Pope you will be able to do your mission. So the two brothers, who see well that the legate spoke the truth, & thinking that they cannot accomplish anything of their embassy until the creation of the new Pope, said that they would do so & that while waiting till an Apostle shall be named they wish to go to Venese to see their home. And then they immediately took leave of the said Teald & went on board a ship & set out from Acre & go off to Negrepuont. And from Negrepuont they set out in a ship & sailed until they were come to Venese to stay there till the Chief Pontiff should be created. And when they were come to Venese Master Nicolau finds that his wife, whom he had left pregnant when he first departed from Venese, was dead & buried & there was left him a small son of fifteen years who had for name Marc, whom Master Nicolau had never seen because he was not yet born when he set out from Venese. And it was that Marc of whom this book speaks, who searched out & saw so much of the world and wrote this book, as will be said afterwards. But in the mean time the election of the Chief Pontiff was so long delayed that the two brothers, the said Master Nicolau and Master Mafeu, stay in Venese for the space of about two years more to wait till there was an Apostle; in the which time Master Nicolau took a wife and left her with child.

HOW the two brothers set out from Venese to return to the great Kaan [6e] and take with them Marc the son of Master Nicolau. And when the two brothers have waited at Venese so long as you have heard, and they see that an Apostle was not made, they said that henceforth they might stay too long to return to the great Kaan, fearing lest the king should be too much disturbed at their delay and should think that they would not return to him more. Then they set out from Venese and take with them the foresaid Marc his son, and go off by sea quite straight to Acre, and when they came there they find there the legate, the said Master Teald, of whom I have told you above. They speak much with him of these things, and having been there many days they ask him to leave him to go to Jerusalem to have some of the oil of the lamp of the sepulchre of our Lord Jesus Christ, for which the great Kaan had asked them much; and he wanted it because of his mother who was a Christian. The legate gives them leave that they should go. Then the two brothers set out from Acre and went on board a ship and go to Jerusalem and have some of the oil of the lamp of the sepulchre of Christ. And leaving the sepulchre they return thence to the said Master Teald the legate to Acre and said to him, Sir, since we see that there is no Apostle we wish to go back to the great lord, because we know that against our will we have stayed too long and waited enough.

1 Qubilai's mother had been a Christian; but she had died in 1252. cf. YS. c. 3 fol. 2r.
NICOLAU MAFEU & MARC SET OUT FROM ACRE = MARCO POLO

And so with your good will we have presumed to go back. But one thing we wish to ask of you, & may it please you to make privileges & letters certifying that we came to do the embassy to the Pope and found him dead, and have waited if there should be made another, and seeing that after so long a time none has been chosen you as legate certify all that you have seen. And Master the legate, who was among the greatest lords of all the Church of Rome, said to them, Since you wish to go back to the great lord it pleases me well. Then he made his letters and his embassy to send to the great Kaan as they had said to him and testifies how the two brothers Master Nicolau and Master Mafeu were come indeed faithfully to do their embassy & had waited so long a time for a Pope to be made, but because there was no Apostle they had not been able to do it; and gave them to the said Ambassadors, but [said] that when a new Pope was made he will certainly make their embassy known to him, for which provision will be made as shall be right.

HOW THE TWO BROTHERS AND MARC SET OUT FROM ACRE.¹

(How the two brothers go to the Apostle of Rome.) When the two brothers have had the letters of the legate then immediately they set out from Acre and set themselves on the way to return to the great lord. They go till they were come to the city of Laias. And when they were come there it does not stay a moment before they heard news how this aforesaid Master the legate whom they had left in Acre received the envoys of the cardinals that he was chosen Apostle and was called Pope Gregor the tenth of Plajence, who afterwards held a council at Lyons on the Rhone.² The two brothers have great joy at this. And after this it does not stay a moment before a messenger came to Laias on behalf of the legate who was chosen Pope to Master Nicolau and Master Mafeu to let the two brothers know of his creation, with a message saying to them that if they were not gone from Laias they must come back to him immediately; who were still there, for they were not able to go further forward because a grandson of the great Kaan, who was a Christian and was named Chariziera, who was escaped from the great Kaan, went destroying

¹ The titles of chapters 12, 13, 14, 15 seem to have become confused. On comparing the titles with those in FA and FB, it seems to be clear that the first part of the title of 15 belongs to 12, while the titles of 12, 13, 14 belong respectively to 13, 14, 15, the second part of the title of 15 being in its proper place. The correct title according to this rearrangement is placed first in the translation, followed by the original misplaced title in brackets.

² R.: ... Gregorio decimo, qual considerando, che al presente, che gli’era fatto Papa, poteva ampiamente satisfare alle dimande del gran Can, spacciò immediate sue lettere al Re d’Armenia, dandoli nuova della sua elezione, & pregandolo: che se li due ambasciatori, che andavano al gran Can, non fossero partiti, gli facesse ritornare a lui. Queste lettere, gli trouorno ancora in Armenia, li quali con grandissima algezzza volsero tornar in Acre, ... V: ueder sel podea trouar i ambasadori del gran chan et seloi trouasse li fesse tornar a lui onde inchonentemente el messo se partirono da roma. ... S (misunderstanding VL) does not make it clear that the new Pope (gregorio de placencia) was the same man as the legate (theobaldo).
THE DESCRIPTION OF THE WORLDS BUT COME BACK AGAIN
all the roads of the desert, making many great trenches and pits; and this he did so that the armies
should not be able to follow him; so that for this reason the said ambassadors were obliged to stay
in a city many days. And upon this came the messenger whom the Pope sent to the said Master
Nicolau & Master Mafeu & told them how the Pope had been made, & that they must not
go farther forward but must return to him. The two brothers have very great joy at this v
and said to that messenger that they will do so gladly. And what shall I tell you about v
it? The king of Armenie made fit out an armed galley for the two brothers messengers TA FB
and they with the messenger of the Pope went up on to the said galley, & he sent them to Acre v FB
to the legate with honour & great joy.

HOW THE TWO BROTHERS GO TO THE APOSTLE OF ROME. (How the two
brothers and Marc came to the city of Cheineinfu the place where
the great kaan was.) And when after the space of many days they were v
come with great honour to Acre they landed with no delay & immediately go off1 to FB v
Master the Apostle with great joy and salute him very humbly. Master the Apostle vB
received them with very great honour and gives them his blessing and makes joy and FB
feasting for them, hoping that from this turn of his fortune many things useful & honourable vB
to the Church of God must follow. Then the Apostle after some days gives to Master v
Nicolau and to Master Mafeu two Brothers learned in theology, of the Order of the [7a] vB
Preachers,2 who must go with them as his ambassadors to the great lord to satisfy the need, FB vB FB
who were really the most learned and worthy that were in all that province at that vA
time. The one had the name Brother Nicolau de Vicense, the other had the name
Brother Guilielme de Tripule. He provides them with all things necessary & gives them vB
privileges, charters, and letters with full authority that they might be able to do everything v L
freely in those parts which the Pope himself can do in these parts, that they might be able to v
make bishops and priests and to absolve and bind as he himself, and he gave them many jewels
of crystal and other gifts to give to the great Kaan and his embassy of that which he wished
to send to the great Kaan; and among other things he sought that the brother of the great L
Kaan named Abaga, lord to wit of the Tartars of the Orient, should give the Christians help
and favour for this purpose that they might make the passage beyond the sea. And when
Master Nicolau and Master Mafeu and the two Brothers Preachers have received the
privileges and the letters and the embassy of Master the Apostle they obtain leave FB
and his blessing. Then they set out all and four together from Acre, and with them Marc FB
the son of Master Nicolau. They went off quite straight to Laias and thence by land R
into Armenie. And when they were come there then they learned that Bondocdaire who R
was sultan of Babilonie comes into Armenie with a great host of Saracens and does FB

1 V: andarono a roma
2 TA: di quegli del monti del charmino
They come to the Great Kaan at Chemeinfu = Marco Polo

Very great damage through the country, ravaging and burning, and for this reason when they took their way these said messengers were often in very great danger to be slain or taken. And when the two Brothers Preachers saw this & when at last by God's mercy they escaped, they have very great fear to go on farther, being afraid for their life; that they could never reach the king of the Tartars. Whereupon it was said to those Brothers that they ought not to go on farther; & with this they were well content, and wrote letters to the great Kaan how they had come there and the reason of their stay. Then they said that they will not go at all. They give all the privileges and letters and the gifts from the Pope which they had to Master Nicolau and Master Mafeu and departed from them and stayed in Armenie and go off with the Master of the Temple back to Acre by way of the sea.

How the two brothers and Marc came to the city of Chemeinfu the place where the great Kaan was. (How the two brothers and Marc go.) And so the two brothers Master Nicolau and Master Mafeu and Marc the son of Master Nicolau leaving Armenie not long afterwards set themselves with no small peril on the way and ride [7b] both by winter and by summer not regarding any danger or hardship and, crossing deserts of a length of many days and many difficult passes, went forward always in the direction of the Greek wind and tramontaine till they were come with safety to the place of the great Kaan who was then at a city that was called Chemeinfu which was very rich and great. And he received them the more joyfully in proportion as their journey had been longer. On which journey they found and saw many strange and noble things. And we will make you no mention of that which they find on the way both in going and in returning, and that because we shall tell it you all clearly and all in order in another place in our book below. Moreover you may know that they hardly go riding from Latias to the land where the great Kaan was on the return in quite three years and a half before they could accomplish this their business, and this was for the very great snow and ice and for the rain, for the bad weather which they had and for the great cold and for the great rivers, and for the great south-west gales which were in the countries which they were obliged to pass, which much lengthened & hindered their journey, and because they cannot ride by winter as by summer. And he tells you for truth that when the great Kaan knows that his envoys Master Nicolau and Master Mafeu were coming back from the lands of the Christians, and how they were much toil-worn, he was very glad and he sends his messengers quite forty days marches to meet them and had all that they needed prepared for them in every place, so that with the help of God they were conducted at last to his court. And they were very much served and honoured with every thing which they could order, going and coming.

1 S: de la giaza a Bemeniph vn año & medio where Bemeniph vn may be corrupted from an original Bemeniphu-itti. VL: a demenif tre anni
HOW THE TWO BROTHERS AND MARC GO BEFORE THE GREAT KAAN IN THE PALACE. (HOW THE TWO BROTHERS AND MARC SET OUT FROM ACRI BEFORE THE GREAT KAAN IN THE PALACE.) And what shall I tell you about it? When the noble brothers Master Nicolau and Master Maleu and Marc were come into that great city aforesaid in which the great Kaan was, they go off immediately to the chief palace where they find the great Kaan with a very great company of all his barons. And they kneel before him with great reverence and humble themselves the most that they are able stretching themselves out on the earth. The great Kaan makes them rise and stand upright on their feet and received them with the greatest honour and makes very great rejoicing and great feasting for them. And he questions them much about their life and how they had conducted it since by the way. The two brothers told him that they had done very well by the grace of God since they have found him in health and strength and happiness. Then he asked them to tell him what dealings they had with the chief Pontiff. They explained to him well and skillfully with great eloquence and order all that they had done, as being heard with great and long silence by the lord and all the barons, who wondered much at their great and long fatigues and at their great perils. Then they present him with the privileges and the letters and the gifts which the Apostle lord Pope Gregor sends him in which he had great delight. And when he had gladly received these, he greatly commended their laudable faithfulness & diligent care. Next they hand him the holy oil which they had brought from the lamp of the sepulchre of our Lord Jesus Christ from Jerusalem, which he had so much desired before, at which he made great rejoicing and holds it very dear and ordered it to be kept with great honour and reverence, and nothing was ever more dear or welcome than that. The great Kaan, when he sees Marc who was a young bachelor of very great and noble aspect, he asks who he is. Sir, says his father Master Nicolau, he is my son and your man, whom as the dearest thing I had in this world I have brought with great peril and ado from such distant lands to present him to thee for thy slave. May he be welcome, says the great Kaan, and it pleases me much; and he held him in great favour and made them write him among the other honoured members of his household, for which reason he was held of great account and value by all those at the court. And why should I make you a long story? You may know quite truly that very great was the joy and the feasting that the great Kaan makes and all his court, lords and barons and everyone generally both great and small, at the coming of these messengers, and they were greatly served and honoured with everything. They stay at the court of the said great Kaan and always had honour above all the other barons, when all men saw the singular love which the lord bore them.

HOW THE GREAT KAAN SENDS MARC FOR HIS MESSENGER. Now it happened that while he stayed at the court of the great Kaan this youth, to wit Marc the son of Master Nicolau, being of a very distinguished mind, learnt the customs and
Marc is sent to Caragian and comes back to Marco Polo

Marc was sent to the Tartars and his language and their letters and their archery so well that it seemed a wonder to all; for I tell you quite truly that before a great deal of time after he came to the court of the great lord, he knew several languages and four other different letters and writings so that he could read and write in any of those languages very well; so that no other surpassed him in virtue and noble manners, kindly and gracious with all, loved and received by all. That noble youth being already come to a good age, he was wise and prudent [7d] beyond measure, and much did the great Kaan above all men wish him great good for the goodness which he saw in him and for the great valour. And when the great Kaan sees that Marc was so wise he wished to try his sense as one who he secretly hoped was very apt and well able to obtain what he wished; he sends him messenger on some important royal business to a very distant land to a city named Caragian, to which he hardly goes in six months of marches. The young bachelor does this embassy well and wisely. Being furnished with his necessities he set himself riding on the road, and arriving & being furnished with his necessities he returned to the lord. And because he had many times seen and heard that the great Kaan, when the messengers whom he sent through the different parts of the world, when they came back to him and told him the mission for which they were gone and were not able to tell him other news of the countries where they were gone, he told them that they were fools and ignorant, and said that he would like better to hear the new things and the customs and the usages of those strange countries than he did to hear those matters for which he had sent them; so Marc, who knew all this well, when he went on that mission would fix his attention, noting and writing all the novelties and all the strange things which he had heard and seen according to the countries, going and coming, so that he might be able to recount them, on his return, to the great Kaan to satisfy his wish. He also brought with him very many and strange wonders, and this pleased the lord greatly.

How Marc returns from his mission and reports his embassy to the great Kaan.

When Marc was come back from his mission he went before the great Kaan and reports to him with very great wisdom how much he had succeeded about all the affair for which he [8a] was gone, and he had carried it out very well. Then he tells him all the novelties and all the great things which he had seen on that road so well and cleverly beyond the wont of the other ambassadors who had been sent before that the great Kaan & all his barons were much pleased, and all those who hear him have great wonder at it & commended him for great sense & great goodness. To the lord this noble youth seemed to have divine rather than human understanding, & the love of the lord increased; & the more he learned of the excellence of his virtue the more gladly he saw him, until by the lord and by the whole court there was nothing more wonderful told than of the wisdom of the noble youth, and they said among themselves, If this youth lives
THE DESCRIPTION OF THE WORLDS THEY WISH TO GO HOME
for long he cannot fail to be a man of great sense and of very great valour. And if what shall I tell you about it? From this mission onward they honoured him not as a youth but as a man of very great age, & thenceforward the youth was called Master Marc Pol at court, and so will our book call him in future, though his virtue & wisdom deserve a much more worthy name than Master Marc. And this is really very right, for he was wise and experienced. And why should I make you a long story? On his return from that embassy to the great Kaan set him over all his embassies. And you may know quite truly that after this Master Marc stays with the great Kaan quite seventeen years, and in all this time he did not cease to go on missions hither and thither through different countries wherever the lord sent him; and sometimes for private affairs of the same Master Marc, but by the good will and order of the great Kaan. For the great Kaan, since he sees that Master Marc so brought him back news from all parts and that he carried out so well all the duties for which he sent him, for this reason all the important missions and the distant ones he gave all to Master Marc. Like a wise man and one who knew all the ways of the lord, he took much pains to know and understand everything which he thought would please the great Kaan. And he accomplished the duty very well, thank God, and knew how to tell him many novelties and many strange things. And the great Kaan, the conduct of Master Marc pleased him so much that he wished him very well and did him [8b] so great honour and kept him so near to himself that many of the other barons had great vexation at it. But all things which the said Master Marc Pol saw and did and with whatever he met of good or of bad he put in writing and so told all in order to his lord. Now this was the reason why Master Marc knows more of those things of that country than any other man, because he explores more of those strange regions than any man who was ever born; and also because he gave it his attention more to know this and to spy out and enquire that he might tell the great lord; whence it came about that there was never any who saw more lands than Master Marc, nor had learnt and heard more strange things, which things are written here below carefully and in order.

HOW MASTER NICOLAU AND MASTER MAFEU AND MASTER MARC ASK LEAVE OF THE KAAN. And when Master Nicolau and Master Mafeu and Master Marc had stayed with the great Kaan at this court many years, as long as you have heard above, they said among themselves one day that they wished to go back to their parts, that is to their native country, for it was now high time to do so. Though they found themselves very rich in jewels of great value and in gold, an extreme desire to see their native land again was always fixed in their mind; and even though they were honoured and favoured, yet they thought of nothing else but of this. And seeing that the great Kaan was very old, they feared that if he were to die before their departure they might never be able to return home, because of the length of the way and infinite perils which threatened them; though they hoped to be able to do this
ARGON SENDS TO CUBLAI FOR A NEW BRIDE  = MARCO POLO
if he were alive. And so Master Nicolau one day, seeing that the great Kaan was very cheerful,
it took occasion to beg of him on his knees in the name of all three to depart to their home,
and at which word he was all disturbed and answered, Why do you wish to go to die on the way?
Tell me. If you have need of gold I will give you much more of it than you have at home,
and likewise every other thing for which you shall ask; and he would advance them to whatever
honours they might wish. Then Master Nicolau answered, O lord, that which I say is not
for want of gold, but it is because in my land I have a wife and by the Christian law I cannot
forsake her while she lives. Then for the great love which he bore them the lord answered,
On no condition in the world am I willing that you depart from my realm, but I am well
content that you go about it where you please. They ask leave[thus] of the great Kaan
to return to their homes and families several times and pray him for it very sweetly;
but the great Kaan loved them so much, was so much pleased with their deeds, and kept
them so willingly about him that for nothing in the world did he give them leave.
Now it happened after a certain time that the great queen Bolgana who was wife of
Argon, the lord at that time of the Tartars of the sunrising, died. And that queen
at the point of death asks favour of the king, and so leaves by her last will that no lady
might sit on her throne nor be wife of Argon if she were not of her line, which
was found in Catai. So then Argon took three of his wise barons who had names
like this, the first Oulatai, the second Apusca, and the third Coja. And he sends
them very grandly as his messengers to the great Kaan with a very great and fair company
in order to ask that he should send him a lady who was of the line of the queen
Bolgana his wife who was dead, to marry him; because she had so ordained, as was
said above. And when the three barons were come to the great Kaan then they
told him their message and the reason why they were come from Argon. The great
Kaan received them most honourably and made great joy and great feasting for them.
Then since king Argon was his very great friend he sends for a lady who had Cocacín
for name who was of the lineage which they desired of that queen Bolgana who was
dead, who was a girl of seventeen years, a noble lady very fair and amiable. And
when she was come he said to the three barons that this lady was the one of whom
they came in search, saying, Take her to Argon your lord, for she is of the family he seeks,
so that he may take her safely to wife. And when they had heard the word those said that it
pleases them well. And when all things necessary had been made ready and a great brigade
to escort with honour this new bride to king Argon, the envoys, after taking leave of the great

1 LT: de lignagio cotroco regine bulgarie desonte
2 FB: xv. VB: bto
3 bien but FB, etc.: belle VB: nobille et belissima dona
THE DESCRIPTION OF THE WORLDS: MARC COMES FROM INDIE

Kaan, set out riding for the space of eight months by that same way that they were come. And on the journey they found that by a war newly begun between certain kings of the Tartars the roads were closed, and not being able to go forward they were obliged against their will to return again to the court of the great Kaan, to whom they related all that had befallen them. And then at this time that the said ambassadors were come for that lady Master Marco returns with a certain embassy from Indie, who was gone as ambassador of the lord & had been or passed through the province of king Argon & told the embassy and the other different things which he had seen on his way & how he had gone through foreign provinces & very strange seas and tells many wonderful new things of that country. And the three barons that have seen Master Nicolau and Master Maffiu and Master Marc who were Latins and wise men, had very great wonder. And when they heard that those had a wish to depart, then they thought and they said among themselves that they wish that they may go with them by sea; for their intention was to return to their country by sea for the sake of the lady, because of the great labour that it is to travel so far by land; and they go immediately to the great Kaan and ask him favour, as also did the queen, that he should send them by sea and that he send the three Latins with them to their lord to do honour to king Argon. And on the other hand they would gladly take them as their companions in this journey because they knew that they had seen and explored much of the sea of Indie and of those countries by which they must go, and especially Master Marc. The great Kaan who loved these three his Latins as much as I have told you, did them that favour with great reluctance, and gives leave to the three Latins and tells them that they should go with those three barons with that lady.

1 V: missier nicholo e misier maffio This is a slight indication that V may come from a text which did not give Marco the supreme position which he holds in F. cf. pp.26,316,317.

2 R, fol. 3f: At this time M. Marco who was returned from the parts of India, where he had been with some ships, told the great Can many new things of those countries and of the journey which he had made, & among the other things that those seas were sailed with great safety. And when those words were come to the ears of the ambassadors of king Argon who were desirous to return home, from which they found themselves absent for three years past, they went to speak with the said M. Nicolo, Maffiu, & Marco, whom they found likewise very anxious to see their native land again; and they made a plan between them, that the said three ambassadors with the queen should go to the great Can and should say that as it was possible to go safely by sea to the lands of king Argon, less would be spent by sea, and the journey would be shorter, as M. Marco who had sailed to those lands had said, his Majesty should be content to do them this kindness that they should go by sea, and that these three Latins, that is M. Nicolo, Maffiu, & Marco, who had practice in sailing the said seas, must accompany them to the lands of king Argon. Hearing this their request, the great Can showed great displeasure in the face because he did not wish that these three Latins...
NICOLAU MAFEU MARC AND BOLGANA SET SAIL = MARCO POLO

HERE he describes how Master Nicolau and Master Mafeu and Master Marc set out from the great Kaan. And when the great Kaan sees that the said Master Nicolau and Master Mafeu and Master Marc must go with those ambassadors, he makes them all and three come before him and spoke to them many gracious words of the great love which he bore them, and that they should promise that when they had been some time in the land of Christians and at their home they would return to him, & gives them two tablets of gold-sealed with the royal seal with expenses for themselves and for all their train, and an escort given them that they may be able to pass in safety. He entrusts them with many things on his own behalf & with an embassy to the Apostle and to the king of France and to the king of England and to the king of Spain and to the other crowned kings of Christendom. Then he made fit out for the queen fourteen ships which had each four masts and many times went with twelve sails. And I could well tell you how they were made, but because it would be too long a matter I will not mention it to you at this point but below, when it is place & time for it. Among the said ships there were at least four or five which had from 250 to 260 sailors. And when the ships were fitted out and furnished with food & with all things necessary & the three barons and the lady and these three Latins, the two brothers Master Nicolau and Master Mafeu and Master Marc, were ready to go to king Argon, they presented themselves to their lord, took leave of the great Kaan, and with great joy came to the ships which were prepared & assemble themselves on the ships with a very great company of ladies and gentlemen. And the great Kaan made men give them many rubies and other jewels very fine and of very great value, and also the expenses for ten years. And what shall I tell you about it? They set themselves on the sea and sailed quite three months till they came to an island which is toward midday which has the name Java, in which island are many marvellous things which I shall tell you in this book hereafter all clearly. Then they set out from that island and I tell you that they sailed through the Latins should leave. Nevertheless, as he could not do otherwise, he consented to all that they asked of him. And if it had not been so great and powerful a reason that compelled him, the said Latins had never departed."

If this is authentic, it fixes the return of Marco from India approximately to 1289. See PN.

1 L: vnam
2 R: con noue vele V,P: 4. VA: ando auella Z, TA omit the clause. Others: 12
3 por.x.unc FA, FB, TA, LT, VA, P, V, L, VL, R all read "two", which may perhaps be correct.
THE DESCRIPTION OF THE WORLDS AND COME UNTO PERSIE

great sea of Indie quite eighteen months before they were come to the land of king Argon where they wished to go, & in this journey they saw strange & different things & they find many great marvels which again we shall tell you in that book. And when they were come there they find that king Argon to whom these barons were going with the lady was already dead; and his lady was given by the said ambassadors when they saw this to Caçan the son of Argon to wife. And I tell you without fail that when they entered into the ships in the land of the great Kaan they were between ladies & men quite six hundred persons without the sailors. And when they reached the land where they were going they made a count that they had all died on the way except only eighteen. And of those three ambassadors there remained but one, who was named Coja; and of all the women and girls none died but one. They find that one named Quiacatu held the lordship of Argon for the boy who was not yet fit for rule, for he was young; to whom it seemed right to them to send to say bow, having brought that queen by order of the king Argon, they would do whatever seemed to him right. He made answer to them that they ought to give her to Caçan, son of the king Argon, who was at the time in the distant parts of the Dry Tree, on the borders of Persie, with sixty thousand men to guard certain passes that certain enemy people should not enter by them to spoil his land. And so they did. They entrust the lady to him and did all their embassy and their mission. And when Master Nicolau and Master Mafeu and Master Marc have done all the duties about the lady and the missions with which the great Kaan had charged them wholly, they returned to Quiacatu, because their road must be that way, and there they stayed nine months. And then they took leave of the lady and departed and set themselves on the way. Moreover you may know quite truly that before they set out Quiacatu gives to those three messengers of the great Kaan; they were Master Nicolau & Master Mafeu & Master Marc; four tablets of gold of orders, the two with gerfalcons & the one with a lion and the other was plain, each of which was one cubit long and five fingers wide, of a weight of three or four marks each; which

1 V: nuove  VB: zorni disenoue
2 R: dal di, che introrno in mare, fino al giunger suo, morirono fra marinari, & altri, ch'erano in detti nau, da seicento persone. &c. V: et de quelli tre ambassadori uno solo rimase e de seten femene che iera non romanse se no la regina et li do fratelli chon misier marcho  B. incorporates a modified form of V in his Marco Polo, p. 17, though he retains the mysterious statement of F (below, p. 92) about the daughter of the king of Mangi which implies that at least two ladies survived. The total number is given "without the sailors" as follows: FA,P: 600  FB: 500  LT,TA: 700 (?600 men & 100 women)  V: 600 persons, 100 women  VB: between men and women more than 600  L: plus quam centum
3 FA,FB: cogatra la dame  V: il dito signor
4 V: blaua  L: palmam
HOW NICOLAU MAFEU & MARC WERE TRUSTED = MARCO POLO

said in their legends that in the strength of the eternal God the name of the great Kaan must be honoured and praised for ever, and that every one who shall not obey be put to death and his goods confiscated; & then that these three messengers should be honoured & served through all his land as his own person, and that horses if they were needed and all expenses and all escort should be given them in full through any dangerous places, for themselves and their whole company. And indeed it was so done, for they have through all his land horses and expenses and all things necessary well and liberally; for I tell you without fail that many times there were given them two hundred horsemen, and more and less according as was necessary for their escort and to go safely from one land to another. And this was very necessary many times, for they found many dangerous places, because Quiacatu had no authority and was not natural nor liege lord and therefore the people did not refrain from doing evil as they would have done if they had a true and liege lord. And while Masters Nicolau, Mafeu, and Marc were making this journey they learnt how the great Kaan was cut off from this life, and this took away from them all hope of being able to return any more to those parts. And again I tell you another thing which does well to mention for the honour of these three messengers. For I tell you quite truly that Master Mafeu and Master Nicolau and Master Marc have so great authority as I shall tell you. For you may know that the great Kaan trusts so much in them and was so fond of them that out of reverence for these three messengers he trusts to them the queen Cocacin and also trusts the daughter of the king of Mangi that they should take them to Argon the lord of all the Sunrising. And they did so, for they take them by the sea just as I have told you before with so many people and with so great expense. Moreover I tell you that these two great ladies were in the care of these three messengers, for they caused them to be saved and protected as if they were their daughters, and the ladies who were very young and fair took these three for their father and obeyed them so. And these three placed them in the hands of their lord. Moreover I tell you with all truth that the queen Cocacin who is wife to Caçan who now reigns, her lord Caçan and herself, wishes so great good to the three messengers that there is not a thing that she would not do for them as her own father himself. For you may know that when these three messengers

1 TA,LT: 400 TA: iiiij charri
2 This sentence, peculiar to R, is rather difficult to reconcile with the places where Qubilai is spoken of as still living. See below, pp.102,167,185,192,193, and p.43 above. It is worthy of notice that R omits the specially awkward reference to the year 1298 in c. 77 below.
3 TA: la reina/cayes/figliuola de Re de mangi   TA: aghatu affido loro la reyna chaciesi figiuola derre de mangi
THE DESCRIPTION OF THE WORLDS AND COME HOME AT LAST
left her to return to their country she wept for grief at their departure. Now I
have told you a thing which does well [96] to rehearse, how much two such ladies
were trusted to these three messengers to take to their lord from so far a place.
Now we will leave you this and will go on with your story. And what shall I
tell you about it? When the three messengers were gone from Quiacatu' they
set themselves on the way and rode by their long marches, searching many provinces & lands which will be told below, till they were come at last by the grace of God after much time & after many labours to Trepesonde which is set on the Greater Sea, and from that place they came away to Constantinople, and from Constantinople they came away to Negrepont, and from Negrepont with many riches and with a great company, thanking God who had delivered them from so great labours and infinite perils, they went up into a ship and came safe at last to Venes; and this was in the 1295 year from the Incarnation of the Lord Christ. Now, since I have told you all the facts of the prologue just as you have heard, I shall next begin the book of the description of the various things which Master Mare Pol and his uncle found in the countries & on the road.²

HERE he tells of the little Armin. ¹ It is true that there are two Armenies, one is called Armin the great and one Arminie the little, that is little in extent. Of the Little, a king who dwells in a city called Sevasto

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¹ V: da quel fio di argon
² L: 1255
³ LT: "Now all these things are written at the beginning of this book that all those who shall read this book may learn whence & how Sir Marcus Polus of Venice was able to know the things which are contained below. For the said Sir Marcus Paulus was in the parts of the East for 26 years, the whole time having been carefully-counted by him. The Prologue ends; and the Book of Sir Marcus Paulus about the description of the provinces and lands of Herminia, Persia, Turchia, & of either India, and of the islands which are in India begins." This closely follows P (from which one word above is taken) and is copied by R. VA: "We have written this history that each may be able to see how these two brothers & Master Marc were able to see & know & hear so many things as were written in this book."

⁴ The headings of the chapters are given from F, ignoring as a rule the comparatively few variants. But some of the openings of this first chapter of the Book proper are translated here. Z: "Here are described all the regions, provinces, realms, & cities established about Asia Media & part of Europe, & all the manners & customs generally & separately of all the peoples dwelling in the same. And first about Armenia the Less. It is true. . . ."
P: "A Description of the Oriental Regions. And first about Armenia the Less. Having finished the story of our travels, let us now come to tell of what we saw. First however we shall briefly describe Armenia the Less. There are two Armenias. . . ."
LT: "And first about Armenia the Less. Now that we have recited and told the facts and circumstances of our journeys and what happened to us by the way, we shall begin to speak
THE DESCRIPTION OF THE LESSER ARMENIE ≠ MARCO POLO

V I is lord of it who holds all the lands and maintains the land well in the greatest justice and in all things, & no malefactor can any how escape; and is subject to the lord great Kan, the v I Tartar king, though they are Christians, for they are not rightly in the true faith as the Romans are; and this is for want of teachers, for they were formerly good Christians. This lesser Armenie would be quickly placed in the true Christian faith if good and faithful preachers remained there. And under him there are many towns, fortresses, & many villages; and there are of all things in great abundance. And it is a very fertile land.

P V people and pleasant. It is also a land of great enjoyment, and the people of the land make much practice of all beautiful hunting both of beasts and of birds. But yet I tell you that it is not a healthy province but mightily unhealthy, nor has it good air. And long ago the gentlemen were very valiant and expert men at the business of arms, each of them as good as two, and of good manners, but now they are all become very slavish and mean and have no goodness except that they are very good gluttons and drinkers. They have plenty of wine white and red; and give themselves much to the lust of drinking in which they greatly delight. Again you may know that there is also on the [gd] sea of the said province

P V a town with a harbour which is called Laias, which is a city, good & great & of great trade; for you may know quite truly that all the spicer of silk and r of gold, and of wool from inland are carried to this town, and all other dear things. There is cotton in plenty. And the merchants from Venese, from Pise, and from Jene and from all inland parts come there and buy them and sell there their own things,

V L and keep their warehouses in that city. And all men and merchants who wish to go farther inland through the regions of the east, come first to the said port of Laias and take their way from this town. And these are the boundaries of this kingdom of the Lesser Armenie: on one side towards midday is the Land of Promise which the Saracens hold; on the side of tramontaine are people named Turcomains, who are called Caramani; to the sunrising and the Greek wind is Turque, Caisterie, and Sevasto, and many other cities which are all subject to the Tartars; toward the sunsetting is the sea through which one sails to the lands of the Christians.

speak of what we saw; and first we shall speak of the Lesser Herenia. Wherefore you must know that there are two Herenia: To give a beginning to the story of the provinces which I Marco Polo saw in Asia and of the things found in them worthy of notice, I say that there are two Armenias. Since we have written the story of our life & how we went, stayed, & returned, so we wish to tell you in order of the things which we saw & found. We will begin. In the name of God; & about the province of Armenia.”

FG, TA follow F exactly; R follows VB.

1 L: surrie 2 See PN.

3 merciandies But FB: marcheans TA: merchatanti LT, P: mercatores
THE DESCRIPTION OF THE WORLDS AND OF TURCOMANIE

Now we have told you of the Little Armenie and afterwards we shall tell you of Turcomanie, which is part of it.

HERE he tells of the province of Turcomanie. In the province of Turcomanie are three generations of people. They are Turcomains who worship Mahomet and hold his religion; and have a brutish law and live like beasts in all things; and they are ignorant people and have a barbarous language and distinct from others. And sometimes they stay in mountains and sometimes on moors according to where they know that there is good pasture for their flocks, because they do not plough the land but make their living from flocks alone. And these Turcomans rarely dwell except in the fields with their flocks, and they have garments of skins and houses of felt or of skins. And I tell you that very good Turcomain horses are bred there and very good mules large & of great value. And the other people are Armenians (not very perfect Christians), and the third Greeks who live & dwell mixed with them in cities and towns and in villages and live by trade and by crafts. They have many goods. For you may know that there in five of their places are made the sovereign carpets of the world and of the most beautiful colours. There are made also cloth of crimson silk and of other colours & of gold very beautiful & rich in very great quantity, and many other things also. They also cultivate the land. Yet the whole province is named from the first people & is called Turcomanie, while the Armenians and Greeks are there as if by accident. Their best & most famous city in that province is Como, Caiserie, and Sevasto. And Master Saint Blasius suffered martyrdom there for Christ. And these cities are very good and fertile, but others less. And there are also many other cities and

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1 It is a great misfortune that the Cotton MS. Otho D 5 (FO, see pl. 23.) was very seriously damaged and almost destroyed by fire. It has consequently been impossible to make very much use of even those parts which survive, but a version of the remains of the chapter on Little Armenia is here given as a specimen:

"Here begins our first book, of the Little Ermine. It is true that there are two Ermyne, one large and one small. The people of the Little are Christians and there is a king who maintains well his land both by force and parts the Soldan of Babilonie, and they make great tribute every year. They are subject to the great Can of Tartairs lord of the Sunrising . . . many castles proud (?) and strong and towns enough. . . . One has for name Lais. It is between (?) the sea and . . . road of the sunrising. And they live . . . precious stones pearls spicery which the merchants of . . . buy there and carry them through the whole world of the sunsetting. There is cotton (Cotown) enough. They are people of great enjoyment and of great drink. They have plenty of wine white and red. There are things of all kinds and bone eise leis(?). There are plenty of . . . and of passes narrow and strong."

The old French in which this manuscript was written differs too from that of either F or FG.

CITIES & HOT SPRINGS IN GREATER ARMEMIE =MARCO POLO

These very Tartars do not care what God is worshipped in their lands. If only all are faithful to the lord Kan and quite obedient and give therefore the appointed tribute, and justice is well kept, thou mayest do what pleaseth thee with the soul. Yet they will not that thou speak evil of their souls, nor fail thou to assist at their doings. And do thou what thou wilt with God and thy soul whether thou art Jew or Pagan or Saracen or Christian who dwellest among the Tartars. They confess indeed in Tartary that Christ is Lord, but say that he is a proud Lord because he will not be with other gods but will be God above all the others in the world. And so in some places they have Christ of gold or silver and keep him hidden in some chest, and say that he is the great Lord supreme of the Christians. Now let us leave this province and we will go to speak of the Great Armenie.

HERE he tells of the great Armenie. The greater Armenie is a very great province. And it has its own idiom and speech foreign and common and different from all other provinces. Yet it agrees well in all things with Armenie the less, though it is greater both from position and number of lands. And it begins from a city which is called Arçängan in which are made the best buckrams that are in the world, beautiful and good and durable, for there are good master-workers; and there is the best & the most beautiful cotton; and many other crafts are done there which cannot be told. And there in that city is hot and boiling water, and there are the most beautiful & wholesome natural baths and the best of springing water that are to be found on earth. The people are for the greater part Armenian and are all moreover servants of the Tartar. There are many villages and good cities. But the most noble city of all the kingdom is Arçängan, which has an archbishop who rules the Christians; whence it is the metropolis of that whole province, and there for the greater part they are subject to the faith of Jesus Christ, though among them there are many heretics in different articles of the faith because they have not teachers who know well. The others are Argiron which is great, [and] a very great quantity of silver is dug there, and Arçiçi. It is a very great province; and I tell you that in the summer all the hosts of all the Tartar of the sunrising stay there because in this province there is very good pasture in the summer for the beasts, and for this reason the Tartars stay' with their beasts in the summer, but in winter they do not stay there for the very great cold of the snow which there is beyond measure, for which the beasts would not be able to live. And for this [10b] the Tartars leave those places in winter and go off to seek for warm places where they find much grass and good pasture

1 & por ce qe demores B. corrects qe to hi
THE DESCRIPTION OF THE WORLDS AND A FOUNTAIN OF OIL

for their beasts. And in a certain village which is called Paperth there is a very large silver mine, z. and this village is found as one goes from Trepesonde to Tauriss. And again I tell you that in the middle of this Great Armenie is the ark of Noe, as it is said, on a great mountain. z. vr

It is indeed a very great and high mountain like a cube, upon which Noe’s ark is said to have rested, and from this that mountain is called the mount of Noe’s Ark. And it is so broad and long that it could not be encircled in two days; and on the top of the mountain there is always so abundant a quantity of snow that none is able to go up to the top, because the snow never melts altogether, but one falls upon the other and so it grows. And this ark is seen from a very far because the mountain on which it is very high, and there is snow there almost all the year, and in one part there is as it were a spot and a large black thing is seen from far amidst those snows; but close by nothing of it is seen. For this Armenie has many very great and high mountains and among others there is a certain mountain which is called Mount Baris or Mount Olympus, and this mountain seems as if to touch the sky. And some say that many were saved there from the waters of the great flood. In those parts Noe’s ark is called the ship of the world. And they speak as little about it as if it were not there, unless visitors ask about this thing, and then they speak; it is said that that black thing is the ship of the world.

But on the slopes toward the plain, owing to the moisture of the snow which runs down when it melts, the mountain is so fat and abounding in grass that in the summer all the flocks are brought together from far to stay there; nor do they ever fail there. And moreover through the running down of the snow deep mud is formed on the mountain. Now on the borders of Armenie toward the south are these provinces, Mosul, Mus, and Meridin, about which it will be told below; and there are many others which it would be long to recount. It is bounded from the direction of midday toward the sunrising by a city and kingdom which is called Mosul, who are Christian people; they are Jacobites and Nestorians; of whom I will tell you below; on which here we shall only touch. Towards tramontaine it is bounded by the Giorgiens of whom again I shall speak below. And on this boundary towards the Giorgiens to the north is a fountain which sends up a liquid like oil in great abundance so that sometimes a hundred great ships can load and do load there easily at one time; but it is not good to eat. But it is good to burn, and to anoint men and any animals for the itch and for the mange. And the men come for this oil from very far, and all the country round they burn no other oil but this liquid or oil from that fountain, and it avails for many diseases. Now let us leave the great Armenie and we will tell you of the province of the Giorgiens.

1 Or perhaps, “cup”.
2 Z makes it “ships of the desert”, mile camel, V: zento ganbeli Just below both Z & LT read simul & semel, where semel is hard to understand.
OF GIORGIANIE AND OF THE GATE OF IRON MARCO POLO

HERE he tells of the king of the Giorgiens and of their affairs.

In Giorgianie is a province which is ruled by a king who is always called David Melic, which means to say in French King David; and he is subject to the king of the Tartars. And they say that anciently all the kings of that province who were born were born with a mark of an eagle on the right shoulder, but now they have that mark no more. They are very fine people and valiant in arms and good archers & good fighters in battle. They are formerly all Christians and for want of preachers they are so no more, but in many things they observe the Greek rule, and the hair they wear short in the way of Greek clergy. And this Giorgianie is the province which it is written that King Alexandre the Great could not pass when he wished to go to the sunsetting because the road is narrow and very dangerous. For on the one side is the sea of Bachi and on the other pathless woods and a very great mountain where they cannot ride. The road is very narrow which is left between the mountain and the sea so that one cannot ride, and this narrow road lasts for more than four leagues, & two men could not walk through it together side by side but one would fall into the sea; so that a few men will hold the pass against all the men of this world. And this was the reason why Alexandre could not pass; and I tell you that Alexandre had a very strong tower built there and made a fortress there at the mouth of that pass so that those people should not be able to pass to come upon him nor upon his people from here, as he could not pass beyond; and it was called to this day the Gate of Iron. And it is the place where the Book of Alexandre tells how he shut in the Tartars within two mountains. And it was not true that they were Tartars, but they were a people who were called Comain and other races enough, for there were not Tartars at that time. There are towns and villages enough in this province and they have silk in very great abundance, and silk cloth and cloths of gold of all sorts are made there the most beautiful that man ever saw, and they are cheap and cheaper than woollen, because there is much silk & there are many workers of that craft. There also are found the best goshawks in the world called avigi, & fine places for catching birds. All the men of that province live as it were sumptuously, for there is abundance of all things and they live by trade and by labour on the land. The province is full of great mountains and of very narrow passes and of strong, and many springs, so that I tell you that for the narrowness of the passes the Tartars could never quite entirely have the rule of that province. For one part of the province is subject to the Tartar

1 P: occidentis
2 L,V,R: "north" Z omits P: ad zorzannos . . . ab oriente
3 V,L: "marches"
THE MONASTERY OF S. LIONARD AND SEA OF GEL OR CHelan

king but the remaining part is not subject to him but to king David, because of the strong places which it has. And in these strong places and mountains are their woods in which there is no other tree but box. Again there is a monastery of eastern monks which is called Saint Lionard, very noble & worthy, which monks for the most part observe our rite; which has it is said such a marvel as I shall tell you. You may know that there is all round it a great lake of water which comes from a great mountain near the said Church of Saint Lionard, and in that water which comes from that mountain no fish nor small nor large is found in all the year except so much only that the first day of Lent they begin to come and they come each day of Lent till Holy Sabbath, that is the vigil of Pasque or the Resurrection of the Lord; and on the day of Pasque they disappear; and in all this term fish enough are found there the finest in the world and a great quantity, so that all the province has enough, but in all the other times of year they are not found at all till the next Lent; and so it goes each year, so that it is a fine miracle.

And the foresaid province looks toward two seas of which one is called the Greater Sea which is on the side of tramontane. And again I tell you that the other sea of which I have told you, which is beside the mountain where the lake is which surrounds the said Church, is called the sea of Gel or Chelan and the sea of Bachu, toward the rising, and is two thousand seven hundred miles round, and it is like a pool because it is not mingled with any sea. And it is distant from every other sea quite twelve days marches; and the river of Euphrates ends within it, which is one of the four rivers of Paradise, as it is said in Scripture, the river named Tigri, & the Gion, and many other very large rivers, out of which all the lagoons are formed, & they enter it from every side; and it is all surrounded with mountains and with much good land on the shore of that sea, and cities & villages. And in it are many islands well populated, in which there are many fine cities. And these islands were inhabited by the people who had fled from the face of the great Tartar when he went conquering through the kingdom or province of Persie, & wishing to destroy them, whose cities and lands used to be ruled by the commons. And these people indeed in their flight retired to these islands and to mountains where they believed they would be safer; and so these islands were inhabited. There are also some of the said islands desert. Likewise the said sea produces very many fishes and especially sturgeon, salmon, and other large fishes. And lately the merchants of Jene sail through that sea, for they have brought & put ships there in which they sail.

1 VB: i tartari non pote intrarne ne segnoriza salvo fina aun monestier de done che se chiama san bernardo P: sancti Guillelmi nonains is taken as masculine by VA,P,I,R, ROUX (1824). B: feminine by VB (done), PAUTHIER, Y. V: zorzani explains perhaps P: monachorum orientalium.

2 I: “On the other side of the lake is a gulf of the salt sea...”


4 R: Herdil, Giechon, & Cur, Araz & multi alti. I: enfrates nel ulillus

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THE JATOLIC OF THE NESTORIANS IN MOSUL = MARCO POLO

And from thence comes the silk which is commonly called ghella. Near this province is a certain beautiful and very large city whose name is Tyflos, round which are many villages and towns which are subject to this city in which dwell Christians, namely Armenians & Giorgiens & some Saracens & Jews, but few. Here are made cloths of silk and of many other and different sorts. The men live by their craft and are subject to the great king of the Tartars. And it is to be known that we have only written of the two or three chief cities of the provinces, but there are many others there which it would be long to write in order, if they had no special thing of wonder. But some of those which we have passed by, which are found in the aforesaid places, are described more fully below. Now we have told you of the [11a] neighbours of great Armenie from the direction of tramontaine. Now we wish to tell you of the other bordering places which are between midday and sunrising.

HERE he tells of the realm of Mosul. On the other border of Greater Armenie—which is between midday and the sunrising is the kingdom of Mosul. And Mosul is a very great kingdom which several races of people inhabit, whom I shall now describe to you. First there is a people which is called Arabi, who all worship Mahomet. Again there is another race of people who hold the Christian rule, but not as the holy Church of Rome orders, for they are mistaken in many matters of the faith. And they are called Nestorian & Jacobite & Armenians.

And this Patriarch makes archbishops & bishops & abbots & all other prelates & priests & clerics, & sends them everywhere to preach, into all the parts of Indie & to the Catai & into Baudac & to all places where Christians dwell, just as the Apostle of Rome does throughout the countries of the Latins. Moreover I tell you that though they preach they do not preach the truth in all things, but as heretics preach, so that heretics make heretics and all the Christians that you will find in all these places of which I have told you are Nestorian & Jacobite Christians, of whom there is a very great number. And all the most beautiful cloths of silk & of gold which are called mosulin are made there, & they are very good masters of that art. And also I tell you that the very great merchants who are called mosulin, who bring the very large quantities of all dear spices & pearls & of cloth of gold and of silk, are for the more part from this kingdom above.

And again in the mountains of this realm live a manner of people who are called Curd, who are Nestorian & Jacobite Christians, the one part of that people; and in

1 FA, FB, V express it the other way, that all cloths made there are called muslin. Z omits the passage.

2 L: regione
THE DESCRIPTION OF THE WORLDs THE TAKING OF BAUDAC

another part are Saracens who [sic] worship Mahomet. And they are valiant & good archers, but very evil people, and rob the merchants gladly when they can find them with merchandise in the places where they dwell. With this province is a certain other province named Mus and Meridin in which cotton grows in the greatest quantity & a great manufacture of buckram is done in it and many other manufactures. And there are many merchants and artizans and they are subject to the king of the Tartars. Now let us leave the realm of Mosul, and we will speak to you of the great city of Baudac.

HENCE HE TELLS HOW THE GREAT CITY OF BAUDAC WAS TAKEN. In those parts is a great city which is called Baudac, which in Holy Scripture is called Susis.

Baudac is a very great city, and different races of people dwell there, namely Jews, pagans, & the greater part Saracens, where the chief prelate who was called calif of all the Saracens of the world is, just as at Rome for the most part is the see of the Pope & of all the Christians of the world. And there are some Christians, & bad ones, & also some, but few, who are good Catholics. And it is said to be so great that a man can go round the circuit in three days. And through the midst of the city passes a very great river which runs into the sea in the direction of midday, and by that river one can well go to the sea of Indie, and there go and come continually a very great number of the merchants with their much merchandise. And you may know that the said river is quite eighteen days journeys long from Baudac to the sea of Indie, & more & less according to the current of the water and the direction of the ships, and the merchants who wish to go into Indie go by that river as far as to a city which is named Chisci, which is on the sea of Indie, where the said river enters the sea, and from there they enter into the sea of Indie. And I tell you also that Baudac ends at that city which is called Chisci. And again on that said river between Baudac and Chisci is the stream is a great city which has the name of Basora. And all round the city & its suburbs in the great woods of palm trees grow a vast supply of the best dates which may be found in the world. And in the said city of Baudac are made many kinds of cloth of gold and of silk. They are nascici & nac & cremosi and many other cloths, damasks & velvet, of various kinds worked very richly with fishes, animals, and with birds, & with other patterns which are carried to Indie. And all the pearls which are carried into Christendom from Indie are for the most part bored in Baudac. And again in Baudac they

1 prodomes VA: prodomini Z: probi V: volenti (sic) L: fortes R: cattivi suggesting that he found or guessed improbi. TA: male giante VB: homini da strada pessimj et crudel robatorj
2 I: fuit antiquitus dicta niniueh
3 R: 17
4 zereza
5 Possibly a mistake for "the said river", as L.
THE GREAT WEALTH OF THE CALIF OF BAUDAC = MARCO POLO

study very much in all knowledge & especially in the law of Mahomet, and in necromancy, physics, astronomy, geomancy, and physiognomy, and philosophy. And it is the most noble city and the greatest that is to be found in all those parts. Moreover you may know truly that with the calif of Baudac who dwells here is found the greatest treasure of gold & of silver & of precious stones that ever was known to have been [11c] found with any man through all Levant; and through it in the end he was made to die of hunger. And I shall tell you how: It was true that about the 1255 year that Christ was born the great lord of the Tartars of the sunrising who had Ulau for name, who was brother to the great lord who now reigns, he who is named Cublat, assembles a very great host of horse & of foot and comes upon the calif in the city of Baudac and besieged it and finally took it by force. And this was a very great thing, because there were in Baudac more than a hundred thousand horsemen to guard it without the vast number of men on foot. And when he had taken it & when the king came into the city, he finds with the calif this multitude of treasure & he finds a tower all full of gold & of silver & of precious stones and of other treasure of immense value; & the treasure was so great that so much was never seen at one time in one place; but because he was a miser nor knew how to provide himself with a sufficient army, nor gave gifts to the horsemen which he did, so he could not escape disaster. When he sees this great treasure assembled he has very great wonder at it, hardly believing that there is so much gold in the world, and sends for the calif who had been taken and makes him come before him immediately. Then he says to him, Calif, says he, now tell me why hadst thou amassed so much treasure? I have great wonder at thy avarice, that thou wast so miserly as to refuse to spend or give of this treasure to the horsemen and to thy people. What oughtest thou to do with it? Now didst thou not know that I was thy mortal enemy and was surely coming upon thee with so great an host to take thee and thy land, to disinherit thee? And when thou knewest it why didst thou not take thy treasure & have it given to horsemen of the land and to other mercenaries & to men at arms to defend & keep thee & thy people and thy city? The calif astonished & terrified answers him nothing because he knew not what he ought to say. And then the lord Ulau said to him, Calif, thou dost not speak, & since I see that thou lovost the treasure so much & hoped that it would be the support of thy life, so I wish

1 il dirai LT: et quomodo fuerit dico nobis so read ie dirai
2 P: m.c.l. R:1250 VB: m cc lx (?) Others: 1255 The actual date was 1258.
3 V: fradelo de mengon el cual regnava in quel tempo This correct alternative raises a curious question of authorship. That Mongkä was reigning at the time was known to the author of the text preserved in R. See pp. 43, 92, 103, 167, &c.
THE DESCRIPTION OF THE WORLDS THE DEATH OF THE CALIF

to show thee how well thou hast judged, & this treasure so much loved by thee I will give it thee to eat, as being thy very own. Then he made them take the calif and made them put him in the tower in the midst of the treasure and commands that nothing may be given him to eat [11d] nor to drink. And immediately the commandment of the lord was done; the calif was put in the tower as the lord had ordered. And then he says to him, Calif, now eat of the treasure as much as thou wilt, since it pleases thee so much, for thou must certainly know that never shalt thou eat or drink anything else than this VA VA VA treasure. After this he is left there in the tower where seeing too late his mistake & VA being unable to have any sustenance from his treasure he died of hunger-like a slave at the end of four days. And so it would be better worth for the calif to have given & divided his treasure to the men of arms to defend him & his land and his people that his land should be safe with his treasure, than that he should be taken, as he was, & VA VA dead with all his people & disinherited. I judge that our Lord Jesus Christ wished to VA avenge his Christians who were so much hated by the calif. And from this calif onward there was no more calif of Saracens—neither in Baudac nor elsewhere—but it is under VA VA LT the rule of the Tartars. And let this be enough about Baudac. Now let us leave Baudac[&] TA we will tell you of Tauris. And yet it is true that I could well have told you more of the inhabitants, of their doings and of their customs, but because it would be too long a matter I have shortened you my tale. And for this reason we shall tell you other great and wonderful things so as you will be able to hear.1

1 It seems to be clear that the summary account of the capture of Baghdad given by F and the majority of texts, saying that the city was taken "by force", misrepresents the full account which is preserved by R and, in part, by Z; which may be translated as follows:—
Z: "Ulau took the city and the calif his brother by a feigned plan and by fraud."
R: "At the time that the lords of the Tartars began to rule there were four brothers, the elder of whom named Mongu reigned in the throne. And having at that time subjected Calai to their rule by their great power, and other countries round about, not content with these but wishing to have much more, they proposed to subdue all the whole world. And therefore they divided it into four parts; that is that one should go to the direction of the East, another to the side of the South, to obtain lands, and the others to the other two regions. The region of the South fell by lot to one of them named Ulau. He first of all, having collected together an immense army, began vigorously to conquer those provinces and among them came to the city of Baudac in 1250. And knowing its great strength, through the great multitude of people which was there, he thought to take it by artifice rather than by force. And since he had from a hundred thousand horse without the footsoldiers, in order that they might appear to be few to the calif and to his people who were inside the city, before he came near to the city he secretly placed part of his people on one side of it and another part among the woods on the other side, and with the rest he went galloping up to the
THE TRADE AND THE PEOPLE OF TAURIS — MARCO POLO

P H ERE he tells of the noble city of Tauris. In those regions Tauris is a great city & very noble which is between Armenie and Persie in a great province near by Baudac which is called Yrac, and so it has had such a name; in which also there are many other cities and many villages under it, very rich, but because Tauris is the most beautiful & the best & the most noble city of all that province I will tell you about its affairs at present. It is true that the men of Tauris are subject to the Tartars and live by trade and by crafts, that is for the most by working cloth, for there are made there many cloths with gold and of silk & of many sorts very beautiful & of great value. And the city is set in so good a place that the other merchandise comes there conveniently from Indie and from Baudac and from Mosul [12a] and from Curmos and from many other places, and therefore many Latin merchants & specially Genoese come there often to buy of those foreign goods that come there from strange distant lands & to do their business. And especially precious stones and pearls which are found there in very great abundance are also bought there. It is a city of great trade so that the travelling merchants make great profit there. They are people of small doings and are much mixed with many sorts of people. For many Christians of every sect may be there; there are Armenians, Nestorians, and Jacobites, and Giorgiens, and Persians, and there are also men who worship Mahomet, and these are the common people of the city who are called Taurisin, and they have different speech among them. The town is all enclosed round about with many beautiful gardens & delectable, full of many very fair fruits and good of many the gates. The calif, seeing that that force consisted of few men and not making any count of it, thought to destroy it altogether trusting on the sign of Mahomet alone, and without delay issued from the city with his people. When this was seen by Ulau he pretended to fly and drew him beyond the trees and the barriers of the woods where the men were hidden, and here having hemmed them round in the middle he broke (ruppe) them, and the calif was taken together with the city."

1 It is hard to be sure of the order of the next five chapters. In the original the headings follow the order of FG, Z, & V, placing Tauris after the miracle of the mountain, while the text follows the order of the TA & VA MSS. It seems to be probable that the difference of order is due to deliberate editing rather than to accident, as the end of chapter 25 is transferred in FG to the end of chapter 29 so that it still forms the introduction to Tauris. Here the order of the original is followed without change, the rubric of chapter 30 being transferred to 26, and the rubrics of 26, 27, 28, 29 being moved down to 27, 28, 29, 30 respectively. The direct connexion of ch. 25 with 27 in VB supports the order of FG, Z, V.

2 de poch afer TA: piccholo But FB: powre R: poueri LT: modice bonitatis

3 TA: cioe il popolo minuto dela terra VA: lo puowulo della tera VB: segnorizata sotto la lege de machomento
THE DESCRIPTION OF THE WORLDS THE MONKS OF BARSAMO 1
kinds, and water enough. The Saracens of the city of Tauris are very cruel people, evil in vb and disloyal, and do much harm to the Christians and to all the other people who are not of their law.

In the borders of Tauris is a very religious monastery with the title of the Blessed Saint Barsamo. 1 There is an abbot with many monks who wear the habit like that of the Carmelites. And that they may not be given up to idleness these are always making woollen girdles, which they then place on the altar of the Blessed Barsamo when they celebrate the Offices. And when they go through the provinces begging (like the Brothers of the Holy Spirit) they give of them to their friends and to the noblemen, because they are good to take away the pain which any one may have in the body, and for this reason everyone devoutly wishes to have them.

OF THE GREAT WONDER OF THE MOUNTAIN WHICH HAPPENED IN BAUDAC 2 BEFORE IT WAS TAKEN BY THE GREAT CAN. And we wish to tell you also a great wonder which happened between Baudac and Mosul. 3 It was true that in about the 1275 4 year from the incarnation of our Lord Jesus Christ there was a very evil and cruel calif of Saracens in Baudac who, wishing very great evil to the Christians—and this is natural to all Saracens, to hate Christians—, both day and night thought of nothing else but of a means and plan how he could make all the Christians of his land turn Saracen again or, if not, that he might rob them and spoil them of their things and make them all be put to death. And about this he consulted every day with his monks and with one of his casses of his law, for all together wished great evil to the Christians. And it is a true thing that all the Saracens of the world always wish great ill to all the Christians of the world. Now it happened one day at last that the calif who was very learned, searching certain writings, that is the Gospels of holy Scripture, with the wise men who were round him found a point of Scripture in a Gospel such as I shall tell you. They find that in a Gospel it says 5

1 Monasterio intitolato il beato Barsamo santo, molto deuoto. B. finds great difficulty in the last two words (Marco Polo, p. 430; cf. B. p. 23). The present version follows MARSDEN.
2 VA: dentro baldach e mosul and In le contrade de turis e baldacho P: inter thaurisium et baldachum cf. p. 74 note 3 above.
4 Casses may be kašši, the Arabic for "priest". See PN. FB: vng des prestres de sa loy.
5 As examples of small corruptions and perhaps deliberate variations we give: TA': immuno vasello iscritto (twice) V: in uno vanzelo . . . che dizea dio ehol la suo bocha VA: "One day those wise men said to the calif, Sir, we have found that which you go seeking. The Gospel of the Christians says whoever shall have so much faith as the size of a seed of mustard, that

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THE WONDER OF THE MOUNTAIN IN BAUDAC = MARCO POLO

FB that if there were a Christian who had as much faith as a mustard seed, and should
tell a mountain to lift itself up it would be lifted up. And know that this is the truth that by
z his prayer which he should make to his Lord God the Majesty on high he would
z make two mountains join together, rushing or being moved from the place. And when
z R z they have found this they have great joy because, not believing that this could ever by
any means be fulfilled, they said that this was a thing to make the Christians turn
v Saracens or to put them all together to death. For it is impossible that there will be
any among them to make the mountains move from one place to the other, and when they cannot
do this we shall have the excuse needed to do what we wish. And so this counsel pleased all the
v Saracens. And then immediately the calif sends for all the Nestorian and Jacobite
v LT Christians who were in the said city and in the other districts of his land beyond the river,
LT who were a very great number, and struck fear into them. And when they were gathered
v v together in a few days and were come before the said calif saying, What do you command
VB us? Then he put this before them: You are here a very great quantity and multitude of
Christians of all nations. Are you all called Christians? To whom they all answered that
they were and were called Christians. The calif shows them that Gospel and makes one
FB LT read it to them, the point therein which I have told you. And the Gospel was the Gospel
z of Saint[Matthew]. And when they have read it he asks, If the truth was so as the
v text of your Gospel declares, it is a wonderful thing. The Christians said that indeed
v it was truth, and that a much greater thing than this could be done. Then you say, says
the calif, that a Christian who should have as much faith [12c] as a seed of mustard,
LT that by his prayer which he should make to his Lord God he would make two
FB mountains join together. Truly we say this, say the Christians. Then, since you say
that it is true, I will put a choice before you, says the calif. Since you are so many
v LT Christians gathered here, it needs indeed be that you have among you all one who
FB VB LT has such a little faith as to be able to fulfil the Gospel of Christ. Wherefore if it is so,
I wish, and thus I say to you, Either you will make that mountain which you see
Z Z FB standing there remove by the power of your God as you say; and he shows them with the
finger a mountain which was near; or I shall make you all die by an evil death. For
VB if I shall see the proof of this faith in you I shall judge you all faithful Christians as you say;

if he shall say to the mountain that it be taken away from its place and go elsewhere, that it
will depart. Do you have all the Christians gathered together and tell them to make one of
these our mountains move. . . .”

1 bien cri doit avoir entre vos FB: bien doit avoir entre vous B. silently and perhaps rightly
corrects cri to en; but the fact that it is omitted by FG may show that it is an early and
puzzling mistake.
THE DESCRIPTION OF THE WORLD'S THE CHRISTIANS FEAR

but if you do not make it move, then you will show that you are to be thought wicked, r
reprobat, and have no faith at all. I shall make them kill you all as false Christians vb
or if you wish to escape from death you will come back to our good law which Mahomet fb
our prophet gives us and will have faith and be saved by the very act; for he who has z. 
not faith ought to be killed; for I am determined that there may not be more than one law and v
one faith in my land. And to do this I give you respite from now for ten days.
And if by that time you shall not have done it I shall make you all be put to
death, or you will turn Saracens. And if you shall do this, that is to remove the mountain, fb v
I shall believe in your faith, and likewise all my people. Then the calif speaks no more
and immediately bids farewell to the Christians, that they should go and think upon v fb
what was needful to accomplish this act.

HOW the christians have great fear of that which the calif had
sent to them. And when the christians have heard that which the
calif had said to them, knowing his cruel nature, that he did this only to spoil vb
them of their goods, they went away sad, and they have very great anger and great fear of
death and knew not what to do. But none the less they had good hope in their Creator1 
our Lord Master Jesus Christ that he will help them from this great peril. And when va v
they were departed from the calif they all met together and they were in diligent counsel, z.
all the wise christians who were the leaders there; for there were [12d] bishops fb
and archbishops and priests enough of holy life come there. And they can take nor see v fb fb
no other way nor counsel but to turn to him from whom all good things come and to pray v fb
to their Lord the most high God that for his pity and mercy he may guide and stretch z z
out his hand to them in this action, and that he deliver them from so cruel judgement ta
and death as the calif would have done to them if they should not do that which
he asks of them. What shall I tell you of it? You may know quite truly that the
christians were prostrate on the earth with very great weeping all day and all night in vb
prayer, and gave attention to nothing else but to pray devoutly the Saviour[God]of the r
heaven2 and of the earth that for his pity and mercy, and for the increase of his Faith. lt
that he might be known as the eternal God, he may plan to save them from this so great vb lt
shame and from this so great peril in which they are, and that he would not regard their v
sins. The christians were in this great supplication and in this prayer with most vb
bitter tears and fasting eight days and eight nights, men and women, small and great.
Now it happened that at the end of the eight days, in that night,3 while they were in fb lt
this supplication that the holy angel of heaven came again in a vision as messenger fb fb v

1 Z: redemptorem R: Redentore
2 sauor deo cel probably, as B. suggests, for sauor deu don cel VA: dio creator del cielo
3 TA: la nona Notte TA: lottaua notte

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A BISHOP DREAMS OF THE HOLY SHOEMAKER = MARCO POLO

FB V of God to a bishop who was a very good Christian servant of God, and a man of very holy life. He says, O Bishop, I come from God who has heard thy prayers and of all the people; and that you may not be killed by this wicked people now go thou in the morning to such a Christian shoemaker who has one eye; and he told him the name and the house of the shoemaker, whose name is not told here because it is not known; a man acceptable to God, and he by his faith shall fulfil the Gospel and save you from the plots of the calif.

FB V And to him you shall say that he make prayer to God when the time set you shall come, that the mountain be moved, and that of his goodness God would fulfil the prayer which they had made, for the holiness of the shoemaker; and the mountain will be moved at once; and this said he disappeared. And of this shoemaker of whom the angel had spoken to the bishop I shall tell you what man he was and his life. Now you may know indeed that he was a very honourable and very pure man and of singular faith.

FB V FB and he fasted much and did no sin; and he went every day to the Church and holy places, and he continued always at prayer and to hear the Mass. He gave each day of the bread which he had, of his silver, of his gain, for God. He was a man of so good a sort and of so holy life that one would not find a better neither near nor far. Moreover I shall tell you a thing that he did that one would say of him that he is a good man of good faith and of good life. The reason why he had only one eye was this. He had himself pulled out the right eye for the reason which I shall tell you. It was true that he had many times heard said and read and preached the word which the Lord had said, in Holy Gospel of Blessed [Mark] in the Church, that it said that if the eye without trips thee up to sin in the conscience within that thou must pull it from the head immediately and cast it from thee or make it blind so that it make thee not to sin, because it is better to go to Paradise with one eye than with two to hell.

VA LT FB This shoemaker could not read nor write and was of a good simplicity and believed that that word was understood as it sounded, nor could he think of other meaning in that word. And he did so. And what? While this shoemaker was in his shop before this thing was, namely that the calif had made that command, it happened that one day while the said man was standing in his shop, a fair young woman came to the house of this shoemaker to buy a pair of shoes. The master seeing her so fair wished to see her leg and foot to see what shoes would be good for her. And then he made her show the leg and the foot, and the woman took off her shoes and lifting her skirt shows them immediately to take the measure. And no mistake they were so beautiful, the leg and the foot, that you ask for nothing more beautiful. And when the master, who was so good as I have told you, has seen the leg and the foot of this woman he was all tempted.
THE DESCRIPTION OF THE WORLDS THE SHOEMAKER IS FOUND
by them in his conscience to sin, because his eyes saw them willingly. But immediately he, coming back to his usual virtue he lets the woman go out of the shop and would not sell her the shoes. And when the woman was gone away the master recalling the Gospel to memory, and grieved at the offence from the woman’s leg, said to himself, Ha! disloyal and treacherous man of nought, of what dost thou think? Certainly thou hast done great wrong. And so I will certainly take great vengeance on my treacherous eyes which make me offend. And so he takes all at once a little punch with which he sewed in the shop and makes it very sharp and strikes himself in the middle of one of the eyes, the right eye, in such a way that he burst it in his head so that he saw no more with that eye. In such way as you have heard does this shoemaker destroy him of one of the eyes of the head, which thing clearly proves the greatness of his constant faith; and truly you may see that he was indeed a most holy man and just and good. Now then we will come back to our matter.

HOW the vision came to the bishop that the prayer of the shoemaker would make the mountain move. Now you may know that when this vision was come many times to that bishop, as you have heard me relate above, that he must send for that shoemaker, and that he by his prayer will make the mountain move by the power of God, this bishop told it one day, when the morning was come among the other Christians, when he had gathered them all together, and all the archbishops, all the fact of the vision that was come to him so many times. So they all prostrate on the earth with very great tears of joy returned high thanks to our Lord God that he had deigned to hear the tears and prayers of the Christian people. And the Christians all agreed to make that shoemaker come before them, and then they immediately took pains, and many went and found the said shoemaker and made him come before these bishops. And when he was come the shoemaker presented himself to them with the greatest reverence, by whom he was received with very great weeping for joy; and they told him the vision of the angel, and they said that they wish that he should pray the Lord God that he would make the mountain move and save his faithful Christians from the present danger, and that God had promised them to accomplish it by his prayer. And when this shoemaker hears what the bishop and the other Christians said to him he says with many excuses that he was a sinner and that he was not worthy for this, that he is not so good a man as they said, that Lord

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2 tuit loorent fuissent venir The version follows FB: Si sacorderent tous ensemble de fair venir B. emends to the same effect, tuit loorent qu’il feissent, “all advised that they make . . .”
THE CHRISTIANS ARE ASSEMBLED TOGETHER = MARCO POLO
God should do so great a deed for his prayer. The Christians pray him very sweetly that he should make that prayer to God. And what shall I tell you about it? They pray him so much that he says that though he were a sinner he will do their will and will make that prayer to his Creator.  

HOW the prayer of the Christian made the mountain move. And when the tenth day of the set time was come [13c] the Christians all go themselves up early in the morning both men and all the women, small and great. They go to their Church and sing the holy Mass, all most humbly praying our Lord God to save his Christian people from the hands of the cruel Saracens, and when they have first sung and finished all the service of our Lord God they took the Body of Christ and with very great devotion they all set themselves on the road together to go in a great procession into the plain which was at the foot of that mountain which had been appointed them, and carry the precious cross of the most high Creator Saviour before them with great crying and with great weeping. And when all the Christians who were quite a hundred thousand were come into this plain, they set themselves before the Cross of our Lord. The calif with the other Saracen cadis was there with so great a multitude of Saracens that it was a marvel, waiting to see what must come of this thing; who were come armed to kill the Christians and send them to perdition with good reason, or to turn them to their faith, for they did not believe at all that God would do this kindness to the Christians and that the mountain so great and high would be moved. He commanded the bishop that according to his Gospel, since they were most faithful Christians as they had testified that they were, he must command the mountain that it must be moved. And if this thing followed he would judge them all most faithful and good Christians; but if the mountain did not move he would count them all most unfaithful, and as not faithful Christians he would make them die, except those who should be willing to be Saracens and to confess Mahomet to be the highest prophet of God and his law to be most faithful

1 he dameneden seisse Sire or segnor, used in the immediate context, are the commoner forms. cf. B.N. MS. fr. 1463 (another work by Rustichello; see pl. 45) fol. 1a: nostre Sire damened
2 VB (more elaborately): "he answered, Knowing that I am a sinner, most beloved father, I believe that I am not the man revealed to your paternity by the angel, because there is not in me that sincere faith nor that fervent obedience toward our Lord God that there ought to be, but I call myself a sorrowful and miserable sinner. Wherefore have good confidence (?) that among so many fathers of very good life and manners I am sure not to be he who is chosen with so great faith. To whom the most holy bishop declaring that it was he alone who was shown by the angel, he was begged by all with piteous and most sweet tears, and presented himself obedient to the commands of the bishop."
3 FB, TA: "more than 100000" VB: altra miara zinquanta
THE DESCRIPTION OF THE WORLDS. THE MOUNTAIN IS MOVED above all others. And when the bishop and all the Christians small and great heard the commandment of the calif they knelt down with the head on earth and had great fear and great dread, but yet they had good hope in their Creator Jesus Christ, and with great weeping made prayer to God. And when all these people, Christians and Saracens, were in that plain, then the shoemaker exhorted them to stand most firm in the Christian faith, because if they all died by the hand of the calif with the greatest and undoubted faith they must be sure as martyrs from the camp to go to the holy Paradise; to whom all with the greatest constancy of mind promised that if our Lord God were pleased with their death they were all ready to receive it for his love. The shoemaker received the bishop's blessing and kneels bare-kneed on the ground with great devotion before the true Cross & holds his hands towards the sky and prays his Creator Saviour Master Jesus Christ, who was lord of heaven and earth, much with most humble prayer to look upon the earth to the praise and excellence of his name and for strengthening and confirming of the Christian faith, that he would give help to his people about the commandment laid upon them, and would show his strength and power to the detractors of his faith, and that that mountain may be obliged to move and that so many Christians as are there should not die an evil death; and made this prayer, Fair Lord God almighty, Creator of all things visible and invisible, who hast made man in thy image and likeness, who hast thought fit to send thy only Son to receive human flesh and death on the tree of the Cross for the redemption of us miserable sinners who were punished for the sin of our first parent; whose name we have always confessed and do confess, and if it please thee we are ready not denying thy name to receive whatever torment thou, Lord God, shalt please; but I pray thee, O my Lord, that by thy holy kindness thou wilt do this favour to this thy people so that they may not die and that thy faith be not cast down nor despised, but that thy supreme power by us thy Christians confessed may be known by all those most unbelieving men; not at all that I am worthy to pray or request of thee, but thy power is so great and thy immense kindness and mercy that thou wilt hear this my prayer from me who am thy servant full of sin, asking thee, eternal Father, special grace that by the power of thy name this mountain may be forced to move and go to the other side, so that this unjust people may not destroy thy faith. And when he had made his prayer with great devotion, he said with a loud voice, In the name of the Father and of the Son and of the holy Ghost I command thee the mountain to depart thence to that place there by the strength of the holy Ghost; and it delays not a moment before the mountain begins by virtue of Jesus Christ visibly to crumble from above and to move one mile toward the plain, where the calif had ordered it, with wonderful and terrible trembling of the earth, which

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1 de castro This presumably has some technical meaning which I have not been able to discover.
THE FAITH OF CHRISTIANS AND OF SARACENS

MARCO POLO

terrified the calif and all the Saracens. Stop, by God, from your prayer, all the Saracens began to cry out; for the mountain went and moved as long as the prayer of the shoemaker continued, when prayer ceased the mountain stopped. And when the calif and all the Saracens see this so great and so manifest miracle they remained all dismayed and have great wonder at it [13d] saying, Great is the God of the Christians; and many turn Christian because of it. And the calif himself in particular had himself baptized in the name of the Father and of the Son and of the holy Ghost, Amen; and became Christian, but it was secretly for fear of the Saracens of the province. But when he died there was found a golden cross hanging on his neck which he always bore hidden beneath his robes. Whereupon the Saracens do not bury him in the tombs of the other calif but put him in another place apart from the rest because the cross was found upon him. The Christians had very great joy of this great most holy miracle and went home making very great festival, giving thanks to their Creator for what he had done for them. In this way all the Christians of that land are free and were always well treated from then till now. Moreover from reverence of the aforesaid cobbler and of the favour then obtained the Christians, Nestorians and Jacobites, always ever since solemnly celebrate the day of the anniversary of this miracle continuously fasting on the vigil. Note that the Christians, Armenians, Nestorians, and Jacobites, differ in certain articles; indeed on this account one repudiates and is separate from another. In that way went this wonder as you have heard. And do not wonder if the Saracens hate the Christians, because the accursed law which their prophet Mahomet has given them commands that all the evil that they can do to all people who are not of their law and all that they can take from them, they have no sin from it. And if Christians were to kill them or to bring any harm upon them they are counted among themselves as martyrs. And for this thing they do great evils and would do much more ill if it were not for the government. And all the other Saracens of the world behave themselves in this manner. And at the end of their life their priest comes to them asking whether they believe Mahomet to have been the true messenger of God, and if they answer that they believe, then they say that they are safe; and thus they reduce the Tartars and many other people to their law because they are very free to sin and according to their law no sin has been forbidden them. Now see how bloody a law and how evil commandments they are. This thing which was not for silence, which happened in the regions of Tauris and Baudac, has been told. And now let us leave Tauris and we will begin about Persie. And from this Tauris into Persie there are twelve days journeys.

1 S: "because after that miracle he had lived and died as a true Christian, and after death a cross of flesh (cruz de carne) was found on his right shoulder." FRAMPTON omits the last clause. VL: una croce de carne.

2 The story of the mountain is summarised in P as follows: "About the translation of a certain mountain in that region, c. xvii. In those regions, that is between Thauris and Baldach,
THE DESCRIPTION OF THE WORLD'S THE TOMBS OF THE MAGI

Here he begins about the great province of Persie. Persie is a very great province which was ancientsly very noble and of great doings, but now the Tartars have destroyed and wasted it for the greater part, it is much smaller than it once was. In Persie is the city which is called Sava from which the three magi set out when they came to worship our Lord Jesus Christ when he was born in Bethlehem. And in this same city too, by what is said, all the three magi are buried in three sepulchres or tombs very great and beautiful, and above the sepulchre—above each sepulchre—is like a square house, and round above, very well worked: and the one is beside the other. And the said three bodies are still all whole and have hair and beards as when they were alive; whose names are these. One had for name Baltasar, the second Gaspar, the third Melchior. And the said Master Marc was in that city & asks many people of that city about the life of those three magi many times, but there was no one there who was able to say anything about it, except that they said that they were three crowned kings friends one of another, who long ago were buried there in those three tombs. But he learnt about them that which I shall tell you, from other people of the province. And indeed it is not to be despised as a thing which is false. You must know that three days marches further forward they find a village which is called Cala Ataperistan, which means to say in French Village of the Worshippers of Fire. And this is really truth, for the men of that village worship the fire for their god. And I will tell you why they worship it as baldach, is a mountain which was once transferred from its own place to another place by divine power. The Saracens moreover wished to show that the Gospel of Christ was vain, for that which the Lord says, If you have faith as a seed of mustard you shall say to this mountain, pass over hence, and it will pass over, and nothing shall be impossible to you. For they said to the Christians who were living in those parts under their rule, Either move that mountain over in the name of Christ, or all be converted to Mahomet, or you shall all perish with the sword. Then a certain devout man, comforting the Christians, by prayer poured out in faith to the Lord Jesus Christ moved that mountain to the place which was pointed out in the sight of a multitude of people. And on account of this many of the Saracens were converted to Christ.'

1 & desoue nont mut bien eures Z: & a parte superiori rotunda multum artificiosa The text needs the least possible change to make it, as B. suggests, & desoue riout mutt bien eures of which Z is an exact translation. V: quadra chomo vna chassa eda porte disopra eae molto artificialmente fata FA: mult bien enquiree dessus FB: mult bien escuree dessus TA',VA,LT,P,R omit the sentence.
F is undecided between three tombs and one apparently; FA,FB speak consistently of three, while Z,T,A',LT definitely say that the three bodies were in one tomb. P and R omit the whole story.
THE THREE MAGI WENT TO WORSHIP CHRIST = MARCO POLO

For the men of that village used to say that once long ago their three kings of that country went to worship a prophet who was newly born, in the lands of the Jews, and these three carry with them three offerings, namely gold, incense, and myrrh, to learn if that prophet was God, or earthly king, or physician. For they say thus, to make distinction, if he takes the gold that he is an earthly king, and if he takes the incense he is God, and if he takes the myrrh that he is a physician. And it came to pass—indeed when those magi they were come to the place where the infant God was born, the youngest of these three kings went off all alone to the house where the child was to see the infant first, and then finds that he was like to himself, for Christ he seemed of his age and of his likeness. Then he comes forth outside much wondering at this. And afterwards goes in following him the second, who was of the middle age; and just the same he seems to him, as to the other, of his likeness and of his age, and again then likewise he comes forth outside all in much thought. And when the three kings were all and three come together they each say the one to the other what they had seen and found, and they make very great wonder at it and said that they will go all and three at once. Then they go off all together before the infant, and going in they find him—attended by the angels, of the likeness and of the age that he was, for he had only thirteen days. Then they worship him and offer him the gifts, namely the gold and the incense and the myrrh.

The infant took them, the offerings, all and three at once. And about this story they tell many lies; and among the other falsehoods they say that then next when they wished to leave the prophet, who was a little child of a few days, the infant gives them a closed casket, commanding them not to open that casket. And afterwards when they had received it the three kings set out to return to their country whence they were come, with that casket thus closed.

HERE he tells of three magi who came to worship God. And when they have now ridden some days journeys they remembered that casket & said that they wish to see and know what the aforesaid infant had given them. Then they take and open the casket saying, Let us see what is in this casket which the boy gave us, and find placed inside only a stone. When therefore they saw the stone they

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1 LT: regem Elsewhere the texts vary a good deal between 'kings' and 'magi'.
2 TA: etternale LT: homo mortalis FA: mire FB: myrrhe, mire Z: medicus The reading of TA may be connected with that of VB: bo re eterno bo mediche
3 LT: Et eundo fuerunt de his ut de mirati et promiserunt sibi ad inuicem credentes que dicta sunt
THE DESCRIPTION OF THE WORLD'S THE WORSHIP OF FIRE

make great wondering to themselves what [14c] it can be that the infant had given FB them, not knowing the meaning of the stone. But it is this. The infant Christ had given Z TA it them to mean that they should be firm as rocks in the faith received from him for which they had begun. For when they presented their offerings to the infant, then he took FB them all three, and when the three kings saw that the infant had taken the gifts all and three, they said that he was at once true God and true earthly king and true Z FB FB FB physician, as is declared above. And because the infant knows these three kings have Z that faith he gives them the said stone which was hard and strong as a sign that they Z Z should be in the same way firm and constant to that which they believe, for he well Z FB knew their thoughts. But the three kings who did not know that the said stone bore the Z FB meaning, and thought themselves mocked, took that stone and threw it into a very deep LT V well, for they did not know why the stone was given to them. Nothing of all this VA is true, but there is this belief in that people who have no true faith. And again they say that VA as soon as the stone was thrown into the well, a burning flame of fire came down VA from heaven and comes quite straight to the well into which they had thrown the stone. And suddenly by divine miracle an immense flame began to rise through the Z V Z mouth of the well. And when the three kings saw this great marvel they become all dismayed at it and much repented that they had thrown the stone so foolishly, for FB L they see well then that it was of great meaning and good. And they took of that FB TA fire immediately and carried it with them into their country and put it in a very L beautiful and rich Church of theirs as a thing come down from heaven. And again all VA this is false, but this is the truth that they make it burn and shine there always and those Z Z who dwell there worship it, the said fire which was from that well, as they say, as God. And Z VA all their sacrifices and holocausts which they make they roast with that fire. And if it should happen any time that the fire is extinguished in any of these cities they VB go to the other cities round about who hold that same faith and worship the fire FB also and make them present them with some of their fire which is burning in the VA lamps in their Church, and go back and carry it into their Churches to light their fire FB to make their sacrifice. Nor [14d] ever would they take it if it were not of that fire VB which I have told you. And many times they go eight and ten days journeys to VL find that fire. And if they do not find it they go sometimes as far as to the original fire VL LT which is in that well where they threw that stone which that boy who was born in Bethlehem had given them, which is never quenched. For these reasons which I have told you do those of that country worship fire, and I tell you that they are many people in those VA errors. And all this thing aforesaid do those of the village relate and tell to Master Z

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1 *ait* B. reads *art*, "burns".
2 L: 4. *dietis*
3 done
THE KINGDOMS AND FINEASSES OF PERSIE = MARCO POLO

z Marc Pol\textsuperscript{1} in order, and all like this is truth. And again I tell you that one of the
v said three magi was from a city called Sava and the second from Ava & the third
l from Caxan,\textsuperscript{2} the village of which I have said to you that they worship the fire
FB s with all that country. Of all this you shall take that which agrees with the holy Gospel,
in saying the magi went to worship our Lord and did offer him those gifts. All the rest are
errors of the faithless vulgar and do not reach the truth, but add lies to lies, as the vulgar
people without learning are accustomed to do.\textsuperscript{3} Now I have told you this fact quite completely and afterwards I shall tell you of many other cities of Persie, of their doings and of their customs.

\textbf{HERE he tells of eight kingdoms of Persie.} Now you may know that
in Persie are eight kingdoms because it is a very great province. And
so I will tell you them all by their names. The first kingdom, that is
L FB from the beginning of the province, has the name Casvin, the second which is towards
r midday is called Curdistan, the third is called Lor, toward tramontaine, the fourth
Cielstan, the fifth Ispan, the sixth Çiraç, the seventh Soncara, the eighth
L Tunocain which is at the going out from or at the end of Persie. And all these king-
va doms are towards midday except the last written one only, this is Tunocain, which
VB is near to the Lone Tree towards tramontaine— which the Christians this side of the sea call
z the Dry Tree; of which tree we shall tell in its place. In these kingdoms\textsuperscript{4} are many very
fine war-horses, and they take many of them into Indie to sell. And you may
FB know that they are horses of great value, for they sell one for quite as much of that
money as two hundred pounds tournois, and all the most are [15a] of this value,
FA one more and the other less according to what they are like. There are also the most beautiful
z and largest asses of the world which are well worth thirty marks of silver each, for
FB they are great and good runners and doing well at the amble, which is contrary to the
VA z nature of the asses of these our lands, & carry their load very well. And they are sold for
FA much more than horses; and this is the reason. Because they eat little, carry great loads, and go

\footnotesize{\textsuperscript{1}Z: domino Nicholao paulo It is hard to say whether this may preserve the original, or is a
mere slip. V: marcho L has neither name.

\textsuperscript{2}Z: & tertius de caxan without the rest of the sentence (p. xi). TA: laltro del castello LT:
terzio di castello FA,FB follow F. Z is supported by L (Chasan) and V (chasa); but B. is
not justified in printing the text of F as le terc de Casan. See PN.

\textsuperscript{3}I have ventured to keep this picturesque expansion by S of the text of VL: le qual cosse
benche per quelli de quelle provintie fossero affermate al dito marco polo esser vere in suma verita in se
contiene perch e di tre re chiamati tre magi i quali andono adorare yhesu xpisto nato in bethlem dela
urgena maria non piu ne meno di quello recita lo evangelio di xpisto.

\textsuperscript{4}VA: In questo reguiamo de tenochtain}
THE DESCRIPTION OF THE WORLD'S BANDITS AND PRODUCTS

over much road in one day. But neither horses nor mules can do this nor could they endure so much labour as the above asses endure. For when the merchants of those parts go from one province to another they pass through great deserts, to wit places sandy, bare, and dry, yielding no grass or anything which was suitable for food for horses; and also because of the distances of wells and of sweet waters it would be necessary for them to make long marches if they wish the beasts to have drink; and because horses could not endure this, therefore so much the more willingly do the merchants use those asses only, since they are more swift and trotting well and are taken with less expense. And for this reason they are sold for more than horses. They use camels also which in the same way carry great weights and cause little expense; none the less they are not so swift as the asses. And note that in Indie the heat is so fervent that horses can by no means be kept there nor bred. And if one is born, it is born monstrous, that is defective in the limbs and deformed, of no value or strength. The people of these kingdoms take the horses and asses of which I have told you as far as to Chisci and to Curmos, which are two cities which are on the shore of the sea of Indie, and there they find the merchants who buy them and take them by sea into Indie and there sell them as dear as I have told you. In these kingdoms are many very cruel and bad people and murderers, for they are killed one by another with mutual wounds every day, and if it were not for dread of the government of the great Kaan, or rather that is of the Tartar of the Sunrising, to whom they are subject, they would continually do great harm to all the merchants as they travel. For the lord of the Sunrising has them severely punished, and has decreed that in all the dangerous passes the inhabitants be bound on the demand of the merchants to give careful and good escorts from country to country for their protection and safety; and that for the payment of the escorts there be given them two or three grossi for each load, according to the length of the way. And for all the government they never fail to do them damage often as they are able, for if the merchants are not well provided with arms and with bows they kill them and ill-treat them badly and rob them all, or make them observe the law of Mahomet their prophet. And sometimes when they do not keep good watch they destroy them all. So that they are obliged to go well-armed and banded together in a large company, if they wish to escape. And I tell you without mistake that they are all Saracens, for they all hold the law of Mahomet their prophet. In the cities are many merchants and artisans enough who live by trade and by labour, for they make cloth of gold and cloth of silk of all kinds in this province. And very much cotton grows there. And they have abundance of wheat and of barley and of millet and of panick and of all grains, and of wine and of all fruits in plenty and very good grapes of Persie both large and noble. But someone could say, Saracens do not drink wine because their law forbids this. To this it may be answered that they so gloss the text of their law, that if the wine boil on the fire till it is partly consumed and is made sweet, they can well drink it without breaking the commandment or law; for they
IASD & CHERMAN. TURQUOISE & ANDANIQUE = MARCO POLO

call it no more wine, because with the change of taste the name also of wine is changed. Now let us leave these kingdoms and we shall tell you of the great city of Iasd, all its doings [15b] and its customs.

HERE he tells of the city of Iasd. Iasd is in the borders of Persie itself, a very good city and noble, worthy of particular description and of great and various trade. And many most beautiful cloths of gold and of silk which are called Iasdi are made there, which the merchants carry them to many parts in the east to make their business and their great profit. And they worship and hold the faith of Mahomet there. And when one departs from this land of Iasd to go forward he rides quite seven days journeys towards Cherman all level, and except in three places there is no house where one could lodge. There are many beautiful small woods producing dates, and beautiful plains where one can very well ride. There is also much fine chase of animals and much fine fowling. And likewise there are partridges and quails enough and many other kinds of birds, and the merchants who ride that way through that plain and those who delight in these things take many of them, from which they take great pleasure and enjoyment therein. And there are also found many and very beautiful onagers, that is to say wild asses. And at the end of these seven days journeys of plain is found a city which is called, and it is a great realm which is very beautiful which is called, Cherman.

HERE he tells of the realm of Cherman. Cherman is a great kingdom in the borders of Persie itself toward sunrising, and the city has the same name. And anciently its ruler had it by inheritance; but since the Tartars conquered it the rule does not go by inheritance, but the Tartar sends there that lord whom he wishes from his land, and they govern. And in the mountains of this kingdom are produced the precious stones which one calls turquoise, and they are there in great abundance, for they find them in the mountains, for they dig them out in veins of the rock. And again they have veins of steel and of andanique enough found in those mountains, the best the world has. And in this city they employ themselves with all horsemans harness very well, that is bridles [15c] and saddles and spurs and swords and bows and quivers and all their other kinds of armour according to their usages which all those provinces have. And the ladies of the men of that land do no work but order their maidservants and damsels who work too cunningly and very nobly with the needle in beasts and in birds and in trees and in flowers and in

1 V, VB, R: "eight"
2 chachaion de bosces Z: venationes silvestrium R: cacciagioni d'animali salvatici FB: belles chaces FA: bieu chacier So correct, chachaion de bestes TA: begli boschi B. keeps bosces.
THE DESCRIPTION OF THE WORLDS A VERY GREAT DESCENT

many other likenesses on cloth of gold and of silk of all colours better than other l. vb.

women. · And they work the curtains for the beds of the barons and of the great men TA r
so well and so richly that it is a great wonder to see. And coverlets and cushions
and pillows and all other things they work also very subtilly. And their work is carried FB VE
through all those parts. And in the mountains of this land are bred the best falcons,
& the bravest, and the best fliers, of the world. And they are rather smaller than our TA VB VE
peregrine falcons and are red on the breast and under the tail between the legs.

Moreover I tell you that they are so immensely swift that there is no bird which
can escape before them by flight. And when one leaves the city of Cherman he
rides seven days journeys through a plain always finding villages and towns and r
fair dwellings enough; and there is too good riding through that country and one FB VA FB
finds there chase enough and fowling of great enjoyment, for there is game enough and
partridges in abundance. And when one has ridden seven days journeys through
this plain then he finds a very steep great mountain and when one has climbed that VB FB
mountain then one finds the very great descent, for he rides good two days journeys
always down hill and always finding many sorts of trees which bear fruit in great VA FB
abundance and good. · For long [15d] ago they had many dwellings but now they are TA L FB VB
all dispersed and there are none, but many shepherd people stay there with their grazing TA V
flocks. And from the said city of Cherman up to this descent there is so great FB
cold in winter that one hardly escapes by always wearing many clothes and many z
garments and furs, and even so many cannot escape death. · A certain experiment will be v z
narrated which was made in the kingdom of Cherman. For the people of Cherman are good,
plain, humble, and peaceful and serve one another as much as they can. Wherefore the king of
Cherman said to his wise men when they were before him, Sirs, I wonder much not knowing
what may be the reason of this, namely, while in the kingdoms of Persie which are so near
to our district there are such bad people and most evil who continually kill one another, yet
among us who are as it were one with them offence almost never arises nor anger. And the
wise men answered him that of the land was the reason why. Then the king sent to the parts
of Persie, and specially to the kingdom of Ispan named above, whose inhabitants exceeded

1 VL,R: eight V: mooue and below oto
2 montane & descendunt & The second & must be omitted; the first may possibly be for en,
and in any case the phrase may be intended to mean a mountain not for ascent but for descent.
TA & and LT support in shorter form the expansion found in FA,FB. V: vna gran desmontada
L: mons et descendens P,R omit the mountain. Z omits the whole sentence. VB: “the said
mountain, which has so bad a descent that it is necessary to dismount[& go]on foot.”
3 asef dras & asef pannes Z: multas vestes & peles L: pellibus et paniss V: molte vestimente e
pelle onde ehe molti non puono... VB: pani e fodre
CAMADI AND THE BIRDS AND OXEN OF REDBAR = MARCO POLO.

others in all evils, and there according to the advice of his wise men caused seven ships to be loaded with earth and to be brought to his kingdom. And when it was brought he caused it to be spread in certain balls in the manner of pitch, and afterwards carpets to be put over it that they should not be soiled when they were on it because of the softness. And when they took their places in those balls to eat, immediately after food one began to rise against another with insulting words and acts and to wound one another. And then the king said that truly the cause of this was the land.

HERE he tells of the city of Camadi. And when one has come down riding from the mountain those two days journeys of which I have told you above, then he finds a very great beautiful plain which continues towards midday for five days journeys, and at the beginning of that plain is a great city which is called Camadi which once was a much more great city and marvellously noble. But now it is not so great nor so good, for Tartars from other lands have ruined it several times. And I tell you that that plain of which I am telling you is in a very hot place. It produces wheat, barley, and other grains. And the province of which we now begin to speak is called Reobar. And the fruits of it, which grow about the slopes of the mountains of the said plain, are dates, pomegranates, citrons, and apples of Paradise and pistacions and many other fruits which are not found in our cold place. Infinite turtle-doves live there on account of the many fruits which they find there to eat, and they are without number. Nor do the Saracens ever eat any of them because they dislike them. Pheasants are also found there and many other birds. And in this plain is found a kind of bird which one calls francolin which are very different from the other francolins of the other lands, for they have feathers which are black and white mixed together and they have the feet and the beak red. And the animals of that land are also different from other places. And I will tell you of the oxen first. For the oxen are very large and are all white as snow. The hair they have short and smooth, and this comes about from the hot place. They have the horns short and thick and not sharp. Between the shoulders they have a round hump quite two palms high like camels in look. And they are indeed the most beautiful thing in the world to see. And when one wishes to load them they kneel and lie down on the ground just as the camels do, and when one has loaded them they get up on to their feet and carry their loads which are very great very well, for they are strong beyond measure. And


2 V: beco negro et le altre bestie e simile ale nostro

3 VA: et sono acheute LT: et acuta V: et nonna ongo
THE DESCRIPTION OF THE WORLDS THE ROBBER CARAUNAS

there are also sheep large as asses, and they have the tail so thick, long, and so broad⁴ that it weighs in my judgement quite thirty pounds and more. They are white and very beautiful and fat, and are very good to eat. And in this plain are several cities & villages and towns which have the ramparts of earth high and thick and high towers to defend them from their enemies the people called Caraunas who are there in plenty; these are a most cruel & wicked race and robbers who go scouring the land & doing great harm. And why are they called Caraunas, which means to say as much as guasmul or mongrels in our tongue? Because long ago their mothers were Indian and their fathers Tartars. And these people when they wish to scour the whole land and rob, they make the whole day become dark like a dark night by their enchantments and by devilish work, so that one does not see far or hardly at all, and one hardly sees his comrade at his side. And this darkness they make from distant places to last seven days journeys² in length through that plain so that men cannot protect themselves from them. And then they who know the country very well, they ride through that plain silent & one very close beside the other when they have made the darkness; and they are sometimes quite [166] ten thousand in a company, and sometimes more, and sometimes less, and are divided in many parts, so that they make so long a line that they seize the whole plain from which they wish to rob, so that all those whom they find on the plains outside town or castle cannot escape them, neither men nor women nor beasts nor things, without being taken. And it is true that when they have taken the men, they kill all the old without any pity, & the young & the women they take & sell them in other places for serfs & for slaves, so that they greatly destroy the land & have made it almost all desert. These have a king, & their king is called Negodar, a man of very great spirit. And this Negodar once went to the court of Ciagatai, lord of a noble province, who was own brother to the great Kaan with quite ten thousand horsemen of his people and stayed with him for some time because he was his uncle and a very great lord. And while he stayed with him then that Negodar thought to himself and did a very great crime, and I will tell you how. He seduced ten thousand armed men of the best brigade which Ciagatai had, and one day he left his uncle Ciagatai who was in Great Armenie and fled away with quite ten thousand horsemen of his people who were very cruel and wicked, and with these twenty thousand valiant brave men he passed thence through Badacsean and through a second province which is called Pasciai and through another province which has for name Chescemir, and there he lost many of his people and of his animals because the ways were narrow

⁴ VB adds: come castron di tartara, "like Tartary wethers". ² VA: sete di ellae FA: et illec FB: et illecques VB: qujuij V: prese molta gente. R: done B. prints ellae, but suggests allan "as he went".
THE ORIGIN OF THE CARAUNAS & CANOSALMI = MARCO POLO

and bad. And when they have taken all these provinces they enter into Indie in the borders of a province which is called Dilivar. They take by storm a very noble city which also has Dilivar for name, and he stays in that city and stopped with his army, and took the [16c] kingdom,\(^1\) which he took from a king who was of that province who had Asidin Soldan as name, who was very great and rich. For he came upon him at unawares. And there he began to reign at rest. And the white Tartars began to mix with the Indian women who were black, and begat sons of them who were called Caraunas, that is, in their language, mixed; and these are they who go scouring through the country of Reobar and through each other country as best they can. And when they came into Dilivar\(^2\) they learned the magical and devilish arts with which they make darkness come and hide the daylight, so that unless one is near the other they are not seen; and thus sometimes they ride for thirty or forty days journeys, and usually towards the direction of Reobar, because all the merchants who come to trade in Curmos, until they learn that the merchants from the parts of Indie are coming, send in the winter time the mules and camels, which are become lean through the length of the journey, to the plain of Reobar where, through the abundance of grass, they are bound to grow fat. And these Caraunas, who are waiting for this, come carrying everything off, and they take the men and sell them. Nevertheless if they can ransom themselves they let them go.\(^3\) And there Negodar stays with his people and is in so strong a region that he has no fear of anyone. He makes war on his own people, on all the other Tartars who dwell round his kingdom in the way I have told you above. Now I have told you of this plain and of the people who have darkness made to come that they may rob; by the which people of Negodar all those countries were at war and the roads cut. Moreover I tell you that Master Marc Pol himself was as good as taken or killed by that people in that darkness on this plain, but as God willed it he escaped with the greatest speed to a village which was near there which is called Canosalmi, and many of his companions were taken and were sold, and some were killed, so that only seven persons escaped with him. So I have told you just as it happened. Now we shall go on to tell you of other things.\(^4\)

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\(^1\) & pro le regne FA,FB: et par cellui Regne VA: per lo regniane V: e tolse el reame B., following V, reads & pri le regne “and took the kingdom”, probably rightly.

\(^2\) Malabar see p. 44 and PN.

\(^3\) It seems as if RAMUSIO had perhaps retold this story in his own words, but for the sake of the new matter which he gives it has seemed to be worth while to insert part of his version at the risk of some repetition.

\(^4\) VA: E sine digo io marcho che fu una fiada in grande pericolo deser prexo da quella zente in quella oscurita ma eschanpi a vno chastello che era li apresso auea nome chalosebini . . . VB,P,LT similarly in the first person.
HERE he tells again of the great descent and of the city and of the men of Curmos. It is true that this plain of which I have told you lasts towards midday for quite five days marches, and then at the end of these five days marches one finds another very great descent and slope which it is better to travel on foot, where one must go all down hill quite twenty miles, and it is a very bad road and bad men who rob and assault continually those who pass there come there in abundance and therefore it is a very dangerous road. And when one has gone down this slope of twenty miles he finds another very beautiful plain and it is called the plain of Curmos, and it lasts quite two days journeys in length. And there are many waters & most beautiful rivers, and dates enough and much of other fruits. It is a very noble land. And birds there are many francolin and parrots and very many other birds which are not at all like ours of our lands; this side of the sea; there are also many kinds of birds which we do not know how to name. And at the end of the said province when one has ridden these two days journeys he finds the Ocean sea; and note that on the shore of the sea is a city which is called Curmos which has a very good harbour. And I tell you that all the merchants come there from all the different parts of Indie with their ships, bringing there all spiceries and other merchandise, that is precious stones and pearls and cloth of silk and of gold and of other different colours and elephants tusks and many other wares, and in that city they sell them to the other men. There are merchants also of the city who then carry them through all the whole world, selling to the other merchant peoples. It is in truth a town of very various and great trade. It, namely Curmos, is the royal city and has under it cities and villages enough; for it is chief of the kingdom of Cherman. The king of the city has for name Ruenedin Aemat who rules tyrannically but is subject to the king of Cherman. And there is very great heat, for the sun is very hot there, and it is a very unhealthy land. And if it happen that any merchant from other lands die there the king takes all his possessions. And in this land the wine is made of dates and with many other good spices, and it is very good. And yet when the men who are not used to drink it drink it at first it makes them go down much and purges them entirely; but afterwards when he is used to drink it it does great good and gives them flesh enough. And the men of that country do not use our food because if they eat wheat bread and flesh when they are well they fall ill for the most part immediately. And when they are ill then they eat flesh and wheat bread. But when they are

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1 formose R: Ormus followed by B. V: belissima
2 R: done sopra una Isola vicina vi è una città chiamata Ormus This seems to be due to RAMUSIO’s editing. cf. Y. I. p. 110. See p. 44 and PN.
THE FISH SHIPS AND HOT WINDS OF CURMOS = MARCO POLO

... and to be healthy, they eat dates and salt fish; these are tunnies; and they also eat coarse foods such as garlic and onions. And to keep well they use this food of which I have told you, which here for us is unwholesome food. The men of this city have many ships, and their ships are very bad and weak and very dangerous, and many of them are lost because they are not nailed with iron pins like ours, because it is a hard wood of which they are made of a certain kind brittle as pottery, so that as soon as a nail is driven into it it rebounds on itself and as it were is broken up, but the planks are bored with iron drills as carefully as they can at the ends, and then are fixed with little treenails; afterwards they bind them or they are sewn with coarse thread which is made of the husks of the trees of nuts of Indie, which are large and over them are threads like horsehair. For they have it soaked and when the substance is rotted it remains clean and it becomes like strands of horse [17a] hair and then it is spun like silk; then they make this thread of it and so sew the ships with it, and it is not easily rotted by the salt water of the sea but lasts long in it, but it cannot last in a storm. And indeed strengthening with iron is better. And they go with them to fish, & so many of them perish. And the ships have only one mast and one sail and one rudder and have no deck. But when they have loaded them they cover the goods with boiled hides of animals, and above the goods, when they have a covering, on the hides they put the horses which they carry into Indie to sell. They have no iron of which to make nails and so they make pins of wood with which they nail their ships, and then sewing of that aforesaid thread. They have no iron anchors, but anchor with other tackle of theirs, and so they perish with every little storm. And for this reason it is great danger to sail in those ships, and I tell you that they sink many of them because the sea of Indie is very terrible and often makes great storms. And the people of the said land are all black and worship Mahomet. And in all the summer the people do not stay in the city because there is so great heat there that they all die there, but I tell you that they go outside to their gardens which they have in places where there are rivers and water enough, so that everyone has water enough for his garden led through conduits & canals. And for all this they would not escape if there were not that I shall tell you. It is true that many times in the summer from half terce till noon every day a strong wind blows from towards the desert of sand which is round that plain, which is so extremely fervent and hot that preventing one through excessive heat from breathing it would suddenly suffocate and kill the men—and none can escape from it if he is found on the dry land—if it were not that as soon as the men see that that hot wind is coming they all immediately run & go into the water...
THE DESCRIPTION OF THE WORLD'S MOURNING IN CURMOS

up to the chin; where with certain latticess they make roofs over the waters, and these they fasten on one side with stakes planted in the waters and on the other side on the bank, and they cover them over with leaves to protect themselves from the sun; and so stay until the wind ceases; and in this way they escape from that hot wind. And as evidence of the heat of the said wind Master Marc said that he was in those parts when an accident happened in this way. For when the ruler of Curmos had not paid the tribute to the king of Cherman, planning to have him at the season when the men of Curmos were staying outside the city on the mainland, made ready a thousand six hundred horse and five thousand foot, whom he sent through the region of Reobar to take them at unawares. And so one day being unable, through being badly guided, to reach their destination before night overtook them they rested in a wood not very far from Curmos. And when they wished to set out in the morning, the said wind attacked them and suffocated them all, so that none was found to carry the news to their lord. And when the men of Curmos knew this they went to bury them that those dead bodies should not infect the air. And when they took them by the arm to put them in the trenches they were so much dried by the very great heat that the arms left the body, for which reason it was necessary to make the trenches near to the bodies and to throw them into them. And again I tell you that in the said country they sow their wheat and the barley and the other grains in the month of November and have reaped them completely everywhere in the whole month of March. And so it happens with all the fruits, for they are finished and done in the month of March, and then all the grass & leaves dry up, nor after that will you find any living or green plant surviving on the land except in a wet place, except by chance the dates which last until the middle of the month of May. And this comes about by the exceedingly great heat of the said wind—which is there which burns & dries up everything. And about the ships I shall tell you that they are not pitched with pitch—for protection from rot, because they have no pitch; but they grease them with an oil made from the fat of a certain fish, and caulk them with oakum. And I tell you that there is a custom in this country that when the men die or women, they make great mourning for them. Moreover I tell you that when the man dies the ladies weep and wail continually over each of their dead quite four years after he is dead, at least once every day. For they continue for the said term to assemble themselves in the house of the dead with all their kinsfolk and with their friends and neighbours and make great weeping and great crying aloud and great mourning for the dead. And since they very often die, they are in this way never without mourning. And women are found there much trained in wailing who agree for a price to weep on any day you please for the dead of other men and other women. Now let us leave you this city. And we shall not

\[1\] ann perhaps for a mi B. prefers au
\[2\] P: mensas
HOT SPRINGS OF CHERMAN AND SALT DESERTS = MARCO POLO

FB tell you of the facts of Indie at this point, for indeed I shall tell you of it below in our book when it shall be time and place; but now I shall go back by tramontaine

VL to tell you of those regions & provinces, and we shall go back in order to do this from Curmos of which we have now spoken by another road to the city of Cerman of

V which I have told you above, because into the countries of which I wish to tell you one cannot go except from this city of Cerman. And I say to you that the king V of the said[city], Rucnedin Acmat whom we left just now, is a vassal of this king of Cerman. And on the way back from Curmos to Cerman is a very beautiful and great plain and great abundance of food. And there are many good & most perfect.

Z VA L VB naturally hot baths springing from the earth. And there are partridges enough and very V VB FB L cheap. And there are fruits and dates in very great plenty and very cheap. And even VA the wheat bread here is so bitter that none can [17c] eat of it if he is not for a z good time used to it; and this comes about because the land is soaked with the water Z R there which indeed is bitter and salt. The baths of which I have spoken to you above are of spring very hot, and they are very good for many diseases and P FB for removing the itch. Now I wish to begin to tell you about the countries which I FB V shall name to you in this my book turning to the road towards tramontaine, and V you shall hear how2 one goes through many wild and desert places.

HOW ONE GOES THROUGH WILD COUNTRY AND POOR.3 When one sets off

FB P from this city of Cerman towards Cobinan he rides quite seven days

Z marches of very troublesome road, and I shall tell you how. When one Z leaves Cerman where there are three days marches, a certain desert is entered where one VA finds no river4 nor rivulet nor water, or very little, and that which one finds is salt P VB and green as meadow grass, so that it looks more like the juice of grass than water, and unwholesome; and it is so bitter that none could bear to drink it, and if one were Z to drink only one sip of it it would make him retire more than ten times. And LT again he who should eat only a little grain of the salt which that water produces, Z it would also make him purge a great deal. And therefore the men who go crossing V LT LT those deserts by that way must carry good water with them to drink through all that road.

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1 TA: e questo è per lo mare che mi vieni and so LT.

2 et hores commet FB: et orez comment TA: et diremo chome V: diremo chome se uano per molti luigei salvadegi e deserti But FA: & ore commences So B. translates Incominciamo.

3 part sauvaise contre a pour Fit part sauvaise contre & pour. This rubric seems to have puzzled the scribes and appears in many forms. It is probably right to read with B. pour; but his reading partre is less certain. The mark on the cross of the t in the Table (p. 65) looks like a smudge, and is not a familiar sign for re in this MS.

4 river VA: aqua ne fiamme ne riozuel Others: "water"
THE DESCRIPTION OF THE WORLDS: THE TUTTY OF COBINAN

The animals however drink a little of it with great pain and with great effort, and for great compelling thirst because they have no other, and I tell you too that the water immediately makes them purge beyond measure, so that they sometimes die of it. And in all these three days marches there is found no dwelling, but it is all desert and land of great drought. Wild animals are not found there because they will find nothing there to eat, for the land is so hard & so dry that grass could not grow. And on the fourth day one arrives at a river of sweet water which runs underground, and in some places there are certain openings cut out and dug by the flow of the river, through which it is seen to pass, and then immediately it goes in under ground. None the less one has abundance of water. And near this the wayfarers, tired by the hardship of the preceding desert, rest themselves, refreshing themselves with their beasts. And at the end of these three days marches a little inhabited place is found; but after this little space of habitation is passed we find another place which lasts four days marches no more nor less, which also is all dry desert, and the water is also bitter; where no house is found, and there are no trees, nor animals because they would have nothing to eat nor to drink, except that wild asses only are found in some places. And at the end of these four days marches the kingdom of Cherman ends and we find the city of Cobinan.

HERE he tells of the great and noble city of Cobinan. Cobinan is a very great city. And the people of that country worship the abominable Mahomet. There is iron and steel and andanique enough, and many mirrors of the finest steel are made there very beautiful and large. And tutty is made there, which is not made elsewhere, which is very good for disease of the eyes. And with it spodium is made there also; which I saw made, and I will tell you how they are made. They take an earth or a vein of earth which they dig from a mountain. In that country, which they think is good for making this, and they put it in a great furnace of burning fire, and above in the mouth of the furnace is set an iron grating very fine. And the smoke and the steam which comes up from that water & earth by virtue of the fire and is caught on the iron grating hardens when it is cooled, and that is tutty, and that which remains of that earth in the fire, that is the coarse which remains at the bottom of the furnace when burnt, is called spodium; which is called cane spodium, and this because the said spodium or burnt earth remains light as cane. So that you have heard how tutty and spodium are made. And now let us leave this city and go forward.

1 a grant force Z: violenter
2 Tutty, tutia, is “a crude oxide of zinc found adhering to the flues of furnaces in which brass is melted”. (S.O.D.). Spodium is “a fine powder obtained from various substances by calcination.”
HOW one goes through a desert. And when one sets out from this
suggested city of Cobinan one goes through a desert which lasts quite eight
days journeys, in which is great drought, and there are no fruits nor
trees, and the waters which are found are also very bitter there and bad as in that of
which I have told you above. And he who wishes to pass through this place brings with him
all that he needs to eat and good water for the men to drink, except the bitter water
of the desert which they compel the animals driven by thirst to drink with great pain,
for they mix flour with the water and so tempt them to drink. And at the end of these
eight [18a] days journeys one finds a province which is more than eight days journeys
in circuit, which is called Tunocain. And subject to it there are cities and villages
enough, and it is in the province of Persie and on the borders of Persie towards tra-
montaine, and in the said province there is a very great plain\(^1\) in which is the Lone
Tree, which the Christians call the Dry Tree, and I shall tell you what it is like.
The likeness and nature of it is this. It is very large and very thick, and its leaves are
green on one side and white on the other, and it forms burs like the burs of chest-
nuts, but there is nothing inside them, they are not good to eat; and of its wood balsam
is made. And it is solid and very hard wood and is yellow like box, and in all those
parts where that tree is there are no other trees nearer than more than a hundred miles,
extcept in one direction\(^2\) where there are near trees at ten miles. And there, say
those of that country that the battle between Alexandre the Great, king of Macedonia,
and Darius king of Persie was. And the towns and the villages in this province are many
and have great abundance of all things good and fine, for the country is in a fair
place too well tempered, neither too hot nor too cold, but temperate. And the people
of this land all worship Mahomet, and there are very beautiful people there, and
specially the women there are very beautiful beyond measure in my judgment. And
we shall leave this and shall tell you of a country which is called Mulecte, the place
where the Old Man of the Mountain used to live with his assassins, as you shall hear.

HERE he tells of the valley of the Old Man of the Mountain and
of his assassins. Mulecte is a country\(^3\) where, as is told, a certain very
evil prince who was called the Old Man of the Mountain used to live
long ago; in which country heretics according to the Saracen law used to dwell. For this

calcination\(^4\). (S.O.D.). For cane spodium cf. Avicenna, Venice, 1507, fol. 151a: Tractatus II. De spodio Cap. dcvii. SPodium quid est. Radices cannarum adustae. See PN.

\(^1\) LT: provincia

\(^2\) VB adds verso la contra  VG (just below): czwenczik mylen

\(^3\) LT: montanea

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THE DESCRIPTION OF THE WORLDS THE OLD MAN ALAODIN

name of Mulete [18b] means to say a place where hereties stay, in the tongue of Saracens. 

And from the said place the men are called Mulebetti, that is hereties of their law, like Patarini among the Christians. Now I shall tell you all his doings and the life this Old Man led according as I Master Marc Pol heard it told by several men of these countries. FB FB

Now they said that the Old Man was called in their language Alaodin and was with all the people over whom he ruled a follower of the law of Mahomet. He thought moreover of an unheard-of wickedness, that he should make men into bold murderers or swordsmen, who are commonly called assassins, by whose courage he might kill whoever he wished and be feared by all. He dwelled in a most noble valley shut in between two very high mountains where he had made them make the largest garden & the most beautiful that ever was seen in this world. There are abundance and delight of all the good plants, flowers, and fruits of the world, and trees which he had been able to find. And here he had made make the most beautiful houses and the most beautiful palaces that ever were seen, of wonderful variety, for they were all gilded and adorned in azure very well with all the fair things of the world, both with beasts and with birds, and the hangings all of silk. And besides he had made them make in that garden many beautiful fountains which corresponded on different sides of these palaces, & all these had little conduits there, for each one, through which ran that which they threw up; through some of which it was seen ran wine & through some milk & through some honey & through some the clearest water. There were set to dwell ladies & damsels the most beautiful in the world, who all knew very well how to play on all instruments & sing tunefully & sweetly dance better than other women of this world: round these fountains, so that it was a delight, & above all trained in making all the dalliance & all allurements to men that can be imagined. Their duty was to furnish the young men who were put there with all delights & pleasures. There was plenty of garments, couches, food, & all things which can be desired. No sad thing was spoken of there, nor was it lawful to have time for anything but play, love, & pleasure. And these damsels most beautifully dressed in gold & silk were seen going sporting continually through the garden & through the palaces; for the women who waited on them remained shut up & were never seen abroad in the air. And the Old Man made his men understand that in that garden was Paradise. And for this reason he had it made in such a way, that Mahomet in his time made the Saracens understand about it that those who did his will should all when they died go to Paradise where they would find all the delights and pleasures of the world and will have there as many fair women

1 de sarain This reading is certain, it cannot be desaram. L: sonat in lingua nostra Sarrain. V: muleze . de saraxini L: de sarram The clause is omitted by TA,LT,VA,VB,P and curiously distorted by FG (FA: Et veut dire muleete en françois.dieex terrien.). See PN.
THE OLD MAN OF THE MOUNTAINS ASSASSINS = MARCO POLO

as they wish at their pleasure and that they will find there beautiful gardens & full of
rivets which run separately in fullness of wine and of milk and of honey and of water,
in the same way as that of the Old Man; and therefore had he made them make that
garden like the Paradise of which Mahomet had spoken to the Saracens. And
therefore the Saracens of that country believe truly that that [18c] garden is Paradise,
because of its beauty & delectable pleasure. He wished to give them to understand that he was
a prophet and companion of Mahomet, and that he could make whoever he wished go into the
said Paradise. And into this garden entered no man ever except only those base men
of evil life whom he wished to make satellites and assassins. Because he had indeed a
castle at the entry of that garden at the mouth of the valley so very strong and impregnable
that he was not afraid of a man in the world; and it could be entered by a secret way;-
and it was very carefully guarded, and in other parts it was not possible to enter into
this garden but only there. And the Old Man kept with him at his court all the
young men of the inhabitants of those mountains of the country from twelve years to
twenty; they were those who seemed to wish to be men of arms and brave and
valiant, who knew well by hearsay, according as Mahomet their most unhappy
prophet had told them, that their Paradise was made in such manner as I have told
you, and so they believed in truth as Saracens believe it. And every day he preached to
them of this garden of Mahomet, and how he was able to make them go therein. And what
shall I tell you about it? Sometimes the Old Man, when he wished to kill any lord
who made war or was his enemy, made them put some of these youths into that
Paradise by fours and sixes and by tens or twelves and by twenties together just as he
wished, in this way. For he had opium to drink given them by which they fell asleep
and as if half dead immediately as soon as they had drunk it, and they slept quite three
days and three nights. Then he had them taken in this sleep and put into that garden
of his, into different rooms of the said palaces, and there made them wake, and they found
themselves there.

HOW the old man of the mountain makes his assassins perfect and
obedient. And when the youths were waked up and they find themselves
in there and see themselves in so fine a place and they see all these things
which I have told you, made just as the law of Mahomet says, and the damsels were round
each one always, and all the day were singing and playing and making all the caresses and
dalliance which they could imagine, giving them food and most delicate wines, so that intoxicated
with so many pleasures and with the little streams of milk and wine which they saw, they
believe that they are most truly in Paradise. And the ladies and the damsels stayed

1 FA: qui auoient volente deste homnes darnes et leur disoit
THE DESCRIPTION OF THE WORLDS AND EARTHLY PARADISE

with them all day playing and singing and causing great enjoyment, and they did with them as they pleased, so that these youths had all that they [18d] wished, and never will they go out from thence of their own will. And the Old Man lord, 

of whom I have told you, holds his court very beautiful and great and lives very nobly, and makes those simple people of the mountains who are about him believe that it is so as I have said and that he is a great prophet, and so they all truly believe. 

And this Old Man sent of these his youths preaching in many places, by which many people were turned to his law. And after four or five days when the Old Man wishes any of them his assassins to send to any place and to have any man killed, then he has the drink of opium given again to as many as pleases him of these youths to make them sleep, and when they are asleep he has them taken into his palace which was outside the garden. And when these youths are awaked and they find themselves out of their garden in that castle in the palace, they make great marvel at it and are not very glad of it, that they find themselves outside of the Paradise, for from the Paradise from which they came they would never of their own will be parted. The Old Man makes them come before him, and they go immediately before the Old Man and behave themselves very humbly towards him and kneel as those who believe that he is a great prophet. The Old Man asks them whence they come, and those say that (by thy goodness) they come from Paradise. 

And they said indeed, in the presence of all that in truth that is Paradise, as Mahomet told our ancestors in their law, recounting to them all the things which they find there, and how they had great desire to return there. And the others who hear this and had not been there and have seen none of it, wondered extremely to hear it and had great wish to go to Paradise, and many had a wish to die that they might be able to go there, and much desired that day when they should go there. And the Old Man answered them, Son, this is by the commandment of our prophet Mahomet, that whoever defends his servant he will grant to him Paradise; and if thou art obedient to me thou shalt have this favour. Through this means he had so inspired all his people to die that they might go to Paradise that he whom the Old Man ordered to go to die for his name reckoned himself happy, with sure hope of deserving to go to Paradise, so that as many lords or others as were enemies of the said Old Man were killed with these followers and assassins, because none feared death if only he could do the commandment and will of the said Old Man, and they exposed themselves like madmen to every manifest danger, wishing to die together with the king's enemy and despising the present life. And for this reason he was feared in all those countries as a tyrant. 

And when the Old Man wishes to have a great lord killed, he makes proof among [19a] his assassins of those who were better in this way. He sends several of the young men who had been in Paradise no great distance round him through the country and
THE EVIL ACTS AND END OF THE ASSASSINS = MARCO POLO

VA orders them to kill that man whom he described. They go immediately and do their
VA lords command. Then those who escape return to court to their lord; for some
VA LT there are sometimes who are taken and slain; after they have killed the man. And if
VA one was caught he wished to die, believing that he would come back to this Paradise.2

HOW THE ASSASSINS ARE TRAINED TO DO EVIL. And when those who are
 escaped are come back to their lord, they tell him that they had performed the duty well. The Old Man makes great rejoicing and great feasting for them. And he well knew him who had shown greater courage, for he
VA had sent some of his men after each one secretly when they went that they might be
VA able to tell him which is the boldest and best to kill a man. And when the Old
VA Man wished to have any lord or any other man killed he took some of these his
VA assassins and sends them where he wished, and told them that he wished to send
VA them carried by his angels to Paradise, and that they go to kill such a man, and if
VA they should die that they will go immediately to Paradise. Those to whom this
VA was commanded by the Old Man did it very willingly more than anything that
VA they could do; and they went and did all that the Old Man commanded them
VA for the great desire that they had that they might come back to Paradise. And in this way
VA no man escaped who was not killed when the Old Man of the Mountain wished.

VB And if it happened that the first man died before the command of the Old Man was carried
out, he sent a second, & so on till his enemy was killed. And thus did these villains do mischief.

Moreover I tell you quite truly that very many kings and many barons [19b] made
him presents and were on good terms with him to have peace and friendship with him
for fear that he should have them killed. And this was because the people were not then under
one rule, but divided in hearts and purposes. Now I have told you of the doings of the
Old Man of the Mountain and of his assassins. Now I shall tell you how he was
destroyed and by whom. And also I wish to tell you another thing about him
which I had left. For I tell you that this Old Man had made him two deputies who
were subject to him and observed all his manners and his customs[and]the same
order with the young men whom be sent. And the one he sends into the regions of
Domas and the other he sends into Curdistan; and however great a man he might be, if
he were an enemy of the said Old Man he could not escape that he should not be killed.

VB The said Old Man was subject to the dominion of the lord Ulau, of which lord I have told

1 cel homes FA: tel Perhaps read tel
2 FA, FB have the above to the same effect but partly in direct speech. For instance, FB,
sol. 27r: Alez si occiez celle personne. Et quant vous serez retourne je vous feray porter par mes angelz
en paradis

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THE DESCRIPTION OF THE WORLDS THE WAY TO SAPURGAN

you before. Now let us leave this and come to his destruction. It was true that about
the year that was since Christ was born, when Ulau brother of the great Kaan z.
subjected the whole rule of the East to himself, the said Ulau the fifth lord of all the Tartars LT LT
of the sunrising, who knows all these execrable evil things that this Old Man so z. z.
wickedly did with these assassins, & his customs; & also because the Old Man had all those &
robbed who passed along the road, drove out all these evil people and he says to himself LT
that he will have him destroyed from off the earth. Then he took some of his barons v
and sends them over to this garden and castle of the Old Man with much people, and LT LT
they besiege the castle & held it besieged very closely so that none could come out, quite v VB
three years without being able to take it, because the castle was so very strong that it VA
could not be taken by storm. And they would never have taken it as long as they should
have had what to eat; but finally at the end of three years they have no longer what z
to eat in the castle. Then for want of victuals they were taken and the Old Man VA VA
of the mountain who had Alaodin for name was killed with all his men & all those &
assassins and all that place was destroyed and utterly laid waste by the people of Ulau lord LT
of all the Tartars of the sunrising, and he caused that castle to be levelled; so that in this V
way did that cursed Old Man come to his end. And from this Old Man to this moment
there has not been found any such Old Man nor any such assassin in that place; and L. L. VA
in him was ended all the rule and the evils which the Old Men of the Mountain &
those assassins had formerly done so much in the past. Now let us leave you this VA FB
matter and we will go forward.

HERE he tells of the city of sapurgan. And when one departs from
this aforesaid castle he rides through beautiful [19c] plains and through L
beautiful valleys and through beautiful slopes where there is much VA
beautiful grass and much good pasture for cattle and fruit enough and of all things VA FB
to eat in great abundance. And the armies of lord Ulau stay there very gladly for the VA V FB
great plenty which was there. And this country lasts quite six days journeys, and
there are towns and villages enough, and the men of that region worship Mahomet. FB VA
And sometimes one finds in parts of that country a desert of sixty miles and of fifty LT
in which water to drink sometimes is not found, but it is needful for the men who VA FB V
have to pass by there to carry it with them. Beasts do not drink till they are come
out of that desert and come to the places where they find water; and it is necessary R
to pass it with great speed, because then they find water. And when one has ridden six days
marches, those which I have told you, and has now crossed the desert, then one finds a LT

DRIED MELONS & THE CITY & RUINS OF BALC = MARCO POLO

city which is called Sapurgan. It is a town beautiful & great & fertile & of great plenty
of all things needful for life. It is a land of many trees. And I tell you that among other
things there are found the best pumpkins which the common people call melons in the world
and in the greatest quantity, which they have dried and keep them through the whole
year in this way. For when they are dried they cut them in slices all round like threads
or strips of leather, or as gourds are usually cut for keeping; then they put them in
the sun and make them dry, and they become sweeter than honey. And I tell you
that they make merchandise of them and they go selling them dried like this through
the neighbouring country in great plenty and they are very acceptable to the people for food
and because they have the sweetness of honey. There are in that country many birds and beasts
of different kinds. And there is hunting of beasts and fowling of birds beyond measure,
and many other things. Now we will leave speaking to you of this town & will tell
you of another city. When one departs from that country he finds a city which has Balc
for name.

HERE HE TELLS OF THE GREAT AND NOBLE CITY OF BALC. Balc is a noble
city and great; and formerly it was more noble and greater enough
than it is to day. the largest & most beautiful found in those parts. For the
Tartars and other people [19d] have often ravaged and wickedly damaged it. For I
tell you that there were before many beautiful palaces and many beautiful houses
of marble of many fashions, and they still exist destroyed and ruined. Moreover
I tell you that in this city the king Alexandre the Great took the daughter of Darius
king of the Persians to wife, according to what they of that city told them. But all
the people of this city worship the abominable Mahomet. Moreover you may know
that the rule & the land of the great Can, that is of the lord of all the Tartars of the
lands of the sunrising, last up to this city, and at this town are the borders of Persie
between the Greek wind and sunrising. 1 Now let us leave you this city and we
will go on to tell you of another land which is called Dogava. And when one departs
from this city of which I have told you above he rides quite twelve 2 days journey
between sunrising & the Greek wind where one finds no inhabited dwelling, and this
because the people have forsaken the whole plain and are all fled and retired to the
mountains in strongholds for fear of the evil people, robbers, & bandits, and of the
armies which did them much harm & loss many times, as they marched continually
through the country. Those regions are wasted, & one cannot well travel but with a great

1 P: ex parte aquilonari terminatur . . . inter plagam aquilonarem et orientalem itur
THE DESCRIPTION OF THE WORLDS THE SALT OF TAICAN company. And I tell you that there are many houses on the mountains, & there is water VB enough on this road, and good hunting enough; & there are also some lions. But food LT L V one does not find there in these mountains in all these twelve days marches, but it is necessary that those who have to go that way carry food with them for their V horses and for themselves.

HERE he tells of the mountain of salt. And when one has gone these twelve days marches he finds a village which is called Taican, where there is found a very great market of wheat & other corn. And it is built Z VB Z in very [20a] beautiful & gracious country, and all the mountains of it are towards VB V VA midday and are very large and high, and some are all full of salt, very white and well VA R TA VB savoured, hard as rock. And all the country round for more than thirty days journeys FB come to seek for that salt which is the best in the world, & they use no other salt. FB VB And it is so hard that one cannot take it except with a great iron pick; and I tell L you that it is in so great abundance that all the world would have enough of it to the end of the world. Some mountains indeed abound in almonds and pistachios of which a Z very great market is held there. And when one leaves this city he goes riding three days FB journeys still between the Greek wind and sunrising always finding beautiful FB country where one continually finds beautiful dwellings enough, and plentiful in L TA fruits and in corn and in vines and in all things. And all the inhabitants moreover FB V Z worship Mahomet. And they are very bad people, thieves & robbers and murderers VA L VB and treacherous. They stay a great deal in taverns with beaker to mouth, for all the day Z TA VA they like to drink, for they have much good fermented wine and they are great FB drinkers and become drunken very willingly. And they are expert in that faith[ of Mahomet], V wherefore they wear nothing on their heads nor feet but a cord about ten palms long VB VB and they wind it round their heads. And they are very good hunters and catch game VA enough, and have no other clothes but the skins of the beasts which they catch. And^4 them they cure in their way and clothes and boots are made of them, and they VB all know how to cure the skins of the beasts which they catch; and each one cures FB the skins for his own clothes and boots. And when one has gone these three days marches L one finds a city which is called Scassem on the plain, which belongs to a count. L And his other cities and villages are in the mountains. And through the middle

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1 L,P: malleis VA: pichoni VB: pai de fero e piconi
2 il demorent mult en bercarie FA: en bueries FB: en buerie Z,P: in potationibus TA: col bicchiere a bocca LT: cun ceatis ad os So perhaps bercarie should be translated “drinking”.
3 TA,L: brachia
4 in read &
THE PORCUPINES OF SCASSEM AND BADASCIAN = MARCO POLO

V L of this city passes a rather large river. And in this province there are taken many porcupines. And when the hunters wish to catch them and set the very fierce large dogs upon them, the porcupines gather themselves all together and they are many. And when they are all assembled, they shake themselves each with great fury and run & then throw the spines, which are lightly fastened on their backs and on the head and by their sides, at the dogs and men and wound them badly—very often in several places. Then the hunters go upon them & take them. And this city of Scassem is in a great province which is also called Scassem and has a language for itself. And the rustics have their flocks stay in the mountains; for they make very fine dwellings there and large underground. For they make great caves there, and they can do so very easily because the mountains are not of rock here, but are—fore the more part—only of earth. And when one leaves this city of Scassem of which I have told you above he goes riding three days marches in which he finds no dwelling nor drink for the farers except water; but grass enough for the horses is found; but the way-farers must carry it with them as much as they need for the journey. And at the end of these three days marches one finds the province of the name of Badascian, and I will tell you here below of its doings.

HERE he tells of the great province of BADASCIAN. Badascian is a large province where the people worship Mahomet and have a language of their own. It is a very great & broad realm which for length lasts quite twelve days marches, and is ruled by inheritance, that is that it is said that all the kings they are of a lineage descended from the king Alexandre and from his wife who was the daughter of the king Darius the Great who was lord of the great realm of Persie; and all those kings of the said province are still called Culcarnein in Saracen, their language, which means to say in French king Alexandre, for love of Alexandre the Great. And in this province or kingdom the precious stones are produced which one calls balasei, which are very beautiful and of great value. And they are called balasei from Badascian, that is from the province or from that kingdom where they are found. And they are produced in the rocks of the great mountains, and I tell you that when they wish to dig them [they are got] with great trouble, for they make great caverns

2 les porches saconent toutes ensemble Z: perus totus in se glomeratur It seems to be probable that Z is right, but the other texts have taken it as in F.
3 scasumen est une grant provences Read perhaps scasin est en une But V: questa sono una gran provinziar L: est magna provincia dicta scasumen See PN.
THE DESCRIPTION OF THE WORLDS: THE RUBIES OF SIGHINAN.

in the mountains with very great expense & trouble to find them, and go far underground as in these parts here they do who dig the vein of gold and silver. And this is done only in a particular mountain which is called Sighinan. And again you may know that the king of the said province has them dug for himself, nor could any other man native or foreign beside the king dare to go to that mountain to dig up any of those balasci for himself who would not be slain at once. And again he says that it is at the price of head and possessions if one takes any of them from his kingdom, for the king collects them all and keeps the dearest for himself & sends them hither & thither by his men to the other kings and to the other princes and great lords, to some for tribute and to some for love, and also has some of them if he pleases sold for gold and for silver to merchants; and these can be taken to other countries. And the king does this for his own honour that his balasci may be dear and of great value everywhere as they are. For if he let other men dig them and carry them through the world so many of them would be taken away that all the world would be full of them and they would not be so dear nor of so great value, so that the king would make little or no gain. And for this cause the king has set so great a penalty that none may take any of them away without his leave. And again in another mountain in this province sapphires are produced and they are dug out in the same way as the balasci are. And again you may know in truth that in this same country in another mountain are found the stones from which one makes ultramarine azure, and it is the finest azure and the best that is known in the world. And the stone of which I have told you, of which one makes azure, is dug, as gold & silver are, from a vein of earth which is produced in mountains like other veins; and that vein is called lapis lazuli. And again I tell you that there are other mountains in this province in which one finds veins from which they take silver, copper, and lead in great plenty. And it is a very cold country and province. And again you may know that very good horses are bred there and they are great runners and large and wear no irons on their feet though there are many stones there; and the reason is because of the good, hard, and strong feet which they have and good hoofs. And they go in the mountains & on bad roads always, and do not hurt their feet, and the men gallop with them over the mountain slopes where other animals could not gallop, nor would they dare to gallop there. And it was said to him that no long time past there used to be found in this province horses which had descended from the seed of king Alexandre's horse named bucefalo, which were all born with a horn, with a mark, on the forehead like bucefalo; because mares had conceived from that very horse.
47

THE HORSES AND HEALTHY AIR OF BADASCIAN = MARCO POLO

But afterwards the whole breed of them was destroyed. And the breed of them was only in the power of an uncle of the king, and when he refused to allow the king to have any of them he was put to death by him; and the wife out of spite for the death of the husband destroyed the said breed, and so it is lost. Again there are bred amongst those mountains sakar falcons which are very good and good fliers. And the lanner falcons are bred there too, perfect goshawks, & sparrowhawks. Hunting and chase of beasts and of birds there is great plenty. And wheat they have good; and barley they have without husk, that is to say that it is all grain and no bran is taken from it. They have likewise abundance of millet & panick. They have no oil from the olive, but they make it of sesame\(^1\) which is like flax seeds, but those of the sesame are white and the oil is better and more savoury than any other oil, and the Tartars and other dwellers in those parts use it; and of nuts. And in the enterings into this kingdom are many narrow bad and steep passes and many strong places, so that they have no fear that any people of other regions and of those near them could come in to their hurt. And their cities and their villages are in great mountains in very strong places. Likewise the peculiar quality of the mountains is like this. They are very high so that a man continues in the journey from the bottom to the top from morning until vespers before he can mount up. Moreover on the top are very great plains where there is great wealth of grass and trees, where are great springs and very clear which run down over the rocks like rivers to the bottom. In the said springs are found trout and many other delicate fish. On those tops of the mountains the air is so pure and the sojourn there so healthgiving that if, while he lives in the cities and houses which are built on the plain and in the valleys near the mountains, a man catches fevers of any kind, namely tertian, quartan, or continuous, or any other chance sickness, he immediately climbs the mountain and resting there on the mountains two or three days the sickness is driven away and he receives health on account of the goodness of the air. And Master Marc said that he had proved this same. Because when he was in those parts he remained sick for about a year, and immediately, when he was advised to go up to the said mountain, he was well again. There are also two or three mountains as it were sulphurous, and the waters always come sulphurous from those mountains. There is a very great supply of wild sheep; and they go sometimes in one flock four hundred, five hundred, and six hundred. And many of them are taken, but they never fail. And they are very good archers and good hunters, and the greater part of them are dressed in skins of beasts because they have great dearth of other garments of cloth, for woollen garments are either quite impossible to be had there or are exceedingly dear. And the great ladies of this land and the gentle wear cloth. They wear garments like trousers down to the feet like men such as I shall tell you, and make them

\(^1\) VA: de somenti e de susimani et de nuxie
THE DESCRIPTION OF THE WORLDS. THE LADIES BREECHES

of cotton cloth and of very fine silk, with musk inside. And they put much cloth into their VL VA trousers. There are some ladies who in one pair of breeches, that is the covering of the legs, [21a] put quite a hundred ells of very fine stuff made of flax and of cotton VL cloth, wrapped about the body like swathing-bands, and some there are who put ninety, VL LI and some eighty of it, and some sixty, some forty, and some thirty, and some less, TA IE according to their power; and they make them pleated all round. And they do this to show RV that they have large hips to become beautiful, because in that region their men delight in VL VA fat women, and she who appears more stout below the waist seems to them more beautiful, Z LV Z and more glorious among other women. Now we have told you all the affairs of this LT FB kingdom and we shall leave it then and shall tell you of a different people who are towards midday & are distant ten days journeys from this province.

HERE HE TELLS OF THE GREAT PROVINCE OF PASCALI. It is true that a good VA ten days journeys distant from Badascian towards midday is a province which is called Pascal, and they have a language for themselves. And all V the people of the province are idolaters1 who worship the idols,2 and they are dark3 VA V people. And they know much of enchantments and of the diabolical arts, spending V P time in invocations of demons. And here the men wear hung in their ears rings and V Z buckles of gold and of silver and of pearls and of precious stones enough according VB to their means, worked with great skill. And they are very malicious people and cunning RV and cruel and clever in their customs. And this province is in a very hot place. Their Z V Z food is nothing but flesh and rice and spices; whence the vice of sensuality reigns there in VL it such manner as I will not write.4 Now let us leave this and we will tell you of another province which is seven days journey distant from this province towards sirocco, L which has the name Chescemir.

HERE HE TELLS OF THE PROVINCE OF CHESCEMIR. Chescemir is a province where again they are all idolaters like the others above and the inhabitants LT VB P have a language of their own.5 They know so much more than all others R of the enchantment of the devils that it is a wonder; for they make the dumb and Z deaf idols speak, and receive answers when they consult them. By enchantment they make P the weather change6 at their will, and have great [21b] darkness made over the light L Z

1 V: son chiamadi indiani et adora leidole cf. pp. 295 n. 2,5; 297 n. 3.
2 TA: maunetto
3 P: nigros V,VA: bruna VB: bruta
4 It indicates the Italian text printed at Venice in 1496.
5 G: Chesiior ist eyn provincie onch in Persida unde hot di selbe sproche als di Persi This is an early and elaborate example of the misunderstanding of lingua persse which is found all through S.
6 S: & mouer los tempos (“and do make their Temples seeme to moue”) misunderstanding VL: mouer i tempi
DIVINERS LIBERTY AND MONKS OF CHESCEMIR = MARCO POLO

or day, and from darkness change it into sunshine. They do by enchantment and by
wisdom so very many other great wonderful things that there is no one who did not
see them who could believe them. Moreover I tell you that they are the head
& source of all the other idolaters of the world, and from them the idols descend.
And from this place one could go to the sea of Indie. And commonly they, the men
and women of Chescemir, are dark and not perfectly black, and big, and very lean. And
likewise the women are very beautiful for dark women. And their food is flesh
and milk and rice & many other things. For it is a very temperate land where it is
neither too hot nor too cold. And there are cities and villages enough, and they
have many woods and some very large deserts around them and so many narrow & very
strong passes that they have fear of none, & access to them is difficult on every side.

so that one could not go to them without great weariness. And they keep themselves by
themselves; for they have their kings who maintain them in great justice & for
their justice are much loved by all their people, and are tributary to none. In this province
they have many hermits after their customs who stay serve the idols shut in their
hermitages or cells and make great abstinence from food and from drink, and
are very pure from self-indulgence and keep themselves beyond measure from
doing any other sin which may be against their goodness & from transgressing the command-
ments of their wicked law and faith; so that they might be called blessed if they knew the true
God & were obedient to his commandments as they are to their false idols & gods. They
are held wise and very holy and great reverence is shown them by their people, and I
tell you that they live for a very great age because of the temperate air. And all the
great abstinence from sin which they make they make for the love honour of
their idols according to their law. And they have too abbeys and monasteries enough
of their faith. And the brothers of many sorts in them lead a strict life and wear tonsures
like the Brothers Preachers and Minors. Moreover the men of that province do not kill any
animals, do not shed blood, but if they wish to eat flesh it is necessary that certain Saracens
who are mixed among them kill their animals that they may have to eat. And the coral which
is brought from our land to sell is more in that country for greater price
than in any others. Now let us leave you this province and these parts. And we
shall not go forward, because if we were to go forward twelve days marches further
we should enter into Indie, to the parts where pepper grows which are near the kingdom

1 ydoles . . ydres Z: qui adorant ydolla . . ydola But this distinction between ydoles (or ydules)
and ydres is not strictly observed in F.
2 Z: calida V: chalda R: calda temperatamente
3 po uende Read perhaps, as B., por uendre se uende FA,FB: se uent V: seuende
THE DESCRIPTION OF THE WORLDS THE NONE OF VOCAN

of Brauman, and I do not wish to go in there at this [21r] point because on our return from our journey we shall tell you all the things of Indie in order in the third book. And so we will go back to our province towards Badascian, because by other road or in other directions we shall not be able to go. So we shall go by another way beginning from the other border of the province of Badascian, through which runs the road to Catai between sunrising and the Greek wind, treating as I have begun to do of the provinces and countries which are on the way, and of others which are around there bordering on them to the right hand and to the left.

HERE he tells of the very great river of Badascian. And when one leaves the region of the province of Badascian he goes twelve days journeys between sunrising and the Greek wind upwards by a river which belongs to the brother of the lord of Badascian, finding very many rivers large and small and where there are villages and dwellings enough. And the people of this country are very valiant men of arms and worship Mahomet. And at the end of riding these twelve days journeys one finds a province not too large, for it is three days journeys long & broad on all sides, and is called by the name of Vocan. And the people of this realm worship Mahomet and have a language of their own and are proved very valiant men of arms. And they have one their lord whom they call None, which means to say in the French tongue Count, and they are subject to the rule of the lord of Badascian. And they have wild beasts & all other animals enough and great hunting and chase of all sorts. And when one leaves this little place he goes forward riding three days marches always between sunrising and by the Greek wind, almost always going up through mountains, and one rises so much that they say that on the top of those mountains that is the highest place, or one of the highest, in the whole universal world. And when one is up in that high place then he finds a large plain between two mountains in which is very beautiful pasture and a great lake from which runs a very beautiful river both good and large. And up there in that plain is the best and

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1 VA,P: "two"  LT: duodecim with note, alibi dicit duarum giornatarum  R: tre
2 VA: tre
3 non e seignor que uant (sic) a dir en langue francois cuenz  FG seems to be the only family of MSS. which has preserved, though in a different form, this obviously imperfect sentence. FB: et ont vng leur seigneur que il appellent none qui vault &c.  V: edano vno chonte per signor
4 VB: son non—perhaps a slip for sonno, "are".
5 VB: bestie asai salutatichet e chosi la son asai somente a le nostre abiamo in queste parte (possibly corrupt).
6 F,FB,L,V,VA,VB: "north-east" only; P: "east"; TA,LT omit.
7 V: do fiumi
THE HORNED SHEEP & HIGHLANDS OF PAMIER = MARCO POLO

Z P fattest pasture of the world that can be found; for a thin horse or ox or any thin beast
R P V L (let it be as thin as you please) put there to graze grows very fat there in ten days. And
R Z L there is very great abundance \([21d]\) of all wild beasts. And especially there are among
others very great multitudes of wild sheep\(^1\) which are very large, for they have the
L FB L L horns extremely large, some quite six palms long and some at the least four or some
R three, \& very thick. And of these horns the shepherds make bowls and great vessels\(^2\)
VB R FB from which they eat, \& sell great quantities of them which are carried into other lands.\-
LT And of them they put together \& make for themselves huts in which they shelter themselves.
L And with these horns also the shepherds enclose the places like folds where they
FB Z R Z keep their animals by night. And it was told him that there are infinite wolves which eat
R up and kill many of those sheep;\(^3\) and that there is found such a multitude of horns and bones
that of those about the roads are made great mounds to show the way to the wayfarers who
FB pass at the time of the snow. And through this plain one goes riding quite twelve days
marches, and it is called Pamier. Nor in all these twelve days marches is there
P TA dwelling nor inn,\(^4\) but in the course of the road it is desert and nothing is found there to eat,
V but it is necessary for the travellers who have to go that way to carry with them the
FB VB food which they need. Flying birds up there are none because of the high place and
Z P intense cold that it is, \& because they could have nothing to eat there. Moreover I tell
R Z you that it was declared to him for a miracle that because of that great intensity of cold
V LT Z which is in that place fire is not so bright and burning nor of that colour\(^5\) as it is in
Z TA TA other places, and things are not able there to be so well cooked as below. Now let us
L V B V leave this and we will tell\(^6\) you of other things also farther on by the Greek wind
and by sunrising. And when one is gone these three\(^7\) days marches of which I have
L told you by the Greek wind, dwellings are found. But setting out from here it is necessary
L that they ride quite forty days marches between the Greek wind and sunrising,
L always through mountains and through slopes and through valleys, and pass very

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1 V: buo
2 V: schudele e chadini cadini seems to mean "irrigation channels", BOERIO, s.v. cadin.
3 R: becchi and so MARS DEN "sheep or goats".
4 herbage FA, FB: herbage VA, P: herba Z, TA, LT, V, L, R omit. In view of what is said
of the grass in this same plain it seems to be likely that we should read herberge. cf. pp. 143, 160.
B. printed herbag es without note, & allowed "grass" (1931), but translated "alberghi" (1932).
6 il conteront FB: conterons TA: chouterovi
7 L, VA, VB, VL: "three" LT: ultra tres TA': oltre tre R: dodici FA, FB, Z, TA, P, V
omit.
THE DESCRIPTION OF THE WORLDS FROM BELOR TO CASCAR

many rivers and many desert places. Nor in all these forty days marches is there VA dwelling nor inn, ¹ nor even food, but the travellers are obliged to carry food which V FB they need with them. And this country is called Belor. And the people live as it were V z. scattered in the very high mountains, and they are idolaters and very savage, and V they live by nothing else but only by the chase of animals. And their clothes also are Z V FB of the skins of those beasts which they catch, and they are mighty cruel and evil people. LT VA VA [22a] Now let us leave this country and we will tell you of the province of Cascar.

HERE HE TELLS OF THE KINGDOM OF CASCAR. Cascar was formerly (as is said) R ⁴ ⁴ ⁴ ⁵ I.

A kingdom by itself, but now it is subject to the rule of the great Kaan. VB Z Z.

And the people of it worship Mahomet; and in this province there are towns V V V and villages enough, & the largest city & the most noble is Cascar; and they are also between tramontaine,² the Greek wind, and sunrising. Much cloth and merchandise come LT FB there. And in this city they live by trade and by crafts and specially by working in cotton. V Z. And they have very beautiful gardens and vines and beautiful closes of fruit trees. V LT. The land is fertile and productive of all sorts of necessaries for life, because the place is temperate. Z V. And cotton grows there in plenty and flax and hemp & many other things. And from L this country go out many merchants who go through all the world doing trade.

And they are in truth very mean people there and miserly, for they eat ill and drink TA Z Z more ill. And in this country aforesaid·beside the Mahometans live some Turks who are R Z R Z Nestorian Christians who have their churches and their religion, who observe the Z V Greek rule; · and they are mixed & dwell with the inhabitants, as the Jews in these parts do VB with Christians. And the people of the province have a tongue for themselves.³ And this province lasts five days journeys. Now let us leave you this country and V we will talk to you of Samarkan.

HERE HE TELLS OF THE GREAT CITY OF SAMARCAN. Samarkan is a very great city and noble in that region,·where are very beautiful gardens and a plain P R full of all the fruits which a man can wish. The people of it are Christians V and worshippers of Mahomet whom they call Saracens. And they belong to the nephew P VA of the great Kaan & are under the domain of the great Kaan; and he is not his friend V.

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² The many places where north is substituted for east or for north-east in LT or P have not all been noted when they are not supported by other texts, but this time LT has added the north: tramontanam grecum et levanten.
³ TA,LT,VB omitting “the people of the province” make this remark apply to the Christians, and may possibly be right. FA,FB,VA,V follow F exactly. Z,R omit the sentence. L inserts it earlier after “worship Mahomet”.
THE WONDER OF THE PILLAR OF SAMARCAN = MARCO POLO

but many times has been at enmity with him, & there have been great wars between them, and they hate one another much; and he has Caidu to name. And it is towards the plough-beam. And I will tell you a great marvel which happened, it was told him, like this in this city by the power of Christ. It is true that it is still not a great time — already a hundred and twenty-five years — since one named Ciagatai, own brother to the great [226] Kaan, persuaded by the Christians and taught, came to holy baptism and became Christian, & was lord of this country & of many others. And all the Christians of the city of Samarcan, when they saw that the lord was made Christian, they have very great happiness & joy at it; and then with the favour of the lord they made in that city of Samarcan a very great & noble round church in memory of this to the honour of Master Saint John Baptist, and so that Church was called to day. And they took a very beautiful and great square marble stone, which the lord had taken from a building which belonged to the Saracens and put it in the middle of this Church, and set it for support of a column of marble which was in the middle of the Church, and the Church was made in such a way that this column held up the whole roof of the Church. which was round; to the very great displeasure of all the Saracens who were obliged to stay silent and quiet from fear, because the Lord was a Christian, but yet with very great hatred & ill will towards the Christians; and as they naturally were, but much more multiplied by the noble stone taken from their building and set in the Christian Church, holding this to be done by the Christian lord in their despite. Now after no long time, when the Church was built and nobly adorned, it happened that this Ciagatai who was Christian died, [and] his son who was young & who was given into the charge of the nephew of the great Kaan, who did not wish to be a Christian succeeded him. And when the Saracens who hated the Christians, & who at first had stayed quiet from fear of the lord, saw that he was dead, and because they had had and still had great wrath for that stone which had been theirs, which was taken and put in the Church of Saint John of the Christians as you have heard, they said among them that they wish to take back that stone which supported the pillar of the Church from the Christians by love or by force from under the pillar, and carry it out of the Church. And they could well do this, for they were far more, indeed ten times as many as the Christians. And when they had taken counsel then some of the better Saracens go to the Church of Saint John and said to the Christians who were there that they wanted by all means that stone which had been theirs, which had been taken from them. The Christians said that it was indeed theirs, but they are willing

[1] For the reading of LA, which is supported by R (il tetto di quella, che era ritonda,) but not by G, see B., p. 40.
[2] VB: la qual si ha ora si chiamata san Zuvi della collona

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THE DESCRIPTION OF THE WORLDS WHICH STANDS ON AIR

to buy it and to give them all the money that they shall wish for it and leave the stone as it stood, because it would be too great harm to the Church if that stone were taken out of it. The Saracens said that they did not want gold nor silver for it nor any treasure, but they wanted their stone by all means: for no wealth in the world would they leave it. And what shall I tell you about it? The rule belonged to that nephew of the great Kaan, the son of this Ciacatay who had been brother of the great Kaan. Thus the words went so far that the lord knew it, for the Saracens full of hatred went with very great fury to the Saracen lord protector of that city to tell him what Ciacatay had done to the spite of the faith of Mahomet. And he, stirred by that same hatred which the Saracen people bad, hoping that the noble Church would be altogether ruined by the moving of the said stone, ordered the Christians either to agree with the Saracens reasonably for money or to give them back their stone. What shall I tell you about it? Know that for no wealth would the Saracens agree to leave the stone. And this they did from spite of the Christians and for nothing else, for they knew well that if the stone were taken away the Church would fall. They cause an order to be made to the Christians that at two days from that day they must give back that stone to the Saracens. And when the Christians have had that order they have great sorrow and vexation and do not know what they ought to do, nor seeing how to overcome the Saracens either by force or by sum of gold, nor seeing how to take away the stone without the ruin of the noble Church. Going home they turned to the best counsel, that is that they should pray Jesus Christ the fountain of pity to guide them in this matter, that the holy Church should not be ruined nor the shrine of Saint John Baptist shattered in his own Church. Then they prayed devoutly and with many tears to Blessed John Baptist that he must help them in this their so great trouble. Now there came of it such a miracle as I shall tell you. You may know that when the term which the lord set them and the morning of the day that the stone must be given back was come, and the Saracens firmly believed and were altogether expecting that the Church would fall because of the taking away of the stone, when they came to the Church to take away the stone, they found the column which was above the stone lifted itself from the stone by the will of our Lord Jesus Christ through intercession of the Saint and was raised up quite three palms and did not touch the stone, and was held up as well as if the stone was under it; and the column carried the load, and had the foot up in the air. And that stone still stays there under the pillar and the pillar does not touch the stone. And always from that day forward has that column stayed so, and it is so still. And it was held by all and is still held one of the great miracles which has happened in the world. And in this way the Saracens...
THE GREAT PROVINCES OF YARCAN AND COTAN = MARCO POLO

had their stone: with their great misadventure; and so the pillar is unto this day without support of human prop, and will be as long as God shall please, through the intercession of the precious Saint. And from many parts there run together people all day long to see the mighty miracle. Now let us leave you this of which enough is said, and we will go forward and will tell you of a province which is called Yarcan.¹

HERE HE TELLS OF THE PROVINCE OF YARCAN. Yarcan is a province which lasts quite five² days journeys long. And the people of that province are all of the religion of Mahomet, and there are some Nestorian Christians and Jacobins, but not a great number. They belong to the domain of that same nephew of the great Kaan of whom I have told you above. And it is a province where they have great abundance of all things which are generally necessary for the life of man, and principally of cotton. The inhabitants are great craftsmen. And for the most part the dwellers in that province have one foot very large but the other small, and yet they walk very well. And the legs swollen: and they have a lump in the throat, which comes about through the nature of the water they drink. But because there is nothing else which does to mention in our book, so then let us leave it[and]go forward, and we will tell you of another province which is named Cotan.

HERE HE TELLS OF THE GREAT PROVINCE OF COTAN. Cotan is a province between sunrising and the Greek wind, and is eight days marches long. And they belong to the rule of the great Kaan. And the people of that province all worship Mahomet. And there are cities and fine villages enough, and they are noble people. And the most noble city and that which is chief of the realm is called Cotan, that is the name of the whole province. And it is fertile and it has abundance of all things needful for the life of man. And there grows cotton enough, & flax and hemp, & oil, wheat, corn, and wine & the rest as is done rightly in our lands. They have vines and closes and gardens enough. And they live by trade and by crafts, and they are not men of arms, but mean enough and very cowardly. And in this province there is nothing else to say, but now we will leave it and tell you of another province which has for name Pem.

¹ Throughout this chapter VB puts the whole pillar in place of the stone base as taken from and restored to the Saracens, ending like this: venuto el terzo zorno a cristiani imposto trovarono la collona spichata dal teto per modo che fazzillissimamente fa moxe et senza lexion alguna della la giexia. fu trata e data a saracini non senza suo grande amirazione e dispiazer... In the extracts above "stone" has been put for collona.
² VA: sete
³ de FB: et Just below FB has dras for dars.
THE DESCRIPTION OF THE WORLDS OF PEM AND OF CIARCIAN

HERE he tells of the province of pem. Pem is a small province which is five days marches long between sunrising and the Greek wind. And the people of that province worship Mahomet and belong likewise to the great Kaa. And there are towns and villages enough under it, and the most noble city in all this province, which is head of the realm, is called Pem. There is a river running through it where precious stones are found which one calls jasper and chalcedony in great plenty. They have in this province great abundance of all necessary things. And again there grows cotton enough. And they live for the more part by trade and by crafts. And again I tell you that they of that province have such a custom as I shall tell you. For when a woman has a husband and it happens that he leaves her to go on a journey to another place, and does not know where he must go, and provided that he must stay away from twenty or thirty days upwards, the woman who stays at home, as soon as her husband is set out from home to go on a journey, she takes another husband till his return. And this by their local erroneous usage she can well do if she wishes. And likewise the men wherever they go may if they wish to do so take wives also. And you may know that all these provinces which I have told you from Cascar to here, that is Cascar, Cotan, Pem, and yet others in front as far as the city of Lop, all belong to the great Turquie. Now let us leave you this province, and we will tell you of another province which is called Ciarcian.

HERE begins of the province of Ciarcian. Ciarcian is a large province of the great Turquie and between the Greek wind and sunrising. Formerly it was a noble country and fertile, but is much laid waste by the Tartars. The people of that province worship Mahomet and have a language for themselves. And there are towns and villages enough under it; and the master city and head of the whole realm is also called Ciarcian. And there also are many large rivers which bring jasper and chalcedony, which precious stones the merchants they carry to sell to Catai and have great profit from them, for they have plenty of them and very good. And almost all this province is sandy; and from Cotan to Pem it is also sandy, and from Pem here it is still sandy, and for this reason there are many bad and bitter waters; and yet again there are in several places sweet waters and good. And when the summer comes, when it happens that an army of Tartars, as well friends as enemies, passes through the country of Ciarcian, if they are enemies they carry off all their goods, and if they are friends they kill and eat all their cattle. And therefore, provided that they

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1 S: 15 or 30 or more or less
2 encore alara avant FA,FB: et de ci en avant B, prints oltre
THE SANDY DESERTS OF CIARCIAN AND OF LOP = MARCO POLO

VA are enemies, all the men of that province who are in a place where the army passes they fly
FB LT with all their wives and with children and with their beasts and all their things
LT P among the sands two days marches or three from Ciarcian into other places where
LT L they know that there is pasture to be found and good water and that they could live
V LT with their beasts, & that their enemy does not find them.; and there they stay and wait until
the army is passed. Moreover I tell you that none can see where they are gone
V LT because the wind from the south west, which prevails in those places, destroys their footsteps.
L LT made in the sand immediately and covers the ways by which they are gone with sand,
VB so that when the army comes & does not find anybody, they do not know where they are &
it is not seen where they are gone and it does not seem that man or beast had
VA LT ever gone that way, & they know not what to do.; After the departure[of the enemy] they
return to their proper place. In that way they escape from their enemies as I have [23b]
LT told you. And if it happens that an army of the Tartars to whom they are subject, who
LT V are friends, pass that way, then the men do not fly but the beasts only fly, & they do
this because they do not wish them to be taken from them and eaten; for the
LT VA armies of the Tartars do not pay for things which they take from the people where
R they pass. And know that when they reap their corn they store it far from the dwellings in
those sands, in certain caves, for fear of the armies, and thence they bring back home what is
necessary from month to month, nor do others than themselves know those places, nor can any
ever know where they go, because the wind when it blows immediately covers their footprints
with sand. And when one departs from Ciarcian he goes quite five days marches
V VA VB still through sand where there is some very bad water and some very bitter, and in
VA some places there is found some good and sweet. And there is nothing which does
FB to mention in our book; so we will go forward and will tell you of a province which
V FB has Lop to name. And at end of these five days marches one finds a city also, which
FB is named Lop, which is at the end of the great desert, where the men rest themselves
[and] take food to cross the desert. And therefore let us leave it and we will tell
you further.

HERE he tells of the city of LOP. Lop is a great city which is at the
end of the desert, from which when one departs one enters into the very
great desert which is called the desert of Lop, and it is between sun-
V VA V rising and the Greek wind. And this city belongs to the rule of the great Kaan, and
Z P the people of it worship Mahomet. All things needful for travellers who wish to cross
the desert are made ready in this city. And I tell you that those who wish to cross the
great desert must rest in this town at the least a week to refresh themselves and their

1 il que soient en ses. cf. B. p. 42.
THE DESCRIPTION OF THE WORLDS THE DESERT CROSSING

beasts. At end of a week they must take food for a month for themselves and for their beasts, because they take so long to pass across that great desert. And there they load strong asses and camels with merchandise and with victuals and so take their way through the desert; and if they are used up before they can cross it, when they free the asses or camels from their loads of victuals they kill them and eat them, or let them go in the desert, because they could not provide them with food up to the end. They are more willing however to keep the camels, and they take camels for the most part, because they eat little and carry great loads. And then one starts from this town and they enter into the desert. And I tell you that it is so long, according to what they of the district say, that one would hardly go riding from the one end to the other end in a year, and where it is less broad he works hard to cross it in a month. But lengthwise it cannot be passed because of the great length of it, for it would be impossible to carry enough food. Across, as has been said, one travels for a month of marches never finding any dwelling. It is all barren mountains and plains of sand and valleys, and nothing to eat is found there. But I tell you that when one is gone a day and a night he finds sweet water to drink in the winter, but no water which a sufficiently large company could take, but as much as is needed for quite fifty or a hundred men, but yet not with their beasts, but not for more. And so it is necessary to cross with a small company, not more than fifty persons at one time. And through all the desert you must always go a day and a night finding nothing before you find water to drink in this way. Moreover I tell you that in three places or in four one finds bitter and salt and evil water, and all the others are good to drink but by no means plentiful, which are about twenty-eight waters. And there are no beasts of any sort nor birds, because they would find nothing to eat there. But yet I tell you that in the crossing of this desert one finds there such a wonder as I shall relate to you. They tell for a manifest thing that in the said desert there dwell many spirits which make for the wayfarers great and wonderful illusions to make them perish. For while any company of men or others is crossing the desert, it is true that when one rides by night through this desert and a thing happens that anyone stays behind the others and goes off the road and is separated from his companions to sleep or for other cause, and if the company goes on till for mountains or hills it cannot be seen, and then he wishes to go to join his companions, then often it happens that they hear spirits malignant in the air

1 entrent len en desert FB: entrent ou desert
2 len trouve cine deueres mes nin aigue que peust auoir asez grant tins mes cinquant ou cent homes con lor bestes The tentative version of deueres by “in the winter” is supported by L: yemis tempore inuenit aquam dulcem; but alternatively read, with B., “water to drink in the winter-time” (L).
3 R: à tempo di giorno

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THE DELUDING SPIRITS IN THE DESERT OF LOP = MARCO POLO
talking in a way that they seem to be their companions, for they call them some-
times by their names, and many times they make them, believing that they are some
V Z L of them, follow those voices & go out of the right way so that they are never reunited
VA Z to their fellows & found, & news of them is never heard; and in this way they know not
V how to return, and being without food and drink many of them are dead in the past and
L lost. And again I tell you that not only by night does this appear, but often even by day
men hear these voices of spirits, and it often seems to you that you hear many
P VA FB instruments, sounding in the air, and especially drums more than other
R V LT V instruments, and clashing of weapons. And so those who wish to pass that way and cross
LT this desert, must take very great care of themselves that they be not separated from their fellows
V for any reason, and that they go with great caution; they must hang bells on the necks of their
L horses & animals to hear them continually so that they may not sleep, & may not be able
R VB to wander. Sometimes by night they will perceive what is like a rush of people in another
direction, and so believing that they are their company they go where they hear the march of
the cavalcade, and when it is day they find themselves taken in by these spirits in this & other
ways, and many not knowing of these spirits come to an evil end. Sometimes by day spirits come
in form of a company to one who has stayed behind & he goes off the way, & then they
leave him to go alone in the desert & perish. And there have been some of them who as they
travelled, these spirits have put themselves into the form of an army & come charging towards
them, who believing that they were robbers have taken to flight and, having left the high
way, no longer knowing how to find the way, for the desert stretches very wide, have perished
miserably of hunger. And thus those who are not well warned of these deceptions come to bad
ends. And they are wonderful things to hear and difficult of belief, which these spirits do; but
R indeed it is as is told, and much more wonderful. And therefore they are accustomed to go very
strictly in a company, and before they begin to sleep they set a mark towards the direction they
R have to travel. And [in] this [23d] way of necessity this desert is crossed, and at so great
LT FB trouble and great peril and fear as you have heard. Henceforth we will leave telling
FB you of the desert, of which we have really told you all the doings, and we will tell
FB FB you of the provinces which one finds when he comes out of the great desert of Lop.

HERE he tells of the province of Tangut. And when one has ridden
these thirty days marches of the desert of which I have told you, then
one finds at the going out of the desert a city which is called Saciou, which
L L VB belongs to the great Kaan. And it is in the province which is called Tangut. And
Z Z they of that province are all idolaters; though it is true that there are some Turks who

1 V, L: "bells" L adding that it is because travellers use bells.
THE DESCRIPTION OF THE WORLDS: THE RELIGION OF TANGUT

held the religion of Nestorian Christians, and also there are some Saracens. And the vb
idolaters indeed have a language for themselves. But the town is between the Greek z v
wind and the rising. And they are not people who have handicrafts or live by v vb
trade but they live of the profit of the corn which they reap from the land. And v
they have moreover many abbeys and many monasteries which are all full of idols of z
many kinds, to which they do great sacrifice and great honour and very great reverence, z
and have great devotion. And you may know that it is a custom in this province that all gb v
the men who have children, when a child is born, immediately have a sheep fattened l
every year in honour of the idols, and at the beginning of the year or on the festival v
of their idol those fathers who have fattened the sheep bring it with their child fa
before the idol and there do him very great reverence and make a feast in honour of their z l v
idol, both they and also their child. And when they have done this they have it all gb
cooked; then [24a] they carry it again before the idol with great reverence and gb
there they leave it until the priests have said their office and their prayer; & they v v
do this that the idols may save their son in health, and then they say that the idols z l
eat the substance or savour of the flesh; of which these idols do not touch a thing, z v l
for they are deaf & dumb and without mouth. When they have done this they take
that flesh which had been before the idols, and give the idols their share of the flesh, ta
and take the rest and carry it to their house or into other place which they wish, and send
for all their relations and friends and eat it with great reverence and in great festivity. va z
And when they have eaten the flesh of this sheep they also collect all the bones and v l
religious keep them in a box very safely. But the priest of the idols has the head & feet l l v z l
& inwards & skin of such a sheep as this, and some of the flesh. And you may know that
it is a custom in this province that all the idolaters in the world, when they come to die, v v
ordain that the others make burn the bodies of men & of the women. And again I tell v va
you that they do it in this way. When these idolaters are dead & are taken & carried l v
from their houses outside the city or town to the place where they must be burned, in p
some places on the way the kinsmen of the dead have made a small house of canes l lt
or of rods with its porch, covered with the richest cloth of silk and with cloth of gold r vb
according to their power, in the middle of the road. And when the dead is carried l
before this house so adorned they are stopped and the men of the house place the body fb va
on the ground at the foot of that pavilion, and lay wine and food and flesh enough on the fb va
ground before the dead, thinking that the spirit of the dead is somewhat refreshed and r

1 Z: aliqui turebi xristiani qui nestorian legem tenent
2 L: complete anno
3 entrewoies possibly in trivis "at the crossways", but the early versions have not taken it so.
CEREMONIES OF FUNERALS AND OF BURNINGS # MARCO POLO
receives strength from it, since he must be present to see the body burned; and they do it
because they say that with such honour will he be received in the other world.

VB And thus they do in each little house made on the way till they are come to the place where
the body must be burned. And when he is carried to the place where he must be burned
then his kinsmen have painted images of men and women cut out of sheets of paper
made of the bark of trees, and have the names of the kinsmen written so that their bodies are
burnt,—and horses and camels and sheep and other animals; and papers likewise in the
form of money\(^\text{1}\) [246] as large as besants. And they have also sendals of different colours,
& clothes silver & many other things in numbers; and they have all these things thrown into
the fire and burnt with the body, and say that in the other world the dead man will
have with him as many slaves & maids and horses and coins, and as many beasts and as
many sheep as they have paper ones burnt for love of him in that place before the body,
and so he will live there in wealth and honour. And again I tell you that when the bodies
are carried all the musical instruments of the land go sounding before the
bodies around that fire. For they say that he is sure to be received with such honour in the
other world. And all this is done according to the position of the person and what his means
require. And again I tell of another thing which they observe with regard to their dead,
that when any of these idolaters, who are of a position that they wish to burn the body,
are dead the kinsmen they send immediately for many of their astrologers, and when these
astrologers are where the dead man is they tell them the nativity of the dead, that is the
year when he was born, in what month and what day and the hour, and the day that
he died. And when the necromancer or astrologer has heard it he makes his divination
by diabolical arts and says to his kinsmen, when he has done his arts[and]seen under
what constellation, planet, and sign he was born, the day and the hour that the body must
be burned. And I tell you it often happens that some he makes wait a week or fifteen
days without being burned, if at the time that planet is not in the ascendant, and some a
month, & some quite six\(^\text{2}\) months, and less and more, according as he tells them by his
art. And then it is the duty of the relations of the dead to keep them in their house
as long as I have told you, waiting for the planet to be propitious to them & not contrary; for
they would never dare to carry them out of the house to make burning till the diviners
tell them that it is good to burn. And as long as the body is not burnt and stays
in their house they keep it in such a way; for I tell you that they have a coffin of

\(^{1}\) B. points out that just below “sheep” (montons) take the place of “money” (monete) here, and suggests that the original may have had both words in both places. This is partly supported by L, which has both words here and neither below. V has monete only, in both places.

\(^{2}\) VA: vnexoe VL: un giorno do, x, xx, xxx, e tal fiada sie mesi
THE DESCRIPTION OF THE WORLDS OF THE DEAD IN TANGUT

boards a good palm thick, and those boards are well joined together, and the coffin is all VA VA VA nobly painted, and they put the body inside it and shut the coffin well, and they stop VA R the joints with pitch and lime. And then they cover it with such cloths of silk and so arranged¹ [246] both with camphor, saffron, and with many other spices that the body does not stink at all to those of the house. And again I tell you that the kindred of the dead, these are those of the house, every day as long as the body stays there have a board set for him, and put there bread and wine and flesh and many other kinds of food to eat and to drink just as if he were alive. And they put it in front of the coffin where the body is and leave it till one could think that the dead man at his convenience could have eaten it; and they do the same at supper, and they say that his soul comes and eats of the savour of that food and drinks; and thus they do it FB R FB every day, and all the relations stay in the house to watch him. In such way they keep VB him from the day the body died until the day that he comes to be burnt. And again I VB tell you that they do another thing; that these diviners often say to the kindred of the dead that it is not good that they take the dead body out by the chief door of the house, but by some other, and they find occasion either from a star or from other things which may face that door; and then the kindred of the dead have him taken out by another door; and often they have the wall which faces straight towards the planet which is propitious and favourable broken and make a new door, and have him VB carried out by there to burn. The reason however why their astrologers say that a body must FB L not be taken from the house on any day is that it must not be taken out except under that planet under which he was born, or at least not under one in opposition to it;² & if the relations were to take him out at another time he would suffer great pain. They say that the dead would do much harm in the house; and it often happens that evil spirits hurt or kill some of the family. So that for this cause every one obeys the word of the astrologers. And if it V R were done otherwise they say that the spirits of the dead would be offended with those of the house and would do them harm. And if it happens that any one of the house meets with some ill or misfortune, or dies, the astrologers immediately say that the spirit of the dead has done this because he was not carried out when the planet under which he was born was in the ascendant, or indeed that it was in opposition to him; or indeed that it was not through that proper part of the house which it ought to have been. And all the idolaters of the world go in this manner and by the way that I have told you, their pagan blindness preserving this superstition in the burning of the dead bodies of men. Now let us leave you this matter

¹ & si ordre V: drapi bodoriferi VL: siendo lo corpo prima ben aromatizzato
² vel ad minus in non sibi contrario V: ouer soto lo so chontrario, meaning probably the same thing, though not quite grammatically. cf. B. p. 45.
THE BAD CUSTOMS OF THE PROVINCE OF CAMUL = MARCO POLO
and we shall speak to you of other cities which are towards the plough-beam close to the edge of this desert.

HERE HE TELLS OF THE PROVINCE OF CAMUL. Camul is a province which used to be a kingdom by itself, in the great province of Tangut. There are towns and villages enough under it, and the chief town is called Camul like the province. And the province is towards the plough-beam between two deserts, for on the one side is the very great desert of Lop of which we have spoken above and on the other is a little desert of three days march in length. And the people of that province are all idolaters like the others narrated above, and have a language for themselves. And they live on the fruit of the land; for they have things to eat and to drink enough, both for themselves and they give and sell them to the wayfarers who pass that way, to whom they will and as they please, and to merchants who carry them to other places. And they are men of very cheerful looks and all greatly given to amusement, for they are devoted to nothing else but the playing of instruments and singing and dancing and briefly in taking great bodily enjoyment. They delight also in reading and writing after their manner. And I tell you that, led astray from of old by their idols, these people have such a custom. If a stranger passes through the region and comes to him to his house to lodge, he is too much delighted at it, and receives him with great joy, and labours to do everything to please. And he tells his wife, daughters, sisters, and other relations to do all that the stranger wishes more than for him; and he leaves his house and his wife for the stranger, and goes immediately to do his work and stays two days or three on the farm or elsewhere, where he will. And from there they send all that their guests need (none the less with payment for them); nor do they ever return home while the stranger stays there. And the stranger stays with his wife in the house and does as he likes and lies with her in a bed just as if she were his wife, and they continue in great enjoyment. And in this way it can be said that all those of this city and province aforesaid of Camul are shamed by their wives as you have heard. But I tell you that they do not hold it as a shame to them but regard this as great honour and glory, because of the general custom which is in all that province, and very pleasing to their idols when they give so good a reception to wayfarers in need of rest, and that for this reason all their goods, children, and wealth are multiplied and kept from all dangers, and all things succeed for them with the greatest happiness. And the women are very fair and gay and very wanton and most obedient to all that their husbands order, and greatly enjoy this custom.

Now it happened one day that at the time when Mongu the great Kaan, fifth general

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1 LT: de tribus terris perhaps mistaking TA: d'altre terre
2 V: fo ede "was and is" (?)
THE DESCRIPTION OF THE WORLDS COULD NOT BE STOOD

lord of all the Tartars, reigned and was their lord in this province, then it was reported to him how those of this province of Camul so made their wives commit adultery with strangers, and be loathed such a custom. And that Mongu, having learnt the habits and so shameful customs, sends to them immediately commanding under very great penalties that they and all of that province must for the future leave this so indecent belief [and] not dare to lodge the strangers any more in that way; but preserving the honour of their wives should provide the wayfarers with public lodgings; & that they do not maintain any more that shaming of their wives. And when they of Camul had had this order they were much grieved by it, and sadly obeyed the commandments of the king for about three years; and then in the end, seeing that their lands were not yielding the accustomed fruits and that in their houses many misfortunes followed one another, they were in counsel how to remedy so great a loss and counsel and do that which I shall tell you. For they sent their ambassadors who took a great & beautiful present and carry it to Mongu and pray him that so great a wrong with so great a loss to them & danger should not be done, & that he would be content that they might observe that which by their old fathers and grandfathers had been left them with such solemnity would leave them to make the use of their wives which their ancestors had left them, and that otherwise they knew not how to live, and could not; and they tell him how their ancestors had said that for the pleasure which they made for the strangers with their wives and with their things that their idols held them in great favour and that their corn and their labour on the land multiplied greatly because of it; for since they failed to do these pleasures & kindnesses to the strangers their houses went from bad to worse & to ruin. And when the ambassadors, furnished with their great & most notable gifts, were come to the lands of the great Kaan they were joyfully received, as is the custom with those who come with their hands full (I do not speak of the rulers of these our parts, for they are far removed from this opinion), & when the great Kaan had heard their embassy he laboured to remove this contemptible belief from their minds, but they remained ever more sure that they could not hope for any good from their gods when they felt displeasure & if they dared to do contrary to their laudable commandments. And when Mongu Kaan heard it he says, For my part I have done my duty; but since you wish your shame and contempt so much, then you may have it. Go and live according to your customs, and make your wives a charitable gift to travellers. And then he revoked the order which he had made about this and consents that they do their will with their evil usage. And I tell you that with this answer they went home with the greatest joy of the whole people and from that time till now they have always kept up and still keep up that custom throughout that province. Now let us leave speaking of Camul.
IUGURISTAN & RELIGIONS IN GHINGHIN TALAS = MARCO POLO

and we will tell you of the others that are between tramontaine and the plough-beam. And you may know that this province belongs to the rule of the great Kaan. 

IUGURISTAN is a certain large province and is subject to the great Kaan. In it are cities and many villages but the chiefest city is called Carachoko. This city holds many other cities and villages subject under itself, whose people worship idols. But there are many Christians following the Nestorian rule. There are also some Saracens. The Christians are very often joined with idolaters in marriage. But they say that the king whom they first had did not take his beginning from human generation, but was sprung from a certain fungus which is made up from the sap of trees, what indeed is accustomed among us to be called esca; and from him all the others descended. The idolatrous people are very learned according to their rules and customs, and are always studying in the liberal arts. In that land grow corn and very good wine; but in winter the cold there is more severe than is known in any part of the world.

HERE he tells of the province of GHINGHIN TALAS. When one sets out from this aforesaid province of Camul, Ghinghin talas is a province which again is likewise next to the aforesaid little desert between tramontaine and the plough-beam. And it is sixteen days marches in size, and it belongs to the domain of the great Kaan, and there in that province are cities and villages enough. And there are three kinds of people; these are idolaters some, and they are the more, and some those who worship by the law of Mahomet, and some Turks who follow the law of Nestorian Christians & Jacobites. And on the border of this province towards tramontaine is a mountain in which is a very good vein of steel and of andanieque. And know too that in this same mountain is found a good vein from which the cloth which we call of salamander, which cannot be burnt if it is thrown into the fire, is made, & it is of the best that is found in the world. And you may know in truth that salamander of which I speak is not a beast nor serpent, for it is not true that those cloths are of the hair of an animal which lives in fire, as one says in our country, but is such a thing as I shall say below; it is a vein of earth, and you shall hear how. It is truth that you know well that by nature no beast nor any animal can live in fire, because each animal is made of the four elements, namely air, water, fire, & earth, so that an animal of any kind has in it heat, moisture, cold, & dryness, & so it would be impossible that an animal made up of the four elements should be able to live in fire. And because people did not know the certainty about the salamander they said it in the way that they say still that salamander is a beast; but it is not truth. But I shall tell it you now, how salamander is made and what it is. For I tell you that I had a companion,
The Description of the Worlds: How Asbestos Is Made

A baron who had Gultscar for name, a Turk merchant, who was very knowing in the business of the mines to have that salamander brought out for the lord and that andanique and that steel and everything, and he used to have these salamanders made. [And al]ways the great Kaan sends a lord there for three years to rule the province and to do the business of the salamander. And this baron my companion told me the facts, and he was a person who had often seen it made, and I saw them myself—I saw many made. The way moreover of making salamanders is this. For I tell you that when one has dug from the mountains some of that vein of which you have heard, and one has torn it and broken it up, it is twisted together and makes threads like wool. And therefore when one has this vein he has it dried in the sun; and then when it is dry he has it pounded in a great copper mortar; and when it is pounded he has it washed with water, and only that thread like wool of which I have told you stays on the top of the water, and all the earth clinging there, which is worthless, falls off, goes to the bottom of the water, and is thrown away. Then this thread which is like wool, he has it well spun like wool and then he has it woven and cloth or towels and mantles made of it, which we say are of salamander. And when the towels are made I tell you that they are not at all quite white, and they are brown when they are taken from the loom. But when they wish to make them white they put them in the fire and leave them to stay there a space of an hour, and when it is taken out the towel becomes very white like snow. And whenever these salamander towels have any soil or stain one puts them in fire and leaves them there a space and they are not burnt up nor hurt but become white like snow; and in that way they keep them pure and clean. And this is the truth of the making of the salamander which I have told you, no other. I have seen it with my eyes put into the fire and come back very white. And those of the country tell it in this way themselves, but of the salamander serpent which is said to live in the fire I heard nothing in the parts of the east; and all the other things which are said of it, that it is an animal, are lies and fables. And again I tell you that there is a towel of it at Rome which the great Kaan sent to the Apostle for a very great present when he sent him the two brothers for ambassadors, and for this reason the holy napkin of

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1 & toutes causes foies probably for & toutes causes & toutes foies cf. B. p. 47.
2 le fait P: modum—taking le fait for “the making”. L: hec que . primo audierat propriis oculis uidit.
3 & len la ront & despee elle se trent ensemble Both reading and version are uncertain. B. reads se tient ensemble and translates: si ha un bel romperla e spezzarla: esse si mantiene unita, LT: et stringitur simul L: cum frangitur est tota plena pillis VB: batuta eben rota parre escha come fil dellana
4 TA: chuoio VA: chuore LT: ferro V: metalo
THE PROVINCE OF SUCCIU & CITY OF CAMPÇIO = MARCO POLO

our Lord Master Jesus Christ (may he be blest!) was put inside it, and on this towel were written in letters of gold these words, "Tu es Petrus et super hanc petram edificabo ecclesiam meam." In this province there is nothing else to say, so now let us leave speaking to you of this province and we will tell you of the other provinces which are between the Greek wind and rising sun, that is of the province which is called Succiu.

HERE he tells of the province of Succiu. When one leaves this province of Ghinghin talas of which I have told you above, he goes riding continually ten days marches between rising sun and the Greek wind. And in all this way there are no dwellings, or very few; and so there is nothing else which does to mention in our book. And next to this province at the end of these ten days marches one finds another province which is called Succiu in which are cities and villages enough; and the chief city is also itself called Succiu. And there are also some Nestorian Christians, and the people of it are idolaters. And they belong to the domain of the great Khan, as do the other provinces aforesaid. And the great general province where this province of Succiu is and these two other provinces of which I have told you further back, that is Canul & Ghinghin talas, is called Tangut. And through all their mountains of these provinces, the very finest rhubarb is found in very great abundance; and there the merchants buy it and carry it then through all the world; nor is other merchandise found here. It is true that the wayfarers who pass by there dare not go to those mountains with other than native beasts; for a certain poisonous herb grows in them such that if beasts eat it they lose the hoofs, but the animals born in that country recognize that herb and so avoid it in feeding. And here is great abundance of flocks and of fruits, and they live on the fruit which they get from the land and on their flocks, but at trade they do not work at all. The whole province is healthy and the people are brown.

Here there is nothing else to say, but now we will leave telling you of this and will tell you of a city which is called the city of Campçio.

HERE he speaks of the city of Campçio. Campçio is a city which is in Tangut itself, which is a very great city and noble; and it is the head and rules all the province of Tangut. And the people of that province are idolaters, and there are some of those who worship Mahomet, and again there are some Christians. And they have in this said town three Churches of Christians very large and beautiful. And in that city the idolaters have many most beautiful monasteries and very many abbeys according to their usage & customs. And in these monasteries they have a very great quantity & multitude of idols. Moreover I tell you that they have

1 FA, FB: de ces.iiij. R: & altre due provincie subsequenti The reading of FG (iii.) goes back apparently to a text which included Lusiguristan.
some of them which are ten paces in size, and more and less. And some are of wood and some of earth or pottery and some of stone, & some of bronze, and they are all covered with gold and very well worked & wonderfully. Of these idols some are less large and some small. These great idols are lying down stretched out and several other small idols are standing round those great ones, and it seems that they do there humility and reverence to them like disciples. And the large idols are much more reverenced than the small. And because I have not told you all the doings of the idolaters I wish to tell you them here. Now you may know that the regulars of the idolaters who keep a rule live more decently than the other idolaters, for they keep themselves from certain things, namely from sensuality and other improprieties, but they hold it not for a great sin. For this is their opinion, that if a woman invites them in love they can lie with her without sin, but if they first invite the woman then they reckon it for sin. But yet I tell you that if they find any man who has lain with a woman unnaturally they condemn him to death. And they make the festivals of their idols at different times as we do of our saints, and they have something like the kalendar where the feasts of their idols are arranged on fixed days. And I tell you that they have a moon kalendar just as we have the months, and in this way they reckon the time of the year. And they have certain moons when all these monks[ of the idolaters for anything of the world would not] kill beasts nor flying birds, nor shed blood, for five consecutive days of the week, or four, or at least three, nor would they eat flesh which was killed in those five days, and they hold them in reverence as we Christians hold in reverence the Friday and the Sabbath, and other vigils of the Saints. And these five days they live more decently than they do the other days in all the year. Some of them for reverence and devotion do not eat flesh food all their time, these are the monks; but the laymen eat it always. And the laymen indeed, they can take up to thirty wives and more and less according as he is rich and as they are able to

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1 V: lunare dale pizole
2 This passage about the kalendar (omitted by Z) is rather difficult, and the different texts are hard to combine. F: ont luner aussi con nos auum les mois TA: anno lunar chome noi abiamo il mese VA: ano lunari chusi chome noi auemo le menci VB: ano lo lunar chome noi menci The version suggested seems on the whole to be supported by FB: ont kalendier aussi comme nous avons et ont.v.jours par mois and P: Totum annu circulum per lunaciones computant nec alios menses nec ecedomadas habent In quibusdam lunacionibus observant dies quinque continuos and R: hanno uno lunario di mesi, quasi come habbiamo noi FB,VB,R, make the five fast days every month, instead of in some months. VL: In alguna luna de lanno fin al quinto de la luna V only, I think, half implies that the fast days are weekly; while P says that there are no weeks. In old French luner or lunare seems to have meant both a kalendar (not necessarily lunar) and a lunation or lunar month. F seems to use the word here in both senses, and in the second place VA translates it by lunaxone.
CUSTOMS OF CAMPÇIO & THE CITY OF ECINA ≈ MARCO POLO

keep them. And the men do not receive dowries from them but give to their wives for their dowry flocks and slaves and money, & according to what may suit his position & his power. But you may know also that he holds the first wife for the greatest & best. And again I tell you that if he sees that any of his wives is old & is not good and that she does not please him he can well put her away & can take to wife the sister of the wife divorced, and do with them as he likes, and takes another if he wishes. Again they take cousins for wives, and they are also allowed to take the wife of their father, except their mother, & also the wives of brothers[or of] every other relation. And they do not hold as sins very many grave sins which we have as mortal sins, for they live in this way like animals with no law. And therefore let us leave speaking to you of them then & we will tell of the others towards tramontaine. Moreover I tell you that Master Nicolau and Master Mafeu and Master Marc stay about a year in this city of Campçio for their business which is not worth mention. And therefore we will depart from here and will go forward sixty days journeys towards tramontaine, & will speak of many things.

HERE HE TELLS OF THE CITY OF ECINA. When one leaves this aforesaid city of Campçio he rides twelve days journeys and at the end of these twelve days journeys he finds a city which is called Ecina, which is at the head of the desert of sand towards tramontaine, and is part of the province of Tangut. And all the people of that province are idolaters. And they have camels and other flocks of many kinds in great plenty. And there are bred heron or lanner and sakar falcons enough and they are very good. And there is abundance of many fruits & of animals. And they live on the fruit of the land and on flocks, nor are they men of trade. And in this city one takes as he passes through on the way food for forty days marches, for you may know that when one leaves this city of Ecina he rides forty days marches by tramontaine through a desert where there are no houses nor inns, nor do people stay there except in the summer; and this is for the great cold which is found there in winter. In the valleys and on the mountains of the desert one finds indeed there many waters in which there are many fishes and pike, and wild beasts enough, and there are

1 V: ano da quele moier
2 R: non si porte bene con le altre   Z: non bene se gerat
3 VA: zinque ani   P: anno vno   VL: sete anni fazando mercandantie
4 V here inserts obscurely: et vieno molti marchbadanti lutani et fornisse questa de tute vituarie et sono ben quaranta zornade lutani ede vno gran deserto and then proceeds as in the version.
5 erberges   FB: herbeges pour bestes   TA: ne erbe ne frutti senone lastate
6 neuei demorentiens for l'estate es vales & en montagnes bi treune len.  R: ne stanno le genti se non l'estate ne i monti, & in alcuni valli. Ini si trouano  Of the three possible punctuations, B. has chosen
wild asses in very great plenty. For there are sometimes small pine woods in plenty on the edges of this desert. And when one has ridden these forty days journeys through this desert he finds a province towards tramontaine where is a very great city which is called Caracorom; and you shall hear what this city is hereafter. And all the above said provinces and cities, that is the city of Sacji, the province of Camul, and the province of Chinghin talas, the province of Socein, and the city of Campció, and the city of Ecsina, belong to the great province of Tangut.

HERE he tells of the city of caracorom. Caracorom is a city which is all of timber and earth, which in my judgement is three miles round, which was as they say the first city which the Tartars have when they come out from their country. The city indeed is surrounded with a strong mound, because they have no supply of stones, near to which on the outside is a very large castle, and in that is a most beautiful palace where the ruler of it dwells. And when they came out from this land all the citizens went to the palace where the lord stayed and holds it.

You have learned then and heard of many provinces and kingdoms and cities. Now I wish to tell you of the great Kaan, lord of the Tartars, how he was first made, and what was the occasion of his lordship. And I will tell you about the deeds of him and of all the Tartars and all their ways, how they first have the rule and how they were spread through the world. It was true that in the beginning the Tartars lived in tramontaine about Giocia and Bargu. And in that country there is a very great plain which had no dwellings as of cities and of villages. But there was good pasture for animals and very great rivers and good water enough. And the Tartars lived there, and they had no lord over their head, but

chosen to follow that of R, partly supported by V: et multi gente stano per li monti e uale, and by VB: Massi in alguna parte per la montagna et be abitada eue bestie. The present version is supported by VA which puts a stop at "summer". FB omits all mention of mountains and valleys. The passage is perhaps at best incomplete and confused.

1 bestas de pin corrected to boscajes de pin by ROUX (1824). TA: boschi di pin FB: bosquez petiz de pin ancinesfoiz

2 lequel fu le primer sire que les tartar ont. L: et ex hac fuit primus dominus LT: in qua fuit primus dominus TA: nella quale fue el primo signore VB: e secondo dicono el primo signor sono tartaro VA: in la qual fo fato fugire el primo signor che ave mai i tartari de soa zente. P: ubi originem habuit dominium tartarorum But le primer sire becomes in FA,FB la premiere cite, in V la prima seza Z: & fuit primus locus ad quem antiquitus tartari se primitus reduxerunt The version follows FB.

3 et quando lor insi de questa tera tutti li zitadini ando al palazzo la che stava el signor e quello tene It seems to be just possible that this obscure sentence is meant to state that when Caracorom was given up the capital was moved to Cambaluc.

4 en tramantaine entre ciociaria & en cel centree The old versions vary between entour and inter in place of entro. L: in loco dicto ciociaria
HOW CINGHIS WAS FIRST LORD OF THE TARTARS ≠ MARCO POLO

yet it is true that they paid tax to Prester Johan of their own free will, a great lord who
was called in their tongue Uncan, which is as much as to say the great lord, which, it is
the opinion of some, means to say in French Prester Johan; and this was the
Prester Johan of whom all the world talks of his great rule. The Tartars gave him
for his tax of every ten beasts one; and thus he had the tenth of all their things. Now it
happened that they multiplied much. And when Prester Johan saw that they were
so great a people he says that they were able to hurt him if by chance they wished to
rebel and being afraid of them thought how he could harm them, & says that he will divide
them apart & scatter them through the world in several countries that they might have
less power. And so every time that he found opportunity when some lord rebelled, he chose three
and four in a hundred of these Tartars and sent them to those places, and so their power grew
less; and he acted in a like way in other affairs of his; and then he sends some of his
barons there to do this, saying that they must kindly submit to his rule, & if they will not
do this he will make them submit, to their cost & to their shame. And when the Tartars
saw this heard what Prester Johan wished to do to them they were much grieved
by it. Seeing with what indignity they were subjected to so great slavery, not wishing to be
separated one from another, and knowing that he was seeking nothing but their ruin, they took
counsel among themselves about this what they had to do. And they accepted the counsel to leave
that country and go elsewhere where Prester Johan could not hurt them nor do harm. And then-
gathering all their goods & flocks they set out all together from the places where they lived
and go through desert places towards tramontaine so far that Prester Johan
cannot hurt them. And they were rebels against him and paid him no tax nor any
tribute. And so they stay some long time, the people of that province, in a safe place.

HOW CINGHIS WAS THE FIRST KAN OF THE TARTARS. Now it happened that
in the 1187 year of our Lord Jesus Christ the Tartars, having stayed thus for a long time, by common consent make a new lord & king of theirs who had
Cinghis Kan for name in their language. This Cinghis Kan was a man very upright,
elloquent, and of great valour and of great wisdom and of great prowess, so that he was
most worthy to receive the lordship. Moreover I tell you that when this man was chosen
for king he ruled with such justice and moderation that he was loved by all and reverenced
not as lord but almost as God, so that when this his good fame spread through many lands all the
Tartars of the world who were scattered through those strange countries came off

1 a u FB: a vng TA, VA: a uno
2 F, FA, L, VA, R are the only texts of those consulted which make this statement quite
positively. B. changes prester iohan in the text to le grant sire on the sole authority of V.
3 FA, FB, TA, VA, P: 1187 L, LT, VB: 1287 V, R: 1172
THE DESCRIPTION OF THE WORLDS AND WENT CONQUERING
to him and willingly held him with reverence & obedience for lord. And this Cinghis Va Kan maintained the lordship well and frankly. And what shall I tell you about it?
In a little time so great a multitude of Tartars came there that it was a marvel that V TA could not be believed. And when Cinghis Kan saw that he had so great a multitude of VB most valiant people he, being of a great heart, wished to come out from those deserts and wild R places and arrayed himself with this his people with bows and with pikes and with their LT FB other arms of their use and with victuals, because they were strong and well trained with FB V R bows, having been used to them while they were shepherds, and went conquering through all those [26d] other parts; and I tell you that so great was the fame of his justice and FB R kindness that wherever he went everyone came to submit himself, and happy was he who was able to be in his favour, so that in very little time¹ they conquered quite eight² provinces. TA And this could reasonably happen because at the time the lands and provinces in those parts R were either ruled by the community or each had its own king and lord, and as there was no union among them they could not separately resist so great a host. But when he had gained and R taken the provinces and cities and villages by force, he let no one be killed or spoiled after the V victory; and he put governors in them of such justice that he did them no harm nor took R away from them their things, but when he had ordered the lands anew with lords and LT guardians of his own people and with those whom he trusted well, he took all the chiefs and all R VB the brave young men who were in them & led them with him to conquer other people, with great provision and gifts. And in this way he conquered this great multitude of R people which you have heard. And these people who were conquered, when they saw that FB he saved and guarded them against all men and that they had taken no harm from him, and when they saw the good rule and the great kindness of this lord they went too gladly with him and were loyal to him. And when Cinghis Kan had gathered so great FB a multitude of people that they cover all the world, and saw that they all obeyed him LT faithfully & followed him, seeing that fortune so favoured him, he proposes to himself to V R attempt greater things;—he says to them that he wishes to conquer a great part of the LT world.³ And the Tartars answered that it pleased them well and that they would follow him LT gladly wherever he should go. And then he sends his messengers to Uncan, that is in V VB our manner Prester Johan, feignedly because he knew in truth that the aforesaid would not R listen to their words; and it was in the 1200 year that was since Christ was born.
He sends to him to say that he wishes to take his daughter to wife. And when TA Prester Johan hears that which Cinghis Kan sends to him asking his daughter to

¹ VA: empechi ani
² V: mone
³ TA: tutti il mondo    LT: totum alium mondom
HOW CINGHIS REBELS AGAINST PRESTER JOHAN = MARCO POLO

wife, he counted it a great insult to himself and holds him in great scorn. All furious
& full of wrath he cannot restrain his words & cries and says to the messengers, And how
has not Cinghitis Kan great shame to ask for my daughter for wife? Does he not
know that he is my man and my slave? But go back to him then and tell him on
my part that I would have my daughter burnt sooner than I would give her him for
wife. And tell him also on my part that I send him a message that I ought to put
him to an evil death as a traitor that he was against his lord and disloyal, & because
he had been so rash as to ask for his daughter. And then he said to the messengers with
great anger that they should go at once from before him and from his whole realm in
disgrace and that they should never come back to him on pain of their life. And when
the said messengers heard it they set out at once from him. And they went and rode
by their marches till they came to their lord and tell him all [27a] the message that
Prester Johan sends to him all in order without making any mistake.

HOW CINGHIS KAN PREPARES HIS PEOPLE TO GO UPON PRESTER JOHAN. And
when Cinghis Kan hears the great insult which Prester Johan sends him
& with such threats, & how he had called him slave & rebel, he has his heart
so inflamed by it that he thought he would die, & it is by a little that it does not burst
within his belly. For I tell you that he was too greatly masterful a man, & this
because he was become a great lord & had been insulted by Prester Johan. He speaks after a
space of two hours and says to himself so loudly that all who were about him heard it
that he swears he will never keep the rule if he is not avenged of the great insult which
Prester Johan sends him, if he does not sell it there more clearly than ever was
insult sold to man. And he says that he must show him soon if he is his slave or
not. And then he has his armies and all his people summoned and makes the greatest
preparation that ever was seen or heard in those countries. And this done he sends im-
mediately & he lets Prester Johan know well that he may prepare to defend himself as
far as he can, and how he goes upon him with all his might to find him in his own land.
And when Prester Johan knows certainly of that which he sent to say, that Cinghis Kan
was coming upon him with so great a number of people, he was very glad and he begins
& makes fun of it and held him for nothing, not believing that he would dare to march
against him, for he said that they were not men of arms. And he said to those messengers
that he did not regard him, & if he shall come down upon him he will return no more to his
country. But still he says to himself that he will do all he can for this reason, that
if he comes he wishes to take Cinghis in person and put him to an evil death. And

1 P,L,T,R change the form of this story in a way which makes those texts difficult to
combine with F, without however making essential changes or additions to the sense.
THE DESCRIPTION OF THE WORLD: PRESTER JOHAN SETS OUT

when those ambassadors were gone then he has all his people from all his cities through many regions and strange summoned and arrayed. He makes indeed so great a force of so many sorts of people and strange that a greater had almost never been heard to speak of. In such way as you have heard were the one people arrayed and the other. And why should I make you a long story of it? You may know quite truly that Cinghis Kan lord of the Tartars did the same, & with all his great host of people came away into a vast plain and beautiful which was called Tenduc, which belonged to Uncan who is called Prester Johan, and there he pitched his camp. And I tell you that they were so great multitudes of people that none could know the number of horse & of foot who were altogether very many. And staying there he had news in the space of a few days how Prester Johan was coming with all his force. And so Cinghis Kan he rejoiced greatly at it because that was a fair plain and so great and so broad to make battle with broad space. And therefore he waited there for him very gladly and much wished his coming to fight with him. But then the story ceases to speak of Cinghis Kan and of his men, and we shall come back to Prester Johan and to his men.

HOW PRESTER JOHAN WITH HIS PEOPLE WENT TO MEET CINGHIS KAN. Now the story says that when Prester Johan knows that Cinghis Kan with all his people was coming upon him & was encamped in the plain of Tenduc, he went with all his people against him, and they go till they were come into this plain of Tenduc, and there they pitched camp near to that of Cinghis Kan by about twenty miles. And there each party rested themselves two days so as to be more fresh and lusty the day of the fight. In such way as you have heard were the two vast armies in that plain of Tenduc. And with Cinghis Kan were many Nestorian Christians & also many Saracens. And one day Cinghis Kan king of the Tartars makes astrologers who were [27e] Christians and Saracens come before him and orders them that they should be able to tell him by their enchantments and skill of astrology who must win the battle between him and Prester Johan. The astrologers viewed it by their arts. The Saracens do not know how to tell him the truth of it, but the Christians told him the truth of it and before all show it clearly there. For they said, O lord Cinghis Kan, thou desirest to know who must be the conqueror of this fight; we wish thee thyself to see. And immediately they have a green cane before him and cut it through the middle lengthwise & made two parts of it, and then they put one half on one side, on the side of Cinghis, and the other on another, on Prester Johans side, one not far from the other.

1 de tangute. cingins chan a.xx. miles  tangute should probably have been cancelled. TA,R: "10 miles"  Others, "twenty"
2 V: breganega, a word not easily found in the dictionaries. See pp. 268, 343.
THE BATTLE OF CINGHIS WITH PRESTER JOHAN = MARCO POLO

And then they put as on one half of the cane the name Cinghis Kan and on the other half cane towards his side they wrote the name of Prester Johan, and said to Cinghis Kan, Sir, now look at these canes and see that this is your name and the other is the name of Prester Johan, and therefore when we shall have made our enchantment look if you shall see the truth, who must have the better of the battle; these parts of the cane will fight together. He whose cane shall come above the other will win the battle. Cinghis Kan says that he wishes indeed to see that and told the astrologers to show it him as soon as they can. And then, when the whole army was come together to see this thing, in the presence of Cinghis Kan the Christian astrologers have the Psalter and read certain verses and several psalms and make their enchantments, and then the parts of the cane were disturbed and it seemed that one lifted itself up against the other, and at last the cane on which was the name of Cinghis Kan, without anyone touching it, joins itself to the other and mounts up on that of Prester Johan; and this was in the sight of all those who were there. And when Cinghis Kan & his people sees it he has great joy thereat, and the Tartars were much comforted when they were assured of future victory; and because he finds the Christians in the truth he always afterwards did great honour to the Christians and had them [27d] for men of truth and trustworthy, and had them in favour always afterwards. Now let us leave speaking of this and we shall tell you of the battle of the great Kan and of Prester Johan.

HERE he tells of the great battle which was between Prester Johan and Cinghis Kan. And two days after this incantation was made, when the armies were well rested, both parties armed themselves and fought hard together, and it was the greatest battle[and]slaughter of men that was ever seen. There was very great loss both on the one side and on the other, & many people died there, but at the last Cinghis Kan won the battle and Uncan, that is Prester Johan was killed in that battle and from that day forward loses all his land, while Cinghis Kan departed from that place & goes conquering it always & making it subject to his rule; and Cinghis took his daughter to wife. Moreover I tell you that Cinghis Kan reigned six years after that immense battle and in these six years continually goes conquering many castles and many provinces and many cities. But at the end of six years he goes to war

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1 VA, VB, P, R omit all mention of Christians and Saracens, and R makes the astrologers do their work per potenza de gl’Idoli. Z, L unfortunately omit the story.
2 et ont puit totes foies. Read probably et ot puis toutes foies & supply tel, “them so”, or some similar word.
3 V: bate
4 V: seite
THE DESCRIPTION OF THE WORLDS: THE GREAT TARTAR KAN

against a castle which had Caagiu for name, and there while he was besieging it he was hit by an arrow in the knee, and of that blow he died after a few days, & he was buried on the great mount Altai. From this there was great loss, for he was a prudent man and wise and a man of war. Now I have described to you how the Tartars first have a lord, and who was their first lord, and that was Cinghis Kan, & he set them free from servitude; and again I have told you how they first conquered Prester Johan. Now I wish to tell you the many other lords who reigned afterwards and of their customs and of their habits as you shall learn.¹

HERE he tells of the Kan who reign after the death of Cinghis Kan.

You may know quite truly that after the death of Cinghis Kan first lord of the Tartars Cui Kan² was second lord, the third lord named Batu Kan & after him reigned the fourth Ulau³ Kan, after Ulau Kan reigned the fifth Mongu Kan, after Mongu Kan reigned the sixth Cublai Kan who now reigns & is greater and more powerful than was any of the others. For if all the other five were together they will not have so much power as this Cublai, for he inherited what the others had, and then obtained as it were the rest of the world; for he lived about sixty years in his rule. And again I tell you a greater thing than I am telling you: that all the emperors of the world and all the kings both of Christians and of Saracens also, if they were all together, would not have so much power nor could they do so much as this Cublai great Kan could do, who is lord of all the Tartars of the world, both of those of the sunrising and of those of the sunsetting, for all are his men and subject to him. And this name Kan means Emperor in our tongue. And I will show you this his great power in its own place in this our book quite clearly. And you may know truly that such a custom is observed; for all the great Kan and the great lords of the Tartars who are descended from the line of their first lord Cinghis Kan are carried for burial when they are dead to a very great mountain which is called Altai. And wherever the great lords of the Tartars die, if they die a good hundred days marches away from that mountain, they must be carried there to the said mountain for burial with the others, nor are they willing to be buried in another place. Moreover I tell you another great wonder, that they have this custom that when the bodies of these great Kan of the Tartars are carried that mountain to bury, though they may be distant forty days marches or more or

¹ This story (chapters 64—68) is translated from VB on pp. 494-498 below as an example of the way in which that version deals with the text, adding many words but no facts, & actually omitting several interesting details.
² An old note in the margin of V adds hocata kan.
³ Alton & most texts have something similar; but see PN.
⁴ TA²: e migla
THE FLOCKS AND FELT TENTS OF THE TARTARS ≠ MARCO POLO

less, all the people whom they met by the way by which the bodies are carried are
put to the edge of the sword by those who conduct the said body. And they say thus-
to them when they kill them, Go serve your¹ lord in the other world. For they have
come to such foolishness and the devil has so blinded them and surrounded them with such
madness that they believe truly that all those whom they kill [28b] for this cause must
go to accompany & to serve the great lord in the other world. And they do the same
with the horses which they find on the road, & say that he has so many horses in the other
world. For when the lord dies they kill all the best horses, camels, & mules that are
left that the lord had. They have killed² believing that the lord may have them
in the other world; & so they all believe. And you may know that when Mongu the
fifth Kan died more than twenty thousand³ men were killed on the way, as I have told
you, all those who met the body when it was being carried by the horsemen, who held
this wicked and firm belief, to that mountain to burial. And since we have begun to speak
about the Tartars for you, I will even tell you many things of them. The Tartars
commonly feed many flocks of cows, mares, and sheep, for which reason they never stay in one
place, but retire to live in the winter in plains and in hot places where they have grass
in plenty and good pasture for their beasts; and in the summer they move themselves
over to live in cold places in mountains and in valleys where they find water and woods
and good pasture for keeping their beasts; and also for this cause, that where the place is cold
flies are not found nor gnats and sucklike creatures which annoy them and their beasts; and they
go for two or three months ascending continually and grazing, for they would not have enough
grass for the multitude of their beasts, feeding always in one place. And they have their small
houses like tents of rods of wood and cover them with felt;⁴ and they are round;
and they always carry them with them on four-wheeled wagons wherever they go. For
they have the wooden rods tied so well and orderly that they can fit them together like
a pack and spread them, take them up, put them down, and carry them very easily where they
please. And every time that they stretch and set up their house they set it so that the
doors is always looking towards midday.⁵ They have beside this very beautiful carts with

¹ nostre FA: vostre TA,R: vostro FB: nostro VA,V,LT,P: nostro
² il occient . . . seignor avoit font oïre FB: il ait omitting the redundant font oïre B reads avoit, [et] font oïre
³ FB: "9000" VL: trecentonilla R: "10000" VB consistently makes the persons kill themselves.
⁴ feunes FA,FB: cordes L: fene, so attesting the early date of feunes; but TA,LT,V,VL,P,R all have "felt", and the omission of a very small mark would turn feuirs into feunes. VB: tanolle
⁵ VL: "And they always set the door of their house in the summer toward the south (austro) and in the winter toward the north."
THE DESCRIPTION OF THE WORLDS, THEIR HAWKING & FOOD

only two wheels covered with black felt which is so good and so well prepared that if it rained all day on the cart water would soak nothing that was in the cart under that cover of felt. And they have them brought and drawn by horses and by oxen and sometimes by good camels. And on these carts they carry their wives and their children and all the things and food which they need. And in this way they go wherever they wish to go, and thus they carry everything which they need. And I tell you that the Tartar ladies trade, buy, and sell, and do all the work that is needed for their lords and family and for themselves. In expense they are not burdensome to their husbands, and the reason is that they make much gain by their own work. They are also very provident in managing the family and are very careful in preparing food, and do all the other duties of the house with great diligence. And so their husbands leave all the care of the house to their wives. For the men trouble themselves with nothing at all but with hunting and war and with hawking and with falcons and with goshawks, like gentlemen, in this they take great delight. They have the best falcons in the world, and likewise dogs. They live only on flesh and on milk and on game, the flesh of all wild animals which they take in their country, and also they eat certain little animals which are like rabbits, which with us are called Pharaoh's rats, which are there in great abundance in the midst of the plains below and everywhere. They eat even flesh of horses and of dogs and of mares and oxen and camels, provided that they are fat, and gladly drink camel and mares milk, and in general they eat of all flesh of other animals clean and unclean. They keep themselves so that for nothing in the world would the one touch the wife of the other, for if it happen that a man were taken they hold it for an evil thing and vile exceedingly. And the loyalty of the husbands towards the wives is a wonderful thing, and a very noble thing the virtue of those women who if they are ten, or twenty, a peace and inestimable unity is among them, nor is it ever heard that they say an evil word, but all are intent and anxious (as has been said) over the trade, that is the selling and buying, and things belonging to their occupations, the life of the house and the care of the family and of the children, who are common between them. For in my judgement they are those women who most in the world deserve to be commended by all for their very great virtue; and they are all the more worthy of very well earned praise for virtue & chastity because the men are allowed to be able to take as many wives as they please, to the very great confusion of the Christian women (I mean in these our parts). For when one man has only one wife, in which marriages there ought to be a most singular faith and chastity, or else confusion of so great a sacrament of marriage, I am

1 a se mesme B. corrects plausibly to a se mesnie. 2 See PN. 3 desote perhaps read destee V: de instade R: nella state TA,LT,VAP omit. But FA: en pertuis souz terre FB: es partuis souz terre ("in burrows under ground") seem to show that desote is very early. cf. c. 213. P calls the rats reptilia.
WEDDING CUSTOMS & GODS OF THE TARTARS = MARCO POLO

Ashamed when I look at the unfaithfulness of the Christian women, and call those happy who being a hundred wives to one husband keep their virtue to their own most worthy praise, to the very great shame of all the other women in the world. The ladies are the most chaste women in the world and are good and very loyal to their lords, nor would a woman be found false to her husband, and they are very hard-working women and take great pains to do the necessary duties of the household very well. The marriages are done in this way. For each can take according to their custom as many wives as he likes, up to a hundred if he has the power to be able to maintain them; and the men give the dowries to the wives and to the mother of their wife to obtain them, nor does the wife give anything to the man for dowry when she is married. But you may know too that they always hold the first of their wives for more genuine and for better than the others, and likewise the children who are born of her. And they have more sons than all the other people in the world have because they have so many wives as I have told you, and it is a marvel how many children one man has, I mean those who have the power to keep many wives. They take their cousins for wife and, what is more, if the father dies his eldest son takes to wife the wife of his father, if she is not his mother, and all the women who are left by the father except his mother and sisters. He takes also the wife of his own brother if he dies. And when they take a wife they make very great weddings and great gathering of people.

HERE he tells of the God of the Tartars and of their religion. And you may know that their religion is thus as I shall tell you. They say that there is the high, sublime, and heavenly God of whom every day with censer and incense they ask nothing else but good understanding and health. For they worship idols, and they have one of their gods whom they call Natigai, and they say that that is a terrestrial god or god of the land who [28d] protects & cares for their wives and their sons and their cattle and their corn. And they do him great reverence and great honour, for each keeps him in an honourable place in his house. For they make this god of felt and of other cloth and they keep him in their houses; and they believe that this god of theirs has a wife and sons, and so they also make of cloth another feminine image & say that it is the wife of this god and they make other little images & say they are his sons. And the wife of this god they put on the left side and the sons in front, who seem to be doing him reverence, and keep all honourably covered, and give them honour enough. And when they come to eat breakfast or supper, first they take some of the fat flesh and anoint the mouth of that god and also of his wife and of his sons; and

1 tantes foyes B.'s conjecture of tantes femes is supported by TA,LT,P,VA,VB,V,R.
2 toutes femes FB: tant de fames & so V.
THE DESCRIPTION OF THE WORLDS: THEIR DRINK AND DRESS

then they take some broth or water in which the flesh is cooked to wash their mouth and sprinkle it in their honour outside the door of their house or room, where that god of theirs stands, to the other spirits. And when they have done this they say that their god and his family have had their share. And after this they eat and drink the rest as they please. For you may know that they drink mares milk. But I tell you too that they have learnt to prepare it in such a way that it is like white wine; and it is very good to drink and they call it in their tongue chemis. Their clothes are like this. For the rich men & nobles wear cloth of gold and cloth of silk and under the outer garments rich furs of sable and ermine and vair and of fox & of all other skins very richly; and all their trappings fur-lined robes are very beautiful and of great value. And their arms are bows and arrows and very good swords and clubs studded with iron, and some lances and axes, but they avail themselves of bows more than of any other thing for they are exceedingly good archers, the best in the world, and depend much from childhood upon arrows. And on their backs they wear armour made of buffalo hide and of other animals very thick, & they are of boiled hides which are very hard and strong. They are good men and victorious in battle and mightily valiant and they are very furious, and have little care for their life, which they put to every risk without any regard. They are very cruel men. And we shall tell you how they are able to work more than other [29a] men. For when the army goes out for war or for any other necessity, more readily and bravely than the rest of the world do they submit to hardships, and often when he has need he will go or will stay a whole month without carrying any common food except that he will live on the milk of a mare and will eat of the flesh of the chase which they take with their bows. And his horse will graze on the simple grass that he shall find in the fields. by the way so that he need not carry barley and other grain or hay or straw. And they are very obedient to their lord and I tell you that when there is need they stay two days and two nights on horseback without dismounting, and he stays all the night on horseback with all his arms and sleeps on horseback, and the horse will go grazing all the time on the grass wherever it may be found. And they are those people who most in the world bear work and great hardship and wish least expense, & are content with little food, and who live more and are for this reason suited best to conquer cities & lands and kingdoms. And it was well seen in them; just as you have heard and shall hear in this book how from slaves they are now lords of the world. They are very well arranged & ordered in this way that I shall describe to you. You may know that when a lord

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1 labent FA,FB omit. TA (aeclonciallo), LT (parant), L (concinuit), P (parare), VA,V (chonza) support B.'s correction l'adobent.

2 chemins perhaps for chemuis, kumiss. V: chemenis See PN.
THE ORDERLY DIVISION OF THE TARTAR HOSTS MARCO POLO

Of the Tartars goes to war he takes with him an army of a hundred thousand horse-men. He plans his business so as you shall hear; and he arranges his men in this way.

He makes a chief to every ten, & to every hundred, & to every thousand, and to every ten thousand, so that the chief lord he has to take counsel with only ten men, the captains of ten thousand men, who are heads of a hundred thousand; and he who is lord of ten thousand men had only to do with ten men; and he who is lord of a thousand men had only to do with ten; and likewise he who is lord of a hundred has only to do with ten. Thus as you have heard each answers to his chief; every ten heads of ten answer to the heads of a hundred, and every ten heads of a hundred answer to the heads of a thousand, and every ten heads of a thousand answer to the heads of ten thousand, and in this way each man or captain without other plan or trouble has only to find ten men, so well and orderly that it is a wonder. And when the lord of these hundred thousand wishes to send any of them or to go for any reason in any direction he sends for and orders the head of ten thousand men to give him a thousand of his men, and the head of ten thousand orders [29b] the head of a thousand, the tribune, to put all his men in order and to give him his share—to pick a hundred, and the head of a thousand orders the head of a hundred, and each head of the hundreds orders the head of ten, that each give a share, of that which comes to them, of the thousand men. And they—all the heads of the tens—each know immediately the shares that touch them and give them so many, a hundred head to the heads of a thousand and a thousand head to the heads of ten thousand, and thus they settle it immediately. And in this way a thousand of the ten thousand are chosen. This however is kept in so good order that all are sent by equal turns, and each one knows when he may be justly chosen. Everyone moreover obeys immediately when he is chosen. For each is obedient to that which is commanded them more than any people in the world. And you may know that the company of the hundred thousand men in their tongue is called a tae and the ten thousand men a toman. And the whole army is thus ordered by thousands and by hundreds and by tens; they observe the same way in a large

1 x^2 for x^3

2 This elaborate arithmetical passage is omitted by the majority of texts, but is preserved by V, VA, P, R. In VA it reads: "And when the lord of 100000 wishes to send 1000 men for any reason to any place, he orders a captain of 10000 to give him 1000 men of his people; the which captain of 10000 orders each captain of 1000 to give 100 men, and each captain of 100 orders each captain of 10 to give one man; so that in this way he has 1000 men." The rather difficult sentence au chief de x^2 gé chascun done parte de cel que les viennent des m. homes is paraphrased by B.; and El Millón has y cada uno for gé chascun. V: et loro chomanda a li lor homeni si che ognuno li da la sua parte de li omeni che li tocha

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THE DESCRIPTION OF THE WORLD $\&$ THEIR GREAT HARDINESS

army and a small.$^1$ And when the lord with the troops go to do anything, to get cities or kingdoms, whether they are on a plain or in mountains and valleys, they always send two hundred men or more two days marches before for spies to spy out the roads and the country, and he leaves as many also behind and at the sides, that is so that they have outposts in four directions. And they do this that the army cannot be attacked from any side without knowing it. And when they go a long way to war they carry nothing of kit, especially of these things which are needed for sleeping. They live at most times on milk (as has been said), and of horses and mares there are about eighteen for each man, and when any horse is tired by the road another is taken in exchange. For they carry no food but one or two bags of leather in which they put their milk which they drink, and they carry each a small pignate, that is an earthen pot, in which they cook their meat. But if they had not this, when they find some animal they kill it and take out the belly and empty it and then fill it with water; and take the flesh which they wish to cook and cut it in pieces and put it inside this belly so filled with water, and then put it over the fire and let it cook; and when it is cooked they eat the flesh cauldron and all. And they carry with them also a small tent of felt in which they stay for the rain. Moreover I tell you another thing, that sometimes when there is need and the press of some enterprise requires that they go a great way in haste, they ride quite ten days marches without eating any cooked food and without lighting fire, in case their journey may chance to be delayed by cooking of food, and without fruits, but often, for want of wine or water, they live on the blood$^2$ of their horses; for each pricks the vein of his horse and puts his mouth to the vein and drinks of the blood till he is satisfied; then they stop it up. And again they carry blood with them, and when they wish to eat they take some water & put some of it in the water & leave it to dissolve, & then they drink it. And in the same way they have their dried mares milk too which is solid like paste. And it is dried in this way. They make the milk boil, and then the cream which floats on top is put in another vessel, & of that butter is made; because as long as it stays in the milk it could not be dried. Then the milk is put in the sun, and so it is dried. And when they go to war they carry about ten pounds of this milk. And in the morning they take some of that milk (each man takes half a pound of it) and put it in a little leather flask, made like a bottle, with water & stir it with a stick and carry it until that milk in the flask is dissolved being beaten up and made like syrup as they ride, and then they drink it when a convenient time comes, & this is their breakfast. So that in this way they go against their enemies, & **\[296\]**

$^1$ & les por millier $\&$ per centenier $\&$ per desine $\quad$ P(in slightly different context, and quite omitting the and toman): Sic enim universus exercitus ordinatur per mille centum $\&$ decem $\quad$ In B. p. 55, the lacuna is supplied by the words toman se poent conter. V,L omit the sentences. VB: he cuxiva se mando de.x.in.x.

$^2$ dim sane and so below. But FB: du sang  LT: de sanguine
THE MANNER IN WHICH THE TARTARS FIGHT

use their horses in such a way. And when they come to battle with their enemies in the
field they defeat them as much by flight as by pursuit in this way: for they are not
turned from them in shame of flight; for they are never mingled with them altogether,
but go shooting now here now there, riding continually around their enemies, [and]
often they pretend to fly, and in this way they lead their enemy where they wish and cause great
loss to the enemy with those arrows. And they have so trained their horses that at a sign they
turn themselves here & there at the will of the riders as quickly as a dog would do. And
when one chases them and they go flying they fight as well and as stoutly as when
they are face to face with the enemy. For when he flies more quickly then he turns,
himself back against them with his bow and makes great volleys of arrows and kills
some of the horses of the enemy and some of the men also who are pursuing them
behind their backs; as if they were fighting face to face; and when the enemy believe they
have discomfited and conquered them by putting them to flight, then they have lost,
for they find all their horses are killed and themselves in plenty by those arrows which
are poisoned. And when the Tartars see that they have killed some of the horses of
their enemies and some of the men too, united together at length they turn themselves
upon them & come back all at once to the battle and behave themselves so well and so
valiantly and so orderly & with so great noise that they put their enemies to flight and
conquer them immediately. For they are very brave in battle and strong and hardened, &
they make cruel battles. And in this way they have already won many battles and
conquered many people. And this is the truth, & all that I have told you are the ways
and customs of the real Tartars. But I tell you that now they are much debased &
have forsaken some of these customs, for those who frequent Cattai keep themselves very
greatly to the ways and to the manner and to the customs of the idolaters of those
regions and have very much left their law; and those who frequent the Levant keep

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1 car il ne sen torment ad bonte de fuit car il sovit arcaor la or entor a lor ennimes This is evidently
corrupt, but it is not very easily mended. The first clause was apparently taken to mean that
they were not ashamed to pretend to fly, and so FB: Car f/u/z noni bonte de fuit; and nothing
like the second clause seems to be found in the other texts except R. It seems rather to mean
that if they are repulsed they do not take to shameful headlong flight but return and ride
round the enemy. The last sentence will then be, il sovit or ca or la entor a lor ennimes or
perhaps, il sovit arcaor or ca or la entor &c.. R suggests, as B. points out, yet another slightly
different idea: mai si meschiano totalmente con loro, anzi continuamente caualcano à torno quà, & là
saettando, et alle volte fignono di fuggire. VA: in battaglia con i suoi nimisij segli ano el pizere egli non
ano vergognia nisuna VL: “When the Tartars begin a skirmish with their enemies they always
set their ambushes in hidden places, and those who attack set themselves immediately in
flight as if they were weaker than the enemies, and as they fly they lead their enemies into
their ambushes.”
THE DESCRIPTION OF THE WORLDS PUNISHMENTS & CATTLE

themselves very much in the manner of Saracens & hold the faith & laws of Mahomet. And they [29d] maintain justice and judgment in such a way as I shall now describe to you. For a murderer there is no ransom. Indeed if a man strikes with steel or with a sword, whether he hits or not, or threatens one, he loses his hand. He who wounds must receive a like wound from the wounded. It is true that when a man has taken some little thing for which he ought not to die, they condemn him to be beaten. There is given him by the government at least seven blows with a rod or, if he has stolen two things, seventeen blows or, if three things twenty-seven blows or thirty-seven or forty-seven, and in this way it goes up sometimes to a hundred and seven, always increasing by ten blows for each thing which is stolen, according to what he has taken and the measure of the crime. And many of them die of this beating. And if the man steals 15 oxen so that it would come to exceed 107 blows[or] a horse or other thing for which he ought to lose life he is cut in two with a sword and killed; 1

so, truly, that if he who steals can pay and will give nine2 times as much as the value of that which he has stolen he escapes from death and they do not despatch him with the sword. And the country is so secure that each lord or the other men who have animals in plenty, they have them marked with their seal stamped on the hair, that is the horses and the mares and camels and oxen and cows and other large beasts; then he lets them go safely to graze anywhere over the plains and over the mountains without a watchman; and if on their return they are mixed the one with the other, each man who finds them recognizes the owner's mark and immediately takes pains to inquire for him and quickly gives back his own to him whose mark is found. And in this way each finds his own animals. But the flocks and small animals, the rams & the sheep and the goats they have indeed watched by men, without a stamp. Their flocks are all very large and fat and very fine beyond measure. And again I shall tell you another wonderful usage which they have which I had forgotten to write, that they make among themselves marriages of their dead children. You may know quite truly that when there are two men who, the one has had a male child [30a] who is dead, and he may be dead at four years or when he pleases before he is married, and he inquires for another man who may have had a female child suited to him, and she also may be dead before she is married; these two parents they make a marriage of these two dead together in this way, when he is at the age that he should take a wife if he were alive. For they give the dead girl to the dead boy for wife, and they have documents made about it in corroboration of

1 P: per transersum in univem muricone percutitur et occiditur seems rather to suggest disembowelling. VB: i fa monzar la testa
2 FB: viii VA, VB: .x.
3 bestes for belles VA: grande grosse e belle oltra muodo
WEDDING CEREMONIES FOR DEAD CHILDREN • MARCO POLO

Of the dowry and marriage aforesaid, how the father of this dead girl gives that his daughter to wife to this dead boy. Then a necromancer throws this paper into the fire and they burn those documents and when they see the smoke which goes into the air then they say that they go to their children in the other world and announce this marriage to the dead, and that they know it and that they, the dead boy and dead girl in the other world, hold themselves as husband and as wife. And thus they believe that henceforth they are married. And then they make a great wedding feast and banquet, and of that food they scatter some of it hither & thither: on running water¹ and say that they go to their children in the other world that the bride and bridegroom may eat their share of that feast.

And having made two images, one in the form of the youth and the other in the form of the maid, they put both of these images on a car adorned as richly as possible, and the carriages being drawn by horses they take these two images with great festival and rejoicings through all the land, and then conduct them to the fire and burn those two images, and with great prayer and supplication to the gods that they make that marriage known in the other world with happiness. And again they do another thing, for they have painted and portrayed card men in the likeness of slaves² and horses and other animals and cloth of all sorts and bezants and every kind of furniture and many utensils, and all that they agree to give one to the other for dowry, without being obliged to give it; and then they have them burnt and say that their children, the dead bridegroom and bride, will have in the other world all those things in reality which they have had portrayed and burnt. And when they have done it they the parents and kinsmen of the dead count themselves as kindred and keep up their relation as long as they live as well as if that wedding had been exactly celebrated in reality, and as if they their dead children were alive. Now it seems to me that I have shown you and described clearly enough the provinces of this race and all the uses and the customs of the Tartars; not that I have told you of the very great deeds and enterprises of the great Kaan, that is the great lord of all the Tartars, nor of his vast imperial court, but I shall tell you them clearly in this book.

¹ L: circumquaque per teram ... per teram exspauas
² des eae cf.B.p.57. B. leaves the text uncorrected (to be translated presumably “of them”) on the ground that VA, VB, P read “of the boy & girl” without “slaves”; but he recorded that V (omeni eboino schiavi), L (hominis in modum servorum), R (bhominis in luogo di servi) have “men like slaves” without the “boy and girl”; while TA (vecielli, LT:anes) shows that the passage was early regarded as puzzling. In 1932 B. translated it uomini che sonigliano a schiavi. FB omits the sentence.

VB has taken it to be the marriage of a dead boy and living girl, matrimonio della garzone nina con el putto morto ... et con gran letizia ... la meschina garzona i mete nel foco et arde quella, and naturally calls it questo crudel costiuno.
THE DESCRIPTION OF THE WORLDS BARGU BY THE OCEAN SEA

when it shall be their time and place, for they are really marvellous things to put into writing. We shall speak of the rule of the great Kaan and of his court, which in my judgment I hold, having searched out and seen many parts of the world, that no other dominion can be compared with the power and wealth and dominion of the great Kaan which is wonderful and almost incredible to him who has not seen it. And I shall bind myself for certain not to say of it more than is according to the truth, that my witness in the sight of all, and chiefly of those who through the times shall see or hear, may be known to be true. But [30b] now leaving these things we wish to go back to our story in the great plain where we were when we began about the doings of the Tartars.

HERE he tells of the plain of Bargu and of the different customs of the people. And when one departs from Caracorom and from mount Altai where is the place where are put the bodies of the Tartar lords of the house of the great Kaan as I have told you above, he goes then through a plain & through the country towards tramontaine which is called the plain of Bargu and through this plain are found as it were no dwellings, or few. And this plain lasts quite forty days journeys. The people who dwell there are called Mecrit and are very wild people, and for the most part they live on animals which they take in the chase, and the most are deer which are very large, of which they have many. And what is more I tell you that they domesticate and ride the deer by way of horses, they are so large. They live likewise on birds, because there are many lakes, ponds, and marshes, & the said plain borders toward tramontaine on the Ocean sea, and those birds which lose their old feathers live the more part of the summer round those waters, and when they are all naked so that they cannot fly, these people take them at their good pleasure; & they live also on fish. And uses and customs they have like the Tartars, and they belong to the dominion of the great Kaan. And they have no fields of corn nor wine. And in the summer they have hunting and chase of four-footed beasts and birds enough and take a great quantity of birds, but in the winter no beast nor bird stays there for the great cold of that region. And when one has gone riding (as was said) these forty days marches over this great plain then one finds the Ocean sea, and there on the sea shore they have a very high mountain where the goshawks and peregrine falcons are found in plenty. In those mountains they have their nests. And the plain is like this. For you may know that there are no men nor women nor beasts nor birds except the peregrine falcons & one kind of bird which are called bagherlac, on

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1 R: sessanta L: 4 FA,FB say that one reaches Bargu after a journey of 40 days. LT: Quando homo recedit de tartaro et peruenit alchay ... homo nudit magis ultra P(rubric): De ciniitate bargu

2 R: e nella pianura. VB: In dite montague
BARGU FALCONS & THE KINGDOM OF ERGIUUL & MARCO POLO

which the falcons feed themselves. And they are large as good partridges, and they have the feet made like parrots, and the tail like swallows[or]hawks; and they are very swift, & so the falcons which feed on them have of necessity to be swift & good. And it is for the great cold which is found there that no animal can dwell there. And when the great Kaan wants some peregrine falcon nestlings he sends as far as to these mountains there for them; he does not allow falcons to be taken from this mountain except for his court & to send as presents to the lords. And in the islands which are in that sea around that place are bred [30c] the gerfalcons also—in abundance. Moreover I tell you in truth that all this place of which I have told you above is so far towards tramontaine that the north pole, the star which is commonly called the tramontaine star is somewhat left behind towards midday. And again I tell you that the gerfalcons which are bred on the islands of which I have told you above are in so great abundance that the great Kaan has as many of them as he wishes at his pleasure. And do not understand that those who bring them from Christian lands to the Tartars carry them to the great Kaan, for he has great abundance of them; but they carry them to the Levant to Argon and to those other lords of the Levant who are near to the Armenians and Conain. Now we have told you clearly all the facts of the tramontaine provinces as far as to the Ocean sea where there is no more land, and henceforward in future we shall tell you of the other provinces, & we shall come back[and]shall tell you of the other lands all the way to the place where the great Kaan dwells. And here it is necessary that we shall come back to a province which we have written in our book above which is called Campg, so that we may describe other provinces bordering upon it.

HERE he tells of the great kingdom of Ergiul. And when one leaves this said province of Campg of which I have told you, one goes riding through a region of quite five days marches in which in great numbers places are found—very many fantastic spirits which one hears talking by day and most times by night in the air. And at end of those five days marches towards sunrising one finds a kingdom which is called Ergiul. And it belongs to the dominion of the great Kaan and is also part of the aforesaid very great province of Tangut, which kingdom indeed has several other—fine kingdoms. But the people of the region are of three races; there are some—Turks and—many Nestorian Christians, and idolaters,

1 FA: demeure auques a deliure demi iour. PAUTHIER explains this to mean, “is somewhat visible to the south.” FB: est auques pres a demy jour, “is rather near the zenith.” TA,LT, VA,P,L,R repeat the cheerful hyperbole of F. V: li monti in verso mezo di.

2 R here and in more than one place follows V in distinguishing the Turks from the Nestorians. cf. pp. 183, 263, 264, 277, 314.
THE DESCRIPTION OF THE WORLD: WILD OXEN & MUSK DEER

and some Saracens also, those who worship by the law of Mahomet. There are noble cities enough and villages in the said province, and the capital city is named Ergiinul. And from this city towards sirocco one can go into the countries of Catai, and on this road of sirocco towards the countries of Catai he finds a city which has Silingiu to name, and the province is called Silingiu, and there are towns and cities enough under it, and it is also part of the abovesaid province of Tangur itself and belongs to the dominion of the great Kaan. And the people likewise are idolaters and people who worship Mahomet, and there are also some Nestorian Christians. And there are great numbers of wild oxen and cows which are as large as it were as elephants & they are very good and beautiful to see, for they are all hairy except the back, and they are white and black. And the hair is about three palms long; and they say that their hair is wonderful, and is very fine and white wool, and the said wool is more fine than silk is. I Marc Pol brought some of it here to Venese as a wonderful thing, and so it was counted for such by all. They are so beautiful that it is a wonder to see. And of these same oxen they have many domesticated, with hair so long, but not so long as the wild. For they catch some of the wild ones when they were small and make them breed with the domestic cows, so that they already have a very great number of them. And the oxen which are born of them are wonderful animals, and more fit for labour than any other animal. And they load them with great loads and plough with them, and I tell you that in a short time they plough twice as much as the others and have double strength. And in this country is produced the best musk and the finest that is to be had in the world. And you may know that musk is found in this way that I shall tell you. You may know quite truly that in this country there is a little kind of wild animal which is of the size of a gazelle, that is of a goat, but its fashion is thus. It has deer’s hair, but very much more thick, and the feet large as a gazelle, horns as the gazelle it has not, it has a gazelle’s tail; but it has four teeth, two below and two above, which are quite three fingers long and are very thin, and white as ivory, and go two upwards and two downwards. And it is a very beautiful beast to see; and it is called gudderi according to the Tartar tongue. And I carried with me here to Venese the head and the feet of one of the said animals dried, and some musk in the musk sac, and pairs of little teeth. But the musk is found in this way. The hunters sally forth at the full of the moon to catch the said animals;

1 R: I loro peli sono in cadauna parte del corpo bassi eccetto che sopra le spalle, che sono lunghi tre palmi, Z omits the sentence.
2 TA,LT,VA,P: “a cat”—and so just below.
3 VB: edel muschio enel chapo del muschio pare pote de denti picolli—of which the exact sense escapes me.
THE PRODUCTS BIRDS AND PEOPLE OF ERGIUUL = MARCO POLO

for when one has taken it he finds on it at the navel in the middle under the belly
vb between the skin and the flesh a pustule of blood which grows on this animal when the
vb moon is full, which one cuts off with the whole skin\(^1\) and takes it out, and they dry
it in the sun. And that blood is the musk from which comes so great [31a] odour.

vb And from this country is the finest musk that is found. The flesh of this animal is very
to eat, \& they are taken in great numbers. And you may know that in this country it\(^2\)
L v exists in very great quantity and so good as I have told you. The men of this province
FB they live by trade and by crafts both of cloth of gold and of silk, and have abundance of
V P L all corn. And the province it is twenty-five\(^3\) days marches in size \& is very fertile. \&
VA there are in this province most beautiful pheasants twice as large as those of our country
P L v vb in Italy, for they are about of the size of peacocks, a little less. And they have most
vb beautiful tails ten palms long at the most, and there are many of nine, \& of eight,
L L and of seven at the least. Yet there are also pheasants of another sort which are of the
L L va same size and altogether of the fashion of those of our country.\(^4\) Of the other birds
PP there are many most beautiful of many different kinds with very beautiful feathers and
VA P V VA very well coloured with very beautiful variety of colours. \& But the people of this region
VB P P VB v are all idolaters and followers of lust, and they are commonly\-tall and\-very fat and have
V VB L z small noses and the hair of the head black. And they have no beard except only so
R many\(^5\) hairs on the chin. The honourable ladies have no hair except on the top of
V the head; nowhere else have they any hair. The women are very white and have very
z fair flesh, \& in all the members they are very well made in all respects. And you may
z know that the men they delight themselves much in sensuality and take wives
enough, because their religion nor their usage does not hinder them, but they can
take as many\(^6\) of them as they wish and as they have the power to keep. Moreover
P z I tell you that the men seek for beautiful wives rather than for noble, for if there is a very

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\(^1\) L: cum parte pellis sibi correspondente

\(^2\) TA,LT,V refer, as here, to the musk; FA,FB,VA,P: "of these animals"; L is ambiguous.

\(^3\) TA\(^5\): xv

\(^4\) de la grande \& de faisanz des nostres pais TA\(^5\): al modo di queste paese L: fasiani alterius modi
qui sunt totaliter similis nostris et eiusdem magnitudinis VA: de grandeza de quelli dele nostro chontra
VB: ... chone questi nostri Perhaps we should omit pais, or read grande de faisanz, or, with B.,
\& de faisanz de faisons des nostres pais.

\(^5\) quant FA,FB: aucun L: aliquantulos P: inberbes sunt set pilos solum circa labia habent Z:
iiiij V: quatro R: quattro TA,LT have no corresponding word. Possibly we should read
quatre

After "idolaters" V adds: e trouasse chauali negri although it retains e li chaueli negri below.

THE DESCRIPTION OF THE WORLDS EGRIGAIA AND TENDUC

comely and fair woman and she is poor and born of low descent, yet a great baron or
a great man, the greatest of the land, who is rich takes her to wife for her beauty and
she is lost to her father and mother as they can best have agreed together, and they are valued according as they are fair. Now we will depart from here and we shall go and we shall tell you of another province towards the sunrising.

HERE HE TELLS OF THE KINGDOM OF THE PROVINCE OF EGRIGAIA. And when one leaves Ergiial and goes riding towards the sunrising eight days marches he finds a very good province which is called Egrigaia if where there are cities and villages enough under it, and it is also under the name of the great province of Tangut. And the capital city in it is called Calacian. The people who dwell there are for the most part idolaters, and there are also three very beautiful churches of Christians who follow the law Nestorian. And they all moreover belong to the great Tartar Kaan. And in this city of Calacian are many cloths which are called camlets of camels hair, the most beautiful that are to be found in the world and the best; and again of white wool, for they have white camels, they make of it white camlet very beautiful and good, and they make very great quantity of it. And thence many of the said camlets are sent for sale to other parts, or the merchants carry them to sell through many places and specially to Cathai and into other places through the midst of the world. Now let us come out of this province toward the Greek wind & sunrising and we will enter and will tell you of another province which one calls Tenduc; and so we shall enter into the lands which were of Prester Johan.

HERE HE TELLS OF THE GREAT PROVINCE OF TENDUC. When one sets out from here he finds Tenduc which is a province toward sunrising which has towns and villages enough; and it is one of the provinces where that great king most famous in the world, who was called by the Latins Prester Johan, used to stay. Now however they are subject to the rule of the great Kaan, for all the descendants of Prester Johan who reign there are subject to the great Kaan. And the capital city is named Tenduc. And one of the line of Prester Johan is king of this province; and indeed he is still a Christian priest, because all the Christians of those parts are made of.

1 VB: quatro
2 V: e la non sono giusti ne christiani
3 VA: la gente adora suo dio . . . In questa città se fanno i zanbelloi de pello de gankeli plui belli che somiglia li nostri E fanno el filo dela lana bianca che par veluto bianco e signori grandi ne portano per into el paixe del grande chaun;
4 encore est prestre Johan and so TA,LT,VA,P—VA adding: Et e suo nome proprio L: et usque ad hoc tempus sic dicitur. Set proprium nomen regnantis ad presens est georgius, clearly based on the reading
PRINCE GIORGE AND THE ARGON OF TENDUC = MARCO POLO

such; and his own name is Prester Giorge. And the greater part of the people are Christians. And he holds the land for the great Kaan, but not all that which Prester Johan held, but some part of that. But I tell you also that after the death of that king who was killed by Cinghis in battle, these lords, that is Giorgians, are reckoned of noble blood, for the great Kaan, descended from Cinghis who had the daughter of Uncan (whom we in our tongue call Prester Johan) for wife—from which lady all these lords are descended—Z have always given of their daughters and others of their kindred to the kings who reign in that region who are descended of the lineage of Prester Johan. And in this province are found the stones from which azure [31c] is made, which is like a vein of earth, and it is plentiful there and very good, and they are good at making it. And there is made much camlet of camels hair very good and of every colour. And they live on flocks and on the fruit which they take from the land, with which they do great business, and some trade also is done there and handicraft. And the rule indeed belongs to Christians because the king is Christian though he is subject to the great Kaan, as I have told you above, but there are also idolaters enough and some men who worship by the law of the abominable Mahomet. And there is also a race of people (the Christians who have the rule) who are called argon in their own tongue, which means to say guasmul in French, that is to say that they are born of the two races, of the lineage of those of Tenduc who worship idols and of those who worship by the law of Mahomet. They are the whitest men of the country and fine men more than the others of the country who are infidels, and more clever and better traders than can be found elsewhere in any province; and for this cause they have the rule. And you may know that the chief seat of Prester Johan was in this province when he ruled the Tartars and all those other great provinces and kingdoms round; and all his descendants keep his seat and dwell there still. And this Giorge whom I have named to you is of the lineage of Prester Johan, as I have told you in the story, and is the sixth lord since the great Prester

reading of F. FA,FB,VB omit. Z: presbiter quidem est xristianus quia omnes &c. V: e lo re de questa provinzia si sono de la provinzia(sic) del prete zane e vien chiamato per so nome prete giorigin e tien la tera &c. It seems to be possible that iohan is a very early error due to prestre iohan only three words above. cf. TP 1932, pp.111-114.

1 bil hi a une inenrasion de iens que sont appelles argon ge want a dire en francais guasmul ce est a dire quil sont ne del deus generations de la langue des celz argon rendue & des celz reduc & des celz que aorent maomet. The words des celz argon rendue & should probably be omitted as in the translation, but the mistaken insertion of argon is not easy to explain; unless it may be a relic of a clause like que aorent les ydres, which appears in Z.

THE DESCRIPTION OF THE WORLD'S GOG & MAGOG AND YDIFU

Johan, and is held to be the greatest lord of that line. And the place where he reigns, it is the place which we call on this side in our country Gog and Magog, but they that dwell there call it in their tongue Ung and Mongul. And in each of these provinces was a different race of people, for in Ung were the Gog and in Mongul lived the Tartars. For before the Tartars left it there were two races of men in this province; Ung were those of the land, and Mongul were the Tartars. And therefore the Tartars are sometimes called Mongul.

And when one rides through this province seven days marches by sunrising one draws toward the borders of Catai; so that riding these seven marches one finds many cities and villages in which there are people who worship the law of Mahomet and there are also many idolaters and some Nestorian Turkish Christians also. And they live by trade and by crafts, for there are made cloths of silk and of gold which one calls nascici, very fine, and another kind of cloth which is called nac, and cloth of silk of many different kinds. For just as we have the woollen cloths in our countries of many kinds, just so they have cloths of gold and of silk of many kinds. And they are all subject to the great Kaan. And there is a city in the said province which is called Sindaciu, and in this town are done many crafts, chiefly of all things and harness which is needed for an army of the lord-very fine & good. And in the mountains of this province is a place which is called Ydifu, in which is a very good silver mine in which indeed silver is got out in very great plenty. And in this region they have chase and hawking of all kinds of beasts and birds enough on account of the multitude of wild beasts. Now we will leave this aforesaid province and city and will go riding three days marches forward, and then after these three days marches we shall find a city which is called Giagannor, which means White Pool in Latin, in which is a very fair and great palace much adorned, which belongs to the great Kaan, in which he dwells when he comes, and dwelling places. For you may know that the great Kaan sometimes stays at this city in this palace very willingly because he has great pleasure there, for in the neighbourhood of the said place there is very fine hunting and chase, and chiefly there are lakes and rivers enough where live swans in plenty and other sorts of birds. And again there is a beautiful plain in which there are cranes enough and pheasants and partridges enough and many other kinds of birds. So that for the great plenty of birds and for the

1 V: tute le altre zirchontante prouinzie e reami erano e sono de li suo suzesori et questo giergin... sono sumo signor in luogo del prete zane
2 VB: "two races of people who dwelt there, the one called Ung, the other Mongul who stayed with the Tartars."
3 VB: vna
4 See PN.
5 VB: vna montagna chese chiama idisuenzia che vuol dir argentjna
good hawking which there is the great Kaan stays there very gladly every year at
the season of the chase and takes his pleasure there. For he hawks with gerfalcons and
with herodians or falcons and takes [32a] birds enough with great joy and with

FALCONS & CRANES & CATORS OF CIAGANNOR = MARCO POLO

FB VB:
great festivity. And there are found five kinds & manner of cranes in these regions,
which I will describe to you. The one kind is all black like a raven1 with great wings,
and they are very large. The second kind is all white. The wings are larger than
the others, white, and very beautiful, for the feathers are everywhere full of round
eyes like those of the tails of the peacock, but they are of the colour of gold very

FB VB:
splendid and beautiful. And the head they have red and black and very well formed,
and black and white at the neck2 and of the colour of gold; and they are much larger
than any of the others and are very beautiful to behold. They have eyes of varied colour,
namely white black and blue. The third kind are like ours of Italy in every way; and
the fourth kind are small (smaller than these here of ours), having red and blue feathers

FB VB:
very beautifully arranged, and at the ears have long drooping red and black and white
feathers very beautiful. The fifth kind are all grey; they have the head white &
red and black, very beautiful and well formed, and they are very large. And near
this city is a valley, in which the great Kaan has had several little houses made
of wood & of stone, where they stay the night, in which he has a very great number of

captors, which in our language we call the great partridges, and quails kept. And there
is another kind of bird kept and fed for the court of the lord. And for their food the great

Kaan always has millet and paniek and other seeds which such birds like sown over those
hill sides in summer, commanding that none shall be reaped so that they may be able to feed
themselves abundantly. He makes many men stay there to watch these birds that they
may not be caught. And they also throw the millet to them in the winter time, and they are so
used to the food which is thrown to them about the ground that, as soon as the man whistles,
wherever they may be they come to him, and there is so great abundance of them that
this is a marvel to see. And when the court of the great Kaan is there & comes into

that country4 for hunting & his pleasure he has of these birds in great abundance, as

many as he wishes of them. And in the winter when they are very fat (because for the

1 LT: carbones Others: "raven"
2 auncour The addition from FB is supported by several texts. L: bene protractum of the
head, perhaps for bene perfectum L (Ferrara): collum habent longum & nigrum L': collum habent
nigrum et album
3 G: "The fourth are small and have two heads; the one head has no eye, and they eat
with the blind head, and with the eyed they drink and sec." B., p. cxxiv, quotes the same
from LA.
4 LT,P,V: "city"
THE DESCRIPTION OF THE WORLDS: THE PALACE AT CIANDU

great cold he does not stay there at that time) he has them carried to him wherever he may be, loaded on camels. All these & many other things are prepared for his court in very great quantity of all things for his living & that of his family, until the greatness of all his needs is a wonderful and stupendous thing to see. And from this we shall set out and shall go forward three days journeys between tramontaine and the Greek wind.

HERE he tells of the city of Ciandu and of the wonderful palace of the great Kaan. And when one is set out from the city of Ciagannor which I have named to you above and one goes riding [32b] three days journeys then one finds a city which is called Ciandu, which the great Kaan, who now is and reigns and who has the name Cublai Kaan, who is spoken of in this book, made them make there. And in this city Cublai Kaan made them make there a vast palace of marble cunningly worked and of other fair stone, which with one end has its boundary in the middle of the city, and with the other with the wall of it. The halls and rooms and passages are all gilded & wonderfully painted within with pictures and images of beasts and birds and trees and flowers and many kinds of things, so well and so cunningly that it is a delight and a wonder to see. It is very wonderfully beautiful and well worked. And from this palace is built a second wall which in the direction opposite to the palace, closing one end in the wall of the city on one side of the palace and the other on the other side, encloses and surrounds quite sixteen miles of plain land in circuit, in such a way that unless one starts from the palace he cannot enter into that close; & it is fortified like a castle; in which wall are fountains and rivers of running water and very beautiful lawns and groves enough. And the great Kaan keeps all sorts of not fierce wild beasts which can be named there, & in very great numbers, that is harts and bucks and roe-deer, to give to the gerfalcons to eat and to the falcons, which he keeps in mew in that place, which are more than two hundred gerfalcons without the falcons. And he always goes riding through this park which is surrounded with a wall and takes with him one tame leopard or more on the crupper of his horse, and when he wishes he lets it go and takes one of the aforesaid animals, a hart or buck or roe-deer and has them given to the falcons and gerfalcons which he keeps in mew. And he does that often for his pleasure and for amusement. And certainly this place is so well kept & adorned that it is a most noble thing of great delight. And again you may know that in the middle place of that park thus surrounded with a wall, where there is a most beautiful

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1 TA,LT,VA,P: "fifteen"
2 P: nemore
3 V: vano in chauo de quele mure et essendo a chauo.
THE WONDERFUL PALACE OF CANES AT CIANDU *MARCO POLO

VB  L. grove, the great Kaan has made for his dwelling a great palace or loggia which is all of
R  L. canes, upon beautiful pillars gilded and varnished; and on the top of each pillar is a great
R  dragon—all gilded which winds the tail round the pillar and holds up the ceiling with the head,
and stretches out the arms, that is one to the right hand for the support of the ceiling and the
P  VA other in the same way to the left; but it is all gilded inside and out and worked & painted
TA with beasts and with birds very cunningly worked. The roof of this palace is also
R  all of canes gilded and varnished so well and so thickly that no [32c] water can hurt it,
P  VB and the paintings can never be washed out; & it is the most wonderful thing in the world
to be understood by one who has not seen it; and I will tell you how it is made of canes.
VB  You may know truly that those canes of which these houses are made are more than three
LT  VB or four palms thick and round and are from ten paces to fifteen long. One cuts them
FB  TA L across in half at the knot, from one knot to the other, and splits them through the middle.
LT  P lengthwise, and then a tile is made; and from each splitting two tiles are made. And of
P  FB these canes which are thick and so large are made pillars, beams, and partitions, and
P  they are put to many other uses, for they do many other works with them,[so] that one can
P  roof a whole house with them and do all from the beginning, —and this palace
VA of the great Kaan, which is in the middle of that park, of which I have told you above
L  R was all made of canes. But each tile of cane is fixed with nails for protection from the winds,
VB  P and they make those canes so well set together and joined that they protect the house from rain
P  and send the water off downwards. Moreover the great Kaan had made it so arranged that
L  L P he might have it easily taken away and easily set up, put together and taken to pieces,
P without any harm whenever he wished, for when it is raised and put together more than
P  R P R two hundred very strong ropes of silk held it up in the manner of tents—all round about,
because owing to the lightness of the canes it would be thrown to the ground by the wind.
FB  And I tell you that the great Kaan stays there in that park three months of the year,

1 V: choline de marmoro inmarmorade et invernichade. But this does not seem to agree with the
statement that the palace was to be taken to pieces, and may be due to confusion with the
permanent marble palace.

2 len le tresce par mi de un nod as autre & adone est fait un coup & de cesstes channes que sunt grosses
& si grant que len en puert courir maison & fer toute de chief. This seems to be incomplete, obscure,
and perhaps out of order. P: Arundines . . in longitudine habent passus xv. et in grossitudine
Dividuntur etiam arundines iuxta nodos et pars per medium scinditur, et de scissura qualique (? qualibet)
tegulae due fiunt; que super domum composite domum a pluma protegent et aquam emitunt inferius.
L: Et ex hiis tam grossis cannis potest fieri domus quelibet quia ex ipsis est totum hoc palacium factum
B.'s correction is: "And of these canes are made tiles]which are thick &c. . ." I suppose that
de un nod as autre means "knot by knot", or "at every knot".
THE DESCRIPTION OF THE WORLDS. THE HERD OF WHITE MARES

that is June and July and August, sometimes in the marble palace and sometimes in this palace one of cane. And for this reason he stays there at this time and has had it made that he may escape the burning heat, for that the air there is very temperate and good, and that it is not very hot, but is very fresh, more than in other places; and for the great pleasure and delight. And these three months which you have heard the great Kaan keeps the palace of canes made, and immediately when he departs it is taken to pieces, and all the other months of the year he keeps it taken to pieces and folded up, as I have told you. And he has so planned it that he can make it and take it to pieces at his will very quickly; and it is all packed by pieces and is carried very easily wherever the lord commands.

And when he comes to the twenty-eighth day of the moon of the said month of August the great Kaan leaves this city of Ciandu and this palace each year on this day, and I will immediately tell you why. It is true that for the greater part of the food of this lord he has a breed of white horses and of mares white as snow without any other colour, and they are a vast number, that is that there are more than ten thousand white mares. And besides he has a great number of very white cows. And the milk of these white cows and mares no one else in the world dares drink of it on that day except only the great Kaan and his descendants, that is those who are of the lineage of the empire, that is of the lineage of the great [32d] Kaan. Yet it is true that another race of people of that region that are called Horiat can indeed drink of it. And Cinghis the great Kaan gives them this honour and this privilege as reward for a very great victory which they won with him to his honour long ago, and they have this preeminence. He wished that they and all their descendants should live and should be fed on the same food on which the great Kaan and those of his blood were fed. And so only these two families live on the said white animals, that is on the milk which is milked from them. Moreover I tell you that when these white animals go grazing through the meadows and through the forests and pass by some road where a man wishes to pass, one does them so great reverence that if, I do not mean only the ordinary people but, a great lord and baron were to see them passing there he would not dare for anything in the world to pass through the middle of these animals, but would wait till they were all past or would go so far forward in another direction, quite half a day's journey, that he would have passed them. All give way to them and all do what is possible to please them, and as I have said they are respected by all with no less honour and reverence than would be done to their own master. And the astrologers and the idolaters have told the great Kaan that he must sprinkle some of this milk of these white mares through the air and on the land on the twenty-eighth day of the moon of August each year so that all the spirits which go by the air and by land may have

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1 TA: degli ydoli  L: incantatores
THE MILK SACRIFICE & CHARMERS OF CIANDU = MARCO POLO

some of it to drink if they please, and the earth and the air and the idols which they worship, so that for this charity done to the spirits they may save him all his things, and that all his things may prosper—both men and women, and beasts, and birds, and corn, and all other things which grow on the land. And from there the great Kaan departs in the month of August from the aforesaid park for this reason and goes to another place, as I have told you, to make with his own hand that sacrifice of milk to his gods. And on the day of the festival mares milk is prepared in vast quantity in honourable vessels, and the king himself with his own hands pours much of the milk biter and thither to the honour of his gods. And the astrologers say that the gods drink the milk poured out. After the unspeakable sacrifice the king drinks of the milk of the white mares. So this rite is solemnly observed on the 28 day of August for ever. But I will go on to tell you also a marvel which I had forgotten to tell. Now you may know that when the great Kaan was staying in his palace in this place every year three months of the year, and there was rain or fog or bad weather, he had wise astrologers with him and wise charmers who go up on the roof of the palace where the great Kaan dwells—when any storm cloud or rain or mist rose in the air, and by their knowledge and by their incantation dispose all the clouds & rain and all the bad weather to remove above his palace, that they do not touch that palace, but go beyond; so that above the palace there was no bad weather nor ever a drop of water fell on it, and everywhere else the bad weather went on; rain, storm, and thunderbolts falling all around, while the palace was not touched by anything. And these wise men who do this are two sorts, the one called Tebet and the other Chescemir. They are two races of people who are idolaters. They know devilish arts and enchantments more than all other men & control the devils, so that I do not believe there are greater charmers in the world; and that which they do they do it all by devil's art and make the other people believe that they do it by their goodness & great holiness and by God's work. And therefore they go filthy and unclean, not caring for their own honour nor for the persons who see them; they keep mud on their faces, nor ever wash nor comb themselves, but always go dirtily. And these same people, this most evil race of necromancers & charmers of whom I have told you, have such a beastly and horrible usage as I shall tell you.

For I tell you that when they know that a man is condemned to death for ill that he

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1 por coi les espirit en aient a boir e les ydres espirit por ce que il li sauent. The translation leaves out the second espirit. B. inserts, apparently without any MS. support, ydres/dient qu'il convient que en aient a boir les espirit &c. VB repeats spiriti but in a slightly different place.

2 il fist luic on musles ou mauntens. Ed.182.4 (corrected by Godefroy) read il fist pluic on musles ou mauntens and nothing better seems to have been suggested by other texts or by B., who translates musles by mvolo. L (Ferrara): quod acr nubilis (for nubibus) inficercetur vel pluvia

THE DESCRIPTION OF THE WORLDS MAGICIANS & IDOLATERS

has done and is killed by the government of the land, that condemned man is given to them & they take him and have him cooked and eat him; but if he were to die of his own natural death they never eat him for anything in the world. And of this race of charmers there is so great a number that it is a marvel. Besides the above said name they are also called bacsi, that is, of such a religion or order, as they would say Brothers Preachers or Minors; and they are so trained and expert in this magical or devilish art that they do almost anything that they wish. And again you may know quite truly that these bacsi of whom I tell you above, who know so many enchantments, do among the rest so great marvel past all belief as I shall tell you. For I tell you that when the great Kaan sits at dinner or at supper in his chief hall in his capital city, at his great table, which table set apart for the eating of the lord is more than eight cubits high, as will be said in the next book, and the golden drinking cups are after their manner, on a table in the middle of the pavement on the other side of the hall quite ten paces away from the table and are full of wine and of milk and of other good drinks for the lord, then these wise charmers of whom I have told you above, who are named bacsi, they do so much by their enchantments and by their arts that those full cups are lifted of themselves from the pavement where they were and go away by themselves alone through the air to be presented before the great Kaan when he shall wish to drink, without anyone touching them. And when he has drunk, the said cups go back to the place from which they set out. And they do this sometimes while ten thousand men look on, and in the presence of whomsoever the lord wishes to see it; and this is most true & trustworthy with no lie, for it is done at the table of the lord every day. And indeed we shall tell you the wise men of our land who know necromancy say that it can well be done. Again I tell you that these bacsi, when the feasts of their idols come which they wish to celebrate, they go off to the great Kaan and say to him, Sir, we tell you that on such a day such a feast of such an idol of ours is coming, and name the name of that idol that they please; and then they say to him, You know, fair Sir, that this idol knows how to make bad weather and plagues come and loss of our things and of the beasts and of corn, if they have not been honoured with offerings and holocaust. And therefore we pray you, fair Sir, that you have given to us so many sheep which have black heads—and they say what number of them they please—and we wish you to let us have also so much incense and so much lign aloe and so much of such a thing and so much of such, as it seems good to them at their will, that we might be able to do great honour and great sacrifice.

1 TA: iif Others: "10000"
2 & bien vez dirion . . dient FB: Car bien vous en dirout les sages So B. (perhaps rightly) omits dient.
THE MONASTERIES AND FEASTS OF THE IDOLS

From our idols so that they may be able to save us and our bodies and our animals and our corn & the fruits of the land—\& all our things. And these baci say these things not to the great Kaan personally, but to the barons who are about the great Kaan and to those who have authority to speak to the lord for others, and these say them to the great Kaan, and then when that day is come—\& the lord orders his bailiffs who are about him that they have all that they ask to honour the feast of their idols, such as flesh, bread, \& wine. And when these baci have had all those things for which they have asked, they do great honour with them to their idols to which that day is set apart with great singing sweet & pleasant, with most beautiful praises, and with very great festival and with very many lights. For they cense them with the good smell of incense which they make of many sorts of all those other good sweet-smelling spice things, and have the flesh cooked and put it thus cooked before the idols, \& go and sprinkle some of the broth taken from the cooked flesh—\& milk hither and thither in the air, \& say that the idols take so much of it as they wish. And they do this in the presence of the people who stand to watch the sacrifice with very great reverence & firmly believe that by such sacrifices most pleasing to the gods they keep the lord from all danger \& all their things proceed with the very greatest prosperity. In such a way they do honour to their idols on their feast days. For you may know quite truly that all idols have their proper—days dedicated to them, on which days they make solemnities & reverence \& great feasts in their names. Every year, as our saints have on the special days. In that region many monks are set apart for the service of idols. For they have very large monasteries and abbeys dedicated to those idols. For I tell you that there are some of the large monasteries so large that they are as large as a small city, in which are according to the state \& size of the temples from 1000 to more than two thousand monks who serve the idols according to their custom, who dress more decently with more religious garments than all the other men do. For they wear the crown of the head shaved and the beard shaved beyond the fashion of laymen. And they make the greatest feasts for their idols with greater singing and with greater lights than were ever seen. Beside them there are many other different idolater monks elsewhere in the region. And again I tell you that these baci have among them some such as according to their order can take many wives, and they do so; for they take them and have children enough. These dress differently from the others.

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1 festa en lor nomes nomes should not mean ‘names’, \& so B. proposes en lor for només FB: a son nom et jour de sa feste VA: al so none

2 FB: grande VB: grandissima TA,LT have made it: ‘There is a small city where is a monastery in which are more than two thousands of monks’; \& VA: ‘In that region there is one monastery which is as large as a small city.’
And again I tell you that besides these there is another kind of religious men according to their usage who are called sensin, who are men of very great abstinence according to their custom and lead their life so very hard & rough as I shall tell you. For you may know quite truly that in all the times of their life they eat nothing but semola and bran, that is the husks that are left from wheat flour. And they prepare it as we prepare it for swine; for they take that semola, that is bran, & put it in hot water to make it soft and leave it to stay there some time till the whole heart or grain is removed from the husk, and then they take it out and eat it washed like this without any substantial taste. And it is their food. They fast many times a year and eat nothing in the world but that bran of which I have told you & drink water, and stay much in prayer; so that it is a very hard life beyond measure. And they have great idols and many, and sometimes they worship the fire. And I tell you that the other heretics who hold laxer rules say that these who live in so great abstinence are like the heretics from their law, because they do not worship the idols in such manner as they do according to due form and properly. But there is great difference between them in many things, that is between the one rule and the other. And these would not take a wife for anything in the world, but they wear the crown and the beard shaved; and they wear black and blue clothes of the commonest and coarsest sackcloth, and if they should be of silk they would wear them of such colour as I have told you. They always sleep on the very hard and cheap mats, these are rods. They lead a harder life than any men in the world. And they have their monasteries or temples separate from the others. And their idols are all women; that is to say that they all have

1 P: nec comedunt nisi sulphur aqua mixtum  See p. 404.
2 que sunt ensint grant astinence  The translation follows Z: uiuientes in tanta abstinencia and P: sic dure uiuientes
3 VA: bianche
4 sor les estines ce sont boides Z: super sextoria FA,Fb: sus nates LT,P: super stramina durissima TA omits V: dorme soura stuoie VB: nelle stuoie R: sopra stuoie grosse VA: suso pani B: sor les estuies, ce sont boises, with a note which does not say what estuies means, but says that boises is attested in the sense of baumi. B. also suggests boises, and points out that this could easily be corrupted to boides. Another very simple change would make bordes, meaning "cabin" or, possibly, "boards". Estu seems to mean a close-fitting case, a narrow pen, or sty; but estuies must probably be supposed to represent the Italian stuoie or stuoire, "mats", as the words describe that on which, & not in which, the men slept.
5 que homes dou monde lor moistier & lor ydres sunt toutes fames FA(FB): que cest merveilles. leur ydoles sont toutes fames. Cest per ce que leur nous sont tous nous femenins V: e li suoi monesi e le suo idole si a nome pure de femene Few, if any, texts besides F and V have the "monasteries", but most (except Z,R) have the statement that the idols are feminine. After monde, is "in" in
THE GREATNESS AND POWER OF CUBLAI KAAN = MARCO POLO

**LT** women's names; & they give them such names that they may induce women to worship them. Now let us leave speaking to you of this, and we shall tell you of the very great deeds and of the wonders of the very great lord of the lords of all the Tartars of the world, that is the very noble and powerful great Kaan who is called CUBLAI. The first book of Master Marc Pol concerning the wonders of the eastern regions ends, and the second book on the same subject begins.

HERE he tells of all the deeds of the great Kaan who now reigns who is called CUBLAI KAAN, and tells how he holds court and how he maintains his people with great justice, and again he speaks of his affairs. Now I wish to begin to tell you in this part of our book all the very great doings and all the very great marvels of the very great lord of the Tartars, namely the great Kaan who now reigns, who is called CUBLAI Kaan, which Kaan means to say in our language1 the great lord of lords, emperor, and this lord who now reigns indeed he really has this name of lord of lords by right because everyone knows truly that this great Kaan is the most powerful [34a] man in people and in lands and in treasure that ever was in the world or that now is from the time of Adam our first father till this moment; and under him all the peoples are set with such obedience as has never been done under any other former king. And this I shall show you quite clearly in the course of this our second book, that it is a true thing which I have told you, so that each will be sure that he is as we say without contradiction the greatest lord that ever was born in the world or that now is; and in the following chapters I shall show you reason how.

HERE he tells of the great battle which was between the great Kaan and the king now his uncle. Now you may know quite truly that it is true that this king who is named CUBLAI, he is of the direct descent from the imperial line of Cinghis Kaan the first lord of all the Tartars of the world; for the lord of all the Tartars is bound to be directly of that lineage. And this CUBLAI Kaan is the sixth great Kaan, as I have told you before in this book; this means to say that he is the sixth great lord of all the Tartars who have been until now. And you may know that he had the rule in the 1256 year that was since Jesus Christ was born.

1 FB: en francois L: in latino
THE DESCRIPTION OF THE WORLDS. THE REBELLION OF NAIAN

and in that year he begins to reign, at the age of twenty-seven years. And you may know that he had the rule by his valour and by his prowess and by his great knowledge as was just and right; for his kindred and his brothers and many other barons, who were unwilling, wished to take it to themselves and kept it from him. But he by great prowess snatched it from their hands and had it against the will of the brothers. And you may know that the succession to the rule which he has came to him directly by right. There are forty-two years since he begins to reign until this current moment of the present day in the course of the year of the Lord Christ, 1298. He can well have about fourscore and five years of age, so that he might well have been about forty-three years of age when he was enthroned. And before he was lord he used almost always to go to war several times in the year, and wished to be found in every enterprise, because, besides the fact that he was an expert man of arms and valiant and brave with weapons in hand, he had come to be reckoned a good captain, the wisest and boldest in counsel and strategy that the Tartars ever had. But after he was lord he does not ever go to any war in person. But sends his sons and captains on the expeditions as he pleases, except once only, and that was in the 1286 year of the Lord Christ, and I will tell you why. It was true that there was a great Tartar lord, one that had Naian for name, who was uncle of the said lord Cublai Kaan; who is a young gentleman of thirty years, ruler and lord of many lands and of many people & of several provinces so that he can well make up 400000 horses, that is horsemen. His ancestors have formerly been under the great Kaan, and this man himself was also under his nephew the great Kaan who was named Cublai; and was rightly bound to be so. But so as I have told you, this was a young gentleman of thirty years. So that when he saw himself so great a lord that he can well put 400000 horsemen in the field, he grew proud because of his youth and because he had great power. He says that he would not be under the dominion of the great Kaan any longer, because he feared that the great Kaan would take away from him his rule, but says that he will rebel against Cublai & take away all the land & the rule from him if ever he can with all his might. Then this Naian that he might be able to do this sends

1 Qubilai was actually enthroned on 5 May 1260, in the forty-fifth year of his age, his predecessor having died on 11 August 1259. See PN.
2 The variants in the dates and ages seem to be simple slips. FB: 40 since he began to reign, but treated as 42 in the subsequent calculation. FA, LT, V: 1288. Of more interest is the reading of FD (B.p.lx): *jusques a ore mecc et viii de criss* though this by no means proves that the FG version may have been made in or before 1308. cf. p. 62 above.
3 TA: xx
4 TA: Mcc
5 LT: & acquir totam terram
NAIAN AND CAIDU PLOT AGAINST CUBLAI KAAN

His messengers very secretly came to Caidu, who was a very great lord and strong in the
regions towards the great Turquie, and was nephew to the great Kaan, but was also a
rebel against him and wished him great ill, because he was always afraid that the great
Kaun would chastise him, & was cousin to Naian. He sends to him saying these words,
that he was making himself ready with all his power, which was very great, to go upon the
great Kaan his lord from the one side, and that he prayed him that he will also do his
utmost and come from the other side upon the great Kaan, to rob him of the land and
the rule when they came upon him with so great a force one from one side and the other from
the other. And this Caidu, when he had heard this news which Naian sent him, says that it
pleases him well, and he thought indeed that now was the time to have his desire, and says
that he will be well prepared to come to his help with his people at that time which
they had planned, and will go upon the great Kaan. [34c] And you may know that
this man really had power to make up and to put in the field 100000 horsemen.
And what shall I tell you about it? These two barons, that is Naian and Caidu,
determined the day that they wished to meet & having agreed together as secretly as they could
went hastening to prepare themselves and make a great gathering of cavalry2 and of
men on foot to go upon the great Kaan. And they agreed together to meet in a certain
plain with their armies that afterwards they might suddenly invade the king’s lands together.
Moreover Naian having assembled 400000 horsemen arrived at the appointed place and there
waited the coming of king Caidu. But they could not do these things so secretly that it should
not come to the ears of CUBLAI KAAN.

HOW THE GREAT KAAN GOES AGAINST NAIAN. And when the great Kaan
knows this thing, how Naian was coming upon him with so great an army,
he was not at all dismayed3 at their conspiracy, but like a wise man and
one of great valour he would not delay, and prepares himself with his people to oppose
them very quickly, as one who was not afraid of them because they did contrary to right, and
when his people were gathered he says that he will never wear crown nor hold land if he
does not put these two Tartar lords who are traitors and disloyal to him to an evil
death. And you may know that the great Kaan made all his preparation in twenty-
two4 days so secretly that none knew anything of it but those of his privy council.

1 If FA, from which so many additions are here borrowed, represents (as it well may do)
something like the original, the passage provides a good example of the way in which F
was shortened, resulting in the reversal of the parts in the sentence “He sends to him
saying...”, and here in the accidental keeping of Naian in place of Caidu.

2 TA: di charri and, above, Me for c

3 V: sono molto spaventato and, just above, gaafin for Naian.

4 xxii. But x ends a line, and xii. begins the next. FA: en.i.jours ou en.xij. FB: en.xou en xij.
The description of the world: the armies of CUBLAI

He had guards placed without delay at all the passes which went towards the lands of Natan & Caidu, that they should not know what he intended to do; and then he immediately ordered that the men who were round the city of Cambaluc by the space of ten days journeys should be gathered together with the greatest haste. And he had assembled quite 360000 horsemen & quite 100000 footmen of those who were near the city of Cambaluc. And for this reason did he make up so few people, because these were of his armies which were near to him, because he wished to attack the enemy suddenly and unexpectedly. His other armies, which were twelve, which were a very vast number, kept continually to guard the provinces of Cai, were ten times as many, & were so far away at war to conquer lands and cities & were scattered in many directions at his command that he could not have had them in time and on the spot. It would have required the time of thirty or forty days journeys, and the preparation would have been known, and Cai and Nan would have joined together and either withdrawn altogether or retired into strong positions of their own choice. But he wished with speed (which is the companion of victory) to prevent the preparations of Natan and to find him alone, when he would be able to conquer him better than when in company. And because in the present place it is convenient to say something of the armies of the great Kaan, it must be known that in all the provinces of Cai, of Mangi, and in all the rest of his dominion are found many unfaithful and disloyal persons who would rebel against their lord if they could; and therefore it is necessary in every province where there are large cities and many people to keep armies there, which stay in the country four or five miles away from the city, which cannot have gates or walls to prevent them from entering in whenever they please. And the great Kaan makes these armies change every two years, and he does the same with the captains who command them; and with this curb the people stay quiet, and cannot move nor make any change. Besides the pay which the great Kaan always gives them from the revenues of the provinces, these armies live on an infinite number of flocks which they have and on the milk which they send to the cities to sell, and so buy the things which they need. And they are scattered in different places thirty, forty, & sixty days journeys distant. For if he had made up the half of all his force he would make up as many knights on horseback as he would wish, so great a multitude that it would be an impossible thing to believe and to hear. And these 260000 horsemen & infinite

en xij.jours, so making it probable that by a strange coincidence this odd division of xxii into x xii was found in the text from which FG was made. VL: xij. TA,LT,V,VA,P: 22 R: 20

1 *con il uendroit* B. suggests *et il uendroit*—“make up so many knights on horseback, and there would come so great a multitude, that”

2 *telx* homes L: 260000 (in short summary) V: 260000, in both places. But others 360000 here, as above.
THE GREAT KAAN FINDS NAIAN UNPREPARED

R footmen whom he made up were those appointed for his body guard, and the greater part
R of his falconers, and men of his household and other men who were remaining about him;
R and in twenty days they were assembled to take vengeance on his enemies, and he went out in
person to the field. And when the great Kaan had prepared these few people of whom
V I have [34d] told you above, he has it seen by his astrologers with their arts of astrology,
R in the presence of the whole army, if he shall defeat his enemies and if he shall come to
V a good end of it, or be the loser of this battle. And those, who well knew this day what
FA must come of this,-considered it by their art and said, Sir, we tell thee good news; and in the
name of our gods promise that thou shalt return victorious over thine enemies, & told him
FA to go confidently, for he shall conquer and have the honours and the victory and that he shall
LT deal with his enemies at his pleasure and put them to death. • The great Kaan used always
V to do this performance of divination to inspirit his armies. • And when he had heard this then
FB the great Kaan very joyful thereat, giving thanks to the gods, promised not to return till
he had seen the destruction of his enemies, and having cheered his army with most eloquent words
R set himself with this firm hope on the way with all these his people and goes toward
R the land of Naian, riding day and night, so that in twenty¹ days they came to a hill
P beyond which was seen a great plain where Naian was waiting for Caidu, encamped
VB with all his people, who were quite 400000 horsemen, that he might join with Caidu
at the given time, & thinking that he stood secure without being able to imagine that Cublai
R had surrounded him with so great a host. • Being arrived Cublai made his men rest for two
V days. They came there one day² very early in the morning, and it was in such a secret
R way that his enemies, Naian nor any of his people, knew nothing, because the great
VA FB Kaan had made them so seize all those passes & the roads and watch them with his
V spies that none who could know of his coming can go or come who was not taken,
VB so that no one could go before him to let Naian know of his coming. And this was the reason
FB why their enemies did not know their coming, at which they were all dismayed and
V surprised. And I tell you that when these arrived there in that valley with his people,
FA LT who were few in respect of those of Naian, Naian was in his tent with his wife or concubine,
P whom he had brought with him, & was asleep in his bed. And this was because the lord
FA made his expedition very secretly and quickly, as I have told you. He was with his wife in
LT bed and was enjoying himself greatly with her, for he was very exceedingly fond of her.³

HERE he begins of the battle of the great Kaan and of Naian his

¹ R: 25 ² P: Note ³ FA,FB have the last sentences of this chapter twice over, with slight variations.
THE DESCRIPTION OF THE WORLD'S HIS GREAT BATTLE ARRAY

of the battle was come, then the great Kaan appeared with all his host on a great mound which was on the plain where Naian was in his tents with his people who were staying very securely, scattered unarmed about the plain, like those who did not believe for anything in the world that the great Kaan[or]any people would come there to do them harm without their knowing it in very good time. And this was the reason that they stayed in so great security and did not have their camp guarded, nor had they sent any spies neither in front nor behind; for they had never known anything of the coming of the great Kaan, as I have told you, because the ways were so well guarded and also because they were very far off in wild places; and moreover it was thirty days journeys to the great Kaan, but he rode them in twenty with all his host because of the great desire which he had to meet him. What shall I tell you of it? The great Kaan was on the mound of which I have told you, in a great wooden castle, full of crossbowmen and archers, very well arranged on four elephants all covered with boiled leather very hard, and above were cloths of silk and of gold. He had his ensign royal, with the figure of the sun and of the moon, raised above him so high that it could be well seen from all sides from afar. And his people were all drawn up according to his custom in twelve divisions by 30000 and by 30000, and surround the whole camp of Naian in a moment. And he had the greater part of his men on horseback. And with each man on horse in the first squadrons was a man on foot behind at the crupper of the horse with lance in hand, for thus were all the footmen drawn up with lances in this way. In such way as you have heard was the great Kaan with his people drawn up with their squadrons round the camp of Naian to fight with them, so that all the fields were covered with them. And when, being waked up by his servants with very great haste, and told that Cublai was

1 estoi attendo FA: estoi en ses tentes FB: estoi qui attendoit
2 TA: sagetamente LT: secrete
3 FB: creingnoit
4 LT: schierata ad uiginti milia VB: vna sciera de xl cavalij
5 R describes the combination of horse and foot in more detail thus:“Cublai arranged his army in this way: Of thirty squadrons of horse, which each had ten thousand, all archers, he made three parts; and he made those on the left hand and right stretch out far round the army of Naian. In front of every squadron of horse were five hundred men on foot with short lances and swords, trained so that every time that they showed a wish to fly these jumped on to the crupper and fled with them and, when they stopped, dismounted and killed the enemies horses with the lances.”
And P:“He distributed all the cavalry of his army into twelve divisions, so that each division should contain 30000 men. And he stationed the infantry next to the cavalry in this way, that in all the divisions two footmen holding lances should be placed at the sides, this side and that, of one horseman; till the number of footmen were filled up.”
HOW THE BATTLE WAS PREPARED AND BEGUN = MARCO POLO

near him, going immediately out of the tent, Naian and his men saw the great Kaan with his people so well disposed, so near & so suddenly round their camp they were all amazed at it, judging that he could not give time to prepare his things, for he knew the eagerness & activity of Caiulai. The army also of Caidu was not yet come. Nevertheless, after he had called his chiefs to him & set his things in order, they all run to arms while those were coming down; they array themselves very well and form their squadrons well and in order, grieving that he had not joined with Caidu. And when both sides were arrayed for the battle, as I have told you, so that they had only to strike, then one could see and hear infinite horns & many other instruments sound of many sorts, and many pipes, and the singers all singing with a loud voice, in so great numbers that the air seemed to tremble; for you may know that the customs of the Tartars are such. For when they are drawn up and in squadrons to fight, they would not rush into the battle for so long as the drums do not sound, that is those of their captain. For else before the sound of the great drum of the great lord none would dare to begin the battle. And then while the drums do not sound all the most of the Tartars sound their instruments of two strings, very pleasant to hear, and sing to cheer up the hosts; and that was the reason why the playing [35b] and the singing were so great there both on one side and on the other that it was wonderful. And when all the people as they sang and played were well prepared on both sides, then the great drums of the great Kaan begin to sound first, on the right side and the left, and the other of Naian began also to sound. And as soon as the drums begin to sound, then they make no delay but let the one people run towards the other and joined hands with bows and with swords and with clubs and a few lances, for the horsemen do not carry lances; but the greater part of the great Kaan's men on foot had indeed crossbows and other arms of offence enough; so fiercely that it was a wonder to see. And what shall I tell you about it? They begin the very cruel and wicked fight. Now can one see arrows fly so that there was so great darkness from the great abundance of arrows & missiles on one side and on the other that the sky could not be seen, for all the air was full of them, as if it were rain on every side. Now can one see knights indeed and horses fall dead to the earth in great number till all the ground was covered with them. The cry there was so great and noise on one side and on the other that one does not hear God thunder. And so horrible was the crying of the men and the noise of arms and horses that it inspired an extreme terror in all who heard it. When they had shot the arrows they came to close quarters with the lances and swords and with the iron-shod clubs; and the multitude of men, and above all of horses, which lay dead one upon the other was so great that one party could not pass over to where the others were. For the battle was

1 See PN (Nagar).
2 ancient Read antiquent FA,FB: ant
THE DESCRIPTION OF THE WORLDS: THE KILLING OF NAIAN

very bitter and fierce, and they spared not to kill one another at all. And you may know that Naian was a Christian baptized, and in this battle he had the Cross of Christ on the standard for his badge; but it was no use to him because he was going very wrongly against his lord; for he was vassal to the great Kaan, and was bound to hold his land of him, as all his ancestors had done. And why should I make you a long story of it? You may know quite truly that that was the most dangerous battle and the most fearful that ever was seen; nor ever in our time were there so many people to fight together on one field of battle, and especially horsemen; for indeed on one side and on the other there were more than 760000 horsemen without the men on foot, who were a great number. So many men died there both on one side and on the other that it was a wonder to see; and with such equality of force on either side that Fortune stood for a very long space undecided towards which army she should have to turn herself kindly in this fight which lasted from morning till midday, because the goodwill of Naian’s people towards their lord, who was very liberal, was the reason why for love of him they obstinately chose rather to die than to turn their backs. But at last, as it pleased God, and according to his right, the great Kaan won the victory and Naian lost the battle & was defeated. For when Naian and his men saw the great force of arms that they made, so that they could bear up no more, they set themselves to flight. But as they were already completely surrounded it avails them nothing, for the people of the Tartar followed them killing and doing them great harm, so that Naian was caught and all his barons and his men who remained alive, among whom were very many Christians, gave themselves up with all their arms to the great Kaan.

HOW THE GREAT KAAN MADE THEM KILL NAIAN. And when the great Kaan knows that Naian was taken he was very glad and joyful because of it, and he commands that he may be put to death immediately, that he might not see him at all, lest he should have pity on him because he was of his flesh & of his blood; and then he was killed in such a way as I shall tell you. For he was wrapped very tightly and bound in a carpet and there he was dragged so much hither and thither and tossed up and down so rigorously that he died; & then they left him inside it; so that Naian ended his life in this way. And for this reason he made him die in such a way, for the Tartar said that he did not wish that the blood of the lineage of the emperor be spilt on the ground nor make lamentation to the air, nor that the sun nor the air may...
HOW PEOPLE DERIDED THE CROSS OF NAIAN = MARCO POLO

See it, nor the limbs of Naian be touched by any animal. And when the great Kaan had
won this aforesaid battle in such way as you have heard, all the men great & small
and the barons of the four provinces of Naian immediately came to submit and paid tribute
and made their pledge to the great Kaan. And they were of four noble & great provinces so
as I shall tell you, who had been of the domain of the said Naian.[And] I will name these
four provinces. The first was called Ciorcia, the second Cauli, the third Barseol, the
fourth Sichintingeiu. And of all these four great provinces was Naian lord, which was a
very great thing. Naian having had himself secretly baptized yet would never do the works of
a Christian, but in this battle he thought fit to wish to have the sign of the Cross on his banners;
and he had infinite Christians in his army, who were all killed. And after the great Kaan
had done this and won this battle and had conquered Naian, as you have heard, & he
was dead, the races of the people who were there in the lordship of Naian in these four
provinces aforesaid, who were Saracens, idolaters, and Jews, and many other people
who do not believe in God—but there were some Christians—made fun of the Christian
faith & of the sign of the holy Cross which Naian had carried on his banner, when
they saw that the banners of the Cross were defeated, & saw well that Naian was a Christian,
& made very great mockery & derision and spoke against the Christians who were there,
so much that they could not bear it, and said to them, See how the Cross of your God
has helped Naian who was a Christian and worshipped it, & his people. They made
so great fun of it and [35d] so great mockery and their words about it grew so great that
they came to complain of those insults before the great Kaan. And when the great Kaan
hears it he called to him the chief Saracens and Jews and Christians & spoke evil to those
who made fun of it before him and before the Christians, & rebuked them severely saying
to them, If the Cross of Christ has not helped Naian it has done reasonably and justly, because
he was disloyal and a rebel against his lord, & the Cross of God has left him, & this because
he well deserved it because he went against justice, & therefore see to it that you never have
the hardihood to say that the God of the Christians is unjust, for he is highest goodness and
highest justice. Then he calls many Christians who were there and he begins to comfort
them, saying that they had no reason or occasion for shame, and says, If the Cross of your
God has not helped Naian it has done very right, because it is good nor ought to
do anything if not good and right nor other than what it had done. For Naian who came
against his lord was both disloyal and treacherous, and so there is great right in
that which is happened to him and the Cross of your God was righteous & did
very well if it does not help him against right, because it is a good thing nor ought
to do other than well. And he spoke so loudly that everyone heard him. And then the
Christians hearing these words had very great joy, & answered the great Kaan, Most
great Sir, say they, you speak indeed truth, for the Cross is good, it would not do
THE DESCRIPTION OF THE WORLDS, THE RELIGION OF CUBLAI

ill nor disloyalty as Naian did who was a traitor and disloyal against his lord, so he thought that it would not do anything for him who did evil. And he has indeed had that of which he was worthy. Such words were between the great Kaan and the Christians about the Cross which Naian had carried on his ensign, so that they were no more reproached by the Saracens, because they had heard well the speech of the great Kaan to the Christians; nor after that did any dare any more to speak evil to them nor to tempt them from their faith, but they stayed quiet and in peace.

NOW the great Kaan returns to the city of Cambaluc. And when the great Kaan had conquered all the domain of Naian and won and had the victory in the battle in such way as you have heard above, he determined to go home, and on the way back he reached Ciandu his most noble city which abounds very greatly in all good things and is the most delightful country of all the hunting countries, more than any other land. And therefore they stay there some days to the very great refreshment of all his army and with very great pleasure. And when his army was rested, then he goes back with great pomp and triumph to the capital city of Cambaluc, and it was in the month of November, and there he stays in great enjoyment and with great feasting and happiness, ordered throughout the city for the great victory, till the month of February and March, when our Easter is; whereupon learning that this was one of our principal feasts he made all the Christians come to him, and desired them to bring the book in which are the four Gospels, which he had censed many times with great ceremony, kissed it devoutly, and desired that all his barons and lords who were present should do the same. And he always observes this custom at the chief feasts of the Christians, as is Easter and the Nativity. He does the like at the chief feasts of the Saracens, Jews, & Idolaters. And being asked about the reason, he said: There are four prophets who are worshipped and to whom everybody does reverence. The Christians say their God was Jesus Christ; the Saracens Mahomet; the Jews Moses; and the idolaters Sagamoni Burcan, who was the first god of the idols; and I do honour and reverence to all four, that is to him who is the greatest in heaven and more true, and him I pray to help me. But by that which the great Kaan showed he holds the Christian faith for the truer and better, because he says that it commands nothing which is not full of all goodness and holiness. And by no means would he endure the Christians to carry the Cross before them, and this because on it was scourged and dead such and so great a man as was Christ.

Someone could say, Since he holds the faith of Christ as the best, why does he not attach himself to it and become a Christian? The reason is this, according to what he said to Master Nicolau and Mafeu when he sent them as ambassadors to the Pope, who at times began some

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1 VB gives this passage with considerable verbal additions.
2 Cambaluc See PN.
3 Sagomombar Can
WHY CUBLAI KAAN DID NOT BECOME CHRISTIAN = MARCO POLO

talk about the faith of Christ. He said to them, How do you wish me to make myself a Christian? You see that the Christians who are in these parts are totally ignorant so that they do nothing and have no power; and you see that these idolaters do whatever they wish, and when I sit at table the cups which are in the middle of the hall come to me full of wine or drink or of other things without anyone touching them, and I drink with them. They compel storms to go in whatever direction they please, and do many wonderful things, and as you know their idols speak and foretell them all that they wish. But if I am converted to the faith of Christ and am made a Christian, then my barons and other people who are not attached to the faith of Christ would say to me, What reason has moved you to baptism, and to hold the faith of Christ? What virtues or what miracles have you seen of him? And these idolaters say that what they do they do it by the holiness and virtue of the idols. Then I shall not know what to answer them, so that there will be very great error between them and these idolaters who do such things with their arts and sciences; and they will easily be able to make me die. But you shall go to your Pontiff and pray him on our behalf to send me a hundred wise men of your religion, that before these idolaters they may be able to reprove what they do, and may tell them that they know and can do such things but are unwilling, because they are done by the art of the devil and of evil spirits, and may so restrain them that they have not power to do such things before them. Then when we shall see this we shall reprove them and their law, and so I shall be baptized, and when I shall be baptized all my barons and great men will be baptized, and then their subjects will receive baptism; and so there will be more Christians here than there are in your parts. And if, as has been said at the beginning, men fitted to preach our faith to him had been sent by the Pope the said great Kaan would have been made a Christian, because it is known for certain that he had a very great desire for it. And for three days he wished that all should go to eat and drink in his Court. The great and bountiful feasts of every kind last for many days. They make very great sacrifices to the gods. And though Cambaluc city is six miles long and has very large suburbs, all the people could not dwell in it, but lodged some in the suburbs and some outside. When the feasts and entertainments were ended he dismissed his armies, and all went away to their houses. And the other [36a] Tartar baron who was a king, who had Caidu for name, who ought to have been with Naian against the great Kaan, when he hears this news that Naian had been defeated and killed he had great vexation at it and did not any more think to go to war against the lands of the Tartar, as he had determined, but had great dread of him and great fear of being so treated as Naian

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1 totalmente BALDELLI-BONI, following the later editions and followed by B., prints talmente.
2 finite which I have supposed to be for finite.
3 B.: més, avent "ever, having" But FA,FB: més(mai? il ot TA': ma auas TA': ma ebbe VA,V: auas LT: ino habuit So probably read més auais
THE DESCRIPTION OF THE WORLDS, REWARDS & PUNISHMENTS

had been, and his army. Now you have heard how the great Kaan only goes this v
one time to war in person after he was king. For in all his other needs and wars he sent FB VA
new his sons and new his barons, but in this he was unwilling that any should go TA TA
there but himself alone, because the arrogance of that disloyal man Naian seemed to FB FB
him too great a deed and evil and perilous. Now we will leave you this matter and FB
will come back to tell you of the very great doings of the great Kaan. And we have FB
told you of what line he was and his age. Now we will say what he did—of the R
rewards and honours which he gives for this victory—to the barons who bear themselves L.
well in war and in battle, when he came back;¹ and again I will tell you what he did VA FB TA
to those who were mean and cowardly. You must know then that the great Kaan has R
twelve wise barons who have charge of learning and informing themselves of the operations which
the captains and soldiers carry out particularly in the expeditions and battles where they are;
and those then report to the great Kaan. I tell you that to those captains who prove VA
themselves well in war and in battle, him who at first was lord, that is head, of a hundred VA L V
men he makes him lord of a thousand, and him who at first was lord of a thousand he FB L FB
makes him lord of ten thousand and thus he gave to each according to his rank as he saw that FB
they deserved; and with all this he makes him a great gift of gold and fair silver vessels V FB
and of many fair jewels, and a superior tablet having or denoting authority, that is with V FB FB L
orders of authority. And he presented them also with fair jewels of gold and of silver and FB
with pearls and with precious stones & with horses; and he gave so many of them to each that
it was a marvel. For they had deserved it very well, for never afterwards were men seen who
did so much in arms for the love of their lord as those did on the day of the battle. For the FB
tablets of authority are so arranged that he who has command of a hundred has a silver FB
tablet; and he who has command of a thousand a tablet of gold, or really of silver L
gilt; and he who has command of ten thousand has a tablet of gold with a lion's L
head. And I will tell you the weight of these tablets, and what they mean. Those FB
who have command of a hundred and of a thousand men, their tablets each weigh V FB
120 saggi, and that with a lion's head [36b] engraved on it, who have command of ten FB
thousand, also weighs 220² saggi. And on all these tablets is written an order in this L
manner, and they say, By the power and strength of the great God and of the great R
grace which he has given to our emperor, blest be the name of the great Kaan, and TA
may all those who shall not obey him be slain and destroyed. And again I tell you

¹ FA,FB,LT,L seem definitely to take this following passage to refer to the rewards given
after the battle with Naian. The context, and the wording of F,T,A,VA, seem to make
the reference general, and this view is supported by P,R.
² L,R: 220 FA,FB,T: 120 LT,P omit; TA: altrettanto
TABLETS OF GOLD & OTHER MARKS OF DIGNITY by MARCO POLO

that all those who have these tablets have also warrants on paper with writing of all

that they must and can do in their command & domain. Now we have told you

enough of these facts. Now we will tell you further of this same. For I tell you that

he who has a great command of 100000 men or who is lord, that is captain, of some
province with a great general army, these have a tablet of gold which weighs 300

saggi, and there are letters written which say just as the others of which I have told you

above. And below the letters on the tablet is portrayed the lion or the image of the

gerfalcon or of different animals, and above the lion on the other side are imaged the sun

and the moon. And again beside this they have the great Kaan’s warrants of great

authority as is seen in this noble tablet and of great power. And these who have these

important tablets have also for an order that whenever he rides in public he must

carry a golden canopy which is called an umbrella, which is carried on a pole above his head

as a sign of great authority and power which they have. And every time that he sits

in the chief hall he must sit on a silver chair. And again to such as these the great

lord gives a gerfalcon tablet; and he gives this tablet to the very great barons &
nobles that they may have full authority like himself. For it is of such power that

when he who has it wishes to send [36c] both envoys and other men, then he provides

him with such a tablet, namely of a gerfalcon, that if it is necessary he can take all the horses

of any person & wherever they may be, and can take when he pleases and lead from place to

place with him the whole army of any great prince who is subject to the great Kaan for his

guard; for he can take the horses of a king, and can take the horse of the great Kaan if he

wishes. And since I have spoken to you of the horses of kings, therefore you may

know that he can take from all other men of less dignity. And thus all things in which

he ought to be obeyed are defined in very good order for those who hold the abovesaid tablets;
and if any dared not to obey in everything according to the will and command of those who

have those tablets, he must die as a rebel against the great Kaan. Now we will leave telling

you this matter and we will tell you of the fashion of the great Kaan and of his face.

HERE HE TELLS THE FASHION OF THE GREAT KAAN. The great lord of lords,

that is of all those of his dominion, who is called Cublai Kaan is like this.

He is of good & fair size, neither too small nor too large, but is of middle

size. He is covered with flesh in a beautiful manner, not too fat, nor lean; he is more

than well formed in all parts. He has his face white and partly shining red like

the colour of a beautiful rose, which makes him appear very pleasing; and he has the eyes

black and beautiful; and the nose very beautiful, well made and well set on the face.

\[1\] V: doro

\[2\] LT: tribus apparently mistaking tres
And he has four women whom he holds always as his true wives, and the eldest son which he has of the first of these four women ought to be lord of the whole empire by right when the great Kaan the father should die. They are called empresses, and each of those four women is called also by her other proper name. And each of these four ladies holds a very fine royal court by herself in her own palace; for there is none of them who has not three hundred chosen girls very fair and amiable. They have very many valets eunuchs and many other men and women, so that each of these ladies has in her court quite ten thousand persons. And whenever he wishes to lie with any one of these four women he makes her come to his room; and sometimes he goes to the room of his wife. And he has also very many other concubines, and I will tell you in what way. It is true that there is a province in which dwells a race of Tartars who are called Ungrat (and the city likewise) who are very handsome and fair-skinned people; and these women are very beautiful and adorned with excellent manners. And every second year a hundred maidens, the most beautiful that are to be found in all that race, are chosen and are brought to the great Kaan as he may wish. The great Kaan sends his messengers to the said province that they may find him the most beautiful girls according to the standard of beauty which he gives them. 400, 500, more and less, as they think right. And these girls are judged in this way. When the messengers are come, they make all the girls of the province come to them. And there are judges deputed for this purpose, who seeing and considering all the parts of each separately, that is the hair, the face, and the eyebrows, the mouth, the lips, and the other limbs, that they may be harmonious and proportioned to the body, value some at 16 carats, others at 17, 18, 20, and more and less according as they are more and less beautiful. And if the great Kaan has charged them to bring those of the value of twenty carats or twenty-one, according to the number ordered them they bring them. And when they are come to his presence he has them valued again by other judges, and of them all he has thirty or forty who are valued at most carats chosen for his own room. And he has them kept by the elder ladies of the palace, one to each of the wives of the barons, who use diligent care in watching them; and makes them lie with them in one bed to know if she has good breath and sweet, and is clean, and sleeps quietly without snoring, and has no unpleasant scent anywhere, & to know if she is a virgin, & quite sound in all things. And when they have been carefully examined, those which are good and fair are sent to wait on the lord in such way as I shall tell you.

1 toutes foies V, VA, P omit. B. omits foies.
2 TA: "cece"
3 FB: mille TA: "ij" Others "10000"
4 quantité femes FA, FB: "iiij fames" So perhaps read quatre femes
5 sollo Read selle
THE SONS OF CUBLAI KAAN & HIS CONCUBINES = MARCO POLO

It is true that every three days and three nights six\(^1\) of these girls are sent to wait on the lord when he goes to rest & when he gets up, both in the room and in the bed and for all that he needs; and the great Kaan does with them what he pleases. And at the end of these three days and of three nights come the second six girls in exchange for those, and these depart. And so it goes all the year that every three days and three nights they are changed from six to six girls until the number of those hundred is completed, & then they begin again another turn. It is true that while one party remains in the chamber of the lord, the others stay in another room near there so that if the lord has need of anything extraordinary, as drink and food and other things, the girls who are in the lord’s chamber order those in the other room what they must prepare, and they prepare it immediately. And so the lord is not waited upon by other persons but by the girls. And the other girls who were valued at less carats stay with the other women of the lord in the palace, and they teach them to sew and to cut out gloves and to do other gentle work. And when any gentleman is looking for wives, the great Kaan gives him one of them with a very great dowry, and in this way he finds them all husbands of good position.

And it could be said, Are not the men of the said province annoyed that the great Kaan takes away their daughters from them? Certainly not. Rather they think it a great favour and honour, and are very glad that they have pretty daughters which he deigns to accept, because they say, If my daughter is born under a good planet and with good fortune, the lord will be able to satisfy her better and will marry her into a good position, which thing I should not have been able to do with satisfaction. And if the daughter does not behave well or has bad fortune, then the father says, this has happened to her because her planet was not good.

HERE HE TELLS OF THE SONS OF THE GREAT KAAN. And again you may know that CUBLAI the great Kaan has indeed of these his four wives twenty-two male children. And the elder son of the first had for name Cinchim for the love of the good Cinghis\(^2\) Kaan, the first lord; and this one ought to have been great Kaan and lord of the whole empire after the death of CUBLAI his father. And he had been already confirmed as lord while his father was alive. Now it happened that he died, this Cinchim, before the father; but there remains a son of his who has Temur for name, and this Temur ought to be great Kaan and lord after the death of CUBLAI; and it is \[37a\] right because he was son of the eldest son of the great Kaan, that is of Cinchim. Moreover I tell you that this Temur is a valiant man, full of kindness, wise, and prudent, and has often already behaved very well & has had many victories in battle. And you may know that the great Kaan has also quite twenty-five

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\(^1\) R: cinque
\(^2\) cinchin...cinchin

VA: ehinchim...ehinchis
THE DESCRIPTION OF THE WORLDS THE CITY OF CAMBALUC

other sons of his concubines who are good and valiant in arms because he continually has them practised in things belonging to war, and each is a great baron. And again I tell you that of the sons which he has of his four wives there are seven of them crowned kings of seven vast provinces and kingdoms, and all keep up their rule well in right and in justice, for they are wise and prudent men. And it is quite reasonable that they should be valiant lords, because they are like the father, for I tell you that their father the great Kaan is the wisest man and the most provided with all things and the best captain of an army and the greatest ruler of people and of empire, and a man of greater valour than ever was in all the races of the Tartars. Now I have told you of the doings of the great Kaan & of his likeness and of his wives and concubines and of his sons, and then I shall tell you how he holds court and his ways.

HERE he tells of the palace of the great Kaan. You may know quite truly that the great Kaan stays in the capital town which is in the province of Catai, which is the great city called Cambaluc, toward the Greek wind, three months of the year, that is December and January and February. And in this town he has his great palace near the new city on the side toward midday, in this form; and I will describe its likeness to you. The palace is square in every way. First there is a square circuit of wall, and each face is eight miles long, round which is a deep moat; and in the middle of each side is a gate by which all the people enter who gather there from every side. Then there is the space of a mile all round, where the soldiers are stationed. After that space is found another circuit of wall, of six miles for a side, which has three gates on the midday face and other three on the tramontaine side, of which the one in the middle is larger and stays always locked and is never opened except when the great Kaan wishes to come in or go out; and the other two smaller, which are one on one side of it and the other on the other, always stand open, and by them all the people come in. And at each angle of this wall, and in the middle of each of the faces, is a beautiful and spacious palace, so that all round about the wall are eight palaces, in which are kept the munitions of the great Kaan, that is one kind of trappings in each; as bridles, saddles, stirrups, and other things which belong to the equipment of horses. And in another bows, strings, quivers, arrows, and other things belonging to archery. In another cuirasses, corslets, and similar things of boiled leather; and so with the rest. Within this circuit of wall there is first of all a great four-sided wall which is for each side one mile long, that is to say that it is four miles all round. It is very thick, and of height they have quite ten paces, and they are all plastered on the outer face with red colour and white and [37b] embattled, made like a castle. And each corner of this wall has again a great palace very beautiful and very rich, in which are kept in the same way the great Kaan’s equipments, these are bows, arrows, and quivers and stirrups, saddles, and bridles for horses and lances, clubs, bowstrings, tents, and all other
THE WALLS & GATES & PALACES OF CAMBALUC ≠ MARCO POLO

LT FB things needful for an army and war. And again between the one palace and the second
1 there is also a palace in the middle of each side like those of the corners, so that all round
FB L the walls there are eight very beautiful palaces, namely four at the corners and four
1 between corner and corner, and all & eight are full of nothing but the equipments of
P the great lord. And you may know that in each palace there is only one thing, that
FB is that in the one are bows and nothing else, and the second had saddles and nothing
FB FB else, and the next is all full of bridles and so it goes all round that in each is all one
FB V manner of thing. And there is a higher wall all round, & in the same way it has eight palaces.

And this wall has five gates on the quarter towards midday, in the middle a great
L TA gate much greater than the others which is never opened or shut except only when the
TA FB V great Kaan comes out of it to make war and when he goes in there, & then it is shut,
P for the entry is open to none but to the king alone. And beside this great gate are two small
VA ones, one on each side, and all the other people who are in company with the great
Kaan come in by those. And then there is towards the corner another very large
FB one, and towards the other corner another, by which again the other people enter,
so that they are five, and the large one is in the middle, and by those four smaller gates enter
all the other people. But the other four gates where the other people enter are not one beside
the other, but they are two at the two corners of this same face, and the other two are beside the large
VA one, so that the large one remains in the middle. And each other side has only one gate in the
middle of the wall. All the people who wish enter through all those gates, except by the great gate
of which I have spoken above. And inside this wall at the distance of one mile, in the middle
FB of this face of the wall toward midday, is another wall which is rather more long than
FB broad. There are also eight palaces on this wall all in the same way as the eight
FB VA others outside, of which I have spoken above. And again the equipments and other vessels
FB & valuable utensils & jewels of the great lord are kept there inside, as in the others.

There are also five gates in the side toward the midday all like the other wall in
P front. And in each other side is a single gate in the middle, through which anyone may
come in; and so have the other walls of which I have told you. And in the middle of
VA FB P the space which is inside these two walls [37c] is the great palace of the great lord, in which
FB he dwells, which is made in such a way as I shall tell you. Know that it is the greatest
VR & most wonderful that ever was seen. It is bounded then towards tramontaine with the
foresaid wall, and towards midday, and there is an empty space where the barons and the soldiers
THE DESCRIPTION OF THE WORLDS: THE PALACE OF CUBLAI

pass to and fro. It has no high upper floor, but is on a level base in such a way that the pavement is about ten palms higher than the other ground around. And the roof or covering is very extremely high. And all round there is a wall of marble level with the pavement, two paces thick, and within the wall the palace is placed in such a way that all the wall outside the palace is as it were a walk by which one goes and passes all round, where men can see from the outside. And on the outer edges of the wall is a most beautiful balustrade with columns, on which people can lean. The walls of the halls and of the rooms inside are all covered with gold and with silver and blue, and there are portrayed very finely in carved work; lions & dragons and beasts and birds and fair stories of ladies and knights and many other different kinds of beautiful things and stories of wars, which are on the walls; & the roof also is made so that nothing else is seen there but gold and silver and paintings. On each quarter of the palace is a great flight of marble steps which go up from the ground to the top of the said wall of marble which surrounds the palace, by which steps one goes up into the palace. The hall is so great and so broad that it is a great marvel, and more than six thousand men would well feed there at once, sitting at table together. And in that palace there are four hundred rooms, so many that it is a marvel to see them. It is so beautiful and so large and so rich and so well made and arranged, that it is thought that there is not a man in the world who should have the power to know how to plan it better nor make it. And the roofs above, that is outside, are all red and green and azure & peacock-blue and yellow and of all colours, and are glazed so well and so cleverly that they are bright like crystal, so that they are seen to shine very far round the palace. And you may know that that roof is so strong and so firmly put together that it lasts many years. In the part behind the palace there are large houses, rooms, and halls, in which are the private things of the lord, the second &. The sentence begins the account of the palace hall, with its terrace.

1 or “where people can assemble.” al qual si possono accostar gli uomini.
2 bestes But FA,FB: choses V,TA: chose R(omitting the first bestes): diverse maniere di bestie
3 ne i se port autre TA: non vi si può vedere altro R: che altro non si vede So read (with B.) se pert
4 TA: i m V: se zento R: gran moltitudine
5 FA,FB: Les tres de la couverture explained by PAUTHIER to mean “the beams of the roof”, but as both texts include the phrase about the consequent splendour of the roof when seen from a distance, one would wish that tres could mean “tiles”.
6 R: di tutti i colori. & vi sono vitrate nelle finestre così ben fatte . . . come cristallo. This suggests that the original may have said that the tiles were coloured and glazed like quarries in windows; possibly reading come sono for & vi sono. F: & sunt enuertree V: et sono in veriadi
7 FA: a touz temps FB: a tous jours V: piu de mile ani R: molti anni Others omit.
THE LAKE & PARKS & ANIMALS & GREEN HILL = MARCO POLO

that is all his treasure, gold, silver, precious stones, and pearls, and his vessels of gold and of silver; where his ladies and concubines stay, and where he has his affairs done conveniently and when he pleases; into which places other people do not enter. And between the one wall and the other of those circuits of which I have told you above are very beautiful large lawns & gardens and beautiful and good trees of different sorts of fruits in which too are many kinds of strange beasts; these are white stags, the animals that make the musk (namely gudderi), roe-deer, fallow-deer, and squirrels, and ermines, & of many [37d] kinds of other strange beautiful animals in great abundance. And all the grounds of this garden, wherever an empty space is found, inside the walls are full of so many of these beautiful animals that there is no way, except the roads alone on which men walk to and fro. The meadows have grass in abundance, because all the streets are paved and raised quite two cubits above the ground, so that no mud ever collects on them nor is the rain water caught there, but running through the meadows it fattens the land and makes the grass grow abundantly. And at one corner of this palace outside, that is toward the plough-beam, is a very large and deep and beautiful lake (of the earth from which was made the hill[to be]mentioned[below]), in which are many kinds of fish and plenty, for the great lord has made them put many kinds of fish there, which are brought from elsewhere to that lake and are fed there, and every time that the great lord wishes some of those fish he has them at his will and at his pleasure. Moreover I tell you that a not very great river flows in there and fills the said hollow and makes a kind of fishpond; and there the animals go to drink; and flows out of the lake·afterwards, passing through a conduit near the said hill, and fills another very great and deep hollow between the palace of the great Kaan and that of his son Cinchim, of the earth from which likewise the said hill was raised. And the river departs from the other side of the lake and runs away; but it is so planned that no fish can escape, and this is done and is closed with nets of iron wire and of brass both at the entry of the river in the lake and also at the going out, which do not let them go out· on either side. There are also swans and other waterfowl. And again I tell you that towards tramontaine, about one crossbow-shot distant from the palace, he has had a mound made by hand within the circuit of the walls. It is a hill which is quite a hundred paces high, and it is more than a mile round; the which hill is all full and all covered with most beautiful trees which at no time lose the leaves nor fruit in winter·nor in summer but are always green, and it is covered with green grass. And I tell you that the great lord, wherever one tells him that there was a beautiful tree
THE DESCRIPTION OF THE WORLD: THE PALACE OF TEMUR

in those regions, he made them take it with all the roots and with much earth' round it and made them carry it with elephants to plant on that hill. And the tree might be great as it pleased, but he would have this done with it. And in this way there were the most beautiful trees in the world there, and always green. And I tell you that the great lord has had all that hill covered with azur-stone, which is very green, so that the trees are all green and the hill all green. So that nothing is seen except green things and therefore it is called the Green Hill; & truly it has a good right to its name. And on top of the hill in the middle of the summit is a palace very fair and great, and it is all green within and without. And I tell you that this hill and the trees and the palace are so beautiful to see for the verdure all of one kind that it is a wonder; for all those who see them have delight and joy from them, and all the people go there. And therefore has the great lord had them made, to have that fair sight and because it gives him comfort and enjoyment & gladness in his heart, that the chief palace may be adorned with beauty. The great Kaan often goes to this mount and takes his pleasure as it pleases him and as he wishes.

HERE he tells of the palace of the son of the Kaan who must reign after him. And again I tell you that near by this chief palace, of which I have spoken above, on the other side of the circuit of the palace facing the palace of the great Kaan, the great lord has had another palace made like his own in every way so that nothing is lacking. And it is made that his son may have it when he shall reign and be lord. And so it is made all in such manner and as large and with as many walls as is that of the great Kaan of which I have told you above. The grandson of the great Kaan, this Temur the son of Cinchim, who was the eldest son of the great Kaan, whom I have named to you above that he must be lord, lives there; and know that all those manners and those customs and those deeds which the great Kaan Kublai his grandfather does, he maintained and did because he is chosen for lord as soon as the great Kaan shall be dead. He has indeed imperial bull of gold already and seal of authority, but not so completely as the great lord has as long as he lives. And from one palace to the other one passes by a bridge built over that water. Now I have told you and described about the great palaces of the great Kaan and of his son. Now I will tell you of the plan and condition of the city of Taidu, the great

1 conoite verte Read con moute terre TA': chomolta terra FB: aucesque toute la terre V: chon tuo el terer VA: chon tuta la tera suggesting, as often, a very early difficulty.
2 &jst lalbre grant quant il vousist qu'il ne foist ce faire TA: et sia grande quanto vuole chegli lo fa portare alesfanti FB: et soit larbre tant grant comme il veut. The version seems to be uncertain.
3 de roce delacur B.: di polvere di lapislazzuli cf. PN (azur).
THE ANCIENT CAMBALUC NEW BUILT AS Taidu = MARCOPOLO

It is true that there was an ancient city standing on a great river in the province of Catai, which in time past was very great and noble there, which had Cambaluc for name, which means to say in our language the city of the lord. And the great Kaan found from his astrologers that this city was bound to rebel & to make great opposition against the government. And for this reason the great Kaan had it destroyed and ruined & had this other city of Cambaluc made by the side of that, beyond a great river which is there, where the said palaces are, so that there is only a river between, and made them take all the Cataians (that is those who were natives of the province of Catai), the people from that old city, and put[them] into the new town which he had founded, which is called Taidu. And those of whom he was not afraid that they would rebel he left in the old, because the new would not contain so many people as lived in the old, which was very large. And yet it is so great as I shall tell you. It is twenty-four miles round, that is that on every quarter it has a face of six miles, and is exactly square by line, so that it is no more or no longer on the one side of the square than on the other. It is all walled with walls of earth which are about ten paces thick below, and more than twenty high. But I tell you that they are not so thick above as below, because all the way from the foundations upwards they came tapering so that at top they are only about three paces thick. They are all entirely embattled and the battlements white. There are moreover twelve principal gates, and above each gate is a very large palace and fair, so that on each side of the walls are three principal gates and five palaces, because there is yet another palace very fair and large for each corner of the city. In all these palaces are many very great and wide halls in which the armies of those [38c] who guard the city dwell. Moreover I tell you that the whole city is set out by line; for the main streets from one side to the other of the town are drawn out straight as a thread, & are so straight and so broad that if anyone mount on the wall at one gate and look straight one sees from the one side to the other the gate of the other side, opposite to that, and they are so planned that each gate is seen as the others.

1 FB, TA, LT, P, R all begin a new chapter at this point. FA follows F in making no break.
2 FB, LT: "four" Others "three"
3 les armes . . . cite demorent  FA: les armes . . . cite sont  FB: les armes . . . palais demeurent  TA: jstanno gli uomini . . . la terra and so LT  But P: servanti arma . . . cuitatis  R: stanno l'armi . . . citta  V: sono larme . . . zitate  L: sunt stantis(sic) armamenta pro custodia  VA: le arme de cholor che guardano  VL has both gente and arme.
4 se voit con les autres  FB: comme l'autre  FA: delautre  The idea seems to be that one could see down the great straight streets across the city from one gate to another, but by confusing
THE DESCRIPTION OF THE WORLDS IT'S PLAN AND CUSTOMS

along the town, by the roads. And everywhere along the sides of each main street are stalls and shops of every kind. And there are about the city many palaces beautiful and great, and many beautiful inns, & many beautiful houses in great abundance. And all the pieces of land on which the dwellings are built throughout the city are square and set out by line, and on every piece there are spacious and great palaces with corresponding courts and gardens. And pieces of land like these are given to each head of a house; that is, such a one of such a clan would have this plot, and such a one of such would have that other, and so from hand to hand. And round each such square plot are fine roads by which one walks. And in this way all the city is laid out by square, as a chessboard is, and is so beautiful and so skilfully planned that in no way would it be possible to tell of it. And in the middle of the city there is a very large and high palace in which is a great town clock, that is a very great bell, which sounds three times at night; so that none may go about the town after it shall have sounded three times every evening. For after that bell has sounded so many times as they have ordained none dares leave his house till day to go through the town by night except the nurses who go for the needs of women in childbirth and physicians who go for the needs of sick men, and those who go for this good purpose must carry lights with them. And I tell you that it is ordered that each gate of the city be guarded at night by a thousand men who stay continually; and do not understand that they stay on this guard, nor believe that such a thing is done, for fear that they may have of any people, but they do it for love only and honour and excellency of the great lord who dwells inside, and also because they do not wish the robbers to do harm to any in the town where he dwells. For the great Kaan has great care that for his own honour thieves and robbers who are often found in the city may be restrained and caught. They have, none the less, owing to the saying of the astrologers, knew not what suspicion of the people of Catai. Besides this the guards always ride through the city by night, by thirty and by forty, searching and inquiring if anyone is going about the city at an unusual hour, that is after the third sounding of the bell. And if they find anyone he is arrested and put in prison at once. And in the morning the officials deputed for this examine him, and if they find him guilty of any offence they punish him, according to the degree of it, with more or less blows with a rod; by which they sometimes die. And in this way men are punished for their crimes, and they do not wish to shed blood among them because their haesi, part and porte and in other ways the MSS. have introduced a number of unimportant variations. con les autres perhaps “with the others”? VL: “that you may see a fire from one end to the other.”

1 lairons FA: barons FB: barons VA: li tartarj R gives very slight indirect support to barons; others have robbers or omit.
THE WICKED TYRANNY OF ACMAT THE BAILO = MARCO POLO
that is learned astrologers, say that it is wrong to shed human blood. It has been told then about the contents of the city of Taidu. Now we shall say how the Cataians wished to rebel in the city.

OF THE TREACHERY PLANNED TO MAKE THE CITY OF CAMBALUC REBEL, AND HOW THE AUTHORS WERE TAKEN AND PUT TO DEATH.  Cap. 8.

It is a true thing, as will be said below, that there are deputed twelve men who have the disposal of the lands and governorships and all the other things, as seems best to them. Among whom was a Saracen named Acmat, a clever and strong man, who had great influence and authority with the great Kaan beyond the others. And the lord was so fond of him that he had every liberty. For, as was found after his death, that Acmat so bewitched the lord with his spells that the lord gave the greatest belief and attention to all his words, and so he did all that he wished to do. He gave away all the governorships and offices and punished all the evildoers. And whenever he wished to put anyone whom he hated to death, whether justly or unjustly, he went to the lord and said to him, Such a one is worthy of death because he has offended against your Majesty like this. Then the lord said, Do what thou pleasest; and immediately he had him put to death. And so, when men saw the full liberty which he had and that the lord gave such full trust to his word that they did not dare to contradict him in anything, there was no one so great and of such authority that he did not fear him. And if anyone was accused by him to the lord on a capital charge, and wished to defend himself, he could not disprove it and use his arguments because he had no one with whom [he could do so], for none dared to speak against that Acmat. And in this way he made many die unjustly. Besides this there was no fair lady whom, if he wanted her, he did not have at his will, taking her for wife if she was not married, or otherwise making her consent. And when he knew that anyone had some pretty daughter, he had his ruffians who went to the father of the girl saying to him, What wilt thou do? Thou hast this daughter of thine. Give her for wife to the Bailo, (that is to Acmat, for he was called Bailo as one would say Deputy) and we will make him give thee such a governorship or such an office for three years. And so he gave him his daughter. And then Acmat said to the lord, Such a government is vacant or ends on such a day; such a man is fitted to rule it. And the lord answered him, Do what seems right to thee. And so he invested him immediately with such a governorship. In this way, partly through ambition for governorships and offices, partly because this Acmat was feared, all the fair ladies—he either took them for wives, or bad them at his pleasure. He had also sons, about twenty-five, who were in the greater offices; and some of them, under the name and shelter of the father, committed adultery like the father, and did many other unspeakable and wicked things. This Acmat had collected much treasure, because each one who wished for some governorship or office sent him some great present.
THE DESCRIPTION OF THE WORLDS THE PLOT TO KILL HIM

He reigned then in this power for twenty-two years. Finally the men of the land, that is the Cataians, seeing the infinite injuries and unspeakable crimes which he committed beyond measure as well on their wives as on themselves, being unable by any means to bear it any longer, planned to assassinate him and to rebel against the rule of the city. And amongst the rest was a Cataian named Cenchu, who had under him a thousand men, whose mother, daughter, and wife the said Aemat had violated. Whence it was that full of indignation he spoke about the destruction of this man with another Cataian named Vanchu, who was lord of ten thousand, that they ought to do this when the great Kaan shall have stayed three months in Cambaluc and then departs and goes to the city of Ciandu, where he stays in the same way for three months; and in the same way Cinchim his son departs and goes to the usual places; and this Aemat remains for the custody and guarding of the city, and when any accident happens he sends to Ciandu to the great Kaan, and he sends him his wishes in reply. These Vanchu and Cenchu, having made this plan together, wished to communicate it to the greater Cataians of the land and by common consent made it known in many other cities and to their friends, namely that having planned to do such a deed on such a day, that as soon as they saw the fire-signals they should kill all those who have beards, and make the signal with fire to the other cities that they should do the like. And the reason why it was said that the bearded ones should be massacred is that the Cataians are naturally without beard, and the Tartars and Saracens and Christians wear it. And you must know that all the Cataians hated the rule of the great Kaan because he set over them Tartar, and for the more part Saracen, rulers, and they were not able to bear it, seeming to them to be like slaves. And then the great Kaan had not the rule of the province of Catal by right, but rather had obtained it by force; and not trusting them he gave to rule the lands to Tartars, Saracens, & Christians who were of his own household faithful to him, and were not of the province of Catal. Now the aforesaid Vanchu & Cenchu, when the date had been determined, entered the palace by night. And Vanchu sat on a seat and had many candles lighted in front of him, and sent a messenger of his to Aemat Bailo who lived in the old city, on behalf of Cinchim son of the great Kaan who that moment was arrived by night, that he must come to him immediately. And having heard this Aemat, much wondering, went immediately because he feared him much; and entering in at the gate of the city he met a Tartar named Cogatai, who was captain of twelve thousand men with whom he kept continual guard over the city, who said to him, Where are you going so late? To Cenchim, who is this moment come. Said Cogatai, How is it possible that he is come so secretly that I have not known it? And he followed him with a certain number of his people. Now these Cataians said, If only we can kill Aemat we have no one else to fear. And the moment that Aemat came into the palace, seeing so many candles lighted, he knelt down before Vanchu, believing that he was Cenchim; and Cenchu who was there ready with a sword cut off his head. And seeing this, Cogatai who had stopped
CUBLAI'S ANGER AFTER THE DEATH OF ACMAT =MARCO POLO
in the entry of the palace said, Here is treason; and immediately shooting an arrow at Vanchu, who was sitting on the seat, killed him, and calling his people arrested Cenchu, and sent an order through the city that if anyone were found out of his house he would be killed on the spot. The Cataians seeing that the Tartars had discovered the thing and that they had no head, these two being the one dead the other captive, bid themselves at home, nor were they able to make any signal to the other cities that they should rebel as had been arranged. And Cogatai immediately sent his messengers to the great Kaan declaring to him in order all the things that had happened; who sent word back to him that he should examine them diligently and should punish them for their misdeeds according as they should deserve. When the morning was come Cogatai examined all the Cataians and destroyed and killed many of them whom he found to be among the leaders in the conspiracy; and so it was done in the other cities when it was known that they were sharers in such a crime. When the great Kaan was come back to Cambaluc he wished to know the reason why this had taken place, and found how this accursed ACMAT, as well himself as his sons, had committed so many evils and of such enormity as is said above. And it was found that between him and seven of his sons (for all were not bad) they had taken numberless ladies to wife, besides those whom they had taken by force. Then the great Kaan made them carry into the new city all the treasure which ACMAT had gathered in the old city, and put it away with his own treasure, and it was found that it was infinite. And he wished that the corpse of ACMAT should be dug up from the grave and put in the street that it might be torn by dogs. And the sons of that man, who had followed the father in the evil works, he made them flay alive. And when it came to his memory about the cursed sect of Saracens, by which every sin has been made lawful to them and that they can kill whosoever is not of their law, and that the cursed ACMAT with his sons had not for this reason reckoned that they committed any sin, he despised it much and held it in abomination. Having called the Saracens to him he forbade them many things which their law commanded them; for he gave them an order that they must take wives according to the law of the Tartars, and that they must not cut the throats of animals, as they did, to eat the flesh, but must cut them in the belly. And at the time that this thing happened Master Marc found himself in that place.

Now I have told you of the town. Of the suburbs of the city & of his other grandeurs we shall tell you in another part of this book. After this we shall tell you of the men, how he holds court and of his other doings, that is of the great lord, as you will be able to hear.

HOW the great KAAN has himself guarded by twelve thousand men on horseback. Now you may know that the great Kaan, as is clear to everyone, for his grandeur and honour has himself guarded day and night with twelve thousand paid horsemen, and they are called in their tongue quesitan which
THE DESCRIPTION OF THE WORLDS QUESITAN BODYGUARDS

means to say in French' knights and [38d] trusted ones\(^2\) of the lord; and he does it not for fear that he may have of any man, but he does it for grandeur, excellence, and magnificence. And they plan their watches thus. These twelve thousand men have four captains, for each of them is captain of three thousand, and one captain with his one company who are these three thousand stay and guard in the palace of the great lord continually for three days and for three nights, for neither by day nor by night do they go out of the palace, and eat and drink in it at the expense of the royal court, and sleep there. And so it is that when these three thousand have guarded three days and three nights then they go off, and next come the second captain with his three thousand and guard other three days and three nights, and then these leave and the other three thousand come back to guard; and so they do, always going on guard three by three up to twelve thousand, until they have all been on guard, and then they begin the guard from the beginning again, and so it goes by turns all the year. By day certainly the other nine thousand do not leave the palace, unless anyone goes for the business of the great Kaan, or for things necessary to them, granting however that it was allowed, and always with the leave of his captain. And if there were any serious happening, as if the father or the brother or some kin of his were at the point of death, or indeed if some great loss had overtaken him so that he could not quickly return, it would be necessary to ask leave of the lord. But at night the nine thousand do indeed go home.\(^3\)

And when the great Kaan keeps his table in his hall for any great court & feast & rejoicing which he may wish to hold, he is seated\(^4\) in this way. For first the table of the great lord is set before his throne very high above all the others. He sits in the north part of the hall, with the shoulders towards tramontaine so that his face looks towards midday, and his first wife sits beside him on the left side, and on the right side, but at another table which is rather lower, sit his sons in lordly fashion.\(^5\) and

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\(^1\) FA,FB: en francois V: al modo nostro VA: in nostra lingua Others have simply "that is".

\(^2\) V: chauclier ci fedeli Others: "trusted knights" omitting "and".

\(^3\) This passage of R is also, in a shortened and partly corrupt form, in V, fol. 49v: "And besides these 9000 stay there continually, who do not leave the palace except in the service of the great Kaan. And by night they do not go home." and (still shorter) in L, fol. 19r: "The other 9000 however themselves too are on guard all day with the others, even though they do not stay at night."

\(^4\) FA,FB: il se siet TA: le taulo istanno LT: tabule stant P: curia tali ordine sedet R: gli uomini seggono V: fano aparare la sua mensa

\(^5\) sez filz au seignors Other texts omit au seignors. B, prints au seignors without note, but omits from his translation. L: filij eius depressius tamen domino V: i fili e nevedi del gran chan. Perhaps read les filz au seignors and translate: "the sons of the lord".
THE ORDER AND MAGNIFICENCE OF FEASTING = MARCO POLO

likewise his grandsons, according to their ages, and his kindred and others who are connected
by blood, that is those who are descended of the imperial line, so low that I tell you that
their heads come to the feet of the great lord. None the less Cinchim his first son sits
rather higher than the other sons. And then the other barons and princes & other people
sit[at the] other tables still lower step by step according to their dignity, & state, and age.
And it goes in the same way with the women, that at the feet of the first queen is the
table of the other queens & of the other younger children of the great Kaan; for all the wives
of the sons of the great lord and of his grandsons and of his kindred sit on the left
side, namely, of the empress, also more low; and next sit all the wives of the barons and
of the [39a] knights, and they also sit lower. And they know each their place where
he ought to sit according to his rank and dignity in the place assigned to him and proper by
the ordering of the lord, so however that each is on the right side, & all their wives on the
left, that is on the side of the empress. And the tables are arranged in the hall in such a way
that the great lord can see all the feasters, and they are always a very great number.
Do not believe that all sit at table; on the contrary the greater part of the knights and barons
eat in the hall on carpets, because they have not tables. And outside this hall are other halls
at the sides; and in these royal banquets there sometimes feed more than forty thousand
of them, beside those who are of the king's court who always come in numbers to sing & to
make various sport. And many times more than ten thousand persons eat at the tables which
are outside the great hall. For many men come there with many great presents, and
they are men who come from foreign parts with jewels and with strange things and
unaccustomed to be seen, and some there are who have had a domain or lordship and
wish one again, and jesters innumerable. And for this reason so great a multitude of men
like these are wont always to come on days like these when the great Kaan holds
open court and makes feast. And in the middle of this great hall where the great
lord keeps his table is a most beautiful structure, large and rich, made in the manner of
a square chest, and each side is of three paces, cunningly worked with very beautiful carving
of gilded animals; and in the middle it is hollowed out, and there is a great and valuable
vessel in the shape of a great pitcher of fine gold which holds quite as much wine as
a common large butt of six barrels or of six saline, & it is full of wine or of some other good
drink. And round the foot of this pitcher, that is in each corner of this chest, is a smaller
one of silver, of the capacity of a grape-tub, full of good spiced drinks, very fine and of great
value, in one of which is mares milk, and in another camels', and so with the others, according
as there are different kinds of drinks. And on the said chest stand all the vessels of the lord,

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1 P: *xj.milia* TA: *sanza numero* VL: *quatro millia* Z,V,R omit. Others "more than 40000".
THE DESCRIPTION OF THE WORLDS AT THE COURT OF CUBLAI
with which he is supplied with drink. And from that large one comes the wine, or
from the two small ones the drinks which are in those lesser ones. The wine or the
table, dear drink which may be there is drawn out of those four small ones and great golden
vessels very beautiful, which are called lacquered bowls are filled with it, which are
indeed such that they hold so much wine or other drink that eight men or ten
would have enough of it. And they are set one lacquer bowl between every two men
who sit at table, and each of these two men who are at table have a ladle, and the ladies
are made like a gold cup with a foot and golden handle, and with that cup they take
wine from that great golden lacquer bowl and are able to drink. And likewise there are
between two ladies who eat at the court one of those large ones and two cups, as the
men have. And you may know that these golden bowls and these things are of
great value; and I tell you that the great lord has so great & inestimable store of vessels
of gold and of silver that all those who see them are dumbfounded and there is not a man
who did not see them who could think or believe it. Also there are some barons deputed who
have to arrange in their proper and suitable places the foreigners who come over, who do not
know the customs of the court; and these barons go continually here and there through the hall
asking those who sit at table if they want anything, and if there are any there who wish for
wine, or milk, or meat, or anything else they have it brought to them immediately by the
servants. At all the doors of the hall, or of any place where the lord may be, stand two great
men like giants, one on one side and the other on the other, with a rod in hand; and this because
no one is allowed to touch the threshold of the door, but he must stretch his foot beyond. And
if by accident he touches it the said guards take away his clothes, and to have them again he
must redeem them; and if they do not take his clothes they give him as many blows as are appointed
him. But if they are foreigners, who do not know the rule, there are certain barons appointed
to introduce them and warn them of the rule. And this is done because if the threshold is touched
it is held as a bad omen. But in coming out of the hall, because some are overcome with drink
no control themselves, no such ban is required. And you may know that those who do the service of food and drink to the great Kaan at the sideboard & at his table are many great barons, and I tell you that they all have their mouths
and their noses wrapped in beautiful veils or napkins of silk & of gold, so that
their breath nor their smell should not come into the vessels and cups[or] into the food
and the drink of the great lord. And always when the great lord must drink, all

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1 Et de cele grant vient le win au beuaires que sunt en celle mendre For au read ou. FA,FB: Si que le vin de la grant vient au petites que li sont entour aussi (sont aussi pres)—& so V.A.P. Just above, TA: da ongni lato di questo vaso ne sono d u e picbolj and so here deglj d u e picbolj

2 FA,FB, V: x TA,LT have 8 only. P: xviii L,R: 8 or 10
CEREMONIES WHEN THE GREAT KAAN DRINKS = MARCO POLO

Those who wait on the king with the instruments of music, of which there are a vast quantity of all makes, begin to sound until he drinks. And when the great lord has his cup in his hand, as soon as the boy has presented it to him he retires backward three paces and kneels, and all the barons and all the other people who are serving there kneel down and make a sign of great humility; and then the great lord drinks. And when he has drunk, the instruments cease and the people rise. And every time when he drinks it is done so as you have heard with this honour and reverence, or when new food comes.

But of the food which is brought to the tables I will tell you nothing, because each must believe that in so magnificent a court it is there in great and lavish abundance of every sort: that he has dishes and viands many and various of different flesh of animals and birds wild and domestic and of fish, when it is the season for this and when he pleases, prepared in various and different ways most delicately as befits his magnificence and his dignity. Moreover I tell you that no baron nor any knight eats there but brings his first wife also, and but that she eats there with the other ladies. And when they have eaten and the great Kaan has finished his meal, and the tables are taken away, then all the harpers rise up and make sweet melody and there come into that hall before the great lord and before all the other people many persons, and amongst the others a very great multitude of jugglers and of acrobats and actors and soothsayers and men of many sorts who do several kinds of great performances, and all make great enjoyment and great festivity before the great lord and the others who have eaten in his court, and the people make much joy of it and laugh at it and enjoy it much. And when it is all done, the people leave and each goes back to his lodging and to his house as he pleases.

HERE HE TELLS OF THE GREAT FESTIVAL WHICH THE GREAT KAAN MAKES ON HIS BIRTHDAY. And you may know that all the Tartars and those who are subjects of the great Kaan are used to make festival of their birthdays. And the great Kaan, Kublai was born on the 28 day of the moon of the month of September, on Monday, the day of Saint Lucy and Geminianus. And every year on that day he makes the greatest feast that he makes all the year for any purpose, except the other feast which they make at the beginning of the year on the kalends of February, which day they observe as the beginning of the year, for the month of February is with them the first

1 que ne moine se feme & ge nei momie  LT: qui illuc non ducat suam uxorem, et que non concomitat 2 FA,FB,P,V,L agree with this. TA,R say that the Tartars celebrate the Kaan’s birthday. LT: Quando magnus Kaan nascitur omnes barones faciunt festum de die sue nationis 3 P: xxv. die mensis decembris TA: lunedi misunderstanding iors de la lune V (in a confused sentence): vintioto de setembrio et fo de luni Kublai was born on the 28 day of the 8th moon (Wednesday, 23 September) 1215, the octave of the feast of St Lucy and Geminianus. cf. p. 193 above.
THE DESCRIPTION OF THE WORLDS AND HIS BIRTHDAY FEAST
among the months of the year, so as I shall relate it to you after this. Now you may
know that he keeps the feast of his nativity in this way. For on the day of his birth the
great Kaan is drest in the most noble cloth of the purest beaten gold that he has. And
quite twelve thousand barons and knights who are called the faithful companions of
the lord are dressed afterwards with him in a colour and in a fashion like that of the
robe of the great lord; not that they are so dear robes as those of the king, but they are
of one colour and all are cloth of silk and of gold, and all those who are robed have
great girdles of great value, of leather worked with thread of gold and silver very cunningly,
given them, and a pair of shoes of leather worked with silver thread very skilfully. And the
great lord gives them all these robes which are of very great value. Moreover I tell you
that, although the king’s robe is more costly, yet there are some of these robes which are
worth, the precious stones and the pearls which were on them are worth, more
than 10000 bezants of gold. And there are many like this, as are those of the barons
who for loyalty are nearest to the lord and are called quesitan. And you may know that
thirteen times a year, solely for the thirteen solemn feast-days which the Tartars keep with
great ceremony according to the thirteen moons of the year, the great Kaan gives rich robes
adorned with gold pearls and precious stones with the girdles and shoes aforesaid, altogether
to the number of 156000, to those twelve thousand barons and knights, and he clothes
them all with a like clothing with himself and of great value, so that when they are
dressed and thus richly adorned they all seem to be kings. And when the lord wears any robe
these barons and knights are likewise dressed in one of the same colour; but those of the lord
are of more value and more costly ornament. And the said robes of the barons are always ready;
not that they are made every year, on the contrary they last ten years and more and less.
And so for each time one colour is distinct from the other. And from this you can see that
it is a very great thing, the great excellency of the great Kaan, for there is no other lord
in all the [39d] world who could do this nor continually keep it up, but he alone.
O NCE more about the FESTIVAL which the KAAN makes on HIS BIRTHDAY.
And you may know that on this same day of his birth all the Tartars of
the world, all the kings & princes and barons who are subject to his jurisdiction,
and all the provinces and regions and cities which hold land of him make great feast.

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1 LT: duodecim barones, et duodecimmilia milites  TA: xii  R: circa ventimila
2 que valent les pieres presioses & les perles que souvre bi estoient ualent plus.de. 25, bicanz dor  LT: que valent cum lapidibus preciosis et perlis que sunt ibi ultra mile milia bicanzis de auro  So perhaps read con les pieres and omit ualent.
3 LT: duodecim niciphus
4 VA: doexze baronj—and so below: but doexze milia above
5 monde & toutes les prouesces & region ge de lui tenent tere & regions  For the first & V, LT: de FA,TA,
THE FEAST AT THE BEGINNING OF THE YEAR = MARCO POLO

...and give him very great presents, each as is suitable to him who brings it, and accordingly as it is ordered. And there come many other men also, each with great presents on that day, to ask favours of the lord; and they are those who wish to ask him to give them some domain. And the great lord has chosen twelve barons who are set over this affair, to give the domains to men like these according as they think it fitting to each. And again on this day all people of whatever faith they are, all the idolaters and all the Christians or the Jews and all the Saracens and all the other races of the Tartar people who are subject to the rule of the great Kaan must make great petitions and great assemblies and great prayers, each to the idols and to their God with great chants, and great lights, and great incense, that he may be pleased to save and protect them their lord, and that they give him long life and good and joy and health, and safety, and prosperity. In such manner as I have told you lasts that day the joy and the feasting of his nativity. Now let us leave speaking to you of this feast, for we have well told you of it, and we will speak to you of another great feast which he makes on their beginning of the year, which is called the white feast.

HERE HE TELLS OF THE GREAT FEAST WHICH THE GREAT KAAN MAKES ON THEIR BEGINNING OF THE YEAR. It is true that the Tartars they make their solemn feast which they name white at the beginning of the year in the month of February, on the kalends, that is the first day of the year, by the Tartar computation. And the great lord and his clan and all those [40a] who are subject to him, throughout their districts, wherever they are, make of it such a feast as I shall tell you. It is the custom that the great Kaan with all his subjects dress themselves all in white robes, so that on that day both men & women, small and great, when they have the power to do it, are all dressed in new and white clothes. And they do it because white dress seems to them lucky and good, and therefore they wear it at the beginning of their year so that they may take their good and have joy and comfort all the year. And on this day all the people and all the provinces and all the regions & kingdoms and countries which hold land and domains of him bring him very great presents according to their ability of gold and of silver and of pearls and of many precious stones and of many very rich white cloths and of other things, as is fitting; and whatever presents are made are of white things and with white things. And they do it on that day that all the...
The description of the worlds which they call white
year their lord may have treasure enough to spend and that he may have joy and happiness. And again I tell you that the barons and the knights and all the Tartar people give one to another white things and embrace and kiss one another and make themselves very great joy and feasting, saying one to another (as also is said with us), FB. Good luck to you this year and may everything which you do turn out well. And they do this that all the year they may take their good and that they may have good luck. And again you may know quite truly that on this day there come from different places FB which have received orders more than 100000 white camels and horses very beautiful LT and fine and dear, given to the great Kaan. And if they are not altogether white, they are LT R at least white for the greater part; and very many white horses are found in those countries. Then it is a custom among them, that in making of presents to the great Kaan all the provinces which can do so observe this way, that of each present nine times they present nine head; that is, if it is a province which sends horses, it presents nine times nine head of horses, that is eighty-one; if it presents gold, nine times it sends nine pieces of gold; if cloths, nine times nine pieces of cloths; and so with all the other things, so that sometimes he will have by this count a hundred thousand horses. And again on that day come all his own elephants, which L are quite five thousand, all covered with beautiful cloths worked artificially and richly in gold and in silk with many other beasts and with birds and lions-embroidered; and each elephant has on his back two great [40b] coffers like safes, very good & beautiful and rich, and they are full of the great lord’s gold and silver plate and of rich trappings which are needed for that white-feast court. And in the same way a very great number of FB FB L camels come there also, covered too with very beautiful cloth of white silk, and they are all loaded with the things needed for that court and white feast, and they all pass in front of the great lord adorned like this, and it is the most wonderful and beautiful sight to see that was ever seen in the world. The coffer means to say in our language a safe. And again I tell you that the morning of that festival, before the tables are set, all the kings and princes and all the dukes and marquesses and all the counts, and barons, and knights, and astrologers, and philosophers, and physicians, and falconers, and many other officials of the king, captains and rulers of people and of


2 The text of R seems to have some error and, as it has been differently printed by BaldeLLi-Boni and by B., part of the original text of 1559 is here quoted: Adunque è consuetudine appresso di loro nel far di presenti al gran Cane, che tutte le province, che lo possono far osservino questo modo, che di ciascuno presente, nona volta nona, presentano nona capi, cioè se gli è una &c.. The second nona seems to be superfluous, and is omitted in the version. So V. Lazari Marco Polo p. 240.

3 TA: 500 P: 105000 Others 5000 or omit.

4 TA,LT: “one”
THE WORSHIP OF CUBLAI AT THE WHITE FEAST = MARCO POLO

All lands and of armies all come into the great hall before the great lord, and those who by reason of the multitude do not achieve this stay outside the palace and worship outside in the halls at the side, in such place that the great lord who sits on a throne can see them all well. And I tell you that they are all arranged in this way. For first of all are his sons and his grandsons and all those of his direct imperial line. Next to these are the kings and next to the kings the dukes, then the barons and knights, and then all the orders the one after the other so as it was suitable according to their ranks and dignity of office. And when they are all seated each in his proper place, then a great wise ancient man, as one might say a great prelate, stands up in the middle and says in a very loud voice, Now all secer bow down and worship at once your lord. And as soon as he has so said they all rise up and bow themselves immediately and bend the knee and put their foreheads on the ground and make their [40c] prayer towards the lord and worship him just as if he were their God. Then the prelate says, God save and keep our lord long with joy and gladness. And all answer, God do so. And the prelate says a second time, God increase and multiply his empire from good to better, and preserve all the people subject to him in tranquil peace and goodwill, and in all his lands may all things prosperous continue. And all answer, God do so. And in such a way they worship him four times.

And then this done, they stand up and go all in their order to an altar which is there very well adorned, and on that altar is a red tablet on which is written with letters of gold and of precious stones of great value the proper name of the great Kaan. And there is also a beautiful golden thurifer or censer made ready, in which is sweet incense, and they—the prelate on behalf of all—go up to this altar, and taking the censer incense that tablet of the great Kaan and the altar with great reverence to the great Kaan. And then all do great reverence to the said tablet on the altar. Then each one goes back to his place. And when they have all done this wicked censing then the presents to the great Kaan are made, of which I have told you, which are of so very great value and so rich. And when the presents are all made and the great lord has seen all these things, once more they worship the abovesaid great Kaan, and then the tables are set. And when the tables are set then the people sit down each in his place to eat, in such order as I have told you before, and in the same way all the women as well as the men. For the great lord sits at his high table on the north side of the hall, and turning his face toward the midday is easily able to see all who are feasting together in the hall, and with him on the left side sits the empress, that is his first wife, and no one else sits there. But under the lord, that is lower, sit the sons and all who proceed from the imperial line. Then sit all

1 VA: "three"
2 R: detto Prelato và
THE DESCRIPTION OF THE WORLD'S ROBES & BELTS & BOOTS

the others in such a way and so arranged as I have told you; so that all the men sit on the right side, namely on the side of the great Kaan, and all the ladies themselves sit at the side of the empress just as I have told you. And briefly, at this feast he keeps a table all in such a way as I have described to you the other time. And when they have eaten, the musicians and many jugglers and buffoons come and amuse the court just as you have heard the other time. And after they have done all this each goes back with great joy and gladness to his lodging & to his house. Now I have told you of the rejoicing of the white feast of the beginning of the year. Now I shall tell you of a very noble thing which the great lord has done every year for the honour of his feast aforesaid, who has ordained certain robes of various colours to be made for certain barons to come to his appointed feasts of which I have told you.

HERE he tells of the twelve thousand barons who came to the feasts. Now you may know again quite truly that the great lord has ordained his 12000 barons who are called in their own tongue quesitan, which means to say in our tongue the lord's nearest trusty ones, as I have told you before. He has given to each of these 12000 men thirteen suits of robes of great value, each of a different colour from the other, that is to say that all the 12000 are of one colour, and then the second 12000 of another, so that they are divided one from the other in thirteen varieties of colours; and they are decked with pearls and with precious stones and with other great and rich things very nobly, and therefore they are of very extremely great value. He has also given to each of these twelve thousand barons with each robe thirteen times a year a belt of gold, of crimson cunningly worked with threads of gold & of silver, very rich and very beautiful and of great value. And again he gives to each a pair of boots of leather called camut, which is bourgal, and a hat, worked very cunningly with silver thread, which are very beautiful and dear. They all have ornaments so noble and so beautiful that it seems indeed when they have put them on that each one is a king. And he makes thirteen feasts in the year, so that those twelve thousand barons are robed thirteen times in the year, and at every feast the colours are changed. And it is ordered that these twelve thousand be at each feast which the lord makes, and these gentlemen are of the best that there may be. And at each feast of the thirteen of the year

1 B. reads ordree[xiii festes a les quelz doient venir les]ien ... but with no MS. support, unless it is the sentences of VA,V below.

2 TA,LT read "twelve barons" and LT "twelve robes", here & below. There seems to be some confusion between the 12000 guards (quesitan, who were hardly barons) and these barons, whatever their number. VA: tresexemilia vestimenti alano per gaschadum

3 B., p. clxxv, quotes this as one of the pitiful corruptions of V; and it may indeed be a misunderstanding of the following sentences. But it also gives some support to B.'s own addition

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THE GREAT KAAN'S ROBES & HIS TAME LION ≠ MARCO POLO

And also the great lord has thirteen suits of them like those of his barons, that is in colour; but they are more noble and of much greater value and better adorned.¹ And so at any of the regular feasts when the lord is dressed in the prescribed robe he is always dressed in a like one with his barons who are as it were his companions. Now I have told you of the thirteen robes which the twelve thousand barons have from their lord, which are among all 156000 robes so dear and of great value as I have told you, which are worth so great a quantity of treasure that [41a] the number could hardly be told, without the belts & the boots which are also worth treasure enough. And the great lord has done all this that his court & his feasts may be more honourable and greater. And so the story is told of the robes which this emperor gives to these barons at this feast. And again I will tell you a thing which I had forgotten to relate, which seems a great wonder which is somewhat fit to relate in our book. For you may know that when the great Kaan makes feast and ceremony as I have said above, a great lion is brought before the great lord. And as soon as he sees him the lion throws himself down lying before him and makes signs[of]great humility, and seems to know him for lord.

He is so tame that he stays thus before him with no chain and not tied at all, lying quietly at the king's feet like a dog; and it is indeed a thing which makes one wonder, which is very strange hearing for all those who have not seen it. Now let us leave you this thing of which I have told you all well and orderly, and we will tell you of the great hunt of wild animals which are sent to the court, which the great lord causes to be made as you shall be able to hear, that he may have game as long as he stays in his capital city of Catai, which has Cambaluc to name.

HOW THE GREAT KAAN HAS ORDERED THAT HIS PEOPLE BRING HIM GAME.²

Now you may know truly that while the great lord stays in the chief city of Catai, that is in Cambaluc, these three months, they are to wit December and January and February, in which is the great cold, he has determined that sixty³

addition to the first sentence of this chapter (p. 225, n.1 above).

¹ & un tel z aornes  No other text seems to have anything corresponding to these meaningless words, except perhaps L: similis induitur vestimento, but the corrupt sentence in V mentioned above says et meio et piu richamente vestiti et adornati, words which support B.'s conjecture: & mielz aornes.

² Comant le gran kan a ordree ge sez iens li ap. Rubrica. The same omission of portent zenoisons (presumably due to an ancient binder) is found in the table of contents, though that often seems to be taken from an independent source.

³ FA, VA, P: "sixty"  VL: x.x.x. Others "forty", and so below. FB (accidentally): septembre
THE DESCRIPTION OF THE WORLDS THE HUNTING ANIMALS
days marches round the place where he is all people must hunt and catch birds,
and sends those who know how to take the big animals. And this is determined and ordered. FB
that each lord of people and of lands—that all large animals that are taken, as are VA
wild-boar and stags and bucks and roe-deer and bears, lions, owces, and other sorts FB FA
of large wild beasts which are of similar size, and other birds, be brought to him, that VA FA
is to say the greater part of those large animals. And they observe this way in taking R
them: each lord of the province makes all the hunters of the land come with him, and they go
wherever the animals may be, hemming them in all round, and kill them with dogs and the
greater part with arrows. And in such fashion did all the people hunt of which I have
told you. And [41b] all those beasts which they wish to send to the great lord, they FB
have all the entrails within the belly taken out, then they put them on the carts
or on boats and send them to the lord. And those of whom I have told you at twenty and VA LT FB
at thirty days marches from the great Kaan do this, and they are a very great number. VA
And those who are sixty² days marches away do not send him the flesh because it
is too long a way, but they send him all the skins made up and prepared, and others R
which are not dressed, so that the great lord may have made of them all his needs
for the making of arms and for the hosts. Now I have told you of the making of
the chase, and then we shall tell you of the fierce beasts which the great lord keeps
for the chase and to have his delight with them.

HERE he tells of lions and of leopards and of lynxes which are
trained to take animals, and he speaks also of gerfalcons and of
falcons and of other birds. You may know again that the great
lord has indeed fierce animals with which he hunts, namely tame leopards enough which are L P
all good at hunting with men and at taking animals. He has also a very great number P
of lynxes which are all trained to beast-catching and are very good at the chase.
He has many very large lions, much larger than those of Babilonie. They are of very
beautiful skin and of very beautiful colour, for they are striped all over lengthwise L
black and red and white; and they are too beautiful a thing to see. And they are very well VA L L
trained likewise to hunt with men and to take wild boar and the wild oxen and bears P
and wild asses and harts and roe-buck and very many other wild animals. Moreover L VA
I tell you that it is a very fine thing to look at the fierce beasts that the lions take; FB

¹ & est establi & ordree ce que chascun ... terres que toutes grant bestes The old versions on the
whole support the clumsy translation given. E.g. V: et questo sono ordenado ai signori de le tere che
li debia far chouzlar le gran bestie Otherwise one might supply doit faire and take ce que naturally
as "that which". VA simply: E che zacheu no die portar al signior ...
² FA,FB omit. TA¹,LT,V,R "forty" P: ultra.xxx. TA²: in 30 migla See p. 226 n.3
THE CUIUCCI BROTHERS BAIAI AND MINGAN = MARCO POLO

RV to see when a lion takes such animals with what ferocity and speed it does so. And when the
FB PR lord wishes to go hunting—with all his lions, [I tell you] that they carry two of them on the
FB PR covered carts1 in a cage, and with him is a little dog for companion—with which they are
trained. And the reason why they are carried in cages is because they would be too ferocious and
ravening in the chase of the beasts, nor could they be held. And it is necessary that they
should be carried against the wind, because if the animals should perceive their scent they would
flee at once and would not wait for them. He has also a great multitude of eagles which
are very well trained to hunt; for they take [41c] wolves and foxes and buck and roe-
deer, hares and other small animals, and take plenty of them. But those which are trained
to take wolves are very extremely large and of great strength, for you may know
that there is no wolf so large as to escape before those eagles without being taken.
Now I have told you of this which you have heard. Now I wish to tell you how
the great lord has also a very large number of very good dogs kept.

HERE he speaks of the two brothers who are over the dogs of the
chasethe. It is true that the great lord has two great barons who are
real brothers who, the one has Baian for name and the other Mingan,
who are set over the royal hunting like this. They are called cuiucci in the Tartar tongue,
which means to say in our tongue those who are masters of the hunt, and they keep the
hunting dogs and retrievers2 and greyhounds and the great dogs which we call mastiff dogs.
Each of these two brothers has 10000 men under them3 controlling the dogs, and all
the ten thousand who are under one of these are dressed in clothes of one colour and the
other ten thousand under the other are dressed in like clothes of another colour, that is
the one in red and the others in sky blue.4 And they do not always use these clothes, but only
every time that they go with the great lord hunting they wear those clothes of which
I have told you, to be known, and take with them sleuth hounds, greyhounds, & mastiffs.
And among these ten thousand there are two thousand of them who each has a
great mastiff dog or two or more,5 so that they are very great multitudes. And

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1 bestes qe les lions quil les portent sus le charette FB: bestes que ces lions prennent Car quant Il veult
ehacer a tout ses lions si les portent TA: le bestie salvatiche quando illione la prende che quando
vanno . . . egli gli portano V: bestie che brancha questi lioni et quando el signor vol andar in chaza chon
li lioni li vien metudi LT combines TA with FB: quando le co capit bestias silvestres Quia quando
2 da paissa BALDELLI-BONI suggests da presa, which seems to mean retrievers. But paissa
seems to be a Venetian word meaning game (selvatico. cf. BoERIO s.v.).
3 P: Quiilibet enim ipsorum decem milibus hominum qui canes magnos nutriunt quos Mastinos
dicimus propter quod vocantur lingua Tartarica. Canici.boc est canum magnorum prefecti.
4 VA: bianco S: blanco VL: biauo
5 VA: vintimilia . . . quatromilia . . . dui al pliu
THE DESCRIPTION OF THE WORLDS. THE HUNTING WITH DOGS

When the great lord goes hunting then one of these brothers with his ten thousand men of one colour and with quite five thousand dogs (for there are few who have not dogs) goes on one side of him to the right hand, and the other brother with his own ten thousand of the other colour and with their dogs goes on the other side, to the left of him. The lord & his barons stay in the middle on the great plain where this hunt is made. They go all and form a long line and place themselves through the breadth of the fields the one beside the other at some distance so that they are so far extended that in breadth they hold more than a days march of country, they are so many; and then when they are ranged in the aforesaid order they come drawing themselves together one towards the other, all coming towards the lord, and so go forward with the hunt, and loose the dogs which they hold at the wild beasts, of which there is a very great number. They find no wild beast which is not taken, and if some escape they are few. It is too beautiful a thing and very delightful to those who take pleasure in these hunts, to see the chase and the way of those dogs and of those hunters, for I tell you that when the great lord rides with his barons through the midst of the open lands hawking, then you may see some of these great dogs come chasing after bears, boars, and after stags and after other beasts and taking them here and there both on one side and on other, so that it is a very beautiful sight to see that chase with so many dogs, and the great Kaan takes great delight in it. And these two brothers are bound by contract to give to the court of the great Kaan every day, beginning from the month of October until the whole of the month of March, a thousand head between beasts and birds, excepting quails, and also fishes as well as they can, reckoning to a head such quantity of fish as three persons could eat at a meal and be satisfied. And then I have told you of the hunting with dogs and of those who keep the hunting dogs. Now we shall tell you how the great lord goes the other three months.

HERE HE TELLS HOW THE KAAN GOES HUNTING TO TAKE BEASTS AND BIRDS.

And when the great lord has stayed in such manner as I have told you three months in this city of Catai, the city of Cambaluc which I have named to you above, and that was December and January and February, then he leaves this city the first day in the month of March and goes into the country towards midday as far as the Ocean sea which is two days journeys distant from the city. And he takes with him quite ten thousand falconers riding, and carries quite five hundred r

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1 P, which differs somewhat in form, as often, makes the total number of dogs on both sides "more than 5000", agreeing more or less with 2000 above. V: quatro millia chani on each side.

2 R: Greco P omits Others "south".

3 por ce FA,FB: porte TA: porta VA: portano L as F LT: portat TA': 12000 falconers LT: 5000 gerfalcons VA: 600 gerfalcons
THE HUNT OFFICERS TOSCAOR AND BULARGUCI ≠ MARCO POLO

gerfalcons, and peregrine falcons and saker falcons and other kinds of birds in very
great abundance, for such creatures are infinite & good in his domains; and they also carry
goshawks in great quantity to catch birds on rivers. But do not understand that
he keeps them all with him in one place, but he divides them here and there in
many places by hundreds and by two hundreds and by more and by less, as it seems
good to them. And these hunt birds always, of which there are a vast number, releasing
gerfalcons, goshawks, and falcons in pursuit of them whenever they see them, and they bring to
the great lord the greater part of the birds which they take. And I tell you that when
the great lord goes hawking with [42a] his gerfalcons, goshawks, and with his other
birds, he has about him quite ten thousand men who are arranged about the plain by
two and by two and are called in their tongue toscaor, which comes to say in our
language men who stay to watch the birds. And they do so, for by two and by two
they stay here and there, one party separated from another, so that they really control
enough of the country; and each has a call and a hood so that they can call and hold
the birds. And when the great lord, & the others likewise who are with him, has his
birds thrown there is no need that those who throw them should go after them
because the men of whom I have told you above, who are standing in pairs here and
there, watch them so well that they cannot go anywhere that these men do not go
after[them, and] they are taken; and if the birds have need of help they that are nearest
help them immediately. And all the birds of the great lord and also all those of
the other barons have a little tablet of silver tied on their feet for recognition, on
which is written the name of him whose it is and who keeps it. And by this way the
bird is known as soon as it is taken and is given back to him whose it is. And if
one does not know whose it is, or because he who has taken it does not know him personally
though he knows the name, then it is taken and carried to a baron who is called bularguci,
which means to say in our tongue the keeper of the things which find no master.
For I tell you that if by chance one finds a horse or a sword or a bird or other thing that
is lost or strayed and he does not find whose it is, [42b] then it is carried immediately
to this baron, and he has it taken and carefully kept till it is demanded by its owner. And
he who finds it—anything which may be lost—is bound immediately to carry it to its
owner, and if he does not do this he is held for a thief if he does not carry it promptly
to that baron. And those who have mislaid or lost the things go off to this baron and
he, if he has it, has it given back to them quite immediately. And this baron
always stays in the highest place of all the host with his ensign aloft, so that those

1 V: oxelar a li monti   TA: porta aghugle e astori di riviere
2 VA: in quella chaupagnia
THE DESCRIPTION OF THE WORLDS: THE KAAN'S FALCONRY

who have lost or found the things may see him clearly at once where he is. And in FB FB VA this way no things can be lost which are not soon found and given back. And when VA the great lord goes this road which I have told you near the Ocean sea, which is FB two days journeys from his chief city of Cambaluc, on that road one can see many fine sights of taking beasts and birds in great plenty. There is no amusement in the world FB which is equal to it. And the great lord always goes on two elephants or one, specially FB when he goes hawking, for the narrowness of the passes which are found in some places, because FB two or one pass better than many; but in his other doings he always goes on four elephants, FB on which he has a very beautiful wooden room, which is all covered inside with cloth of FB beaten gold and outside it is wrapped round & covered with lion skins, in which FB room. The great Kaan always stays when he goes hawking because he is troubled with the gout. FB And the room is covered over with cloths of silk & of gold. The great lord always keeps FB there 12 of the best gerfalcons that he has. And several barons, twelve of his FB favourites with twelve women, stay there also continually to make amusement and company for him. Round these elephants ride other barons who accompany the lord. Moreover VA I tell you that when the great lord shall go in this room on the elephants and be talking to some of the other barons and knights who ride very close round him, who do not leave him, and, when they see pheasants or cranes or other birds pass, point them out to the falconers who are with the king, and they immediately cry out and say to him, Sir, FB cranes are passing, and the great lord immediately has the room uncovered above and FB then sees the cranes, he has those gerfalcons taken [42r] which he wishes and lets them go after those cranes. And those gerfalcons often take the cranes and kill before FB him, fighting with them for a long time. And he sees it always sitting in his room lying on FB his couch, and it is a very great amusement and great delight to him; and to all FB the other barons and knights also who ride round the lord. And you may know FB well in truth that there never was, nor do I believe that there is nor will be, any FB man in this world who can find so great amusement and so great delight as he does, FB nor who has the power to do it. And when he is gone hawking for some hours, so far that he is come to a great plain, to a place of his which is called Caccia modun, VA then he finds his pavilions and tents spread there in order and the tents of his sons FB and of his barons, knights, and falconers, and of his concubines and of theirs, which FB tents are indeed more than ten thousand very beautiful and rich. And I will describe VA to you how his pavilion is made; it is so large. First the tent where he holds his FB court is indeed so large that 2 a thousand knights stay under there. And this tent

1. il FB,FB: laiens LT: ibi
2. fait son pavilion. il est si grant la tende... est bien si grant que B. reads very plausibly il est si
grant
THE SPLENDOUR OF THE CACCIA MODUN CAMP MARCO POLO

L L has its door towards midday. And in this hall like a porch the noblemen and barons and other people stay. And there is another tent which is joined with this and is L toward sunsetting. And in this dwells the lord, for it also is like his private lodging. And this is joined to the first, and there is a passage from one to the other, and when he wishes LT to speak to any one he makes him come inside. And inside behind the great hall L is a great room and beautiful where the great lord sleeps, which itself too is joined to the said two tents. And there are also other rooms and other tents, but they are VA not joined with the great tent; and in them are halls & rooms, but they are not made in FB this way. For you may know quite truly that the two large halls of which I have FB told you and the chamber where he sleeps are made as I shall describe to you. Each of L R the said halls has three [42d] posts of spice wood very well worked and gilt. Then FB again these two halls and the chamber where he sleeps, they are all covered outside with FB lion skins which last for ever very beautiful, for they are all striped with black and P with white and with red. And they are the natural colours, for there are many lions so TA coloured in those regions. They are so well arranged that wind nor rain nor anything else L VA cannot hurt those inside nor do harm to that skin, because they keep it off very well. And VA FB L inside those halls & rooms they are all lined with ermine and with sable skins. These VA are both the most beautiful furs and the most rich and of greater value than any VA furs that may be in the world. But indeed it is true that the skin of the sable, as V much as may be lining for one man’s robe, the fine is worth quite 2000 bezants FB of gold, but the common is worth at the least 1000 bezants; and the Tartars call it VA LT in their tongue the king of skins. And they are of the size of the skin of a polecat. And FB with these two skins of which I have told you are these two great halls of the great VA FB lords lined and worked and decorated so cunningly that it is a great wonder and a VA delight to see. And the room & the tent where the lord sleeps, which is joined with the two halls, is also of lion skins outside and of sable and ermine pelts inside, TA FB neither more nor less, and it is very nobly made and planned. And all the cords which FB hold the halls and the room are all of silk. So that I tell you in truth that they are of FB so great value and cost so much, these three tents, that is the two halls and the room, that a small king could not pay for them. And round these tents are all the other

grant com ie vos dirai. La tende The other texts consulted leave the words out.

1 TA', V: quatro chollone Others "three".

2 les roides pelames This, as Y. pointed out, troubled the early translators. TA: leroide pelane LT: lenoide pellone VA: lapelano . . . rondes P: Animalia illa de quibus buiusmodi pelles habentur dicuntur rodes R: regina delle pelli, & gl'animali, si chiamano Rondes FA,FB,V have it rightly. L omits.

3 ha & sunt toutes B.: ha ausint toutes supported by FA: si sont Others omit ha &
THE DESCRIPTION OF THE WORLDS: HAWKING ENDS AT EASTER

tents very well arranged and well set up and rich. And the wives, sons, and concubines of the lord and the other people have many rich tents and pavilions also. And again the gerfalcons and the falcons have many tents (and the gerfalcons have the more beautiful), and the other birds [43a] and animals also, and their keepers have tents in vast numbers. TA FB

And what shall I tell you about it? You may know quite truly that while the lord stays in this place there are so great a people in this camp and so great quantity of tents of all kinds that it was a great marvel to believe; for he really seems to be in the best city that he has, for the great number of people who are there and daily come there to that pleasure-making from a distance on all sides. For he also keeps all his establishment abroad with him in that camp, and physicians & astrologers and falconers and other officials enough and men of all other trades necessary for so large number of people are also with him; and also because each is with his household, for so is their custom. All things are there placed and arranged as orderly as they are in the midst of his capital town of Cambaluc. And you may know that he stays in this place until the first awakening of Spring, which time is in that place about our Pasque of the Resurrection1 of our Lord Jesus Christ. And in all this term he does not cease to go hawking round about there by lake and by river, of which there are many, and some fine stretches of country, and they took cranes and swans, herons and other birds enough. And also his people who are spread over many places around him do nothing but hunt and hawk and bring him each day venison and game enough & of all kinds. He stays there this term in the greatest enjoyment and in the greatest delight in the world, so that it is a wonder to tell, for there is not a man in the world who did not see it who could believe it, because it is much more, his grandeur and his business and his delight, than I should be able to tell you. Moreover I tell you also another thing that is ordered, that no merchant nor any craftsman nor any citizen or villager nor any person, whoever he might be, dares keep any goshawk, falcon, nor hawking bird nor [43b] hunting dog for his pleasure through all the domain of the great Kaan. And this happens twenty days journey around the place where the great lord stays, and on one side five days journeys, and on one side

1 insusque austrime voile qu est en celui len euror la pasque nostre de sureson FA: prime voile FB: prime veille TA: pasqua di risurrezzi LT: pasca resurectionis VA: teno della pasqua nostra della resurseion P omits. L: ad strime voile V: el quarto di avanti la resurezzi R: prima vigilia della nostra Pasqua The correction of strime to prime seems to be certainly right. PAUTHIER, followed by B., changed voile to voire with, apparently, no MS. support. Godfrey gives voile as a form of voire on the authority of this place only. R seems to have had prime voile (or veille) before him, and did not think it meant prima vera, but he (and V) can hardly be right in making it into a day of the Church Kalendar. L copied the actual strime voile, showing once more how certain clerical errors in F existed in an otherwise fuller and better copy.
ALL HUNTING IS FORBIDDEN IN THE SUMMER ≠ MARCO POLO
ten, and on another fifteen. And no baron or knight or other noble whatever dares to hunt or hawk unless he is enrolled under the captain of the falconers, or has a privilege in this matter; but in all other provinces and parts of his land they are quite able to hunt & hawk and to do as they please with birds and with dogs. And again you may know truly that through all the lands where the great lord has rule no king nor any baron nor any man, however bold he may be, dares by any means or trap to take or hunt these four kinds of animals, that is to say hares or fallow-deer or roe-deer or stags or such kinds of animals as this, and large birds, which are breeding, from the month of March until the end of October, that they may increase and multiply. And he who should do contrary to this would be made to repent of it mightily, because the lord has so appointed it, and I tell you that his command is so obeyed that for this reason the animals and birds multiply in the greatest numbers, so that the land is quite full of them and the lord has as many of them as he pleases; and the hares and the deer and the other animals which I have named to you often come right up to a man without fear, nor does he touch them nor do them any harm, and if one finds them asleep as he goes by the way he would not touch them for anything; but after this term which I have told you, from March to October, everyone can do as he wishes. In such way as you have heard the great lord stays in this place till about the Pasque of Resurrection. And when he has stayed there so long as you have heard from March till mid-May, in so great enjoyment as I have told you and said, then he departs thence with all his people and goes back quite straight to the capital city of Cambaluc from which he came, that is the capital city of Catai as you have heard before, by that same road by which they were come to that place, and he goes always hunting and hawking with great pleasure and with great joy to the city, as I have said, of Cambaluc.

HOW THE GREAT KAAN HOLDS GREAT COURT AND MAKES GREAT FEASTING.

And when he is come to his principal town of Cambaluc he stays in his principal [43e] palace three days and no more. He makes very great feasting and keeps very great court and rich table. He makes great joy and great festivity with his wives and with all his people who are with him. Then those who had been invited to this go home. And then from this palace of Cambaluc he goes off to his city which he has caused to be made, of which I have told you above, which has Ciandu for name, in which is his park and his palace of cane, where he keeps his gerfalcons in mew and stays there the summer because of the heat. For that place is very fresh, so that he stays there from the first day of May until the 28 day of August, on which he departs thence, when he sprinkles the milk of his white mares as is said here above. And he comes away back to his chief city of Cambaluc; and there he stays as I have told you the month of September to keep the feast of his birthday. And then October, November, and December, January, and February; in which
month of February he makes the great feast of their day of the year, which they call the White Feast, as I have told you further back all clearly in order. And then he leaves and goes off towards the Ocean sea, hunting and hawking, as I have related to you, from the first day of March until mid-May when he returns to his chief city for three days, as I have told you above. In which three days he makes great feasting with his wives, and holds great court and great enjoyment. For I tell you that it is a wonderful thing to see the great ceremony which the great lord makes on these three days. Then he departs as I have told you. So that he dwells the whole year, thus divided: six months in his chief city of Cambaluc in his chief palace, that is September and October, November and December, January, February; and then he leaves to go to the great chase on the great sea, and remains there March, April, May (sometimes all), and then returns to his palace of Cambaluc; and then stays three days; and then goes off to his city of Ciandu which he causes to be made there, where is his palace of canes, and dwells there June, July, and August. And then returns thence to his chief city of Cambaluc again. Thus he spends the whole year: six months in his city, and three months in the chase, and three months in his palace of canes for the heat; so that he leads his life in very great enjoyment. Except that sometimes he goes elsewhere in his country this way and that, enjoying himself at his pleasure. Moreover I tell you that in this city of Cambaluc there is so great a number of houses and of people, between inside the town and outside; for you may know that there are as many suburbs or districts, outside the city at each gate, as gates (these are twelve), which are very large so that the suburb of each gate touches the suburbs of the gates on either side, and they extend for a length of three and four miles; that there is no man who could tell the number. For there are many more people in those suburbs than in the town. And in each of these suburbs or districts for perhaps a mile distant from the city are many and fine factories in which stay and lodge the merchants and the travelling foreigners, of whom there are many from all parts to bring things as presents to the lord and to sell to the court, and all other men who come there for their business, who come there in very great quantity, between[those who come]for the court of the

1 FA,FB: chantant PAUTHIER, presumably following FA²: chienent

2 The above two long additions are taken from FB with some additions or slight modifications from FA. They are easily condemned as an editorial addition; but they may equally well be Marco Polo's own, or Rustichello's, attempt to summarise the great Kaan's annual migrations. In any case the work is not very successfully done. Most texts say that the Spring hunt lasted till Easter; FB says till mid-May, or sometimes till the end of May (FA omits this), and yet makes the Kaan reach Shang-tu on the first day of May; and again makes him stay at Shang-tu three months, namely June, July, and August. The fact that Qubilai spent the summer at Shang-tu is abundantly proved by the Yüan shih, but the dates do not tally exactly with Marco's memory. cf. pp. 186,187,215 above and PN.
PEOPLE CUSTOMS & VAST SIZE OF CAMBALUC = MARCO POLO

R lord (and wherever he holds his court the people come there from every side for various reasons) and for this that the town is in so good a market that the merchants and the other R men come there for their business. And to each kind of people one factory is set apart, as if one said one for the Lombards, another for the Germans, and another for the French. Moreover I tell you that there are as beautiful houses and as beautiful palaces in the suburbs as in the town, except those of the great lord. And you may know that no man who VB dies is allowed for anything in the world to be buried in the town. But if he is an idolater FB then he is carried to the distant place where the body must be burnt, which is FB outside the town and outside all the suburbs. And so it happens with the other dead FB (if he is of another faith when it is right to bury him, as a Christian and Saracen and other FB manner of person), who are also carried to be buried far outside all the suburbs in an R appointed place, so that the land is more valuable and more healthy in consequence. And likewise no evil deed is done in the city,1 but only outside the suburbs. And again I tell you another R thing, that inside the town dare live no sinful woman (unless it is secretly) as is said before;2 these are women [43d] of the world who do service to men for money, R but I tell you that they all live outside in the suburbs. And you may know that there FB are so great a multitude of them for the foreigners that no man could believe it, for I VB FB R dare tell you in truth that they are quite twenty thousand3 (reckoning those of the new FB city and those of the suburbs of the old city) who all serve men for money, and they all find a living. Moreover I tell you that they are all wanted for the vast numbers of R R merchants and of other foreigners who come and go there every day for the court. And they have a general captain, and there is a head for each hundred and for each thousand, and they are all responsible to the general. And the reason why these women have a captain is that whenever ambassadors come to the great Kaan for the things and affairs of that lord, and lodge at his expense, which is done for them in the most honourable manner, this captain is obliged to give to the said ambassadors and to each one of the retinue one harlot each night; and they are changed every night, and they have no pay because this is the tax which they pay to the great Kaan. Then you can see if there is great abundance of people in Cambaluc VA since the worldly women there are as many as I have told. And again you may know VB quite truly that I believe there is not a place in the world to which so many merchants come & FB that dearer things and of greater value and more strange come into this town of

1 & parimente nessuno maleficio si fa nella città, Marsden: "There, likewise, all public executions take place." B.: Nessun sinistro spettacolo è permesso nella città

2 R has this passage in full in his chapter 7 (p. 213 above, just before "Besides this the guards . . .") and repeats it briefly here. LT has this whole chapter in the earlier position and omits it here.

3 VB: oltra miara xx R: venticinquemila
THE DESCRIPTION OF THE WORLDS AND IT'S GREAT TRADE

Cambaluc from all sides than into any city of the world, and greater quantity of all things, and I will tell you what. First of all [I shall tell] you that all the dear things that come from Indie, these are precious stones and pearls, and silk and all the spicery, and all other dear things, are brought to this town. And again all the beautiful things and all the dear which are in the province of Catai & from Manga and from all other provinces round about are brought there also. And this happens because everyone from everywhere brings there for the lord who lives there and for his court and for the city which is so great and for the ladies and for the barons and the knights of whom there are so many and for the great abundance of the multitude of the people of the armies of the lord, which stay round about as well for the court as for the city, and of other people who come there by reason of the court which [44a] the great lord holds there, and for one and for another; & because the city is in too good a position & is in the middle of many provinces. And for this reason which I have told you more dear things and of greater value come to this town and greater quantities than into any town in the world, and more goods are sold and bought there than in any other city, so that so much of everything comes there that it is without end. For you may know in truth that among the rest, almost each day in the year there come into this town more than a thousand carts loaded with silk alone, for many cloths of gold and of silk are made there and many other things. And it is no wonder, for in all the provinces round there is no flax, so that it is convenient to make everything of silk. And yet it is true that they have cotton and hemp in some places, but not enough to satisfy them; but they do not make much of it, because of the great quantity which they have of silk, and cheap, which is better than flax or cotton. And again this city of Cambaluc has round it infinite villages and more than two hundred other cities both far and near which come, the people of these towns, from a distance of 200 miles to buy many things in this city, and from there they have the things which are needed for them, and live for the most part while the court is here by selling the things needful to the city. And so it is not a great thing if as many things as I have told you come into this city of Cambaluc so that it is a city of very great trade. And since I have told you of this wonder well and skilfully and have shown you the nobility of this city and of the lord, now I shall tell you of the government of the lord and of the doings of the mint and of the money which is made in this same city of Cambaluc, and we shall show you clearly how the great lord can do much more and spend more than I have told you; nor shall I tell you of it in this book, for it could not be that you will be satisfied that I am speaking truth and reason.

FB: cent mille
R: piu di mille fra carrette, & some di seda,

ne ne vous dirai en ce livre Raison comant
FB: ne ne diray en cest livre car il ne pourroit estre si que vous

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HOW the great Khan causes sheets to be spent for money. It is true
that the mint of the great lord is in this said town of Cambaluc, and it is
appointed in such [44b] a way that one can well say that the great lord
has the alchemy perfectly, and I shall show it you now, the reason how. Now you may
know that he has such a money as I shall tell you made in this way. He makes men
take the middle bark of the three barks of the trees which are called gelsus, that is of the
mulberries of which the worms that make silk eat their leaves—for there are so many
of them that all the country-sides are loaded and full of these said trees, and they take the thin
skin which is between the thick outer bark and the wood of the tree and is white.
And if they grind it and pound it and of that thin skin he makes them make then
with glue sheets like those of cotton paper, and they are all black. And when these
sheets are made he has them cut up in this fashion—in large portions and small, and
they are forms of money, square and more long than broad. For he makes a little one which
is worth in their manner about a half of a small tornesel, and the next, a little larger,
is of one tornesel, also small, and the next, a little larger, is of a half Venetian groat
of silver, and the next of a groat of silver which is worth a silver groat of Venese,
and the next is of two Venetian groats, & the next of five Venetian groats, and the
next of ten groats, and the next of one bezant of gold, and the next two bezants of
gold, and the next of three bezants of gold, and the next four bezants of gold, and the next
five bezants of gold, and so it goes up to ten bezants of gold. And all these sheets[or]
moneys are sealed with the mark and with the seal of the great lord, for otherwise they
could by no means be spent. And they are made with as much authority and formality as if
they were of pure gold or silver, for many officials who are deputed for this write their names
on every coin, placing there each one his mark, and when it is all done as it ought to be, the
head of them deputed by the lord stains the seal entrusted to him with cinnabar and impresses
it upon the coin so that the pattern of the seal dipped in the cinnabar remains printed there,
and then that money is authorised. And if anyone were to counterfeit it he would be punished
with the last penalty to the third generation. And different marks are printed on them according
to their future value. And this money is made in the city of Cambaluc by those who are deputed
for this by the king, & not by others. And each year he has so great quantity and supply

vous en serez content que je dy voir et Raison. Comment le grant Kaan . . . FA to the same effect.
TA': Et dirou in questo libro chome So it is possible that we should translate "in this book.
And I shall tell you the reason how.", instead of regarding the comant as due to the infection
of the following comment. At the beginning of the long sentence B.'s change of ie uoc ai dit ce
mostré into ie uoc ai cc monstré is supported by FA,FB.
1 bowes soutil  V: et in suo linguazo vien chiamato buzzian( !)
2 turient  FA,FB: dargent  Read darient

238
THE DESCRIPTION OF THE WORLD<sup>8</sup> PAPER GIVEN FOR GOLD of them made in the city of Cambaluc that he would pay with it for all the treasure of the world, though it costs him nothing. And in almost all the kingdoms subject to his rule none is allowed to make or spend any other money. And when these sheets are made in the way that I have told you, he has all the payments made with them, and has them distributed to each one through all the provinces and kingdoms & through all his cities and lands where he has rule, & even lands which do not obey him which do not spend this money; and none dare refuse them on pain of losing his life immediately; and no one from other kingdoms can spend other money within the lands of the great Kaan. Moreover I tell you that all the people and regions of men who are under his rule very gladly take these sheets in payment, because wherever they go under the rule of the great Kaan they take them and make all their payments with them both for goods and for pearls and for precious stones and for gold and for silver and for all other things which they carry and sell or buy, of however great value; they can buy everything with them, and they make payment with the sheets of which I have told you as if they were altogether of real gold or silver. Moreover I tell you that they are so light that the sheet which is put for ten bezants of gold weighs not one. Moreover I tell you that many times a year the merchants come many together from Indie or from other parts with pearls and with precious stones and with gold and with silver and with other things, these are cloth of gold and of silk; and these merchants give all of these things to none in this city but to the great lord. And the great lord calls twelve wise men who are chosen over those things and who are very clever in doing this; and he commands them to look very carefully at those things which the merchants have brought and to have them paid with what it seems to them that they are worth. And those twelve wise men look at those things and when they have valued them according to their knowledge they have them paid immediately with interest that which it seems to them that they are worth, with those sheets of which I have told you. And the merchants take them very gladly because they know well that they would not have so much from any other, and secondly because they are paid for them at once, and also because they change them afterwards, as has been said, for all the things which they buy both there and through all the lands of the great lord; and also it is lighter than anything else to carry by road. And if they are from some place where these notes are not used, they invest them in other merchandise good for their countries. Moreover I tell

1 <sup>mercant toutes de cestes chouses present au grant kaan sire</sup> Perhaps, "these merchants all present of these things". The writer seems to have written kaan from force of habit and forgotten to erase it after adding sire. The regular substitution in F of sire for kaan from c.90 to c.113 (except in the rubrics, which seem to come from another source, and with one other exception in c.100) is to be noticed.
ALL DEBTS AND WAGES ARE PAID WITH PAPER ~MARCO POLO
you without any mistake that many times a year the merchants bring so many
things that they are well worth 400000 bezants of gold and the [44d] great lord buys of
them each year so much that it is without end, and he has them all paid with those sheets,
a thing which costs him little or nothing, as you have heard. And again I tell you that
many times a year an order goes through the town of Cambaluc that all those who
have precious stones and pearls and gold and silver or any other dear things must bring
them to the mint of the great lord, & he will have them well and liberally paid with
that money according to the proper value. And they do it and bring them there very
willingly, because they would not receive so much for them from any other, in so great
abundance that it is without number, and all are paid with sheets without delay or
loss to them. And he who should not wish to bring them, stays at home. And in this way
the great lord has all the gold and the silver and the pearls and the precious stones
of all his lands. And again I tell you another thing which does well to say. For
when one has kept these sheets so long that they are torn and are spoilt through too
great age, though they are very durable, then he takes them to the mint of the great lord
and they are changed for new and clean ones, so, indeed, that he leaves three in
a hundred of them for the stamp. And again I shall tell you a pretty fact which does
well to tell in our book. For if a baron or other man whoever he might be wishes to buy
gold or silver or precious stones or pearls to make his vessels or his girdles or his other
work, he goes off to the mint of the great lord and carries some of those sheets
and gives them in payment for the gold and for the silver which he buys from the
master of the mint. And never is gold or silver spent, but all his armies and officials
come to be paid with this sort of money of paper (of which he has as much made as he pleases).
of which the value is the same to them as if it were of gold or of silver; and everything necessary
for the court is bought. Now I have told you the way and the reason why the great
lord must have and has more treasure than any man of this world, and you have well
heard how and in what manner; & it costs him nothing, so that he can well spend marvellous
sums. And everyone is obliged to buy those moneys from him. Moreover I will tell you a
greater thing, that all the lords of the earth have not so great riches, treasures, and
expenses as the great lord has alone. Now I have told you and described all the facts
how the great lord [45a] makes money of sheets; now I shall tell you of the great lordships which go out from this city of Cambaluc for the great lord.

1 VB: ne per cossa del mondo alcuno ardiria star de portarle
2 FA which is here carelessly written, having e.g. alueque twice for a la seque, has autres
coumes choses which PAUTHIER prints as autres riches choses. FB omits the doubtful word, which
should perhaps be chieres.
HERE he tells of twelve barons who are over all doings of the great Kaan. Now you may know truly that the great lord has chosen twelve very great and powerful wise men and barons (as is said above) over whatever questions may arise about the armies, that is to change them from the place where they are and to change the officers, or to send them where they see it is necessary, and what number of people the need requires, and more and less, according to the importance of the war. Besides this they have to make the distinction of the valiant and manly fighters from those who are mean and abject, promoting them to greater rank, and on the other hand degrading those who are of little use and cowardly. And if anyone is a captain of a thousand and has behaved meanly in any action, the aforesaid barons, considering him unworthy of that command, degrade him and put him down to the command of a hundred. But if he shall have borne himself nobly and manfully, counting him fit and worthy of higher rank, they make him captain of ten thousand; doing everything however with the knowledge of the great lord. For when they wish to degrade and put anyone down they say to the lord, Such a one is unworthy of such an honour, and then be answers, Let him be degraded and made of lower rank; and so it is done. But if they wish to promote anyone, thus distinguishing his merits, they say, Such a captain of a thousand is fit and able to be captain of ten thousand; and the lord confirms it and gives him the tablet of appointment proper to such an office, as is said above; and then he has very great presents given to him to inspire the others to make themselves valiant.

The government then of the said twelve barons is called Thai, which is as much as to say Greater Court, because they have not any lord over them except the great Kaan. And besides the aforesaid there are appointed twelve other barons who are always with him, to whom it is committed that they be over all the necessary things which are needed in thirty-four great provinces; and I shall tell you their way and their appointment. I tell you quite truly first of all that these twelve barons live together continually in a palace inside the aforesaid town of Cambaluc, which is very large and beautiful and rich, and there are many rooms and halls and houses for them and the officers & servants, and these barons have for each province which is under his rule a judge and very many writers or notaries under him, who all stay in this palace each in his house by himself. And this judge and these writers do there all the things which are needed for the province to which they are deputed, and they do it by the wish and by the command of the twelve barons of whom I have told you. Moreover when a complaint is made these twelve barons must report it to the lord, and then he does what seems to him best about it; but you may know quite truly that these twelve barons have so great authority as I shall tell you. For they choose the lords and rulers and officers of all those thirty-four provinces.

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1 LT (margin): 24 V: vintiquatro milia L: totum imperium Others "thirty-four".
THE AUTHORITY OF THE THAI & THE SCIENG - MARCO POLO

From the provinces, of which I have told you above, and in their cities, to which they send rulers for the great Kaan. And when they have chosen them, such as it seems to them that they may be good and sufficient, they make them known to the great lord, and the great lord confirms it and makes one give him a tablet of gold & of silver according to the usage of his court, such as is suitable to his domain. And again these twelve barons have so much authority that they are to provide where it is right for troops to go every year & to stay, and they send them where it seems good to them and that number which they wish; but it is always according to the wish and with the knowledge of the great lord. And they do what they wish, as I have told you of those two things, with all the other things which are needed for all the provinces of which I have told you. These have also to superintend the collection of tribute and revenue, and about the control and spending of them, and all the other affairs which belong to the rule & to the domain of the great Kaan, excepting that which concerns the armies. And these twelve barons are called in the Tartar tongue scieng, which means to say officers of the greatest court of the great Kaan, because there is no court above them except the great lord. The palace where they live is also called scieng, the greatest court, in their language. And it is indeed the greatest authority that is in all the court of the great lord, for each of those twelve, they have indeed the power to do great good and ill to whom they will and to confer many benefits on many, for which reason they are held in great honour by the people. The one and the other then of the said courts, that is of scieng and of thai, have no lord over them except the great Kaan: nevertheless thai, that is the court deputed for the oversight of the armies, is counted more important and of more dignity than any other lordship. I shall not tell you now of the thirty-four provinces by their names, because I shall tell you them clearly in our book; and we shall leave speaking to you of this and shall tell you how the great lord sends his messengers and his couriers and how they have horses prepared to go swiftly on errands.

HOW MANY ROADS WHICH GO THROUGH MANY PROVINCES SET OUT FROM THE CITY OF CAMBALUC. The manner of the messengers of the great Kaan is wonderful. That it may be done here conveniently it is ordered like this. Now you may know for truth that many different streets and roads leave this town of Cambaluc which go through many different regions & provinces separately; that is to say that the one road goes to such a province, and this to such. And all the roads are distinguished with the name of the province where to they go. And it is a very wise thing. And you

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1 It is clear that this sentence repeats part of what has been inserted above from R about the military board, and has somehow been put in here out of its proper place. It seemed better to give R as it stood rather than to try to fit it into this sentence. Z omits; others follow F.

2 TA: messaggi    LT: muncii
THE DESCRIPTION OF THE WORLDS: THE GREAT POST ROADS

may know that when one goes off from Cambaluc by all the roads of which I have told you (I speak of those which are the more principal and chief) and he is gone twenty-five miles or thirty, and more and less according to the distances of the cities, then the messengers of the great lord who have gone these twenty-five miles they find a post which is called iamb in their language, and in our tongue means to say a post with horses. And at each post wherever they go the messengers find a very great palace and beautiful and rich where the messengers or envoys of the great lord may lodge with dignity, and these lodgings have the rooms full of very rich beds and very beautiful, furnished with rich silk cloths and have all the things which are right for exalted messengers and are required by them; and if a great king came there he would yet be well lodged in any one of the like posts. They are provided with everything by the neighbouring cities and villages; and some the court provides. And again I tell you that at these posts where these palaces are the messengers of the great Kaan change horses, for they find quite four hundred good horses at each which the great lord has appointed that they always stay there and be ready for his messengers and ambassadors when he sends them in any direction on his business, that they may be able to dismount there and leaving the tired horses to take the fresh ones; and at some there are three hundred, according as more are needed at one than at the other. And when the lord desires horses he sends his messenger to these posts, and there are sent him as many horses as he demands. And again you may know that in this way at all ends of twenty-five miles or every thirty are made ready these posts of which I have told you, that is on all the main roads which go to all the provinces of which I have told you above. And at each of these posts the messengers find from three hundred horses to four hundred all ready for their orders. And again they find there so fine palaces or stations as I have told you above where the messengers lodge so richly as I have described to you above. And in this way it goes through all the principal provinces and realms, cities & places of the great lord up to the borders of the neighbouring provinces. And when the messengers go by places off the road strange & wild and mountainous, where one finds no house nor lodging, where there are no villages and the cities are far off, yet the great lord has had posts made there in each place off the road as in the other places of which I have told you, and palaces and all the things as the other posts have, no more nor less, and horses, four hundred to a post, which are kept at the great Kaan’s own expense, and harness and all the other necessary things. But in those places they are not found so close together, but they are greater days marches to ride, for they are made, the posts, at thirty-five miles and there are some at forty & sometimes more than forty1 (for the others are at twenty-five to thirty miles). distant

1 FA: de.xxxv.a.xlv. FB,R omit V (above): 25 to 40. LT: aut ad quadraginta ad plus, "at 40 at most"? TA,P: 35 to 40.
SUPPLY OF MEN AND HORSES FOR THE POSTS = MARCO POLO

R one from the other, & some more; and he sends people there who live there and work the land and serve those posts; and great villages are formed there. And in this way which you have heard the messengers and ambassadors of the great lord go and come in all directions through all the provinces and kingdoms and other parts under his rule, with great convenience and ease, when they are sent by him, and have lodging and horses ready at every days stage & every other necessary as they will, that they may be comfortable wherever they go. And this is in truth quite the greatest pride and the greatest grandeur that any emperor has or might ever have, nor any king nor any other earthly man. For you may know quite truly that more than two hundred thousand horses stay at these posts throughout his provinces, all set apart specially for his ambassadors & messengers, that they may be able to change when there is need. And again I tell you that the palaces are more than ten thousand which are all so provided with rich furniture as I have told you; and it is a thing so wonderful and of so great cost that it could hardly be rightly told or written. And if anyone were to doubt how there are so many people to do so many duties, and on what they live, it is answered that all the idolaters and Saracens likewise take six, eight, and ten wives each, provided that they can pay the expense, and beget infinite sons; and there will be many men of whom each will have more than thirty sons, and all follow him armed; and this because of the many wives. But with us one has but one wife, and if she is barren the man will end his life with her and beget no son, and therefore we have not so many people as they. And with regard to victuals they have plenty of them, because they use for the more part rice, panick, and millet; specially Tartars, Cataians, and of the province of Mangi. And these three grains yield in their lands a hundredfold for every measure. These people do not use bread, but only boil these three kinds of grain with the milk or flesh, and eat them. And wheat with them does not give so great increase; but what they reap they eat only as macaroni and other viands made of dough. With them no land which can be ploughed lies fallow; and their animals increase and multiply without end, and when they go to the field there is not one who does not take with him six, eight, and more horses for himself. From this it can be clearly understood for what reason there is so great a multitude of people in those parts, and that they have the means of living so abundantly. And again I will tell you a thing which I had forgotten which relates to our matter which I have now told you, which does well to tell and to recall. It is true that between the one post and the second on whatever road it may be they are planned and it is so done that every three miles there is a hamlet which can have about forty houses and more and less, according

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1 TA: iiiijm P: ultra decem millia VA by some confusion transposes the 10000 & 200000.
2 TA: iijm
3 TA: xl huomini a piede LT: de quadraginta hominibus vel domibus P: domus pauc
THE DESCRIPTION OF THE WORLD'S SPEED OF THE POSTMEN

to the size of the hamlets, in which live foot-men who also do this message work of the great lord, and I shall tell you how. They wear a great and broad girdle all full. FB
round [46a] about of great balls, that is of sounding bells, so that when they go they may be heard from quite far; which balls we call sonagloscula. And when the king wishes to send a letter by courier, the letter is given to one of these runners and these go always running at great speed, and they go not more than three miles, that is from their post to another. R And the other who is at the end of the three miles who hears him clearly by the FB
bells coming from afar, prepares himself immediately & stays all ready prepared before his arrival, furnished like him with bells; and as soon as that one is come he goes to meet him and takes the thing which he carries and takes a little ticket which the writer of the place, who is always ready to do this, gives him and sets himself running and goes as far as to the second three miles, until he too has reached another post, where he too finds another ready, and does just as the other had done, and so from place to place they change at each three miles, in every place where there are kings letters to be carried, till he has reached the place to which the great lord sent him with the letter. And so I tell you that in this way a great space is covered in a short time, and from these foot-men whom he has appointed in great numbers the great lord has news from ten days journeys in one day and in one night, for they go running by night as well as by day. For you may know that these foot-men go ten days journeys in one day and in one night, and in two days and two nights they bring news from twenty days marches; and thus when there is need he would have news in ten days and in ten nights from a hundred days marches, which is a great feat. Moreover I tell you that men like these often bring such things as fruit or other rare things to the lord in one day and night from ten days marches. And at the season of fruits, many times fruits are gathered in the city of Cambaluc in the morning and the next day towards evening they are brought to the great Kaan in the city of Giandu, which is ten days journeys distant. In each of these posts at three miles a clerk is appointed who notes the day and the hour that the runner arrives, and likewise the day and the hour that the other departs; and so it is done in all the posts. And there are some who have this charge, to go every month to examine all these posts, and to see those runners that have not used diligence, and they punish them. And the great lord takes no tax from men like these runners and from those who stay at the posts, but has them well provided with many things, both horses and other things, from his own, and moreover they are very well paid by the court for their labour. And about the horses of which I have told you that there are so many for the posts to carry the messengers, I tell you quite truly

1 grossis bullis id est sonatis sonantibus
2 R: due giorni, & due notti VA: dentro in vno di e una note P: inter diem et noctem
HOW EXPRESS HORSES ARE PROVIDED & KEPT = MARCO POLO

that the great lord has appointed them thus. For he says, Who is near such a post?

Such a city. And he makes them see how many horses it can give and keep for [46b] the
messengers, and one tells him a hundred; and they are ordered to put a hundred
horses at such a post which is also near to this. Then he sees all the other towns and
villages—such a village, such a large hamlet—how many horses they can keep, and those
which they are able to keep, such and such numbers they are ordered to keep at the
post. And in such a way are all the horses which are kept at the said posts arranged so
that the great lord spends nothing on them; but all the posts are supplied by the cities &
villages and towns which are around them, excepting only so much that he has the posts
of the out of the way places supplied with his own horses in part, and in part the
cities, castles, towns near them keep them there. And the cities are at agreement the one with
the other, because between one post and the other there is at times a city which with the others
places its share there. And these cities maintain the horses with the revenues which ought to go
to the great Kaan, ordering such a man, supposing that he ought to pay so much as would keep
a horse and a half, to keep it at the post near to him. But you ought to know that the cities do
not keep four hundred horses at the posts continually; on the contrary they keep two hundred
of them by the month to bear the fatigues, and in this interval other two hundred of them are
being fattened; and at the end of the month the fat are put at the post, and the others are fattened
in the same way; and they go doing like this continually. But if it happens that in any place
there is some river or lake through which it is necessary for the runners and those on horseback
to pass, the cities near by keep three and four boats always ready for this purpose. And if it
is necessary to cross some desert of many days marches, in which no dwelling can be made, the
city which is next to such desert is bound to give the horses to the lord's ambassadors as far as
to beyond the desert, and the victuals with the escort. But the lord gives help to that city.

Moreover I tell you further that at these hamlets of which I have told you there are men
likewise furnished with great girdles full of little bells, and when there is need that messen-
gers on horseback go expressly to tell the great lord quickly news from distant places
of any land, of any province or city, which may be in rebellion against him, or of any
baron, or of the things which may be needed by the lord, they ride quite a hundred
and two hundred miles in one day, or indeed two hundred and fifty, and also at
night, and I will show you reason how. For when the messengers wish to go so
expressly and so many miles in a day as I have told you, he has the gerfalcon tablet
with him always as a sign that he wishes to go at express speed, so that, if at any time
it happened that as it galloped on the road the horse broke down or had any delay, and he found
whoever it might be on the road, he could unhorse him and take his animal, for none would
dare to refuse it. So that they never have any but good animals and fresh for their needs. They
take horses from the post, where they are ready for them. And if they are two and they start
THE DESCRIPTION OF THE WORLDS & GO. CCL. MILES A DAY
from the same place, they set out from the place where they are on two good horses
strong and swift and fresh; they bind up all their belly and chest with fine bands and wrap up their heads, for otherwise they could not endure; and set themselves to ride at full gallop to the utmost of their horses power, and gallop until they are come to the next post at twenty-five miles, and when they are come near they sound a sort of horn which is heard from far, that they may prepare the horses; and then they find other two good horses ready, fresh, and rested, and swift. And those at the next post, who bear them coming by the bells, thus also have horses harnessed and men prepared like those who are now coming. They take what they have, either letter or other thing, and they mount so quickly that they do not stop nor rest themselves neither little nor much. And when they are mounted they leave the others and set themselves immediately at full gallop as much as they can get out of the horse, and do not cease to gallop till they are come to the next post; and there they find the other horses and men ready to change for the others and they mount as quickly and set themselves on the road. And so they do always, galloping from one post to the other and changing horses and men, all the day till the evening, so that they go a wonderful distance. And in this way which I have told you messengers like these go quite two hundred and fifty miles in one day to carry news to the great lord speedily from distant parts, and his orders are carried to distant places with much speed; and also when there is need they go quite three hundred. And if it is a very grave case they ride at night; and if the moon does not shine, the men of the post go running before them with torches to the next post. Nevertheless the said messengers do not go so swiftly at night-time as by day, out of regard to those who run on foot with the torches, who cannot be so rapid. And messengers like these who can endure such a labour of running are much prized & have great pay from the court. Now let us leave you this account of the messengers and of these posts, of which indeed we have told and shown you clearly. But next I shall tell you of a great kindness which the great lord does to his men twice a year.

HOW the great kaan has his people helped when they have suffered in corn and in animals. Now you may know also for truth that the great lord sends his trusty messengers and inspectors always every year at a certain time through all his lands and realms and provinces to know of his men, if

1 LT: caput & corpus    TA: la testa elchapo
2 LT: trigintaquinque
3 FB: campanelles    See just below.
4 V: duxento e quaranta
5 LT: tota die & nocte
RELIEF OF SUFFERERS & PLANTING OF TREES

any wrong has been done them and if they have had loss of their corn either through

failure of weather, that is by storms or by great rains and winds, as often happens, or

caterpillars, or through other pestilence that year. And if he finds

that any of his people have had in any place such loss and that they have no corn, he

does not take the tax from them which they ought to give for that season or that year

in which the plague was, but he gives them of his own corn from his granaries as much as

they need, that they may have it to sow and to eat that year. And this is indeed a great

kindness of the lord. The great lord has this done in the summer, and in the winter

he has just another such thing done to those who shall have had loss of flocks. For

be has inquiry made, and if he finds in some province a man whose animals are dead of

mortality or pestilence which may be come upon them, or through cold, he has some

of his own animals, which he has from the tithe of the other provinces, given to him &
sold to him cheaply and has him helped more or less according as his loss has been, and has

no tax taken from him in that year, according as the loss requires. And all his thought

and chief anxiety is to help the people who are under him, that they may be able to live, work,

and multiply their goods. But we wish to tell another characteristic of the great Kaan, that

if by accidental chance lightning strike some flock of ewes or sheep or other animals of whatever

kind, which may belong to one or more persons, and be the flock as large as you like, the great

Kaan would not exact the tithe for three years. And equally if it happen that lightning strike

some ship full of merchandise, he does not wish any rent or share of it, because he thinks it a

bad omen when lightning strikes anyone's goods; and the great Kaan says, God hated him,

therefore he has struck him with lightning. And so he does not wish such goods struck by the

divine anger to enter into his treasury. So that in such way as you have heard the great

lord helps and supports his men every year. Now I have told you of this subject,

and then I shall tell you of another matter.

HOW THE GREAT KAAN HAS TREES PLANTED BY THE WAYS.

Now you may

know quite truly that the great lord has done another beautiful and convenient thing, for he has arranged that by all those main roads through the province of Cathai and through the neighbouring provinces, by which the messengers and the merchants and the other people go, he has had trees planted there beside the ways on either side two or three paces distant the one from the other, which are of the sort which grow large and tall. And I tell you that they are so large that they can well

be seen from very far. And the great Kaan has had this done so that each may see

the roads, that the merchants may be able to rest there in the shade, and that they may not

lose the way either by day or by night; when they go through the desert places, for you will

\[1\] FA, FB: tempeste V: tempesta
THE DESCRIPTION OF THE WORLDS WINE & COAL IN CATAI

find these many large trees by lonely ways, which are a very great help and comfort to the merchants and to the wayfarers, who would not know how to keep the road if there were not these trees. And they are on all the roads which need them, of which I have told you, that is through all provinces and through all kingdoms which are under his rule; provided that the place is suitable to be planted; but in the sandy and desert places and in the rocky mountains where the said roads pass, and it is not possible to plant them, he has other signals put up of stones and pillars which show the way. And he has certain barons who have the duty of arranging that they may be always kept in repair. And beyond what is said above about the trees, the great Kaan has them planted the more gladly because his diviners and astrologers say that he who has trees planted lives a long time. Now I have told you about the trees of the roads, then I will tell you of another[thing].

HERE he tells of the wine which the people of the Kaan drink.

And again you may know that the greater part of the people of the province of Catal drink good wine, and it is such a wine as I shall describe to you. For instead of wine they make a drink of rice, and they make the rice boil with very many other good spices mixed together, and they make it—the drink or wine—in such a way and so well [47a] and with such a flavour that it is better worth drinking than any other wine of grapes, and men could not wish better. And it is very clear and sparkling, and very fragrant and beautiful. And it makes a man become drunken sooner than any other wine because it is very hot stuff, and it is sweet. Now we will leave speaking to you of this and we will tell you another thing, how the stones are burnt like logs.

HERE he tells of a kind of stones which are burnt like logs. It is true again that through all the province of Catal there is found a kind of large black stones which are dug from the mountains as veins, which burn and make flames like logs and consume away like charcoal. They keep up the fire and cook better than wood does. Moreover I tell you that if you put them on the fire in the evening and make them catch well, I tell you that they keep fire all the night so well that one finds some in the morning. These stones make no flame except a little at first when they are lighted, as charcoals do, and staying thus glowing they give great heat. And you may know that these stones are so good that nothing else is burnt through all the province of Catal as far as possible, though it is true that they have wood

1 FA begins this chapter word for word the same as F; FB does the same, only omitting de la prouence, down to catay, but then inserts viuent et before boiuent. viuent may possibly be for vsent, "use & drink".

2 laboient TA: lauorello LT: parant L: efficitur but Z: bibunt R: beuno

3 FRAMPTON here inserts: "which I suppose be of the nature of our Seacoles,"

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HOW GRAIN IS STORED UP AGAINST DEARTH — MARCO POLO

r enough, that is logs. But so great is the multitude of people, and stoves, and baths, which are continually heated, that the wood could not be enough, because there is none that does not go to the stove and have himself bathed at least three times the week, and in winter every day if they can do so; and every noble or rich man has his own stove at home at which he washes himself, so that the wood would not be enough for so much burning, and these stones are found in very great quantity; and they burn plenty of these stones because they are worth more and cost less than wood does and are a great saving of wood. And they are[not]used by the builders of houses, and moreover the said stones are of no value except for burning. Now I have told you of this heading and next we shall tell you of another heading,¹ how the great lord provides that corn may not be too dear.

HOW the great kaan has great quantity of grain gathered and distributed to help his people. Now you may know that it is truth that the great lord in seasons when he sees that some of the grains are in great abundance and that there is great sale of them, he has a very great quantity of them bought and gathered throughout all his provinces and has it put in great houses which are appointed in each province, and has it so well watched that it is not spoilt [47b] for three years nor for four; and every three years it is changed. And thus provision is carefully made of all grains that the king’s barns may always be full, that he may be able to provide for the needy in time of barrenness. And you understand that he makes public stores of all grains of the sort which they use, that is wheat and barley and millet and rice and panick and all other grains; and of these grains he makes them gather in very great abundance. And in the said times when it happens that some grain fails and that the dearth is great, then the great lord makes them take out some of his grain of which he has so much as I have told you, of that kind which they need, to sell for money; and if the measure is sold by others for one bezant, I am speaking to you of wheat, he makes them give the buyers three and four of it,² or so much that they may have it cheap in common. And he takes out so much of it that all, who wish it for their food, can have some, so that each has wealth³ and abundance of grain. And in this way the great lord so provides that his men cannot have great dearth. And he has this done through all the lands where he has rule. For he has so much of it gathered in every place that everyone who has need of it may have it when he wishes. Now I have told you of this, and then we shall tell you of another heading, how the great lord does charity.

¹ capitre . . . capiere
² V: se le se vende uno bixante le fano vender mezo
³ devise
THE DESCRIPTION OF THE WORLDS CLOTHES FOR THE POOR

HOW the great kaan does great charity to his poor people. Since
I have told you and described how the great lord has great wealth of all
things in time of dearth made for his people, because he provides himself in
time of cheapness, now I shall tell you how he does great charity and provision and alms
to the poor people who are in the town of Cambaluc, another work worthy of no
small praise. It is true that he has many families chosen from the town of Cambaluc,
& likewise in the suburbs and the neighbourhood, who are poor and who have nothing
to eat & cannot buy; and such a family will be six in one house and such a one eight
and such a one ten and such a one more and such a one less, as they are, so that
altogether it is a great number of people. The great lord has wheat and other corn given
them from his granaries, to each family so much that they may have what to eat for the
whole year. And he has this done to very great numbers always every year. When he
hears that some family of people honourable and of substance has become poor through some
misfortune, or cannot work through some illness, and have no means of reaping any kind of
grain; he causes to be given to such families as these enough for them to be able to pay their
expenses for the whole year. And the said families go at the usual time to the officials who are
appointed over all the expenditures which are made by the great Kaan, who stay in a palace
set apart for that office, and each shows a note of how much was given them in the past year
for living, and according to that they provide them that year. They provide them also with
their clothes, because the great Kaan has the tenth of all the wool, and silk, and hemp, of
which clothes can be made; and he makes them weave such things as these and make cloth in a
house set apart for this, where they are stored. And because all crafts are obliged by bond to
work for him one day a week, the great Kaan has clothes made of these stuffs, which he has
given to the aforesaid families of poor people, according as is required in winter time and in
summer time. He provides also clothing for his armies, and in every city he has woollen cloth
woven, which is paid out of the tithe of that. And it is to be known that the Tartars according
to their first customs, before they knew the idol law, did no alms. But when some poor man
went to them they drove him away with abuse, saying to him, Go with the bad year which
God give thee; for if he had loved thee as he loves me he would have done thee some good. But
because the wise men of the idolaters, and specially the aforesaid basi, suggested to the great
Kaan that the provision for the poor was a good work for him, and that their idols would
greatly rejoice at it, he thereupon provides like this for the poor, as is said above. And [47c]
again I tell you that all those who wish to go to the court for the lord’s bread daily
can have a hot loaf; it is refused to none, but some is given to all those who go, and it
is sold to none. And you may know that I believe I tell no lie, I believe that the poor
men and women, more than thirty thousand of them go there every day for bread; and there is not a day when there are not distributed and given away twenty thousand bowls.
KALENDARS OF THE DIVINERS OF CAMBALUC = MARCO POLO

And because no poor man is denied bread, for this wonderful and stupendous liberality, all the people are so fond of him that they worship him as God. Now I have told you and spoken of this ordinance, and then we shall tell you of another thing.

There are then in the city of Cambaluc about five thousand astrologers and diviners, between Christians, Saracens, and Cataians, for whom, as for the aforesaid poor, the great Kaan causes food and clothing to be provided every year; who use their art in the city continually. For they have their certain Astrology, in which are written the signs of the planets, the hours and minutes of the whole year. And so every year the aforesaid Christian, Saracen, and Cataian astrologers, namely each sect by itself, watch the course and arrangement of the whole year in this Astrology according to the course of each moon. For they see and find what sort of weather each moon of that year will produce according to the natural course and arrangement of the planets and signs and their properties. Namely, in such a moon there will be thunders and tempests; in such, an earthquake; in such, thunderbolts, lightnings, and many rains; in such, sicknesses and plagues & wars and infinite quarrels; and so with each moon, according as they shall find. And they will say that so it is bound to follow according to the course and reason of nature, adding, but God is able to do more and less according to his will. And so they will make many little pamphlets in which they will write everything which shall happen in each month that year; which pamphlets are called tacuini. And they sell one of these pamphlets for one groat to any who wishes to buy that he may know what may happen that year. And those who shall be found to have spoken more truly will be held more perfect masters in the art and will obtain greater honour. Again if anyone shall have proposed in his mind to enter upon some great work or to set out for some distant place for trade or for any other things which he must do, or shall have planned to do anything, and wished to foreknow the end of the business, he will inquire of these. He will go to find one of these astrologers and will say to him, See in your books how the sky stands just now, because I should wish to go to do such business or trade, telling him the year, month, day, hour, and minute of his birth; because every one as soon as he is born is taught, the first thing that he is taught, about his nativity. For such a way as this is observed among them. For the Tartars count the number of their years from 12 to 12 & they mark twelve years with twelve signs; for the first is marked with a lion, the second with an ox, the third with a dragon, the fourth with a dog, &c., proceeding like this up to the twelfth number; so that when one is asked when he was born, then he answers, In the course of the year of the lion, on such a day or night, hour, and minute of such a moon, or however he was born, and under what year-sign; & the fathers observe this to have it carefully[noted]

1 discordie infinite  R: discordie, & insidie
THE DESCRIPTION OF THE WORLD’S GOOD AND BAD CUSTOMS in a book. And when the years have run their course up to the sign of the twelfth number, then they begin again from the first number, always proceeding in this order. And so when a man shall ask of the astrologer or diviner what end his proposal shall obtain, he shall have first told him the day, hour, and minute of the moon of his birth, and in the course of what year, then the diviner after inspecting the constellation and finding the planet under which he was born will foretell him everything which will happen to him on that journey in order, and how his proposal will prosper in all his doings, whether well or ill; namely, if he is a merchant, the planet which will then be in the ascendant will be opposed to his trade, so that he will wait until another shall reign propitious to him; or the sign which faces directly opposite to the gate by which he is to leave the city will be in opposition to his own sign, so that he will be obliged to go out by another gate, or to wait until that sign is changed; again that in such a place or time he will find robbers; in such, rain will come upon him or tempest; in such, the horse will break a leg; in such, he will lose his wares, or gain; and thus he will foretell about each separate point propitious as well as adverse, according to the signs propitious to him or opposed, until his return, according to the disposition in which the sky shall be found to be.

He found then the men of the province of Cathai beyond other people ended with prettier and more good manners, for they are always intent on study and learned exercises; but he found one horrible custom which he altogether forbade.

They speak indeed prettily and in order, they greet becomingly with cheerful and smiling face, they behave with dignity and cleanliness in eating; and so with each separate thing. They bear great reverence to the father and mother. And if it is found that any son does anything to displease them, or does not help them in their need, there is a public office which has no other duty but to punish severely ungrateful sons whom they know to have committed some act of ingratitude towards them. Malefactors of different crimes who have been taken and put in prison, if they have not been despatched when the time fixed by the great Kaan for the release of prisoners comes (which is every three years), then come out, but a mark has been made on them on one jaw, so that they may be recognized.

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1 The subject of *innuit* (p. xxv) seems to be the great Kaan rather than, as has been assumed, Marco Polo. The sentences form apparently an introduction to the account of the good and bad customs which follows, though this would not have been clear if the paragraph about the “horrible custom” of “gaming and cheating”, omitted by Z, had not fortunately been preserved by R.

2 ordinate R(probably better): un parlar ornato

3 se non sono spacciati Whether *spacciati* means strangled (Marsden) or set free (Ricci) I cannot presume to say, though I incline to agree with Marsden. Purchas, Marsden, Baldeili-Boni, Yule, and Benedetto all seem to have used one of the later editions of R, which cause difficulty by the omission of *se non*. 
MANNERS & RELIGION OF THE MEN OF CATAI =MARCO POLO

He forbade this present great Kaan, all the gaming and cheating, which were more usual with them than in any place in the world; and to take them away from them he said, I have conquered you arms in hand, and all that you possess is mine, and if you gamble you gamble with what is mine. He did not however for this take anything from them.

I do not wish to fail to speak about the order and manner in which the people and barons of the great Kaan behave when they go to him. First the people remain humble, quiet, and calm for half a mile round the place where the great Kaan may be, out of respect for his excellency, so that no sound or noise nor voice of anyone who shouts or talks loudly is heard. And every baron or noble always carries a vase small and beautiful, into which he spits while he is in hall, for none would have the courage to spit upon the floor of the hall; and when he has spat he covers and keeps it. They have likewise certain beautiful slippers of white leather which they carry with them, and when they are arrived at the court if they wish to go into the hall, supposing that the lord asks for them, they put on these white slippers and give the others to the servants; and this, so as not to soil the beautiful and cunningly made carpets of silk, both of gold and of other colours.

And as we have said above, these people are all idolaters. But in doing reverence to their gods they keep this manner. Each one has in his house a statue hung on the wall of a room which represents the high & sublime god of heaven, or only a tablet set high on the wall of his room with the name of the god written there. And here every day with the thurible of incense they worship him thus and lift up indeed the hands on high, and at the same time gnashing thrice their teeth they ask him to give them long life, happy and cheerful, good understanding and health, and they ask him nothing more. Then also down on the ground they have another statue which is called Natigai, god of earthly matters, who only has to concern himself with earthly matters, and of things which grow on the earth. With this god is his wife and children; and they worship him in the same way with the thurible and gnashing the teeth and lifting the hands, and of this one they ask temperate weather and fruits of the earth, children, and similar things.

They have indeed no consciousness and care of the soul, but are only devoted to nourishing the body and getting pleasure for themselves. About the soul, they hold it to be immortal in this way. For they think that when a man dies he enters immediately into another body, and, according as in life he had borne himself well or ill, going on from good to better or from bad to worse; that is to say, if he shall be a poor man and if he have borne himself well and modestly in life, he will be born again after death of the womb of a gentlewoman and will be a gentleman, and then of the womb of a lady and will be a lord. If he is the son of a knight and in life has borne himself well, at death he is born again of the womb of a countess; afterwards being dead again he is born again of the womb of a princess, and so always ascending until he is taken

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1 lo copre & salua MARSDEN: “and makes a salutation” B.: e lo nascondono
THE DESCRIPTION OF THE WORLD'S RIVER OF PULISANGHIN into God. And so on the contrary, if he shall have behaved ill, being the son of a gentleman he will be born again a son of a rustic, from a rustic he is made into a dog, always descending to lower life.

And since we have finished speaking of the rule and administration of the province of Catai and of the city of Cambaluc and of the magnificence of the great Kaan, we shall leave the city of Cambaluc to speak of the other regions to which Master Marc went for the purposes of the government of the great Kaan, and shall enter into Catai to tell of the great things and rich which are there.

HERE he begins about the great province of Catai and we will tell of the river of Pulisanhí. Now you may know that I judge it to be worthy of memory not to be passed by that the said Master Marc Pol himself who tells all this, the great lord sends him as a messenger to the parts towards sunsetting. And he set out from Cambaluc and went quite four months of days journeys toward sunsetting, and therefore we shall tell you all that he saw on that road, going and coming. When indeed one sets out from the town aforesaid, namely of Z Z Cambaluc, and he is gone riding ten miles toward the sunsetting, then he finds a great river which is called Pulisanhí, which river goes as far as to the Ocean sea. And here go many merchants many ships with very much merchandise to the Ocean sea. And over this river is a very beautiful great stone bridge, worthy of mention. For you may know that there are few of them in all the world so beautiful, nor its equal. [And I shall show you]reason how. It is made like this. I tell you that it is quite three hundred paces long and quite eight paces wide, for ten horsemen can well go there the [47d] one beside the other. And it has twenty-four arches and twenty-four piers in the water supporting them, and it is all of grey marble very well worked and well founded. There is above on each side of the bridge a beautiful curtain or

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1 The long passages in this chapter from Z and R have, more perhaps than any others in the book, something of the appearance of having been added later and out of their natural place.

2 V: nichollo

3 VL makes the whole mission occupy fourteen months.

4 VB: "... Cambaluc, I reached a town very rich & fair in which I rested for some days, & at a distance of twelve leagues from this town is a river named pulicanzino ..."

5 que ponta FB: pon en ya supported by FA,Z,V,R; while no MS. known to me supports the reading of 1824 (copied in B. without note), que pont n'a.

6 VA: bem quatrozento

7 V: nueue Others "eight"

8 TA: charrre

9 TA,LT: 34 R: 24 ... 25 FA: xxij arches & xxij moulins—followed by PAUTHIER & YULE!
A BEAUTIFUL BRIDGE & THE CITY OF GIOGIU = MARCO POLO

R R wall of flags of marble and of pillars artificially made so as I shall tell you. And in the ascent it is something wider than at the end of the ascent; but then, when one is gone up, it is found equal throughout the length as if drawn by line. And at the head of the ascent of the bridge is a very large pillar and high, set upon a tortoise of marble. Near the foot of the pillar is a great lion. And there is fixed at the head of the bridge a marble pillar, and below the pillar is a marble lion and above the pillar is another one, so that the pillar is on the back of the lion, which lions are very beautiful and large and well made;

and a pace and a half from this pillar toward the ascent of the bridge is another very beautiful one made just the same as the first, no more nor less, with two marble lions.

L And on either side of the bridge are many small pillars, and under each pillar as if for its base is a lion, and likewise above its head another lion, and from the one pillar to the other it is closed in with a flag of grey marble all worked with different sculptures and mortised into the columns at the side, through the length of the bridge to the end, so that the people who cross may not be able to fall into the water; and so it goes from length to length on one side and on other, all the pillars are distant one from the other by a pace and a half, so that it is quite a beautiful thing to see. And on the descent from the bridge it is as on ascent. And so there are altogether on the said bridge six hundred pillars with twelve hundred lions on one side and the other of the bridge, and all these are of very fine marble.

FB Now we have told you of this beautiful bridge, and we will tell you of other new things.

HERE HE TELLS OF THE GREAT CITY OF GIOGIU. And when one sets out from this bridge aforesaid and he is gone thirty miles by the sunsetting, always finding beautiful trees, villages, and inns for food & palaces and beautiful vineyards and beautiful gardens and beautiful very fruitful cultivated fields and beautiful springs, then at the end of thirty miles he finds a city which is called Giogiu very great and beautiful. There are many abbeys of idolaters priests and monks in it, and the people of that country are all idolaters. And however they live by trade and by crafts, very fine sendals are made there. And there are very many fine inns or hostels in our manner, where the wayfarers lodge, because of the multitude of merchants & strangers who come there. And when one is departed [48a] from this town and gone one mile then one finds two roads which the one goes to sunsetting and the other to sirocco.

That of the sunsetting is the road by which one goes through the province of Catai, and that of the sirocco goes toward the great sea to the great province of Mangi. And you

1 V says that the top lion was larger.—desopra nesono vnaltro ptu grando
2 FA, FB, TA, LT, P, L: "one pace"; TA³, Z omit; V, R: "one pace and a half"
THE DESCRIPTION OF THE WORLD: THE REALM OF TAIA NFU

may know quite truly that one rides by the sunsetting through the province of Catai quite ten\ days journeys from the city of Giogiu to the realm of Taianfu. And one always finds many beautiful cities and many beautiful villages, people of great trade and of great industry, and finds beautiful & well cultivated fields in which much silk is produced and beautiful vines and many trees, and they are all settled people & comfortable. LT Z VB Z and very affable: because of the number of the cities little removed one from another; and the ways of those cities are so much frequented: by the inhabitants: that people are always found passing by, because of the many goods which are continually carried from one city to the other; and in each of them fairs are held. And from here the wine is carried into the province of Catai, because wine is not produced there. There are also many mulberry trees of which the inhabitants make much silk with their leaves. And at the end of five days journeys of the foresaid ten they say there is a city more beautiful and greater than the others, called Abbatulch, to which in that direction approaches the boundary of the lord's hunting, where none dares go hunting except the lord with his retinue and whoever is enrolled under the captain of the falconers. But from that boundary forward one can go, provided that he is a nobleman. Nevertheless the great Kaan as it were never went hunting on that side; for which reason the wild animals were so much increased and multiplied, and specially the hares, that they destroyed the corn of the whole of the said province. And when this thing was made known to the great Kaan he went there with all the court, and animals were taken without number. There is nothing which does to mention, so we shall tell you nothing about it. And then we shall leave this matter and shall tell you of a kingdom which is called Taianfu.

HERE HE TELLS OF THE KINGDOM OF TAIANFU. And when one has ridden the LT Z aforesaid ten days marches after he has left this city of Giogiu, then he LT finds a kingdom which is called Taianfu. And head of the province or realm is this city where we are come which is likewise called Taianfu, which is very large and beautiful, in which is done great trade and industry. For in this city is made a very great quantity of equipments which are needed for the troops of the great lord. There are many beautiful vines from which they have wine in great abundance. And in all the cities of the province of Catai subject to the great Kaan wine is FB VB

1 FB: xij Others “ten”
2 appelles taianfu. & chief de la provence ceste cite ou nous sommes venus qui est apelles tanian fu qe est mont grant & bieie Z: nomine tayanfu. & capud provincie sine regni est ciuitas quam intrauiimus quae nominatur similiter tayanfu est magna & pulchra similiter. FB: appelle tainfu, et est chief de la province ceste cite ou nous sommes venus qui aussi a nom.taianfu. TA: chiamato taianfo. Et di capo di questa provincia ove Noi siamo venuti e vna Citta chiamome Tainfu The reading of R is to be noticed: nominato Tainfu, & e capo di questa provincia, con vna città, che ha il medemo nome.
3 R: in tutta Tainfu L: in nulla enim provincia de Catay
WINE AND SILK · PIANFU · A CASTLE OF CAICIU = MARCO POLO

not produced but in this district only, and yet from this town it goes [48b] through all the provinces around. There is also a very great quantity of silk, for they have mulberries upon those mountains and breed the worms which make silk in so great abundance that it is a marvel. And when one sets out from Taianfu he rides quite seven days journeys by the sunsetting in very beautiful country, in which he finds towns and villages enough in which trade and handicrafts enough are done; and there are many merchants in them who go in many directions to Indie and to other lands making their gain and profit. And when he has gone riding these seven days journeys then he finds villages and a city which is called Pianfu, which is very exceedingly large and of great value, in which there are merchants enough. And they live by trade and by crafts. Silk is made there in very great quantity. Now we will leave speaking to you of this and will tell you of a very great city which is called Cacionfu. But first of all we shall speak to you of a noble castle which is called Caiciu.

HERE HE TELLS OF A CASTLE OF CAICIU. And when one sets out from this aforesaid city of Pianfu and he goes by sunsetting two days marches then one finds a beautiful castle which is called Caiciu, which, according as they say, a king of that country who was called the King of Gold once made them make in his time. And in this castle is a very beautiful and great palace in which is a very large hall where all the notable kings of that province who were become famous in old times are portrayed in gold and in other very beautiful paintings, and it is a very beautiful sight to see. And each of the kings who had reigned in that kingdom [of which I have told] you, [48c] one after the other, had had all this done. And of this king who was called of Gold I shall be content to tell you a pretty story which was between him and the Prester Johan, according to that which the people of that country say to me, for it is worthy in my opinion to be remembered. He was a powerful and great lord, and while he stayed in the land, there were none in his personal service but very handsome young women, of whom he kept a great multitude at court. When he went through the castle in a little carriage for his amusement, the girls drew it, and it was easily taken along because it was small; and they did everything that was for the convenience and pleasure of the said king. And he showed his power in his government and behaved himself very nobly and justly. That castle was very strong beyond measure. It was true, according as those people say, that this King of Gold had war with the Prester Johan. This King of Gold was subject to Uncan, who is he who we have said above is called Prester Johan, and in his arrogance and pride rebelled against him, and was in so strong a place that the Prester Johan, when he heard this thing, could not overcome nor hurt him. He had great grief and

1 cacianfu

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THE DESCRIPTION OF THE WORLD = THE STORY OF ROI DOR

wrath because of it. And after some time seven\(^1\) noble knights, servants in the court of the said Prester Johan, went to find him and told him that they will have the courage to go to stay with that King of Gold and will find a plan to bring into his hands his enemy the King of Gold, if he wished, all alive to the best of their power, \& if not they will kill him. And the Prester Johan told them that he is very willing and that he will be very thankful to them if they do this and promised them many riches \& goods if they carried their promise into effect. And when the seven servants who were fine young men have taken leave of the Prester Johan their lord, they set out all together in a fair company of esquires and went off to find this King of Gold and presented themselves to him; \& he asked them who they were. And pretending to be rebels against their lord they told him that they were come from a strange land \& far \& to his court to serve him when he pleased. The king received them gladly for his pages \& told them that they were very welcome to him and that he will do them honour and service and pleasure, and that their service pleased him very well, as one who thought of no evil. In such way as you have heard the seven bad servants of the Prester Johan set themselves very carefully to serve the King of Gold with great joy, to win his favour. Those seven knights stayed for two years with that lord, keeping him very nobly and showing the greatest loyalty to that lord, so that they were very dear to that lord \& be trusted them much, \& they were always with him in everything, \& he always wished that when he went hunting they should be near. And when they had stayed there about two years unable to carry out the evil purpose of their heart, thinking of nothing else but of treason, they were much loved by the king for their good service which they did him. And what shall I tell you about it? The king trusted himself with them and treated them just as if they were all and eight\(^2\) his sons. Now you shall hear what these wicked servants do; and it happened because none can guard himself against the treacherous and disloyal. It was true that this King of Gold went enjoying himself riding one day to the chase with a few people, and among them there were these wicked thirteen servants as those in whom the king had great trust and kept them near. And when they have passed a river which is a mile distant from the palace of which I have told you, leaving the rest of the company on the other side, the thirteen servants, who saw themselves alone in a convenient place and that the king had no company who could defend him against them, then said that now was the time that they could do that for which they were come \& fulfil the promise made to their lord Prester Johan. Then having given the sign among themselves \&.

\(^1\) FA,FB: xvij and so below. V: sie and omits below.

\(^2\) viii Here and above viii was written, corrected to vii in the first place and here accidentally left; as was xiii just below.
ROI DOR TENDS SHEEP FOR PRESTER JOHAN = MARCO POLO

surrounding the King of Gold they laid hand to sword and said to the king, either he
will go with them immediately or they will put him to death. When the king saw
it he was afraid and had great wonder at it and said to them, And how now can this
be, fair sons, and what is it that you say? Why do you treat me thus, and where do you
wish me to come? You shall come with us—willy nilly, say they, to our master the
Prester Johan, say they. And they told him that he should not be so rash as to send for
help; that they would kill them and that then he would cause the death of his own people. And
if he came with them, truly he will have no harm and will not lose his kingdom. Then the King
of Gold made commandment to his sons and to his people that they should not come near him,
and left them that they should govern the kingdom until he returned.¹

HOW THE PRESTER JOHAN MADE THEM TAKE THE KING OF GOLD. And
when the King of Gold hears this name of Prester Johan, and saw that indeed
he must go to the Prester Johan he has so great wrath that it wants but little
that he does not die of grief, and he says to him, Ah, good sons; have mercy, fair
sons, for God’s sake. Now have I not honoured you enough in my lodging and loved
you, you know well, as my own sons? Yet you wish to put me into the hands of Prester
Johan and of my mortal enemies. If you do this you will surely do great evil and very
great villainy and great disloyalty. And they said that it must be so. And he prayed
the knights rather to kill him. But when no prayer nor the reminder of his kindness availed
anything, he was forced to go with them; and being near the border of his land he was soon in
the land of Prester Johan. And then they take him back again to their lord the Prester
Johan by force, while none of his men could help him ever. And when the Prester Johan
hears of the taking of his enemy and sees him he has very great joy at it. He received him
with terrible and threatening words reminding him of the benefits done and how much he had
been loved by him and loved and honoured above all the rest. And he tells him that he is ill
come. The King of Gold he does not answer a word nor know what he ought to say
about it, for the great fear which he had of him, but only begged for mercy confessing his
fault. Then after many threatening words, while the King of Gold expected the sentence of
death, the Prester Johan commands that this King of Gold be taken immediately and
led outside and that they make him watch his flocks, that he might be lord in command
only of sheep and other animals, and that he should be well guarded. And then the King of
Gold dressed in common clothes was taken and set to watch his flocks. And the Prester
Johan made them do this to him for despite of him and to insult and to show that
he was nothing. And in that office the King of Gold stayed in very great misery—watching

¹ Part at least of this passage seems to be corrupt: — . . . tanto ardito chel mandasse per sochorso
eche lolzideria eche pio elli fora per morir dalaso zente . . . (fol. 62r°)
the flocks in this way two full years. And when he had watched the flocks of Prester John, with the shepherds for two years with a very great guard so that he could not escape, he is made to come before the Prester John dressed like a shepherd, all full of fear and trembling, thinking that he meant to make him die. But Uncan said with a smile, Welcome, my shepherd; and how is the flock? To whom the King of Gold answered with very courteous words, My lord, may thy most humble servant be commanded to thee. To whom the Prester John said, See how well thou, exalted to such pride, hast been humbled. See how lightly thou wast exalted to the greatest pride, and that against thy lord to whom thou wast obliged for the greatest benefits received from him. Thou wast full of the greatest ingratitude; thou hast presumed to rebel against me, forgetting my power & only judging thine own which was not well measured by thee. See how thou, thinking thyself so exalted a lord, hast been made my prisoner by only seven of my servants. Judge thyself the punishment of thy fault. To whom the King of Gold all trembling said, My lord, though I see that my fault full of ingratitude deserves every punishment, yet remembering thy clemency I pray thee send me back to thy flock, not as head but as the lowest servant to thy flock. To whom the Prester John said, King of Gold, not remembering any ungrateful fault of thine but only the love I have borne thee and the generosity of my rule, I command that the shepherd dress be taken off and that thou be clothed in thy former royal robes. The King of Gold, hearing the order of the lord, all astonished and unable to judge if it was for his health or for his death in royal dress, stood all trembling what should be the end. And he has rich robes like a king given him and does him great honour. And then he says to him, Lord King of Gold, thou canst now see well by experience that thou wast not a man of power to war with me; for thy power is nothing in comparison of me, and there is no equality with me, since I have had thee taken in thy kingdom and have set thee with the flocks for two years and could kill thee if I wished; no man could snatch thee from my hand. I judge, King, that if I were thee I should make thee feel the pain of thy rebellion so full of ingratitude with the most bitter punishment of death. And even not like thee, but like a just judge, I ought to give that judgement. But wishing not to remember any of thy memorable ingratitude but only friendship and that I have honoured and raised thee above all the rest, I determine to send thee back to thy kingdom with this advice, that thou resolve to be grateful for so many benefits received from me thy lord; for if thou shalt be so thou shalt know that thou art bid fare well, and shalt live in thy kingdom honourably as that realm deserves, and with no less happiness received from it shall leave it to thy sons. But if thou shalt be so rash as not to recognize or understand the inequality of thy power compared with that of thy lord, I remind thee that I have many thousands of servants of no less courage than are the seven who brought thee prisoner to me. And if in future thou commit a fault thou shalt have no occasion to find in me any remission of thy fault, but only justice, nor must thou hope to escape: from my hand. Bidding thee therefore fare well as our friendship constrains me, live in thy kingdom...
Caramoran its ginger pheasants & canes = Marco Polo

happily and obedient to thy lord from whom in this hour thou hast life and lordship as a gift.

Certainly, fair Sir, answers the King of Gold, falling prostrate on the earth, I know it well and I always knew that there was not a man in the world who could contest

with you. And I have borne myself ill about you; thy ungrateful servant deserves not so high a gift from thy lordship. I repent much, and promise on my faith that I will always be your friend. The gift of life as the lowest servant of thy flock was enough for me; but since the clemency of thy lordship is so great that by one stroke thou hast given me life and rule at once, I thank thee for it with this special promise, that thou shalt have none for servant more faithful than me nor more grateful for gifts received from thee, nor shall I ever cease to pray the gods to preserve thy most clement rule. And since thou hast said this and confessest with thine own mouth that thou art nothing in respect of me, says the Prester Johan, I ask nothing more of thee, king. I will make thee no more hardship and pain; but in future I shall do thee service and honour; and for victory it shall be enough for me that I could have killed thee. Then immediately the Prester Johan has many horses and arms

and much harness given to the King of Gold and gives him a very fine company and lets him go. And he sets out and goes back to his realm, and from that hour forward was his friend and his vassal, giving Prester Johan honour and obedience in all that he wished as long as he lived. And this is as much as was told me of this King of Gold.

Now let us leave telling you of this matter which befell the King of Gold, & we shall tell you of another matter to pursue our subject.

HERE he tells of the very great river of Caramoran. And when one sets out from this castle of Caiciu and he goes riding about twenty miles by sunsetting then he finds a great river which is called Caramoran which is so large that it cannot be crossed by a bridge, for it is very broad and deep with very strong current, and this river goes to the great Ocean sea which surrounds the world, that is all the land, as will be said below. And on this river are many cities and villages where there are many merchants and artizans, and upon this river great trade is done there. For in all the country about this river much ginger is produced and they have silk in very great abundance. There is so great a multitude of birds that it is a wonder incredible, and specially of pheasants. For one would have three pheasants there for one Venetian groat, that is [49b] an asper of silver which is worth little more. An infinite number of thick canes, some of which are of a foot, others of a foot and a

\[\text{Notes:}\]
1. FA,FB: que ie nes no par "TA: chio non era L.T: non eram V: non son signor al mondo che te possa far vera" Others omit.
2. "ie ne te demant plus rois" B. suggests ren for rois. "TA: non ti voglio piu fare noia"
3. FB: "Car sus ce flun fait len moult de marchandises pour ce que en la contree environ croist gingenbre" But TA,L.T,VA,P,V,L,R agree with F.
THE DESCRIPTION OF THE WORLD; CACIONFU & QUENGIANFU
half, grow in the places about this river, and the inhabitants make use of them in many necessary
things. And when one has crossed this river and goes riding two\(^1\) days marches by sunsetting then one finds a noble city aforesaid which is called Cacionfu. The people of that city are all idolaters. And again I tell you that you may know also that all those of the province of Catai are all idolaters except a few Christians and Saracens. It is a town of very great importance and of very great trade and of great industry. They have silk in very great abundance in that country, ginger, galangale, and spikenard, and many other kinds of spices of which none are brought to our parts. Many cloths of gold and of silk and of all other sorts are made there. There is nothing else which does to mention, and therefore we shall set out from here and shall go forward and shall tell you of a noble and famous city of Quengianfu, which is head of a kingdom which is called likewise by the said name of Quengianfu.

HERE he speaks of the great city of QUENGIANFU. And when one leaves the city & province of Cacionfu of which I have told you above he rides eight\(^2\) days journeys still by sunsetting always finding many villages and many cities full of merchandise & of merchants & of great trade in cloth and of great industry, and many beautiful gardens and houses and beautiful well cultivated fields are found. And again I tell you that all the country and the land is full of verdure, that is of a very great number of mulberries, these are the trees of which the worms that make silk live on their leaves, so that the whole land abounds very greatly in silk. The people are all idolaters; and there are Nestorian Christian Turks; there are Saracens. There is chase enough of beasts and hunting of many kinds of birds. And when one has now ridden these eight days journeys as I have told you, then one finds this great city and noble of Quengianfu, so as I have told you, which is very great and beautiful. And it is the head of the whole kingdom of Quengianfu which anciently was a noble [49c] kingdom by itself and rich, great, and strong; and formerly there were many good kings valiant, and noble knights. And now the son of the great lord who is called Mangalai is lord of it and king, for his father has given him that kingdom and has crowned him king of it. It is a very great town of great trade and of great industry. They have silk in very great quantity. For cloths of gold and of silk and of all kinds are made there. And also large and very fine hides are found there in great abundance. All equipments which are needed for the armies of the great Kaan are made there; and they have all things which are necessary to the body of man for life in great abundance and very cheap. The whole town is at the

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\(^1\) VA, LT: “three”

\(^2\) Z, V, R: “seven” Others “eight”
III.

PALACE OF MANGALAI & PROVINCE OF CUNCUN = MARCO POLO

LT Z sunsetting, and they are all idolaters. Some there are Nestorian Christian Turks and
R FB FB Saracens. And about five miles outside the town is the palace of the lord who is called
FB king Mangalai, as I have told you above; and know that the crowned king is son of the great
FB LT Kaan; which is so beautiful and so great as I shall tell you. For it is in a great plain
R where there are rivers which run in & around it and lakes and pools and springs enough.
LT FB LT And first of all it has a very great thick and high wall which is five miles round, and
R VB that wall is all with battlements round about and well made; where are many wild
animals and also birds of the chase; for none would dare to hunt or chase them except the lord,
who takes great delight in it, and often dwells in this palace, and specially at the time of the
R chase; and there are most beautiful hunting parks and places for hawking. And in the middle
FA of this wall is the palace of the king so large and so fair that none could devise it better.
FB FB It has many beautiful halls and great and many beautiful large rooms all pictured &
R FB VB painted with beaten gold, with finest azures, & with other different colours, & with
FB VB infinite columns & marbles. This king Mangalai following in the footsteps of his father
FB V FB keeps his kingdom very well in great peace and in great justice and in very great right,
FB VB VB VB and is much loved & reverenced by all his people. And he is a rich & noble lord & takes
much pleasure in grandeur & a noble court, so that his court is of great magnificence. The armies
VA of the king Mangalai stay round the palace and they have great enjoyment there with
LT V hawking and hunting. And then we shall leave this palace & kingdom without telling
FB you more about it, and we shall tell you [49d] of another province which is much
FB among mountains, which is called Cuncun; and it is a very troublesome road to travel.

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HERE HE SPEAKS OF THE BORDERLANDS WHICH ARE BETWEEN CATAI AND
Z V FB MANGI. When however one leaves this city and the palace of Mangalai of
VB which I have told you, he goes riding, still through the province of Catai,
L toward sunsetting three days journeys of very beautiful plain, always finding towns
Z L and villages enough in which are many people, for they are for the most part men who live
L Z by trade enough and by industry, and they have silk in very great abundance, as
FB VB above. And at the end of these three days, at the border of this realm are the boundaries
R VB between Mangi and Catai, & then one finds a region full of great mountains & beautiful
VB and great valleys which belong to the province of Cuncun. And from these mountains
FB begins the province of Catai. There are many cities and villages in the mountains and
P LT Z in the valleys between the mountains. They all of that province are idolaters. There are
VB too some Christian Turks following Nestoris, and some Saracens. And they live for the
Z FB greater part by work on the land and occupations in the great forests and by hunting.

1 R: Christiani, & Turchi
2 Zingui
THE DESCRIPTION OF THE WORLD'S CUNCUN. ACBALEC MANGI

For you may know that there are many great woods in which there are many wild beasts; these are lions and bears, wolves and lynxes and fallow-deer and roe-deer and stags and other sorts of beasts in plenty, so that the people of the country catch them much and have much great profit from them. And in this way one rides quite twenty days journeys, that is through mountains and through valleys and plains and through woods, always finding towns and villages and many good forests and many good large inns where the travellers are lodged in comfort. Now we will leave this land and will tell you of another province so as you shall be able to hear below.

HERE HE TELLS OF THE PROVINCE OF ACBALEC MANGI. And when one has ridden the twenty days journeys aforesaid toward sunsetting in the mountains and valleys of the province of Cuncun of which I have told you above, then one finds a province which is called Acbalec Mangi, which is all plain. There are cities and villages enough. And they are found in going towards the sunsetting. And the people of that province are all idolaters. And they live by trade and crafts. Moreover I tell you that so great quantity of ginger grows in this province that it is spread through all the great province of Cathay, and the men of the province have great gain from it and great good. They have wheat and rice and barley and other corn in great plenty and very cheap, and it is a land very fruitful of all good things. The capital city is called like the province, that is Acbalec Mangi which means to say in our tongue the white city of the border of Mangi. This plain lasts for two days marches so beautiful as I have told you, and with so many towns and villages. And at end of these two days marches then one finds great mountains and great valleys and great forests enough, and riding by this way goes quite twenty days journeys by sunsetting always finding towns and villages enough. The men are all idolaters. And they live on the fruit of the land and on game and on flocks. For there are many wild beasts, very large lions and bears and lynxes, fallow-deer, roe-deer.

1 FB: viij. FA omits. Others, "twenty"
2 FB: cite
3 LT: Catha sine Cathay
4 acmelec mangi quonat a dire le uno de le confin dou mangi. VA: zioe adir una delle confine de mangi. L: quod sonat una ex confinitibus de mangi. V: che tanto vien a dire chomo unio di confini de mangi. VB: ven a dir i confini di mangi. lenne is an easy corruption of lacite; B. suggests le nile, and does not notice the interesting agreement of VA, L, V with F, nor the repetition of the phrase in the next chapter. There is considerable MS support for some difference between the name of the city and of the province, but L: sicque nominatur eius principalis civitas, & VB are probably right, and in this case the name of the province has been repeated in place of Acmelec. cf. PN.
SINDU FU AND THE RIVER CALLED QUIANSUI — MARCO POLO

and stags and wolves; and there are also very great quantities of gazelles, that is those little creatures which make musk. Now we will leave this country and will tell you of the [50b] others well and in order so as you will be able to hear.

HERE he tells of the great province of Sindufu. When one has gone riding the twenty\(^1\) days journeys in the mountains and valleys, of which I have told you above, and always toward sunsetting, then he finds a great plain and a province which is also called one of the borderlands of Mangi, which is called Sindufu, and the capital city which once was very rich & great and noble has Sindufu also for name. And in old times there have been many very great and rich kings there, of great power & valour & famous for very great deeds. And it is quite twenty miles in circuit. But now it is divided in such a way as I shall describe to you. It was true that the king of this province formerly, when he came to death, he leaves three sons & to each his third part of the realm. And then by his order before his death\(^2\) this great town was divided into three parts that each of his three sons might have his share of it. Each of these three parts is separate and has a wall for itself, but nevertheless all and three are inside the former general surrounding walls of the great city.

And I tell you that all and three of these sons of that king were kings each by himself, for each had his city and each had in his share many and great lands and wealth enough, for their father was very powerful and rich, so that each by himself was a king. And the great Kaan takes this kingdom & this city and disinherits and destroyed these three kings and holds the realm for himself. And you may know that through the middle of this great town goes a very great river of fresh water, in which fish are caught in plenty. It is quite half a mile wide; and it is very deep; and it is so long that it goes all the way to the Ocean sea, which is there more than eighty days journeys,\(^3\) or up to a hundred; and it is called Quiansui.\(^4\) [50c] There are very great quantities

\(^1\) VB: \(v\)na zornata

\(^2\) P says that the division was done by the sons after their father’s death. VB says that the city was taken & ruled by Prester John, instead of by the great Kaan.

\(^3\) TA’, LT: “miles” V: \(m\)ia sesanta tre P: octoginta dietas TA’, VB: “more than 100 miles” Others, 80 to 100 days journeys.

\(^4\) This passage is different in Z (closely followed by R), which reads: “Through this city run also very many great rivers which come down from the mountains far off and circle the city round about and through the middle, in very many directions. These rivers are some half a mile wide, some two hundred paces, some a hundred and fifty, and more and less, & they are very deep; and over them are built very many very beautiful & great bridges of stone, the width of which is eight paces and the length according to the width of the rivers, and more and less.” The description of the bridge in the text of F is then applied, with small additions as noted,
THE DESCRIPTION OF THE WORLDS  THE BRIDGE OF SINDUFU

of cities and of villages on this river and through the surrounding country. There are so large ships, that is so large a multitude, that there is no man's body or eyes which did not see them and hear it told which could believe it. It is so great, the multitude and the great abundance of the great merchandise which the merchants carry up and down by this river to the foresaid cities, that there is not a man in the world who did not see it who could believe it. It is not like a river but a sea. it is so broad, & on the banks are very high & great mountains. And I will tell you of a great bridge which is inside the town of Sindufu over this great river. The bridge is all of stone and is quite eight paces wide and quite half a mile long, just as I have told you that the river is broad. From length to length of the bridge on each side are beautiful pillars of marble, which pillars hold up the roof of the bridge. For I tell you that the bridge is covered from one end to the other very well with an exceedingly beautiful roof of timber all drawn out and painted with very beautiful red painting, whose covering is with tiles of black stones. And there are also many very beautiful little houses and stores on this bridge throughout the length in which they do and practise all sorts of trade and handicrafts enough; but then I tell you that these houses are planned like this, they are made of poles which are brought in the morning and taken away in the evening and folded up. And again there is in one house which is larger than any of the other houses the custom-house of the great lord, that is where those sit who receive the revenue of the lord, that is the duty on the goods which pass over were sold on the bridge. And I tell you that the duty of that bridge is worth, as is said, quite a thousand bezants of gold each day, and more. The people of the city and province of Sindufu are all idolaters. And from this city one sets out and rides five days journeys through plains and through fair valleys, and one finds villages and hamlets enough. The men live on the return and profit which they take from the land. There are found domestic & wild beasts enough, lions and bears and very many other beasts such as stags and the like. They live also by industry, for some very beautiful sendal and other cloths of gold and of silk of several kinds are made there in great quantity. They belong to the same Sindufu. And when one is gone riding these bridges.

And after the account of the revenue derived from the bridge R, but not Z, adds: "And when the said rivers leave the city they join together and make a vast river which is called Quian, which runs a hundred days journeys to the Ocean sea; of the nature of which one will speak below in the book."

1 VB: "nine"
2 VA: arte de stagnio et dellegniane
THE HORRIBLE POPPING OF CANES IN TEBET = MARCO POLO

five days journeys of which I have told you above, then one finds a province much wasted and destroyed, which is called Tebet; and we shall treat of it for you below.

HERE he speaks of the province of Tebet. After the five days journeys of which I have spoken to you, then one enters into a great province which one calls Tebet which is much laid waste by the scourge of the Tartars, for Mongu Kaan has destroyed it by war which he had with it. And there are many towns and many villages and hamlets in this province, but all dilapidated and ruined. And one passes for quite twenty days journeys through uninhabited places, through which a vast multitude of wild beasts roam, such as lions, bears, lynxes, and other kinds; for which reason the passage is dangerous. Nevertheless travellers have found a remedy like this. There are found in that region, and specially near the rivers, very wonderfully thick and large canes; and I shall describe to you how they are [so] thick that they are quite three palms round, and they are from ten paces to a good fifteen paces long, or there about. They have quite three palms from the one knot to the next. Moreover I tell you that the merchants and other wayfarers who go through such country, when they wish to rest by night take some of those canes with them & put them on a cart, and make a fire of them, because when they are in the fire they make so great crackling and so great report that the lions and the bears and the other fierce beasts of which there are so many about this devastated province have so great fear of it that when they hear those terrible reports they fly as far as ever they can, rather than follow, and they would not try to come near the fire for anything in the world. And the men make fires like this to protect themselves and their animals from the fierce wild beasts of which there are so many throughout that country and throughout that [51a] land that it is a wonder. And it is because no people dwell there that these wild beasts are so much multiplied. And if it were not for these canes which make so great reports in burning that the beasts fly and have so great fear of them, otherwise none would be able to pass that way. Moreover I shall tell you, because it does well to tell, how the reports of these canes are heard afar and how they cause great fear, and what comes of it. Now you may know that one takes some of these canes all green [and] makes great bundles of them in the evening, and puts them on a fire of logs at some distance from the camp, and they are many. And when these canes have stayed awhile in this great fire, then feeling the heat they are twisted this way and that and are split in half, popping terribly as they

2 FA, FB: celle
3 R: si scorzano LT says that the men split the canes.
THE DESCRIPTION OF THE WORLDS DESERTS & WILD BEASTS

split, and then make so great a report that it is heard well ten miles off by night. For it is such a sound as is like an artificially made report. And you may know that he who is not used to hear, he becomes all terrified at it, so horrible a thing it is to hear. And you may know that if anyone were not accustomed to hear them, and heard them, he might easily lose his senses and die. But those who are accustomed to hear it pay no attention to it, because they are accustomed to hear them. And those who are not used to it are obliged at first to take cotton and thoroughly stuff up and stop the ears, and then to bind up well their head and their face and cover it with all the clothes which they have, and thus one escapes at the beginning until he is used to it. And I tell you also of the horses. And I tell you that the horses which have never heard it, when they hear it are so violently frightened that they break halters & all other ropes with which they are tied & fly from it; and this happens to many, and in this way many travellers who were less careful have lost many animals in the past. But when they wish their animals also to be saved, the merchants carry iron shackles with them with which they fetter all four feet, when they have horses of which they know that they had never heard this. They have them well tied up and the head and their ears and their eyes bandaged so that they cannot hear, and have all their four feet hobbled in such a way that when it hears the great report of canes, though it would wish to fly, it cannot. In this way they escape. But when the horses are used to it several times, they do not make so great ado. For I tell you that at the beginning it is the most horrible thing in the world to hear. And in this way again, as I have told you, the way-faring men escape by night, both they and their animals, from the lions and from the oounces and from other evil beasts; & in the same way do the shepherds stay, and their animals escape from the said fierce wild beasts which are there in great abundance. And with all this some lions come sometimes or some bears and some of the other wild beasts, which do them harm; for there is very great plenty of them in the land. And when one has gone riding through this country quite twenty days marches one finds no inns nor food, except perhaps at every third or fourth march, in which they are supplied with victuals, but he must [516] take with him all that they need and food for himself and for his animals all these twenty days marches, always finding very many of these very fierce and most evil wild beasts, namely lions, bears, and others, which are very dangerous and to be feared. But at the end of twenty days marches he then finds villages and hamlets enough, set in the steep places of the mountains. And there is such a pleasing custom of marrying women as I shall tell you, an absurd and most detestable abuse coming from
THE ABSURD DETESTABLE CUSTOMS OF TEBET = MARCO POLO

It is true that no man of that country would take a maiden for wife for anything in the world, but every man requires in her whom he wishes to take to wife that she shall first have been known by many men, and they say that they are worth nothing if they are not used and accustomed to lie with many men. For a woman or girl who has not been known by any man is said among them to be displeasing to the gods, wherefore for this reason men avoid them and do not care for them, because if they were pleasing to their idols men would desire them and love them. And so they are espoused and act in such a way. For I tell you that when they perceive that some caravan of merchants or the people of other strange lands pass through that country and have stretched their tents for lodging as they pass near by the city, by a hamlet, or a village, or by any other dwelling (& they would not dare to lodge inside those places, because it would not please the people of those regions), then the old women of the cities and villages and of the hamlets who have grown-up daughters & maidens at home, are ready with all their daughters or their kinswomen or their friends and go and bring their daughters with these maidens to the road and to the inns and to these tents; and these are sometimes by ten, by twenty, or by thirty, and by forty in one company, and by more and by less according to the number of the foreigners so that each one has his own; and give them to the men who will take them, one vying with another in begging the merchants to take her daughter and keep her at his pleasure as long as they stay there, that they may do their will with them and that they may lie with them. And so the young women who are most successful are chosen by the merchants, and the others go home sorrowful. Then the men take them and enjoy themselves with them and keep them as long as they wish there, but they cannot take them with them to another place nor to another district, forward or backward; and then they return them to the old women who brought them. And in this way the travellers as they go by the roads find them in twenties and thirties as many as they wish. And when they lodge with these people in their hamlets or in their villages they have as many of them as they wish, for the girls come there to beg them. And then when the men have done their will with them and they wish to depart to go their way, it is the custom for him to give some little thing, some jewel, a ring, or some other token to that woman with whom he has lain, so that she can show proof and sign when she comes to be married that she has been loved and has had a paramour, and they do it for no other purpose. And in such a way it is the custom for each girl to have more than twenty such jewels or tokens on her neck to show [51r] that many paramours and many men have lain with her, when she wishes to adorn herself, or if she wishes to be taken to wife; and as soon as a girl has won any token she hangs it on her breast or on her back and goes home very happy with her present; & is received by her parents with joy & honour; & happy is she who can show that she has had more presents from more strangers. And those who have more tokens and can show
THE DESCRIPTION OF THE WORLDS CLOTHES & SALT & MUSK

that they have had more paramours and that more men have lain with them, that
one is held better and they take her more willingly and say that she is more gracious
with the gods than the others. Nor can they give more worthy dowries to the husbands than to
the many presents which they have received from the wayfarers; and thinking them a great glory to
prize, nor would she be valued but rather even despised who should not show at least twenty
tokens that she had been with twenty wayfarers; and at the celebrations of their weddings they
show the tokens & gifts to everybody; and the husbands hold them dearer, saying that their idols
have made them more pleasing to men. And if she conceives by any of the said men the child
is brought up by him who takes her to wife, and is heir in the house with the others who are
born. And when they have taken wives like these in this way they hold them very dear & count it for too great an evil if one should touch the wife of the other;
& they all keep themselves from this thing much. Now I have told you of this
marriage, which it does well to tell & to say the manner of it. And into that country
the young gentlemen from sixteen years to 24 will do well to go to have as many of these girls at their will as they should ask for and should be begged to take without any cost. The people are idolaters and extremely treacherous and cruel & wicked, for they hold it for no sin to rob and to do evil, and I believe they are the greatest scoundrels and the greatest thieves in the world. They live by chase and by hunting, and on the flocks, and on their fruits which they get from the land. And I tell you quite truly that in that country are many animals which make musk, and in such numbers that that scent is perceived through the whole country. For once every moon those animals discharge musk. For, as is said elsewhere, a pustule full of blood like a tumour is found near the navel of this animal, and that blood is musk. But that pustule from being too full discharges some of that blood every moon. And so because there are many such animals in those parts they discharge in many places, so that the whole province smells of it; and they are called in their language gudderi, the flesh of which is very good. And these wicked men have many good dogs very swift and large which are trained to catch them in great abundance, and so they have much of this musk in great quantity. They have no silver money nor notes of those of the great Kaan, but they make money of salt and they spend coral for their money. They dress very poorly, for their clothes are of leather and of the skins of animals and of horses, and of canvas and of coarse buckram; and they have a language for themselves. And they are called Tebet. And this Tebet is a

1 LT: lingua tartarica
2 monoe ne carte de cele Perhaps read ne cele de carte R: monete, nè anche di quelle di carta FB: monoe de chartre du scel du grant VA: ano moneta per si But most texts seem to support F as it stands.
3 sapellen tebet P: ad provinciam thebeth pertinent Perhaps read sapellent de tebet cf. p. 188.
Once more of the same province of Tebêt. This province of Tebêt is a very large province and they have a language for themselves as I have told you, and are idolaters, and border with the great province of Mangi and with many other very large provinces. And they are many great robbers. And it is so very great a province that there are eight large kingdoms in it and a very great number of cities and villages. There are in many places both very great rivers and lakes and mountains where grains of gold are found in great quantity. Much ginger & cinnamon grows there in great abundance. And in this province amber and, as I have said, coral is spent for money, and it is very precious and those who bring it sell it very dear there, for they put it on the necks of all their wives with great joy and of their idols, and hold it for a great jewel. Again I tell you that in this province is camel enough and other cloths of gold and of silk and of fustian made. And many kinds of the best spices grow there which are not brought to us & were not ever seen in our land. And again I tell you that in that province they have many of the most clever charmers and the best astrologers according to their usage that are to be found in all those provinces which are about them. For they do the most rare enchantments in the world and the greatest marvels to hear and to see, and all by devils art, which it is not good to tell in our book because the people would be too much surprised. For they bring on tempests and lightnings & with thunderbolts whenever they wish and compel them whenever they wish to cease, and do infinite wonders. They are bad men of very evil habits. They have the very largest hairy mastiff dogs in the world, which are as large as asses and are very good at catching all sorts of wild beasts; and they are specially clever at catching wild oxen, which are called beyamini. The oxen are very large and fierce, and are many there. And so they have very great numbers of them, as I have told you. They have also several other kinds of hunting dogs. They have also mountains where very good manner and saker falcons are bred which are very swift and hawk very well. Now we will leave speaking to you of this province of Tebêt, of which we have told you well in sum the facts, and we will speak to you of another province which is called Gaindu. But of this Tebêt you understand that it belongs to the domain of the great Kaan. And all other kingdoms and provinces and regions which

1 VB: so za—"it was once"
3 TA: pellegrini
THE DESCRIPTION OF THE WORLDS THE PEARLS OF GAINDU

are written in this book belong also to the great Kaan, except only those provinces which are at the beginning of our book which belong to the son of Argon the lord \( \text{Fb} \) of the sunrising, just as I have written you, which all belongs to the great Kaan, for he \( \text{Fb} \) holds his land of him, and is his vassal and his kinsman and of his imperial line. And so outside those provinces all the others which are written in this book belong to the great Kaan. And therefore if you do not find the provinces written, yet you \( \text{Fb} \) \( \text{Fb} \) \( \text{Fb} \) understand it in such a way as I have told you. Now henceforth let us leave this kind and we will tell you of the province of Gaindu.

HERE he tells of the province of GAINDU. GAINDU is a province \( \text{V} \) \( \text{V} \) \( \text{V} \) \( \text{V} \) city toward sunsetting, and has only one king.\(^2\) Formerly it was ruled by \( \text{FB} \) \( \text{R} \) its own king, but after it had been subjected to the rule of the great Kaan \( \text{He} \) \( \text{Z} \) sends his own rulers there. And do not understand by this speaking of sunsetting that the said \( \text{R} \) regions are in the lands of the Sunsetting, but because we are going out from the lands which are between sunrising and the Greek wind coming towards sunset; and therefore we describe them as toward sunsetting. The people of this province, they are all idolaters and are \( \text{Z} \) \( \text{Vb} \) subject to the rule of the great lord. And there are cities and villages enough subject \( \text{V} \) \( \text{VA} \) \( \text{VB} \) to it, and the chief city likewise is called GAINDU, which is built at the beginning of the province. And they have a large salt lake \( [52b] \) where many pearls are found, which \( \text{FB} \) \( \text{R} \) \( \text{Z} \) pearls are quite white but not round; indeed they are as it were in knots, because four, five, six, and more seem to be held together in one. But the great Kaan is not in any way willing \( \text{Z} \) that any one take them out, for if he were to have as many of them taken out \( \text{At} \) \( \text{Wz} \) as one would find there, they would take out so many of them that they \( \text{Z} \) would be very cheap and would be worth nothing. But yet I tell you that when the great lord wants some of them he makes them indeed take out some of them for him only alone, as many as he wishes at his pleasure. But without the king's leave \( \text{FB} \) \( \text{P} \) no other could dare to take any of them without being immediately deprived of life, \( \text{V} \) \( \text{FB} \) so that all the pearls that are taken come into the hands of the lord. And again I tell you \( \text{VB} \) that there is also a mountain in which one would find the mine of a kind of stone \( \text{R} \) which one calls turquoise, which are very beautiful stones, and they are in very \( \text{FB} \) great quantities. But the great lord does not allow them to be taken by any except \( \text{FB} \) \( \text{Z} \) by his command; \( \& \) they too all come into the hands of the lord, \( \& \) some of them are sold \( \text{VB} \) to merchants as he wills. And I tell you that in this province also there is such a very new \( \text{Z} \) \( \text{Z} \) 1 and strange custom with their wives as I shall tell you. For they do not regard it at all as villainy if a foreigner or other man who comes shames him at pleasure with \( \text{FB} \) \( \text{Z} \) \( \text{Z} \) his wife or with his daughter or with his sister or with any woman whom he may

\(^1\) \& porci nec neles pronentes si lentendes \(^2\) VA: a oto re
THE EVIL DISHONEST BEHAVIOUR IN GAINDU & MARCO POLO

FB have in his house; but they regard it as a great good when one lies with them, and they say that for this deed their god and their idols do better for them and give them temporal things in great abundance. This they have from their idols which give them an answer saying that in that year they may have plenty of all good things. And therefore they make so great liberality of their wives to the foreigners especially, because being away from home they have no women, and to all other people as I shall tell you. For you may know that when a man of this country sees that a foreigner is coming to him to his house to lodge, or, though he may not wish to lodge there, yet to enter into his house, he is so glad and joyful to receive him into his house. And as soon as he is lodged,¹ the master of the house he immediately [52c] goes outside and strictly commands his wife and others of the house that all his will may be done for the stranger & for his companions completely. And then when he has said and ordered this he goes his way abroad either to his field or to his vines and does not come back there so long as the stranger stays in his house. And I tell you that many times he stays there three days or four, eight and sometimes ten, and lies in bed enjoying himself with the wife of that wretch or his daughter or his sister or whoever he shall wish. And as soon as the man of the house is gone the stranger who is in the house makes this sign to show that he is inside; for he has his hat or any other token hung up at the window or over the gate of the courtyard, and it is a sign that he is inside. And the cuckold wretch, so long as he sees that token at his house, does not dare go back at all, knowing that the stranger is still there, lest he should hinder him in his pleasures. For whichever of the women, as well the wife, daughters, sisters as the others, or all whom he would wish to use, rejoice, believing that for that so liberal benefit done to strangers their gods and idols bestow on them more abundantly flocks and fruits of the earth. And when the stranger is gone the master comes back & finds his family all joyful and happy, and rejoices with them making them tell all the entertainment they made for the stranger, and all with joy give thanks to the gods.

VA And they do this vile custom through all this province of Gaindu, and do not take this thing for a shame. And they assign such a reason for this custom. For they say that because of the pleasures and conveniences which they bestow on foreigners of this sort their gods rejoicing with them provide them abundantly with temporal goods. But the great Kaan forbid them this custom. But they do not cease on this account to observe it, for they all willingly do it; there is not any to accuse another. There are some who live in the villages and houses on the rugged places of the mountains near the roads who have fair wives whom they allow to passers by at will, and the merchants give to the women a piece of some thin stuff, perhaps about half an ell, or other thing of little cost. After having his pleasure then the merchant mounts the

¹ V: quelle femene li mena al so ostello . . .
THE DESCRIPTION OF THE WORLD'S SALT MONEY AND GOLD

horse and departs. And then the man and woman mocking him cry after him saying, O thou, where goest thou? Show what thou takest with thee of ours; prove to us, O reprobate one, what thou hast gained. See what thou hast left to us which thou hast forgotten; and shows that piece which they earned with him. We have this of thine, O wretch, and thou takest with thee nothing. And so they deride him; and this manner they observe. And I tell you that they have money in this province in such a way as I shall tell you. For you may know that there is gold in bars, and they weigh it in saggi of gold and it is valued according as it weighs, and this they use for big money, but they have no money with any mark coined 1. 2. with a die. And the small money, I will tell you what it is. They take salt water with which they make salt, and have it boiled in a pan, and then, when it has boiled for an hour, it becomes stiff like paste, and they cast it into a mould, & it is made into shapes of the amount of a two dinar loaf, which are flat on the underside and are round above, and it is of the size that it can weigh about a half-pound. And when they are made they are put on stones baked very hot near the fire, and there they dry and are made hard. And on this sort of money they put the seal of the lord; nor can the money of this kind be made by others than the officers of the lord. And some money is current in half a pound, and some in one pound, and some less and some more according to their size and to the weight weighed in saggi. And fourscore\(^1\) of such salts as this which I have described to you is worth one saggio of fine gold, that is one wight, and this is the small money which they spend. But the merchants go with this money to those people who live in the mountains in wild and unfrequented places and obtain a saggio of gold for sixty, fifty, and forty of those coins of salt, according as the people are in a place more wild and removed from cities and civilised people; because they cannot sell their gold and other things, like musk and other things, whenever they wish, because they have no one to whom to sell them, and therefore they sell cheaply; for they find gold in rivers and lakes, as has been said. And these merchants go through mountains and places of Tebet aforesaid, where salt money is used in the same way; and they make vast gain and profit, because those people use of that salt in food, and also buy things which they need. But in the cities they use almost nothing but the broken pieces of the said coins in food, and spend the whole coins. They have a very great number of gadderi, the animals which make musk, living in that country, from which they have very great profit, and the hunters catch them and take the musk from them in great quantity. They have also fish enough and good, and they take them from the lake of which I have told you above where the pearls are found. And those people live much by hunting. They have in that country lions and lynxes and bears and fallow-deer and stags and roe-deer and hares and other wild animals in plenty, and they have birds of all kinds.

\(^{1}\) VB: lxx
WINE & CLOVES & GOLD OF THE RIVER BRIUS — MARCO POLO

In great abundance. They have no wine of the vine, but they make wine of wheat and of rice with many spices mixed together, and it is a very clear and fragrant and pleasant and good drink. And cloves enough grow in this province. For it is a small tree which makes them,1 which has twigs and leaves like a laurel in manner, something longer and more narrow. The said leaves of cloves look something like leaves of a laurel tree, which leaves we call folio. The flower it makes white and small as is seen in the clove, and when it is ripe it is dusky black. They have ginger also growing there in abundance, and cinnamon as well and many other good spices enough unknown to us, which never come into our country, and therefore need not be mentioned. Now we will leave you this city2 of which indeed we have told you what was necessary, and we will tell you of the same country of Gaindu henceforward. And when one sets out from this city of Gaindu and one rides quite ten3 days journeys to the borders of the province, he finds always cities and villages and hamlets enough. The people are of those same manners and customs as those of Gaindu of which I have told you. They have places of hunting of birds and of beasts enough. And when one is gone these said ten days journeys then one finds a great river which is called Brius, at which the province of Gaindu is ended. And in this river is found great quantity of gold dust. There is also cinnamon enough on this river; and this river, it goes into the Ocean sea. 

Now let us leave speaking to you of this river where there is nothing which does to tell, and we shall tell you of [53a] another province which is called Caragian, just as you shall be able to hear and understand after this.

HERE HE TELLS OF THE GREAT PROVINCE OF CARAGIAN. When one has crossed this river aforesaid then one finds and enters into the province of Caragian which is so large and broad that there are in it actually seven4 separate kingdoms. And it is towards sunsetting, and they are idolaters and are subject to the dominion of the great Kaan. But his son who has Esentemur for name is made

1. *il fait* Z: *que ipsos producis* (sic) VB,R to the same effect; but other texts omit this phrase. The text of VB is: *Ano questi garofali i qualli nascono su picibli arbori i quali ano fronde e foie a modo de Rubage alquanto piu longe e piu strette parono le dite foie de garofali quasi chomo foie de laurano le quale foie nui apellemo folio i qual fano el fiore biancho et picibolo chome garofallo et quando e maduro quelo e negro foscho* This is not noticed by Yule or B., though R reproduces part of it. *Folio* (*folio d'India*, etc.) is a Syrian or Indian tree of which the leaves produced the ointment *malabathrum*, the tree being variously called *malabathrum*, *folium*, or *laurus cassia* (*Vocab. della Crusca* s.v.).

2. FA,FB,LT: "province" TA: *contrata* Others, "city" or omit.

3. Z,R: "fifteen" Others "ten"

4. VB: *vij* VA: *zinque*
THE DESCRIPTION OF THE WORLDS OF CARAGIAN AND IACI

king of it, who is a very great king and rich and powerful. He keeps his domain and land well in great justice, for he is wise and much experienced. One goes by sunsetting, when he is parted from the river of which I have told you above, five days journeys, finding cities and villages enough where very good horses, the best in those parts, are bred. They all live on flocks and on the profit which they get from the land. They have a language for themselves and it is very hard to understand. At end of these five days journeys then one finds the capital city and that which is head of the kingdom of Iaci, which is called Iaci, which is very great and noble. There are in it merchants and artisans enough. The people are of several sorts, for there are very many people who worship Mahomet, and idolaters, and few Christians, Turks, who are Nestorians, but the chief are worshippers of idols. There is land fertile in wheat and rice enough, but it is a very unhealthy district. Therefore they eat no wheat bread because it is unwholesome in that province as they say. But they eat rice, and make a drink of rice with spices which is very good and clear and white and delicious to drink and, when taken, too quickly makes a man become drunken just as our wine does. They have money in such a way [53b] as I shall tell you, for they spend white cowries for money, those which are found in the sea and which are also worn on the neck for ornament and put on the necks of dogs, of which they make vessels; and the eighty cowries are worth one saggio of silver which are of the value of two of our gold Venetian groats of Venese, which is twenty-four pounds. And you may know that the eight saggi of fine silver are worth one saggio of fine gold. They have many salt wells also from which they make much salt in this city, and all those of the country live by this salt; and I tell you that the king has great revenue and profit from it, from this salt. Moreover I tell you that they of this kingdom have this custom among them, they care nothing if the one touch the wife of the other, when it is the wish of the woman, nor is it reckoned a disgrace. Otherwise it would be reckoned a great injury. Now we have told you of this kingdom, and we will tell you of the kingdom of Caragian. But first I will tell you a thing which I had forgotten. I tell you that in this region they have a lake which is quite a hundred miles round, in which is found a very great quantity of fish of the best in the world. They are very large and of all very fine kinds. And again I tell you that the people of this country, they eat the raw flesh of fowls and of sheep and of oxen and of buffalo and all other food.

1 TA: sei
2 V: vna zitate maistra laguale e chano del reame del iazo
3 The MSS. have some small variations here. For 80 TA', V have 8, VB 30; for VB has iij.
4 V: del marido
RAW FLESH & GOLD & COWRIES IN CARAGIAN = MARCO POLO

In this way, for the poor men go to the butchery & take and buy the raw liver as soon as it is drawn out of the animal and chops it small. And then he puts it in salt and in garlic sauce made with hot water & spices and eats it immediately. And so they do with all the other raw flesh. And in this way all the gentlemen also eat raw flesh, but they have it minced small in this way aforesaid; then they put it in the garlic sauce mixed with good spice, and then they eat it as well as we do the cooked.

Then let us leave this for the present and we shall tell you again of the province [53c] of Caragian of which I spoke to you above.

HE TELLS AGAIN OF THE PROVINCE OF CARAGIAN. When one sets out from the city of Iaci1 of which I have told you above and goes riding ten2 days journeys by sunsetting, then one finds still the said province of Caragian, and the other noble capital city of the kingdom which is called Caragian as the province is named.3 They are all idolaters and are subject to the rule of the great Kaan. And Cogacim who is another son to the great Kaan is king of it. Gold-dust is found in great profusion in this province, that is one finds it in the large rivers and again it is found there in lakes; and also in the mountains gold from veins larger than dust. They have so much gold that I tell you that they give one saggio of gold for six of silver. And in this province also they spend the cowries of which I have told you above for money. And again I tell you that these cowries are not found in that province, but they come there carried by merchants from Indie. And the very great adders are bred in this province, and those great serpents which are so much beyond measure that all men who see them have great fear of them and must wonder at them, only to hear of their likeness, not to say see; and they are very hideous things to see and to examine. And I will tell you how large and thick they are. For you may know for truth that there are some of ten large paces long and some more and some less, which are quite as thick as a large butt, for they measure ten palms4 round; and these of this size are the largest. And they have two short legs in front near the head, which have no feet except that they have three claws, namely two small and one larger claw made sharp like a falcon's or a lion's. It has the head very large and the eyes5

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1 cite chiaci  Read probably, with B., cite de iaci So most MSS, but note L: ciuitate de ghiaci
2 Z: xij
3 In the chapter before we have had the province of Caragian with seven kingdoms, and the kingdom of Iaci, and the kingdom of Caragian. F seems to be too much curtailed here. FB: si treuue len encore de ceste dite province de caraian et treuue len aussi une autre maistre cite de ceste maistre province qui a a nom caraian.
4 FA: vi.pauus
5 TA: cielso . . . viso TA: cieffo . . . naso L.T: posticus sine successus . . . nasus
THE DESCRIPTION OF THE WORLDS AND IMMENSE SERPENTS

such that they are larger than a large loaf of ours worth four dinars, all shining; the mouth so large that it would well swallow a man or an ox at one time. It has very large and sharp teeth. And it is so very exceedingly hideous and great and fierce that there is no man nor woman nor beast in the world that does not fear to go near them, and that has not dread of them. And again there are smaller ones than these, that is of eight paces long and of six and of five. 1 The way that they are caught by the hunters is this. You may know that they stay under ground in caves by day because of the great heat, and at night it comes out to feed and eat, and they seize all the animals (whether lions or wolves or others whatever they may be) which they can overtake and eat them all. And when they have eaten it goes crawling into the rivers and into lakes and to springs to drink. It is so large and so heavy and so stout that when it goes crawling in this way through the sand to the rivers either to eat or to drink, and this is by night, it makes on its way owing to the exceeding amount of its weight so great a furrow in the sand that it seems as if there is rolled a full butt of wine. And the hunters who go specially to catch them, observing this, come in such a manner. For they put a trap in the road by which they see that the adders are usually gone towards the water, because they know that they must pass there again. For they fix a very thick and strong wooden stake so deeply in the ground, that is in the road of those adders, on some sloping bank by which the path descends, that as it were none of the stake is seen; in which stake is fixed a sword-iron made like a razor or like a lance-iron, and it projects about a palm above the stake, very sharp and cutting and always sloping slightly towards the approach of the serpents. And he covers it all with earth or sand so that the adder does not see it at all. And the hunters put very many of such stakes and of such irons there in many places, according to the many roads of many serpents. And when the adder, or rather the serpent, at the hour when it hastens to the rivers for drink, comes down the middle of that road where those irons are, flying along because of the slope of the bank, then it strikes them with so great force that the iron enters it by the breast and rends it as far as the navel, so that the adder dies immediately. And when they see them dead the crows begin to clamour. And then one knows by the noise of the birds that the serpent is dead, and then he goes there to find it; otherwise he dares not go near there. And when the hunters see the blood they follow that trace and find it dead. And in this way the hunters take it. And when they have taken it, skinning it immediately they draw out the gall from the belly and sell it very

1 de viii. pas & de v. & de v. Z.L,LT,R: 8.6.5 V: zinge only
2 atendre with a written over between t and e in a later hand, and the e left uncanceled. So read atendre FA: ataindre
3 Z: quasi una magna trabs illac foret deducta
HORSES & ARMOUR AND POISON IN CARAGIAN =MARCO POLO

It is much prized because great medicine is made of it, and amongst the rest it has three important virtues. For the first is, if a man is bitten by a mad dog and one gives him a little, as much as would be the weight of a small dinar, to drink in wine he is healed immediately. And again the second virtue, when a lady cannot give birth and has pain and cries aloud, then they give her a little of that serpents gall in drink and then the lady is set free from the pains and gives birth immediately as soon as she has drunk it. The third virtue is that when one has any eruption like a boil or other worse thing which grows on the body, then one puts a little of this gall on it, and then it is healed in a few days. And it is used in many of their medicines for many other things. And for this reason which I have told you this gall of this great serpent is held very dear in that province. And again I tell you that they sell the flesh of this serpent very dear because it is very good to eat and they eat it very gladly. Moreover I tell you that this serpent goes sometimes when it is hungry to the places where the wolves and the lions and the bears and the other great fierce wild beasts bring forth their cubs and, wherever the cubs are found, it eats the large and the small, while their fathers and their mothers cannot defend them; and if it can catch them it eats the large also, for they make no provision to defend themselves from them.

And again I tell you that great horses and good are bred in this province and they carry them when they are young into Indie to sell. Moreover you may know that they take out from all one joint, two joints, or three from the bone of the tail, so that the horse may not be able [54b] to swish the tail to strike him who is on it, or move the tail this way and that when it runs, but it remains hanging down. For it seems to them too ugly a thing when the horse runs and swishes its tail. And again you may know that these people ride keeping the stirrups long like Frenchmen among us. And it is called long for this reason, because the Tartars and almost all other people carry them short for the sake of shooting, because when they shoot they raise themselves up straight on the horses. And they have armour covered with boiled buffalo hide, and they have lances & arrows and shields, and they have cross-bows, and they poison all the cross-bow quarrels. And it was told me for a sure thing that all, as well women as men, and specially those who purpose to do evil, always carry poison with them so that, if by chance anyone is caught after something has been committed for which he ought to be put to torture, before he will bear the pains of the lash he puts poison into his mouth and swallows it, that he may die through it as soon as possible. But because the government is aware of this, dog’s dung is always kept ready so that if anyone after being taken were to swallow poison for the said reason, one may immediately make him swallow the said dung in order that he may vomit

1 de chien arabien
THE DESCRIPTION OF THE WORLDS MURDER & GOLDEN TEETH

the poison; so that the government has found for this wickedness of these scoundrels a remedy of this kind, and it is a thing very often tried. Moreover I tell you another very shameful and wicked thing which they did before the great Kaan conquered them. For this people had this custom and opinion, that if it were to happen that some stranger, a handsome man and a gentle or whoever else it might be who had a good shadow and good influence and valour, came to lodge in the house of one of these of this province, they killed him by night either by poison or by other thing so that he died. And do not understand that they did it to take money from him, nor for any hatred which they had against him, but they did it that the soul of that noble stranger might not leave the house, because they said that the good shadow and the good grace that he had and the good fortune of his knowledge and his soul stayed in his house where he died, and from this they had good luck, and that by the staying of that soul in the house he kept all their things safe and sound with great happiness. And therefore each one of those citizens could count himself blest when they could get the soul of some person; and the more noble and of better appearance, so much the more blest they reckoned themselves and so much the more happy in all their doings. And for this reason they killed enough of them before the great Kaan conquered them. But after Cublai the great Kaan conquers them, which is about thirty-five years, he took away that cursed custom from them, so that by reason of the great punishment which has been inflicted they do not make this evil happening nor this bad custom; and that is for fear of the great lord who does not let them do it at all, [but] wholly extirpated this impious folly from that land. Now we have told you of this province and we will tell you below of another country so as you shall be able to hear.

HERE he tells us of the great province of Cardandan. When one sets out from the province of Caragian he goes riding by sunsetting five days journeys. Then one finds a province which is called Cardandan, where they are idolaters and are subject to the great Kaan. The capital city of this province is called Uncian. The people of that province all have teeth of gold, that is that each tooth is covered with a thin plate of gold. For they make a shape of gold very cunningly made in the likeness of all their teeth, and cover the lower teeth as well as those above, so that all their teeth seem to be of gold, and it stays there always. And the men do this and not the ladies. And the men are all knights after their usage, and do nothing in the world except to go to war and to go hunting and hawking. The ladies stay at home and do everything which is necessary for the household.

1 & ce font les hommes & nes les dames Most texts seem to agree in making nes the same as ne or non, so for example FA,FB,TA,VA,LT,LV,VL; but P: viri et mulieres VB: si mascholi come femine R: gli huomini, & le donne Z omits the sentence. R inserts at this point a shortened form of the account of tattooing which F,Z, etc. give under Caugigu (p. 296 below).
A STRANGE CUSTOM AND GOLD IN ÇARDANDAN = MARCO POLO

and the other men whom they have bought & also taken in war and conquered from other lands, whom they keep for slaves. And these do all their duties which the lords command with their wives. And in this province the custom is that when the ladies have been confined and have given birth to a child, they wash him and wrap him up in clothes, and the lord of the lady gets into the bed and keeps the infant that is born with him and lies in the bed forty days without getting up from the bed except for important necessary duties. And all the friends and relations come to see him and stay with him and make him great joy and entertainment. And they do this because they say that his wife has borne great fatigue in carrying the infant in her womb

time he is in the bed, as if he himself had borne the child. They eat of all flesh both cooked and raw, as is said above. And they eat rice cooked with flesh & with milk and with other things according to their usage. They drink [54d] wine which they make of rice and with admixture of many good spices, which is very good and delicious to drink. Their money is gold which they spend by weight, and cowries are also spent there for their small money. Moreover I tell you for truth that they give one ounce of gold for five ounces of silver and a saggio of gold for five of silver. And this happens because they have much gold, but no silver mine nearer than five months of days journeys. And therefore the merchants come there with much silver and

1 & as autres homines Read perhaps & les autres homines (B.) Z: et alii homines Or perhaps translate “and with the other men” TA: chogli ischiavi L: via cum eorum serviis FB: et leurz esclaves V: et iomeni liqualli i piano non i retien per suo servi ma fano li suo bexogni chon le suo moier

2 Z: circa xxx dies vel plures Others, “forty”

3 argentier propes. a v. mois de iornue & por ce FA,FB,TA,V(?).L support this strange reading, but LT: ad quinque giornatas VA: apresso a molte zornade P,Z,VB,R omit the sentence. It seems to be possible that the text has become confused, and that the original ended a sentence with propes., and then said that the merchants came as far as a five months journey to buy this gold. In the text of V (et questo advenien per che i nonna argenti et vino zigue moci de zornade i marchadanti vanoli chon molto argento) argenti et vino looks like a corruption of argentiera vicina. V would then be an exact version of F, with the important exception that it has nothing in place of & por ce after zornade.
THE DESCRIPTION OF THE WORLD'S MOUNTAINS & MAGICIANS

change it with those people & give five\(^1\) fine silver saggis of it, and much less, for one \(\text{fb}\) \(\text{vb}\) of fine gold. And from this the merchants make great profit and derive great gain \(\text{fb}\) \(\text{fb}\) from this province by this exchange. But let us return to the treatment of the province of \(\text{fb}\) \(\text{z}\) Çardandan. You may know then that these people have no idol nor church, but they worship the head of the house and say, Of this one we are sprung. They have no letters nor do writing; and it is no wonder, for they are born in very out of the way wild and woodland places and in great forests and in great mountains to which it is \(\text{fb}\) \(\text{z}\) \(\text{z}\) impossible for men from other places to go in summer for anything in the world. Because the air is so corrupt and bad, and especially in summer, that no foreigner \(\text{vb}\) would escape from death there. For which reason they can have no dealing with the world. But I tell you that when they have to do the one with the other and wish to make their bonds or deeds of it, which they must give and receive, they take a small piece of wood either square or round and split it in the middle, and keep, the one the one half and the other with whom he has to do the other half, as we here do in our way on a tally. \(\text{vb}\) \(\text{vb}\) But yet it is true that they first make two notches on it or three or four or as many as they wish marking on it the amount of their dealing together. And when the time is \(\text{rr}\) come and they come to pay one another the tallies being put together agree in the little marks. And when they have paid then he who must give the money or other thing \(\text{vt}\) \(\text{ta}\)' causes the half of the stick which that one had to be given back to him, and so they \(\text{vr}\) remain content and satisfied. Moreover I tell you that all these three provinces of which \(\text{fb}\) I have \([55\text{a}]\) told you have no physician, these are Caragian and Uncian and Laci.\(^2\) But when they are ill they make their physicians, that is magicians come to them, \(\text{v}\) these are the devil-charmers and those who keep the idols\(^3\) (and with these the province \(\text{vb}\) is well supplied), and ask them to foresee concerning the sick. And when these magi are \(\text{l}\) come they ask about the manner of the sickness; then the sick persons tell them the ills which they have, and the magi, very many of them being gathered together, begin immediately to sound their instruments of music and to sing and to dance and leap in \(\text{fb}\) \(\text{l}\) \(\text{fb}\) \(\text{r}\) honour and praise of their idols; and they continue this dancing, singing, and playing all together for a long time until some one of these magicians fall all on his back on the ground or on the pavement or on the bed and with great foam at the mouth and seems \(\text{vl}\) dead, and then they dance no more. And they say that it is that the devil is entered there \(\text{rv}\) \(\text{vb}\) \(\text{fb}\) inside his body, and he stays thus a great while, in such manner that he seems dead. \(\text{lt}\) \(\text{ta}\) And when the other magicians his companions, of whom many were there, see that \(\text{fb}\)

\(^1\) \(\text{vb}\): sie \\
\(^2\) \(\text{r}\): Nè in questa provincia, nè in Caindu, Ìeci, Ìaci, si trovano medici, ma come si ammalà qualche grande uomo, le sue genti di casa, fanno . . . \\
\(^3\) \(\text{p}\): qui ydola colunt \(\text{so}\) \(\text{r}\)
INCANTATIONS FOR THE SICK IN CARDANDAN = MARCO POLO

one of them is fallen in such way as you have heard, then they begin to speak to him and they ask him what sickness this sick man has and why he has it. And that one remaining in ecstasy answers, Such a spirit has smitten him because he did him some great evil and displeasure, and he names some one. And the other magicians say to him,

We pray thee that thou pardon him the fault and that thou accept and take from him for recompense of his blood those things¹ which thou wishest to have, all at thy will. And when these magicians have said these and many other like words and have prayed much the spirit who is in the body of the magician who is fallen down, then that spirit answers. And if it seems to the demon by the signs of the sickness that the sick man must die in that sickness of his, he answers like this and says. This sick man has done so much wrong to such a spirit and is so bad [55b] a man that the spirit will not be pacified by any sacrifice[or]pardon him for anything in the world. Within so many days he will die. This answer have those who must die. And if he shows² that the sick man must be healed of that disease, then the spirit which is in the body of the magician answers these magicians and says, He has offended much, but yet it shall be forgiven him. For if the sick man wishes to be healed let them take two sheep or three, and let them also make ten drinks or twelve or more, very dear and good to drink and with good spices. And they say again that the sheep may have black heads, or they describe them marked in another way just as they please to say. And he says that he make sacrifice of them to such an idol and to such a spirit—and he will name him, and that so many magicians and so many ladies, pythones, that is of those who have the spirits and who have the idols, may gather with them, and that they all must make great praises with great singing and with great lights and with good odours and great feasting to such an idol and to such a spirit; and that in this way the

¹ qu te tu en prêne por restorament de son sanc cēles cœous  FB: pour ton Restorament de son sang, ou de ses autres choses  i.e., “that thou take from him in reparation some of his blood or of his other things.”  P: orant ut deus ille culpam corum remittat, promittens ei quod ipse ei de sanguine proprio sacrificium offeret & so VA  LT: vultus ut sibi parcas et da de tuo sanguine et sta in pace quandin restauraberis de illo. This, though obscure, rather suggests that it should read restorament de sa sante. B., remarking that the old versions have misunderstood it, explains “the restoration of his blood” as meaning “the restoration of his health” or “in exchange for his blood”; and translates salute. All the texts have “blood” except Z, which omits the whole passage, and L: et in restaurationem offensae accipiat et percipiat quicquid placet; nor is human blood in any way mentioned in the sequel.

² indicat  R: giudica evidently reading indicat  VA: chrede

³ V: chapo del amalado

⁴ estuent  Very slight alteration would turn this into en soient or, less probably, into sen uient FB: et que encore aient tant  L: adsint  VB: se aduneno  B. reads estuent and explains radunino
THE DESCRIPTION OF THE WORLD'S SACRIFICE AND FEASTING

... god will be appeased toward the sick man. And thus the spirit answers them when the sick man must be healed. And when these have had this answer, the friends of the sick man instantly perform all that the demon commanded and do so as the magicians tell them to do, for they take the sheep so described and of the colour as he told them, and they make ready the drink of spices such and so good and so much as is appointed to them. And that charmer who has said this will stand up. They take and kill the sheep & sprinkle the blood toward heaven in those places where they are told, for honour & for sacrifice of such a spirit as they pleased to name. And then they have the sheep cooked in the house of the sick man, and, if the sick man is to live, so many of these magicians and so many of those magician ladies as was said to them by the man possessed come there. And when they are all come there and assembled and the sheep and the drinks are all made ready, then they begin to play and to dance and to sing their praise to the honour of the spirit or god. They take and sprinkle into the air some of the broth of the flesh and of that beverage and of the flesh also, going here and there about the house, and they have incense too and make smoke of lign aloes and go censing [55c] here and there and make a great light through all the house. And when they have done like this awhile, then one of them falls down again, and stays as if dead, and has foam at the mouth, in the way I have said above, and the others ask him again if the idol is satisfied with this, if it is now forgiven the sick man, and if he is sure to be healed. He answers that time and says sometimes Yes, and sometimes he answers that it is not yet fully forgiven him, and that they do such a thing also and such, as he shall choose to say, and then it will be forgiven him. And those do it immediately. And the spirit answers, after the sacrifice and all the things commanded are done, that the spirit, or such an idol, is satisfied, and that he is pardoned and that he will soon be healed. And when they have had this answer and have sprinkled both broth and drink and have made a great light and a great censing, believing that in this way they have given the spirit his share, they say that the spirit is quite on their side and is quite appeased; and they all joyfully send the sick man home, & he is made whole. And that flesh of the sacrifice is left for those magicians. And then the said magicians and the ladies, who still have that spirit, who have not ceased to chant, sit down to table and eat the sheep and drink the beverages which were offered to the idol in sacrifice with great enjoyment and with great feasting; & he who is fallen to the ground as if swooning rises and eats with them. And they say that the spirit has consumed all the essence of that flesh. When the work is finished and they have eaten and drunk and received their pay, then they rise and each goes back...
NESCRADINS CONQUEST OF MIEN & BANGALA = MARCO POLO

V FB to his house. And after all this is done the sick dies, or is healed and gets up quite well immediately. These answers, even though they sometimes fail, are nevertheless very often true, they say. And if by God’s providence the sick man is healed, they say that that idol to which the sacrifice was made has healed him. But if he dies, they say that the sacrifice has been cheated, that is that those who prepared the food tasted it before his part had been given to the idol. And these ceremonies are not done for every sick man, but once or twice a month for some great rich man. And this thing is practised also in all the province of Catai and of Mangi and by almost all the idolaters, because they have not many physicians. And in this way the demons mock the blindness of those unhappy people. Now I have told you the manner and the bad customs of these bad people and how these magicians know how to charm the spirits of this people. Now we will leave telling you of these people and this province and we will tell you of the others as you will be able to hear and understand after this all clearly in order one after the other.

HOW THE GREAT KAAN CONQUERS THE KINGDOM OF MIEN AND OF BANGALA.

FB Now you may know that we had forgotten to tell you of a very fine battle which was in the aforesaid kingdom of Caragian and of Uncian which is in the province of Cardandan, which does well to mention in [55d] this our book. And so before we go farther we will tell you quite clearly how it happened and in what way. It was true that in the 1272 year of the incarnation of Christ the great Kaan sends a great prince of his who was called Nescadin, with a great army into the kingdom of Uncian and of Caragian by which they might be guarded and saved, that other strange evil people who might wish to attack them, should do them no harm, because they are the borderlands of the great Kaan. For the great Kaan had not yet sent any of his sons there for lord as he did afterwards; for he made Esentemur his grandson, who was son to his son who had died, king of it. Now it happened that the king¹ of Mien and of Bangala in Indie who was a very powerful king both in lands and in treasure and in people; and this king was not² subject to the great Kaan,³ but then not much time passes before the great Kaan conquers him and took from him both the kingdoms which I have named to you above; and this king of Mien and of Bangala, which borders on Caragian, when he knows that the army of the great Kaan was at Uncian, was displeased at it and terrified, fearing that perhaps they were come to invade his lands. He said to himself that it is necessary that he go there to fight

¹ P, LT have “kings”, and the verbs plural, throughout. TA, Z, L omit the story.
² c estui roi cum estui rois ne estoit. FA, FB omit cem cestui rois, which nevertheless may just possibly mean “with this king[ of Bangala]”.
³ FA, FB reproduce this ungrammatical sentence exactly.
THE DESCRIPTION OF THE WORLDS PREPARING FOR BATTLE
against them to defend himself with so great a people that he shall put them all to death in such a way that the great Kaan shall never dare to have a wish to send another army against him there to his borders. And then this king makes very great preparation of armed men and of elephants (for he always kept them without number in his realms) as quickly as he could, and I will tell you what. Now you may know quite truly that he had two thousand very large elephants well armed and prepared for war, and made men make on each of these elephants [56a] a castle of wood very strong & very well made and planned for combat; and on each castle he had at least twelve men well armed to shoot arrows and to fight, and in some there were fifteen or sixteen and in some more, who were able conveniently to fight. And he had also gathered together beside these quite sixty thousand armed men on the ground, between those on horses and some were there on foot. He makes indeed the preparation so fine that it well seemed that of a powerful king and of a great, as he was. For you may know that it was indeed an army to make a great effort in battle. And what shall I tell you about it? This king, when he had made so great preparation as I have told you to fight with the Tartars, he makes no delay but all immediately sets himself on the road with all his people to go with the greatest speed against the army of the great Kaan which was then at the city of Uncian which is in the kingdom of Cardandar, as I have told you another time before this. They go without finding adventure which does to mention until they were come near by three days marches to the hosts of the Tartars, and there he pitched his camp to stay for some days and to rest himself and his people and his host. HERE he tells of the battle which was between the army of the great Kaan and the king of Mien. And when in a few days the lord of the hosts of Tartars to whom the great Kaan had given the command of the army, knows certainly that this king of Mien and Bangala was coming upon him with so great a people he has fear indeed, because he had with him only twelve thousand horsemen, but all proved men and expert in the art of war. But without mistake he was a very valiant man in his body and wise and practised in wars and in battles and a very good captain of troops, and he had Nescradin for name. He showed no fear, but arranges and arms and exhorts his men very well. He exerts himself to the utmost of his power to defend the country and his people and himself; for he had very good men at arms with him and valiant fighters; and went with his people to the pass. And why should I make you [56b] a long story of it? You may know quite truly that the Tartars all and twelve thousand horsemen together well mounted came off into the plain of Uncian and waited there for the enemy to come to the battle. And they

1 R (below): “about 1000”
2 VB: x1 homenj armatj a chavallo et moltj pedonj V omits the number.
THE KING MOVES HIS ELEPHANTS TO BATTLE \=

do this by great wisdom and by good leadership that they had. For you may know that beside that plain where he set himself was a very great wood, strong and full of enemies, because he knew that the elephants could not enter that wood with the castles; intending that, if the elephants were to come with such fury that they could not resist them, they should retire into the wood and shoot arrows at them in safety. And calling to him all his horsemen he exhorted them with most eloquent words that they would not be of less might than they had been in the past, and that strength did not consist in numbers but in the valour of brave and tried horsemen; and that the people of the king of Mien and Bangala were inexperienced in arms and not practised in war, in which they had not been engaged as they themselves had been so many times. And therefore they must not fear the multitude of the enemy but trust in their own skill which had already been long tried in many places in so many enterprises that their name was feared and dreaded not only by the enemy but by all the world; so that they must be of that same valour as they had been. And he promised them certain and undoubted victory. In such way as you have heard the Tartars waited for the enemy on that plain. Now let us cease a little to talk of the Tartars, though we shall indeed soon come back to them, and we will talk of the enemy. Now you may know quite truly that when the king of Mien had stayed awhile and rested some days with all his army and knew that the army of the Tartars was gone into the plain, they set out from there where they were and put themselves on the road and go and draw near till they were come to the plain of Uncian where the Tartars were all arrayed. And when they were come into that plain to encamp at one mile from the enemy, he put his battalions in order and he posted his battalions of elephants and all the castles and the men above well armed for the fight in the front line. And behind he arranges his many men on horse and on foot very well and very wisely, like a wise king that he was, but distant as it were in two wings, leaving a great space between. And there he began to inspirit his men, telling them that they should determine to fight bravely because they were sure of victory, being four to one,\(^1\) and having so many elephants with so many castles that the enemy would not have the courage to look at them, having never fought with such animals. And when he had planned and settled all his affair and had caused infinite instruments to sound, with great vigour he set himself to go with all his host of his people toward the enemy to battle. And when the Tartars saw them come,\(^2\) not losing[heart] they do not make it seem that they are dismayed at anything but show that they are proved and mightily brave. For you may know with no mistake that they stood still and did not move, but

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\(^1\) VB: \textit{tre per vno}

\(^2\) V, perhaps with some misunderstanding, adds: \textit{il qualli veniano che apena iera sentidi}
THE DESCRIPTION OF THE WORLDS: THE TARTARS DISMOUNT

let them come near to their position. Then they came out immediately with great spirit to the
encounter, and they set themselves [56c] on the road all together well and orderly
and wisely toward the enemy. And when they were near to them, and that there
was nothing wanting but to begin the battle, then the horses of the Tartars, when
they saw the elephants so large and with those castles, which were in the front rank, they
are very greatly terrified in such a way that their riders the Tartars cannot by any force
or skill hold them, nor bring them to go farther forward towards the enemy to battle;
but they always turned themselves back in flight. And the king and all his people
with the elephants went always forward pursuing them.

HERE he speaks again of the same battle. Now when the Tartars have
seen this they have great vexation at it and did not know what they
ought to do, for they see clearly that if they cannot bring their horses
forward they hold themselves to have lost all. But in the end they behave themselves
very wisely, and I will tell you what they did. Now you may know that their-
prudent captain, seeing this disorder come suddenly upon them, did wisely and as one who
had thought of all this. Immediately he commanded that the Tartars, when they see that
their horses were so terrified, they all dismount from their horses and put them in
the wood which was near them, in which were great trees, and tie them to the trees; and
that they lay hands to the bows, of which they knew well how to make use, better than any
people in the world. And then they do so immediately and all go on foot against the front
line which was that of the elephants, and lay hands to the bows and cock the arrows
and begin to let go at the elephants which were advancing. They shot so many arrows
at them with so great vigour and shouting that it seemed a wonderful thing, and some of
the elephants were severely wounded and killed in a short time, and many of the men
also. And those who were in the castles with all the people of the king drew arrows also
on the Tartars very liberally, and give them a very vigorous attack. But their arrows
did not wound so gravely as did those of the Tartars, which were drawn with greater strength;
and the Tartars, who were sufficiently better men of arms & more used to battle than
their enemies were and knew better how to draw their bows than those knew, defended
themselves very bravely. And what shall I go telling you of it? You may know that
so great was the number of arrows in this beginning, and all at the mark of the elephants (for
so it was ordered by the captain), that they were wounded on every side of the body. And when
the elephants were so wounded as I have told you, all the most [of them], and felt
the pain of the wounds of the pellets which came in such numbers like rain, and were frightened
by the great noise of the shouting, I tell you that they all turn themselves [56d] in rout &
in flight towards the people of the king (while for nothing on earth would they go forward
at the Tartars) with so great an uproar that it seemed that the whole world

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THE KING OF MIEN AND BANGALA IS DEFEATED • MARCO POLO

must be rent, putting the army of the king of Mien into the greatest confusion. And the elephants set themselves to go hither and thither till at last in terror they hide in a part of the wood where no Tartars were, with such impetuosity that those who guided them could not hold them nor bring them in another direction. They never stop themselves until they arrive at the woods which were very thick with trees, and went inside the wood, which was large and very dense, and break all the castles which they had on their backs against the trees of the wood, with no small slaughter of those who were in the castles, and ruin and destroy everything, for they were divided one from another in the wood & went flying now here now there through the wood, making too great tumult from fright. And when the Tartars have seen in truth that the elephants were turned in flight in such way as you have heard and that they will come back no more to the battle, and the disorder in the army of the king, their courage increased and they make no delay but instantly left the elephants to go through the wood and running to their horses mount on horseback with great order and discipline and go upon the king, who was not a little frightened when he saw the line of elephants scattered, and upon his people with the greatest courage and with no less vigour, and entered into the midst of the enemy. The king encouraging his men, they stood firm in the battle. One army against the other began to fight with such vigour, with such slaying of men, with such spilling of blood, that it was a wonderful thing. They begin the very cruel and most evil battle with their arrows; for the king and his people defended themselves very bravely. And when they have shot and drawn all the arrows, they drew and laid hands on swords and lances and on the clubs of iron and run one upon another very fiercely. Huge blows were given. For the people of the king were very many more than the Tartars, but these were better men at arms and better practised in war. For otherwise the Tartars who were so few could not have stood against them, if it had not been for that. Now could one see hard & bitter blows given and received with swords and with clubs; now can one see knights and sergeants killed, and horses; now can one see cut off feet and hands and arms, shoulders and heads; for you may know that many on the one side and on the other fell to the ground dead and wounded to death, so that they never rose again for the great press that was there. The cry and the noise there were so great that one did not hear God thundering. The fighting and the battle was very great and most evil on all sides; but yet you may know with no mistake that the Tartars had the better part of it, for in an evil hour was it begun for the king and for his people, so many of them were killed and slain that day in that battle. And when the battle had lasted till afternoon then the king and his people [57a] were so ill-handled and so many of them were killed that they can bear up no more against the force of the Tartars. For they see well that they are all dead if they stay there any longer. And therefore notwithstanding the persuasion of the
THE DESCRIPTION OF THE WORLD’S ELEPHANTS ARE CAUGHT

king, who, like a brave captain recklessly went wherever he saw that the greater danger was, cheering & praying them to stand firm and unmoved for the fight, and made the battalions from the rear which were fresh come forward to help those which were tired, they refused to stay there longer but set themselves to fly as fast as ever they can. But at last the king of Mien, seeing that it was impossible to make them stand or to resist the attack of the Tartars, the greater part of his army being either wounded or dead and all the field full of blood and covered with slain horses and men, and that they were beginning to turn the back, he too set himself to fly with the remainder of his people. And when the Tartars saw that those were turned in flight they go beating and chasing and killing them so evilly that it was a pity to see, for they were for the more part dead, the others not ceasing to chase and to kill them till the evening. And the Tartars had the victory. And the reason was that the king of Bangala and Mien had not his army armed like that of the Tartars; and in the same way the elephants, which came in the front rank, were not armed so that they might have been able to bear the first discharge of arrows from the enemy and to go over them and put them in disorder. But that which was of more importance, the said king ought not to have gone to attack the Tartars in that position which had the wood on the flanks, but to have waited for them in a wide plain where they would not have been able to bear the charge of the first armed elephants; and then with the two wings of horse and foot he would have surrounded them and put them from the midst. And when they have chased them a great while they go chasing them no more and let them go; but being gathered together the Tartars turn back and go for the woods to catch some of the elephants which were fled in there. Moreover I tell you that they cut down the great trees to put in front of the elephants so that they should not be able to go forward. But it was all of no use to enable them to take them. But I tell you that the men of the king themselves, who were taken, caught many of them, because they had greater skill and the elephants understood the speech of these men better than the Tartars; because the elephant has greater understanding than any other animal that is. And by this means they took at last more than two hundred elephants of them. And from this battle the great Kaan begins to have elephants in plenty

1 That is, “destroyed them” - gli haueria messi di mezzo.
2 VB, followed by R, has this passage rather differently: The Tartars being gathered together after the slaughter of the enemy returned toward the wood, and perceiving that the elephants were entered into it they entered into the wood to take them; and found that those people who were escaped on the castles had cut down trees and barred the way to make themselves secure. But the Tartars immediately bursting through the defences which they had already made killed many of them, and many were already fled, and they took prisoners who knew how to manage the said elephants, by the help of whom they took about two hundred of those elephants. The rest were part dead and part escaped in the wood. (The words in italics are taken from R.)
A GREAT DESCENT TO THE PROVINCE OF MIEN — MARCO POLO

For his armies, though before he had had none for the army. In such way goes this battle and this king was defeated by the wisdom and skill of the Tartars as you have heard and can understand. This day work was the cause of the great Kaan winning all the lands of the king of Bangala & Mien, and making them subject to his rule.

HOW ONE GOES DOWN A GREAT DESCENT. When one leaves this province of Çardandan of which I have told you above, then one finds and begins to go down by a very great descent. For you may know quite truly that one goes riding quite two days marches and a half on the decline. And in all these two days [57b] marches and a half descent there is no dwelling and nothing which does to mention except only that I tell you that in one place there is a great and broad plain open space where a great fair and market is held. For all the men from the great mountains of that country round about on every side come down to that open space on so many stated days and find there their market, that is three days a week; and they used to change gold with silver, for they have much of it, and give one saggio of gold for five of silver, & therefore the merchants who bring gold and silver come here from other very distant parts and change their silver with the gold of these people and much merchandise, and it is a very great fair; and I tell you that they make great profit from it and great gain. And the inhabitants are not allowed to carry the gold out of the country, but they wish the merchants to come there with silver to take it, bringing the goods which they make for their needs. And the people of that country who bring their gold to this market, you may know that none can go to their houses where they live to do them harm except those of the country; for they live in such very high & strong and strange and wild places and out of the way for fear of people. And therefore they hold these markets in the said plain. And none knows where they live, because they wish that with them no one goes there but them. And when one has gone riding down these two days journeys and a half, then one finds a great province which is toward midday and is on the borders of Indie, and this province is called Mien. And through it one goes fifteen days marches by very out of the way uninhabited places and through many woods and great forests where there are elephants enough and unicorns enough and many lions and other strange wild beasts in great plenty of all sorts. There are no men nor dwellings, and so let us leave speaking to you of these strange wild forests, for there is nothing to tell worthy of mention, and we will tell you a story of a country as you will be able to hear it.

1 VA,P: carayam
THE DESCRIPTION OF THE WORLD'S GOLD & SILVER TOWERS

HERE he tells of the city of Mien. Now you may know that when one has ridden the fifteen days' marches of which I have told you above in so barren and as it were out of the way places, and where one must carry his victuals by the way because there is no dwelling of men, as I have told you, then one finds a beautiful city which is also called Mien, which is very great and noble and is head of the kingdom of Mien. The people are all idolaters and have a language for themselves. They are subject to the rule of the great Kaan. And in this city is so noble a thing and so rich, of which I shall tell you. For it was true that there was formerly a very rich and powerful king in this city, and he was loved by all, as I shall tell you, according to what was said to me. And this king, when he came to death he commanded in his will that there should be made him a monument like this, that on his tomb, that is on his monument, for burial of his body should be made two round towers, in the likeness of pyramids, one at one end and the other at the other, one of gold and one of silver very richly worked. And those towers are made in such fashion as shall tell you. For the one tower was of beautiful stone. Then it was covered outside all over with plates of gold. And the gold was quite one finger thick. The whole tower was so covered with it that when one saw it it did not seem to be of anything but of gold alone. It was quite ten paces high, and just as thick as was suitable to the height of which it was. It was round above, and at the top there was a round ball, and all round the roundness it was all full of gilded bells which sounded with great sound every time the wind struck among them; and it is a great triumph to see and to hear. And the other tower of which I have told you above was all covered with silver, and was altogether like and made in such fashion as that of gold, no more nor less, so that it seems all of silver; and of that size and of that shape both in quantity & height; likewise with little bells of silver. And between these towers he caused his tomb to be made, where he is now buried. And in the same way the tomb was covered partly with plates of gold and partly with silver. And that king had these made for his grandeur and for the honour of his soul, that there should be memory of him after his death. And I tell you that they were the most beautiful towers in the world to see, and they were also well made and noble and of very exceedingly great value. And when the sun touches them then a great glory issues from them and they are seen from very far. Moreover I tell you that the great Kaan conquers this province in such a new and mock ing way as shall tell you. It was true that at the court of the great Kaan, when he planned to

1 V: quarto perhaps for quanto
2 V introduces this story thus: "Now this about the beauty of these towers reached the ears of the great Kaan, and it was told him by certain of his court called falconers (ostorini), that is hunters (chuxatori)."
HOW JESTERS CONQUER THE PROVINCE OF MIE\textsuperscript{A}N \textsuperscript{3}MARCO POLO

L L take that city, were a very great number of jesters \textsuperscript{57d} and of acrobats of every sort.

L P FB And to remove them from the court the great Kaan calling them together to him said to them

FB one day that he wishes them to go in conjunction with another army to conquer the province of Mien, and that he will give them a good captain and good help.\textsuperscript{1} For the king of Mien was not worthy that soldiers should go there to take the land from him, since he had been so foolish that he had rebelled against the great Kaan. The jesters said that they were gladly willing to obey all his commands. So the lord had what was needed for an army made ready for them, and gave them a company of men at arms. And then they set themselves on the way with that captain and with that help which the great Kaan gives them and rode so far that they came to this province of Mien as he commanded them, that they might conquer it and subdue it to his rule. And what shall I tell you about it? You may know that these jesters with those people who went with them conquer all that province of Mien. And when they have conquered it and are come to the siege of this noble city they took it in a short time and, being entered into the said city of Mien, when they find these two towers of which I have told you so fair and so rich, they were all very greatly astonished at them and dared not destroy them without having first obtained the leave of the great Kaan, and send to tell the great Kaan where he was the likeness of these two towers and how they were beautiful and of very great value, and what did he wish them to do, for the great wealth which was upon them; and that if he wishes they will take them down and send him the gold & the silver. And the great Kaan, who knew that that king who had been loved by them in the past had had them made for his tomb and soul and that one might have remembrance of him after his death, he immediately made commandment and said that he did not wish that they should be taken down at all, but says that he wishes them to stay guarded and respected in such manner as that king who had had them made had planned them and appointed; because it was not a laudable thing that the name of the lords worthy of fame and glory should be damaged & broken, and to this day the towers are adorned and well guarded. And it was no wonder, because I tell you that no Tartar in the world ever touches a thing of any dead man, nor anything else\textsuperscript{[which]} might be struck by thunderbolt or lightning or plague, which might happen through divine judgement; nor would he take any tribute from them. And this is a custom with the Tartars who think it a very great sin to move anything belonging to the dead.

They of this province have \textsuperscript{[58a]} elephants enough & large and wild oxen\textsuperscript{2} large and beautiful; stags, fallow-deer, roe-deer, and all kinds of animals have they in great abundance. Now I have told you of this province of Mien. Now we will leave you

\textsuperscript{1} LT: et daret eos in socios illos de canecia, et illos de doyde.

\textsuperscript{2} VB: homeni salutatichi
THE DESCRIPTION OF THE WORLDS THE SLAVES OF BANGALA then and will tell you of a province which is called Bangala as you shall be able below to hear.

HERE he tells of the great province of Bangala. Bangala is a province towards midday which in the year from the birth of Jesus Christ, 1290 when I Marc Pol was first at the court of the great Kaan, he still had not conquered. But nevertheless the army and his people were there to conquer it, and it was conquered by him and put under his rule while I was at the court; and his army stayed a long time at the siege of it, because it is a strong country. But I tell you that these provinces have kings for rulers and a language for themselves. They are very bad idols—understand this idolaters. They are on the borders of Indie. There are many eunuchs who are castrated; and all the barons and all the lords who are about that province have many of them from there, whom they keep to guard their ladies. The oxen are tall as elephants but not so stout. They of the province all live for the greater part on flesh and on milk and on rice, of which they have great quantity. They have cotton enough, in which they do great trade; and they are very great merchants, for they have spikenard and galangal and pepper and ginger and sugar in great abundance, & many other dear spices of other kinds. The Indians come there and buy there of the eunuchs of which I have told you and slaves, who are found there in very great numbers; for all the men who are captured by those people are immediately castrated and afterwards sold. And they buy slave-girls also there in plenty. For you may know that the merchants buy these slaves and eunuchs and slave-girls enough in this province which they have from other provinces and sell them to the Indians and to the other merchants who then take them to sell in many other places about the world. And the women of this province wear trousers. Now in this province there is

1 cite corrected in the margin to gran provinve
2 pesimes ydres ce entendes ydules ydres very generally means idolaters, but just below (see n. 5) it has taken the place of "Indians" (FB: yndiens Z: Indi), as ydules also has in c. 128 (p. 297) (FB: yndiens Z: Indis). If it is not a mere matter of scribe’s error in all three cases, it seems to be just possible that ydres or ydules had become almost a synonym for Indians; but in any case this present phrase is very difficult and, as far as I know, is not repeated by any of the old versions.
3 eunuch The old mistranslations of this word range from "lions" (V: lioni) to "schools" (VB: scuolle). VB (followed and improved by R) says: "They have craftsmen and keep schools and they teach their incantations and idolatries, and this teaching is very widespread to all; they speak even among the lords and barons."
4 piper is in L (at Ferrara) but not in L’ (at Venice).
5 il bi viuent les ydres But FB: Les yndiens y viennent possibly represents the true text, supported as it is by FA,TA,LT,VB,V,L,Z,R. For ydres see n. 2 above.
SPICERY & BEASTS & TATTOOING IN CAUGIGU ≠ MARCO POLO

nothing else which does to mention, and therefore we will leave it you and will
tell you of a province which is toward sunrising and is called Caugigu.¹

HERE HE TELLS OF THE PROVINCE OF CAUGIGU. Caugigu is a province
toward sunrising near to the aforesaid. It has a king to itself. The people
are all idolaters and have a tongue for themselves. They gave themselves
up however to the great Kaan and pay him great tribute each year. Moreover I tell
you that this king of this province is so self-indulgent that he has quite three hundred
women for wives; for when he knows that they have any fair woman in the country,
he takes her immediately to wife. Gold enough is found in this province and precious
stones. They have also much dear spicery of many makes in great abundance, but they
are inland and very far from the sea, and so their goods are of no value but are sold
very cheap there. They have elephants enough in this province & wild asses & many
other wild beasts of many kinds. They have hunting enough. There grows much rice;
they live on flesh & on milk & on rice. They have no wine from vines, but they
make it very well from rice & from many. delicate spices mixed together, which is very
good. The people all in common, men and women, of that province are painted or
pricked with the needle all over their flesh in such way as I shall tell you. For they
make themselves pictures with needles in a colour of blood on their faces and all over their
flesh of cranes and of eagles, of lions and of dragons and of birds and of many other
likenesses different and strange, so that nothing is seen not drawn upon and not scratched.
And they are made with the needles very cunningly & in such a way that they never
go off by washing nor by other way. They also make them on the face² and on the
neck and on the belly and on the breast and on the arms and on the hands and on the feet,

¹ This little chapter is surprisingly full of corruption and difficulty. After telling us, as of a
thing which he had forgotten, of the great battle between Nesoradin and the king (or kings) of
Mien and Bangala in 1272 (? 1277 or 1279) as the result of which “both the kingdoms which
I have named” (in R Mien & Bangala, but in F perhaps Caragian & Çardandan) were
added to the Mongol empire, he proceeds to tell us of Mien and then of Bangala,
saying that in 1290 it had not yet been conquered. But a careful comparison of the
valuable texts Z and VB with the standard text of F makes it seem to be possible that the
original said that Bangala had not yet been conquered when Marco Polo was first at the court,
but that the Kaan’s armies were already there, and that after a long time it was (or ? had
been) conquered in 1290. The date 1290 is given without variation by F,FA,FB,TA, TA²,LT: and omitted by Z, P, VA, L, V, VB, R. V omits mention of Marco; L omits the whole
sentence; VB (followed by R) omits “not”; Z alone adds “first” (primitus). See also PN.
² ne ne vont Ce aussi le (l’written over c’) font au miz FB: ne son va. et si out ceste ococure par la
eclir. So B. reads: ne s’en vont. Ce aussi se font. For the last words Et aussi ce (or le) font is
perhaps as good.

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THE DESCRIPTION OF THE WORLD'S GOLD BANGLES IN AMU

legs, and all over the body in this way. First indeed one will cause the shapes of patterns, so many and such as he shall please, to be drawn with black over the whole body. And this done he will be bound feet and hands and two or more will hold him, and then the master, who practises no other art, will take five needles, four of them tied together as a square and the fifth placed in the middle; and with these needles he goes pricking him everywhere according to the drawing of the patterns; and when the pricks are made ink is immediately drawn over, and then the figure that was drawn appears in those pricks. But men suffer so much pain in this that it might be thought enough for them for purgatory. And they paint the garments and all, and they do this for great gentility, and he who has more of these pictures is held as superior and as more gentle and beautiful by the others. And very many of them die while they are being so painted, for they lose much blood. Now we will leave you then from this province and from the men who are painted with flowers and with animals, and will tell you of another province which has Amu for name, which is toward sunrising.

HERE he tells of the province of AMU. Amu is a province which is toward sunrising where they are subject to the great Kaan. And they are idolaters. They have great flocks of animals and live on flocks and the profit of the land. They have a king and a language for themselves. The ladies wear anklets on the legs and on the hands and arms bracelets of gold and of silver with pearls and stones of the greatest value. And the men wear them also, and better than the ladies and much more dear. And they have moreover horses plenty and good, of which they take and sell them in vast quantity to the Indians, who make great trade of them. They have also too great abundance of buffaloes and of oxen and of cows, and this because it is too good a place and one of vast and good pasture. They have great abundance also of all things for life. And you may know that from this province of Amu as far as to the province of Cauvigui which is behind more to the west is fifteen days journeys, and from Cauvigui to Bangala which is the third province back more to the west is thirty days journeys. Now we will set out from this Amu, and will go riding to another province which has Toloman for name, which is quite eight days marches distant from this, still toward the sunrising.

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1 R: ma quelli, che portano le donne, sono di maggior valuta.
2 asse & buons This was anciently misunderstood, e.g. FB: assez et beurs, V: chauis et boi VA: chauis axeni buo R(1559): molti canuali, & buoni but later editions: buoi, so MARSSEN: "and oxen".
3 a les ydiles FB: aux yindiens Z: Indis V: inindia cf. p. 295 n. 2.5 above.
4 R: "twenty-five"
5 TA,LT: "twenty"
6 V: "seven"
Here he tells of the province of Toloman. Toloman is a province toward the sunrising. The people of this province are idolaters and have a language for themselves and belong to the rule of the great Kaan. They are very beautiful people and tall and are not [58d] at all quite white, but brown people. They are truly all-proved and valiant men of arms. They have cities enough and lands subject to them in this province, but castles they have in great quantity in very great and steep mountains and fastnesses. And when they die, they have the corpses burnt, and they take the bones which remain which cannot be burnt and put them in little caskets of wood. And then they carry them into great mountains and high and put them in steep places of great caves, hung high in such a way that neither man nor beast can go to touch them. And gold enough is found there also in that province. For their money is gold, and the money which they spend in small sums is of cowries from Indic in such way as I have told you above. And likewise all these provinces spoken of above, that is Bangala and Cuigigu and Amu, spend gold and cowries. There are few merchants, but those who are there are very rich and carry much wealth in their merchandise. They live on flesh and on milk and on rice. They have indeed no wine from vines, but make drinks of rice and of spices which are very good, like the other provinces above. Now we will leave you this province, where there is nothing else which does to mention, and we will tell of a province which is called Cuigiu toward the sunrising.

Here he speaks of the province of Cuigiu. Cuigiu is a city and province which is toward the sunrising twelve days journeys distant from Toloman. For when one sets out from Toloman he goes riding twelve days journeys upward by a river where he finds towns and villages enough, but there is nothing else which does to mention. And when one is gone [59a] other twelve days journeys upward by this river then at the end one finds the said city of Cuigiu which is very beautiful and great and noble. They are all idolaters and are subject to the rule of the great Kaan. They live by trade and by handicrafts. Moreover I tell you that they make cloths of the bark of certain trees and they are very beautiful, and indeed

1 V: molti
2 The opening words of the chapter in V are: "Starting from Toloman one rides twelve marches and arrives at a river, where are found many cities and villages, and in them is nothing to say; and passing this river twenty-two marches one finds at the end of this Ougni which is a very great & noble city." And in VB: "Vinti uui is a city and province toward the sunrising, distant from Toloman by twelve marches, and it is set on a river, and has cities and villages enough upon it; and travelling up by the river other twelve marches one finds the beautiful and great city called Singul."
they wear these cloths in summer\textsuperscript{1} time, both men and women. They are almost very valiant men of arms. They have no money but only the notes with the seal of the great Kaan, of which I have told you before. For I tell you that henceforth we are in the lands where they spend the notes of the great Kaan. There are so many lions that it is a great marvel and no man can dare to sleep at night outside the house\textsuperscript{2} for fear of them, for the lions would eat him immediately. Moreover I tell you another thing, that when the men go by this river of which I have spoken above, on which much merchandise is carried, and stay the night at any place and rest on the river, if they did not sleep quite far from the land the lions go to them, jumping into the water and swimming up to the boat, and take a man from it by force and go their way and eat him; and if anyone lies near the land by night the lions go to the boat very softly so that they do not perceive them, and eat all the men they find, who cannot keep them off. But they anchor in the middle of the river which is very broad, and so they are safe. But yet I tell you that the men know well how to protect themselves from them. And if it were not for a help which they have, none could journey through this province for the great number of the lions which are there. And I tell you that they are very large lions and dangerous; but yet you may know that I shall tell you a wonder. For I tell you that there are many dogs in this country which are more large and the fiercest that can be said, and they have the courage and strength to go to attack the lions. But yet they like to be two, so that whenever the men travel they take two of them. For you may know that a brave man on horseback and two of these dogs kill a fierce and very great lion, and I shall tell you how. When a man rides alone by a road through the forest with bow and with arrows and takes with him two of these good huge dogs they go safely, and when it happens that they find a great lion, the dogs [59b] which are brave and strong, as soon as they see the lion they run upon him very bravely, encouraged by the man and incited, one in front and the other behind. And the lion turns itself towards the dogs, but the dogs are trained so well to protect themselves and so agile that the lion does not touch them; and the lion looks at the man and not at the dogs. And so the lions go flying. But the dogs, as soon as they see that the lion is going off, they run behind him barking and howling and bite him in the legs or in the tail or wherever they can reach him, and the lion turns himself very fiercely and would kill them, but cannot catch them, because the dogs know well how to protect themselves. And what shall I tell you about it? The lion is much frightened by the great noise which the dogs make, and then he sets himself

\textsuperscript{1} TA\textsuperscript{1} adds \textit{elle sono corte file traghono delle dette isborze} \hfill \textsuperscript{2} VB,R: \textit{citta}
\textsuperscript{3} & \textit{se di car il sunt} At first it seemed best to supply \textit{coment after di}, as B. afterwards did, but in that case we should probably have had \textit{dirai}.  

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THE MANNER OF HUNTING LIONS WITH DOGS = MARCO POLO

on the road, escaping from the noise of the dogs, to go into some thicket or to find some thicket

tree against which he can lean his back, to show his face to the dogs so that they cannot

worry him from behind. But that both may stand in front of him. And therefore he goes off in step

by step—nor by any means would he run—because the lion is not held by fear, so great is his

pride and the height of his spirit. And while the lion is going off in this way by degrees

the dogs go biting him all the time behind, and the man with the bow shooting at him;

and when he feels himself bitten the lion turns himself now this way now that towards

the dogs, but the dogs being able to draw back, the lion returns to pass on his way. And when

one sees this he follows them and lays hand to his bow (for they are very good archers)

and gives him some arrows, both one and two and more and so many that the

lion is so much wounded with the arrows and weakened by loss of blood that he falls dead

before he has found a refuge; for he is so intent on the dogs that the man can shoot freely.

And in this way the wayfarers save themselves from the lions which they find, and they kill

many of them, for they cannot defend themselves against a man on horseback who

has two good dogs. Nevertheless they hunt the lion with caution. And these of this province,

they have gold and silk enough and goods of all makes in great abundance, which are

carried up and down by the branches of this river into many regions and lands of great

industry and of great trade. And you may know quite truly that upwards by this river

one goes riding yet again twelve days journeys and one finds at all times cities and

villages in great abundance, the people of which are all idolaters and are subject to the

rule of the great Kaan. And their monies too are of notes, that is the money of the

great lord. They live by trade and by industries, and some are valiant men at arms.

And at the end of these twelve days journeys then one finds the city of Sindufu

of which this book speaks above. And from Sindufu one sets out and rides quite

seventy days journeys through cities and provinces & through lands in which we have

been, and have written them in our book above all clearly in order. At end of these

seventy days journeys one finds Giogiu where we have been. And from Giogiu

1 VL, where these chapters are much shortened and perhaps corrupt, has here: “And also

there are found unicorns. When they wish to catch the elephant they seek it (cerchano—

Frampton: they do compass him) with the dogs and chase it till they find it resting.

And when they rest they stand on the feet leaning against a tree, because they cannot rest

lying down, through not having jointed knees. The dogs stand round it and bark but dare

not go up to it. But it stands always with the face towards the dogs which bark at it.

Then the hunters expert at this shoot and kill it in that way.”

paixe repeated by mistake, from paixe e tere just above.

sus por cest flunz alonz & encore.xii.

VB,R: “twenty” cf. V (p. 298 n. 2 above).
one sets out and goes riding four days journeys finding cities and villages enough.

The people are of great trade and of great industry, and they are idolaters and have money of the great Kaan their lord, that is notes. And at the end of these four days journeys one finds the city of Cacanfu which is toward midday, going back by the other side of the province, and is the most noble and greatest city in all the province of Catai.

And we shall tell you of it, of this Cacanfu, its circumstances as you shall be able to hear below.

HERE he tells of the city of Cacanfu. Cacanfu is a great city of Catai and noble, and it is toward midday. The people are all idolaters and have the bodies of their dead burnt when they die. There are some Christians who have a Church in the aforesaid city. They are subject to the rule of the great Kaan and have the money of notes with the stamp of the great Kaan. They live by trade and by crafts, for they have silk enough in great abundance of which they make cloths of gold and of silk and the finest sendal in great abundance. This city has other cities and villages enough under her rule. A certain great river passes through the middle of the city, by which much merchandise is carried over to the city of Camaluc, for with many channels and ditches they make it run right up to the said city. But now we will depart from here and will go riding forward by midday three days marches and shall find there and tell you of another city which has the name of Cianglu.

HERE he tells of the city of Cianglu. Cianglu is also a very great city and is toward midday, and it is subject to the great Kaan, and it also is in the province of the great Catai. Their money is of notes, namely money-[with]the stamp of the great Kaan; and they are idolaters, and these too have the dead bodies burnt when they are dead. And you may know that salt is made from earth in this town and district in very great quantity, and I will tell you how.

It is true that they take a kind of vein of earth which is very salt, and of this earth they dig and make very great* mounds; and over these mounds they throw water in plenty, so much that the water penetrating through them goes to the bottom of the mound of earth, and then they take and collect that-poured on-water which comes out of that earth, when it has taken up salt from the virtue of the earth, through conduits and put it in great jars and in great and broad cauldrons of iron not more than four fingers deep, and make it boil enough. And then, when it is well boiled, and purified by the force of the fire, they leave it to cool, and then the water thickens & they take it and salt is made from it very beautiful and white and fine. Moreover I tell you that they make so much of it that it not only suffices for the city & region but some of this salt is carried through many

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1 V: provinzia VB: paixe
2 L: parua VB: montesselli
CIANGLI & TUNDINFU: SHIPS & MERCHANDISE ≈ MARCO POLO

very other countries round, and they have, those people, infinite great wealth from it, and the great lord receives much revenue and profit from it. Very large peaches very good and well-flavoured grow there, which weigh for each quite two small pounds. Now we will leave this city where there is nothing else which does to mention and will tell you of another city which is called Ciangli which is towards midday, and we will tell you of its doings.

HERE he tells of the city of Ciangli. Ciangli is a city of Catai towards midday, and it is subject to the great Kaan; whose people they are idolaters and have money of notes of the lord. It is five days journeys distant from the aforesaid city of Cianglu, and in these five days journeys are found towns and villages enough which are all subject to the rule of the great Kaan. And they are lands for the more part of great trade and handicrafts and are very profitable to the great lord. And you may know that through the middle of the city of Ciangli goes a very great river and broad and deep, on which go many ships, by which are carried both upwards and downwards very great quantities of all merchandise, of cloth of silk and of gold and many silks [60a] and of spicery and of many other dear things which pay great duty to the lord. Now we will leave Ciangli that we shall tell you no more about it, and we shall tell you of another city which is six days journeys distant from here towards midday and is called Tundinfu.

HERE he tells of the city of Tundinfu. When one sets out from the city of Ciangli he goes riding these six days journeys towards midday and always finding cities and villages enough apt for trade and of great value and of great nobility and of great affairs; whose people they are all idolaters along this road, and burn the dead bodies. And they are subject to the rule of the great Kaan and have also their money of notes, and they live by trade and by crafts, and they have all things for life in great abundance; but in this there is nothing else which does to mention, and so we will tell you of the city of Tundinfu. And you may know that at the end of the said six days marches is found the noble & great city called Tundinfu. Tundinfu is a very noble and large city, and once upon a time before it was a great kingdom and noble, but the great Kaan besieged it & conquers it by force of arms. But nevertheless I tell you that it is the most noble city that is in all that country. There are very great merchants who do great trade. And they have so great abundance of silk that it is a great wonder. And round this city there are also many beautiful gardens and delectable which are full of all manner of fine and good fruits. And you may know quite truly that this city of Tundinfu has eleven1 imperial cities under

1 FA,FB,P,Z,L,R: 11 V: 10 VA,VB: 12 TA',LT: 15 TA': 16 Sec PN.
THE DESCRIPTION OF THE WORLD'S REBELLION OF LIITAN

its rule, that is to say that they are noble and great and all of great value, for they are cities of great trade and of great profit, for they have silk beyond measure, and therefore there are many merchants in this city. And I tell you that it used to have a king before it was made subject to the great Kaan. In the 1272\textsuperscript{1} year [60b] of the incarnation of Christ the great Kaan had sent a baron of his who had Liitan Sangon for name to go to this city and to this province that he should rule and guard and keep it safe. Moreover he gives eighty thousand\textsuperscript{2} horsemen to this Liitan to keep this watch. And when this Liitan has stayed with all these people in this province awhile, then, seeing himself at the head of so many men and of so rich and fertile a land, growing proud and considering his ability to rule, he was inflected with imaginations of treason and like a traitor he thinks of doing a very great disloyalty, and you shall hear what. He was speaking with all the wise men of all these cities and led them away with the deceitful proposal, and plans with them that they should rebel against the great Kaan. And they do it with the consent and goodwill of all the people of the cities and villages of the province, for they rebel against the great Kaan and were willing to obey him in nothing, and made their captain that Liitan who was come from the lord to guard and protect them. And when the great Kaan knows this he orders there immediately two of his most noble barons who had for names the one Agiul and the other Mongatai, and with them he sends quite a hundred thousand horsemen and many on foot. And why should I make you a long story? You may know quite truly that when Liitan Sangon knew of the coming of the said two captains with so great an army he too made ready his people, and with no less number than that of the great Kaan, and came as fast as he could to the encounter; and when the two armies had found one another these two barons with all their people fought with Liitan who was a rebel and with all the people on his side whom he can assemble from the country round, who were indeed about a hundred thousand horsemen and a very great quantity of men on foot. They were fighting hand to hand with great slaughter on one side and on the other; but such was the luck\textsuperscript{3} that in the end Liitan lost the battle and was killed there with many others in the battle. And when the captain was dead the whole host took to flight, and as the Tartars followed them a great quantity were killed and many taken. And so the two barons whom the lord had sent had the victory, and they quickly defeated Liitan with his army. And when the great Kaan knew this he was very glad because of it. And after that Liitan was discomfited and dead the great Kaan

\begin{flushright}
\textsuperscript{1} VB,R: 1272 FA,FB,TA,LT: 1273 V,VA,P,Z,L omit.
\textsuperscript{2} VB: 70000 V: molti miera—and so for 100000 &c. below.
\textsuperscript{3} lautature for lauenture Note that this is exactly the corruption which is suggested on p. 75 above, autaesse for a vense.
\end{flushright}
THE MODESTY OF MAIDENS OF CATAI & MANGI - MARCO POLO

made then inquisition of all those who had been guilty of doing such treachery
and were the chief supporters of this crime. And they all being brought into the presence of the
great Kaan all those who are found [or] guilty were by his order cruelly put to death
by the two barons. And all the other lesser people he pardons and did them no harm
and took them into his army; and afterwards they were always very faithful to their lord.

You ought to learn too that the girls of the province of Catai are beyond others pure and keep
the virtue of modesty. They do not indeed skip and dance, they do not frolic, they do not fly
into a passion, they do not stick at the windows looking at the faces of passers nor showing their
own faces to them, they give no ready hearing to unseemly talk, they do not frequent feasts and
merry-makings. And if it happens that they go to some proper place, as perhaps the idol temples
[to visit the houses of kinsfolk and relations, they would go in the company of their mothers,
not staring improperly at people but wearing on the head certain pretty bonnets of theirs which
prevent an upward look, so that in walking they always direct the eyes on the road before the
feet]. Before their elders they are modest; they never speak foolish words, nor indeed any in their
presence, except when they have been asked. In their rooms they keep at their tasks and rarely
show themselves to fathers and brothers and the elders of the house. And they pay no attention
to suitors. And we say in the same way of the boys[and]young gentlemen that they never
presume to speak in the presence of their elders unless they are asked. And what more? So great
is the modesty between them, namely between kindred and relatives that in no way would two
try to go to the baths or stoves together. If however anyone wishes to give a daughter in marriage,
or she is asked for himself by another, the father offers the daughter to the future spouse as a virgin.
And in this point the father and spouse will agree together with obligations and bonds; for if
the opposite were to be found the marriage would not hold. When the bonds also and agreements
have been duly made between them and confirmed, the girl is taken for the testing of her virtue
to the baths or stoves, where there will be the mothers and relations of herself and of the spouse,
and on behalf of either party certain matrons specially deputed for this duty who will first
examine the girl’s virginity with a pigeon’s egg. And if the women who shall be on behalf of
the spouse are not satisfied with such a test, since a woman’s natural parts can well be contracted
by medicinal means, one matron of the aforesaid will cunningly insert a finger wrapped in
white and fine linen into the natural parts and will break a little of the virginal vein so
that the linen may be a little stained with virginal blood. For that blood is of such a nature
and strength that its stain can be removed by no washing from cloth where it is fixed. And
if it be removed it is a sign that she has been defiled, nor is that blood of her proper nature.
When the test has been made also, if she is found a virgin the marriage is valid; but if not, not.
And the father of the girl is punished by the government according to the agreement which he

1 dominium  The Milan copy reads denarium.

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THE DESCRIPTION OF THE WORLD'S IDOLS & THEIR ORACLES

has made. And you ought to know that for the keeping of this virginity maidens always step so gently in the progress of their walk that one foot never goes before the other by more than a finger, because the privy parts of a virgin are very often opened if she take herself along too wantonly. Moreover this is to be understood of those who spring from the province of Catai. For the Tartars do not care about this sort of convention; for their daughters ride with them, and their wives, whence it may be believed that to some extent they suffer harm. The people of the province of Mangi observe the custom with Catai.

Another thing again is done in Catai which you ought to know; that among the idolaters there are eighty-four idols, each named with its own name. And the idolaters say that an appropriate power has been given to each idol by the supreme God, namely to one for the finding of things lost; to one for the provision of fertility of lands and showing them seasonable weather; to one for the keeping of flocks; and so with regard to each thing, as well in prosperity as in adversity. And each idol is named by its proper name; and they know and say that such is the duty and power of whichever idol you please. The idols indeed to whom it belongs to find lost things they set up as two small statues of wood in the likeness of boys who are of twelve years, and they decorate these with beautiful ornaments. And in their temple an old woman continually stays with them as sacristan. If however anyone has lost anything, either because someone has stolen it or because he does not know where he put it down, or in any way cannot find it, he will go or send to the aforesaid old woman to inquire of those idols about the thing lost. The old woman will tell him that he must incense the idols, and he will burn incense. When the incense has been provided the old woman will then ask about the thing lost, and they will answer her about it as it shall be. Then the old woman will say to him who has lost the thing, Look in such a place and you shall find it. And if anyone has taken it she will say, Such a one has it, tell him to give it you. And if he shall deny, come back to me. For I will make him certainly restore it to you. Otherwise I will bring it about that he shall cut off a hand or a foot, or shall fall and break an arm or leg, or that he meet with an accident in some other way, so that he will be compelled by force to restore it to you. And so it is found by experience that if any person has stolen anything from anybody and, after the order has been given him, has denied it and neglected to return it; if it is a woman, while she is at some work with a knife in the kitchen or doing something else, she cuts off her hand or falls into the fire or another misfortune happens to her. If it is a man, he cuts off his foot too in the same way while he is cutting logs, and breaks arms or legs or another limb. And because men now know by experience that this happens to them because of denials of thefts, they give back what they have stolen immediately. But if they do not answer immediately, then the old woman will say, The spirits are not here. Go away and come back at such hour, because they will come in the meanwhile and I shall ask them. He will come back then at the hour given him, and the spirits meantime will have given an answer to the old woman; which answer they produce whispering in a sort of thin and low voice like a
THE RIVER & MERCHANDISE OF SINGIU MATU = MARCO POLO

bissing. Then the old woman[gives]them many thanks in this way. For she raises her hands before them, she will gnash the teeth three times, saying something like, Oh how worthy a thing, how holy, and how virtuous. And she will say to him who has lost horses, You may go to such a place and there you shall find them; or, Robbers found them in such a place and are leading them away with them in such a direction, run and you shall find them. And it is found exactly as she has said. So that in this way nothing is lost which cannot be found. And when the lost things are found, then men reverently and devoutly offer to the idols perhaps an ell of some fine cloth, as it might be of sendal of silk, or gilded. And I Marc found in this way a certain ring of mine which was lost; but not that I made them any offering or homage.

v Now we will leave this city and this matter, since we have told it you in order, and we will tell you of another country¹ which is towards midday and is named Singiu.

HERE he tells of the noble city of Singiu matu. When one sets out from Tundinfu he goes riding three² days marches by midday, always finding many cities & villages noble and good and rich and of great trade and full of merchants, and of great crafts. They are idolaters and subject to the great Kaan. 

And there is chase and hunting and hawking enough of bears, stags, and every animal, and all kinds of birds and beasts. And it is very fertile country, and they have of all things for food in great plenty. And when one is gone riding these said three days journeys then one finds the noble city of Singiu matu which is very great and rich and beautiful, full of merchants and of merchandise, and of great trade and of great arts. 

They are all idolaters and are subject to the rule of the great Kaan. They have their money of notes. Moreover I tell you that they have a river from which they have great profit, and I shall tell you how. It is true that this great river comes from towards midday as far as to this city of Singiu matu. And there the men of the town have made of this great river two of them; for they make the one half go toward sunrising and the other half go toward sunset, and these go through different regions, that is that one goes to Mangi and the other through Catai. Moreover I tell you for truth that this town has so great boats, that is so great quantity of boats, that there is no one who did not see who could believe if he heard it told by another. Do not understand [god] that they are large ships, but they are such as can be steered and are needed for large rivers. Moreover I tell you that these boats carry and come to Mangi and through Catai and take so very great abundance of goods that it is a

¹ TA: chontrada corrected to citta 
² Z,R: “seven”—and so below. VA gives the distances of Ciangli, Tundinfu, & Singiu all as
THE DESCRIPTION OF THE WORLD: THE JUBUES OF LINGIU

great wonder, and then when they come back they return loaded again with other goods, and so it is a marvellous thing to see the merchandise which is carried up and down by that river. Now we will leave this city Singiu matu and will tell you of another country, and it is toward midday, and this will be of a great province which is called Lingiu.

HERE he tells of the great city of Lingiu. When one sets out from this aforesaid town of Singiu matu he goes riding toward midday eight days journeys in which one always finds cities and villages enough which are very noble and great and rich, full of merchandise and merchants, and of great trade and of great industry; whose people they are all idolaters, and these too are used to have their dead bodies burnt, and are subject to the rule of the great Kaan, and their money is of the lord’s notes. And at the end of these eight days journeys one finds a city which is called Lingiu as well as the province, and it is head of the province and kingdom. It is a very noble city and rich. And the men of it, they are for the more part valiant men of arms, though it is true that great trade is done there also and great handicrafts. They have hunting of wild beasts and of birds in great abundance. And they have much corn and of all things to eat and to drink in great plenty and abundance. They have also through the whole country a multitude of jujubes which are twice as large as dates, and the people of that province eat bread of the jujubes. It is also on the river which I named to you above, and so there is a very great multitude of ships. And they have larger ships than the [61a] others of which I have told you and rich, in which many goods and dear are carried. Now we will leave you this province and city, and we will tell you again of other new things in front. We shall treat of a city which is called Pingiu, which is very great and rich.

all as from Ciangu.

1 VB: “With the said ships are carried from these two provinces, that is the one to the other and the other to the one, all the things necessary for all those regions; so that it is a marvellous thing to see the multitude and the greatness of the ships sailing continually through this river loaded with all merchandise and with very great wealth.” FB: ces il fluns for “that river”.

2 FB: province

3 The cities of chapters 136, 137, 138 are, in the rubrics, lingiu, lingiu, pingiu respectively; in the table of contents, Lingiu, Pangiu, Ciingiu; but in the text, lingiu, pingiu, ciingiu, with some variants.

4 VA, P, R: 16—but jumping direct to the Caramoran, p. 309 below.

5 VB: minor

6 traeteron probably, as B., for traeteron
HERE he tells of the city of Pingiu. When one leaves the city of Lingiu he goes riding three days journeys by midday, and all the way finds cities and villages enough which are rich and good. They are all in the province of Catai, and the people are everywhere idolaters and also have their dead bodies burnt. And they are subject to the rule of the great Kaan; and so are the others of whom I have told you above. And their money is of notes of the great Kaan, of whom it all is. And there is also the best hunting and hawking both of wild beasts and birds that is in all the world. And they have great abundance of all the things for life. And at the end of these said three days journeys one finds a city which is called Pingiu which is very fair and great and noble, and a city of great trade and of great industry. And they have silk in very great abundance. And this city is at the entry of the great province of Mangi, and is a very fair and delectable land, and at this town the merchants load the carts with many goods and carry them to Mangi through many cities and villages; so that it is a city which pays great profit to the great Kaan. There is nothing else which does to mention, and therefore we shall leave it and tell you [61b] of another city which is called Ciugiu, which is also to the midday.

HERE he tells of the city of Ciugiu. And when one sets out from the said city of Pingiu he goes riding through Catai two days journeys by midday through very beautiful country abounding in all fruits and wealthy in all good things, where there is very good hunting enough of all kinds of wild beasts and of birds. And at the end of these two days journeys one finds the city of Ciugiu which is very great and rich and noble both in trade and in crafts. The people of it are idolaters and have their dead bodies burnt in the fire. And their money is of notes of the great Kaan, and they are subject to the rule of the great Kaan. And this city is in a fair province, and it has exceedingly beautiful plains and beautiful fields and they have great abundance of all good fruits and of wheat and of all grains, but other things which it does to mention there are none. And so we will leave it and go forward and will tell you of other lands in front. And when one leaves this town of Ciugiu he goes riding quite three days marches by midday where one finds beautiful country and beautiful villages and beautiful hamlets and beautiful farms very well cultivated both of lands and of fields, with beautiful hunting and chase enough, and they have great abundance of wheat and of all grains, as those above. And they are idolaters and are subject to the great Kaan. And their money they have of

1 V: do
2 gaagnaries de teres & de cans
notes. And then at the end of these two days journeys one finds the noble and great river of Caramoran which passes through and comes from the land of Zafu under the rule of that king who is called Prester Johan, the oft-mentioned Unean, which is very great and deep and broad. For you may know that in my judgement it is a mile broad, and it is very deep so that very large ships of no less size than our trawlers, but made in the manner of ships of their manner, can go there well with their cargoes. There are fish enough and large found in it. You may know that there are on this river quite fifteen thousand ships which all belong to the great Kaan—and not only in this place, but in many others, wherever cities are built by the aforesaid river—which ships are to carry his armies to the islands of Indie of the Ocean sea whenever there is need, if they rebel; or to any remote and distant region. For I tell you that the sea is there near to this place where we are at present, one days journey. And I tell you that these ships, one with another, are so large that they need twenty sailors each and more, and carry each about fifteen horses with the necessary men and with their food and their trappings. And where those ships are kept on the said river, that is at the mouth, are two cities; there is one city on this side and one on that, that is opposite the one to the other. The one has the name Coigangiu and the other has the name Caguy, which the one is a great city and the other is small. And henceforth when one crosses this river then he enters into the great & noble province of Mangi, and I will tell you how the great Kaan conquers this province of Mangi as you will be able to hear below. But do not believe that we have treated of the whole province of Catai in order, not indeed of a twentieth part; but only as I Marc used to cross through the province, so the cities which are on the way across are described, passing by those which are at the sides and through the middle, to tell of which would be too long.

HOW the great Kaan conquers the great province of Mangi. It was true that the great province of Mangi is the noblest and most rich in all the East; and in 1269 master and lord of it was a king who was named Facfur, who was a very great king and powerful in treasure and in people and in lands, so that there was hardly a greater for a century of years past known to have been in the world, and certainly there was none more rich and more strong if it was not the great Kaan. But yet you may know that they were not men at arms; for all their delight was in women, and especially the king above all the others, so that he was not a valiant man

1 FA,FB: iii agreeing with "three" above. V,LT,Z "two" TA omits.
2 VA: bem sete meglio TA: questo fiume ellagbo fu chiamato illagbo ueriglo
3 choche
4 Z: tot naues quod timeo dicere numerum ne dicar mendax and so V. VA: vintimilia
5 VA: bem trenta
INVASION OF THE FENCED CITIES OF MANGI = MARCO POLO

of arms nor had he any other care, but his delight was with women, and he was a quiet
and peaceful ruler and a man who greatly did good to poor people. And know that in
all his province were no horses, nor were they used to battle nor to arms nor to
troops; nor did he believe that any ruler in the world could harm him, because this province
of Mangi is a very exceedingly strong place and of very strong passes, that he who
wished might defend it against the world; and it was considered impregnable, nor did any dare
to invade it. For [61d] all the cities of the kingdom are surrounded with ditches full of
water broad and deep, so that there is no city which has not water round it more
than a cross-bow shot wide and very deep, so that I tell you that if the people
had been men of arms to defend the entrance they would never have lost it, nor would
the great Kaan ever have taken it. But they lost it because they were not valiant nor used
to arms. For I tell you that into all the cities the entry is by this bridge.¹ Now
it happened that in the 1268 year of the incarnation of Christ the great Kaan who
now reigns, that is Cublai lord of the Tartars, a man of the contrary nature to king Facfur,
who took delight in nothing but in war and in conquest and in making himself a great lord,
thought after his vast conquests of many provinces and kingdoms to conquer the province of
Mangi, and he sends there a baron of his who was a very valiant knight who had Baian
Cingsan for name, which means to say in our tongue Baian Hundred Eyes. Moreover
I tell you that the king of Mangi found by his astronomy that he cannot lose his
kingdom except by a man who should have a hundred eyes. So he held himself to
be very safe, because he could not think that any natural man could have a hundred eyes. But
he was deceived in this because he did not see the name of this man. This Baian came away to
conquer that province of Mangi with a vast people whom the great Kaan gives him on
horseback and on foot. And then he had a great number of men and of boats which
carried the horsemen and men on foot when he required. The king Facfur, having
always in his days kept his country in peace, and his people not fitted for war, though he might
have had a much greater number of people, gathered together a great multitude of troops and set
himself to meet the enemy. When he could not withstand the vigour of the armies of the Tartar,
they, entering into the country, conquered a great part of the country in a very short time;
and the king Facfur retired to his city called Quinsai. And when Baian was come with all
his people to the entry of Mangi, that is to this city of Coigangiu where we are
now and of which we will tell you all afterwards, he told them that they should
give themselves up to his lord the great Kaan. They answer that they would do

¹ FB: ce pont i.e., apparently, the entry into Mangi at Coigangiu. Rustichello perhaps
thought that the Caramoran was crossed by an actual bridge, forgetting what he had written
in c. 110. The natural meaning of the text (sentre por pont) is that every city, having a
moat, is entered by bridge. V: ponente
THE DESCRIPTION OF THE WORLDS BY BAIAN HUNDRED EYES

none of it. And when Baian sees this he [62a] goes forward and finds again another city, and again it refused to surrender, and he sets himself on the road again forward to the third; next to the fourth; afterwards to the fifth; from all which he received a like answer. And he did this, not afraid to leave cities of the enemy behind him, because his army was great and very good, for he had with him men who were most vigorous fighters, and because he knew that the great Kaan was sending again a great army behind him. And what shall I tell you about it? You may know that he goes to five cities, nor can he take any, because he was unwilling to fight nor would any surrender. Now it happened that the sixth city, Baian took it by force and skill, causing all who were found in it to be killed; and then he took another of them, and afterwards the third, and afterwards the fourth, so that I tell you that it happened in such a way that he took twelve cities the one after the other by force of arms in a short time. Then the hearts of the men of Mangi trembled when they heard this news. And why should I make you a long story? You may know quite truly that Baian, when he had taken so many cities as I have told you, he goes off quite straight with both the armies to the capital city of the kingdom of Mangi which is called Quinsai, in which the king and the queen were & their court, and there he drew up his army in order before it. The king, when he saw Baian with all his army so great, and heard of the valour and strength of the Tartars, he has great fear like one unused to this sight. And he sent for his astrologers, not knowing the name and the nature of Baian; and he sent also his spies to inquire into his nature and power, and it was told him by his army that he was named Hundred Eyes. And when the king understood this he feared greatly and he left that city with many people and enters into ships, so that he had in his company quite a thousand ships loaded with all his goods & wealth and set out and flies into the great Ocean sea among the impregnable islands of Indie, leaving the city of Quinsai to the care of the queen, with orders to defend herself as well as she could, for being a woman she would have no fear of death if she fell into the hands of the enemy. And the queen who was left in the city with a great people bestirred herself with her barons to defend it as well as she could like a valiant lady as she was. Now it happened one day that the queen being daily more straitened & yet remaining with great hope that she could not lose the country, asks the astronomers who would win, and how he was named who was warring there. And then one tells her that he was called

1 TA: e per queste lasciava gienta a chonbattere
2 R: non volendo
3 R adds: la qual cosa vitta da tutte l'altrr, fu di tanto spavento, & terrore, che spontaneamente tutte vennero all'obbedienza sua.
4 V by some confusion has bomen in place of "eyes" in this passage. VA makes it into one word, cogi.
THE GREAT CHARITY OF THE KING OF MANGI = MARCO POLO

The Great Charity of the King of Mangi. And when the queen hears that this man had Hundred Eyes for name her strength failed altogether, for it immediately makes her remember the aforesaid astrology which [62b] said that none ever but a man who should have an hundred eyes must take the kingdom from them. Then, having called the leader of the Tartar army and learnt his name, the queen gave herself up immediately to the said Baian. And after the queen was surrendered to the great Khan, and the chief city of the kingdom, all the other cities and villages and all the remainder of the kingdom, when they heard it, gave themselves up without ever making any defence, except the city of Saianfu which for three years scorned to be obedient. And it was a very great conquest because I tell you that in all the world there was no kingdom which was worth the half of this; for you may know that the king had so immensely much to spend that it was a most wonderful thing. Moreover I will tell you some among the rest of the noble acts which he did worthy of memorial, who was loved by all his people more than any lord in those parts had ever been, and this because of the great mercy and justice of which he was master. And he was very kind to the poor persons. And you may know that each year he had quite twenty thousand little children cared for of those who were cast out and left by the mothers, and I will tell you how. In that province they cast them out the child as soon as he is born. And the poor women who cannot feed them nor bring them up for poverty do this. And the king had them all taken, and caused to be written for each one in what constellation and in what planet he was born. Then he had them brought up in many directions and in many places, for he has nurses in great abundance. And when a great or rich man had no child and wanted any of these children, boys or girls, he went to the king and had himself given as many of them as he wished and those who pleased him most, promising the lord to have and keep them as his children and to treat them well. And if the father or the mother wished to redeem the son who was of age, it was necessary to show by writing how he was their son; and he had him given back to them. And again, for those for whom none had asked, the king when they were grown up had them set to work at some trade, or, when the boy and the girl were of age to marry, he gave the girl to the boy for wife, and gave them so much that they could well live in comfort. And in this way the king had these cast out boys & girls rescued and he brought up between male and female quite twenty thousand of them every year. And again this king did another thing very pleasing to the people; that when he rides by any road in the city or through the lands, and it happened that he found two beautiful great houses, and between these there might be a [62c] small one either ruined or in bad order; then the king asks whose that house was and the reason why that house is so small

1 LT: quindecim milia
THE DESCRIPTION OF THE WORLDS THE CITY OF COIGANGIU and is not so large as those two others. And one told him that that small house belongs to a poor man who has not the power to make it larger like the others. Then the king commands immediately that that little house which was between those other two may be made as beautiful and as high as were those two others which were beside it, and he paid the cost. And if it happened that the little house belonged to a rich man, then he commanded him immediately to cause it to be taken away. And by his command there was not in his capital city of the realm of Mangi, which was named Quinsai, any house which was not both beautiful and great, besides the great palaces and the great mansions of which there was great plenty about the city. And again I tell you that this king had himself his court waited on at all times by more than a thousand between boys and girls most beautiful, who were all clothed in robes fair and rich. So that he spent his life very nobly and in great ease and in great enjoyment. He loved peace and strictly maintained his kingdom in so great justice that none was found there who did evil or theft to any there, and the city was so safe that the doors of the houses and shops and stores full of all very dear merchandise often stayed open at night as by day and nothing at all was found missing there. For one could go freely through the whole kingdom safe and unmolested by night also as by day. It would be impossible to tell of the great wealth and the very great goodness which is in this kingdom so that the king was loved by all with very great reason. Now I have told you of the kingdom. Now I will tell you of the queen of this king. You may know that this queen who surrendered to Baian was taken to the court of Cublai the great Kaan. And when the great lord saw her he received her honourably and had her honoured and waited upon in costly fashion like a great lady as she was. But of the king Facfur her lord who was fled to the islands it came about that he never left the island of the Ocean sea. So he stayed there a long time and died; so that in this way the great Kaan had this province. And so we will leave you him and the queen his wife and this matter, and will come back from them to tell of the great province of Mangi. And we shall speak of all their manners and of their customs and their deeds well and in order so as you will be able to hear clearly. And we shall begin from the beginning, that is from the city of Coigangiu, which we left to tell you how the said province of Mangi was conquered.

HERE he tells of the city of Coigangiu. The first city which meets those who enter the province of Mangi is called Coigangiu which is a very beautiful and large city and noble and rich, as I have told you above, which is at the entry of the province of Mangi and is towards the sirocco and sunrising. All the people of this city and of the whole province of Mangi are idolaters and have their dead bodies burnt, and they are subject to the rule of the great Kaan. And in it there are always very great quantities of boats, as I have told you before, which sail on the river;
SALT AND THE CITIES OF PAUGHIN & CAUYU

for you know as I have told you above that it is situated on the great river which is called Caramoran. Moreover I tell you that into this city come goods in the greatest abundance, because of the good position of the land which marches very well with many other countries and because it is the head of the kingdom of that region, for many cities have their goods, both salt and many other things which are made there, brought there into this city because it is on the river, and they are distributed by that river to many other cities wherever one wishes. And again I tell you that salt is made in this city in very great quantity, and they give of it to quite forty other cities and more, enough for their use, and all the countries round about. And for this reason many ships are employed; whereby the lord great Kaan has a very great revenue and profit from this city between from the salt and from the duty on the other great trades which are done there, and on the many goods which travel by land. Now we have told you of this city; then we will leave it and will tell you of another city which is called Paughin.

HERE he speaks of the city of Paughin. When one leaves this aforesaid city of Coigangiu he goes riding towards the sirocco one days journey by a causeway which is at the entry of Mangi. And this causeway is made all paved of very fine stones, and beside the causeway both on the one side and on the other is water, namely on one side vast marshes but on the other side marshes and deep water through which boats sail, and therefore one cannot come into the province by other way except by this causeway, unless it is entered by sailing, as the great Kaan’s captain did, who dismounted there with all his army; for such is the entry of the province of Mangi. So that for one days march many people are found on this road, and at the end of this days march one finds a city which is called Paughin which is a very beautiful city and great. All the people, they are idolaters and have their dead bodies burnt. And they are subject to the great Kaan. And they have their money of the lord’s notes which are made at the court of the great Kaan. And there are some Nestorian Christian Turks in it, who have a church in the said city. And they live by trade for the most part and by crafts. And silk they have in great [63a] abundance, for cloths enough of silk and of gold and of many other and beautiful sorts are made there. And they have the things of life in great plenty, but there is nothing else which does to mention, and so we will leave this and will go forward and will talk to you of another city which is called Cauyu.

HERE he speaks of the city of Cauyu. When one leaves the aforesaid city of Paughin one goes riding by the sirocco one days journey. Then one finds a city which is called Cauyu, which is very great and noble. And I tell you that the people of it they are also all idolaters and have money of the lord’s notes, and are subject to the great Kaan, and they burn the bodies of their dead. And
THE DESCRIPTION OF THE WORLDS TIGIU CINGIU & YANGIU
they live indeed by trade and by crafts. And they have very great abundance of all things of life. They have fish also beyond measure. And they have very good chase and hunting of wild beasts and of birds in vast quantities. For I tell you that pheasants are in such numbers there that one would have three very good pheasants there for one coin as much as one Venetian groat of silver, which pheasants are as large as a peacock. Then we will leave this city and will go forward and will tell you of another city which is called Tigiu.

HERE HE TELLS OF THE CITY OF TIGIU. Now you may know that when one leaves the aforesaid city of Canguy he goes riding one small days march, finding always many houses, namely hamlets enough and villages and many ploughed fields and fair farms and woods, and then at the end of the march one finds a city which is called Tigiu which is by no means too large, but it is very fertile and rich in all good things of the earth. And the people of it are idolaters and have money of notes of the great Kaan, and are subject to the great Kaan. And they live also by trade and by crafts, for great profit and great gain is made there from several trades. And this city, it is towards [63b] the sirocco. And they have ships enough from the said great river, & they have many animals and fine hunting enough of wild beasts and of birds. And again you may know that on the left side of Tigiu, namely toward sunrising, three days journeys distant from here is found the Ocean sea, and vast quantities of salt are made in every place in these three days journeys from the Ocean sea to this city here, for there are very good salt beds. And on that road there is a city which is called Cingu which is very great and rich and noble; and at this city is made all the salt for all the province to have enough of it for its use. Moreover I tell you quite truly that the lord great Kaan has so great revenue and tribute from it, and it is so marvellous great that one would hardly be able to believe it if he did not see it himself. They are idolaters and have money of notes and are subject to the rule of the great Kaan. And then we will leave this and will return to Tigiu, and again we will leave you Tigiu, of which we have told you well, and will tell of another city which is called Yangiu.

HERE HE TELLS OF THE CITY OF YANGIU. When one leaves indeed the city of Tigiu aforesaid he goes riding by the sirocco one days march through very beautiful country where there are cities and villages and hamlets enough, and then finds a fair and noble city and very great, which is called Yangiu. And you may know that it is so great and so powerful a city that it has indeed under its rule twenty-seven cities all great and noble and very good and rich, and of great trade. And in this city one of the twelve barons of the lord great Kaan, governors of the provinces named above, who are in the higher rank of dignities, dwells or has his seat,
MARC POL IS RULER OF YANGIU THREE YEARS = MARCO POLO

for it is chosen for one of the twelve seats of the great Kaan. The people of this city they are idolaters, and they have their money of notes, and they are subject to the rule of the great Kaan. And I tell you also that the said Master Marc Pol himself, he of whom this book treats, rules this city of Yangiu, dwelling in it by command of the great Kaan, for three full years continually, in place of one of the said barons. They live by trade and by crafts; for much arms and battle harness of knights and of men of arms is made there in vast quantities. For I tell you quite truly that many men of arms whom the lord makes to dwell there stay in this city and around the city and in its dependencies. There is no other thing which does to mention, and therefore we will set out from here and will proceed with the story and will tell you of two great provinces which are in the same Catai. They are toward the sunsetting, and because there is much to tell we shall tell you of them all their customs and their usages. And we shall tell you first of the one city which is called Namghin.

HERE HE TELLS OF THE PROVINCE OF NAMGHIN. Namghin is a region in a province toward sunsetting; and is none the less on the borders and in the domains of the same Mangi; which is a very noble province and large and rich, the people of which, they are idolaters and also have their money of notes of the great Kaan, and are subject to the rule of the great Kaan. They live by trade and by crafts, and it is a place of great merchandise. They have silk in great abundance. Moreover, they have rich cloth of gold and of silk and of all sorts. And briefly they have great plenty of all grains and of all things of life, for it is a very fertile province. They have different hunting and chase enough. And they have their dead bodies burnt. And they have also excellent lions enough dwelling in that country. And there are many great & rich merchants, from whom the great lord has great tribute and great revenue from it, from the duty on the goods which they buy and sell. Now we will depart from here, for there is nothing else which does to mention, and then we will tell you of the very noble city of Saianfu which does well to tell in our book, because it is too great a deed to tell of its affair.

HERE HE SPEAKS OF THE CITY OF SAIANFU. Saianfu is a very great city and noble which indeed has under her rule twelve good cities both great and rich, and it is also in the province of Mangi toward sunsetting. And moreover

1 satis FB: sieges V: sedie Z: sedibus
2 The mention of Marco Polo is omitted from this chapter by V, VB, L, Z. It is inserted very briefly by TA, LT, and put in the first person by VA, P, VL. P: habui officium prefecture
3 catai V: chataio FA, FB, TA', LT: mangi as seems to be required. TA', VB, VA, P, L, Z, R omit.
4 TA': levante
THE DESCRIPTION OF THE WORLD: THE SIEGE OF SAIANFU

great trade and great handicrafts are done there. The people of which, they are idolaters, and have money of notes, and have their dead bodies burnt, and they are subject to the rule of the great Kaan. And they have silk enough and make much cloth of gold and of silk of many sorts very beautiful. And they have fine hunting and chase enough. And in short it has all the noble things which befit a noble city to have.

Moreover I tell you quite truly that you will know that through its power this city was held for three years while it refused to surrender to the great Kaan, and defended itself a long time after all the province of Mangi was surrendered. And the reason was this, that at all times there was a great army of the great Kaan above it, but it is not able to stay there except on the one side, and that was towards tramontaine; for on all the other sides there was a great lake and deep pools by which ships were able to go into it and come out from it, whence victuals enough were brought to the city by water. And at their pleasure, nor could the army forbid it. And the army of the great Kaan can only besiege it on that side of tramontaine. And they had provisions enough by all the other sides, and they had this by water. And thus I tell you that he never would have had it by hunger if there had not been a thing which I shall tell you. Now you may know that when the army of the great Kaan had stayed at the siege of this city three years and they could not take it, they were greatly enraged thereat. And when the army wished to leave with great wrath, then Master Nicolau and Master Mafeu and Master Marc Pol said, We will find you a way by which the town will surrender itself immediately. And those from the army said that they wish it with a will. And all these words were said before the great Kaan, for the messengers of those from the army were come to say to the great lord how they could not have the city by siege, and that they had provision from a quarter such that they could not hold it. And when this was told to the great Kaan, he was taken with an extreme displeasure at it, that when all the province of Mangi had come to his obedience this one alone should

2 Z omits the rest of this chapter. L omits all mention of the siege. V gives the whole story of the siege, following F very closely in other respects but omitting all allusion to the intervention of the Polo family. This omission in V is done, as far as I can judge, without any clumsy connexions or other signs that the text has been consciously changed. In the same way in the chapter on Yangiu Marco Polo is omitted from the summaries of Z and L and from the full story of V. Thus these embarrassing references to Polo in connexion with Yangiu and Saianfu are absent from the important and related group of texts, Z.L,V. cf. pp. 26, 316 n.2.
3 V: allora uno christian nostorino disse andiamo et siamo alemani che troveremo modo per lo qual nui aueremo presto la zitade all qual quello de lo exercito disse... For the phrase siamo alemani cf. V fol.34v: esser aleman chon lui
NICOLAU MAFEU AND MARC MAKE MANGONELS = MARCO POLO
continue this resistance. The great lord said, It must be done in such a way that that
city may be taken. Then the two brothers' Master Nicolau Pol and Master Mafeu his
brother and their son Master Marc, those of whom this book is written, who were at the
court of the great Kaan, when this came to their ears went immediately to him and said that
they would find such a sort of device and engine that the city would be taken and that it would
surrender itself perforce; (which device and engines one calls them mangonels, very fine engines
and very noble which would throw into the town so great and so heavy stones and from so far
that they would confound all that ever the said stones should reach, killing the people and
ruining the houses. When the great lord and the other barons who were there all round about,
and likewise the messengers of the army to the lord who were come there to tell him news that
the city would not surrender itself, heard these news they all wondered greatly because I tell you
that in all those parts they do not know what mangonels are nor engines nor trebuchets, for they
did not use them nor were accustomed to use them in their armies, all the less because they did
not know what it was, nor had they ever seen any of them; so were they very glad and much
astonished at them). They said, Great lord, we have with us in our household men
who will make such mangonels in the manner of the West as shall throw so great
stones that those of the city will not be able to endure but will give themselves
up immediately when the mangonel, that is the trebuchet, shall have thrown in
there. And the great lord, when he heard it, was very glad for it and said to Master
Nicolau and to his brother and to his son that he wished it very willingly and that
it pleased him much, and said that they should have that mangonel made as soon as
they could. For the great Kaan and all the others who were there about had a very great
desire to see it, and especially because it was a new and strange thing and one of which they
had never seen any. Then these Venetians Master Nicolau and his brother & his son,
who had with them in their household two men, one an Alamaniz from Alemaigne, a
Christian, and the other was a Nestorian Christian, who knew and were good masters
of this work, told them that they should make two mangonels or three which

1 V: quel christian
2 VA: E feno far a do maistrj dellegniame che era nati de soa fameia Et erano xpistianj R: & subito
ordinò, che li fussero dati fabri eccellenti, & maestri di legnami, de quali, ne erano alcuni christiani
Nestorini, che sapeuano benissimo lavorare. It seems to be clear that neither VA nor V (p. 317, note 3
above) understood alamaniz to mean either an Alan or a German; while R almost indicates
a way of reconciling Marco Polo with the Chinese story, though it does not remove the
difficulty of the date. VL: Alora Jo Marcho polo el qual tolai in mi questa faticha congregai certi
venetiani i quali trouai in quele parte docti e discreti nel fato dele arme e feci fabricarre tre gran
mangani i quali gittaua libre mille di peso per gascuno . . . S goes so far as to attribute the first
report that the city could not be taken to Marco.
THE DESCRIPTION OF THE WORLDs TO CAPTURE SAIANFU

should throw stones of three hundred pounds. And all immediately the three aforesaid FB caused some timber which was very good for making this to be brought at their will. And in a few days these two & the other three aforesaid made three of them, very great and very FB FB fine mangonels according to the orders of the said brothers, each of which threw the stone FB FB which weighed more than 300 pounds each, and one saw it fly very far; of which stones there were more than sixty rounds which weighed one as much as the other. And when they were made and furnished the lord and the others saw them very willingly, and they caused several FB stones to be thrown from them in their presence, whereof they made themselves very great wonder and much praised that work. And the great lord had them immediately put on boats and carried to his armies which were at the siege of the city of Saiianfu, and which [64b] could not take it. And when the trebuchets were come to the army they have them set up, and they seemed to the Tartars the greatest wonder of the world because they were not accustomed at any time to see a requisite so made, - and this was the first FB TA which had ever been among the Tartars. And what shall I tell you about it? When the trebuchets were set up before the city of Saiianfu and drawn, then each one throws a R FB stone of 300 pounds into the town. The stone which the mangonel first shot struck into TA R the houses and broke and ruins everything, & made great noise and great tumult. And every day they threw a very great number of stones, by which many were killed. And when the men of the city saw this misfortune which they had never seen nor heard, FB they were so much dismayed at it and so much alarmed that they did not know what they ought to say nor do, and made themselves great wonderment how this could be. FB They were in counsel together, and did not know how to take counsel how they could escape from these trebuchets and defend themselves against these great stones which FB came upon them; and they believed that this was done to them by enchantment, for it seemed R that the bolts came from the sky. Not knowing how to resist this new way of fighting, and FB seeing themselves killed every day by the stones, they said that they are all dead & would p perish under the ruin of the houses if they do not give themselves up. And then they took counsel & each one agreed that they will surrender themselves by all means; FB and then they send messengers to the master of the army and said thus, that they wish FB FB to give themselves up in the way that the other cities of the province of Mangi had R done, and that they were° willing to be under the rule of the great Kaan. And the lord of the army was very glad at this & said that he was quite willing for this. And FB then he received them, and those of the city gave themselves up like the other cities. FB

1 desquelz chascun gettoit la pierre qui pesoit plus de iiij livres chascune. et la vcoit len voler mout loing Desquelles pierres il en yanoit plus de lx. Rontes que tant monoit lune comme lautre.
2 V adds non!
THE MANY SHIPS AT SINGIU ON THE QUIAN = MARCO POLO

And that happened by the kindness of Master Nicolau and Master Mafeu his brother and Master Marc Pol son of the said Master Nicolau Pol, as you have heard. This solution so quickly made increased the fame and credit of these two Venetian brothers in the sight of the great Kaan and all the court. And it was not a small thing, for you may know that this city and its province was and still is quite one of the best which the great Kaan has. For he has from it great [64c] revenue and great profit. Now I have told you of this city how it gave itself up through the trebuchets which the three aforesaid Master Nicolau had made and Master Mafeu and Master Marc. Now we will leave you this matter & will tell you of a city which is called Singiu.

Here he tells of the city of Singiu. Now you may know that when one sets out from the above-said city of Yangiu and he goes fifteen miles by the sirocco, then he finds a city which is called Singiu, which is not at all too large, but it is of marvellous great shipping and of great trade. And many wares are brought to it from different sides because it is a port. And the people of it, they are idolaters and are subject to the rule of the great Kaan, and their money is of notes. And you may know that it is built on the greatest river that is in the world, which is called Quiansui. And it is in some places ten miles broad, and in some eight, and in some (the most narrow) six, and pursuing its course it is more than a hundred and twenty days journeys long before it enters the sea. Into which river enter infinite other rivers, all navigable, which run from different directions and swell and increase it in their turns to such a size. And by reason of this river this city has a very exceedingly great number of boats which carry many things and many goods by this river, because from wherever goods may be brought they call and arrive at this city as at a port. And thus it is a good town from which the great Kaan has great revenue and great tribute from it. Moreover I tell you that by this river one goes so far and through so many regions, and there are so many cities upon it that I tell you truly that more boats & loaded with more dear things and of greater value go and come by this river than go by all the rivers of Christians together nor by all their seas. And according to what is said Master Marc Pol related that he heard from those who keep the account for their lord in this city, that they related to him for truth that more than ships pass each year, which all go up stream, without the others which come back. And thus the said Master Marc saw there at one single time together and in one place. For I tell you that I saw there at one time when I was at this city of Singiu quite 15000 boats.

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2. LT also has 15000, with the marginal note: alia litera dicit quinque milia. P,VL,R : 5000 derived perhaps from VA: bem zinque milia. FB',FB²: plus de x" FB² omits the number twice. TA¹,Z,V,L,VB omit the sentence. BALDELLI-BONI (I. p. 135) reads TA¹ as 1500.
THE DESCRIPTION OF THE WORLD'S THEIR SIZE AND RIGGING

at once which all sail [6.4d] by this river, which is so broad that it does not seem to be a river but sea, it is so broad. Now then you can well think, since this city which is not at all too large has so many ships, how many are the others. For I tell you that by this river one goes through more than sixteen provinces, and also there are more than two hundred very large cities upon it, without the towns and the villages, which are all larger than this of Singiu and all have more boats than this, not counting the cities and lands which are situated on the rivers which flow down into this main river, and which likewise have much shipping; and all the aforesaid ships bring merchandise to this city of Singiu and carry it back; and the chief merchandise which is carried on this river is salt, which the merchants load in this city and carry through whatever regions are upon this river, & also inland, leaving this main river and sailing by the rivers which enter it, filling all the regions around these rivers. For for this reason salt is carried to this aforesaid city of Singiu from everywhere about the sea shore, and there the ships loading carry of it through the aforesaid places. They also carry iron. But when the ships come down by the river they bring to this city wood, charcoal, hemp, and many other different wares with which the regions near the sea shore are supplied. And yet the shipping is not enough to carry the aforesaid things; indeed many goods are carried on rafts. And all the large ships of this river are made as I shall tell you. They are covered with only one deck and have only one mast with one sail, but they are of great tonnage, for I tell you that they carry cargo for the most part from 4000 cantar up to 12000 (which some of them carry) in weight by the count of our country of Venese, varying between the said numbers according to the size of the ship. Now there is nothing else which does to tell, and so we will depart then from here, of which we have well told you the facts, and afterwards we will tell you of another city which is called Caigiu. But first I wish to tell you a thing which I had forgotten to write because it does well for our book to tell. Now you may know that all the ships have not all the tackle of ropes of hemp, except indeed that they have the masts and the sails rigged with them. But I tell you that they have the hawsers or, to speak plainly, tow-lines of nothing else but of canes, with which the ships are towed upstream by this river. You may know that these ships which go on this river, those which go against the current of the water are towed because the current of the water is strong, otherwise they could not go. And you understand that these canes are the thick and long canes of which I have told you in this book above, which are quite fifteen paces long. They take these canes and split them from one end to the other into many thin strips and bind them the one end with the other and make them ropes as long as they wish, twists quite three hundred ells, that is paces, long; and it is much stronger than hempen ropes as it would be, with so great care are they made. And each of these ships has eight or ten or twelve horses which tow it through the river against the stream, and also with it. At many places
THE WATERWAYS FROM CAIGIU TO CAMBALUC = MARCO POLO

In this river there are hills and little rocky mounds on which monasteries of idols are built and other dwellings. Now I have told you of it, so we will leave you this and will come back to tell of the city of Caigiu.

HERE he tells of the city of Caigiu. Caigiu is a little city and is towards the sirocco; and the people of it, they are idolaters [65a] and are subject to the rule of the great Kaan and have money of notes; and it is on the said river of Quian, and at this city is collected every year a very great quantity of corn and of rice. And from this city it is carried, this grain, as far as to the great city of the Tartars called Cambaluc, to supply the court of the great Kaan, to wit, in ships by water; and do not understand by sea, but by rivers and by lakes; though there is not a well-defined stream.1 And you may know that of the corn which comes out of this city unto this city of Cambaluc, a great part of the court of the great Kaan lives on it. Moreover I tell you that the great Kaan has had those waterways from this city as far as to Cambaluc made and set in order. For he has made very great channels both broad and deep from the one river to the other and from the one lake to the other, and makes the water go through the channels so that they seem a great river, and quite large ships go there with the said grain, loaded from this city of Caigiu up to the city of Cambaluc in Cinghianfu. And in this way one goes conveniently through continuous rivers and lakes and channels from Mangi to the city of Cambaluc without going by sea. And again I tell you that they can also go as well by land. For beside those waterways and elsewhere goes the great and fine causeway by land, for the earth which is taken from the channels and is put on one side and on the other is high, so that one walks upon it; and in this way it is possible to go both by water and by land as you have heard. And you may know that in the middle of this river opposite this aforesaid city of Caigiu is an island all of rock on which is built a great temple and a monastery of idolaters in the manner of monks serving idols, where there are quite two hundred of those brothers. And in this great monastery is also a very great number of idols. And you may know that this monastery is head of a very great many other temples and monasteries of those who serve idols, so that it is just like an archbishopric. Now we will leave this and will cross the river and will tell you of a city which is called Cinghianfu. [65b]

HERE he tells of the city of Cinghianfu. Cinghianfu is a city of Mangi. And the people of it are all idolaters and are subject to the rule of the great Kaan and have money of notes. And they live by trade and

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1 L.'s: non quod sit terminatum flumen L adds mercatorum after sit. The meaning in either case seems to be obscure.
THE DESCRIPTION OF THE WORLDS: CHURCHES IN CINGHIANFU

by crafts. And they have silk enough; and they make of it cloth of gold and of silk and of many kinds. And there are rich merchants and great. And it is a land of pleasure. And they have hunting and chase enough of all sorts of beasts and of birds. And they have great plenty both of corn and of the other things of life. And there are also in this city two churches of Nestorian Christians. And this came about from the 1278 year from the incarnation of Christ our Lord onward, and I will tell you how it happened. It was true that there had never been a monastery of Christians there nor had there been Christian God until that time; for it happened in the 1278 year of the said incarnation that the lord sent there for three years a baron who was a Nestorian Christian, who was to be governor there for the great Kaan. And this Marsarchis did so; and while he dwelt there, he had those two Christian churches, of which I have told you, made there, and from that time onwards there have been churches where Nestorian Christians dwell, though before there was no church, nor Christian dwelt there. Now we will leave speaking to you of this matter and will tell you of another city very great, which is called Ciangiu.

HERE he tells of the city of Ciangiu. When one leaves the aforesaid city of Cinghianfu he goes riding three days journeys towards the sirocco always finding cities and villages enough of great trade and of great handicrafts. The people of which, they are all idolaters, and are subject to the rule of the great Kaan, and have money of notes. And at the end of these three days journeys then one finds the city of Ciangiu which is very great and noble, and full of artizans and merchants. And the people of it are idolaters and are subject to the rule of the great Kaan, and their money is of notes. And they live by trade and by crafts. And there is silk enough; and they make cloth of gold and of silk in great quantity and of many makes and very beautiful. It is a country of great delight. They have moreover fine chase and hunting enough both of various beasts and of birds. And they have great abundance of all things of life, for it is a very fertile land. Moreover the inhabitants are very bad people and of evil nature. I will tell you a very great wonder and an evil thing which those of that city did and how they bought it dearly. It was true that when the province of Mangi was taken by the men of the great Kaan and Baian (that is, Hundred Eyes) was their head of it for the

1 ne neis en dien existieng  B. conjectures ne neisum creant en dien existieng, which at least makes good sense, "nor any believer in the Christian God".
2 VA: marsachis veschow
3 maunici e Z: de ista materia
4 tinghingi  See PN.
THE TREACHERY AND MASSACRE AT CIANGIU — MARCO POLO

great Kaan, it happened that after he had taken the chief city this Baian sends a great part of his people who were called Alain, who were Christians, to this strong city to take it. The city had two circuits of wall. Now it happened that these Alains attacked the city and took it and entered peacefully, without hurting any man more, into the first city; because the people of the place surrendered themselves to these Alain, and those who were in the city being overcome by the valour of the attackers freely gave the city over to them. And they find there such a quantity of good wine (in which that city greatly abounds) that they, being eager for such drink after the stress of the weariness and wounds received, set themselves without any thought to drink so much of it that in the evening they were all drunken so that they slept in such a way that they perceived neither good nor bad and all lay down as dead, and kept no guard in the city at all. And when the men of the city who were in the second circuit, who had received them in peace, saw that those who had taken it were so transformed that they resembled dead men, all drunken and sleeping, lying on the earth like swine, they make no delay nor did anything else but all immediately in that night they killed them all so that never a single one of them escapes. And when Baian, that is the lord of the great army, knows that those of this city had killed his men so treacherously he sends there another commander of his with enough of his men and they take it by force. And also I tell you quite truly that when they took it [65d] he commanded that all the citizens should be killed as a mark and in vengeance for that treachery and faithlessness. And as he commanded, so it was done. They handled them evilly and killed them of the city all with the edge of the sword so that none of them escaped who was not killed, in revenge for that which they had done with those Alains. And in such a way as you have heard were so many men dead in this city. Now we will depart from here and will go forward and will tell you of a very great city which is called Sugiu.

HERE HE TELLS OF THE CITY OF SUGIU. Sugiu is a very noble city and great, the people of which they are idolaters and are subject to the rule of the great Kaan, and have money of notes, and they have silk in very great quantities. And they live by trade and by crafts, and they make many cloths of gold and of silk for their clothing, for all go clothed in silk; and they also sell it. And there are in it great merchants and very rich citizens. The city it is so large in its circuit that it is forty¹ miles round. And it has so very great quantity of people in it that no one could know their number. Moreover I tell you that if they were men of arms, and those of the province of Mangi, they would easily conquer and be bound to defeat all

¹ VB, TA: "forty" FA, LT, VA, P, V, L, Z: "sixty" FB: "nine" R: "twenty"
THE DESCRIPTION OF THE WORLDS FROM SUGIU TO CIANGAN

the rest of the world. But they are mean men and not men used to the exercise of arms; but I tell you that they are clever and discreet merchants and cunning men of all crafts, and also there are great very wise men called Sages, like our philosophers, and great natural physicians who know nature very well and recognize diseases and give the due remedies for them; there are also many others called magicians and diviners. Moreover I tell you quite truly that there are quite six thousand bridges all of stone in this city, below the greater part of which one galley and two would well pass. And again I tell you that in those mountains of this town the rhubarb grows there in the utmost perfection, and it goes through the whole province, and ginger also grows there in very great abundance. For it is so cheap there that I tell you that for as much silver as is a Venetian groat you would have quite forty pounds of fresh ginger which is very good. And you may know that it has sixteen very large important cities and of great trade and of very great industry under its rule. And you may know that the name of this city which is called Sugiu means to say in French city of the Earth, and the name of another city named Quinsai which is near here is called city of the Heaven. And they have these names given for their great nobility and power. And we shall tell you of the other noble city which is called Heaven after this. Now we will leave Sugiu and will go forward to a city which is found, called Vugiu. And you may know that this Vugiu is one days journey distant from Sugiu. And it is a very great city and good and of great trade and of great industry. And because there is nothing of novelty which does to mention we will leave it and will go and will tell you of another city which is called Vughin. And this Vughin is also a very great city and important, the people of which they are idolaters and subject to the rule of the great Kaan, and have money of notes. And there is great quantity of silk and of many sorts of other costly goods. And they are clever merchants and clever at handicraft. Now we will leave this city and will tell you of another city also, named the town of Ciganan. Now you may know that this city of Ciganan is very great and noble and rich. They are idolaters and are subject to the great Kaan, and have money of notes, and they live by trade and by handicraft. Very fine sendals of many fashions are made there in very great quantity, and are carried through

1 VB: se fossono audazi et uerlj et atij ale bataglie njuno dubita che alla moltitudene de giente i sono non che i foseno dominatj ma conquisterebono tua quella provinzia et molto piuj oltra VA: non se poria ehonquistar da tutto el mondo
THE NOBLE & MAGNIFICENT CITY OF QUINSAI = MARCO POLO

all the province. They have also extremely good hunting and chase enough both of beasts and of birds. There is nothing else which does to mention and so we will leave this and will go forward and will tell you of the other city, and it will be of the noble city of Quinsai which is the chief and capital town of the king of the province of Mangi.

HERE he tells of the noble and magnificent city of Quinsai. When one sets out from the city of Ciangan he goes riding three\(^1\) days journeys through very beautiful country where there are found many dwellings and cities and many villages of great importance and of great wealth and of great activity, where they live by trade and by crafts. They are idolaters and are subject to the rule of the great Kaan. They have money of notes. They have abundance of all victuals for man's body. And when one is gone riding these three\(^2\) days journeys then one finds the very most noble and magnificent city which for its excellence, importance, and beauty is called Quinsai, which means to say in French the city of Heaven, just as I told you before, for it is the greatest city which may be found in the world, where so many pleasures may be found that one fancies himself to be in Paradise. And since we are come there so will we tell you all its great nobility, because it does well to relate, that it is without fail the most noble city and the best that is in the world, and it is the principal in the province of Mangi. And then we will tell you of the state & nobility of it according as the queen of this realm, as is said in the book above, sends in writing to Baian who conquers this province, before it was taken by the army besieging it, that he should send it to the great Kaan, declaring namely the whole nobility and being of it, so that he might know the great nobility[and]magnificence of this city, whereby, being grieved that it should be destroyed, he should not cause it to be destroyed or ruined;\(^3\) and that letter I Marc saw and read. And as it was contained in that writing I will describe to you in order just as it \([66c]\) was truth, according to that which I the said Master Marc Pol

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\(^1\) Z: una, which may probably be right. VA,P have five days from Sugiu. LT (? alone): Quando homo recedit hinc.de vghan et vadit tres giornatas, so perhaps explaining the error in F,FA,FB,TA. The complete text may have specified one day from Sugiu to Vughiu, one day from Vughiu to Vughin, two days from Vughin to Ciangan, one day from Ciangan to Quinsai; from which VA,P may have calculated five days from Sugiu to Quinsai, and LT three days from Vughin to Quinsai, while the other texts abbreviated with less careful attention.

\(^2\) Z: una LT: trium VA,P do not repeat the number.

\(^3\) L: Eius antem nobilitas seita est in curia magni Kanis. dum enim obsideretur ab exercitu magni Kanis. regina sperans quod piateate motus magnus Kanis non sineret destrui tan pulcrum et nobilem ciuitatem. eius conditiones scribere propiusit in hunc modum.///Ciuitas Quinsai circuit . . . giving the description like a quotation.
the description of the world's streets and bridges

saw afterwards clearly with my own eyes and knew it, as I shall tell you. [For] Master Z. FB. R.
Marc Pol was in this city many times and determined with great diligence to notice and understand all the conditions of the place, describing them in his notes, as will be briefly here said below. It was contained in that writing first of all that the city of Quinsai is so large that in circuit it is in the common belief a hundred miles round or thereabout, because the streets and canals in it are very wide and large. Then there are squares where they hold market, which on account of the vast multitudes which meet in them are necessarily very large and spacious. And it is placed in this way, that it has on one side a lake of fresh water which is very clear, and on the other there is an enormous river which, entering by many great and small canals which run in every part of the city, both takes away all impurities and then enters the said lake, and from that runs to the Ocean. And this makes the air very wholesome; and one can go all about the city by land and by these streams. And the streets and canals are wide and great so that boats are able to travel there conveniently and carts to carry the things necessary for the inhabitants. And there is a story that it has 12000 bridges, between great and small, for the greater part of stone—for some are built of wood. And for each of these bridges, or for the greater part, a great & large ship could easily pass under the arch of it; and for the others smaller ships could pass. But those which are made over the principal canals and the chief streets are arched so high and with such skill that a boat can pass under them without a mast, and yet there pass over them carriages and horses, so well are the streets inclined to fit the height. And let no one be surprised if there are so many bridges, because I tell you that this town is all situated in water of lagoons as Venese is, and is also all surrounded by water, and so it is needful that there may be so many bridges for this, that people may be able to go through all the town both inside and out by land; and if they were not in such numbers you could not go from one place to the other by land, but only by boats. On the other side of the city there is a ditch perhaps forty miles long which shuts it in on that side, and is very wide and full of water which comes from the said river. And this was made by order of those ancient kings of that province so as to be able to draw off the river into it every time that it rose above the banks; and it serves also as a defence for the city, and the earth which was dug out was put on the inner side, which makes the likeness of a little hill which surrounds it. There are ten principal open spaces, beside infinite others for the districts,

1 La cite de quin | sui gire environ c.miles. & ba.xii" | pot de pieres e por chacun de cesti | pont
It is tempting to guess that a line has dropped out, and to read something like: La cite de quin | sui gire environ c.miles. & ba.xii. | pote. & encore bi a plus de iii' grant | pot de pieres e por chacun de cesti | pont. But there seems to be no manuscript support at all for such a correction, except G (with I.A\',I.A\") which reads und umme das hot si xij steyynye bruckin. The same extraordinary exaggeration is found in Odoric, but in that case there is a possible explanation of the corruption to be found in one of the texts. cf. The New China Review IV, 1922, pp. 32-35.
MARKET SQUARES BIRDS BEASTS FRUIT & FISH = MARCO POLO

which are square, that is half a mile for a side. And along the front of those there is a main street forty paces wide, which runs straight from one end of the city to the other with many bridges which cross it level and conveniently; and every four miles is found one of these squares such as have two miles (as has been said) of circuit. There is in the same way a very broad canal which runs parallel to the said street at the back of the said squares, and on the near bank of this there are built great houses of stone where all the merchants who come from Indie and from other parts deposit their goods & merchandise that they may be near and handy to the squares. And on each of the said squares three days a week there is a concourse of from forty to fifty thousand persons who come to market and bring everything you can desire for food, because there is always a great supply of victuals; of game, that is to say of roebuck, red-deer, fallow-deer, hares, rabbits, and of birds, partridges, pheasants, francolins, quails, fowls, capons, and so many ducks and geese that more could not be told; for they rear so many of them in that lake that for one Venetian silver groat may be had a pair of geese and two pair of ducks. There are too the shambles where they slaughter the large animals like calves, oxen, kids, and lambs, the which flesh the rich men and great lords eat. But the rest who are of low position do not abstain from all the other kinds of unclean flesh, without any respect. There are always on the said squares all sorts of vegetables and fruits, and above all the rest immense pears, which weigh ten pounds a piece, which are white inside like a paste, and very fragrant; peaches in their seasons, yellow and white, very delicate. Grapes nor wine do not grow there, but very good dried ones are brought from elsewhere, and likewise wine, of which the inhabitants do not make too much count, being used to that of rice and spices. Then there comes every day, brought from the Ocean sea up the river for the space of twenty-five miles, great quantity of fish; and there is also a supply of that from the lake (for there are always fishermen who do nothing else), which is of different sorts according to the seasons of the year, and because of the impurities which come from the city it is fat and savoury. Whoever saw the quantity of the said fish would never think that it could be sold, and yet in a few hours it has all been taken away, so great is the multitude of the inhabitants who are used to live delicately; for they eat both fish and flesh at the same meal. All the said ten squares are surrounded by high houses, and underneath are shops where they work at all sorts of trades, and sell all sorts of merchandise, and spicery, jewels, pearls; and in some shops nothing else is sold but wine made of rice with spices, for they continually go making it fresh and fresh, and it is cheap. In other streets are stationed the courtesans, who are

1 Here R inserts a paragraph about the public baths, which cannot be at all well fitted into the text of F, as follows: "There are many streets which open on to the aforesaid squares, and in some of these there are many baths of cold water, supplied with many men-servants and maids who are in waiting to bathe both men and women who go there; because from childhood they are used to be bathed in cold water at all times, which thing they say is much to be recommended for health. They keep also in the said baths some rooms with hot water for foreigners who
THE DESCRIPTION OF THE WORLDS THE TRADES IN QUINSAI

in so great number that I dare not say it; and not only near the squares, where places are usually assigned to them, but all over the city. And they stay very sumptuously with great perfumes and with many maid-servants, & the houses all decorated. These women are very clever and practised in knowing how to flatter and coax with ready words and suited to each kind of person, so that the foreigners who have once indulged themselves with them stay as if were in an ecstasy, and are so much taken with their sweetness and charms that they can never forget them. And from this it comes to pass that when they return home they say that they have been in Quinsai, that is in the city of Heaven, and never see the hour that they may be able to go back there again. In other streets are stationed all the physicians, astrologers, who also teach to read and to write. And infinite other trades have their places round about the said squares; on each of which there are two great palaces, one at one end and the other at the other, where are stationed the lords deputed by the king, who make inquiry immediately if any difference occurs between the merchants, and in the same way between any of the inhabitants of those quarters. The said lords are charged to watch every day whether the guards who are set on the neighbouring bridges (as will be said below) are actually there or have failed, and punish them as they think right.

Along the principal street of which we have spoken, which runs from one end of the city to the other, there are on one side and on the other houses, very large palaces with their gardens, and near by them houses of artizans who work in their shops; and at all hours are met people who are going up and down on their business, so that to see so great a crowd anyone would believe that it would not be possible that victuals are found enough to be able to feed it; and yet on every market day all the said squares are covered and filled with people and merchants who bring them both on carts and on boats, and all is disposed of. And again it was contained there in the said writing that this city had twelve different manner of trades, one of each craft, which are reckoned the more important and have greater dealings than the others, for there are very many others. And each trade of these twelve has 12000 stations, that is to say 12000 houses for each trade of the aforesaid. And in each house or station there were at least ten men to exercise those arts, and some fifteen, and some twenty, and thirty, and some forty. And do not understand that they are all masters, but men who do what the masters and patrons order them. And all this is necessary because many other cities of the province are supplied with necessaries from this city. And it was contained again in that writing that there are so many merchants and so rich, who do so much and so great trade, that there is not a man who could say or tell the truth about them that

who could not bear the cold, not being used to it. They are accustomed to wash themselves every day, and would not eat if they were not washed.” cf. p. 334 below.

1 & non vegono mai l’hora, che—an idiom used apparently as we say “count the minutes till . . .”
FINE HOUSES & PEACEFUL PEOPLE IN QUINSAI = MARCO POLO

It is believed that they are so extraordinary a thing. And again I tell you that all the
men and their wives and also all the heads of the stations of the trades of which I have told you do nothing at all with their hands, but all live
as delicately and as clean as if they were kings and barons. And their ladies
and wives are also very delicate and angelic things, as has been said, and tenderly and very
delicately reared, and dress with so many ornaments of silk and of jewels that the value of them
could not be estimated. Moreover I tell you that it was ordained by their king aforsaid
of the said city and province while he reigned that each inhabitant must always do the trade
of his father and of his ancestors; and if he were to have a hundred thousand besants
of gold he could not do any other trade than his father had done. Do not indeed
suppose that they were obliged to work with their own hands, but yet they were obliged to keep
the shop and to keep men as was said above to practise the said ancestral trade. But they are
not at all bound by this by the great lord, for if an artizan has grown to such wealth that he
can and will forsake his trade, he is forced by none to practise the trade any more. For the great
Kaan reasons in this way; if a man practises some trade because he is poor—for otherwise he
cannot supply himself with necessaries—and in the process of time fortune has so prospered him that
he can spend his life in dignity without the practice of his trade, why, if he does not wish, must
he be forced to practise a trade? For it would seem to be unfitting and unjust that, if the gods
give him good success, men must go against it. They have their houses very well built and richly
worked, and they take so great delight in ornaments, paintings, and buildings, that the sums they
spend on them are a stupendous thing. The native inhabitants of the city of Quinsai are peaceful
people through having been so brought up and habituated by their kings, who were of the same
nature. They do not handle arms nor keep them at home. Quarrels or any difference are never
heard or noticed among them. They do their merchandise and arts with great sincerity and truth.
They love one another so that a district may be reckoned as one family on account of the friendliness
which exists between the men and the women by reason of the neighbourhood. So great is the
familiarity that it exists between them without any jealousy or suspicion of their women, for
whom they have the greatest respect; and one who should dare to speak improper words to any
married woman would be thought a great villain. They are equally friendly with the foreigners
who come to them for the sake of trade, and gladly receive them at home, saluting them, and give
them every help and advice in the business which they do. On the other hand they do not like
to see soldiers, nor those of the great Kaan’s guards, as it seems to them that by reason of them
they have been deprived of their natural kings and lords. And again I tell you that towards
midday from the city, that is to say inside the city, is a lake very beautiful and great which
is quite thirty miles round, and all round this lake are built many very beautiful
and great palaces and many beautiful houses so wonderfully made that they could
not be better devised nor made, nor more richly, which belong to gentle men and
THE DESCRIPTION OF THE WORLD'S PLEASURES OF THE LAKE
to great of the city, and they are marvellously adorned inside and outside. And again there were many abbeys in that place round the lake and many monasteries of idols, which are in the very greatest numbers, where stay a large number of monks who serve them. And again I tell you that in the middle of the lake are two little islands on which there are, on each one, very wonderful palaces very great and noble and rich, so well made and so ornamented that they are really like some emperors palaces, with so many rooms and galleries that it could not be believed. And so when some notable one wishes to make a great wedding or any great banquet in a smart place they go to one of these palaces and there with dignity can make their wedding and their feast. And they find there all the furniture that is needed for the banquet, that is of plate and of linen and of dishes and everything else which they need according to their usages, which are all kept in the said palaces for the people of the said city for this purpose, because they were built by them. And sometimes there would be a hundred, and some would wish to make feasts and others weddings, and yet all would be accommodated in different rooms and verandahs with such order that one does not inconvenience the others. Besides this, boats or barges are found on the said lake in great numbers, large and small, to go for enjoyment and to give oneself pleasure; and in these there can stay, ten, fifteen, and twenty, and more persons, because they are fifteen to twenty paces long with broad and flat bottoms, so that they sail without rocking on either side. And every one who likes to enjoy himself with women or with his companions takes one of the boats like these, which are always kept adorned with beautiful seats and tables and with all the other furniture necessary for making a feast. Above they are covered and flat, where men stand with poles which they stick into the ground (for the said lake is not more than two paces deep) and guide the said barges where they are ordered. The covering on the inside part is painted with different colours and patterns, and likewise all the barge; and there are windows round about which they can shut and open, so that those who stay seated at the meal at the sides may be able to look this way and that and delight the eyes with the variety and beauty of the places to which they are taken. Here come the best wines, hence are brought perfect confections; and in this way those men go about this lake rejoicing together, for their mind and care is set on nothing else but bodily pleasure and enjoyment in feasting together. And you shall know that this lake gives them greater refreshment and comfort than anything else which may be had on land, because on one side it lies along the city so that all the grandeur and beauty of that is seen from afar while one stays on the said barges, so many are the palaces, temples, monasteries, gardens with very lofty trees, set upon the waterside. And barges like these are found on the said lake at all times with people who go for enjoyment; for the inhabitants of this city never think of anything else but after that they have done their work or business to spend part of the day with their ladies, or with courtesans, in giving themselves to pleasure either in the said barges or in carriages about the city, of which we must say something, because they are one of the pleasures which the inhabitants
WATCHTOWERS AND STOREHOUSES IN QUINSAI = MARCO POLO

take through the city in the same way as they do with the barges on the lake. There are many beautiful houses in the town, and through all the city there are built both here and there about the streets-many great and high towers of fine stone for the common use of the district, where the neighbouring people carry all their things that they be not burnt up, when about the city any house by misfortune catches fire. And there are sixty thousand guards who guard the city from fire, for you may know [67a] that fire is very often lighted in the town here and there by accident because there are very many houses of wood. Moreover I tell you that the people of this city are idolaters and since it was conquered are subject to the rule of the great Kaan, and have Tartar money of notes by the commandment of the great Kaan. One makes the money thus. One takes the innermost bark of a mulberry tree and lays it together and makes of it, the same as one does with us, paper of which one makes sheets, as one does our paper. The sheets one tears after the shape of a penny on which one prints the stamp and mark of the great Kaan. The money is taken for everything which one will buy and sell. And the men as well as the women are fair and handsome and always dress for the most part in silk, because of the great abundance which they have of that material which is produced in the whole territory of Quinsai, besides the great quantity which is continually brought in from other provinces by merchants. And they eat all flesh both of horses, dogs, and of all other brute beasts and other animals in general which for nothing in the world would any Christian here eat. And again I tell you that after the great Kaan took the city it was ordered that on each of the greater part of the twelve thousand bridges of the city ten men are on guard for each night and each day, under a covering, that is five by night and five by day. And these are to guard the city that none should do evil things and that none should dare to think of treason nor make his city rebel against him, or thefts or murders be committed. And in each guard-room there is a great wooden tabernacle with a large basin and a clock, with which they know the hours of the night and likewise those of the day. And always when an hour is past at the beginning of the night one of the said watchmen strikes once on the tabernacle and on the basin, and the district perceives that it is one hour. At the second they give two blows, and they do the like at each hour, increasing.

1 en chascune des.xiiii.ponte cf. p. 327 n.1 above, and n.2 below. chascune des.xii.porte would be an easy correction, but seems to have no support. Notice the feminine chascune agreeing with porte compared with chasenu de cesti pont above. G here omits the number. V: e sapiate che per chadaun luogo ouer per la mazor parte di ponte sono la note guardadi da diezze milia homeni per che algun non la fesse revelar.

2 vn tabernaco longe di legno con vn bacino grande, & vn boriuolo The tabernacle was, perhaps, a wooden fish or hollow wood-drum shaped something like a reliquary or tabernacle. The basin was a brass gong made like a basin. The three instruments have been the normal furniture of the guardhouses above city gates in more recent times.
THE DESCRIPTION OF THE WORLDS TO PROTECT FROM FIRE

the number of strokes; and they never sleep, but stay always on the watch. Then in the morning when the sun begins to rise they begin to beat one hour as they did in the evening, and so from hour to hour. Some of them go through the district seeing if anyone keeps a light lit or fire after the hours allowed; and if they see it they mark the door and make the master appear before the lords in the morning, and if he does not find a lawful excuse he is punished. If they find anyone who is walking at night beyond the fixed hours they detain him and present him to the lords in the morning. If by day also they see any poor man who through being crippled cannot work, they make him go to stay in the hospitals, of which there are an infinite number all through the city made by the ancient kings, and they have great revenues. And if he is sound they compel him to do some work. As soon as ever they see fire alight in any house they make it known by beating on the tabernacle, and the guards from the other bridges run there together to put it out, and to carry the goods of the merchants or of others into the said towers for safety; and they put them also in boats and carry them to the islands which are in the lake. For no dweller in the city would have the courage to come out of the house at night time nor to go to the fire, but only those to whom the goods belong go there and these guards who go to help, and they are never less than a thousand or two thousand. They keep guard also in case of any rebellion or rising which the inhabitants of the city might make. And again I tell you another thing, that inside the town is made in many places distant a mile one from the other a great hill, upon which at the top1 is a timber tower commanding the whole city, in which always (and especially at night) the guard is set, and on that tower is hung a great wooden board, in which—a man holds it in the hand and strikes inside there with the other with a wooden mallet so that it is well heard very far. And some of the said watchmen stay there continually to make signal in case of fire, because if they did not make prompt provision for it it would run a risk of burning half the city. And this board he sounds with that mallet every time that a fire is seen to be lighted in the town, or in the same way, as has been said, if it should happen that any tumult or uproar were made in the city so that those on the tower could see or hear it. And as soon as it happens they sound that board immediately that the sound may be heard round about and everyone may know that there is fire in the city or other alarm, and all the guards of the neighbouring bridges may pick up the arms and run where there is need. And know that the great Kaan has this town very well guarded and with a very great people because it is the head and see of the kingdom and of all the province of Mangi, and because there is also much property & great treasure in this city and on the other hand the great Kaan has great revenue and great duties from it, so great that whoever heard it said could hardly believe it, and so greater and more.

1 FB: on quel a dessoubz—exactly describing the relation of the modern Drum Tower, which was rebuilt on ancient foundations, to the Ch'eng-huang Hill.
anxious care is spent on it. And again the great lord has it guarded so well and with so many people for fear that they may [67b] rebel. And first you may know quite truly that all the ways and streets in all this town of Quinsai are well paved with good-bewn stones and with baked bricks, so that the whole city is very clean; and so are all the chief ways and streets and the causeways of all the province of Mangi paved so that one can ride at any time conveniently there wherever one wishes quite cleanly both on horseback and on foot through all the lands of it without soiling the feet. For the land is very low and flat and there is very deep[mud] when it rains, so that if it were not that the ways are all paved (i.e. where it is needed) one sometimes could not ride there nor go, on foot or on horse. But because the couriers of the great Kaan could not travel quickly with horses over paved streets, therefore a part of the street at the side is left without pavement for the sake of the said couriers. In truth the main street of which we have spoken above, which runs from one end of the city to the other, is paved like this with stones and with bricks ten paces along either side, but in the middle it is all filled with a small and fine gravel, with its vaulted conduits which lead the rain waters into the canals near by, so that it always stays dry. Now on this street are always seen going up and down certain long carriages covered and furnished with hangings and cushions of silk, in which six persons can stay. And they are taken every day by men and women who wish to go for pleasure. And an endless number of these carriages are seen at all times going along the said street, down the middle of it; and they go to gardens where they are received by the gardeners under certain shades made for this purpose, and there they stay to give themselves a good time all day with their ladies, and then in the evening they go home again in the said carriages. And in this city are quite 10000 very fine and great streets. And again I tell you that in this town of Quinsai are three thousand artificial baths, which spring from the ground, these are stoves, where the men and the women bathe and take them great delight and go there several times a month; for they live very cleanly in their bodies. Moreover I tell you that they are the most beautiful baths and the best and the largest that are in the world. For I tell you that they are so large that more than a hundred men or a hundred women can well bathe themselves there at one time. And again I make you to know that twenty-five miles distant from this city of Quinsai between the Greek wind and sunrising is the Ocean sea of Indie, and there on the sea is a city which is called Gampu, and there is a very good harbour, and all the very large ships with very

1 It is possible that this is simply a corruption of the following sentence about the baths.

2 See note on p. 328 above for different account of the baths in R. Notice that FA, FB, V, S do not say that the baths were hot. TA, LT, P speak only of hot baths (stufe, therme). VA: stude VB: stude...studare...stue L: balnea.s.stufe VL: xiiij millia stune Z omits completely.

3 TA: xv
great merchandise of many kinds and of great value come and go there from Indie and from other foreign parts in very great number, which add to the value of the city. And this city of Quinsai to the harbour is a great river, which makes this harbour as it enters the sea, by which the ships are able to come up to the city; and all the day the ships of Quinsai go up and down with merchandise at their pleasure, and there they load on to other ships which go through different parts of Indie and of Catai. And this river also goes through other parts and cities more distant than this city. And again I tell you that after he had reduced to his obedience all the province of Mangi, which was one single kingdom, the great Kaan has divided it into nine parts, that is to say that he has made nine very great kings of it, so that each is a great kingdom; and they go to stay there to govern and to administer justice to the people. But always you understand that all these kings are there for the great Kaan & in this way, that they make each year the report of each kingdom separately to the factors of the great lord, of the revenue and expenses, and of their rule, and of all things belonging to their kingdom. And in this city of Quinsai continually holds his court and dwells one of these nine kings and is lord of more than a hundred and forty cities all very great and rich. Moreover I shall tell you one thing more at which you will be much astonished. For I tell you there is no doubt that in the vast province of Mangi are altogether quite 1200 cities, besides the castles and the towns of which there is great quantity, all fair and rich, all dwelt in by a great multitude of rich and industrious people, and in each is a guard for the great Kaan as large as I shall tell you, according to the extent and need of the case, to guard them against rebellion. You may know quite truly that in each city of these 1200 cities, that which has least of them, there are a thousand men between foot and horse; and such there is which is guarded by ten thousand, and such by twenty thousand, and such by thirty thousand, more & less according to the state of the lands and their power, and all are paid by the lord; so that they are really so great in number that it can hardly be counted and I dare not tell it, fearing that I shall not be believed; but the city of Quinsai certainly has a guard of thirty thousand soldiers. And the greater part of the revenues of the cities which are collected in the treasury of the great Kaan is set aside for the maintenance of these guards of mercenaries. And if it happens that some cities rebel (for the men, overtaken by some madness or intoxication, often murder their rulers), the moment the event is heard the neighbouring cities send so many men of these armies who destroy those cities which have made the mistake; for it would be a long affair to wish to make an army come from another province of Catai, which would require two months time. But do not understand that these men are all Tartars, but they are from Catai, good men at arms. For the Tartars are horsemen and do not stay except

1 By "there" (iui) must be understood Gampu; "this city", below, is Quinsai.
THE GARRISONS AND ASTROLOGERS OF MANGI = MARCO POLO

near the cities which are not in marshy places, but in those situated in firm and dry places where they can take exercise on horseback. And these men who guard these cities are not all on horseback, but there is a great part on foot according as the protection of each place demands. Into these cities of marshy places he sends there Cataians and some of those of Mangi who are men that bear arms; for all are men of the armies of the great Kaan.

For of all his subjects he has every year those who seem to be fitted for arms chosen out and enrolled in his army, and they are all called armies. And the men who are taken from the province of Mangi are not set to the guard of their own cities, but are sent to others which may be twenty days march of road distant, where they stay from four to five years and then return home, and some of the others are sent in their place. And the Cataians & those of the province of Mangi observe this rule. And in short I tell you with all truth that the business of the province of Mangi is so very great a thing both in wealth and in revenue & in profit which the great Kaan has of it every year that I believe that there is not a man who heard it told and did not see it who could believe it; and hardly could the great nobleness of this province be written, so immeasurably great are the wealth and riches which are there and the revenue which the lord draws from it. And therefore [67d] I shall be silent about it then, that I shall not tell you much about it henceforth. But yet I will tell you something more again about it, and then we shall leave it. Now you may know that all the people in this city of Quinsai and in the whole province of Mangi have such a custom as I shall tell you. It is true that as soon as the infant is born in this province the father or the mother have the day and the minute and the hour that he was born written down immediately, and they make the astrologers say in what sign and in what planet he is born, and they write it all, so that each knows his nativity; for in all their travels and business they are guided by the judgement of astrologers, and so they wish to know the day and hour of their birth. And when anyone is grown up, if he wishes to go into another place to make his journey, to do trade, or wedding, or other things, he goes off to the astrologer with the aforesaid note and tells him his nativity. And when he has seen this and considered it all he sometimes says things, and if they are found to be true the people put the greatest faith in him; and he tells him his fortune and if it is good to go on that journey or not. And many times they turn them from their journeys in this way, until they order them to go, for you may know that their astrologers are great masters and wise in their art and in diabolical enchantments, so that they really tell the men many true things to which they give much faith. And of such astrologers as these, or magicians, there is a vast number on every square. No betrothal would

1 *eserciti* possibly for *esercitati* "trained men"? Marsden has "that may be considered as so many armies."
THE DESCRIPTION OF THE WORLD'S FUNERALS IN QUINSAY

be celebrated unless the astrologer told them his opinion. Also if a wedding must be celebrated, between any, it is examined by their astrologers whether the future groom and bride are born under concordant planets or not; if under concordant, the marriage is completed; if under opposing, it is broken off. They burn the bodies of the dead. And again I tell you that they have likewise for a habit that when any great rich master dies, when the dead bodies are carried to be burned, all the relations and the friends make very great mourning, and the relations, men and women, dress themselves cheaply in hemp for mourning and go behind the body which is carried to the place where they wish to burn him, and take with them their instruments many and different and go playing and singing idol prayers aloud. And when they are come to the said place where the body must be burned, they stop themselves and cause horses to be made and slaves or servants, male and female, and camels, saddles, trappings, and cloth of gold and of silk and money of gold and silver in very great abundance. And all these things they make [687a] to be painted on sheets of cotton paper. And when they have done all this they make the great fire and burn the body with these things and say that that dead man will have all those things in the other world alive of flesh and of bones and the money of gold, cloths of gold and of silk. And the burning finished, they sound all the instruments together with great cheerfulness continually singing; for they say that all the honour which they do him when he is being burned, just such another will be done him in the other world by their gods and by the idols, and that the instruments which they have sounded and the songs of the idols will come to meet them in the other world and that the idol himself will come to do him honour, and that he is born again in the other world & begins a life anew. And because of this sort of faith they fear not nor care about death, provided that honour be shown them in it as is said before, firmly trusting to be honoured in like manner in the other world. And so the men of the province of Mangi are more passionate than other people, and for anger and grief some very often kill themselves. For if it shall happen that some one of these shall give a blow to some other or pull out his hair or inflict some injury or harm upon him, and the offender may be so powerful and great that he is powerless to take vengeance; the sufferer of the injury will hang himself from excess of grief at the door of the offender by night & die, doing this to him for the greater blame and contempt; and so when the offender has been discovered by the witness of the neighbours they condemn him for compensation of the injury to be obliged at the burning of the corpse to honour him with instruments & servers and the other things, as has been said, according to their customs with active festivity. And this will be the greater reason why he hang himself, namely that this rich and powerful man should honour him at death in order that he may be likewise honoured in the other world; so that they keep up this custom. And in this city of Quinsai again is the royal palace of the king Fafur who fled, who was lord of the province of Mangi, which is the most beautiful
and the most noble palace that is to be found in the world. And I will tell you some-
thing of it. Now you may know that the palace has a circuit of quite ten miles
of land round and it is square and is walled with high and thick walls, all with
b battlements. And inside the walls at the back are many very beautiful gardens with
all the good fruits which man would know how to describe, the most beautiful and
delicate gardens in the world. There are many beautiful fountains and several lakes
where there are found many good fishes. And in the middle of the inner space of this
d wall is the palace very vast and beautiful, the largest that is in the world. It has a chief
d hall in it so large and so fair that a very great number of people could stay in it
at once and eat at table. The hall is all portrayed and painted with painting of gold
and blue & there are many different stories and many beasts and birds and knights
and ladies and there are many marvels. It is a very beautiful sight to see, for on all
the walls and on the whole ceiling one could see nothing but painting in gold
and other colours delicate and beautiful. And what shall I tell you of it? You may know
that it is so beautiful that I should not be able to describe to you the great nobleness
of this palace, but I will [68b] tell you briefly and in sum all the truth of it, to
wit that this palace has twenty halls all of one size and of one decoration, and they
are indeed so large that ten thousand men together could eat at table there with ease,
and they are all painted and worked very nobly with gold. Moreover I tell you
that this palace has quite a thousand rooms, these are houses fair and great, both
for sleeping and for eating; and the nature of this palace is something wonderful.

1 P15 (followed by Port. 1502, but not P2): Primo lacus magnus circuit muros eius altitudinis valde
magna.
2 estaties Z; ystorie
3 The more elaborate account of the palace in R (fol. 47E-48A) is as follows: "Now we will
speak of a most beautiful palace where the king Fanfur lived, whose predecessors had had a
space of country enclosed which they surrounded for ten miles with very high walls and
divided it into three parts. Into the middle part one entered through a very large gate, where
were found on one side and on the other very large and broad pavilions on the level ground,
with the roof supported by columns which were painted and worked with gold and the finest
azures. Then at the head was seen the principal one and larger than all the others, painted in
the like way with the pillars gilt, and the ceiling with the most beautiful ornaments of gold;
and round about on the walls the stories of the past kings were painted with great skill. There
every year on certain days dedicated to his idols the king Fanfur used to hold court and give a
banquet to the chief lords, great masters, and rich artificers of the city of Quinsai, and ten
thousand persons at one time sat at table there conveniently under all the said pavilions. And
this court lasted ten or twelve days, and it was a stupendous thing and past all belief to see
the magnificence of the guests dressed in silk and in gold with so many precious stones upon
them,
THE DESCRIPTION OF THE WORLD: THE NUMBER OF PEOPLE

fruit and the fishes I have told you. And again you may know quite truly that
having found himself in this city of Quinsai when account of the revenues and number of the
inhabitants was given to the factors of the great Kaan, Master Marc saw that in this city of
Quinsai are registered 160 toman of fires in Italian idiom, or families, counting for a fire the
family which lives in one house, that is to say 160 toman of houses. And I tell you that the
toman is 10000, and then you must know that there are altogether 1600 thousands
of houses, amongst which are a great quantity of rich and very beautiful and large
palaces. In this city there is, in so great a number of people, no more than one very beautiful

them, because each one did his utmost to go with the greatest display and wealth in his power.
Behind this pavilion of which we have spoken, which was entered through the middle of the
great gate, there was a wall with a door which divided off the other part of the palace, where
on entering one found another great place made in the manner of a cloister with its pillars
which held up the portico which went round the said cloister, and there were various rooms
for the king and the queen which were likewise worked with various works, and so were all the
walls. Then from this cloister one entered into a walk six paces wide, all covered; but it was
so long that it reached down to the lake. On this walk ten courts on one side and ten on the
other stood facing one another, fashioned like long cloisters with their porticoes all round, and
each cloister or court had fifty rooms with their gardens, and in all these rooms were stationed
a thousand girls whom the king kept for his service. And sometimes he went with the queen
and with some of the said girls for recreation about the lake on barges all covered with silk,
and also to visit the temples of the idols. The other two parts of the said enclosure were laid
out with woods, lakes, and most beautiful gardens planted with fruit trees, where were
enclosed all sorts of animals, that is roe-deer, fallow-deer, red-deer, hares, rabbits; and there
the king went to enjoy himself with his damsels, some in carriages and some on horseback,
and no man went in there. And he made the said damsels run with dogs and give chase
to these kinds of animals; and after they were tired they went into those woods which faced
one another above the said lakes, and leaving the clothes there they came out of them naked
and entered into the water and set themselves to swim some on one side and some on the
other, and the king stayed to watch them with the greatest delight; and then they went back
home. Sometimes he had food carried into those woods, which were thick and dense with very
lofty trees, waited on by the said damsels. And with this continual dalliance with women he
grew up without knowing what arms might be. Which thing in the end brought it about that
through his cowardice and incompence the great Kaan took all the state from him with the
greatest [48A] shame to him and disgrace, as you have learned above. All this story was told
me by a very rich merchant of Quinsai, when I found myself in that city, who was very old
and had been an intimate friend of the king Fanfur and knew all his life, and had seen the
said palace in being, into which he was pleased to lead me. And because the king deputed by
the great Kaan stays there, the first pavilions are still as they used to be, but the rooms of the
girls are all gone to ruin and nothing else is seen but traces. In the same way the wall which
encircled the woods and gardens is fallen to the ground and there are no longer either animals
or trees." See also pp. 499, 519 note 142.
THE REGISTERS OF FAMILIES AND LODGERS = MARCO POLO

church of Nestorian Christians only. And since I have described to you about the city, so will I tell you another thing which does well to relate. Now you may know that all the burghers of this city, fathers of families, and also of all the others in the whole province of Mangi, have a custom and usage like this. For each has his name and the names of his wife and of his sons and of the wives of his sons and of his slaves and maids and of all those of his house written on the door of his house. And it is also written there how many horses he keeps. And if it happens that any of them dies they have his name taken away; and if any is born there or is received his name is also added there likewise with the others. And in this way the lords and rulers of each city know all the people whom they have in their towns. And it is done also through all the province of Mangi and of that of Catai. And again I will tell you another fine custom which there is. For you may know that all those who keep inns and who lodge wayfarers in these two provinces, they write on the door of the house all those who come to lodge in their inns by their names, and what day of what month, and the week, he lodges there with the day and the hour that they leave, so that all through the year the great Kaan can know who goes and who comes throughout his land. And it is indeed a thing which befits wise men. Again in the province of Mangi almost all the poor and needy people who cannot bring up their children, sell sons and daughters to others who are rich and noble that for the price of them they may be able to sustain themselves and that the children may be better brought up and may have a more comfortable living with those persons. And to speak a comparison of the pepper which is consumed in this city, so that from this you may be able to estimate the quantity of the victuals, flesh, wines, spices, which are provided for the general expenditure which they make; Master Marc watched the reckoning made by one of those who attend at the Customs of the great Kaan, that in the city of Quinsai it has been found by inquiry that on any day you please forty-three loads of pepper are expended for its use, and every load is of the weight of 223 pounds; and so from this you can calculate how many are the other spices which are expended there, and also how many necessaries are required for the whole expenses. We speak of a certain wonder which happened when Baian was at the siege of this city, namely that when king Facfur fled from his face, a multitude of the people of the city was escaping in a boat by a certain vast river broad and deep which passes on one side of the city. And while they thus fled by this river, at that instant the river was wholly dried up, so that Baian, learning this, went to that place and compelled all those who fled to return to the city. And a fish was found lying on the dry land across the bed of the river which was something wonderful to see, for it was quite a hundred paces long, but the bulk by no means corresponded to the length. It was indeed all hairy, and many ate of it,

1 TA²: alle finestre   P: in suis quaternis   R: sopra un libro
THE DESCRIPTION OF THE WORLD'S REVENUE FROM QUINSAI
and many of them died. And Master Marc, as he says, saw the head of that fish with his own eyes
in a certain temple of idols, etc. Now I have told you a part of these things and next
I wish to tell you of the great revenue which the great Kaan has from this city with its dependencies, which is one of the nine parts of that province or generation of ta' Mangi.

HERE he tells of the great revenue which the great Kaan has from Quinsai. Now I wish to speak and tell you something of the very great amount of revenue which the great Kaan has each year from this city of Quinsai aforesaid, and from the other lands which are under her domain, of the province of Mangi. Now I will tell you first of the salt, because it is of more value for revenue. Now you may know therefore quite truly that the salt of this town pays each year as a rule eighty toman of gold altogether, and each toman is 70000 saggis of gold, so that the eighty toman amount to 5000 thousand and 600 thousand saggis of gold; while each saggio is worth more than one florin of gold or than one ducat of gold. And this is quite a marvellous thing and a very great sum of money. And the revenue of salt is so great in this city for this reason, because it is in the borderland next to the sea where there are many lagoons or marshes where the water of the sea is condensed in the summer, and a great quantity of salt is made, and they take thence so great a quantity of salt that from this city quite five other kingdoms of Mangi are supplied with salt for their uses. And since I have told you of the salt, now I will tell you of the other things and merchandise also, for the duty which they pay. I tell you that sugar, which pays three and a third per cent, grows and is made in this city and its dependencies, which is one of the nine parts of the province of Mangi, and it is also made in the other eight parts of the said province everywhere, and so it is made in this province in very great quantity and more than double that which is made in all the rest of the world; many people say it is true; and this is again a very great source of revenue. And then the spicery which is there without measure. But I will not tell you of each thing by itself, but I will tell you of all spiceries together. For you may know that all spiceries pay three and a third per cent; and of all goods they pay also three and a third per cent to the king. And from the wine which they make of rice and of spices they have very great revenue also,

1 TA,LT: "eight"
2 TA': 80 toman, 80000 saggis, total 6400000 P: 80, 80000, 5600000 Z: 80, 70000, omitting the total. The vagaries of other MSS. need not be recorded.
3 FB: par tout la terre monde ne se fait pas la moit.
4 .iii. & tirs (twice) FB: .iii.et tiers (once only)
THE REVENUE FROM HANDICRAFTS AND TRADE = MARCO POLO

And from all the twelve crafts of which I have told you above that they have, each craft, 12000 stations, from these crafts they have very great revenues, for they pay duty on everything. But what? All the merchants who carry merchandise to this city by land and carry them away from it to other parts, and those also who carry them away by sea, pay in the same way a thirtieth of the goods themselves, namely one of thirty, which takes three and a third per cent; but those who carry merchandise to it by sea and from far countries and regions, as from the Indies, give ten per cent. Moreover of all the things which grow in the country, produce coming both from animals & from the land, and silk, a tenth part is applied to the lord’s government. And the duty on the silk of which they have so great abundance that it is a wonderful thing is very exceedingly great. And why should I make you a long story? You may know that of the silk ten per cent is given, and this amounts to untold money. And there are many other things which also pay ten per cent. So that all these revenues amount to a sum of money so great and so immeasurable that it is an incredible thing to hear; and it is every year; and again it is only the fifth part of the province of Mangi. And that you may know the sum of it, I tell you that I Marc Pol, who several times was sent by the great Kaan to see & heard the count of the annual revenue which the lord had from all these things, without the salt (of which we have told you before), made, say that it is usually worth 210 toman of gold for each year, and each toman, as has been said above, is worth eighty thousand saggis of gold, which are worth 15000 thousand and 700 thousand saggis of gold. And this is quite one of the most great and in calculable amounts of revenue of money that was ever heard tell. And this is one of the nine parts of the province of Mangi. So you can well see that when the lord has so great revenue from the ninth part of the country, that the revenue from the other eight parts can be worth much; but indeed this is the largest and the most profitable part. And for the great profit which the great lord has from this country he loves it much and does much to guard it carefully and to keep those who dwell there in great peace. But yet the great Kaan has all these revenues spent on the armies which are guarding the cities and countries, and to remove the poverty of the cities. Now we will leave this city of Quinsai of which we have indeed told you about it a great part of all its facts, and will go forward and will tell you [69a] of a city which is called Tanpigiu.

1 B. (p. 153) says that all the texts have this lacuna, which he supplies elaborately. But Z: ita quod de istis omnibus dominus marcus paulus qui pluris auduit fieri rationem introitus absque salte d i e i t quod valet LT: Ita quod ego marcus paulus qui sui & udi racionem & reddition, sine salte, d i e o quod valet FB (in different form): Le vous dy que messire marc pol. qui tout ce Raconta, dit par verite que il y fu plusieurs foiz a veoir la Raison de la Rente.de lannee.de celle meisme partie, si comme ay dit. que montoient...
THE DESCRIPTION OF THE WORLDS TANPIGIU VUGIU GHIUGIU

HE RE HE TELLS OF THE GREAT CITY OF TANPIGIU. When one sets out from Quinsai, that is from Heaven in our language, he goes riding one day's journey towards the sirocco always finding houses and towns and very many fair and delectable gardens and very fruitful lands where one finds all the things of life in great abundance. And at the end of the days journey one finds the city which I have named to you above, which is called Tanpiigu, which is very large, noble, & beautiful and is under the domain of the city of Quinsai. They are subject to the rule of the great Kaan and have money of notes. They are idolaters and have their dead bodies burnt in the way which I have told you above. And they live by trade and by crafts, and they have great abundance of all things of life. And there is nothing else which does to mention, and so we will set out from here and will go farther forward and will tell of the city of Vugiu. And when one leaves this city of Tanpiigu he goes riding three days journeys towards the sirocco always finding cities and villages enough very beautiful and great, where one finds of all good things in great plenty and very cheap. They are, the people of these places, idolaters and subject to the rule of the great Kaan, they have money of notes and they are in the domain of the city of Quinsai. There is no new thing which does to mention. And at the end of these three days journeys one finds a city which is called Vugiu. This Vugiu is a noble and great city, and they are idolaters, have money of notes, and are subject to the rule of the great Kaan, and live by trade and by crafts, and are also in the domain of the city of Quinsai. But there is nothing which we wish to put in our book, and so we will go forward and will tell you of the city of Ghiugi. Now you may know that when one leaves Vugiu he goes riding two days journeys by sirocco and always finds towns & villages & gardens enough, so frequent and continuous that you seem as you ride to go through the middle of a single city. They are responsible to the city of Quinsai; the people worship idols, and are under the dominion of the great Kaan. They have abundance of all things needful for life. There are the thickest canes and the longest that are be found in all that country, for you may know that there are some canes which are four palms round about in thickness and they are quite fifteen paces long. There is nothing else which does to mention. And at the end of two days journeys one finds a city which is called Ghiugi which is very large and beautiful. They are subject to the rule of the great Kaan, and are idolaters, and are again in the domain of

1 Here V adds: “where are found many streets which go to many cities and villages, and many are inhabited and many abandoned. Now let us return to the greater street which is at the end of two days journeys.” FB: il semble toutesfois chevauchant done cite a autre quil ya mout delitable pais.

CIANSCIAN IS SET UPON A HILL IN A RIVER = MARCO POLO
Quinsai. They have silk enough. They live by trade and by crafts. They have
great abundance of all things for life. And again there is nothing else which does
to mention, and so we will leave and will go forward. And when one sets out from
the city of Ghiugiu one goes four days journeys toward the sirocco and always
z finding many cities and villages and hamlets enough, and in them are found of all things
v for life in great abundance; where they are all idolaters and subject to the rule of
z the great Kaan. They have money of notes, and again they are contained in the domain of
z the kingdom of Quinsai. They live by trade and by crafts. They have hunting and
z chase enough both of different beasts and of birds. There are lions\(^1\) enough both
vi. very large and fierce; the which lions are killed in this manner. Whoever would kill the lion,
putting off his shoes goes dressed in canvas, with a ball of pitch on the shoulders and with a
knife pointed and sharp in hand; and in this way he goes where the lion dwells. When the
lion sees the man, he comes to him, and the man throws him that ball of pitch. And the lion
takes it in the mouth, thinking he has seized the man. And then the man strikes the lion with
the knife; and when the lion feels himself wounded he runs away, and when the cold enters
into the wound he falls dead. And in this manner they kill many of those lions. And this city
z. is in the province of Mangi. They have no sheep nor ewes throughout all the province of
z Mangi, but they have oxen, buffalo, and [69c] cows and he-goats and she-goats and
fe z. swine enough also. And there is nothing else which does to mention here, and so we
will depart from here and will go forward and will tell you of another thing. And
fb when one sets out from Ghiugiu and has ridden these four days journeys then one
z finds the city of Cianscian which is very large and beautiful, and is set on a hill,
z. above a certain river which goes into the Ocean sea, which hill is like an island in the middle
pr of a river because it parts the river into two branches, for one half of the river passes on one
r side of the city and another passes on the other side and then they run in opposite directions
r the one from the other, so that the one half goes upwards towards the plough-beam and
va r the other half downwards towards the sea, that is towards the sirocco. It is also in the
z. domain of the city of Quinsai, and they are subject to the great Kaan and are idolaters
fb z. and live by trade and by crafts and have money of notes. But there is nothing else in it
which does to mention; therefore we will set out from here and will go forward.
fb For you may know quite for truth that when one leaves Cianscian he goes riding three
z days through very beautiful and delectable country where there are found cities and
v villages and hamlets enough, where there are dwelling merchants and craftsmen
z v. enough. And they are idolaters and subject to the rule of the great Kaan, and again
z v are in the domain of the city of Quinsai. And they have of the things of life in great

\(^1\) V: lionfantie omitting "fierce". \(\text{VA: moltoni}\)
THE DESCRIPTION OF THE WORLD: THE KINGDOM OF FUGIU

abundance. Chase and hunting have they of beasts and of birds in great plenty. Other thing which does to mention there is none, and so we will go forward. And you may know that at the end of these three days journeys one finds the city of Cugiu which is very important and large and beautiful. And they are subject to the rule of the great Kaan and are idolaters and have money of notes and live by trade & by crafts. And it is the last city of the domain of Quinsai, because it is a kingdom whose head is the city of Quinsai, for from this onward it is nothing to do with Quinsai, but the second kingdom, that is one of the nine parts of the realm of Mangi, begins, which is called Fugiu.

HERE HE TELLS OF THE KINGDOM OF FUGIU. When one leaves the last city of the kingdom of Quinsai which is called Cugiu, then he enters immediately into the kingdom of Choucha, and the chief city is called Fugiu; and here he begins, and departing thence goes riding six days journeys by sirocco through the said kingdom of Fugiu, through mountains and through valleys where one finds cities and villages and hamlets enough. The people of which, they are idolaters and subject to the rule of the great Kaan and are under the domain of the city of Fugiu, of which we have begun. They live by trade and by crafts. They have all things for life in great abundance. They have also hunting and chase enough of beasts and birds, for various sorts of birds are there. There are lions enough both great and fierce. They have ginger and galangale and many different sorts of spices beyond measure, for such quantity of silver as has a Venetian groat you shall have so much fresh ginger that it would be quite fourscore pounds. And they have a plant which produces a fruit which is like true saffron both in scent and in colour, but is not saffron at all; but yet it is worth quite as much as saffron for the same use; and is used by all the inhabitants in their food, and for this reason is very dear. There is another thing again. You may know that they eat all coarse things and any kind of flesh, for they also eat human flesh very willingly, provided that he is not dead of his natural death. But those who are killed with a sword or otherwise, they eat them all and count them very good and savoury flesh, and to seeking it. And the men who go in the armiers and who are under arms have themselves transformed in such a way that they may be recognized by others. For I tell you that they have their hair cut off as far as the ears, and in the middle of the face they have themselves painted with azure like the blade of a sword. And they all go to battle on foot except their captain. They

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1 il le memienient tuit A. RICCI: "They will eat the whole of a man"
2 que sunt damnes Z: qui sunt pro armis
3 comme un fer de glaines VA: chom un fero chaldo P: cum ferro calido signum impressit
THE BRIDGES OF QUENLINFU & SILKY FOWLS = MARCO POLO

z carry lances and swords and are the most cruel men that may be found in the world, z for I tell you that they go all day killing men and when they are killed, first they z drink the blood, and then they all eat them. And they are always eager about this z to go to kill men to drink the blood and afterwards to eat the flesh. Now we will z leave you this and will tell you of another thing. For you may know that at the end of the third days march of the six of which I have told you above one finds the z z city by the name of Quenlinfu, which is a very great city and noble, whose people worship v idols and are responsible to the city of Fugiu, and they are subject to the rule of the great FB p Kaan, and have money of notes. This city is set on a river; it has three bridges of the L Z LA greatest and most beautiful and of the best to be found in the world, which are founded on one side in the walls of the city.¹ For they are quite one mile long and quite nine paces P VA wide,² and they are all of stone and adorned above with beautiful pillars of marble. They are so beautiful and so wonderful that they would need a great treasure to z make one. The people, they live by trading and by crafts. They have silk enough R which they weave into different sorts of cloth. Ginger and galangal grow there in plenty. z So much cotton cloth of twisted³ thread is made there that it is to be had in the whole province Z P Z R of Mangi. They have very fair men and ladies in this city and they live very delicately. And again there is a strange thing which does well to mention. For I tell you R that I was told (but I did not see them) that there are hens which have no feathers but P R VL R have hairs on the head and skins with black hair like cats, and are quite black & fat, so P that it is a strange thing to see them. They make excellent eggs too like those of our VA country, and are very good [70b] to eat.⁴ There are many lions, on account of which it R is very dangerous to pass through those regions unless people go in great numbers. There is no other thing which does to mention and so we will set out and will go forward. I tell you moreover that in the other three days journeys, that is of the six days journeys of which I have told you above, one sees and finds again many cities and many FB R villages where there are merchants and merchandise enough and craftsmen. They z have silk enough and are idolaters and subject to the great Kaan. They have also chase and hunting enough. There are large and fierce lions which do much harm to

¹ G: di ezu beyin endin...
² FB, Z, L, VA, P, G: "eight". For the length, the MSS. vary between one mile and 100 paces. VL says "four bridges".
³ R: tinto
⁴ Odoric says of these silky hens: Gallina vero sunt albe ut nix non habentes penmas sed solum lanam sunt portantes ut pecus. cf. A. Van den Wyngaert Sinica Franciscana I., 1929, p. 461. Though silkies are usually white, a black variety is known, and in any case the Chinese call them wu ku chi, "black boned fowls", or even wu chi, "black fowls". cf. The New China Review III, 1921, pp. 213-215.
THE DESCRIPTION OF THE WORLDS VUGUEN AND CHONCHA

the wayfearers. And at the end of these three days journeys, at fifteen miles, one finds a city which is called Vuguen, where a very great quantity of sugar is made. And from this city the great Kaan has all the sugar which he has used in his court, which is indeed so much that it is worth treasure enough, which cannot be told. But you may know that before the great Kaan had conquered them the people in those parts did not know how to do up or make sugar so finely and well as it is made in the parts of Babilone; for they used not to make it set and cling together into leaves, but making it boil they only skinned it and then, when it was cold, it stayed like paste & black. But when it became subject to the great Kaan, people from the regions of Babilone were found at the court, who going to those parts taught them to refine it with ashes of certain trees. There is no other thing which does to mention here, and so we will go forward. And the said city is on the borders of the kingdom, still in Mangi, which is called Choncha. And when one leaves this city of Vuguen he goes riding fifteen miles & then one finds the noble city of Fugiu which is the head of the kingdom. And so we will tell you what we know of that.

HERE HE TELLS OF THE CITY OF FUGIU. Now you may know that this city of Fugiu is the head of the kingdom which is called Choncha, which is one part of the nine of the province of Mangi. And you may know that great trade is done in this city and there are many merchants and craftsmen. And all of this city, they are idolaters and subject to the rule of the great Kaan. A very great number of armed men stay there, [70e] for you may know that

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1 & au drez de ceste trois jorne.a xv.miles trenue len une cite I am not sure whether au drem is to be translated “at the end” or “on the last”, but it seems on the whole to be clear that the city was 15 miles from the beginning or, better, from the end of the third day, and not 15 miles beyond the third day. But the ancient interpreters were not more certain than the modern have been. The chief readings are:—FA: es autres.iui. cites(sic) oultre et plus.xv.milles FB: quant len les a chenauchies. et puis encore.xv. milles TA: apresso di questa a una citta a xv migle. LT: in istis sepeon giorncis ... Et infra quindecim miliaria de illis tribus giorncis et medie VA: Jn cave de quelle sie zornade trnoua quindex mia la zita. P: Vltra vero vij dictas predictas ad miliaria xv. est ciuitas Z: Et in fine istarum triunm dietarum per xv miliaria L: in fine vero harum trium dietarum. 5. tamen miliaribus V: et al fin de zornade sie zornade lutau quindex mia el se troua ... R: fatte, che si ha tre giornate ... si trona la citti Port.: E alem das ditas.vj.jornadas a xv.milbas sta a cidade. YULE: In the last of those three days' journey, when you have gone 15 miles (B. objects to this on the ground that au drem is an adverbial expression; but as such it is rarely followed by de.). CHARTON: Au bout de ces trois journées, à quinze milles, Though the limit of the 6 (or 7) days marches is not stated, it seems necessary to suppose that it was Fugiu.

2 V: una nobel zitade ed e el reume del fugui sapiate che questa zitade e chauo del reume del fugui e vion chiamada choncha la quale nonna porte—probably a corruption of “which is one part of the nine of the province of Mangi” just below, as B. suggests.
LIONS AND PAPIONES ARE CAUGHT IN FUGIU

many armies of the great Kaan stay there always, to guard the country, because through-
out the country many cities and villages very often rebel, because, as is said elsewhere,
they are careless of death because they believe they will live in honour in the other world, and
also because these people dwell in strong places in the mountains, and whenever they are intoxicated
and stirred up against their rulers they kill them. And those of the army who stay in this
city go there as soon as they rebel and take and destroy it, and do what is necessary
to preserve the authority of the great Kaan. And for this reason many armies of the great
Kaan stay there in this city. And you may know that a great river which is quite a
mile wide goes through the middle of this city, upon the banks of which on one side
& on the other are very beautiful buildings. And in this city are made many ships which
sail on that river with merchandise, & especially of sugar. Over this river is also a very
beautiful bridge upon great barges, and the said barges are held with strong anchors, and
great planks and strong are fixed over them. They make sugar also in so great abundance
that no one could tell it. Great trade in pearls and in other precious stones and spices
is done there, and this is because the ships from Indic come there in numbers with
much merchandise and with many merchants who frequent the islands of Indic. In
this country many lions are found, which are caught with a trap; namely, that in places
suitable for this two very deep pits are made one beside the other. It is true that between eith-
some ground is left perhaps for the width of one ell; and on either side of the pits a high hedge
is made, but nothing at the ends. And at night the owner of the pits will tie a little dog on
the ground which is in the middle and leaving him there will go away. Then the dog tied like
this, when it is left by the master, will not cease to bark; and the dog shall be white. And the
lion hearing from whatever distance thence the voice of the dog will run to him with much fury,
and when he shall see him gleaming white, wishing to leap hastily to catch him, will
fall in the pit. In the morning the master of the pits will come and will kill the lion in the
pits. Then the flesh will be eaten up because it is good, and the skin will be sold, for they are
very dear. And if he shall wish to have him alive, he will draw him out well with his tackle
alive. There are also found in that district certain animals called papiones, which papiones are
something like foxes. They indeed gnaw and do much harm to the canes which produce sugar.
And when merchants passing through the district with caravans stop in any place for the sake
of resting and sleeping by night, these papiones come to them secretly and whatever they are able
to steal they steal and carry off, bringing much loss upon them. But they catch them in this way.
For they have great gourds which they cut in the knob at the top, making a mouth for entry of
a width calculated so that one of the papiones can put its head in with force. And that the
mouth of the gourd may not be broken by the violent impress of the head of the papio, they bore

1 Z: ab una parte  For the width, just above, VA: mezo metare
THE DESCRIPTION OF THE WORLD'S ABUNDANCE OF THINGS
round about the mouth, weaving a string round afterwards through those holes. And this done they put a little of some fat in the said gourds near the bottom, and then they put many of them in various places round the caravan a little way off. And when the papiones come to the caravan to take something away, they perceive the smell of the fat which is in the gourds and go up to them and, wishing to put their heads in, cannot. But pressing violently from greed for the food which is inside they force the head to enter. Then being unable to draw[it] out, they lift and carry with them the gourds because they are light; and then they do not know where to go, and the merchants catch them as they please. The flesh is very good to eat, and the skins are sold very dearly. In this district too are bred grese so large that quite twenty-four pounds is the weight of one; and they have a great goitre under the throat, and as it were a lump above the beak next to the nostrils, as a swan has, but they have[it] much larger than swans. And again I tell you that this town of Fugi is near to the port of Cai ton by six days journeys, and this port of Cai ton is in the Ocean sea, and many ships come there from Indie with many goods. And then from this side come the ships by the great river of which I have told you above, which carry various things as far as to the city of Fugi and they transfer them thence by river and land to different places. And in this way many dear things come there from Indie. They have moreover great abundance of all things which are necessary to the body of man for life, and very cheap. They have also beautiful gardens and delectable, abounding with many good fruits. It is so good a city and so well ordered in all things that it is a marvel which could not be told. And this let this be clear about it. We will say one thing which Master Marc recounted, which is fitting to tell. When indeed Master Mafus, uncle of Master Marc Pol, and Master Marc himself were in the said city of Fugi, and in their company a certain wise Saracen.—And he said to the same, In such a place is a certain manner of people whose religion no one understands. For it is not idolatry because they keep no idols, they do not worship fire; it does not profess Mahomet; nor also does it seem to have the Christian rule. May it please you that we go to them and to speak with them; perhaps you will learn something about their life. They went there and began to speak with them and to examine them and to inquire about their life and religion. But they seemed as it were to fear that they were examining them with a view to taking away their religion from them. And then the said Masters Mafus and Marc, observing that they were afraid, began to cheer them and to say, Do not be afraid, for we did not come here for your harm at all but only for good and the improvement of your condition. For they were afraid that they might have been deputed by the great lord to make this examination, and that they might get some harm from it. But Masters Mafus and Marc frequented that place so much from day to

1 de cest part Z: abinde FB: et du port au flum V: a questo porta L: et habent portum B.'s correction de cest port is very probably right.
THE CHRISTIANS OF FUGIU GET PRIVILEGES =MARCO POLO

day, making themselves at home with them and asking about their business, that they found that they held the Christian religion. For they had books, and these Masters Mafeu and Marc reading in them began to interpret the writing and to translate from word to word and from tongue to tongue, so that they found it to be the words of the Psalter. Then they asked them whence they had that religion and rule. And they answered and said, From our ancestors. And thus they had in a certain temple of theirs three figures painted, who had been three apostles of the seventy who had gone preaching through the world; and they said that those had taught their ancestors in that religion long ago, and that that faith had already been preserved among them for seven hundred years; but for a long time they had been without teaching and so were ignorant of the chief things. Yet we hold this from our predecessors, namely that according to our books we celebrate and do reverence to these three, namely the apostles. Then Masters Mafeu and Marc said, You are Christians and we are likewise Christians. We advise you to send to the great Kaan and explain to him your state, that he may come to know you and you may be able freely to keep your religion and rule. For because of the idolaters they did not well dare to express or to hold their religion openly. And so they sent two of them to the great Kaan; Masters Mafeu and Marc instructed them that they should present themselves first to a certain man who was head of the Christians at the court of the great Kaan, that he might declare their case in the presence of the lord. And the messengers did so. But what? He who was head of the Christians was before the great Kaan declaring that these were Christians and that they ought to be confirmed in his dominion as Christians. And he who was head of the worshippers of idols, perceiving this, raised a question on the opposite side, saying that this ought not to be, for the aforesaid were idolaters and have always been and were reckoned as idolaters. And thus there was a great argument over this in the presence of the lord. Finally the lord being angry, making all go away, ordered the messengers to come to him, asking them whether they wished to be Christians or idolaters; who answered that if it should please him and were not contrary to his majesty they wished to be Christians as their predecessors had been. Then the great Kaan ordered privileges to be made for them, how they must be addressed as Christians and may be able to keep the law of Christianity, all who are included under this rule. For it was found that through the province of Mangi, here and there, were more than seven hundred thousand families who were following this rule. There is no other thing which does to tell, and so we will not tell you more of it but will go forward and will tell you of other things.

Having spoken of the city of Fugiu we now wish to speak and tell of the city and port of Caiton.

HERE he tells of the city of Caiton. Now you may know that when one leaves Fugiu he crosses the above-said river and goes five days journeys by the sirocco, always finding lands and cities and villages

1 Z,V: "six"
THE DESCRIPTION OF THE WORLD: THE WEALTH OF CAITON

and hamlets enough which are very noble and good, where there is great wealth of all things for food. There are hills and valleys and plains; there are also vast forests1 where there are many trees of those which make camphor. There is hunting and chase enough of beasts and of birds; it is a country greatly abounding in wild animals. They live by trading and by crafts. They are subject to the rule of the great Kaan and have money of notes and are idolaters and are in the domain of the city of Fugi, that is in its kingdom. And when one is gone these five days journeys then one finds a city which is called Caiton which is very great and noble. At this city is the port of Caiton on the Ocean sea, to which all the ships from Indie come with many goods and dear, and namely with many precious stones of great value and with many pearls both large and good. And it is the port from which the merchants of Mangi, that is all round this port, come. So that thus at this port comes and goes so great abundance of goods and of stones and of pearls that it is a wonderful thing to see. And from this city of this harbour they go through all the province of Mangi and elsewhere. I Moreover I tell you that for one ship load of pepper which may go to Alexandre or to other place to be carried into Christian lands,3 there come more than a hundred of them to this port of Caiton. And it would be almost impossible to believe the great gathering of merchants and merchandise at this city,4 for you may know that this is one of the two ports in the world where most merchandise comes, for its greatness and convenience. [71a] And moreover I tell you that the great Kaan receives in this port and in this town very great duty, because I make you know that all the merchants[ in the ships which come from Indie give of all goods, and of all stones and pearls they give, ten per cent, that is the tenth part of everything. The ships take for their hire, that is the freight, 30 per cent of small goods, & of pepper they take 44 per cent, and of lign aloe and of sandalwood and of other spices and large goods they take 40 per cent. So that between the freight and the great Kaan's duty the merchants really give the half of all that they bring to this port. And yet of that half which remains to them they make so great profits that every hour they wish to return there with other goods. And so everyone must believe that the great Kaan has a very great quantity of treasure at this town. The people of Caiton city, moreover, they are idolaters & are subject

1 R: alcuni arbuscelli
2 de cest cite de cest port vont FB: de ce port vont TA: quinci vanno Z: ab ista cistate istius portus feruntur V: da questa zitade de questo porto vanno
3 Z: de alexandria in xpistianitate V: dalesandria in christianitate
4 There seem to be signs in F,FB, and some other MSS. of an intention to distinguish between the name of the city and of the port, but it is not clear enough to justify different spellings in the translation. VB reads el capo chiamata earon . . . zita de caiten. See PN.
THE AZURE PORCELAIN VESSELS OF TINGIU = MARCO POLO

...to the rule of the great Kaan. It is a land of great delight and of great abundance of all things which are necessary to man’s body, and the people are very quiet, and given to repose and to live idly. To the city come all from upper Indie for the sake of having themselves painted, namely with needles, as is said elsewhere above; because in this city there are many able masters of this business. The river which enters the port of Cai ton is very great and broad and runs very rapidly, so that on account of its speed it makes for itself many channels, that is it is divided in many places into many branches. And over this river are five very beautiful bridges of which the greater lasts quite three miles in length according to the place, where the river is separated into many branches. And the bridges are built in this manner; for their piers are of great stones laid one above another and worked like this, because in the middle those stones are broad and go tapering at the ends, so that their ends are pointed as well towards the sea, because of the great back-flow of the sea which it makes while it flows back, [as] towards the course of the river. And again I tell you that the most beautiful vessels and plates of porcelain, large and small, that one could describe are made in great quantity in this aforesaid province in a city which is called Tingiu, more beautiful than can be found in any other city. And on all sides they are much valued, for none of them are made in another place but in this city, and from there they are carried to many places throughout the world. And there is plenty there and a great sale, so great that for one Venetian groat you would actually have three bowls so beautiful that none would know how to devise them better. And these bowls are made in this way, as he was told, of this kind of earth; namely, that those of the city gather as from a mine—mud and rotten earth and make great mounds of it, and leave them thus in the wind, in the rain, and in the sun for thirty and forty years that they do not move the mounds. And then, in this space of time the said earth being so long time in those mounds is so worked up that the bowls made of it have the colour of azure, and they are very shining and most beautiful beyond measure. And you must know that when a man gathers that earth he gathers for his sons or grandsons. It is clear that owing to the long time that it must lie quiet for its working up he does not hope to gain profit from it nor to put it into use, but the son who will survive him will reap the fruit of it, etc.

1 See p. 296 above.
2 R, with some impossible misunderstanding, has: “... rapidly; and it is a branch made by the river which comes from the city of Quinsai. And where it leaves the main channel there is the city of Tingui, of which there is nothing else to say except that in it are made the bowls and plates of porcelain.”
3 Read refluit quam versus cursum fluminis. See p. lv.
4 VA: porcellane de mar... Z: de porcelanis
5 R: “In this space of time the said earth is refined so that the said bowls can be made, to which they add the colours which they wish, and then they bake in the furnace.”
THE DESCRIPTION OF THE WORLDS: THE SPEECH OF MANGI

And again I tell you that those of this city have a language for themselves. But you must know that through the whole province of Mangi one speech is preserved and one manner of letters; yet in tongue there is difference by districts, as if, among laymen, between Lombards, Provençals, Frenchmen, etc., yet so that in the province of Mangi the people of any district can understand the idiom of the people of the next.\(^1\) Now I have told you of this kingdom of Fugi which is one part of the nine parts of Mangi. Moreover I tell you that the great Kaan has as great duty from it and as great revenue as he has in any of the others except from the kingdom [71b] of Quinsai, & greater; and this is only because of the revenue of the port of Cai ton. We have not indeed told you of all the nine kingdoms of the province of Mangi but only of three, avoiding the weariness of long talking; these are Yangiu and Quinsai and Fugi, and of these you have well understood. Of these three however we have told thus in order because Master Marc made his passage through them, for his way was directed thereto. But of the other six also he heard and learned many things, and we should know well how to tell you of them; but because he was not in any of them as he was in Quinsai & Choncha, and because he did not travel over them he would not have been able to tell so fully as about the others. Wherefore because it would be too long an affair to mention we shall be silent about them now but keep the speaking of them for another place. For we have told you well and sufficiently of the province in general and of a portion in particular, namely of Mangi; and of the nature of the province of Cai we have told generally and in particular orderly enough, according to what we were able to learn; and of many other provinces as our book tells you of them all clearly and in right order and one after the other and without mistake, and of the people and of the beasts and of birds and of all the gold found there and of all the silver and of precious stones and of pearls and of the sorts of all the merchandise which go and come and which arrive there and of many other things and of the manners and customs of the people, just as you have heard according to what you were able to understand. And yet because our book was not yet filled with that which we wish to write there; for there were still wanting all the doings of the Indians and the things of Indic, which are indeed things to make known to those who are ignorant and do not know them, for there are many strange and wonderful things not to be passed by in silence which are not seen anywhere in all the rest of the world, and for this reason it does well to say and is very good and profitable to put in writing orderly in our book, that it may be more fair and strange.

\(^1\) R: "yet there is difference in the speech by districts, as it would be to say Genovese, Milanese, Florentines, and Apulians, who though they speak differently can nevertheless be understood." This passage may perhaps show the degree of freedom with which the early translators or transcribers did their work.
THE THIRD BOOK OF THE ISLANDS OF INDIE = MARCO POLO

But they are true things, with no fable. And the master will put them there all skilfully just as the said Master Marc Pol saw and describes them and speaks in order, and because he knows them well. Moreover I tell you quite truly that Master Marc Pol stays there in Indie so long and went and came there so often and inquired and asked so much, that both by hearing and by sight he was able fully to learn and to see and knows so much of them, of their affairs and of their customs and of their trade, that there was scarcely true also of the said Indies. The second book ends. [71c]

HERE he begins the book of Indie and he will describe all the marvels which are there and the manners of the people. Now since we have told you of so many provinces, kingdoms, and countries of the firm land as you have heard above, then we shall leave all that matter and shall begin to enter into Indie to tell all the wonderful things which are there, and we shall begin first of all to tell about the great ships in which the merchants go and come into Indie through the Indian sea. Now you may know that those ships are made in such a way as I shall describe to you. I tell you that they are mostly built of the wood which is called fir and of pine. They have one floor, which with us is called a deck, one for each, and on this deck there are commonly in all the greater number quite sixty little rooms or cabins, and in some more, and in some fewer, according as the ships are larger and smaller, where, in each, a merchant can stay comfortably. They have one good sweep or helm, which in the vulgar tongue is called a rudder, and four masts

1 apiertenas B. corrects to a piece mes
2. de iors Ft: des iors FB: des gens V: dele zente Z: habitantium in ea Chapter 161 (des maineres des iôres) might suggest des idres as a possible correction here, but the MSS. favour iens.
3 VB: in sua lengua fu (? ) chiamato beta el qual e como zapin
4 VB, R: "under"
and four sails, and they often add to them two masts more which are raised and put away every time they wish, with two sails, according to the state of the weather. Some VB Z ships, namely those which are larger, have besides quite thirteen holes, that is divisions, on the inside made with strong planks fitted together, so that if it happens by accident that the ship is staved in any place, namely that either it strikes on a rock or a whale fish striking against it in search of food staves it in. And this often happens; for if the ship sailing by night making the water ripple passes near a whale, the whale seeing the water glisten as it is moved thinks that there will be food for it, and moving quickly forward strikes against the ship and often staves the ship in some part of it. And then the water entering through the hole runs to the bilge, which never remains occupied with any things. And then the sailors find out where the ship is staved, and then the hold which answers to the break is emptied into others, for the water cannot pass from one hold to another, so strongly are they shut in; and then they repair the ship there and put back there the goods which had been taken out. They are indeed nailed in such a way; for they are all lined, that is that they have two boards one above the other. And all round them it is lined with one board above the other. And the boards of the ship inside and outside are thus fitted together, that is they are, in the common speech of our sailors, caulked both outside and inside, and they are well nailed inside and outside with iron pins. They are not pitched with pitch, because they have none of it in those regions; but they oil them in such a way as I shall tell you, because they have another thing which seems to them to be better than pitch. [71d] For I tell you that they take lime and hemp chopped small and they pound it all together mixed with an oil from a tree. And after they have pounded them well, these three things, together I tell you that it becomes sticky and holds like birdlime. And with this thing they smear their ships, and this is worth quite as much as pitch. Moreover I tell you that these ships want some 300 sailors, some 200 sailors, some 150, some more, some fewer, according as the ships are larger and smaller. They also carry a much greater burden than ours. And formerly in time past the ships were larger than they are now at present; because the violence of the sea has so broken away the islands in several places that in many places water was not found enough for those ships so great, and so they are now made smaller; but they are so large that they carry quite five thousand baskets of pepper, and some six thousand. Moreover I tell you that they often go with sweeps, that is with great oars, and four sailors row at each oar. And these larger ships have such large

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1 P: "but two of the foresaid masts are so arranged that they can easily be raised and lowered." Of this and other peculiarities of P in this place there is no sign in VA.

2 itaque (?) Read ita quod R: di modo, che

3 P: Tortum autem canabum mitutatim . . . cum aloe

4 TA: e di datteli vj m. misunderstanding e de tel. vi m.
tenders that they carry quite 1000 baskets of pepper. But I tell you too that they
take 40, 50, some 60, some 80, some 100 sailors, and these go with oars and with
sails when there is opportunity. And often again they help to tow the great ship with
ropes, that is hawsers, when they are moved with oars, and also when they are moved with sails
if the wind prevails rather from the beam, because the smaller go in front of the larger and tow
it tied with ropes; but not if the wind blows straight, for the sails of the larger ship would
prevent the wind from catching the sails of the smaller and so the larger would overtake the
smaller. They take two and three of these large tenders, but the one is larger than the
other. And of small ships which we call boats also they take quite ten, to anchor and
to catch fish and to wait upon the large ship in many other ways. And the ship
carries all these boats through the water lashed to her sides outside, and when necessary
they put them in the water; but they tow the two large ones astern, which each have their mariners
and their sails and all that is needed for themselves and for them. And again I tell you that
the said two large tenders also carry small boats. Moreover I tell you again that when
the great ships wish to be decorated, that is to be repaired, and it has made a great
voyage or has sailed a whole year or more and needs repair, they repair it in such a way.
For they nail yet another board over the aforesaid original two all round the
ship, without removing the former at all, and then there are three of them over the whole
ship everywhere, the one nailed above the other, and then, when it is nailed, they also caulk and
oil it with the aforesaid mixture; and this is the repair which they do. And at the end of
the second year, at the second repair they nail yet another board, leaving the other boards so
that there are four. And in this way they go each year from repair to repair up to the number
of six boards the one nailed above the other. And when they have six boards the one upon
the other nailed, then the ship is condemned and they sail no more in her on too high seas but
in near journeys and good weather, and they do not overload them; until it seems to them that
they are no more of any value and that one can make no more use of them. Then they dismantle
and break them up. And so we will tell you how, when any ship must go on a voyage, they
prove whether its business will go well or ill on that voyage. The men of the ship indeed will
have a hurdle, that is a grating, of withies, and at each corner and side of the hurdle will be
tied a cord, so that there will be eight cords, and they will all be tied at the other end with a
long rope. Again they will find someone stupid or drunken and will bind him on the hurdle;
for no wise man nor undepraved would expose himself to that danger. And this is done when a
strong wind prevails. They indeed set up the hurdle opposite the wind, and the wind lifts the
hurdle and carries it into the sky and the men hold by the long rope. And if while it is in the

1 armes FB, TA, Z, &c. support the correction a remes.
2 FB: les i.j.nefz
THE DESCRIPTION OF THE WORLDS. THE ISLAND OF CIPINGU.

Here tell he tells of the island of Cipingu. Cipingu is an island to the sunrising which is on the high sea 1500 miles distant from the land of Mangi. It is a very exceedingly great island. The people of it are white, fair fashioned, and beautiful, and of good manners. They are idolaters and keep themselves by themselves, that is they are ruled by their own king, but pay tribute to no other, and have no lordship of any other men but of themselves. Moreover I tell you that they have gold in very great abundance, because gold is found there beyond measure. Moreover I tell you that no man takes gold out from that island, because the king does not easily allow it to be taken from the island and therefore no merchant as it were nor other man goes there from the mainland, because it is so far, and ships are rarely brought there from other regions, for it abounds in all things; and therefore I tell you that they have so much gold that it is a wonderful thing, as I have told you, so that they do not know what to do with it. Moreover I shall tell you a great wonder of the immense excellence of wealth of a [72b] palace of the lord, that is the chief-ruler, of this island, according to what the men who know the country say. I tell you quite truly that he has a very great

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1 cest maniere de nes B. prints maniere de nes, but suggests the correction materic. This is supported by des, and by V: questea materia.

2 V: 1250

3 de ceste ville But FA,FB,TA,LT,VA,P,Z,V all have "island"; while VB,L have no corresponding word; so that we should probably correct ville to ille or isle.
THE GREAT KAAN SENDS AN ARMY TO CIPINGU = MARCO POLO

Palace which is all covered with sheets of fine gold. Just in such a way as we cover our house with lead and our church, just in such a way is this palace covered with fine gold, so that it is worth so much that it could hardly be told, nor is there any in the world who could redeem it. And yet more, for again I tell you that all the pavements of the hall of the said palace and of some of his rooms, of which there are many, are likewise of fine gold all in great and large tiles, which golden tiles have a measurement of more indeed than two fingers thick. And all the other parts of the palace and the halls and the windows are likewise adorned with gold. I tell you that this palace is of such unmeasured great wealth that it would be too vast a wonder if anyone could in any way count it, for none could tell its worth. And they have large white pearls in this island in infinite abundance; and even if they are red, yet they are very beautiful and round and large and of great value. And they are of as great price & worth as the white and more. And in this island some are buried when they are dead, some are burned; but in the mouth of every one who is buried is put one of these pearls, and such custom is kept among them. They have also many other precious stones enough there. And for this cause it is an island so rich that none could any way tell the riches of it. Moreover I tell you that because of the great nobility and wealth which one told the great Kaan, that was this most valiant lord Cublai Kaan who now reigns, that there was in this said island, he says that he wished to have it taken and subjected to his rule. And then he sends there two of his most famous great barons with a very great number of ships with great plenty of men on horses and on foot to take the island. The one of these barons had Abacan for name and the other Vonsamein. These two barons were wise and valiant. And what shall I tell you of them? They set themselves on the road and reached the port of Caiton named by us before, & having found & prepared great quantity of ships with their furniture and all that they needed for war, they went on board and sailed from Caiton and from Quinsai and put to sea and go sailing many days as far as to reach this island, and they went down on to the land and took plenty of the plain and of the hamlets. But they had not yet taken any city or town or castle when there happened to them staying on that plain such a misadventure as I shall tell you. Now you may know that there was great jealousy arisen between these two barons, and the one did nothing for the other. You must know that the wind from tramontaine blows very hard and does great harm to that island because there are few ports.

1 FB: toutes
2 FB: qui adone Regnoit
3 casaus TA: delle chostè but other MSS. support casaus.
THE DESCRIPTION OF THE WORLDS: THE FLEET IS SCATTERED

Now it happened one day that the wind\(^1\) from tramontaine blows so hard that a great part of those of the army of the great Kuan could not bear it—that is to say their ships—\(\text{FB}\) and went on board the ships and departed. And the others seeing this said that if they do not leave, that all their ships will be broken up completely. And then they all go up into their ships and set sail and left that island and put out to sea so that not one of their men remained on land. And I tell you that when they were gone about four miles, then the force of the wind began to increase, and the multitude of the ships was so great that a large quantity of them was broken up one with another; but the ships which were not crushed by others but were scattered about the sea escaped shipwreck. But near there they find another island not too large and uninhabited; and those which were out at sea and able to weather that island escape, but those which could not weather\(^2\) it, but were near shore, were driven thither by the wind and wrecked on that island, to which many of those who were shipwrecked escaped with pieces of planks and swimming, and that in very great numbers; but others who could not reach the island perished altogether. But when the violence of the wind and the fury of the stormy sea was still, the two barons came back to the aforesaid island with the ships which had escaped shipwreck on the open sea, which were in very great numbers, and took off in the ships all the men who were of position, namely captains of hundreds, thousands, and ten thousands, because they could not put the others on the ships, they were so many. And afterwards they departed thence and set their sails towards home. And they were quite thirty thousand men who escape on to this island; and when they saw themselves on that island in such danger, and they were so near to Cipingu, these all held themselves for dead as having no victuals or little, saved from the ships, nor arms, nor any good plan, and had great vexation because though they were escaped from the storm they were in no less peril, for they see that they cannot escape and come to a safe port, because their ships were all wrecked and broken up, for they see that while they were left the other and greater part of the ships which were escaped from the storms of the sea were going off without helping them, with great speed and as fast as they could towards their country, without making any show.

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\(^1\) le lume But FA,FB,TA,LT,Z,&c.: “wind”. Just below, \(\text{sent}\) probably means blows—

FB: \text{comenca a venter} Z: \text{flare incept} but LT: \text{sent} TA: \text{seen}

\(^2\) celz \(\text{ge postrent monter celle isle esccapent mes celz \(\text{ge ne postrent monter ronperent}\) The French dictionaries do not justify the meaning which I have given to \text{monter}, but it seems to be familiar enough in Italian. Thus in \text{CORAZZINI, Voc. Naut.}, “Montare un promontorio, un’ isola, vale oltrepassarli con la nave. I.: to weather a cape; F.: doubler un cap.” And this was the interpretation of FB which has: \(\text{et celux qui se trouèrent haut et qui porent monter celle isle si eschapperent et celux qui ne la porent monter si (\(\text{? mais}\) se trouèrent bas, si se ferirent en terre et brisèrent leurs naus etc. also Z, p. lix, which is less clear. V: vn altra isola non men grant da quelo onde gran parte de quelli smonto per che i non poteno andar avanti &c.}
HOW THOSE WHO ESCAPED FROM THE STORM ≈ MARCO POLO

of turning back to their companions to save and help them. And in truth they do so, for I
FB
tell you that they sail so far that they come back to their land.¹ Now you must
FB
know that that island where they were escaped was uninhabited, for there was no creature but
FB
them. Now let us leave telling you of these who are gone off with all their ships safe
FB
and sound, and we will return for you to those of the island who held themselves
for dead.

HOW THE PEOPLE OF THE GREAT KAAN ESCAPED FROM [72d] THE STORM
OF THE SEA AND AFTERWARDS TOOK THE CITY OF THEIR ENEMIES.² Now
you may know that when those thirty thousand men were escaped on
FB
the island they all held themselves for more than dead because they do not see
FB
in any way how they could escape. They had great anger and great grief and did
z
not know what they ought to do. But while in such a way as I tell you those who
z
escaped to the said island, as is said before, stayed on the island without hope of departing
z
thence, what happened? And when the lord and the people of the large island saw that
FB
the rest of the army of the enemy was so scattered and routed and fled and knew of those
FB
who were escaped from the storm and landed upon the island, they have great joy at
FB
it and great gladness; and as soon as the sea was calmed and quiet they enter into
FB
many ships which they had about the island³ made ready with all things necessary to
FB
them, and set sail & go off quite straight to the island with a vast number of ships well
FB
armed, with a great multitude of men, and with little order and less wisdom all climb down
FB
immediately on to the land to take those who were remaining on the island. And
FB
the thirty thousand saw their enemies come upon them, they went into a wood which was
FB
near the harbour. And when those thirty thousand saw that all their enemies were
FB
come down to land like those who feared nothing and knew little of such work, and see
FB
that no people were left on the ships to watch, they acted like wise people; for the
FB
island was very lofty in the middle, and when their enemies came hastily to them to take
FB
them they made a pretence of flight and set out towards one side and turn themselves
FB
round it from the other side of the island so that they were not seen, and hasten themselves

¹ FB here adds: “And this was the reason why they did so. Because the two barons who were
captains of all the host hated one another and did not love one the other, for they bore great
hatred between them. For he who escaped never made any show of returning to his companion
and to those who remained on that island, as you have heard. For he was well able to return
quite safely if he had wished, when the tempest was past, and it lasted not long. But he did
not so, but went off quite straight towards his country.” F and Z make both barons escape.
² la cité de leur lo re is an easy corruption of lore (Fr), from which enemis has somehow been
cut off. FB: de leurs anemis
³ por lisle V,VB: per lixola FB: et assembler toutes les nauies qui estoient par les isles
THE DESCRIPTION OF THE WORLD TOOK A CITY IN ÇIPI NGU

so much that they came to the ships of their enemies and, not finding them occupied by any of the enemy, they climb up there all immediately. And they could well do this with ease, because they find none who should defend them from them. for all had pursued them straight on that side by which they had fled, nor had they thought of this, believing that they would take them starved and weak and tired without resistance. And what shall I tell you about it? When they were on the ships they did nothing else but immediately hoist the sails and left that island and like very valiant men go off to the other great island of the enemies. And they went down to the land all immediately, and with the standards and with the ensigns of the lord of the said island which were on the ships they go off to the capital city. And those who had stayed in the city who did not guard against this, for they saw that they were their ships, and their standards coming, believe truly that these were their people. So they opened the gates and let them enter into the town. And they, who find no men there but old ones and women, were so strong that they drove out those whom they found in the gate, and so took the forts as soon as they were in it and chase all people out of it except only some fair young women who were there, whom they kept to serve them. It seemed well to them not to keep them for their need so that in any case the victuals which were in the land should suffice them for a longer time. And they did this for fear of treason also. In such way as you have heard the men of the great Kaan took that city. And when the lord and the people of the island saw that they had lost their city and their fleet and that the affair was gone in such a way, seeing the courage and running of the Tartars, confessing their mistake, full of bitterness; when they had learned of the taking of the city and the fathers or sons driven out and the women kept, to their extreme disgrace, and especially the king, they wished to die of grief, knowing that so great a mistake with their so extreme disgrace of the father-land was come about not through the power of the enemy but only through lack of prudence. But yet certain brave citizens encouraged the king, saying that this was not a time to lament, but to put themselves all in one mind to avenge themselves of so great an injury, nor to think of any other thing. They come back to their island with other ships which were left to them, having found many of their ships about those harbours, because owing to the vast multitude of ships the Tartars, who were only thirty thousand and also like men who flee, had not been able to take them all away. So having gone on board of them as best they could they carried themselves over to the island, and the king gathered from other islands round about all his host immediately, and with so great a number of men that it was a wonderful thing had

\[1\] FB: mul Rebelle

\[2\] V: non trovo alguna femena seno vna ucbia This is given as an example of the strange corruptions with which V is filled. cf. B. p. clxxv.
THE CITY IS BESIEGED FOR SEVEN MONTHS = MARCO POLO

The city where the Tartars were with their women besieged all round so that none would be able to go in there nor to come out without their consent and will. And what shall I tell you about it? The people of the great Kaan held that city seven months, and they took much pains both day and night to find how they could make this affair known to the great Kaan that he might send them help. But all this is of no avail to them that they should ever be able to make him know, for they could never send any messenger. And they held that siege so that the Tartars could by no means make the lord great Kaan know of their condition and being, nor ever send so carefully but that all their messengers fell into the hands of the islanders, because that[army] of the islanders was of a very great host set all round. The Tartars day and night did not cease to attack the people of the island with very great and continual damage and loss. And when they see that they cannot do this which they propose by any device, and seeing that they lacked food, and that they could hold out no longer, then finally they make agreement & truce with those outside, and gave themselves up, saving their persons, in such way that they must stay there all the days of their life. The islanders who for very many years had not had war and bore it very ill, and especially the loss of their women who were in the hands and power of their enemies, believing that they would never have them again, when they saw that the Tartars were willing to give them back the place and the women, joyful and satisfied with so great an offer all with one voice constrained the king to make peace on the terms which were offered. And so it was observed, and the peace was made and the place returned to the king. And this was in the 1269 year from the incarnation of Christ. So went the affair as you have [73b] heard. And when the Tartars were returned and the great Kaan knew of the discord of his two captains,

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1 TA,LT,R: “six” Z, V: “a long time” FB: vng (mistaking vi for vn) others “seven”

2 The additions in VB, which at first sight seem to be too long to be mere padding by the translator, give alternative conditions of peace, of which neither can really be made consistent with F or Z (though supported by TA,LT,P and not inconsistent with VA,R), as follows:—

“Seeing that the Tartars were willing to give them back the place and the women, in such a way however that there should be granted them safe passage to be able to return to their fatherland and so much of their things that they should have quite enough until they were at their home; also if they pleased to keep the Tartars with wages at their expense they were content.”

vedendo che tartarj era contentj renderge la tera elle done si uera mente che a quellj i fosseno conpresso nostro adito de poter repatriar et tanta dela lor roba che abel mente i potesse bastar fino fosseno a chaxa loro ezian se a quellj piaceseno i tartarj retenjre con stipendio a suo soldo erano contentj (VB fol. 29a)

The story is of course one which lends itself to embroidery, and in VA (I semesseno in arborj che era presso el porto) we have another detail which is not really consistent with the more common form of the story of how the Tartars captured the Japanese ships.

THE DESCRIPTION OF THE WORLD'S MAGIC PRECIOUS STONES

he immediately made them cut off the head of one of the barons who was captain of that army who had fled so evilly, and the other he sends to the desert island named Cioreia where he has many people destroyed for grave offences, and there he made him die in this way. For when he sends anyone to the aforesaid island to be killed, he causes his hands to be very well wrapped round with skin of a buffalo then lately flayed, and to be tightly sewn; and when the skin is dried it is shrunk round the hands so that by no means can it be moved from them, and so he is left there to end with a death of agony because he cannot help himself and has nothing to eat, and if he wishes to eat grass he must crawl on the ground. And in this way he made the baron perish. And he did this and caused them to be so cruelly treated because he had known that they had behaved ill in that affair. And again I tell you a very great wonder not, in my judgement, to be passed in silence, which happened in this action, which I had forgotten. You may know that the great Kaan sent to the great island those two barons and that they took the plain, as I have told you above. They took many men in a castle which they took by storm on that island, and because they had not been willing to give themselves up the two barons command by common consent that they all be killed and that the heads of all should be cut off. And it was thus done, for the heads of all were cut off except of eight men only who could in no way be killed by iron, who being in the hands of the Tartars & being struck with many blows of the sword there was no way that they could kill them; and of these they cannot have the heads cut off. And this happened by virtue of precious stones which they had. For, this being a marvel to all the Tartar host, those eight were stripped naked and searched and they had each of them a stone sewn in his right arm, inside between the flesh and the skin, so that it was not seen outside. And this stone was so charmed by the skill of the devil and had such virtue that as long as one might have it on him he could not die by iron nor be wounded. And the barons, when the reason that those cannot die by iron was told them, they have them clubbed with thick wooden clubs and they died immediately. Then when they were dead they have those stones taken from the arms of each, as I have told you, and hold them very dear. Now thus this story happened and this matter as I have described to you. After that we have told of this story of the battle and of the discomfiture and misfortune of the people of the great Kaan, now we shall speak of the manner of the idols. So we will leave them then and return to our matter to go on with our book.

1 Z: nouem V: nuonejento
2 e de este pierres estoit si enchanter FB: Et ces pierres estoient si enchantees cf. Z p. lxi. So probably omit de; or translate, "And by this stone he was so bewitched"
3 V: "And when the stones which they had upon them were taken away they died at once."
HERE he tells of the fashions of the idols. Now you may know that the idols of Catai and of [73c] Mangi and of those of these islands\(^1\) of Indie are all of one fashion, but their idols differ greatly from others.\(^2\)

And I tell you that those of these islands and also the other idolaters have idols which have an ox's\(^3\) head, and some which have a swine's head, and some a dog's, and some a sheep's, and some of many other different sorts. And some there are which have one head with four\(^4\) faces, and some have three heads, that is one as it should have and the other two on the shoulders, one on each shoulder. And there are some idols which have two eyes on the shoulders, & some which have four eyes and four hands and some which have ten of them; but these with a thousand are the better and those for which they have greater reverence than for the others. And when the Christians said to them, why did they make their idols so differently one from the other, they answer, Our ancestors and fathers leave them to us and they were of this kind, and we shall leave them to our sons and to those who shall come after us, and so they will always go from one to the other. And you may know that they are great enchanters and charm the idols, and the deeds of these idolaters are of so great strangeness and of such devil's work as is not fit to mention in our book, because it would be too evil and abominable a thing to tell such things for the Christians to hear, for these idols say such wonderful things both in answers and in other ways that those who told would scarcely be believed. And so we will leave telling you of these idolaters so as not to be tedious, and will tell you of other things. But so much only will I tell you of them that I wish you to know that all these idolaters of these islands, and of all the rest, for the most part do a horrible thing, for when they take any man who is not their friend, if he cannot ransom himself for money, he who has taken the man calls together all his relations and his friends and says, I wish you to come to eat with me at my lodging. And then he makes them kill the [73d] man whom he has taken and eats him in great festivity with his relations. And you understand that he has him cooked. And they hold this human flesh as the best food that they could have in the world, for they say that it is the most savoury that can be found. Now we will leave telling you this and will return to our subject. Now you may know that this sea, where this island of this region is,

\(^1\) e celz de celz de ceste ysles probably for e celz de celz de ceste ysles but Z: et de istis insulis 
\(^V:\) ede queste ixlle \ FB: et celles des ysles so that we should perhaps read: e celz de ceste ysles
\(^2\) VB: "All these islanders are idolaters not of the sect and order of idolaters of Catai nor of Mangi, but very different."
\(^3\) TA: lione
\(^4\) Z, V, R: "two"
THE DESCRIPTION OF THE WORLD'S ISLES IN THE SEA OF CIN

is called the sea of Cin, which means to say the sea which is over against Mangi, because the province of Mangi is on its shores; for I tell you that in the language of those of this island it means to say Mangi when they say Cin; which is to the sunrising and sirocco. And this sea of Cin is so long and broad that it has 7000 and 400 feet and 48 islands, which for the most part are inhabited, according as the wise pilots who have carefully counted them say and the wise sailors of this country who never do anything else but sail there and who well know them, so that they all say that this is the truth. Moreover I tell you that in all those islands no tree grows from which does not come a great odour and good and which is not of great use, quite as great as the finest lign aloe and greater. There are also many dear spices of many and different kinds. And again I tell you that pepper white as snow (and also some black, and ginger) grows in these islands in great abundance, which does not grow elsewhere, and none of it is carried to the sunsetting because this is a very unknown place and they take black pepper more easily and at less cost. Gold is found there and jewels; pearls both large and small are fished there in the greatest quantity. The great value of the gold and of the other dear things and of the spiceries and of the timber which are in these islands is a very wonderful thing; but I tell you that they are so distant from the mainland that with great difficulty it is possible to go there. And when the ships from Caiton or from Quinsai go there they make great profit there and great gain. Moreover I tell you that they work hard without ceasing for a year to go their whole journey. For they go in the winter and come back in the summer. For the winds do not blow there but of two kinds, the one which takes them and the other which brings them back, and it blows the one in summer and the other in winter. And you may know that this country is distant from Indie a very great deal of way. And again I tell you that because I have told you that this sea is called the sea of Cin, yet I wish you to know that it is the Ocean sea. But it has its name. One says it as he would say the sea of Engletere and the sea of Rocelle & the Aegaen sea, because of the different provinces which it washes, so one says in that country in the sea of the islands of Indie, the sea of Cin and the sea of Indie and the such a sea, but nevertheless all these

1 FB: a leuan et a selot may be a mere corruption of F: a leuant & a selone But L: ad oriens et syroch. V: in leuant sono slongo chelano tre porti
3 FA: puechers
4 leure FB: poire Z,L: piper and so all others.
5 L: ligororum L": ligororum
6 L: mare de Engleterra et de flandia et de rizolla V: mar clangia zoe el mar de baku
names are parts of the Ocean sea. Now henceforth we will leave this country so that I will tell you no more of this country nor of these islands particularly because they are too much out of the way & also because we were not there. And again I tell you that the great Kaan has nothing to do there, nor do they pay him tribute or anything. And so we will go back to Caiton and from there we will begin our book again.

Now you may know that when one sets out from the port of Caiton and sails by sunsetting something towards the south-west-wind fifteen hundred miles, he sails across a certain great gulf named Cheynam. And this gulf lasts in length for the days journeys of two months, sailing towards the quarter of tramontaine. And throughout towards the sirocco it is bounded by the province of Mangi, but on the other side by Anu and Toloman—and also many other provinces named above together with these. Inside the gulf are infinite islands which are almost all well-inhabited. And great quantity of gold dust is found in them, which is gathered from the water of the sea at the mouths of the rivers. A great quantity also of copper or brass is found and of other things; and they trade among themselves with these things which are found in one island and not in another. They trade too with those of the mainland, for they sell them gold, brass, and other things, and buy back from them what they need. Much grain grows in the greater part of them.

This gulf is so great and so many people dwell in it that it seems as it were another world in itself. Now let us return to the first subject, namely that when departing from Caiton one has sailed across the diameter of this gulf, as is said above, fifteen hundred miles then he comes to a country which is called Ciamba, which is a very rich land and great in extent. They have a king for themselves and their own people and their special language and are all idolaters. And he pays tribute of twenty elephants to the great Kaan each year, and he pays him no other thing but elephants and lign aloes in plenty. And I will tell you how and why this king pays this tribute to the great Kaan. It was true that in the year from the incarnation of Christ the great Kaan Cublai sends one of his barons who had Sogatu for name with very many men both on horses and on foot upon this king to Ciamba to conquer this province, and he begins to make very great war on the king and on the kingdom. And the king who was of

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1 VB adds: ne dubitate chel signo gran can ge podesse mandar esercito suo tutto conquistarja ma per la immobilita non po; and also repeats the beginning of c. 155 with many verbal variations.
2 R: provincie con quelle di sopra nominate
3 P,R: 1268 Z omits.
4 gorte perhaps to be corrected to guerre as FA,FB,Z,V, etc.
5 VB: era signore azamballe and below azambale sedendo R: Accambale But B. (p.168) is probably
very great age and also, having no fear of war nor expecting that so great an army should come into his land, had not so great force of armed men as were those of the great Kaan, was unable to defend himself in open battle but, withdrawing with his people, manfully defended himself in the islands and in the cities and in castles which were very strong so that they had fear of none there. But all the dwellings about the plains and the hamlets and trees were ravaged and destroyed by them outside. And when this king sees that this man was going ravaging and destroying all his kingdom for him like this he has great grief at it. He takes his messengers immediately and sends them to the great Kaan with such a courteous and civil message as you shall hear. The messengers hasten until they were come to the great Kaan and said to him on behalf of the king of Ciamba thus, Sir, our master the king of Ciamba salutes you as his liege lord and sends you word that he is a man of great age and has little time to live and would wish to end his days in peace, and that he has kept his kingdom a long time in great peace & quietness, and that the destruction of his kingdom was grievous to him, and he sends you word by us that he is willing to be your man and is willing to give you elephants and much lign aloe in honourable fashion each year for tribute, as many as shall please you, and he prays you gently and cries to you for mercy that you make your baron and your other people who destroy his kingdom destroy it no more, and depart from his land, which shall be immediately at your command as yours, and he will hold it of you. Then the messenger is silent that he says no more. And when the great Kaan had heard what this old king sends to him he has very great pity on him. And he sends word immediately to his baron, the aforesaid Sogatu, and to his people that they should leave that kingdom and that they should go elsewhere to conquer land. And they do the commandment of their lord, for they departed immediately and go elsewhere. And thenceforward this king gives twenty elephants the most beautiful and the largest that he can find in all his land and lign aloe in great quantity to the great Kaan for tribute each year. And in such way as you have heard did this king become a vassal of the great Kaan and paid and still pays him tribute of elephants according as you have heard. Now we will leave telling you this and will tell you of the affairs of the king of Ciamba and of his land. Now you may know that this country has this custom and order that in this kingdom no beautiful girl can be married unless he has seen her first. And if she pleases him then he takes her to wife with the others, and if she does not please him he gives her leave to be married and money according to her need so that she may be taken by a husband honourably according to her probably right in thinking that this name is merely a misreading of roi a cianban cf. PN.

1 V: diez
THE EBONY OF CIAMBA AND SPICES OF JAVA = MARCO POLO

Moreover I tell you that in the 1285\(^1\) year of Christ I Marc Pol was there and at that time according to what was said\(^2\) universally by all this king had three hundred and twenty-six children, between male and female, so that he had indeed more than 150\(^3\) of them men who could bear arms, all of the wives and women whom he kept. In that kingdom are elephants in very great quantity. They have lign aloes in great abundance. They have there also very many forests of great trees of the wood which is called bonus, which in Latin is called ebony, which is very black and noble wood, from which the most beautiful black chessmen and the ink-horns and many other things are made. There is nothing else which does to mention in our book and so we will set out from here and will go forward and will tell you of a great island which is called Java.

Here he tells of the great island of Java. Now you may know that when one leaves Ciamba he goes\(^3\) sailing between midday and the sirocco 1500 miles, and then he comes to a very large island which is called Java, which according to what the good sailors say who know it well, is the largest island that is to be found in the world, of those which one can know, for it is indeed in its circuit more than three thousand\(^4\) miles round. It is subject to a great king\(^5\) of the country, and the people of it they are all idolaters and do tribute to no man in the world. This island is full of very great wealth. They have pepper in this island and nutmegs and spikenard and galangal and cubeb and cloves and and in short of all other kinds of good and clear spicery which one could find in the world.

And unto this\(^6\) island come very great numbers of ships and of merchants who come there to trade and buy many goods there and make very great profit there and very great gain. There is so great treasure\(^7\) in this island that there is not a man in the world who could believe or tell or say it. Moreover I tell you that the great Kaan can never have it subjected to his rule because of the long way and for the danger that it was to sail there. And from this island the merchants of Caiton and of Mangi have formerly drawn very vast treasure and still draw every day. And the greater part of the spices which are carried through the world are brought from this island. Now I have told you of this island and will not tell you more of it, but will tell you onwards of the others.

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\(^1\) VA: 1275 LT: 1288 R: 1280 Z, P omit. Others: 1285

\(^2\) LT: vidi

\(^3\) cianban & ala

\(^4\) FA, FB: v.m.

\(^5\) est au grant roi FA: est a un grant roy du pays Z: est sub dominio eiusdram magni regis V: de vno gran re au may therefore be taken for a un as in several other places. FB: est au grant kaan Roy du pais

\(^6\) eceste perhaps for en ecste (FB)

\(^7\) R: oro and so just below.
here he tells of the island of Sondur and of those of Condur.

And when one departs from this great island of Java and he sails between midday and the south-west-wind 700 miles, then one finds these two islands, one large and one smaller, which are called the one Sondur and the other Condur, which islands are uninhabited, and so let it be passed over about them. And then from these two islands one sets out because there is nothing which does to mention, and goes again still sailing about 500 miles by the sirocco, and then one finds a province which is on the firm land, which is called Lochac, which is very great and rich. And in that province there is a great king, and the people of it they are idolaters and have a language for themselves. And they pay tribute to none but to their own king, because it is very strong and they are in such a strange and out of the way place that none in the world in any way can go upon their land to do them any harm. For if he could go there in any way whatever the great Kaan would very gladly and very soon put them under his rule. For he has very often put himself to trouble and all the others with him to know how he could overcome them; but he could never do anything. And you may know that in this province the cultivated brazil grows in very great quantities, which are like lemons and are very good to eat; and also much musk and ebony. They have gold in very great quantities.

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1 F here repeats the rubric of 163, so that the rubrics of 164 and 165 are given to 165 and 166 and the proper rubric of 166 is omitted. The rubrics are now restored to the right places.

2 Read Ciamba. See PN.

3 V: vna sono chiamataaira laltra sardanairasonotonda The last four words look like a corruption of soudur & lautre condur; but B. has printed aire sono tonda, “Aira is round”, as a possible addition to the text.

4 le beci domestec This troubled the old translators, and their interpretations vary from “mstick” and “domestic gold” (a substance much to be desired) to “Turks who are domestic” or “tame bears as big as lions which are very good”. (B. p.170) If beci or berci is rightly translated brazil, even R (where the remark comes twice—verzin and Berci) seems to have been misled to say that the dye-wood is “very good to eat”. FA: bresil dont nous vons

Confusion seems to be carried even further by LA and G (Der mitteldeutsche Marco Polo pp. 53, 54). LA’: ibi nascentur quedam animalia que domesticanter et sunt similis hominibus (G: und do sint tyr gleich menschen, di man ist.) . . nascentur etiam ibi portulace (G: das kruh borgil) tunte grossitudinis in stipite, quod in ligni duritiem conversi stipites eanum fisit ex eis pulceime scutelle utiles ad pulmentum ministrandum (LA:2,3: ad comedendum B: immiscendum G: do man tz essin mak). Ex his etiam portulacis siccatur (LA:2,3: siccatur) et scinditur ad formam denarii moneta pluribus provinciis usulis.

This confusion of the brazil with cowries (porcelaine) may be partly due to the double meaning of portulaca, “purslain” and “cowry”. In the former sense it is given as a definition of portulaca by BOERIO, s.v. Portulaca. PF’ suggests a further confusion by reading habonde . . . en terre porcelane que len despent . . . See also PN.

5 muschio et hano
OF PENTAN AND MALAIUR AND JAVA THE LESS > MARCO POLO

abundance, and so great profusion that none could believe it who did not see it. They have elephants, and chase and hunting enough. And from this kingdom go all [75b] the cowries which are spent in all the other provinces of the world as I have told you before. There is no other thing that is worthy of mention, except only that I tell you that it is so strong and out of the way and mountainous and wild a place that few people go there, and they can go there with difficulty. And the king himself does not wish that any may go there nor that any may know his treasure nor his condition. Now then we will depart from telling you of this and will tell you onwards of another thing.

HERE he tells of the island of Pentan. Now you may know again that when one sets out from the province of Lochac and he goes sailing five hundred miles by midday then one finds an island full of mountains which is called Pentan which is in a very wild place. They have all their woods all of a wood of great scent and of great hardness and of great value. Much camphor is found there. And not far off are two other islands. Now there is no other thing which does to tell, so we will leave this and will go sailing between these two islands of which I have told you about sixty miles. And in these sixty miles there is only four paces depth of water found in many places, and it is necessary that the large ships passing there lift the rudder because they draw nearly four paces of water, so that it is necessary to tow the ships. And when one has gone sailing these sixty miles and goes again about another thirty miles forward toward the sirocco then soon afterwards one finds an island which is a kingdom, and the chief city is called Malaiur and the island is named Pentan. They have a king over them and have a language for themselves. The city is very great and noble, and there is done very great trade in all things and chiefly spices; for they are there in great abundance. There is no other thing which does to mention and so we will set out from here and will go forward and will tell you of the little Java so [75c] as you will be able to hear.

HERE he speaks of the smaller island of Java. When one departs from the island of Pentan and one goes sailing about 100 miles by the sirocco then one finds the island of Java the Less. But yet you may know

1 otorite But most other texts have utilita or the like.
2 hi pasent ausent Z: navigantes leuent See also note 3 below.
3 The group TA, LT have a different version of the sentence about the ships. Of the three TA* is perhaps the most intelligible: ennomis porta timone alle naue per la piccola aqua onde si chonuengono tirare le naue. For chonuengono tirare LT has non oportet girare. It may perhaps be possible that tirare means "to steer with an oar" (cf. BoeBIO s.v. tirare aqua).
4 The text of this chapter seems to be corrupt in places. See PN.
THE DESCRIPTION OF THE WORLDS OF FERLEC AND BASMAN

that though it is called the Less with respect to the other aforesaid it is not so small that it is not more than 2000 miles round. And we will tell you all the doings and truth of this island. Now you may know that on this isle are eight kingdoms of which I met Mark was in six, namely in the kingdoms of Ferlec, Basman, Sumatra, Dagroian, Lambri, and Fansur, but I was not in the other two; and as there are eight kingdoms so there are eight crowned kings in this isle, for each king has a crown by himself. And they of this island are all idolaters and have languages for themselves. For you may know that each of the kingdoms they have languages peculiar for themselves and different from the other. In this isle is very exceedingly great abundance of treasure both of all dear spices and lign aloes and spikenard, brazils, and ebony, and of many other spices of which none ever come into our land this side of the sea, because of the length of the way and the perilous difficulties, but they are carried to the provinces of Mangi and Catai. They have jewels and pearls enough, they are rich in gold. Now I wish to tell you the ways of all these people each by itself. And I shall tell you first a thing of this island which will indeed seem to each one a marvellous thing. Now you may know quite truly that this isle is set so much to the midday that the arctic pole which is vulgarly called the tramontaine star is not seen thence neither little nor much. Since we have told you of the island and of its kingdoms, now we will come back for you to the ways of the men of the island and will tell you first of all of the kingdom of Ferlec which is one of the eight kingdoms of the island named. Now you may know that in this kingdom of Ferlec all the people used to worship idols, but by reason of the many Saracen merchants who frequent there with their ships, who all keep the law of Mahomet, they have converted them all to the abominable law of Mahomet. And these are those of the city only near to the sea; but those of the mountains have no religion but are such as beasts. For I tell you quite truly that they eat flesh of men and do not care how they may have died, and in short all other flesh in general both good and bad is good to them. And they worship many different things, for when one gets up from sleep in the morning, the first thing that they see, that they worship for their god all through that day. Now I have told you of Ferlec, and next I shall tell you of the kingdom of Basman. And when one leaves this kingdom of Ferlec, which as I have said is one of the eight kingdoms, then he enters into the kingdom of Basman which is at the outgoing of Ferlec. This Basman is a kingdom by itself. And they have also their proper language, but they are a people who have no law except like beasts. They are claimed by the great Kaan, but they make him no tribute because they are so far off that the people of the great Kaan will not be able to go there. But still all those of the island are called his; but if the great people of the great Kaan could come and go there they would soon have made them subject to him. And sometimes they make him
UNICORNS & SMALL APES IN JAVA THE LESS & MARCO POLO

Z. VB Z presents by those who pass by there of elephants, unicorns, or other beautiful and strange things, and specially of a kind of black goshawks. They have many wild elephants and FB they also have unicorns enough which are not at all by any means less than an FB Z FB elephant in size. And they are made like this, for they all have the hair of the buffalo; Z it has the feet made like the feet of an elephant. It has one horn in the middle of the forehead very thick and large and black. And I tell you that it does no harm to men and Z Z beasts with its horn, but only with the tongue and knees, for on its tongue it has very long Z Z spines and sharp; so that when they wish to hurt anyone they trample and press him down with the knees, afterwards inflicting the harm which it does with its tongue. It has the top of the head made like a wild boar and always carries its head bent towards the ground, and stays very willingly amongst lakes and forests in the mud and in the mire like Z Z swine. It is a very ugly beast to see and unclean. And they are not so as we here say and FB FB describe, who say that it lets itself be caught in the lap by a virgin girl; but I tell you that it is quite the contrary of that which we believe that it was. They of this kingdom have monkeys in very great abundance and of many fashions strangely made. They also have hawks all black like ravens. They are very large and hawk L VB very well and are very swift, and take monkeys and other animals and birds. Moreover R Z I wish to say and make you know that those who bring the little dead men, as is said, LT VB from Indie, it is a great lie and a great deception that anyone say that they are men. I do not believe that those who say that they are very small men have seen a little man alive, but they are dead; and they are not men; for I tell you that those which they say are men FB Z from Indie so small, they are not so, but are made so by hand in this island, and I will tell you how. It is true that in this isle there is a kind of monkeys which are very L Z VA small and have faces which are altogether like the face of men, and they have other parts VB of the body resembling men. So they say that those monkeys are men and deceive others. P VL Now the men who are hunters take such monkeys as those & boil them and strip them Z Z all bare of all hair with a certain ointment, and fix and leave them the long hairs in the Z L chin in place of beard and on the chest, and paint the skin with some colour to make it

1 Z: qui sunt multo minores  Comparison with LT: qui non sunt multum minores; P,L: parum minores; V: non minor; VL: pocho menori seems to make it likely that we should read qui [non] sunt . . . ; but it is interesting to see that R has che sono molto minori . . .

2 il ne fait maus con sa langue car . . . si ge le maus ge ge il fait con langue  The first clause is obviously defective. The second may be omitted as in almost all other MSS.; or mended by reading . . . maus ge il fait, il fait con sa langue; or it may be woven into the text of Z as above, only omitting the third ge.  cf. B. p. 171.

3 nos quidion  B. prefers to read nos qui dion “we here say”.

4 peterin i.e. poitrine (GODEROY). FG,TA,&c.: “groin”  P: “other parts”  Z omits.
THE DESCRIPTION OF THE WORLDS. MARC STAYS IN SUMATRA

like human skin. And when the skin is dry the holes where the hairs are fixed are so shrunken z. that it seems as if they grew there naturally. And the feet and hands and the other limbs which are not quite like human limbs they stretch and reduce and fashion them by hand to the human likeness. And then they have them dried and put them in wooden moulds with salt r VB and smear them with saffron and with camphor and with other things that they may not decay, in such a way that they seem to have been men. And they sell them to merchants who carry them through the world for profit, and give men to believe that they are men so small. And it is a great deception, for they are made in such a way as you have heard. For in all Indie, nor in other more savage places, wherever I have been, VB I reckon there were never seen any [76b] men so small as those seem, nor did I ever VB bear tell that there were small men anywhere. Now we will tell you no more of this kingdom of Basman where there is nothing else which does to mention. And so we will leave this and will tell you hereafter of the other kingdoms one after the other,[and] FB of the next kingdom which is called Sumatra.

HERE he tells of the kingdom of Sumatra. Now you may know that when one departs from Basman he finds the kingdom of Sumatra which is the third kingdom also in this same island and it is on the borders of the aforesaid kingdom of Basman; in which kingdom I myself, Marc Pol, stayed there with my companions for about five months because of the unfavourable weather which we bad, which forced me to stay there, [and] contrary winds which did not let us go our way forward. And again I tell you that here also the north pole which is vulgarly called the tramontaine star is not seen at all. And again I tell you that the stars of the Greater Bear, that is those which the people call the plough-beam are not seen neither little nor much. They are all savage idolaters and have a rich and great and powerful king. They are also claimed for the great Kaan. Now thus we stayed five months as I have told you. And in these five months that Master Marc Pol stayed in this kingdom because of the bad weather, we came down from the ships to the land, with about two thousand men who were in the company, and made on land five towers or castles of beams and of logs; and there is very much timber there; and in those castles we stayed thus with our people for the greater part of five months, and towards the island I caused great ditches to be dug round us, of which the ends finished on either side upon the shore of the sea, for fear of beasts and of those bad beast-like men who gladly catch and kill and eat men. But yet those of the island used to trade with these in victuals and other things; for trust was established between them. There are the best fish in plenty which may be found in the world. They

1 VB: "six"
2 P: currum magnum L: de magistro de curu L omits de curu VB adds vente
RED & WHITE WINE FROM TREES IN SUMATRA = MARCO POLO

There is no wheat but live on abundance of rice. And also they have no wine of grapes but
they have such as I shall describe to you. You may know quite truly that they have a
kind of tree of which when they want wine they cut off the branches of that tree,
and from the branches flows water, and that water which falls is wine; and one puts a
trough or a very large jar tied at the stump which is left on the tree where the branch is
cut off, just as they catch the sap of the vines. And I tell you that those branches drop very
quickly, and in a day and in a night it is filled, and it is very good wine to drink, like
our local wine; which wine is of so great virtue that it cures the dropsical and those who have
cough and spleen. The trees are like small dates in size, as I have told you; and there
are commonly four branches of which one cuts off one at a certain time of the year; and
they have so much wine as I have told you, which is very good. Moreover I tell
you another thing, that they empty the jars and put them back again; and this lasts several
days, and when the liquor of the arm cut off is used up and those arms throw out wine no
more, they take water through conduits as they see to be necessary, which conduits are drawn
from streams, and throw some of it at the feet of the tree, and afterwards, when they
have been watered for an hour, it does not stay long before the arms begin again to throw
out the wine as before, and it is not red as the first, but more clear and of as good taste as white
home-made wine, and that they use for their drink. And I tell you that there is some of it
white and some red, which really appears to be wine; for there are some trees which naturally
give out the liquor red, but some white. They have a very great quantity of Indie nuts
very large—as large as a man's head—and good to eat fresh; but in the middle of the shell
of the fresh nut it is full of liquid of a taste like wine or syrup, and this people never drinks
any other drink. They eat indifferently of all flesh in general both good and bad of
coarse and unclean animals. Now we have told you enough of this kingdom. Now we
will leave you it and will go to the next, and will tell you of Dagroian.

HERE he tells of the kingdom of Dagroian. And when one leaves this
kingdom of Sumatra then one finds the next kingdom which is named Dagroian, the
fourth kingdom. Dagroian is a kingdom by itself, and also they have their
own language. They are of this same island and have a separate king. The people are
very savage, and they are claimed for the great Kaaan. They are idolaters. And I will
relate to you first of all a very evil custom which they observe as I shall tell you. For
you may know quite truly that when any of them either male or woman falls very
ill, that is to say ill of any sickness, they send at once for their relations and then their
relations send for their diviners and the magicians and make them examine and see the
sick person if the sick is sure to recover or if he must die of such a sickness. And these
magicians after using their enchantments—say that they learn and know by their enchant-
ments and diabolical art and by their idols whether he must recover or die. And do
not believe that because it is said by diabolical art, that they openly show it to be so; indeed they say it is by the virtue of the gods with the help of their art. And if they say that he must recover of that sickness then they leave him until they say that he ought to be healed, and he is cured for; but if they say that there is no remedy by which the sick man can recover and that he must by all means die of the sickness, as they divine, then the relations of the sick send for men who are specially appointed to put men to death, [namely] those sick people who are judged by their charmers to be sure to die, and say, This sick man is condemned to die. Do that which must be done. And some of these men who know how to kill sick persons most easily and gently come and press down the sick man who will soon be dead and put him some- thing on the mouth of that sick man so that they make him to be suffocated immediately, and kill him before the time of his death. And when he is dead they cut him up and have him openly cooked. And then all the relations of the dead come and have a friendly feast together and eat him up completely after he is cooked and roasted. Moreover I tell you that they eat and suck out also all the marrows which are inside the bones, leaving no moisture nor other fat in them at all. And they do this because they do not wish any atom of him to remain, so that it may not decay. For they say that if there were to remain there any substance in the bones that that substance from its decay would make worms, and the worms would die at last for want of food. And they say that from the death of these worms the soul of the dead would suffer very heavy punishments and would have great harm from it and sin, namely because so many souls sprung from his substance should perish, and therefore they eat him all. And after they have thus eaten him wholly they take all the bones and put them in a beautiful small casket of stone, and then they carry them and hang them to the rocks in great caves of the mountains in such a place that no man nor beast or other evil thing could touch them. And again I tell you that if they of this country can catch other men who are not of their country they catch them, and if he cannot ransom himself they kill him and eat him up all immediately. Now this is a very evil way and bad custom and so it is a very cruel and very evil people. Now we have told you of this kingdom, and then we will leave you this and will tell you of the next, that is of Lambri, as you shall be able to hear.

1 done les parens dou malades mandent por ceste bones viennent e prement lo mort e li metent aucune chose sor la boche. For prement, which most MSS. omit, V reads tiou so that it is likely that we ought to read prement "take". FA, FB read malade for mort, and robe or robes for chose. The alternative use of robes and chose rather suggests an original Italian robbe, and the explanation is perhaps to be found in B.'s suggestion that the original contained even more Italian words than F does.

2 aperse perhaps for apertement, "skilfully".
BRAZILS IN LAMBRI AND CAMPHOR IN FANSUR = MARCO POLO

HERE he tells of the kingdom of Lambri. When one sets out from this kingdom of Dagroian then one finds the next kingdom which is called Lambri. Lambri the fifth kingdom of this island is a kingdom which has a king and a speech for itself and is claimed for the great Kaan. And the inhabitants of this kingdom, they are idolaters. And there are brazils in very great abundance. They have also camphor and they have cloves and many other dear spices in great quantity. And of brazil I tell you that they sow it and when it is grown into a little twig they dig it up and plant it again in another place; and there they leave it to grow for the space of three years, and then they dig it up with all the roots and plant it again several times. And so they sell it. Moreover I tell you quite truly that we brought away some of that said seed of the brazil to Venese and sowed it on the ground. Yet I tell you that it did not grow there at all; and I believe this came about through the cold position, because they had not hot ground, even very hot, and the seeds died. And again we will tell you a thing which well makes one marvel. For I tell you quite truly that there are men in this kingdom who have tails behind more than a palm in size, and they are not hairy;1 and these who are so made are all the most. And men like those stay outside on the mountains and not in cities. And the tails are thick as a dog's tail. And this you must hold for certain to be true. They have unicorns and other very strange beasts enough. They have hunting and chase enough of birds and of beasts of many sorts. Now we have told you of Lambri. In this realm there is nothing else to say and so we will leave you it and will go to the next kingdom and will tell you of Fansur.

HERE he tells of the kingdom of Fansur. And when one departs from this kingdom of Lambri then one finds another kingdom which has Fansur for name. Fansur the sixth kingdom is a kingdom by itself, and they have a king and are idolaters and are claimed of the great Kaan. They are of this same island of Java of which we have told you above. The best camphor which can be found in the world which is called Fansuri camphor grows in this kingdom, and it is worth much more than the other is worth. For I tell you that it is sold by weight for the same amount of fine gold. They have no wheat nor other corn, but eat rice enough with flesh and milk. They have wine from the trees, from those of which I have told you above in the chapter of Sumatra. Moreover I will tell you another thing which does well to tell for a great wonder. You may know that in this province they have flour from these trees, and I will tell you how they have. You may know that they have

1 pinheust FA,FB: pelues S: que tienen plumas en la parte secreta grandes y gruesas y luengas como anseres., representing VL: che ano le pene in lo cuto grande e grosse e longe come ano le oche
THE DESCRIPTION OF THE WORLDS: THE FLOUR FROM TREES

a kind of trees which are very thick and large and old, which make flour which is very good to eat. And these trees are all full of flour inside. For you may know that these trees have very thin bark and their wood round about is perhaps three fingers thick, and all the pith found inside the wood is flour which is like the dust of the timber worm, [and] the pith is like the pith of sambuk. And those trees are as thick as two men could embrace round. And this flour they take from these trees, and it is put in things like tubs full of water and is thrown into the water with a stick; then the chaff and husks float to the top of the water and are thrown away, and the pure flour sinks to the bottom. This done the water is let out and the clean flour is left in a lump at the bottom, and then it is made up into dough with water. And they make of it many cakes of dough which are very good to eat and other eatables of theirs, as we do of wheat flour. For I the said Master Marc Pol who saw all this tell you that we ourselves tried them sufficiently, for we often ate them. And I took some of this flour to Venice with me. And the bread of that flour is like barley bread and of that taste. But the wood of this sort of trees is equal in weight to iron, and thrown into water sinks like iron. This wood might be split from top to bottom straight by line like a reed cane, for when the tree is emptied of flour the wood, as has been said, remains perhaps three inches thick. Those people make of this wood lances, short and not long, because if they were long none could carry them, not to say use them, on account of the too great heaviness of the wood. They sharpen the lances themselves at the end and then burn the point a little at the fire; and these lances so prepared surpass any iron lances in piercing any kind of armour. There is nothing else which does to tell. Now we have told you of this kingdom which is one of the parts of this isle and of these six kingdoms which are on this side of this isle. And we will tell you nothing at present of the other two kingdoms on the other side, because we were not there at all, and therefore we will leave telling you it then since we have indeed told and described the greater part of this Lesser isle of Java, and will tell you of the two little islands, of a very small island which is called Gauenispola and the other Nieuweran by name.

HERE he tells of the island of Nieuweran. When one sets out from the Lesser isle of Java of which I have told you and from the kingdom of Lambri and he goes by tramontaine about 150 miles, then one finds two islands which, the one is called Nieuweran, of which I wish to speak, and the other Angam. And in this island they have no king nor any lord, and the people of it are like wild beasts. And I tell you that they all go naked both males and women and cover themselves with nothing whatever in the world. They use carnally together

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1 The words "[and]... sambuk" are not in VB, cf. B. p. 175.
2 Z: necuveran (p. lxviii)
3 FB: que len appelle gauenispola et necoram
FRUIT SPICES & DOGHEADED MEN IN ANGAMAN = MARCO POLO

as dogs do in the road wherever they may be without any shame, not having any respect, the father to the daughter nor the son to the mother, for each one does as he wishes and as he can. 

This people is without any law. And they are idolaters. Moreover I tell you that all their forests are full of very noble trees and of very great value. And they are white and red sandal and nuts of Indie, which with us are called Pharaohs nuts, apples too of Paradise grow and cloves and brazils and many other like good trees. ¹ They have very beautiful towels or handkerchiefs of silk of every colour, which towels are about three ells long. They buy them indeed from passing merchants and keep them in the houses on poles for a treasure and a sign of nobility, as among us pearls, precious stones, and vessels of gold and of silver are kept. And they use them for nothing, but only keep them for the appearance, and he who has more of them and more beautiful is held more noble and greater. There is none else which does to mention, and so we will leave it and going farther will tell you of the other² island which is called [77e] Angaman in their tongue.

HERE HE TELLS OF THE ISLAND OF ANGAMAN. When one departs from these two islands aforesaid and one sails by the sunsetting quite 140 leagues one finds an island[named]Angaman which is a very large³ and rich island. And they have no king. And they are idolaters and are like wild beasts which have neither law nor order, and they have no house nor anything. Moreover I shall tell you of a kind of people which it does well to tell[in]our book. Now you may know quite truly that all the men of this island have the crown of the head like the head of a dog and teeth and mouth and eyes and nose like dogs; nor must you doubt of this for I tell you in short that they are just like the heads of great dogs which we commonly call mastiff dogs. They have spicery enough. And they are very cruel people, and they very willingly eat men raw, all those that they can catch, provided that they are not of their people. They have very great abundance of all kinds of spicery. And their food is of rice and Guinea-corn and milk, and they eat unclean flesh of all kinds. And they have also Pharaohs nuts, apples of Paradise, and many other fruits domestic and wild, distinct from ours. And this island is in a sea with so strong a current and so deep that ships cannot

¹ maintes autres bouens arbres  The tes of maintes is enclosed in a bracket [ ], and in the margin is written incipit tes autres, the scribe’s note of where he began on a given day.

For “trees” FB,V,VA substitute “spices”.

² VB: dellaltra FB: dune autre V: unusaltra Z: de insula

³ bien grant  B. wishes to read “not very large” on the ground that F rarely uses bien thus except with a negative. But “very large” is directly supported by FA,FB,L,Z,R, and “large” by V, VB,P, VL,K, while VA has the actual phrase bien granda, TA omits all mention of size, and no MS. seems to have the negative. Note that K supports the reading of FB in making the “two islands” Gaumispola and Necuveran rather than Necuveran and Andaman (B. p. 175).
THE DESCRIPTION OF THE WORLD: THE ISLAND OF SEILAN
anchor, nor sail thence, because it draws ships into a certain gulf from which they can never
go out. And this is so because that sea in its wildness eats away all the land and digs up and
overturns trees with the roots and afterwards draws them into the gulf. And into this gulf are
always drawn so many trees which never escape thence that it is wonderful. And thus ships
which enter into the gulf are so much entangled in those trees that they cannot move from the
place and so stay there always. Now we have told you of these strange people because it
does well to mention in our book. And then we will leave them and will tell you on-
wards of other things, and we will speak to you of another island which is called V
Seilan as you will be able to hear.

HERE he tells of the island of Seilan. When one sets out from the
island of Angaman and he goes about 1000 miles by sunsetting and re-
something less towards the south-west-wind, then one finds the island
of Seilan which is quite truly the best island that is now to be found in the world for its
greatness; and I shall tell you how. And know that it is quite 2000 and 400 miles round in its circuit. Moreover I tell you that anciently it was much
greater, for it was 2,000 and 600 miles round [77d] according as is found on the world-maps of Z
the good sailors of that sea. But the tramontaine wind comes there and blows so hard that at different times it has made a large part of this island to go under the water. VA
and thus much of its territory is lost, and this is the reason why it is not so great as it was formerly. But know that from there the tramontaine wind comes the island is very low and quite flat; and when one comes from the high sea with any ship one cannot see the land before one is upon it. Now we will tell and describe to you of the doings of this island. FB
They of this island have a special speech and a king for themselves who is called FB G VB
Sendernam. They of this island are idolaters, and they pay tribute to none. And they go all naked, men and women, except that they cover themselves in their natural parts with a piece of cloth. And they have no grain but rice; and they have sesame seed from which they make oil in great quantity; and they live on milk and on flesh and on rice. They also eat all flesh, as those mentioned above, specially even human flesh. G
And in this island they have wine from those trees of which I have spoken to you above. They have brazil in great abundance of the best which can be found in the Z
world. Now we will leave telling you these things for the present, and will tell you of the most precious things that are in the world. For I tell you that noble and good

1 R makes sense of this obscure phrase by inserting "and"; others (e.g. TA, VA, L) omit "less", making the course west and by south. P: "towards south-west" only.
2 FB: 3200 FA: 3000 VA: 3500 LT: 4600
3 G: tragan si eyn wenik ledirs (LA(in B.): modicum cortii), which may be derived from VA: vna peza che i chowre
THE SPLENDID RUBY OF THE KING OF SEILAN

Rubies are produced in this island, nor are they produced so good in any other part of the world but there. And there the sapphire also is produced and the topaz in plenty and the amethyst, garnets and also very many other precious and good stones.

Moreover I tell you that the king of this province has, it is said, the most beautiful and the largest ruby that is to be found in all the world or that ever was seen or that ought to be seen; and I will describe to you its size, how it is made. Now you may know that it is about a large palm long and quite as thick as the arm of a man.

And it is the most splendid thing in the world to see. [78a] And it has no flaw in it. And it is red like burning fire. And it is of so great value that it could hardly be bought for money. Moreover I tell you for truth that when he knew of this most notable ruby, Cuhlai the great Kaan sends his messengers to this king and sends to him saying that he wished to buy this ruby, and that if he would give it him of his courtesy he would have the value of a city given him for it, or what he should wish to have. This king of Seilán answering him said that he would not give it for anything in the world nor would he part with it, because he says that it belonged to his father and to his ancestors for a very long time, and for this reason he cannot have it for anything in the world; that it would be to his great shame and dishonour that the ruby which was come to him through the hands of so many of his forefathers and which by right he should hand down to his sons and descendants for ever,—that he should be so mean as to give it to another; and that he prayed his lord not to wish nor ask of him a thing of so much dishonour and shame and disgrace; nor would it be by his consent, as he considered this jewel a very great honour of his dominion. With this answer and without the ruby the ambassadors returned to their master. And I Marc Pol was one of the ambassadors and saw the said ruby with my eyes; and when that lord was holding it in his closed hand it projected below and above the fist, the which lord put it to his eyes and to his mouth. The men of this island are not men of arms but they are cowardly & mean. But if it happens that they need to

1 This addition of VB is not merely “irritante loquacitá” nor wholly imaginary, for it preserves a tradition which was certainly current in the thirteenth century. cf. Y. II. pp. 315, 316; and Cordier Les Merveilles de l'Asie p. 116 (Pl. IXb): In insula de Sylen supraddita est Rex... habet rubinos duos, quorum vnum tenet ad colulum appendium et alium in manum cum quo tergit labia... et barbam qui est maior in longitudine quam quatuor digit, per transversum quum contineatur in manum tantum excedit nel apparat ab utragque parte quantum grossitudo vnum digit. non credo mundum habere vitae subn tales duos lapides nec tanti precii eiusdem speciei.; and Hirth & Rockhill Chau Jn-kua p. 73, (Chu fan chib, 1914, fol. 10r⁹), “The king holds in his hand a jewel five inches in diameter, which cannot be burnt by fire, and which shines in the night like a torch. The king rubs his face with it daily, and though he were passed ninety he would retain his youthful looks.” cf. also Pauthier Marco Polo p. 587(5).
THE DESCRIPTION OF THE WORLDS: THE KINGS OF MAABAR

find men of arms when they have war with some lord, then they have them from other countries, and specially Saracens, for pay. There is no other thing which does to mention and so we will leave it and will go forward and will tell you of a province called Maabar. 1

HERE HE TELLS OF THE GREAT PROVINCE OF MAABAR. When one departs from the isle of Seilan and goes towards sunsetting about sixty miles then he finds the great province of Maabar which is called the greater Indie. And it is the best Indie that is in the world; and it is not an island but part of the solid land. And you may know that there are five kings in this province who are all real brothers, and we shall tell you of each of them by himself. Moreover you may know quite truly that this province is the noblest and the most rich that is to be found in the world. [78b] Moreover I shall tell you the truth of it how. Now you may know that at this end of the province reigns one of these brothers who has the name Senderbandi devar, 4 who is the chief and elder. And very large and good and beautiful pearls are found in this his kingdom; and you shall know that the greater number of pearls and of precious stones which is found is found in Maabar and Seilan; and I will tell you how in this kingdom the stones and the pearls are found and are taken. Now you may know that in this sea of this province there is a gulf or arm of the sea which is between the said island and the solid land and in all this gulf there is no water more than ten paces deep or than twelve, and in some places there is some which is not more than two paces deep of water. And in this gulf the best pearls are taken, and I will tell you how. There will be several merchants who will form a company and agreement together and will take a large ship specially fitted out for this on which each by himself will have a room fitted and furnished for him, and in it a tub full of water and other necessary things. Those who do this, they take ships, & boats both large and small, with anchors to be able to anchor, and go into this gulf, that is from the kalends of the month of April till mid May, in a place where the scallops are found in greater number, which is called Bettala, which is on the firm land. And from there they go into the sea, namely the foresaid gulf, sixty miles straight towards midday, and there they cast their anchors, and then from their large ships they enter into those small barques. And these

1 In FA,FB,L c.178 follows here as part of this chapter.
2 TA,VB: la magor ixolla a reading rather supported by P just below. V: magor india
3 Z,R: “four”
4 VA: che a nome senderba E e apelado re de mar followed by P: regno nomine var; rex est nomine senderba
5 P: insulam quandam
6 L: a quodam loco
THE PEARL FISHERS AND BRAAMAN OF MAABAR = MARCO POLO

z fish them as I shall tell you. And there will be many ships like this because it is true that
z there are many merchants who pay attention to this fishing; & they make many companies.
z And all the merchants who are associated together on one ship will have several boats which will tow
vb the ship through the gulf. The small boats carry the anchors of the large boats to land. And they
vb buy many men who can swim well and clever pearl-fishers for hire, with whom they make
vb agreement by the mouth, that is they give them so much for the whole month of April till
z vb mid May or so long as the said fishery lasts in the said gulf. There are moreover in that
l vb bay of the sea a multitude of great fishes which would kill the fishers going down into the sea. But
p provision against that danger is made by the merchants in this way. The merchants take certain
va magicians with them who are called braamans, who with their enchantments and diabolical
pr art control and stupefy these fishes so that they can hurt no one. And because this fishing is
done by day & not by night, those magicians make spells by day which they break for the following
p night; for they are afraid lest anyone go down by stealth without the leave of the merchants
va p into the sea by night to take pearls. But the thieves do not attempt to go down into the sea by
p night from fear of the fishes; nor is any found who knows how to make such enchantment
va except these braamans who are hired by the merchants. And the merchants give such duty
z on them, on these pearls or scallops, as I shall tell you. First of all they give the tenth
fb part of what they take to the king. Again they give some to him who charms the
fa large fishes that they may not do harm to the men who go under the water to find
l the pearls; so this they justly give one of twenty of them, and these are [78c]
z z called braamans, who charm the fishes by day; but they charm them by day only, for
z at night they break the charm so that the fishes can do with them as they please,
fa z so that no one fishes by night. And again I tell you that these braamans know how to
z charm also all beasts, both all birds and all animals. And when they come to the place,
z the ship is anchored and the men who are in the small barques and who come to have
z the hire of the merchants leave the barques and go under the water some four paces
l z and some five, up to seven and twelve, according as the water is more and less deep in any

1 Jordan of Sévérac says that more than 8000 ships were sometimes employed. cf. Cordier
Les Merveilles de l'Asie p. 116 (Pl. Ixa): Intra istam insulam & terram firmam capiuntur perle seu
margarite in tanta quantitate quod est mirum, ita quod aliquaeiens sunt plusquam octo milia barcarum seu
nautiam per tres menses continue

2 quia (?) Read probably qui, see p. lxx.
3 autant perhaps for autant or possibly for a. i. tant (a un tant). B. by some accident prints
u[n] tant as if the original were utant
4 R: senza P accidentally omits et sine Port: e sem
5 Z. V: "ten"
THE DESCRIPTION OF THE WORLDS: THE PEOPLE GO NAKED

place you please, and stay under water as long as ever they can; and when they cannot bear it in the water longer they come up and stay a little, and dive again to the bottom, and so they do all the day; and when they are at the bottom of the sea they find on it scallops which men call sea oysters, and bring them up in a little bag of net tied to the body. And in these oysters are found the pearls large and small and of all sorts. These scallops are indeed split and are put in the aforesaid tubs full of water which are on the ships, for the pearls are found in the flesh of those scallops. And while they stay in the water of the tub, those bodies are decomposed and rot and are made like the white of an egg, and then they float at the top and the pearls stay at the bottom clean. And in this way the pearls are fished, and they are so very great a quantity found in that gulf that it does not to tell. For you may know that pearls which are found in this sea are distributed through all the world, because the greater part of those which are taken in this gulf are round and bright. Moreover I tell you that the king of this kingdom has a very great quantity of duty from them and very great treasure. Now we have told you how the pearls are found. Moreover I tell you quite truly that as soon as it is the end of the month of April and mid May that fishing is ended, because these scallops, that is those where the pearls are found, are found there no more. And yet it is truth that they travel about three hundred miles away from here, where the said scallops they are found and that is from mid September till mid October. The people are idolaters; they have a peculiar speech, and a king. Moreover I tell you that in [78d] all this kingdom or province of Maabar there is no need of tailor or stitcher to cut or sew cloth because they all go naked at all the times of the year. For I tell you that they have all seasons temperate, that is that they have neither cold nor hot, and so they always go naked, men and women, except so much alone that they cover themselves in their natural parts with a little cloth or with leather. And the king also goes naked like the rest, except that it is true that he has other things for royal honour such as shall describe to you. You may know then for truth that their king goes as I have told you quite naked save that he covers his natural parts with a small and noble and beautiful cloth around him, and at the neck he has a broad golden collar all round which is all full of large and beautiful pearls and of precious stones, these are rubies and sapphires and emeralds and other dear stones large & fair, so that this collar is well worth a very great treasure. And again there hangs on the neck of the king a cord of thin silk which extends all in front of the chest for one pace, and on this

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1 e demorent toute come il plus puet. FB: tant demeurent sousz yace comme il puet. V: stano quanto i puol toute may be tant or, as B. thinks, soute, or a confusion of the two.

2 ge se ne fait a conter.
THE GREAT RICHES OF SENDERBANDI DEVAR = MARCO POLO

1. cord there are one hundred and four\(^1\) between very large and fair pearls and very good
2. rubies which are of very great value, just as our ladies wear paternosters. I will tell you
3. the reason why there are one hundred and four stones and pearls upon that\(^2\) cord.
4. You may know truly that he wears those one hundred and four stones because it
5. is right for him every day morning and evening to say one hundred and four
6. prayers to the honour of his idols or god, and thus their faith commands and their
7. custom, and thus do all the other kings his ancestors observe the same manner and
8. leave to this one that he must do it. \([79a]\) And this is the reason why the king
9. wears those one hundred and four stones on the neck. The prayer indeed which they
10. say every day is this, pauca, pauca, pacauca,\(^3\) & they say it one hundred and four times, and
11. other thing they do not say. And again I tell you that the king wears also in three
12. places on the arm bracelets of gold all full of costliest stones and pearls very large
13. and of great value. And again you may know that this king wears on the legs likewise
14. in three places bracelets of gold all covered with very dear pearls and precious
15. stones. And on all the fingers and toes both of the hands and of the feet I tell you\(^4\) again
16. that this king wears beautiful pearls and other stones so that it is a marvel to see.
17. And what shall I tell you about it? You may know quite truly that this king wears
18. every day so many stones and so many pearls that they are well worth more than a
19. good city; and there is none who could say nor tell the great sum which those
20. which the king wears are worth. And it is no wonder if he has so many of them as
21. I have told you, because I tell you that those dear stones and pearls are all found in his
22. kingdom. Moreover I tell you another thing that no man can take out of his
23. kingdom any large stone and dear nor any pearl which weighs from half a saggio
24. upward, unless one finds them and takes them out secretly. And he does this because he wishes
25. to have them all for himself. And indeed it is true that the king sends and has his ban
26. cried several times yearly through all his kingdom commanding that all those who have
27. beautiful pearls and good stones must bring them to the court; and that he will
28. have twice as much as they cost them given to them. And it is the custom of the
29. kingdom to give the double \([79b]\) of that which all the good stones cost[or] of
30. that which they could have from others. And so the merchants and all the other people,
31. when they have any of those good stones and pearls, take them very gladly to the
32. court because they are well paid. Now this is the reason why this king has so

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\(^1\) G, VA: 114  LT: "about 400"
\(^2\) tel  But probably read cel  Z: illa
\(^3\) R: Pacauca, Pacauca, Pacauca  See PN.
\(^4\) Et apres nôs di for Et a pies nôs di  B. keeps apres and adds es dois des piez copied from aux doiz des piez which FG has in a different sentence.
THE DESCRIPTION OF THE WORLDS HIS FAITHFUL SERVANTS

much wealth and so many dear stones. Now I have told you of this. So I will
tell you again of other wonderful things. Now you may know quite truly that
this king has quite five hundred women, these are wives or concubines. For I tell t.r
you that as soon as he sees a beautiful lady or girl then he wishes her for himself
[and]takes her to wife. In this kingdom are women very beautiful of themselves; & beside this z. vi.
they make themselves beautiful in the face and in the whole body. Moreover he did in
this matter such an unfitting thing as I shall tell you. You may know that this z.
king saw a very beautiful woman with his brother, who was his brother’s wife. So he took FA Z.
her from him by force and kept her many days for himself. And his brother who was FB V
a prudent man & wise showed no sign but suffered him in peace and made no quarrel R FB Z.
with them. And this was the reason. For he was many times nevertheless on the point of z.
stirring up war against him—because he had taken his wife from him, but their mother used v z.
to show them her breasts and say, If you stir up a quarrel between you I shall cut off my
breasts which nourished you. And so the trouble was stayed. This king has many children. FB
And again I will tell you another strange new thing of this king which well makes z.
one marvel. I tell you that this king has knights & gentlemen who are called his faithful R
ones & private servants in plenty; 2 and they are on this manner. For they are faithful l
ones of the lord in this world and the other, according to that which they say.
And I would go on to tell you of this great wonder. These faithful ones wait on
the lord at the court and ride with the king and have great authority and position z
about him. And wherever the king goes these barons bear him company and have
very great authority in all the realm. And you may know that when the king dies
and his body is burnt in a great fire, as is their custom, then there is much people gathered FB G
together. And many of the company and also of all these barons who were his faithful
ones as I have told you above, throw themselves into fire [79c] together with the king of Z G
their free will, and are burnt with the king to bear him company in the other world;
for they say that since they have been his companions in this world they ought to be so and to FB G
serve their lord in the other also. And again I tell you that there is in this kingdom a FB
usage like this. For when the king dies and leaves great treasure there, yet the son 3
who remains would not touch it for anything in the world, but keeps it without any VB
diminution. For they say, I have all the kingdom of my father and all the people, I
can well find means then to make gain of it as my father did; & they say that it VB

1 fames ce sunt muier LT: feminas idest uxores sine concubinas Z, see p. lxxi.
2 TA makes these the king’s sons, & says that on the king’s death all except the eldest burn
themselves.
3 TA.LT.Z.V.VB.R: “sons” TA.LT adding: “except the elder who ought to reign”.

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HORSES CARRIED TO MAABAR WILL NOT LIVE =MARCO POLO
will be greatly to their shame if they are so mean and feeble as not to know how to get as much
again. And in this way the kings of this kingdom never touch their treasure but
leave them the one to the other; and through this belief great are the treasures of the past
kings kept in the palace in memory of them; and each makes treasure. And for this reason
this kingdom has such very exceedingly great quantities of treasure. And again I tell
you that horses are not bred in this kingdom nor likewise in the whole province, and
therefore all the treasure of the revenue which they have each year, or the greater
part, is consumed in buying horses, and I will tell you how. You may know quite
truly that the merchants of Curmos and of Chisci and of Dufar and of Scier and
of Áden and of other provinces; all these provinces have many very good horses,¹ both
war horses and other horses; and the merchants of these provinces, just as I have
told you, buy the good horses and load them on to ships and bring them to this king
and also to his brothers who are four kings more. And they sell one for quite 500 saggi
of gold which are worth more than 100 weights which we call marks of silver, and for
more and for less according to what the horses are. Moreover I tell you that I believe that of
these this king buys each year for his court alone quite two thousand² of them and
more, and his brothers buy another so many of them besides those which the barons &
the gentlemen of the country buy. And at the end of the year, [79d] either because the
countries do not suit horses or because they do not know how to keep them, out of the 2000
which the lord buys—and this same happens with the others,—none of them had a hundred of
them. For they all die because, they say, they have no grooms to come to them in sickness &
know how to give a remedy; nor do they know how to care for them, but they die from
bad care and keeping. But I hold that the air of that province is not suited to the nature
of those horses, because they are not born there nor likewise can they be kept. Moreover I tell
you that the merchants who bring these horses to sell do not allow to go there,
not do they bring there, grooms, because he wishes the horses of these kings to die
in numbers soon, on purpose that they may be able to sell their horses as they will; from
which they make very great wealth each year. And they bring them these horses by sea on all
their ships. And the trade that they do in horses is so great that it is a wonderful thing.
And again I tell you that there is yet another custom in this kingdom which I shall
tell you. For when a man is found who has done a crime such that he must die and
that the lord wishes to have him killed, then he who must be killed says that he
wishes himself to kill himself for the reverence and honour and for the love of such

¹ ont mout mout chauaus for ont mout buens chauaus FB: ont chevaux assez bons VA: molto boni TA,V,VB: molti Z: muchos But in F mout rarely if ever means many.

² G: ezwey bundirt tusint R: di do, & cinque mila
THE DESCRIPTION OF THE WORLDS MEN KILL THEMSELVES

an idol. The king tells him that he is quite willing for this. And then all the
relations and the friends of this one who must kill himself take him and put him on a
chair and give him quite twelve swords or knives well ground & sharp, & tie them round &
his neck, and carry him through all the city and go saying and crying, This very valiant
man is going to kill himself for the love, honour, & reverence of such an idol. In such a
way as I tell you they carry him through all the city, and when they are come at last to
the place where justice is to be done, then he who must die takes a knife and cries &
with a loud voice, I kill myself for the love of such an idol. After he has said these
words he strikes himself with the knife in the middle of the arm. And then he
throws that knife away, and then he takes another knife and strikes himself in the other
arm. Then he takes another knife and strikes himself through the middle of the belly.
And so he fixes them all, crying out for every blow, I kill me from love of such idols. And what
shall I tell you about it? He gives himself so many[blows]with these knives that
he himself kills himself. [For] when all have been fixed, then taking a knife with two handles, &
like those with which hoops are worked, he puts it at the back of his head and drawing it violently
to him cuts through his own neck, for that knife is very well sharpened, and dies in the very
act. And when he is killed his relations take the body and put it on a great fire and burn
the body with great joy & with great festivity, thinking that he is fortunate. And again I tell you
that there is also another custom in this kingdom, that each one keeps as many wives as he can
maintain and, when a man is dead and his body is being burnt as is their custom, his wife throws herself alive on to the fire herself and lets herself burn with her lord from love of him, saying she will go with her husband into the other world life; and so the wretched woman is burnt with the husband. And these ladies who are not afraid to do this & those who first leap into the fire are much praised and honoured by the other people. Moreover I tell you quite truly that many ladies do this which I have told you, but not all the women are found willing to burn with the husbands; and those who are afraid to die with their husbands are much blamed. And again I tell you that

1 caiere and so P,Z,VB,L,R FB,TA,LT,V: “cart”
2 P: decem vel xx
3 cf. Z (p. Ixxiii): Ile qui mori . . . ipso facto. A comparison between F, Z, and other texts seems to suggest that they have all been shortened in various ways from a longer original. The detail about the two-handled knife, peculiar to Z among Polo MSS., is found in Jordan of Sévérac. cf. CORDIER Les Merveilles de l’Asie p. 117 (Pl. X, XI): In ista majoris yndia multi se ipse sacrificat ydolis isto modo . . . et portant tales homines se ydolo sacrificantes gladium unum duorum manubrionum ad modum illorum qui parant coria qui postquam luserint multum ad collum retro ponunt gladium scindentur fortiter ualde quem(?) trabunt fortissime cum duabus manibus et sic coram ydolo sumum am-putant caput. R: l’ultimo si ficea nel cuore, & subito muore.
4 In TA,VB, this passage refers to the wives of the criminals who kill themselves.
SACRED OXEN. GAVI. MEN SIT ON THE GROUND = MARCO POLO

those of these realms worship the idols, and the most worship the ox, because they
say that the ox is a very good thing because it ploughs the land which makes the corn
grow. Nor would any eat anything of the flesh of the ox for anything in the world nor
for any gold in the world would any kill it in any way. But yet I tell you that there
is a race of men who are called gavi; these do indeed eat flesh of the ox; but not at
all that they dare to kill it or cause it to be killed in any way. But when any ox dies of
its own death or of another death through some accident, \& is not killed by others, then
these gavi of whom I have told you do indeed eat it. And again I tell you that they
plaster themselves and all their houses inside with the dung\(^1\) of the ox, believing that
they are preserved by the holiness of the ox. Moreover I tell you [8ob] that they have
again another custom such as I shall tell you. For you may know that the king
and the barons and all the other people great and small sit on the earth\(^2\) on carpets.
And when one asked them why they do this and why they do not sit on something more
honourably, then those said that they do it because to sit on the earth is an honourable
thing enough because we were sprung from earth and to the earth we must return,
and therefore one could not honour the earth too much nor must any despise it.
And again I tell you that these gavi and all their race, that is all their race who eat
the flesh of the ox when it died, say that they are those who, their ancestors, killed
Master Saint Thomas the Apostle long ago. Moreover I tell you again another
thing, that miraculously all this lineage who are called gavi, none could go into the
place\(^3\) where the body of Master Saint Thomas is, which is in this province of Maabar,
in a little town; for you may know that ten, twenty, or thirty men would not be
able to hold one of these gavi where the holy body is. Nor again I tell you that
twenty men or more could not put one of these gavi into the place where the body
of Master Saint Thomas is buried, because the place does not receive them by the
virtue of the holy body. They say that they have tried the experiment, and that one of the said
gavi, dragged by force by many men to make him enter where the body of the said Saint Thomas
is buried, could by no amount of force be moved[but remained] firm as a rock. And this very
special miracle our Lord God showed for reverence of the most holy Apostle. No corn nor
wheat grows in this kingdom but rice alone and sesame. And again I tell you a greater
thing which does well to tell, that for nothing in the world can any horse be bred in this
province, for they have well proved it several times. For you may know that this province
has this nature that if a great war-horse were to cover a great war-horse there is born

\(^1\) TA,P, & others misunderstand this word (osci) & say “fat” (grasso, adipem) of (dead) oxen, or omit.  
\(^2\) LT (fol. 55v\(^o\)) says that the king \& barons are not burned when they die but buried in the earth.  
\(^3\) VA,P,L,VL,&c.: “church”
THE DESCRIPTION OF THE WORLDS THE CUSTOMS OF MAABAR

from it a very little horse which has the feet and legs all twisted; and it is so contemptible & ugly that it is worth [80r] nothing, nor can it be ridden. Again I tell you that when these people go into battle they go only with lance and shield and they go quite naked. And they are not at all valiant nor proved men, but are mean people and cowards. They kill no beasts nor any animals for anything in the world; for their food, but when they wish to eat flesh of sheep or of any other beasts or birds they have them killed by Saracens and other people who are not of their religion nor of their customs. And again I tell you that they have also such a custom that all, both males and women, wash themselves each day twice in water, their whole bodies, that is morning and evening; nor otherwise for anything in the world would they eat or drink until they were all washed, and he who should not wash himself twice a day is held among them as a heretic as we hold the patarin. Their washing is this. As I have said above, all go naked; and so naked they go to the river & take water & throw it over the head, & then they rub one another. And you must know that in eating they use only the right hand, nor with the left hand do they touch anything of food. And all clean and beautiful things they do and touch with the right hand, for the office of the left is only about unpleasant and unclean necessities like cleansing the nostrils, anus, and things like these. Again they drink with cups only, and each with his own; nor would anyone drink with the cup of another. And when they drink they do not put the cup to the mouth, but holding it raised up pour the drink into the mouth. Nor in any way would they touch the cup with the mouth, nor with these cups would they give to drink to any strangers. But if a stranger shall not have a vessel of his own with him, if he shall wish to drink they will pour him drink or wine into the hands and he will drink from the hands, so that his own hands will be a cup. Moreover I tell you that too great and careful justice is done in this kingdom on those who do murder and on those who rob and on all other malefactors. And with regard to debts such an order and statute is observed among them, that if any debtor being asked many times by the creditor for the payment of a debt goes from day to day continually putting off with promises, and the creditor is able to catch the debtor in such a way that he is able to mark a circle round him, the debtor will not leave that circle unless he shall first have satisfied the creditor or shall make him a proper pledge and bond that he shall be wholly satisfied the same day. But otherwise, if the debtor were rashly to attempt to leave the circle with the debt unpaid or without having offered a pledge that the creditor would be paid the same day, he would be punished with the punishment of death as a transgressor of right and of the justice established by the lord. And this the aforesaid Master Marc saw in the king, being in the said kingdom on his way homr.

For when the king himself was bound to satisfy a certain foreign merchant for certain things.
THE JUSTICE CLIMATE & CUSTOMS OF MAabar =MARCO POLO

had from him, and though many times asked by the merchant had often on account of inconvenience
fixed a[later]date for payment, the merchant, because the delay was hurtful to him on account
of his business, being ready one day while the king was riding about the place immediately
surrounded the king himself with all his horse with a circle on the ground. And when the king
saw this he let his horse go no farther, nor did he move himself from the place before the merchant
had been wholly satisfied. And when the people standing round saw it like this they were very
much surprised, saying, See how the king was obedient to justice. To whom the king, I who
established this just law, shall I break it because it was against me? No, I am bound before
others to observe it. Moreover I tell you also that the most of them keep themselves

from drinking wine made of grapes, nor is he that drinks much wine accepted by them
for witness nor for any surety, nor he who goes sailing by sea; for they say that

a drinker of wine & he who goes by sea is desperate because he is not afraid of death, and

therefore they do not accept him as a witness nor is his witness valid. But you may

know that they do not hold any self-indulgence as sin, for they do not call wantonness

a sin. There is so great heat there that it is a wonder, and for this reason they¹ go

altogether naked; for there is no rain but only three months of the year, that is in June

and in July and in August, for then it sometimes rains; and if there were not the said

water that comes in those three months in rain, which moistens the air & the land,

there would be so great [860] heat that none could escape there, for all would die

of heat. But by that rain they have not quite so great heat. And again I tell you that

there are many among them wise in an art which is called physiognomy, that is

which teaches to know men and women their qualities and properties, if they are good

or bad. And they know it immediately by looking at the man or the woman. They

know much also what it means to meet birds or beasts. They watch omens also

more than any men in the world and fore-know better what is good or bad; they

know how to predict what must happen to each one. For I tell you that when a man goes

on his journey to any place by any way and it happens that on the way he hears that

any other snores or makes a sneeze, he sits down immediately on the road and goes no

farther. If that man sneezes again it seems to him that it is good for him, then rising

he goes his way forward; and if he sneezes no more, then it seems to him that it is

not good for him, he sets himself at once to sit, and many times he turns himself

back towards home, giving up the journey begun. Again for each day in the week they say there

is one hour unlucky, that is banned,² which they call coiach; namely as if on Monday the hour

¹ VL: garzoni   S: mochachos

² See p. lxxv: horam infeliciem id est uciacham quam appellant choiach... hora uciacha id est coiach

As far as I know the word uciacha has not yet been well explained. R, which has the rest of this

passage,
THE DESCRIPTION OF THE WORLD'S SHADOWS & TARANTULAS
of half-terce, on Tuesday the hour of terce, on Wednesday the hour of none, and so with regard to the separate days through the whole year; all which things they have written and defined in their books. And they know the hours of the day by the measurement of feet of the shadow, namely, of a man when he stands upright; as, when on such a day the shadow of a man shall be lengthened to the measure of seven feet away from the sun, then it will be the banned hour, that is coiach. And when that measurement shall be passed either increasing or decreasing (for when the sun is rising the shadow is shortened, when it descends it is lengthened), then it is not coiach. And when on another day the shadow shall be of twelve feet, then it will be coiach, and that measure being past, past will be also coiach. And all these things they have in writings. And you must know that in these hours they guard themselves against trading and anything to be done. For while two men are in the act of trading something together, someone will go up to the light or ray of the sun and will measure the shadow, and if it shall be on the limit of the hour of that day, according to what it ought to be that day, then immediately he will say to these men, It is coiach, do not anything; and they will stop. Then he will measure again and they will find that hour is past and he will say, Coiach is past, do whatever you wish. And they have that reckoning thoroughly at hand; for they say that if anyone completes any bargain in these hours he will never prosper in it, but it will turn out badly for him. Again in their houses live certain animals by the name of tarantula which are like lizards which climb up by the walls. These tarantulas have a poisonous bite and hurt a man very much if they touch him with a bite. They have a sound as if they shall be called cis, and in this way they cry. In these tarantulas they have an omen like this, namely that when some people were trading together in a house where these tarantulas are, and a tarantula may cry to the merchants there above them, they will see from what side of the merchant, whether of the buyer or of the seller, namely whether it cries from the left side or from the right, from the front or back, or over the head, and according to whatever direction it may be they know whether it means good or ill; and if good, they finish the dealing, if it mean ill that dealing is never begun. And sometimes it means good for the seller and bad for the buyer, sometimes bad for the seller and good for the buyer.

passage, left the word out. B. (with the corrupt Milan text—infelix em que ucia bham... hora ucia et coiach) did the same. In the true text the word is treated as a Latin adjective while the foreign word coiach is undecorated, and it seems to me that ucia bham must be a colloquial Italian word which the writer thought would be more intelligible than infelix. I have with many misgivings translated it as the past participle of bucciare "to proclaim" (cf. Ducange s.v.), although no example of bucciare or of the French buchier seems to be recorded with the sense, familiar in the case of the English "proclaim" or the Italian "bandire", of "to proclaim as forbidden". The transformation of bucciata to ucia bham would present no difficulty. The version "banned" would do as well if, according to the interesting suggestion kindly sent me by Professor F. Salomon, the word proved to be bruciata. Ora bruciata is used in just the right sense, "strange", "awkward", "unlucky"; but the loss of br is hard to explain. See pl. 35, 37. For coiach see PN.
ASTROLOGERS AND BOYS AND BIRDS IN MAABAR = MARCO POLO

good for the buyer, sometimes good for both or bad for both; and they guide themselves by that. These things indeed they have from experience. And again I tell you that as soon as an infant is born in this kingdom, whether he be male or female, the father or the mother immediately has his nativity put in writing, that is what day he is born, the year, and in what month and in what moon and what hour & minute, that when they are grown up these astrologers may be able to judge what they have to do. And they do this because they do all their deeds with astrologers and with diviners who know much of enchantment and of magic art and of geomancy; & great faith is put in them, holding firm what they tell them must be firm, nor can they fail. And some there are, as I have told you, [who] know astronomy and other diabolical charms. Again, whoever has sons, when they are of the age of thirteen years immediately sends them away from home, depriving them of the food of the home. For they say that now they are at an age at which they can get food of themselves, and trade and make gain as he himself did; and he gives to each one twenty or twenty-four grossi, or money of such a value, that they get and make gain with them. The fathers do this indeed that the sons may become practised and quick in everything and may become used to dealings. These boys indeed do so, for the whole day they do not stop running now here now there buying one thing and afterwards selling that same thing. And at the time when the pearls are fished they run to the port and buy from the fishers, & from others five or six pearls, according as the fishers have them, and carry them to the merchants who stay in houses from fear of the sun and say, Do you want these? They cost me truly so much, give whatever of profit you please. And they give them something of profit above the price they owe; and then they run back again. Or they say to merchants, Do you please that I go to buy something? And so they practise themselves in many other things, and so become very good and very cunning dealers. But they carry the necessaries to the house of the mothers, and they cook and prepare for them, but it is not that they eat anything at the expense of the fathers. And again you may know that in this kingdom and through all Indie they have all both beasts and birds very different from ours of the sunsetting except one bird only, and that is the quail. This bird with no mistake [81a] is like ours; but they have all their other things very strangely different from ours, for I tell you quite truly that they have bats (these are the birds which fly by night and which have no quills and no feathers, like a mouse), birds like this they have as large as large goshawks. They have goshawks all black like ravens and they are much larger than ours, and they are good fliers and good at taking birds. Moreover I will speak to you of another

1 lor foies Z: sua facta FB: leurs faitz B: lor [fait toutes] foyes
2 VB: la quila  a ne ne ont pointes & no plumes
4 VL: notole grande come galine  b LT, TA: 'coals'
THE DESCRIPTION OF THE WORLD'S GIRLS IN THE TEMPLES

thing which does well to tell. For you may know that they give their horses cooked flesh to eat with rice, and on that they live, with many other cooked things, and this is why they all die in this country. And again I tell you that they have many idols in their monasteries male and women, to serve which idols many girls are offered in this way. For their mother and their father offer them to the idols, to those which please them most, and yet they live in their fathers houses. And when they have offered them, every time that the monks of the monastery of the idol require those girls who have been offered to the idol to come to the monastery to make amusement for the idol, they come there immediately and sing and sound music and dance and make a great festival. And there are great numbers of these girls, for they make great companies. And again those girls bring food to their idols where they are offered many times in the week and the month; and I tell you in what way they bring food there and say that the idol has eaten. I tell you that many of these maidens of whom I have told you would prepare indeed for food both flesh and other good things, and go off to monastery to their idol and set the table before him with very white cloths upon which they make ready all the viands which they have brought, and leave them there a great space. And always in the mean time all these girls sing and dance and sound music and make the greatest entertainment in the world. And when they have made this entertainment, always as I have said playing and singing, for so great a space that it seems to them that a great baron could have eaten at his ease, then the girls say that the spirit of the idol has eaten all the substance of the food and they take it for themselves and eat it all together with the priests round the idols with great feasting and with great joy. Then each returns to her house. Those lands are full of these monks and priests. And these girls do thus together with the priests until they take husbands. And why do they make these entertainments for the idols? Because the priests of the idols often say that the god is vexed with the goddess, nor is one united with the other nor do they talk together. And since they are angry and vexed, unless they are reconciled and make peace together all our affairs will be contrary and will go from bad to worse because they will not bestow their blessing and grace. And so the aforesaid damsels go in the way said above to the monastery, and they are all naked except that they are covered in the natural parts, and sing before the god and goddess. For the god stays by himself on one altar under one canopy and the goddess stays on another altar by herself under another canopy, and those people say that the god often takes his pleasure with her and they are united together, so that when they are vexed they do not join themselves together. And then these damsels aforesaid come there to pacify them, and when they are there [they begin] to sing, dance, leap, tumble, and make different entertainments to

1 prestre TA (for "many girls"): molti gharzoni effanciugli 2 toutes fates
THE LIGHT SUSPENDED CANE BEDS OF MAABAR = MARCO POLO

move the god and goddess to joy and to reconcile them, and thus they say as they make entertainment, O Master, why are you vexed with the goddess and do not care for her? Is she not beautiful, is she not pleasing? May you thus truly be pleased to be reconciled together and to take pleasure with her, for truly she is very pleasant. And then she who has said so will lift her leg above her neck and will spin round for the pleasure of the god and goddess. And when they have solaced enough they go home. And in the morning the priest of the idols will announce as a great joy that he has seen the god and goddess together and that peace has been made between them, and then all rejoice and are thankful. These maidens indeed while they are maidens are so firm in flesh that none can by any means take hold of them or pinch them in any part. And for a small coin they will allow a man to pinch them as much as he can. When they are married they are also firm of flesh, but not so much. On account of the firmness their breasts do not hang down but stand up raised and prominent. And girls like this, there are plenty of them through-out this kingdom who do all the things which I have told you. The men have their very light beds of canes so contrived that while they are inside, when they wish to sleep they draw themselves up with cords near to the ceiling and tie themselves there. They do this indeed for the sake of escaping from the aforesaid tarantulas which bite much and fleas and other insects, and also for the sake of catching the air to do away with the heat which reigns in those parts. Not all indeed do this, but only nobles and masters of the house, for others sleep on the ways. And we will tell you, concerning the great justice of the king, that when men are travelling in the night and may wish to sleep (for on account of the lower heat they make their journey by night rather than by day), if they have a bag of pearls or of other treasure they will put the bag of pearls under the head and will sleep there, nor does anyone ever lose anything by theft or otherwise. And if he does lose, it is made good to him immediately provided that he has slept on the street; because if it is off the street, no. Indeed evil is presumed against him. For the government says, Why didst thou sleep off the street unless because thou hadst proposed to rob others? And then he is punished, and the loss is not returned to him. Now we have told you of this kingdom which is in the province of Maabar a great part of their customs and of their habits and of their doings. Then we will leave it, while I shall pass over the other kingdoms which are there, and will tell you onwards of another kingdom which is called Mutifili.

HERE he tells of the kingdom of Mutifili. Mutifili is a kingdom which one finds when one departs from Maabar¹ and goes by the wind which is called tramontaine [81c] about 1000² miles. And this realm belongs to a queen who is a very wise lady. For I tell you that it was quite forty

¹ menebar FB,Z: maabar
² R: 500
THE DESCRIPTION OF THE WORLDS THE QUEEN OF MUTIFILI

years since her lord the king died, and she who wished great good to her lord and bore him great reverence, said that God never wishes her to take another lord since he whom she loved more than herself is dead. Now this was the reason why she did not wish to take another lord. Moreover I tell you quite truly that this queen has well maintained her realm with very great justice and with great right all this term of forty years as well as her lord did while he lived. Moreover I tell you that she is more loved, feared, and respected by those her people of her realm than ever was lady or lord of that race by their people. The people of this realm they are idolaters and make tribute to none. And they live on rice and on flesh and on milk, on fishes and on fruits. And diamonds are found in this kingdom of Mutifili and we will tell you how. You may know that in this kingdom there are many mountains in which the precious stones diamonds are found so as you shall hear, on which mountains none can go because of the great heat, for they would die of heat. And in winter very great rain falls there. For you may know that when it rains the water runs down in very great torrents making great noise through these mountains, making great havoc through great ravines and through great caverns, and washes the diamonds down from the mountains. And when the rain is stopped and the water is gone the men go on their search among the sands through these ravines by which the water is come, and find enough of them. And again it was told the foresaid Master Marc that in summer when one drop of water would not be found there then they climb up with great labour and find plenty of them through those mountains. And such men as these who fish for diamonds dwell at the foot of the mountain with some of their cabins. But there is so great heat there because of the sun that one can hardly bear it there. Moreover I tell you that there is so great a multitude of serpents both large and stout & of venomous vermin on account of the heat in those mountains that it is a great wonder & the men cannot go there but with great peril, & they have great fear, and they are often devoured by those vermin. But nevertheless they go there as they can and find some very good and large ones. Moreover I tell you that these serpents are very poisonous and very evil so that the men have not courage to go to the caves where the evil great serpents are, which seem that they dwell there to guard those diamonds, that they should not be taken. And again I tell you that the men have diamonds

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1 & li portoit grant. B., following ROUX, supplies amor, which seems to repeat voloit grant bien.

2 sors alor cercant B. prints alor and translates allera. alor in the sense of adone is to say the least very rare in this text, but on the other hand cercant in the sense of cerca or of cherche does not seem to be attested. FB: si cherchebent V: vano zerebando Z: vadunt scrutando All other texts seem to omit alor.
DIAMONDS FROM THE MOUNTAINS OF MUTIFILI = MARCO POLO

VA from them in another way. For you may know that there are great valleys and very deep so steep around, the rocks,\(^1\) from the peaks of the mountains, that none can go there down to the bottom, in which bottom are many diamonds. But the men who go there for the diamonds do so as I shall tell you. For they take flesh the leanest which they can have, several pieces dipped in blood, and standing above the caves throw them into those deep valleys, and that flesh when it is thrown finds the diamonds in great abundance.

VA P VA And the flesh falls most often on the diamonds, and then they fix themselves into the flesh. Now it is true that many white eagles and white storks dwell in those mountains to catch those serpents and feed on them.\(^2\) And when these eagles and storks perceive the scent see the flesh in the deeps of the valley they go off flying thither and take that flesh and either eat it there or carry it with their feet into another place on some rock.

VA Z on the brink of these valleys, and fly up on to the trees to eat it. And then the [82a] men who have watched carefully where the eagles go, as soon as they see that the eagle is pitched and that it is swallowing the flesh, they go there as soon as they can and go under the tree shouting with great noise so that the eagles let the flesh drop and go off to another place and do not take away the flesh for the fear which they have of the men who come upon them suddenly below.\(^3\) And when one is come to the flesh then he takes it and often finds diamonds enough fixed there. Again when the eagle is tearing the flesh they stand watching if any diamonds fall. And know well that there are so many of them in these deep valleys that it is marvellous; but one can[not] go down there, and on the other hand there are so many serpents down there that he who should go down there would be devoured immediately. And again the men have diamonds from them in this way. For when the eagles eat of that flesh of which I have told you, they go sometimes by chance to a place where no one can drive them away, and they eat, that is[to say] that they swallow, some diamonds. And then the men know the places where they stay at night; for the eagles do not digest the diamonds. Then at night where the eagle makes his return\(^4\) he casts those diamonds which he has swallowed with his dung, and the men go there in

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\(^1\) si degrotte environ les roces cf. si degrast les rocches (p. 407 below). The expression is a difficult one and the exact meaning perhaps uncertain. But the meaning which seems to be required by the context is that the sides of the valleys (or the summit of Adam's Peak) were formed of rocks too steep to climb. The grammatical construction of les roces seems in either case to be more difficult than the meaning of degrotte. cf. B., p. 186. R: in le sommita, vi sono alcune valli circondate da grotte, & caverne, P: valles quedam ita undique inmeabilibus rupibus circumcluse

\(^2\) L.T: propter commendendum illos quos occidunt dii serpentis

\(^3\) cf. Z, p. lxxviii.

\(^4\) retori perhaps for retour Just above, mengient is roughly but no doubt rightly corrected to mengient "eat".
The Description of the Worlds: The Tomb of St. Thomas

The morning and carry away that dung of the eagle and find there also diamonds enough. And when they can catch any of the eagles they kill them and find some in their bellies. Now therefore you have heard how diamonds are found in these three ways, and they are also found in many other ways. And you may know that though diamonds are not found in all the rest of the world but in this kingdom only, but yet there they are found in so great quantity and good and very large, that all the world abounds with them. And do not believe that the good diamonds come into our Christian countries but the greater part & the most noble diamonds they go and are carried only to the great Kaan and to the kings and barons of these different regions and realms, for they have the great treasures of the world and buy all the dear stones for themselves. For these which come to our country, nothing comes but their leavings. Now I have told you of the diamonds and then we will tell you of the other things. For you may know that the best buckrams are made in this kingdom of Mutifili and the most beautiful and the thinnest that are to be found in the world and those which are of greatest value, & they are so thin that I never saw the like in other place, for I tell you that they are like fabrics of flax of Rens. There is no king in the world nor queen who would not wear them for grandeur and for their beauty. And in this kingdom they have beasts enough, and the largest sheep that may be found in the world, which it is a wonder to see. And they have great abundance and great wealth of all things on which they live. There is nothing else which does to mention, and so we will leave this kingdom and it seems to me that it will not be right to omit to tell you of the place where the body of Master Saint Thomas the most Holy Apostle is.

Here he tells of the town where the body of Master Saint Thomas is. The body of Master Saint Thomas the Apostle, who endured martyrdom for Christ in the province, is buried in the province of Maabar, that is in Greater Indie, in a little town, for there are no men there at all and few merchants, nor do merchants come there because there is no merchandise that they could well take away from it to another place, and also because it is not in a good place for merchants & the place is solitary and much out of the way, for it is very far from the sea. Yet it is true that out of devotion for the holy body many Christians go and come there on pilgrimage, for I tell you that the

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1 cargient
2 portes is surrounded with a line and in the margin below is the note incipit portes. cf. p. 378, note 1 above.
3 teles de lin darens  Z: tele de lino derens  L: linee tele renenses ("linen Rhenish fabrics")  V: telle derens  LT: tela eranei  Other MSS. and R omit. See PN.
4 VL: molto fori di mano
INDIE NUTS & THE RED EARTH OF ST THOMAS — MARCO POLO

Saracens of that country have great faith in him and say that he was a Saracen, and say that he is a very great prophet and call him avariun in their tongue, which means to say 

And that body shows very many & fine miracles. The Christians who guard the Church have many trees which make wine and which produce Pharaos nuts. For from one nut a man would be fed with food and drink. For they have first an outside shell on which there are as it were threads which are used in many things and avail for many purposes. Under that first shell is a food on which a man feeds sufficiently. It is indeed very savoury and sweet as sugar, white as milk, and is made cup-shaped like the outer shell. And in the middle of that food is quite so much water that a phial would be filled, which water is clear and cold and of a very perfect taste; which water one drinks when he has eaten the inside, and so from one nut a man is filled with food and drink. And for each one of these trees the Christians pay to one of the four brother kings in the province of Maabar one groat in every month. And we will tell you of the wonderful things which are there. Moreover you may know that in that place there is such a marvel as I shall tell you. Now you may know that the Christians who go there on pilgrimage take of the earth of the place where the holy body of Saint Thomas was killed and reverently carry that earth into their country and give a little of this earth, mixed with water or with other liquid, to the sick to drink when he might have quartan fever or tertian or fever like this, and as soon as the sick man drinks it he is healed by the power of God and of the saint. And this happened to all those sick persons who drink that earth. And know that it is red earth. And Master Marc carried some of this earth to Venese with him and healed many with it. And again I will tell you of a beautiful miracle which happened about the 1288\(^2\) year from the incarnation of Christ. It was true that a great baron of that country, the forenamed king, one season found that he had a very great quantity of a grain which is called rice,\(^3\) (of which all the provinces have enough in Indie, since there is no corn) and at the time of the harvest of rice with this grain he had the Church of Saint Thomas filled and he filled all the houses which were around the Church of the holy body, in which the pilgrims coming to visit the holy body used to lodge, because he had no houses to his liking where to put it. And they could not forbid him because of the greatness & power of the baron. And this baron worshipped the idols. When those Christians who watch the

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\(^1\) In the margin at the foot of this page someone has written in a later hand: Qui divi\(\tilde{\text{c}}\)a quine vae Lo chor di se\(\tilde{\text{c}}\)o tomoco


\(^3\) Rice has been mentioned many times before, and this needless explanation suggests perhaps the use of a separate note of this story in the compilation of the book. cf. p.43 and p. xlviii, per quoddam maximum flumen, where however the river has not been mentioned before in Z, although it has been mentioned in F and R.
THE DESCRIPTION OF THE WORLD: A BEAUTIFUL MIRACLE.

Church and the holy body saw that that idolater baron had thus had the Church and its houses filled and that the Christians will have nowhere to lodge they had great vexation at it and pray him much that he should not do it, thus to fill the Church and its houses. But he that was very cruel and proud drove them away with threats and scorn & listened to none of their prayer but fulfilled his plan completely, causing the Church to be filled and all those houses according to his wish and against the wish of the Christians who watch the Church. The Christians being unable to prevail against the power of the idolater baron set themselves to pray. And when this baron had caused all the houses of Saint Thomas to be filled with his rice at which the brothers had so great anger, there happened so great miracle [82d] as I shall tell you. For you may know that the night after that idolater baron had had those houses filled, Master Saint Thomas the Apostle appeared to him in a vision with a fork of iron in hand and put it at the throat of the sleeping baron and said to him, O such an one, if thou dost not have my houses which thy rash haste has filled to my hurt emptied immediately to lodge my pilgrims, and in future shalt make my servants pay thee tribute of the trees which they own, thou must be killed by an evil death. And while he said this he pressed the throat hard with that fork so that it seemed to the baron that he would have great pain, and it wanted but little that he believed that he was dying. And when Master Saint Thomas had done this he went away. And that baron gets up early in the morning & immediately did all that the Apostle in the vision had commanded and has all those houses emptied, and tells publicly all that happened to him from Master Saint Thomas, which was indeed held for a great miracle. And the king never more for the future took tribute of the trees nor anything from the Christians who guarded the monastery and Church as he used to take. And then the Christians have great joy about it and great gladness and much they give great thanks and great honour to God and to Master Saint Thomas and much they bless his name. Moreover I tell you that other miracles enough to the honour of the Christian faith happened there all the year which would indeed be held for great wonders, whoever should hear them told, and especially of healing Christians who are withered and crippled.

1 TA makes the baron with his family occupy all the houses, and does not mention the rice.
2 o tel o se tu ne fais . . . The version, which is supported by Z,V,VA,VL, and S, simply omits the second o. FB: ou tu ferai voir mes maisons pour héberger mes pèlerins ou tu mours de male mort. B, therefore reads O tu fais voir tantost mes maisons, o se tu ne fais voir tantost mes maisons, il convient . . .
4 esteperes e gaste TA: lebrosi
THE DEATH OF ST THOMAS. BLACK MEN & GODS ≠ MARCO POLO

VA in their bodies, who commend themselves to him in their need. Now we have told you
FB Z VB of this, so we wish to tell you also how the brothers tell how the Blest Thomas, the most
TA holy Apostle he was killed, according as I understood, though his Legend says otherwise. But
Z let us say that which I heard. It was true that Master Saint Thomas was outside
Z his hermitage in the wood, according as of that place tell, and was making his
Z prayers to his most high Lord God and he had many peacocks about him in that
Z wood, for you may know that in that country they have many more of them [83a]
Z than anywhere in the world. And while Master Saint Thomas was thus making his
VB prayer then an idolater who was of the lineage and race of the gavi, of whom we
Z have told you before appeared and lets go an arrow from his bow intending to kill one
Z of those peacocks which was round the Saint Thomas. Nor did this one see^ him at
Z all; and when he believes that he has hit the peacock then he hits Master Saint
R Z Thomas the most holy Apostle in the middle of the right side.^ And when he felt that
he had received that blow he worships his Creator very sweetly; and I tell you that
VB he died of that blow giving thanks to our Lord God. But yet it was true that before he
V Z came to this place where he died which was in Indie he converted many people to
Z Z the faith of Christ in Nubie. And how and in what way it was that he converted we
Z shall tell it you well and clearly and in order in this book when it shall be time and
place for it. Now we have told you of Saint Thomas, and then we will tell you
V Z LT onwards of the other things which are left. For when boys or girls are born in this
TA Z province you must know that they are born black, but not so black as they are made afterwards.
VA Because it is true that when the infant is born he is born fair; but they anoint him
Z once^ every week with sesame oil and that is how they make them become more
FB black than they were born a great deal, so that they become as black as a devil. For I tell
TA Z you that in that country he who is more black is more precious than the others in
beauty and is held better than the others who are not so black. And again I tell
Z you another thing. For I tell you quite truly that they make those people have all
P Z their gods and their idols portrayed and painted very black, and the devils they paint
white as snow. [83b] For they say that God and all the saints are black; and they
Z speak of their God and of their saints; and they say that the devils are white. And
so they portray and paint them in such way as you have heard; and again I tell
Z you that they make images of idols all black. And you may know that the men

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1 The martyrdom of S. Thomas is omitted by TA^.
2 Z: odiebat
3 Z: tibiam VB: costado senestro
4 VA: i naseno bianchi ma i onzeno . . . tre fiade P: ter in ebdomada LT: bis uel ter R: ogni
giorno . . . tre volte
THE DESCRIPTION OF THE WORLD; THE BRAAMAN FROM LAR

of this country when they go to war, because they have great faith & hope in the ox to
and hold it for a holy thing, they wear on the head a hat of skin of the wild ox and they
vi.
take of that hair of the wild oxen of which I have told you elsewhere; and if he is
a horseman he causes those hairs of the ox to be bound on the neck & to the feet of z. vi.
his horse, and if he was a footman he put some of that ox hair on his shield, and
such a one has it tied to his own hair or legs. And they do that because they believe lt
that by that ox hair they may be better saved from the dangers of their enemies and v
removed from all adversity; and all those who go in the army do it. And you may
know that for this reason that hair of the wild ox is valuable enough there and is lt
sold very dear; for he that has none of it does not count himself secure. Now we
have told you of this matter and then we will leave it and will go farther forward v
and will tell you of a province of the Braaman so as you will be able to hear.

HERE he tells of the province of Lar from which the Braaman are

born. Lar is a province which is found toward sunsetting. For when one va fb
sets out from the province of Maabar, from the place where the body of Saint p z
Thomas the glorious Apostle is, one enters very soon afterwards into this province. And all the r fb
Braaman of the world are sprung from this province and of it, and they first came z
from there. Moreover I tell you that [33c] of these Braaman are some of the best
merchants to be found in the world and of the most trustworthy, for they would z
not tell any lie nor falsehood for anything in the world, nor speak except a thing of va
truth, even if they were to die for it. And you may know that if any foreign merchant come r z
to this province to do his business being ignorant of the manners and customs of the district,
he will find one of these Braaman merchants to whom he will entrust his money and wares
asking him to carry out all his affairs and trading that he may not be deceived, because he does
not know the customs of the district. That Braaman merchant will indeed take the wares of
the foreign merchant into his hands and will deal with them as lawfully in selling and
buying and will seek the advantage of the foreigner as carefully and better than for himself,
asking nothing from him for the work unless the foreigner may give him something of his
courtesy. These Braaman, they eat no flesh nor drink any wine. And they live a very fb v
honest life according to their customs, and they do not practise self-indulgence v
except only with their wives for anything. And they would take and rob and steal fb vb v va
nothing from anyone, and they would kill no animal, nor do a thing of which they v
might believe that they have to commit sin from it according to their law. Moreover z fb
I tell you that all the Braaman are known by a token which they wear. For you
may know that all the Braaman of the world wear a thick thread of cotton or cloth r v

1 VA: coda P: crines TA,LT: "bridle".
2 V omits "except".

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PEARLS FROM SOLI-DIVINATION BY SHADOWS — MARCO POLO

TA over their right shoulder and then tie it under the other arm so that the thread of cotton comes to be seen in front of their breast and by the back. And they are all known by this token through all the places where they go through all the world. Moreover I tell you that they have a king rich and mighty in treasure. And this king buys many pearls of great value and all other precious stones very gladly. Moreover he has agreed with all the merchants of his land that for all the pearls which they bring him from the kingdom of Maabar which is called Soli; and this is the best province and the richest and the most civilized that is to be found in Indie and where the best pearls of the world are found; that he will give them for them twice as much as they buy them for. And these merchant Braaman go for this to the kingdom of Maabar and buy all the good pearls which they find & can obtain and then bring them to their king and say [83d] by their truth what they cost. And the king immediately makes one give them twice as much for them as that which they cost, nor did less ever come to them from it. And for this reason they have brought him very good and large ones in very great quantities, so that he has very great treasure of them. These Braaman are great idolaters and pay great attention to the art of divination and go more by augury and by actions and movements of beasts and of birds than any men in the world. And so I will tell you of them a part of those things which they do with it. I tell you that among the rest they have such a custom as this among them. For on the names of all the days of the week they have set a sign such as I shall tell you. And if it happened that they were to wish to make any purchase of any merchandise, immediately he who wishes to buy it rises erect and looks at his shadow in the sun and says, What is to day? Such an one. And considers the sign which the current day has, and he has his shadow measured for them in the sun, how long it is. And if he sees his shadow is as long as it ought to be on that day he finishes the purchase immediately, and if the shadow is not so long as it ought to be he does not.

1 sour Z: sub so probably read sout TA seems to be the only text which defines the shoulder, and is mistaken, for the thread passes over the left shoulder and under the right arm as I learn from the Rev. C. E. Sell and from a photograph kindly shown me by Mrs. LL. Price of Guilden Morden. FA,FB,VA,P,V,VL omit altogether; Z,L follow F; LT: sub sinistra . . . sub alia; VB says “over the shoulder and make it come forward under that arm and tie it underneath by the other arm.”

2 qe sapelen soli V: che viene apela soli Z p. lxxxi. Others omit. See PN.

3 qu'il endra lor Perhaps qu'il endra lor or, as B., qu'il en dora lor

4 & dit qe ior hui le tel lor fait mesurer lonbre soe Z (p. lxxxi) on the whole supports the version. V omits.

5 FB: et si ont entre culz vng jour en la septime establi la ou il font une merveilleuse chose, car celui qui
THE DESCRIPTION OF THE WORLDS: TARANTULAS & SWALLOWS

not finish the purchase at all but waits until the shadow may be at that point which they have determined in their law. And just the same as I have told you of this day, they have also determined for all the days of the week how long its shadow ought to be, and until the shadow were as long [84a] as it ought to be they would make no purchase nor any of their deeds. But when the shadow is as long as it ought to be each day then they do all their buyings and their doings. And again I will tell you another greater thing, that when they make any purchase either at home or in other place, and they were to see a tarantula coming by the wall, and hear it calling, which are there in great abundance; if they see that it comes or is heard from that side which seems to him to be good for him, he buys the merchandise all immediately; and if the tarantula does not come or be heard from a place which seems good to them he leaves the purchase and does not buy it at all. And again I tell you that when they come out of their houses and they should hear either himself or some man sneeze, if it seems well to them then they will go forward in their business; if it does not seem good to him he stops and they return home immediately & go no farther forward. And again I tell you that when these Braaman go their journey and they see that some swallow should come flying over them either in front or from the left side or from the right, if it seems to them according to their customs that the swallow may be come from a good side or from a good direction he goes farther forward willingly & gladly on his business, and if it seems to him that it be not come from a good direction he goes no farther forward that day but turns himself back to his house. And thus they have so many omens of so many oppositions both good & bad that it is a troublesome matter, so that in this respect they are so much worse than Patarins. And these Braaman live more than any people in the world, and this comes about through little eating & drinking and through great abstinence which they [84b] practise more than any people. And they have their teeth very beautiful and good because of a herb which they use to eat at their meals, which makes them digest very well and is very wholesome to man's body. And you may know that these Braaman do not bleed themselves neither from veins nor from other parts and they do not draw their blood from any person. Moreover they have among them regulars and orders of monks according to their faith, who serve the

jour au matin quant il se vestent, se il voient leur ombre si grant comme il sont si font leurs mars maintenant. et se leur ombre ne fust . . .

1 en une lieu for en autre lieu Z: in alio loco FB: en hostel LT: in aliqua apoteka
2 ne se treuuent saine cf. Z, p. lxxxii. FA: ne traire point de sacre deus FB: ne ne tirent point de sang VA: mai non se fano taur sangue. So perhaps read, with B., ne se traient sainc
LONG LIFE FOOD & WORSHIP OF THE CIUGUI = MARCO POLO

Churches where their idols are, who are called ciugui, who\(^1\) certainly live more than all the others of the world, for they commonly live from 150 years to 200 years, and yet they are all quite capable in their bodies so that they are well able to go and come wherever they wish and they do well all the service which is needed for their monastery and for their idols, and though they are so old they render it\(^2\) as well as if they were younger. And all this comes to pass, they say, through the great abstinence which they practise of the eating and drinking. For they use little and very good food always, for they are accustomed in their food to eat bread and rice and milk\(^3\) more than other things. And again I tell you that these ciugui who live so long time as I have told you eat also what I shall tell you; for it will seem indeed a great thing to you very strange to hear. For I tell you that they take quicksilver and sulphur and mix them together with water and make a drink of them. And then they drink it and say that it increases their life and they live more by it. And I tell you that they do it twice in the week, and sometimes twice each month, and you may know that these people use this drink from their infancy to live longer, and without mistake those who live so long as I have told you use this drink of sulphur and of quicksilver.

And again in this order of ciugui in this kingdom \([84c]\) of Maabar there is another sort of order who are themselves too called ciugui likewise, who are\(^4\) of so great abstinence as I shall tell you and of so strong and hard a life for love of their idols. For you may know truly that they go quite naked without wearing anything above so that their natural parts are not covered nor any member. And they are idolaters & have such hope in the ox that they worship\(^5\) the ox, and all the most part of them carry an ox-hide or a little ox cut out of leather or of copper or of bronze gilded or of something else in the middle of their foreheads; you understand that they are tied there. Again I tell you that they burn the dung\(^6\) of the ox and make powder of it, and of that powder

\(^1\) le Z: qui V: i quali

\(^2\) lirent possibly "and read", as Z (p. lxxxii) and L: necessaria facere possunt similiterque legere

\(^3\) FB: lait char & Ris V attaches e piu che altra chosa to the following sentence.

\(^4\) en ceste reigene de mabar a une religion ge sapelent en ceste ciugui ge sont FB: Et ya de ceste Religion de ciugui une autre maniere de Religion qui demeinent la plus aspre vie du monde. V: una religion la quale auemo simelmente (without ciugui) L: dicti et ipsi ciugui Z: religio que muncupatur similiter ciugui (p. lxxxiii). Most of the texts omit. For the second en ceste B., supported by Z,L, reads encore.

\(^5\) aicrent for aurent

\(^6\) oisi Many texts misunderstand this and say "bones".
THE DESCRIPTION OF THE WORLD: RESPECT FOR ALL LIFE

they make great plenty of ointment. Then they anoint themselves with it in several parts of the body with great reverence, with quite as great reverence as Christians do with holy water, and much more. And if anyone salute them as they go by the way they anoint him on the forehead with this powder by way of something very holy. They do not eat their meat nor any other thing that they must eat in bowls or on trenchers, but they eat all their meat over leaves either of Paradise apple or of other trees, and also on other large leaves, but not while they may be green, but dry. For the green they say that they have souls (for thus will be all the creatures of the world), and so it would be sin. For I tell you that they keep themselves from doing a thing upon all the creatures of the world from which they believed that there would be sin, for they would let themselves die before they would do a thing which they believed according to their law to be sin. And when the other men ask them why they go in this way quite naked and have no shame to show their members, then they answer in this manner and say, We go naked because we wish nothing of this world, because we came into this world without any clothes and naked. With regard to this that we have no shame in showing our members, it is that we are righteous & do no sin with them and therefore we have no more shame in them than you have when you show your hand or the face or your other members from which you will not have had sin of self-indulgence; but because you will have your members in sin and in self-indulgence, for this reason you wear them covered & are ashamed of them. But we have no more shame of them than to show our fingers because we do no sin with them. Such reason then do they give to the men who ask them why they had no shame to show their members. And again I tell you that they will not kill any creature which has life, I mean bird or fish, nor any animal neither great nor small in the world, neither flies nor fleas nor lice nor any worm they might have upon them, because they say that they have souls, and therefore they say that they would not eat them for anything, for the sin which they would have thereby. And again I tell you that they would eat no green thing nor herb fruits nor root until they should be dried, for the aforesaid reason because they say that the leaves and green things all have souls. When indeed these wish to relieve themselves they go to the beaches or shore of the sea, and there near the water ease themselves in the sand, afterwards washing themselves very well in water. And when they are washed they take a little

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1 Z,V: "flesh" FB: viandes ne mille autre chose ... toutes leurs viandes These three important versions seem to have taken viandes in the modern sense of "flesh". FA follows F. P: cibos R: viande Others omit. cf. p. 393 above, where viandes means "food".

2 TA: per gran penitenzia
CUSTOMS & BELIEFS OF THE CIUGUI IN LAR ~ MARCO POLO

rod or twig and so spread the dung with it and divide it hither & thither about the sand that nothing of it is seen. [If] they are asked why they do this they answer, Because worms would be created in it, and the worms created, when the nourishment was consumed by the sun, would die when food failed them; and since that substance comes out of our body (because without food too we cannot live) from the death of so many souls which would have been made from our substance we should have very great sin. And therefore we so destroy that substance, that worms may not at all be able to be created from it for this that afterwards, when food fails, by fault z and failing of ours they may die. And again I tell you that these religious men they sleep l on the naked earth quite naked without keeping anything whatever in the world v fb neither below nor above. And so it is a great wonder how they do not all die, vb v and how they can live [85a] so long as I have told you above. And they make great z ta abstinence from eating flesh, for they fast all the years and they eat nothing but bread and drink water and nothing else. And again I will tell you another thing about z v them. For they have their regulars who stay in the Churches to serve the Churches z and the idols.° And when they are appointed to another office or rank they prove them in z such way as I shall tell you. For when some one of them dies and another must be chosen fb in his place they keep him for a time in their abbey and make him lead their life; and then z they make the maidens who are offered to the idols, as is said above in the book, come and they cause those men who watch the idols to be touched by these maidens. They touch them both here and there in many parts of the body, they z z embrace and kiss them and put them in the greatest pleasure which they know and is possible in the world. And that man who is handled in such a way by the maidens of whom I have told you, if his member is not moved at all except as it was before the maidens touch him, this one is counted good and pure and they keep him in the v vb vb order with them as approved, and he serves the idols. And if another whom the maidens should handle, if his member is moved and rises, this one they do not keep at all l fb but drive him away all immediately from the fellowship of the monks for ever and say vb that they refuse to keep a man of self-indulgence with them, not thinking him fit to stay in the order to serve the idols, since they wish these to be very holy men. And these are fb fb fb so cruel and so treacherous & so perfect idolaters that I tell you that it is devilry. They va say that they have all their dead bodies burnt for this reason because they say that v if they should not burn the dead bodies they would receive harm and they would make worms and after the worms should have eaten that body from which they

TA: dormono G: si slofin

2 VB: “There is also another order who sleep in water to serve their idols.”
THE DESCRIPTION OF THE WORLD: THE MONUMENT OF ADAM

were created they [85b] would have nothing more to eat and then they would be obliged to die. And they say that when the worms should be dead the soul of that dead body would have great sin & great punishment thereby; and this is the reason why they say that they burn all the dead bodies of the idolaters to avoid sin in FB. V. VB everything, so that worms may not be gathered together & afterwards die with so great sin to them; and they say that the worms have souls. Now we have told you of the customs of these Brauman idolaters, and then we will depart from them and will return to tell you of a beautiful tale which we have forgotten, which I learned when VB R on my way home I was in the isle of Seilan, of which I have spoken before, such as you will be able to understand it. In the mountain is found what I tell you is not to be left in silence, which will indeed seem to you a great thing.

He tells again of the isle of Seilan. Seilan is a great & beautiful island VB just as I have told you in this book further back. Now it is true that there is a very great & high mountain in this island which some time was FB. VB so steep in the rocks and grottoes of it, that none can climb up there except in this way which I shall tell you. For they make them take many great and thick chains of iron FB. FB & they hang on this mountain arranged in such a way that between these chains the men can climb up there by those chains up to the top of the mountain. Now I tell you that they say that on top of that mountain is the monument of Adam our first father. The Saracens indeed say this, that that sepulchre is of Adam, and the idolaters say that it is the monument of Sagamoni Burcan. And this Sagamoni was the first man for reverence to whose name idols were first found and made. For according to their usage and opinion this was, they say, the most holy and the best man who ever was among them, and he was the first man whom they held for a saint and to whose name they made idols. And he was a son as they say, this Sagamoni Burcan aforesaid, of a great king both rich and powerful. And this his son [85c] was of so good life that he did not ever wish to hear any worldly thing nor did he wish to be king. And when his father sees that his son did not wish to be king and that he did not wish to listen to any thing of the world, he has very great vexation at it. And that he might be able to recall him from such a purpose and will be promised him great things. And he sent for him & he offers him namely a very great offering, for he tells him that he would crown him king of the kingdom and that he should be lord of it at his pleasure. And again he was willing to leave the crown nor would he give any

THE STORY OF SAGAMONI BURCAN IN SEILAN = MARCO POLO

Z. Z commands at all, but he only should be lord and master of it. His son indeed said that he wanted nothing. And when his father sees that he did not wish the rule in any way in the world, he has so great vexation that it wanted but a little that he did not die of grief. And it was no wonder, because he had no more sons than this one nor had he any to whom he should leave the kingdom after his death. And then the king after deep thought behaves in such a way. For he says to himself that he will do him a thing[and] bring in such a remedy that his son being a young man will gladly hold himself to worldly things and will likewise take the crown and the kingdom. And then he makes him move into a very beautiful palace and gives him 30000 very beautiful and winning maidens, the most beautiful that one could ever see, to serve him, and commanded them to play with him all day and all night, promising the one who shall first be able to induce him to lie with her that she shall be his wife and queen; for there dared not be any male there at all but only those maidens. For maidens put him to bed and served him at table and made him company all day. They sang & play many instruments and dance before him and made him all the entertain-ment that they [85d] can find in the world, just as the king had ordered them. And moreover I tell you that nevertheless all those most beautiful maidens were not able to do so much with their blandishments & pleasant delights that the most saintly youth, son of the king should be moved aside to any act of self-indulgence, but he stays more firmly and more chastely than he did before and led a very good life according to their customs. Moreover I tell you that he was so delicate a young man that he had never gone out of the palace of his father in his youth nor had ever seen a dead man nor any other who was not sound in his limbs, for the father let no old and no decrepit man go before him. Now it happened that this young man, having had leave of his father to go out with a very fine company, was riding one day along the road through the city and then he saw a dead man whom they were carrying to bury, and he had many people following. He became all dismayed at it as he who had never seen any

1 que son filz setendra volontier a cosse mondaines  FB: que le cuer de son filz peust entendre aux choses mondaines—so apparently taking setendra for s'entendra. But Z (p. lxxxv) and V (see just below) rather suggest s'en tiendra. ROUX and B. both read se rendra without comment, though both F and FB have entendre in the same phrase twice just above. V: et zio vedendo molti baroni disse al re se li piaceua ifineane sifata ebosa chel srol se achiosterane ale chosse mondane e chel torane la chorona del reame disse lo re chel farano z0 chel ichomanderano et elli disse voi lo farete in vno palazo et . . .

2 tornare  B. (p. 193) says that modern Florentine uses tornare for “to go to stay”, a meaning which exactly suits this context.

3 TA: ece  LT: tres  Others omit the number.

4 delire  in the sense of, or a slip for, delie, as B. agrees.
THE DESCRIPTION OF THE WORLDS: THE DEATH OF SAGAMONI

of them. So he asks immediately of those who were with him what thing it was, and they told him in answer that it was a dead man. What, says the son of the king, do all men die then? Yes truly, say they. Then the young man says nothing, and rides on very thoughtful. And after this he had not ridden far before he had found a very old man bent down with age who cannot walk and had no teeth in mouth, but had lost them all through great old age. And when the son of the king saw that old man he asks [86a] what thing that was, why he was so bent and why he cannot walk and bad lost the teeth. And those who were with him told him that through old age he was thus bent, through old age he cannot walk and through old age he has lost the teeth. To whom the youth said, And how from youths do they become old and bent like this? To whom the servants answered, Sir, all those who live long in this world must become old like this man and then die. And then when the son of the king had well understood about the dead and about the old, he goes back to his palace frightened and all astonished and says to himself that they stay no more in this evil, deceitful, and imperfect world where he must die or become so old as to need the help of another, and that he saw well that every one who is in this world must die either old or young; but says that he will go to seek for him who never dies and for him who had made him. And then he did nothing different; he set out secretly one night from the palace and from his father. He goes off into the mountains very great and out of the way seeking still the rough and wildest places and stays there all the days of his life uprightly and chastely, and led a hard life, living on roots and herbs and wild fruits, and makes very great abstinence just as if he had been a Christian. For truly if he had been baptized Christian he would have been a great saint with our Lord Jesus Christ for the good life and pure which he led. And when this son of the king died at last his death was known, he was carried to the king his father. And when he saw him dead, him whom he loved more than himself, there is no need to ask if he has vexation and grief, he almost went out of his senses. He made great mourning, with bitter lamentation of all the people. Then he had an image made in his likeness all of gold and of precious stones. And when he had so made it he sent it through all the peoples of his realm and made it honoured by all those of the land with the greatest reverence and worshipped as their God. And they said that he was God, and they say it still, and also that he was dead for eighty-four times; for they say that when he died the first

1 TA' begins this story: el padre volle vn die claualebore per la terra chen questo suo figliuolo, and the conversation takes place between the father and son.
2 VB: trouar quel dio dove non se muor ne inuehissa mai
3 R: questo alissimo monte
BARLAM & JOSAFAT: THE RELICS OF SAGAMONI = MARCO POLO

The first time that he became a man, and then he revived and became an ox, and then he died another time an ox, and revived and became a horse, and thence an ass, and so they say that he died eighty-four [86b] times, and every time they say that he became an animal, either a dog or other thing, but at the eighty-fourth time they say that he died and became a god; and him the idolaters hold for the best god and for the greatest that they have. And they worship his image, for you may know that as they say this was the first idol which the idolaters have, and from him they say are descended all the other idols of those provinces; and it was in the isle of Seilan in Indie. Now you have heard how the idol first was in those parts. Moreover I tell you quite truly that the idolaters come there on pilgrimages from very far off places out of devotion, just as the Christians go on pilgrimages to Master Saint Jaque of Galicia. This is like the life of Saint Josafat who was son of the king Avenir of those parts of Indie, and was converted to the Christian faith by the means of Barlam, according as is read in the life and legend of the holy fathers. It was told by those people as I have said above. And these idolaters indeed say & believe that that monument which is on that mountain is the kings son of whom you have heard above, and that the teeth and the hairs and the bowl which is there, which they show with great ceremony, were likewise of the son of the king who had Sagamoni Burcan to name, which means to say in their tongue the Saint Sagamoni. And the Saracens who likewise come there on pilgrimage from very far in very great numbers say that it is the monument of Adam our first father and that the teeth and the hairs and the bowl was also of Adam. Now you have heard how the idolaters say that it is the son of the king who was their first idol and their first god, and the Saracens say that it is Adam our first father; but God knows who it is and what he was. For we shall not hold that in that place [86c] it is

1 Z: quando homo . . . moritur (p. Ixxxvi) and so V, L. L ending the series with: "They say therefore that he died once only instead of eighty-four times, because at the first death he was made God."

2 This is very likely, as B. says, a gloss; but it is not without interest. The story of Barlaam and Josaphat is in the Legenda aurea of 1255 (Cambridge, Univ. Lib. MS. Ff. 5. 31, 1299, fol. 169v-172v), and was first translated into Latin A.D. 1048. cf. P. Peeters "La première traduction latine de 'Barlaam et Josaph' et son original grec" in Analecta Bolland. tom. xliv, 1931, pp. 276-312. (This reference is owed to the kindness of Dr. E. J. Thomas.) The compiler of VB may have a good claim to be the earliest extant author to notice the likeness of the two stories, and he seems to show the influence of the Legenda by the use of incursus (dorsum incurvatum).

For per lo mezo de barlam VB (in B.) reads: per lo remito barlam

3 oron perhaps aurum. B. reads creon, strongly supported by Z: credimus, V: chredemo.
THE DESCRIPTION OF THE WORLD§ ARE TAKEN TO CAMBALUC

Adam, for our scripture of holy Church says that he is in another part of the world. The decision of this I wish to leave to others. Now it happened that the great Kaan heard \(\text{in 1281}^{1}\) from Saracens who had been on the said mountain how the monument of Adam our first father was on that mountain and also that some of his teeth were there and \(\text{some of his hair and the bowl in which he used to eat. He says therefore to himself \(\text{that it is necessary for him to have the teeth and the bowl and the hair. So he thought in every way how he should have them. Then he sends a great embassy immediately to the king of the island of Seilan to ask for these things; and it was in the 1284\text{ year from the incarnation of Christ. And what shall I tell you about it? You may know quite truly that the messengers of the great Kaan were sent with a very great company and set themselves on the road and go so far by land and by sea that they were \(\text{come to the island of Seilan. And they go off to the king and exert themselves so much that at last, though he was unwilling, they have the two molar teeth which were \(\text{very thick and large, and again they have some of the hair and they have set the bowl in which he used to eat. The bowl indeed was of green porphyry very beautiful. And when the messengers of the great Kaan have had these things of which I have told you, for which they were come, then they had great joy of them and they set themselves on the road and go back to their lord. And when they were near to the great town of Cambaluc where the great Kaan was, they make him know that they were coming and were bringing the holy things for which he had sent them. Then the great Kaan, when he heard and knew, had very great joy at it and commands that all the people both regulars, who are a very great multitude, and others should go to meet those relics which they were made to understand that they were of Adam. And why should I make you a long story? You may know quite truly that all the people of Cambaluc \(\text{[86d]}^{2}\) go to meet these relics with very great devotion, and the regulars receive them with great reverence and carry them to the great Kaan who received them with very great joy and with great festival and with great reverence. And moreover I tell you that they find by their scripture that they said that that bowl had such virtue that whoever should put food there suited only for one man that more than five men would have enough from it. And you may know that the great Kaan said that he wished to have it tried and had made proof and said that the truth was found to be really so. In such way as you have heard the great Kaan had those relics as you have heard, and they cost him indeed so great treasure to have them that it was indeed a great quantity. Now we have told you all this story in order,

\[\text{1 VB: 1281}\]
\[\text{2 TA: bianco et vermiglio}\]
THE WEALTH & MANY WIVES OF KING ASCIAR = MARCO POLO

all the truth, and you have well understood also how all these relics came of necessity, as they tell, by the son of the king.¹ There is nothing else which does to tell, and henceforth we shall leave it and shall tell you forward of other things and shall speak to you first of all of the noble city of Cail.

HERE he tells of the noble city of Cail. Cail is a noble city and great and belongs to Asciar the first brother of the five² brother kings aforesaid of the province of Maabar. And you may know quite truly that all the ships which come from towards sunsetting, that is from Curmos and from Chisci and from Aden and from all Arabia, loaded with many goods and with horses in great quantity make port at this city. For the merchants make port at this city because it is situated in a good place and in a good market for doing trade and also because many merchants come there from many parts round about to buy merchandise and horses and other things. Great trade is done in this city. And this king is very rich & abounding in treasure and wears on him many [87a] rich precious stones, and he goes with much state, and he maintains his kingdom well in peace & with great justice, and specially loves the merchants who come there from other parts, that is the foreign merchants. These indeed he supports and maintains with great uprightness. And so I tell you that the merchants go there very willingly for this good king who maintains them so well. And indeed it is true that they make great profit there and have great good there. And again I make you know that this king in the time of Master Marc Pol has quite three hundred women and more whom he keeps with the greatest state; for he holds himself in great honour above others who keeps & can keep more women. And as I have told you there are in this province of Maabar five kings. And again I tell you that when indeed any discord comes between these five³ kings who are real brothers of one father and of one mother and they wish to fight together, then their mother who is still alive puts herself between them and does not let them fight. And several times it happened that when her sons do not wish to abide by her prayer and wish in the contrary way⁴ to fight, then their mother takes a knife and says to them, If you will not put yourselves

¹ FB: Et si auez bien entendu comment vindrent par force toutes ces Reliques si comme il contient (FA: content) par le filz d’un (FA: du) Roy Y. II. p. 320 seems to interpret this as “The relics being, according to the Idolaters, those of that king’s son.” cf. PAUTHIER, Marco Polo, p. 599.
² Z: “eight” V: “six” FB: “four”
³ Z: “eight”
⁴ lor fig. . . en contre mainere B. suggests en toute mainere (cf. Z, p. lxxvii) but leaves lor unchanged. FB: faire a force
THE DESCRIPTION OF THE WORLD'S BETEL CHEWING IN CAIL

off from this quarrel and if you did not make peace together, I shall kill myself immediately and first of all I shall cut off the breast from my chest, that with which I gave you my milk. And she says that she will disembowel herself. And when the persons see the great mourning that their mother makes and that she prays them about it so tenderly, and also because they know that it is better for them, they agree together and make peace. And this is come to pass several times. But yet I tell you that it cannot fail that when their mother shall be dead they make great quarrel together and that they destroy one the other. Moreover you may know that all these people of this city, and also all of the whole of Indi have a custom like this, namely that from a habit and pleasure they almost always carry in the mouth a certain leaf called tambur. And they go chewing this leaf and spit out the spittle which is formed. And nobles and magnates and kings especially do this. They have those said leaves made up with camphor and other sweet smelling spices; and so they go continually chewing them, and also quick-lime mixed together. And I was told that this keeps them very healthy. And if moreover anyone does an injury to anyone and wishes to scorn him & to insult him, when he meets him on the road he takes that chew from the mouth and throws it in his face and says, Thou art not worth this, namely what he throws. But he regarding it as a great injury and insult immediately runs and complains to the king how such an one has scorned and made nothing of him, and asks him to give him leave for revenge; namely that if the aggressor has scorned him and his people he will ask leave and says that he wishes to try his own person and people with the person of him who did the injury and with his people, and to show whether he is worth or not. But if he has scorned his own person only, he will ask leave for man to man. And then the king grants leave to either party. If however it must be a battle of people to people each one with his people is prepared for the battle; and the armour which they put on and wear for defence is the skin which their mothers gave them at the beginning. When they are on the field they begin the battle and strike, wound, and kill one another; for their swords lightly pierce them and each of them is open to easy attack. The king will be there and a multitude of people to watch the affair; and when the king sees that many on either side have been killed and that one of the sides seems to have the better position and to overcome the other, he will put one end of a cloth which he will have round him to the teeth, and from the other side he will hold it with the hand, and then the fighters cease immediately from the fight nor is another blow delivered. And it often happens thus. If it is a matter of man to man they will both be naked,

1 The words or phrases in this line are from R and Z alternately, from all (R) to Indic (Z).
2 See p. lxxvii and note there. The words or phrases in this line are from R and Z alternately, from quick (R) to if (Z).
3 R: come l'incontra gli sputa nel viso di quella foglia, ò spuma,
BRAZIL AND PEPPER AND INDIGO IN COILUM = MARCO POLO

They always use to go; and the king gives them the weapons, and each will have a sword and a shield; and all the people run together there. And here they fight till one of them lies dead.

They cannot strike with the point because that is forbidden by the king. They know indeed how to guard themselves excellently with those swords, for they cover themselves and attack the opponent with them very well. Indeed they do thus. As you have understood they are black. And one will make for the other a circle of white colour on his flesh wherever he likes, and will say to him, Know that I will strike thee in the circle and nowhere else; guard thyself as well as thou canst. And so will the other do to him. Well for him who does better, worse for him who does worse, for wherever one may touch the other he can feel him well enough. Now we have told you something of this king and we will leave him because in that realm there is nothing else to say, and will tell you of the kingdom of Coilum.

HERE HE TELLS OF THE KINGDOM OF COILUM. Coilum is a city and kingdom which indeed is found towards the south-west wind when one sets out from the province of Maabar and has gone 500 miles by the other side. The people of it they are all idolaters and there are also many Christians and Nestorians and Saracens and many Jews. And they have a language for themselves. And the king of this kingdom pays tribute to none. Now I wish to tell you what is found in this kingdom and what grows there. Now you may know that the Coilomin brazil grows there in great quantity which is very good; and there is also Coilomin ginger; and pepper also grows there in great abundance. And I will tell you how it grows. For through all the fields and woods it grows in great abundance, and is gathered in the month of May and of June and of July. And I tell you that the trees which make pepper are planted in the winter and they often water them and they are domestic trees. That pepper is not dried in ovens, as is said in our parts. There would need to be many ovens to dry the great quantity of pepper that is produced; but the pepper is naturally crinkled. Pepper in those regions is loaded on the ships in bulk, as wheat is loaded in our parts. They have also very good indigo in great abundance there, which the dyers use; and I tell you that it is made from sap of an herb. For they take that herb and put it without the roots into a great tub and afterwards put water there and leave it to stay so until all that herb is rotted & wholly dissolved and the sap is left there. Then that sap is put in the sun. Then they leave it in the sun which is very hot in that region till it is partly dry; & then take it out & cut it up small. And if the sun is too hot they take it out. And it makes it work and stick together, and because of the fervent heat of the sun it boils away till it is

1 V: reame
2 ge bien[se]toune FB: si treune len
3 FB: 600 G: v myle
Incomes their you Z, 'palm numbers Z Z tell very so would li R G FB RFB: indigo. va out a m TA: tell ii Z, V: schleman gone or any I and peacocks There and some also merchants come to this kingdom with their ships in numbers bringing many goods l. from Mangi and from Arabic and from the Levant and make there very great gain. FB of this merchandise which they bring in from their country and which they carry away afterwards with their ships to their own country, of the merchandise of this v kingdom. There are in this kingdom many strange beasts different from all the others l in the world. For I tell you that there are black lions without any other colour or mark. And there are also parrots of several kinds more beautiful than those which FB Z P are brought to us this side of the sea, for there are some parrots all white as snow and they Z have the feet and the beak red, and again there are some parrots red and some white Z FB and green which are the most beautiful thing in the world to see; and green ones also. V FB.

There are some again very small which are likewise very beautiful. There are also peacocks much more beautiful and larger and of another sort and size than are ours. Z And also they have hens very different from ours and better than ours. And what shall FB I. V I tell you about it? They have all things different from ours, and they are more beautiful and better. For they have many fruits, but they have no fruits like ours, nor VB any beasts nor any birds; and this comes to pass, they say, through the great heat which is the rule there. Grain have they none except rice alone. 3 They make wine Z also of a palm sugar, 4 of which there is much. This is a very good drink and makes a Z R G man become drunken sooner than grape-wine would do. Of all other things which Z are needed by the body of man for life they have in great abundance different from VA ours and very cheap, except that they have no corn but rice only, of which they have G plenty. They have indeed astrologers enough and good. [87d] And they have many Z Z VA physicians who know how to care for and keep mens bodies in health. They Z are all black, both men and women & children, and go all naked except that they FB FB cover their natural parts with very beautiful 5 cloth. They do not hold for sin any act of self-indulgence nor any carnal sin. And the marriages are made in this way VB V

1 Z, V: "wares"
2 FB: et de blancs Z, V: "blue" L: azuri only.
3 seulemait perhaps a slip for seulement.
4 Z, V: "dates"
5 TA: biancho
STRANGE BEASTS & RICHES OF COMARI & ELI = MARCO POLO

that I shall tell you. They take any woman to wife, hindered by no obstacle of kinship.
For they are allowed even to take the cousin german; they take the wife of his father, if he were dead, and the wife of his brother in the same way, when the brother is dead. And from what I have understood all those of Indie\(^1\) have these customs everywhere.

Now we have told you a part of this kingdom nor is there anything else which does to mention, and therefore we will depart from it then & will go into the regions of Indie and will tell you of a district which is called Comari so as you will be able to hear.

HERE he tells of the city\(^2\) of Comari. Comari is a country\(^3\) of Indie itself from which the star of our tramontaine, which we have not seen from the lesser island of Java unto here, can be seen somewhat.\(^4\) And when one wishes to see it he goes from this place quite thirty miles on the sea and sees the tramontaine, and it is raised above the water about one gouve. And this place\(^5\) is not too much civilized but is rather savage. And there are beasts in it of very different kinds and specially monkeys, for there are some of them so strangely made and so large that you would say that it is a man. There are also mercats\(^6\) so different from the others in size that it was a marvel. And they have lions, leopards, and lynxes & bears in very great abundance. [88a] There is no other thing which does to mention, and therefore we will depart from it and will tell you forward of the kingdom of Eli so as you will be able to hear.

HERE he tells of the kingdom of Eli. Eli is a kingdom which is about 300 miles distant when one sets out from Comari toward sunsetting. And they have a king and are all idolaters and pay tribute to none and have a language for themselves. And we shall tell you quite plainly indeed their customs and the things which grow there, and you will be able to understand them more clearly because henceforward we are coming nearer to more civilized places than the aforesaid. In this province indeed and kingdom there is no port except that there is a great river which has very good mouths on the sea, where nevertheless come many ships. There is pepper growing in great abundance in this province and ginger likewise. They have also other noble spices enough. The king indeed of this city is very rich in treasure but is not strong in the number or valour of people. But his kingdom has so

\(^1\) V: izudei  \(^2\) FB: contree  \(^3\) L: provincia  \(^4\) Z: ciuitate
\(^4\) VL: "cannot be seen . . . But . . ."
\(^5\) gages aeste len  \(^6\) gat paul  cf. p. 440 and PN.

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THE DESCRIPTION OF THE WORLD'S DANGEROUS ANCHORAGE

strong an entrance that none could come in there with any people to do them harm, and therefore he has fear of none. Moreover I tell you another thing. If it were to happen that any ship were to come to any of these mouths of the said river or port, through some accident and anchor, if it were not a ship which came specially to them, they take all things of the ship and carry off everything from them and say, Thou wouldst go to another place and our God & our very good luck has sent thee hither to me, wherefore I take all thy things which our God & our luck have sent to us. And then they take all the things that they find from the ship, and the ship, and keep them for their own and do not believe that they have sinned thereby; they say that those ships are not come there except to rob. But if she come[on purpose]to their land they receive her with great honour, & they are well guarded. And thus it happened in all the parts of these provinces of Indie, for if some ship goes of necessity because of bad weather into some place to which it did not wish to go, and left its own port that it might sail elsewhere, such ships as these, wherever they arrive in another part or in another place to which they did not wish to go, except the place to which they wished to go, they are taken and robbed of all their possessions and their merchandise, for they say, You wished to go elsewhere but my good fortune and my good judgement has sent thee here, so that I ought to have thy possessions. And you may know that all the ships from Mangi and from other directions come here in the summer and load in three days or in four days or perhaps in eight and go off as soon as they can because there is no harbour, and here it is very dangerous to stay since there are beaches and sand and no harbour. Yet it is true that the ships from Mangi are not afraid to go to the beaches as the others are afraid because they carry with such great anchors of timber that they hold their ships well in all great storms. Moreover they have lions and very many other fierce wild beasts & many birds in this realm. And likewise they have both good hunting and chase enough. There is nothing else. Now we have told you of the kingdom of Eli and so we will go forward and will treat of other things, and we will tell you of the kingdom of Melibar so as you will be able to understand it.

HERE he tells of the kingdom of Melibar. Melibar is a very great kingdom of greater Indie toward sunsetting, of which I do not wish to stay to say yet any other particulars. They have a king for themselves and a language also, and they are idolaters and pay tribute to no one. And from this kingdom the star of tramontaine is even more seen so that it seems to be about two goutes high above the water. And you may know that from this province of Melibar and

1 FB: vi
2 VB: iiij

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THE MERCHANDISE AND PIRATES OF MELIBAR MARCO POLO

from another province which is near to it which is called Goçurat more than a
g hundred ships of pirates come out each year on cruise, which go taking the other
ships and robbing all the merchants who pass by those seas, for they are great robbers
of the sea. Moreover I tell you that they mostly bring their wives and their big and
little children to sea with them, and all summer they stay on cruise and cause very
great loss to the merchants and to those who sail. Moreover you may know that the
most of these ships of these evil corsairs are parted hither & thither to wait for and
find the ships of the merchants who pass by. And again they do another wickedness.

They have indeed such a precaution that no merchant ship may pass which is not taken, for
they go together in companies of twenty or of thirty ships of these corsairs and form a great
line on the sea that the ships of those who pass may not be able to escape their hands, that is
to say that they are separated, one ship moored with the anchor distant from the next
by about five or six miles, and thus twenty ships are set out one beside the other
so that they hold 100 miles of sea. And they watch one another by night. And as soon
as they see any merchant ship they make a light of fire or smoke for a signal the one
to the other, and they all collect together & go there hard and take everything, and in this
way no ships can go by that sea which they do not immediately see & take. But
the merchants who well know the way of those evil corsairs and well know that
they are bound to find them, they go many together & so well armed and so well
prepared that they have no fear of them when they find them, for they defend
themselves bravely and very often do them great harm. And yet it is true that it
cannot be that they do not take any of them. And when these corsairs take some
ship with merchants they [88d] take away from them the ship with all the merchan-
dise. And to the men they do no harm but taking their ships & all their goods put them
ashore with nothing and say to them, Go home to gain some other goods, so you will
give us of them again perhaps if you pass our way with other things. In this kingdom
there is very great abundance of pepper and of ginger likewise; and there is also
cinnamon enough, and of other spices there is also great quantity, and turbit
which are certain medicinal roots and nuts of Indie. They have also buckram enough
both of the finest and of the most beautiful which may be found in all this world.
They have besides many dear goods and enough. And again I wish to describe to
you those which the merchants from other parts bring into this country when they
come with their ships to this country to buy of their merchandise. You may know
that the merchants carry copper in their ships which come from the sunrising, and the
ships of Mangi. And they ballast the ships with this copper. They carry also silk,

1 G: me wen cc rouschif
THE DESCRIPTION OF THE WORLD'S PIRATES FROM GOÇURAT

cloth of gold, and cloth of silk, sendal, gold, and silver, cloves, spikenard, and z
such spicery as these which they of Melibar have not; and they change these things r
with the goods of these of this country. And you may know that the ships come z
hither from many parts, that is from the great province of Mangi, and the merchants z
carry them away in many directions. But that which goes towards sunsetting, which fa
the merchants take in their ships who go to Aden, is carried afterwards to Alexandre;
which are not one ship of ten of those which go towards the sunrising, - which is a very great fb
feat, as I have told you. Now we have told you of the kingdom of Melibar. Then we
will leave it and will go forward & will tell you of the kingdom of Goçurat so fb
as you will be able to hear. And you may know that we do not tell you of [89a]
all the cities of the kingdoms because it would be too long a matter to mention.
For you may know that each kingdom has cities and villages enough.

HERE he speaks of the kingdom of Goçurat. Goçurat is also a great
kingdom near to Melibar, and they are idolaters and have a king, a rich p vb
and powerful lord, and a language for themselves, and they pay tribute to fb
none of the lords in the world. And it is toward sunsetting in Greater Indie. And from TA p
this kingdom the star of tramontaine is seen yet more high, for it seems to be quite l
six gouses high. And there are also in this kingdom the greatest corsairs on the water TA G
and robbers by land in the world, cruel and evil. They seize the merchants & beside taking vb vl
the goods from them torture them and put a ransom on their persons; and if they do not quickly
pay the ransom they give them so great torments that many die of it. Moreover I tell you
that they do such a wickedness as I shall tell you. But when the merchants are about z
to cross the parts where the aforesaid pirates roam the sea, and have pearls and precious stones,
they swallow them that they may not be snatched from them by the pirates. And if they were
caught they lost some goods and keep the stones in this way. Because when the pirates had seized
what they had found they used to let the merchants go immediately. But now the pirates are
infected with evilness; for you may know that when these wicked corsairs take some fb
ship of the merchants and find no stones and pearls, immediately they give them to drink z

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1 Et sacies qe il mienent les nes de maintes parties ce est de la grant pouvence dou mangi. E les merchans
lenportent por plosors partes mes celz qe vouant adone est puis portes a alexandre. vouant adone seems to
be certainly for sait (or moy) a aden and there may be some error in the clause about Mangi,
for which TA reads, qui si vengono i merchatanti de mangi et portano queste merchatantie in molte
parti. Z (p. xci) agrees with F. FB (fol. 124r), omitting the first sentence, Et sacies ... plosors parties, has “So that the heavy spicery which issues from this kingdom and goes to
the province of Mangi and towards the east is consumed in those regions. But that which
goes towards the west, which go to Aden, go to Alexandre, which are not one ship of ten of
those which go towards the east.” This does not seem to be quite satisfactory, but (with
FA) is on the whole perhaps better than F or Z.
COTTON TREES & LEATHER WORK IN GOÇURAT (MARCO POLO

z a certain drug called tamarind and sea-water, so that the merchants go much below
z and pass or vomit all that they have in belly. The corsairs have all that the merchants
pass collected and have it searched if there are pearls or any other precious
p stones. For the corsairs say that when the merchants are taken that they used to eat
the pearls and the other precious stones so that the corsairs may not find them.
And therefore those wicked corsairs give the merchants that drink for that malice
z of which I have told you. And so the merchants can in no way escape without losing
TA v everything if they were taken. Now you have seen if this is not great malice. In this kingdom
FB LT they have great multitude of pepper; and they have also ginger enough & many
z other spices; and they have indigo in abundance. They have also cotton enough, for
L they have the trees which make cotton abundantly very large, which are [89b]
VA VB commonly six paces high, and straight; and these have quite twenty years. But yet it
is true that when these trees are so old they do not make cotton which is good to
z spin, but they use it for wadding and for the quilts and other coarse things. And this
comes about from these trees. For up to twelve years they make good cotton to
TA spin, but from twelve years up to twenty these trees are called old[and] do not make
p such good cotton as when they are young. Beyond [twenty years] it is worth nothing.
L A very exceedingly great quantity of very good skins are dressed in this kingdom,
FB that is to say that they tan leather of goat & of ox and of buffalo and of wild ox
and of unicorn and of many other beasts. And I tell you that so great quantity of
L them are tanned that very many ships a year are loaded with them and they set out
z for Arabie2 for many other cities and parts, for many kingdoms and many
provinces are supplied with them from this kingdom. And again I tell you that
r many beautiful mats of red3 and blue leather decorated with birds and with beasts
are made in this kingdom, and they are embroidered very cunningly with thread
of gold and of silver. They are so beautiful that it is a wonder to see them. And
z understand that those mats of which I have told you are of leather, upon which
VB Z L the Saracens sleep; and they say it is too good sleeping there. And again in the same way

1 mes la ourent a santer & as trapontes a ce auent de ceste arbres wanter, as Y. understood, is
for nater, ouate, "to wad". P: pro quilits vel diplodydis aut pro opere simili but FG,TA,LT seem
to have been puzzled. Some texts (e.g. VB) more plausibly make this a general statement
that cotton trees will reach a height of six paces and an age of twenty years. LT says that
cotton from trees is good & will last for twelve years.

2 se partent por atabi FA,FB: vont par arabe (arrabe) L (ambiguously): naues que portant
TA,LT,P omit. Z: ferrar tur V: se portano R: portansi So it is possible that we should
read, with B., se portent

3 narces de cure vernoil and below nares . . . nates Read nates or nattes in every case.
THE DESCRIPTION OF THE WORLDS INCENSE & SKINS IN TANA

Couches and cushions are made there so beautiful, embroidered with gold drawn vb through a gauge, that they are worth quite six marks1 of silver each. And of those z mats of which I have told you they make some of them which are worth quite ten marks of silver. And what shall I tell you about it? You may know quite truly that in this kingdom works of embroidery of leather2 are better made [89c] and more z cunningly and with greater skill than is done in all the world beside, and those which r z are of greater value. Now we have told you all the facts of this kingdom in order, & then we will depart from it and will tell you of the others in front, and will tell you of a kingdom which is called Tana.

HERE he tells of the kingdom of tana. Tana is also a great kingdom TA when one leaves Gecurat & goes by sea toward sunsetting, very great and va good & like the one above. And let toward sunsetting be understood, because TA z Master Marc Pol was then coming from toward sunrising3 and we are told of the lands which r be found with regard to his steps and passage. And they have a king also for themselves z v TA and pay tribute to none. And they are idolaters and have a language for themselves. FB Pepper does not grow there in great abundance nor other spices as they are in those z other provinces of which we have told you further back. Incense enough grows there v on trees but it is not at all white but brownish. Great trade is done there and ships vb and merchants go there in plenty, for there are carried away thence skins made up in many fashions very good and beautiful. And again buckrams in plenty and good are taken thence and cotton likewise. And the merchants who come there with their z ships bring and carry in with them several things, these are gold, silver, and brass, z z and many other things which are necessary to the kingdom, and carry away of those goods of the kingdom from which they trust to make profit and gain. And again z I tell you another thing which is not good, for I tell you that very many corsairs z come out from this kingdom also, who go about the sea doing great harm to the z merchants. Moreover I tell you that it is by the will of the king, and they share with FB the king, for he has made this agreement with those who go on cruise, namely that z the corsairs must give him all the horses which they take. And you may know that they take them often. For, as [89d] I have told you before, the king has no horses, FB

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1 uanat.vi.mars  Read perhaps uallant (FB: uallent), cf. ualent just below. B.: valent
2 se labore rotium derse usse de cuir  Z: melius laboratur de operibus suendi (p. xcii)  R: si lavoar meglia di opere da cecire  The version follows B.’s emendation, which is based on Z: se labore minus des ouvre de cuir  It seems that the original of Z must have misunderstood cuir, or that cuir is part of the corruption of the present text of F. The only uncertain letter is the u of usse: the two strokes are far apart and are as tall as the ss which follows them.
3 V: et queste se intende in verso ponente per che in quella volta io vegnina de levante
4 Z,V: “black”
STOLEN HORSES. INDIGO & SKINS IN CAMBAET ≠ MARCO POLO

And great trade is done in horses through all the province of Indie for the great gain which is made from it. For the merchants carry great quantities of them to sell there, so that few ships come to Indie which do not bring horses, because they do great trade in them, & other merchandise also. And for this reason which you have heard the king has made this agreement with the corsairs that they are pledged to give him all the horses which they take, and all other goods, that is both gold and silver and precious stones, belong to the corsairs. Now this is an evil thing and is not kingly work. Now we have told you of the kingdom of Tana and we will depart from it and will tell you of the kingdom of Cambaet.

HERE HE TELLS OF THE KINGDOM OF CAMBAET. Cambaet is a very great kingdom of greater Indie toward sunset and the people of it have a language for themselves, and pay tribute to none, and they are idolaters. And from this kingdom the star of tramontaine is seen more high; for you may know that henceforth when you go more toward sunset so much the better will you see the star of tramontaine more high. Great trade is done in this kingdom, and there is very good indigo and in great abundance. There is also made very fine buckram and cotton in very great quantity, for they are carried from this kingdom through many provinces and kingdoms. And great trade is also done there in skins very beautiful & well made up and tanned, and this is in great quantity, for they work them as well as in other countries. And again I tell you that there are also many other wares of which I will not make memorial

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1 des cheualz se fait grant mercandie pour toute endie car les mercant bi en portent grant quantite por vendre si qe pou nes nient en indie por canaus en portent en grant quantite por vendre si qe pou en nient en indie qe aportent cheualz. The correction of this passage, following Z (p. xcii) and V, by the omission of the words por canaus . . . en indie and the addition of ne before aportent is the simplest that suggests itself and is adopted by B., but it is not wholly satisfactory as the words omitted are by no means a mere repetition of what has been written above, por canaus being specially hard to explain, and the form canaus, with cheualz above and below, rather suggesting some confusion with corsaus.

2 qe But Z: cum V: chon

3 qe les corsaus qe il li demorent donent The version is very uncertain. Z, V omit li demorent and that is perhaps the true correction. B., remembering car les corsaus li doient donner above, reads, con les corsaus: que il li devoient donner. The version “that they remain giving him” i.e. “that they continue to give him” does not seem to be supported by GODEFROY, who does however give se porter garant as a meaning for demorer.

4 et ne est entre FB: si que ce nest pas censure de Roy.

5 nos ales for vos ales FB: tant plus irez par ponent

6 Z: magistrum and so V.
THE DESCRIPTION OF THE WORLD'S SEMENAT & KESMACORAN

our book because it would be too long a matter to mention. And the merchants come there with many ships with their wares, but more than anything else they bring there gold and silver and brass and tatty. They carry there things of their lands and they carry away with them of those goods of this kingdom, that is of those from which they expect to make greater profit and greater gain. And you may know that they make great profit for there are no corsairs in this kingdom, but I tell you that they are quiet people and good merchants and they all live by trade and by crafts and are good people. There is nothing else which does to mention, and so we will depart from it and will tell you farther forward of the others, that is of the kingdom of Semenat.

HERE he tells of the realm of Semenat. Semenat is a great kingdom toward sunsetting, the people of which they are idolaters and have a king and have a language for themselves and pay tribute to none. And there are no corsairs but they live by their trade and by crafts so as good people ought to do. For you may know quite truly that it is a kingdom where very great trade is done, and the merchants come there from many parts with many wares both from one hand and from another and sell them in this kingdom and carry away with them afterwards of those of the kingdom. And again I tell you that it was said to me that they who serve their idols and temples are very cruel and proud treacherous idolaters, the most cruel and treacherous that the world contains. There is no other thing which does to mention and therefore we will depart from it and will tell you farther forward of another kingdom which is called Kesmacoran.

HERE he tells of the kingdom of Kesmacoran. Kesmacoran is a very great kingdom which has a king and language for themselves. And again they are idolaters, some of the people, but the greater part are Saracens: and live by trade and by crafts. They have rice and corn enough, for you may know that they eat rice and flesh and milk. And merchants come there in great quantity both by sea and by land with many wares and afterwards carry away again of those of this kingdom. There is nothing else which does to mention in this kingdom. And I tell you that in this kingdom is the last province of all greater Indie going between sunsetting and the plough-beam. For you may know that departing from Maabar up to this province, that is all the other kingdoms and provinces of which I have told you from Maabar to here, belongs to the greatest Indie and is the best that is in the world. Moreover you may know quite truly that we have told you of this

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1 VB (more plausibly): "And there are in this province those who serve their idols and temples, the most austere men in the world."

2 b (cancelled) But bi seems to be required. Z: illuc  L: Ad hunc locum
THE CUSTOMS OF THE MEN & WOMEN ISLANDS = MARCO POLO

greater Indie only of the provinces and of the cities which are on the sea, or of certain islands which are in that sea, for we have not told you of those which are up inland, which are in very great numbers, because it would be too long a matter to mention. And so we will depart then from this province and will tell you of some other islands which also belong to greater Indie, and we will begin with the two islands which are called the one Males and the other the island of Women.

HERE HE TELLS OF THE MALES AND WOMEN ISLANDS. The island indeed which is called Male is on the high sea quite 500 miles toward midday when one sets out from this realm of Kesmacoran which is on the mainland. They are all baptized Christians and keep themselves to the faith and to the customs [90c] of the Old Testament. For I tell you that when his wife is pregnant he does not touch her afterwards until she has given birth, and from the time when she has given birth he leaves her again without touching her forty days. But from forty days onward he touches her at his pleasure. But yet I tell you that their wives do not stay in this island, nor any other ladies, but they all live in the other island which is called Female Island. On the island which they call Male stay all the men. And you may know that the women never come to the island of men, but when it comes to the month of March the men of this island go off to this island of Women and stay there for three months, these are March and April and May. And these three months the men go to that other island to stay with their wives, each man with his wife in his wife's house, and in these three months they take great enjoyment and pleasure with them, and at end of these three months they come back to this island & do their ploughing & their traffic and make their profit there all the other nine months of the year. Moreover I tell you that ambergris is produced in this island very fine and good and beautiful & in plenty, by reason of the whales of which many are taken in that sea. And they live on rice and on milk and on flesh and on fish. And they are very good fishers, for you may know that many very large good fish are caught in that sea of this island. And they catch so much of it that they have a great quantity of it dried in the sun so that they have enough of it to eat all the year; and they also sell it fresh & dried to the other people, to the merchants who go

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1 VA begins: "There are two islands, one thirty miles from the other; in one stay the men without women and it is called in that tongue Male Island, in the other stay the women without the men and it is called Female Island; those who dwell in these islands are one same thing." P,R,G to the same effect, G ending "the inhabitants of both the islands are Christian."

2 VL: "August, September, and October."

3 laist probably for naist  V: nasse
THE DESCRIPTION OF THE WORLDS: THE ISLAND OF SCOTRA
there to buy it, and specially the ambergris; & they make great profit from these fish. And those of this island they have no king nor temporal lord except a bishop who again is subject to the court of the archbishop of another island which is named Scotra. And they have a language for themselves. And you may know that it is about thirty miles from this island to that where their wives stay. And for this reason they do not stay all the year with their wives according to what they say, because they could not live if they were to stay with them all the year. And their children which are born their mothers nourish in their island, & if it is a girl then the mother keeps her there till she is of the age to be married, & then at the season marries her to one of the men of the island. Yet it is true that as soon as they are weaned and the male child has fourteen years, so soon does his mother send him to his father in their island. And this is the custom and the usage of these two islands as you have heard. Yet it is true that their wives do nothing else but nourish their children, for the men supply them with what they need. When the men come to the women's islands they sow grain, and then the women cultivate and reap it; and the women also gather any fruit, which they have of many kinds in that island. Now we have told you all the affair of this matter. There is nothing else which does to mention and so we will depart from these two islands and proceeding farther will tell you of the island of Scotra.

HERE HE TELLS OF THE ISLAND OF SCOTRA. When one sets out from these two islands aforesaid, which are called Male & Female and goes about 500 miles over the sea toward midday then one finds the island of Scotra. And you may know that all those of this island are again baptized Christians and have an archbishop in this island. And ambergris is produced there in great quantity. And it is found in the belly of the whale fish and in the capdolle; now they are the two largest fishes which are in the sea. And we will tell you the way in which the whale is caught in those parts. They have much of the tunny fish which they catch for the reason written below alone. The tunny is very fat, and they cut it into pieces and place it in large vases or jars and put in salt and make much brine. This done there will be perhaps twelve who will take a small ship and, putting on board this fish with all the brine or salt broth of the fish, will go out to sea. And then they will have some remnants of torn pieces or of other cast off things, and they will soak these leavings tied in a bundle in the aforesaid brine which will be very fat, and afterwards they will throw them into the water; and they will be tied to the little ship with a rope. Then they will hoise sail and will go all day wandering through the high sea hither and

1 L: archiepiscopum
2 Z: suis insulis and see just below.
3 Z,VB,R: "twelve" G: "thirteen" VL: "seven"
4 Sperm whale or cachalot.
FISHING FOR WHALES WITH BAIT OF TUNNY = MARCO POLO

thither; and wherever they pass the fat which is in the brine leaves as it were a path on the waters, which is seen by the fat. And if it happens that they pass by a place where a whale is, or by some means the whale perceives the scent of the fat of the tunny, because it may come upon the place where the small ship has passed, it follows that track by the scent which it perceives of the tunny for a hundred miles if the small ship where the tunny was should be so far distant. And it does this from eagerness to come up to the tunny. And when it has reached the small ship so that the men see it, they throw it two or three pieces of tunny. And when it has eaten them it is immediately made drunk as a man is made drunken with wine. Then some of them climb on to it and have a stake of iron barbed at the end so that if it is fixed in it cannot be pulled out because of the barb. And one will put the stake on the head of the whale and another will strike the stake with a wooden mallet and will immediately fix it all in the head of the whale. For the whale through its drunkenness hardly feels the men who stand on it, so that they can do whatever they wish. But at the upper end of the stake is tied a thick rope and quite 300 paces long; and at every end of fifty paces of the rope is tied a bottle and a board. Above the bottle is fixed a flag, and at the bottom a counterpoise so that the bottle may not roll round, namely so that the flag may be upright. And the last end of the rope is tied to a boat which they have with them. And some of them will be in that boat so that when the whale feeling itself wounded turns to fly, and those who shall be upon it to fix the stake remaining on the surface of the water swim to the boat and enter into it, then one of the bottles with a flag is thrown out into the water, and so it has fifty paces of rope. And when the whale plunges and flees it drags the boat to which the rope is tied after it. And if it seems to succeed in drawing downward too much, then another bottle with another flag is thrown out, because it cannot draw the bottles under the water, and so it is so much tired by dragging them after it that in the end it is weakened by the wound and dies. And the small ship goes following it by the sight of the flags, and when it is dead they draw it up to the small ship and afterwards tow it to their island or to one near them, where they sell it. They take the ambergris out of the belly and many butts of oil from the head. And they take indeed from one the value of a thousand pounds. And in this way they catch them. They have moreover in the said island very beautiful cotton cloth in great quantity and other wares enough, and specially great

1 penellus cf. p. xcv. In the first two places where the word comes it seems to be written periellus, & was so copied in all five places in 1795 & so printed by B.. For a contemporary example of the word see Chron. Parnense ad an. 1296 (in Muratori IX, 9., 1902, p. 74); et habuerunt quinque penellos et insignia marchionis Extensis com tribus alis banderiis maginis; & DANTE Purg. 29, 75: di tratti pennelli avean sembiante. For "bottle" (boticula) and "board" (asser) we should perhaps substitute "barrel" and "spar".

2 & della testa assai botte di olio. Professor PELLIO suggests that this remark in R is due to misunderstanding or explanation of canedoio or capoel, "oil-head".

3 The passage seems to end imperfectly: ipsas capiunt & quandoque cf. p. xcv.
THE DESCRIPTION OF THE WORLDS MAGICIANS OF SCOTRA

quantity of salt fish both very large and good, in which they do great trade. And they live on rice, of which there is much, and on flesh and fish, of which there is enough; and on milk, for they have no other corn at all but rice. They all go quite naked both men and women, only covered in front & behind in the manner and in the custom of the other idolater Indians. Moreover I tell you that many ships come to this island with many merchants and with many wares which they sell in this island, and they carry away again with them of the things which are in the island, of which they make great gain and profit. And you may know that all the ships and the merchants which wish to go to Aden come to this island. This archbishop of this island has nothing to do with the Apostle of Rome, but I tell you that he is subject to another Archbishop who lives at the city of Baudac. And this Archbishop of Baudac sends this Archbishop of this island, or those of the island choose him and the Catholicus confirms him; and he also sends all the prelates, archbishops, bishops, & clergy whatever into many parts of the world over there even as the Apostle of Rome does here. And all these clergy and prelates are not obedient to the Church of Rome but they are all obedient to that great prelate of Baudac whom they have for their Pope. And again I tell you that many corsairs come to this island with their ships when they have made their cruise, and make camp there and sell all the things which they have stolen at sea. Moreover I tell you that they sell them very well there, for the Christians who are there know that all those things are robbed from idolaters and from Saracens and not from Christians, and for this reason the Christians hold that they can lawfully buy them all gladly. And again you may know that if the Archbishop of this island of Scotra dies it is the rule that the next come from Baudac, nor otherwise would they ever have Archbishop there; or if they themselves choose him, that he be confirmed in Baudac. Moreover I tell you that the Christians of this island are the best & the most wise necromancers & charmers that are to be found in the world; though it is true that the Archbishop does not wish them to do those enchantments and forbids as much as he can and chastises and admonishes them for it, & says that it is sin. But it avails nothing, because they say that their ancestors did them of old and therefore they say that they wish to do them still. And the Archbishop can do no more than those are willing, so he bears with it so far, since he can do no other, nor can know who has done them, and though he excommunicates them yet it is of no

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1 V here, as often, substitutes sorge for “rice”.
2 Z: catholic V: gerolio VB: arzineschowo che si appellado califo che demora in baldach
3 Z: ad
4 E le arnesegue ne peut faire plus que celz veulent si sen sofre autant puis que il ne peut autre faire B. adds 
Puis after plus V: et dixeno che lore vol chelil faza siche larzineschono non puol far piu de quello cheli vol
Avail; and so these Christians of this island do the enchantments at their will both secretly and openly when they have need. Moreover I will tell you about them something of the enchantments which they do. For you may know quite truly that these charmers do many strange things and great part of those that they wish. For if any pirates were to cause any loss to the island, they detain them with their enchantments so that their ships can never freely leave this island till that which was taken has been wholly replaced.

For I tell you that if a ship may be going with sails set and have a good wind and fair enough on her way, they will make another contrary wind come to her and will make her turn back to the island with these enchantments. And again I tell you that they make that wind blow which they wish. And they make the sea quiet when they wish, and when they wish they make a great storm and great wind on the sea. They know how to make many other most strange & wonderful enchantments which it is not good to tell in this our book, because they are enchantments which bring about things which when men heard them they would wonder much; and so we will leave them then and will tell you nothing more about them. There is nothing else in this island which does to mention and so we will leave it and will tell you of another thing farther in front and will tell you of the island of Mogedaxo.

HERE he tells of the island of Mogedaxo. Mogedaxo is an island which is toward midday and is about 1000 miles distant sailing toward midday and the south-west wind after departing from the island of Scotra.

And the people of it they are Saracens who worship the law of the abominable Mahomet.

And they have not a king, but they have four esceq; this means to say in our tongue four elder men, and these four elders have the rule of all this island and govern it. And you may know that this island is one of the most noble and of the greatest and most rich that are in all this world, for I tell you that one says that it is in circuit about 4000 miles round. They live indeed by trade and by crafts. Moreover I tell you quite truly that more elephants are bred in this island than in any other provinces in the world, & in Çanghibar also there are many of them; and they are carried to different places. And you may know that so many elephants tusks are not sold nor bought in all the rest of the world as is done in this island and that of Çanghibar, and the number is an incredible thing. And you may know that nothing is eaten in this island but elephants and camels flesh; and yet they eat of many other kinds of flesh, but of camels above the others. Moreover I tell you that so great quantity of them are

1 V: quatro houer sie perhaps with some misunderstanding of esceq which is otherwise omitted. TA: iiii vesboui VL: quatro saracini (S: moros) See PN.
2 VB: ano iiii chadi chome iiui dizeno vesboui i quali iiii chadi signoriza questa ixolla
3 Z, V, R: 3000 FB: "four score"
THE DESCRIPTION OF THE WORLD’S SWIFTRUNNING CURRENT

killed each day that none could believe the hearing of it if he did not see it by his own looking. And they say that this camels flesh is better and more wholesome than any other flesh to be found in that region, as they have proved, and so they use to eat it all the year. Again you may know that there are many very great trees of red sandal in this island as large as are the trees 9[1c] of our country, & they do great trade in them; and these trees would be sufficiently valuable in another land. And they have many woods of them as we have of other wild trees in our fatherland, and because of the great quantity they are of small value. They have the finest ambergris enough because there are whales or baleens in great abundance in that sea, and there are also the very large fishes which we call capdooles in plenty. And because they often catch these whales and these capdooles in plenty and take oil from them they have much oil in ambergris in great quantity, and you know that the whale makes & produces ambergris. And the whales discharge it, and the sea makes it come to the beach, and they gather it. They have many leopards and lynxes & bears, and lions also they have great beyond measure, and other wild animals also such as are stags, roe-deer, fallow-deer, and other like animals they have in abundance. And hunting and fowling of many different animals and birds they have in multitude. They also have very large flocks in plenty. There are many other strange birds, that is very different from ours, so that it is a wonder. They have moreover much merchandise and many ships come there from different provinces with many wares, and these are cloth of gold and of silk, and with silk of several kinds and of many other things which we will not tell you here, and they sell all the things and change them with the merchants of the island for the wares of the island. And the merchants come there in plenty with their ships loaded and they discharge and sell them all, and then they load them with the wares of the island, and being loaded off they go, and they carry them to their countries. For I tell you that the merchants make great profit there and great gain. Moreover I tell you that this island is so far in the midday that the ships cannot go sailing more towards midday to the other islands except to this island and to that of Zanghibar, because the sea there runs so swiftly towards midday that they would hardly be able to come away to return back, and for this reason the ships do not go there. [91d] Moreover I tell you that the ships which come to this island

1 bestias Z: struços “ostriches” Other texts seem to omit the words.
2 V: oxelli diversi dai nostri chiamati chandanzia The last words are perhaps due to confusion with the following “merchandise”.
3 Ieserget This should possibly be les cangent, “they exchange them”. Z.V omit the word.
4 VA: ale altre ixolle . . . va poche naue, senon de quelle de Zangibar
GIANT GRIFON BIRDS OR RUC IN THE SOUTH = MARCO POLO

FB FB & to the isle of Gangibar from Maabar come so fast that it is a wonder, for they come
VB in twenty or twenty-five days, and when they return there to Maabar they hardly
FB go in three months, and this happens because the current goes all day toward
midday. Now this is a great marvel. And again you may know quite truly that in
those other islands which are in so great quantity toward midday, where the ships,
L V which I have said, never go willingly for the current which runs in that region, men
P R say that those marvellous birds appeared there coming from toward midday at certain
seasons of the year. But yet you may know that they are not made at all as our
people on this side believe and as we have them portrayed; that is that we say
that it is half bird and half lion, but according as those who have seen them tell
this is not truth that they are half bird and half lion. But I tell you that I Marc,
R when I first heard this told, thought that those birds were grifons, and asked these who said
P they had seen them, and those who have seen them asserted most constantly that they had
no likeness of a beast in any part, but have only two feet like birds, & they say that it is
P made all exactly like an eagle in shape, but they say that it is immeasurably great.
And I will tell you about it some of what those say who have seen it, and again
I will tell you about it that which I saw of it. They say that it is so great and so
strong that one of these birds, without the help of another bird, it seizes the elephant
L VL with its talons and carries it off quite high into the air and kills it, and then it lets
it drop to the ground so that the elephant is all broken to pieces, and then the
VA VL grifon bird comes down upon the elephant and mounts up on it and tears it and eats it
FB V and feeds itself upon it at its will. Those who have seen them say also that some of
VB VB them are so large that its wings open [92a] more than thirty paces from one side to the
Z other and that its wing feathers are twelve paces long, and they are very thick as it
is suitable to their length. And what I saw of them I shall tell you in another place,
because it suits our book to do so. Now I have told you of the grifon birds that

1 & et encore sachies . . . & dient les homes & seems to be superfluous in both places, and is
left out from the translation.

2 There are traces of two slightly divergent accounts of the grifon or ruc. We may suppose
that F,Z preserve the original form of the story when they introduce the name ruc as an
afterthought at the end of the chapter, while the introduction of it at first by VA,VB,P,
etc. is a subsequent correction. But there are also differences in the measurements. Z,R
have 16 and 8 paces; V 16 and 12; F,FB,L 30 and 12; VB 30 and —; VL 13 and —; TA,
LT 20 and 12; VA,P — and 12; G — and 10. Thus it seems as if there must have been an
early text combining the form of F with the measurements of Z.
THE DESCRIPTION OF THE WORLD’S WONDERS OF MOGEDAXO

which those who have seen them tell of them. And indeed it is true that which I have seen of the said bird is that the great Kaan Cumbai sent his messengers there to know and inquire about the strange things of those islands, and again he sends word there to make them of this island release one of his messengers whom he sent to know about those things, but they have taken him & held him captive. And these messengers and he who had been taken tell the great Kaan many great and strange marvels of those strange islands. That messenger of his brought to the lord the great Kaan a feather of the wing of the said bird ruc, which I Marc Pol measured & found it to be ninety of my handbreadths long, and the said feather was two of my palms round, which indeed was a wonderful thing to behold. And the lord had a singular pleasure in it, and it was reckoned a marvellous & beautiful thing; and he made great presents to him who brought it to him. Moreover I tell you quite truly that those messengers bring to the great Kaan teeth of wild boar which were inmeasurably great. Moreover I tell you that the great lord had one of them weighed when I Marc was present, which weighs by our weights more than fourteen pounds; so you can tell how large was the boar which had such large teeth. Moreover I tell you that they say that there are many boars which are large as a buffalo in the said island. I Marc Pol saw the same messengers and the feather and also the teeth. And those messengers told that on the said island there are also giraffes enough and wild asses likewise. And in short they have all other wild beasts and birds so differently from ours that it would be a wonder to hear and a greater wonder to see. And we wish to come back to the grifon bird. Those of those islands call it ruc and call it by no other name, and do not know what a grifon may be, wherefore I do not know if there are such great birds any more, or if the birds are grifons, but they have not the form, such as we say, of half lion and of half bird, but they are of very great size and are like the eagle; but we believe quite truly that for the great size which they relate of that bird, that it is a grifon. Now we have told you of this island a great part of the doings and of the customs of them. And in it there is nothing else which does to tell and so we will depart from it, and proceeding farther will tell you of the island of Naghibar which is near to this, so as you will be able to hear.

HERE HE TELLS OF THE ISLAND OF NAGHIBAR. Naghibar is a very exceedingly great and noble island of the great Indie. It is quite two thousand miles round. The people of the island, they are all idolaters, and they have a king and a language for themselves, and they pay tribute to none. And

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1 VL: .xxiiij.
2 nec return referer Z: reueri volumus
3 VL: mille mia (FRAMPTON: "tenne thousand myles")
the people are all very large and stout, though it is true that they are not so tall in proportion as they are stout. For I tell you that they are so stout and so large-limbed that if they were correspondingly tall they would seem without doubt to be giants. Moreover I tell you that they are immensely strong, for they carry a load for four other men who are not of the island. And this is no wonder, for I tell you that he eats food for five men of another country. And they are all black and go quite naked except that they are covered in their natural parts. And they do very wisely to cover them for they have them very large & ugly & horrible to see. And they all have the hair so curly & black like pepper that it could hardly be made to stretch out with water. And they have so great a mouth also and the great & red nose so flat and turned upwards toward the forehead like an ape, and beards, and nostrils so thick that it is wonderful.

They have the ears large, and the lips thick, turned outwards, and the eyes so large & so bloodshot & so red that they are a very horrible thing to see; for whoever should see them in another country would say of them rightly that they were infernal devils.

They are great merchants & do great trade. Elephants enough are bred there, and they make great trade of the tusks of elephants. And they have also in this island many lions of another fashion than are the rest of them elsewhere. They have also bears & lynxes enough and leopards and many other beasts are bred there also. And what shall I tell you of it? They have in the same way all animals of this island different from all the others of other regions in the world. Moreover I tell you that they have their sheep and ewes all of one likeness and of one colour of a fashion different from what they are in other places, for they are all white and have the head all very black. And in all this island you will not find either sheep or ewe which is not of this kind that I have described to you. And so are made all the dogs of the said island. There are bred also many sorts of giraffes in plenty, which are very beautiful things to see. She is made in such a way as I shall describe to you. Now you may know that she has a short body and is rather low behind, for the hind legs are small & short and the legs in front long and tall, and the neck she has very large, so that her head is really about three paces high from the ground. And she has a small head and is gentle and does no harm to any. And she is in colour all red and white in beautiful rings, and it is a very beautiful thing to see. And again I wish to tell you something of the elephant which I had forgotten. Now you may know that when the bull elephant wishes to pair with the female elephant he hollows out a great pit in the

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1 VL: "six"
2 si Rouillas et si Rouges FA: si esroilliez & si rouges
3 TA: shorta choda
THE DESCRIPTION OF THE WORLDS ELEPHANTS IN BATTLE

ground until he may put the female elephant there turned over with the belly upward in the manner of a woman. They do this thus because she has the natural parts far toward the belly, and the bull elephant mounts upon her as if he were a man. And again I tell you that the women of this island are a very ugly thing to see, for they have great mouths and large prominent eyes and large, thick, and short noses. They have the breasts four times as large as other ordinary women have, which adds the more to ugliness. They are black as a mulberry & of great stature. They are a very ugly thing to see, for they look like devils. They live moreover, the people of this place, on rice & wine & and on flesh and on milk and on dates. They have no wine from vines, but they make their wine for common drinking of rice and of sugar and of other spices so that it is a very tolerable and good drink and intoxicates no less than that of grapes does. Very great trade is done there for many merchants come there with many ships which bring there many goods, all which they sell in these islands, and they carry away again plenty of the wares of the island and especially they carry away great quantity of elephants tusks which are there in plenty. And again I tell you that they have ambergris enough, of which they find a great supply on the beaches of the island, because great whales are caught there in plenty. And again you may know that the lords of this island sometimes go to war among themselves, and these men of this island are very good fighters and fight very hard in battle, for they are strong and are not at all afraid of death. They are not however brave, as I have said, in proportion to their size. And they have no horses but they fight on camels and on elephants. For I tell you that they make castles of wood on the elephants and cover them very well with skins of wild beasts & with boards and then there mount up there in each of those castles from sixteen men to twenty with lances and with swords and with stones, and it is a very mighty battle, that which is made upon the elephants. And they have no arms but shields of leather and lances and swords and they kill one another well all together. And again I tell you another thing. For you may know that when they wish to bring the elephants to the fight they give them to drink plenty of their wine, that is their drink of spices which they make for themselves, so that they make them

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1 Several texts mistake manes for mani "hands", VA,P,G,VB,TA. L has the curious addition, guia probiendo eae post spatulas perueniunt usque ad nates, and B. (p. 208) quotes from K, les manes los pene con fort qu'elles sa poden gitar detrns. There is nothing like this in L'.
2 con maintes les que bi aportent plosors mercandies que toutes les vendeur The phrase toutes les vendeur is unique in this manuscript and should perhaps be corrected to toutes les vendent which (itself not very natural) occurs twice in the preceding chapter. Z: que vendo
le quale vendono
3 TA,LT: 12
THE EXTENT OF GREATER AND LESSER INDIE = MARCO POLO

VB half tipsy; and they do this because they say that when the elephant has drunk of that
ta drink it goes there more willingly & becomes more fierce thereby and more proud and
is much better worth for it in the battle. Now we have told you a great part of all things of this island, both of the men and of the beasts and of the merchandise;
v and there is no other thing which does to mention and for this reason we will
z depart from it and will tell you of the great province of Abasce. But yet first of
z LT all we will tell you something more of Indie. You may know quite truly that though
I have written many things of Indie & of the islands of it we have not told you of the
z TA islands of Indie except only about the greater & the most noble provinces and realms
and islands which are there; for there is no man in the world who could tell the
VL truth of all the islands of Indie which are infinite so that the age of one man and of two
would not be enough, & even of three, to search out all. But I have told you of all the best and
of all the flower of Indie. For you may know that a great part of all the other islands of
Indie of which I have not made mention to you [93a] are subject† to these of
LT Z which I have told you above. And you may know quite truly that from sunrising to
FB sunsetting there are 12700 islands which they know, without those where one cannot go,
Z Z LT which are some inhabited and some uninhabited in this sea of Indie, according as the
sailors and the great pilots of those regions say and as the compass and the writing of
FB skilful sailors who frequent that great sea of Indie show. Now we will leave you
P P then the greater Indie which is from the province of Maabar as far as to the kingdom of
Kesmacoran, where there are thirteen very great realms of which we have told
P FB VB you briefly of ten² of them, so that we shall pass briefly by three names; and it is upon
TA FB the sea on the firm land. And know that the lesser Indie is from the province of Ciamba
P FB as far as to the kingdom of Mutifili, where there are eight great realms, and it is firm
TA TA land; and always understand that I have not told you[but of those on the firm
FB land] (and all these realms are on the firm land, for those of the islands are on the large
Z islands which are not in this number); always without those of the islands, which are a
VB R very great quantity of realms.³ Now we will tell you of a province of the second or
P rather the middle Indie which is called by the particular name of Abasce.

HERE he begins to tell about Abasce which is the middle Indie. Now
V you may know that Abasce which is called Ethiopia is a very great province
Z VB S which is called the middle or second Indie because it is between the greater &

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1 sunt sous a cestes    FA: sous    LT: subjecte    Z: subdite
2 TA: "nine"
3 entendes ge ie ne uq sanz celz de lisle Some words like ai contes for ge des.vi. or ai contes for
gd de celz de la tere ferme must be supplied after uq    TA': Et sappiate chio nonvo detto di quegli
dellisole
THE DESCRIPTION OF THE WORLDS THE PEOPLE OF ABASC.

The less, & firm land, & it is under the great Kaan. Now you may know indeed that the greatest king of all this province is Christian and all the other kings of the province are subject to him, and they are six kings & six kingdoms very large, which are divided into two parts. Among whom are three of them Christians and three Saracens. I was told that all the Christian people of this province have three golden marks on their faces in form of a cross that they may be known as more noble by others, that is one on the forehead, the two others on the cheeks; and the mark which is on the forehead stretches from the forehead to the middle of the nose, and then they have one of them on each cheek. And these marks are made with hot iron, and they make them when they are small, and it is for their second baptism with fire, for when they are baptized in water then those marks of which I have told you are made afterwards, and they have this from custom, and it is regarded as for great gentility and they say for completion of the baptism, and also because it contributes much to their health. And again I tell you that there are very many Jews and these also bear like marks on their faces, but Jews have two marks, that is one long line on each cheek. And the Saracens of whom there are very many have only one such mark alone, that is from the forehead to the middle of the nose. And they all do it with the hot iron. The great Christian king of the whole province, to whom all the rest are subject, dwells indeed in the middle of the said province, but the Saracens dwell towards the province of Aden. And the coming of the said people to the Christian faith was in this way, that when Master Saint Thomas the glorious Apostle had preached in the kingdom of Nubie & made it Christian, he first came and preached in this province and after he had converted some of this people with his preaching & miracles to the Christian faith he went off to the province of Maabar where, after he had converted infinite people, he was killed and his most holy body is, just as we have told you in our book above. And you may know that in dellisole But even so the passage is rather difficult and confused, since the two series Ciamba to Mutifili and Maabar to Kesmacoran overlap one another.

1 P: "seven"
2 et iij. saraçin The first i is unlike the rest and the whole is probably a carelessly written .iiij. V: e tre sono iachopiti
3 G: "are marked also under the eyes with seven long lines which go from the forehead to the mouth."
4 (p. c) has: "Apostles indeed converted these to Christianity, but we do not know who they were." This marked divergence between Z and F is to be noticed, and all the more as it comes in the chapter from which B. (p. clxy) chose a long passage to illustrate the exact verbal agreement between the two texts. It does not seem that tradition knows anything of the preaching of S. Thomas in Nubia or Abyssinia. Eusebius Hist. Eccles. (tr. Hanmer, 1636, p. 35) says "Thomas (as by tradition we receive) chose Parthia." and the Breviary (21 Dec.

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A FINE STORY ABOUT THE KING OF ABASCE = MARCO POLO

This province of Abasce are many very good men of arms and very fine horsemen enough, and they also have horses enough. And this is quite necessary to them for you may know that they always have great war with the sultan of Aden and with those of Nubie and with other people enough who are on their borders. Through their continual exercise they are counted the best men of war of all the provinces of Indie. Moreover I will tell you a fine story about it which happened to the king of Abasce when he wished to go on pilgrimage in the 1288 year from the incarnation of Christ. It was true that this king who is lord of the whole province of Abasce, who is Christian, said to his barons that he wished to go on pilgrimage to worship the holy sepulchre of our Lord Master Jesus Christ in Jerusalem, for infinite numbers of the said people go there every year for this devotion. Now he was obliged to pass through the province of Aden who were his enemies. Then the nobles and barons dissuaded him and told him that it would be of too great danger if he were to go there in person, being obliged to pass through so long a journey & through so many places and countries of the Saracens the bitter enemies of Christians; & this was not only a very special danger to his person, but also to the whole province; and that he would never come back if he went, and advise him to send a bishop there or some other great prelate in his place, & to send what offering he pleased. The king, seeing that all the other lords objected to this his going, agrees to that which the barons advise him.

Then he sends for the bishop who was reckoned a man of very holy and good life and told him that he wishes him to go in his place as far as to Jerusalem to worship the holy sepulchre of our Lord Jesus Christ & to offer gifts. He tells him that he will do his commandment as [that] of his liege lord. The king tells him to prepare himself and to go as soon as he can. And what shall I tell you of it? The bishop sets out and took leave of the king and then prepares himself and sets himself on the road in the manner of a pilgrim with a very fair company with much honour as befitted a bishop. And he went with no little labour both by sea and by land until he...

Dec.) “in multas provincias profectus est . . . Parthis, Medis, Persis, Hyrcanis, et Bactris . . . Postremo ad Indos . . .” The Syrian Breviary (3 July) does indeed say “By S. Thomas the Chinese also with the Ethiopians have turned to the truth.” (cf. Christians in China, p. 11), but it is doubtful whether Ethiopia (which is also assigned to S. Matthew) means Abyssinia (op. cit. p. 181). See PN (Abasce, Nubie).

1 qui est sire dou rauec la prononce de abasec V: questo il quale signoriza tuta la prouincia de abasec il qual era christian cf. Z (p. c), VA. Guided by these texts B. very ingeniously shows how dou rauec (which he read dou ranee) can easily be made into souran de—“sovereign lord of the province”. The minute differences between ranee and rauec are negligible for this purpose, and B.’s emendation is perhaps to be accepted. L: Rex de Rauce & tocius prouincie L': rex de rauce, et tocius prouincie VB: el re segor de la provinzie

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THE DESCRIPTION OF THE WORLD: THE STORY CONTINUED

was come to Jerusalem and went off quite straight to the holy sepulchre and, falling v z.
down before it with much reverence and devotion, worships it and does it such honour
and such reverence as a good Christian ought to do to so high a thing and so noble as that sepulchre was. He makes also very great offerings and great prayers there on the part of that king who sent him. And when the bishop had done well and wisely like a wise man that he was all this for which he was come, then he sets himself on the road, himself and his company, to return to his land. He went so far by his marches that he was come to that land of Aden. And you may know that the merchant Christians are much hated in this kingdom, for they do not wish to see any of them, but hate them like their mortal enemies, for they are all Saracens. And when the sultan of Aden knows that this bishop was a Christian and that he was messenger to the great king of Abasce he has him seized all imme-diately.

And when the bishop is presented to his sight, the king asks him if he is a Christian. And that bishop answered him that truly he is a Christian. And then the sultan told him with much threatening & terror that if he would not be turned to believe the law of Mahomet that he will have him & his followers put to shame and dishonour. But the bishop & his company, he tells him with a loud voice, like a holy man-unafraid of threats or even of death, that he would let himself be killed before he should do this [or]dare to deny his faith-to be made a Saracen; & they were comforted with the grace of Jesus Christ & stood very firm in their faith. When however the sultan of Aden hears the answer of that holy bishop & sees his constancy, that threats of death did not move him, he holds him in great contempt and commands that he be taken and circumcised by force. Then the bishop was taken for this purpose by many men, and they circumcised him in the manner of the Saracens. And when they have done this to him the sultan says to him that he had made them do that dishonour to him for contempt and for shame of the Christian faith and of the king his lord who was Christian. And after these words he lets him, the bishop, go. And when the bishop had received that dishonour he has great grief; but by one thing he is comforted, for he says in his heart that he had received this for the holy Christian law, and says that the Lord God will repay him good merit to his soul for this in the other world. And why should I make you a long story? You may know quite truly that when the bishop was healed and is able to ride, he sets himself on the road with all his company and goes so far both by sea and by land that he was come to the province of Abasce to his lord the king. And when the king saw him returned he makes him joy and feasting, and then asks him news of the holy

1 se met à la noite entre lui et sa compagnie
2 TA: "that a mark should be made on his face as for a Saracen."
The King of Abasce Marches Against Aden = Marco Polo

Ta v z sepulchre & of everything. Whereupon the bishop tells him all the truth about it in order, and the king holds it for a very holy thing and has great faith in it when he had heard. And after that the bishop had told him all the facts of the sepulchre, he tells him how the sultan of Aden had had him circumcised, bound, and beaten for his great shame and for contempt of him. And when the king had heard this, that his bishop was stopped by the sultan of Aden & was so shamed for contempt of him, he has so great anger that it wanted but little that he should die of grief. And he speaks so loud that all those who were about him heard it well and says that he refuses ever to wear crown or to hold land if he does not take great vengeance on him so that all the world shall talk of it. And what shall I tell you of it? You may know quite truly that the king prepares himself as fast as he could with a very exceedingly great [94a] people, of knights and of men on foot, and he also brings with him great quantity of elephants with all their castles very well armed, where there were quite twelve or fourteen men on each castle. But yet otherwise than when going to war there would go quite twenty men on each castle. But in an army they go only twelve, that they may be able to hold themselves more conveniently. And when he was well arrayed with all his people he sets himself on the way and they went until they were come to the kingdom of Aden. When the lord of Aden learned of the host prepared by the lord of Abasce, supposing that he was not able to resist the great army of the king of Abasce, he made come to his help two great Saracen kings his neighbours, planning to send to fortify & guard well the passes. And when they knew, the kings of that province of Aden came with a very great multitude of Saracens on horses and on foot to all the strong passes to defend their land and that their enemies should not be able to enter there; & told other people to put themselves in strong places. Now it happened that the king of Abasce with his people were at this strong pass where they find their enemies in great quantity; and then they begin the very cruel and most evil battle. But it fell out in such a way that the kings of the Saracens who were three could not resist the great force of the king of the province of Abasce because he had many people and good. For the Christians are worth much more than the Saracens are worth. And for this cause the Saracens were turned away back in flight, and the king of the Christians with all his men enters into the kingdom of Aden by force. But you may know well that a very great number of his own men and also of Saracens were killed at that pass. And what shall I go telling you? You may know quite truly that when the king of Abasce with his people was entered into the kingdom of Aden in three places indeed or in four the Saracens were driven back in front of

1 V: vil et B. suggests that vil is a corruption of .iii.
THE DESCRIPTION OF THE WORLD'S GIRAFFES & OSTRICHES

him and were gathered at a strong pass; but it was all in vain that they should be able to keep them off and guard the passes, but they were always defeated and were killed and dead in great abundance. Now I tell you that when the king of the Christians had stayed indeed in the land of the enemy about one month and when they have much wasted and destroyed it for many days, setting all on fire, and when they have put a very great multitude of Saracens to death, then he says that the shame of his bishop which was done in his despite is already well avenged and that they can well return thence with honour to their country. And again I tell you that he saw also that he could not hurt the enemy more because they had too strong passes which he was bound to cross, and because a few people could do them great harm at those places or evil passes; and for this reason they set off from the kingdom of Aden and put themselves on the road and go so far without stopping that they were come to Abasce into their land. Now you have heard how the bishop was well and highly avenged on those Saracen dogs, for indeed so many of them were dead and killed that the number could hardly be told, and many lands also were wasted and destroyed by them for this thing. And this was no wonder, for it is not a fit thing that the Saracen dogs must be superior to the Christians. And now that we have told you this we will leave it then and will tell you forward of the other things, and of the same province of Abasce. Now you may know quite truly that this province aforesaid of Abasce is very rich and greatly abounding in all the things of life. And they live on rice, wheat, and on flesh, and on milk, and on sesame. And they have oil made of the seed of sesame plant. They have many elephants, but not that they are much bred there, but they have them from many parts of the islands of the other Indie. But the giraffes are indeed bred there and they have them in great abundance. They have bears & lions and leopards and lynxes enough; and they have many other beasts also in multitudes very different from those of our countries. And wild asses enough are also bred there. They have likewise birds of many kinds totally distinct from all the others. They have hens the most beautiful in the world to see. And they have great ostriches not at all smaller than an ass. They have also many other different things of which we will not tell you here because it would be too long a matter to mention. But you may know well that they have hunting and chase of beasts and of birds in great abundance. And they have popinjays or parrots enough and very beautiful & of different kinds. And they

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1 FB: "two" L: anno integro
2 il en lairon for nos en lairon
3 Z (p. cii): pauci nascuntur
4 P: "dogs"
THE TRADE WAYS FROM ADEN TO ALEXANDRE = MARCO POLO

z have monkeys of several kinds. And they have mercats and other baboon-cats so strange that it wants but little that there are some which seem to have a mans v face.¹ Now we will tell you no more of this sort² and we will leave this and will speak of the province of Aden. But first of all we will tell you again of this same province of Abasce. For you may know quite truly that there are many cities and z villages in this province of Abasce, and there are many merchants who live by trade, l v and craftsmen. For many beautiful cloths of gold and of cotton and buckram cloths are p r made there in very great quantity. And it is a province most exceedingly rich in gold, and it is found there in plenty; and the merchants go there gladly with their goods because they carry away great gain. There is also plenty of other things, but it does not to tell z z in our book, and so we will set off and proceeding farther will tell you of the noble and great province of Aden.

H ERE he begins to treat about the contents and being of the province z of Aden. Since we have told you of the being of the province of Abasce so we will tell you also of the province of Aden as you will be able [94d] to hear. Now you may know that in this province of Aden is a lord who g z has great power over all the kings of the Saracens and is called Sultan of Aden. They of this province are all Saracens who worship Mahomet and wish very great ill to v z Christians. And in this province there are many cities and villages. In this province of P VB z Aden is the best port on the sea where all the ships of the merchants of Indie come l with all their wares, and great quantity of merchants come there bringing pepper & p other Indian spices. And from this port the merchants who buy spices there to carry them to Alexandre transfer them from the ships of that port and put the goods into other TA R small ships which go about seven days journeys down by a river,³ or more or less according to the weather which prevails, and at the end of these seven days journeys R arrived at a port they take the goods from ships and load them on camels and carry v them about thirty days journeys by land. And at the end of thirty days journeys z VB they find the river⁴ of Alexandre which is called Nil, where they load their merchandise VB VB into little ships called gergne, and by that river of Nil it is then easily carried to Chaiero. From Chaiero by the said river they go conveniently in a channel made by hand called the Calizene

¹ il out gat paulz & autre gat mainon si deniex gat pou sen faut de tiel bi a ge nen senblent a uix domes We should perhaps read ge pou sen faut gat ne senblent "that it wants but little that they seem to be with face of man." For gat paulz see p. 416 & PN.
² mainere B. corrects to matiere; cf. p. 323.
³ The word flum is omitted by FA, but kept by FB. cf. Y.1.93 R: vn colfo di Mare per venti giornate
⁴ TA: mare and so below.
THE DESCRIPTION OF THE WORLD’S MERCHANDISE OF ADEN.

right into Alexandre. And in such manner and by this road from towards Aden do the Saracens of Alexandre have the pepper and the other spicery and the dear merchandise of Indie; nor by other way which is so good and short can it come there to Alexandre; and it comes safely without great trouble. And to this port come many merchants with their ships, and thus from this port of Aden the ships go through the isles of Indie with many merchants and loaded with much merchandise. And again I tell you that the same merchants also carry into the isles of Indie from this same region good horses and beautiful Arab war-horses of great value from which the merchants make great gain and profit; for I wish you to know that the merchants sell a good horse and fine horse in Indie for quite 100 marks of silver and more. Moreover I tell you that the king or sultan of Aden has very great revenue and great treasure from the great duty which he takes from the ships and from the merchants who go and come in his land. And moreover I tell you quite truly that by this means which I have told you, from the great duty which he has continually from the merchants who come into his land, he is one of the richest kings of the world.

For this is the greatest port which is in all those regions for the exchange of goods; and all meet together there with their ships. Moreover I shall tell you of this sultan that he did a thing which was a very great loss to the Christians. For you may know quite truly that he is of such power that in the year of God 1200 in the 91 year when the sultan of Babilonie went upon the town of Acon, that is Acre, to besiege it, when he took it and did so much harm to Christians, this sultan of Aden gave, as was said, quite 30000 horsemen of his people and quite 40000 camels to the sultan of Babilonie to help, so that it was a very great gain to Saracens and loss to Christians. And know that he did this more for the great ill that he wishes to the Christians than he did it for goodwill that he has to the sultan of Babilonie nor for love that he bears the sultan, for he had no love indeed for the sultan of Babilonie. Also we wish you to know that the ships of Aden, Curmos, Chisei, and other parts which sail through the sea of Indie are very often shipwrecked because of their frailty. And if that sea were as troubled and rough and were troubled as often as the sea in our parts is troubled, no ship would finish her voyage but would suffer shipwreck. But what do the merchants and those who sail with those ships? They take with them indeed many sacks of leather, and when they feel that the weather and the sea is disturbed they fill these sacks with pearls and precious stones if they have any,

1 de ces part very possibly for de cest port cf. Z, p. cii. TA: questo porto
2 VA: 1270 VB: 1293 P gives no date (cf. PAUTHIER, II, p. 705), and reduces the contingent to 1000 camels only. R: nel 1200 The version keeps the quaint form in which G expresses 1291.
3 LT: ierusalem
SCIER: HORSES TUNNIES AND EARLESS SHEEP ≡ MARCO POLO

with their clothes or garments, and with some necessary food for themselves, and afterwards they tie everything together like a boat or raft so that if it happen through the tossing of the sea that the ship is sunk they all remain upon the sacks; and then they are driven by the course of the winds from day to day toward land, however far out they were to sea, if they were two hundred miles distant from land. And while they are at sea on sacks of this kind, whenever they wish to eat or to drink they take food and drink from the sacks, making them swell up afterwards by blowing. And by this way they escape, but the ships with the other large goods are lost. Now however, having dealt with these things, we will leave you this sultan and

z z will proceed farther to tell you of a very great city which belongs to the same province of Aden and has a little king, which is toward the plough-beam and is called Scier.

z About the city of Scier. Scier is a very great city which is toward the plough-beam and is 400 miles distant from the port of Aden. And this city has a count who well maintains his land in right and justice. He has also several other cities and villages under him, though it is true that this count is subject to the sultan of Aden. And they are all Saracens who worship Mahomet. And this city has a very good port, for I tell you quite truly that many ships and many merchants come there from Indie with many wares. And from this city the ships and the merchants go again with many wares to Indie. And again [I tell you truly that the merchants carry into Indie from this city many good war-horses and many good horses-of-two-saddles which are very dear and of great value, and the merchants make very great profit from them and great gain, and there is not a man in the world who could know the number. Very great quantities of incense white and very good grow in this province. And dates also grow there in great abundance. And they have no corn but rice alone, and they have little of that; but I tell you that one carries corn in plenty there from abroad and the merchants they make great profit and gain from it. They are great fishers, these people, and have fish in great abundance, and specially they have many and large very good tunnies, and there is so great wealth of them that you would have two large ones for a Venetian groat. They live on rice and on flesh and on milk and on fish. They have no wine from grapes, but they make it from sugar and from rice, and they make wine from dates and delicate spices, very good to drink. Moreover I tell you again another thing. For you may know quite truly that they have sheep which have no ears nor seem to have even the

1 itaquod & itaquod should presumably have been cancelled.
2 P,R: 40 LT: 4 G: 300
3 chaualz de .ii. selles FA (under Aden): grans roncins de .ii. selles Z, p.ciii. cf. Y., II, p. 440, where the conclusion is that the term means horses which would take a riding saddle or a pack-saddle. VB: boni destrieri dale do ixolle 4 doultre pais
THE DESCRIPTION OF THE WORLD'S CATTLE FED ON FISHES

openings of the ears where the others have, but where the opening of the ear ought to be is a little horn, and lower down towards the nose they have two openings in place of the ears. And they are small animals and beautiful. Moreover I tell you again a thing that will really seem wonderful to you. For you may know quite truly that their animals, these are sheep, oxen, and camels, and their little nags, are accustomed to eat fish, and this is most of their common & daily food which they give to their animals; and this is because in all their land there is no green grass nor grain, nor in all that country, but it is the driest place which is found on earth through the great heat. And you may know that the fishes which the animals eat are very small and there are many streams where they are caught in the months of March and in April and in May in such vast quantities that it is a wonder. Moreover I tell you that they dry them in salt & raw and put them away in the houses. And then they give them to their animals to eat all the year like hay. And again I tell you that the animals like them so much that they also eat them all fresh and alive just as they are taken from the water, though they are more used to the dry. And they have also large fish and good and in great abundance and very cheap. And I tell you that for the dearth of grain they even make biscuit loaves of the said large fish in this way; for they cut them in small strips which can be about one pound, and boil them and press out the juice from them, and with some flour they make a liquor and sprinkle those pieces and stick them together and mix them together as is done with flour when dough is made of wheat, and they knead them together and make loaves of fish, and bake them and have them dried and hardened in the burning sun, and then they put them back in the houses; and they keep very well and they eat them very gladly all the year like biscuit. And about the incense of which I have told you that it grows there in so great quantity, the lord buys it for ten bezants of gold the cantar, but afterwards the lord sells it to the other people and to the merchants who come there for forty bezants the cantar. And this lord of Seier does this and collects for the sultan of the province of Aden; for the sultan of Aden causes incense to be bought through all his district for himself at the price of ten pounds and afterwards to be sold for forty as has been said. And from this especially the lord of this city has very great profit and very great revenue. There is nothing else in this city which does to

1 FB: petit partuis, "little hole". VB: "which have the ears where the others the nose, the nose where the others have the ears."
2 G: in den mere 3 G: das heysit brot viscetum, das is brot von vischin.
4 Z(p. civ.): mercatoribus cantarre The meaning of this is obscure, and it may be that cantarre should simply be omitted. A cantaro was a measure weighing (at Florence) 150 pounds. See PN.
5 propes de cest perhaps for propemant de cest
HOW INCENSE GROWS AT THE CITY OF DUFAR =MARCO POLO

z mention and therefore we will leave it for you and proceeding farther will tell you of another city which is called Dufar.

v HERE HE TELLS OF THE CITY OF DUFAR. Dufar is a beautiful city and
toward the plough-beam. And the people they are again Saracens and
worship Mahomet. And they have a count for lord as you shall hear, and they are
again subject to the rule of the sultan of Aden. And again you understand that this
city is also in the province of Aden. The city it is upon the sea and has a very good
port where many ships come and go with many merchants with too great a quantity
of wares. And again I tell you quite truly that they bring there many good war-
horses, Arab and of other countries inland, which go to Indie, from which the merchants
make great gain and great profit. And you may know that this city has also under
it several cities and many villages. And again I tell you that white incense also
grows there in very great plenty and very good, which is carried away by the merchants;
and I will tell you how it grows. For it runs down drop by drop from trees. I tell
you that they are trees not at all too large, but they are like small pines. And there
are many of those trees which make it. They bore and cut the bark of them in several places
and parts with knives, and through those wounds or holes the incense comes out like
a liquid or gum-in drops-in great quantity. And it also comes out [95d] of the same tree
even without wounding it as certain galls of gum; and this is because of the very great
heat which is there; and afterwards it hardens, & this is also incense. There are also
many palms which produce very good dates in abundance. And again I tell you that many
beautiful war-horses come into this city from Arabie, which the merchants afterwards carry with their ships into Indie and make great profit from them and great
gain. There is nothing else in it which does to mention, and therefore we will
leave it and proceeding farther will tell you of the gulf of Calatu.

HERE HE TELLS OF THE CITY OF CALATU. Calatu is also a kingdom, indeed
a great city which is inside the gulf which is also called the gulf of
Calatu, and is about 600 miles distant from Dufar toward the plough-
beam. And it is a noble city built on the sea; the people of which they are all Saracens
who worship Mahomet, and they are prosperous. And they are under Curmos, and

1 Z: 200 LT: 5 R: 20, and "toward sirocco."
2 buen destrer arabien ad autres contrec LT: boni equi qui veniunt de cabya (=darabia) et alii locis
cf. Z p. civ. ad autres should probably therefore be read, as in B., e d'autres. VB: cavalli et
altre robe
3 TA: 500 (maestro) R: 500 (sirocco) LT: 6
4 venturoxi
every time that the melic, that is the lord, of Curmos has war with another stronger than himself he comes away to this city of Calatu, because it is very strong and set so in a strong place so that he is no longer afraid of any. And they have no corn of any kind, but they have it carried from elsewhere, for the merchants bring it them with all the ships. At this city is a very great & very good port. Moreover I tell you quite truly that many merchants with many ships come there with many wares from Indie, and they sell them very well in this town because from this town the wares and the spicery are carried inland to many cities and villages. And again I tell you that many good Arab war-horses are carried into Indie from this city, from which the merchants make great gain and profit of it. For you may know that from this country and from the others of which I have told you further back a great quantity of beautiful horses are carried into Indie every year, so great that one could hardly tell it. And it is because none are bred there, and on the other hand because they die soon owing to bad keeping, for they do not know how to keep them and give them cooked flesh to eat and all other things, as I have told you clearly another time above. And they have also no grooms. Moreover I tell you that this city is built on the mouth and at the entrance of the said gulf of Calatu so that no ship can go in there nor come out without their will. And many times the melic of Curmos, who is also the melic lord of this city of Calatu which is under the sultan of Cherman, has from it great power over the sultan of Cherman to whom he is subject. For when that sultan or king of Cherman puts any tax beyond the ordinary on the melic of Curmos or any other of his brothers and these refuse to give it, and the sultan sends over an army to compel

1 pius or puis LT: postea  
3 V: le bieue FB to the same effect.  
4 e mantes foies en a le melic de este cite grant par dou soudan de erermain FA: Et quant le melit des hornes qui est aussi le melit de calatu le quel est sous le soudan de querman a paour de son seiguiur le soudan de querman si entre es nes des hornes eto en vient a calatu Z(p. cv): magna pacta cum rege V: molte volte milia signor de questa zitade uno gran pati eou el soldan R follows Z,V; others omit. So it seems that the A MSS. ended the doubtful word with par (par, paour, or (conjecturally) poir), while the B MSS. ended it with t (translating it pacta, pati). As Z,V keep the same form of sentence as F, their evidence seems to outweigh that of FA. R, retaining patti, interprets the sentence differently.  
5 aucun dasio au melic de curmos ou aucun autre de sez firres (or frers) V (ouer ad algumi di fradelli) and Z (p. cv) evidently read a aucun . . . freres. R substitutes l'ordinario for the difficult words. It does not appear that "brothers" is at all a likely word to be applied to such rulers, but on the other hand no better explanation suggests itself. Dr R. LEVY kindly tells me that DOZY, Supplément aux Dict. Arabes, II, 255, gives firâd, le revenu de la douane (in Egypt), and it may be just possible that some Asiatic word underlies freres.
THE STRONG CASTLE OF THE MELIC OF CALATU \= MARCO POLO

By force, they depart from Curmos and enter into ships and come away to this city of Calatu and there they stay and do not let any ship pass into the gulf; from which the aforesaid sultan of Cherman has too great loss of it, because he loses the duty on the merchandize which came into his country from Indie & from elsewhere; for there come a very great number of ships with all their merchandize, from which he receives very great duty; and so of necessity it is convenient that he make peace with the melic of Curmos and take not so much money from him as he had asked of him. And again I tell you that this melic of Curmos has a castle which is as strong and even stronger than the city of Calatu and better controls the gulf and the sea, holding them in a manner of speaking locked, because it discovers all the ships that pass at any time. And again you may know quite truly that these people of this country live on dates and on fresh and salt fish, for they have them both continually in great plenty beyond measure. But yet it is true that there are several gentle and rich men who do indeed eat of the other better food and better things, the grain which is brought from other lands. Now we have told you of this city of Calatu and of the gulf and of their affairs. Then we will leave them and will tell you of the city of Curmos, for I tell you that when one sets out from the [96b] city of Calatu and he goes about 300 miles between the plough-beam and tramontaine then one finds the city of Curmos. And again I tell you that setting out from Calatu, and he goes between the plough-beam and the sunsetting about 500 miles, he finds the city called Chisci about which we have told above. And then we will leave Chisci and will talk to you of Curmos.

HERE HE TELLS OF THE CITY OF CURMOS. Curmos is a great city and noble which is set on the sea. And they have a ruler called melic, which is the name of a rank as it might be said marquis or duke,\(^1\) & he is under the sultan of Cherman, and they have several cities and villages under them. They are all Saracens there who worship Mahomet. And there is very great heat so that one can hardly escape there; and for the great heat which is there they have arranged all their houses with windsails & devices to catch the wind. For on that side from which the wind blows then they set the windsail there and make the wind go down into their house, and into their rooms, where they please. And they do this to be more cool, because they cannot otherwise bear the great heat which is there. But we will not tell you more of it because we told you of it all in order in our book behind, both of this same city of Curmos and of Chisci and of Cherman also. But because we went then by another way it is necessary for us to come back here again, but, as I have told you, because we have told you all the affairs of this country we will depart from

\(^1\) FB: qu[i] vault a d[i]re Roy
THE DESCRIPTION OF THE WORLDS OF THE GREAT TURQUIE

it and will tell you about the great Turquie so as you will be able to hear again very clearly.

Since we have finished those which I have set out concerning Indie and also other provinces & regions of Ethiopia, I will now before I put an end to our book return to certain noble and good provinces & regions opposite, which are in the farthest parts of the north, about which I had omitted for the sake of brevity to tell in their own place in the earlier parts of the book.

Here he tells of the great Turquie. In the great Turquie at the time of Master Marc Pol is a great king who is called Caidu who is of the royal stock and grandson to the great Kaan, for he was son of the son of Giaagatai who was real brother to the great Kaan. He has many cities and villages and is a very great lord. And he is a Tartar and his people are also all Tartars and are good men of arms & valiant in battle. And it is no wonder for they are all people continually used to war & quarrels. Moreover I tell you that this Caidu never had peace with the great Kaan but had with him great war always. And you may know that this great Turquie is toward the plough-beam when one departs from this road from Curmos of which we have told you. The great Turquie is beyond the river of Gion and stretches from toward tramontaine as far as to the lands of the great Kaan. Moreover I tell you that this Caidu has already made many battles with the people of the great Kaan, and I will tell you the quarrel which he has with him. For you may know quite truly that Caidu always demanded of the great Kaan that he wished his share of the conquest which they have made, & which he ought to have, and specially he asks for a share of the province of Catai and of the province of Mangi. And the great Kaan told him that he was quite willing to give him his share as to the rest of his sons, so indeed as he should be bound to go to his court and to his council every time that he should send to seek him; and the great Kaan also wished that he should be obedient to him as the others his sons and his barons who hold land of him obey. And in this way the great Kaan said that he was willing to give him a share of the conquest which they have made, if he was willing to do that which you have heard. And Caidu who had rebelled many times did not trust in his uncle the great Kaan said that he would not go all, but he was willing to be obedient wherever he might dwell; but he says that he would not go there to his court for anything in the world, because he was

1 pas for pes FB: pais
2 LT punctuates: "And you . . . plough-beam. And when one . . . told you, the great Turquie . . . stretches toward tramontaine"
3 FA,FB: que son pere si (FB) fist
4 V: iera romamxo drieo so ano
afraid that he would have him killed. But the great Kaan refused unless he would go to him. And this was the quarrel which was between the great Kaan and Caidu, and by this [96d] quarrel there arose a very great war and there were many great battles of the king & of the great Kaan between them. Moreover I tell you that all the year because of this the great Kaan kept his hosts there all round the realm of Caidu so that Caidu nor his people could do no harm to his lands nor to his men. But the king Caidu for all the hosts of the great Kaan does not fail at all to enter into the lands of the great Kaan and has fought several times with the armies which came against him. Moreover I tell you quite truly that you may know that the great king Caidu if he were really to make his whole effort is so powerful that he would put into the field quite 100000 horsemen, who are all proved men and well used to war and to battle. And again I tell you that he has with him very many barons of the imperial lineage, that is of that of Cinghis Kaan, because this was the beginning of the empire and he who first had the rule and conquered one half of the world, as I have told you clearly in this book above; and therefore I say of the line of Cinghis Kaan that it is the imperial lineage. And then we will leave you this and will tell you of some battles which the king Caidu made with the people of the great Kaan, as you will be able to hear. Moreover we will tell you first how the Tartars they go armed into battle. And you may know that they have for an order that each of them takes sword and club and bow with sixty arrows into the battle, thirty of which are smaller with small pointed irons, which are to transfix & to chase from far, and the other thirty are larger having great & broad irons, and these they shoot from near the enemy and strike in the middle of the face of them and in the middle of the arms, and the bowstrings of the enemies are cut by them, and great damage is done by them on either side. And again I tell you that when they have shot all the arrows they put their hands to the sword and to the staves or club of iron & the lances, and very great blows are given with them. Now [97a] I have told you how they go into battle, and henceforth we will come back to our matter. It was true that in the year from the incarnation of Christ it happened that this king Caidu with his cousins, of whom the one had Lesudar for name, they assemble indeed a very great quantity of people & made war and go upon two barons of the great Kaan who were themselves cousins of king Caidu, but they held their land of the great Kaan. The

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1 enoit FA,FB: tient LT: tenet but Z: retinebat V: tegnia
2 e por ce ☐ dit perhaps "one says"
3 V: "ten" corrected to "forty", and "twenty" for "thirty". LT: "60 arrows and 30 smaller."
one had Cibai and the other Caban for name. They were grandsons of Chagatai, who was a Christian baptized and was own brother to the great Kaan Cublai. And what shall I tell you about it? This Caidu indeed with all his people, who were quite fee 60000 horse, fought with these two governors his cousins who indeed had likewise a very great people of more than 60000 horsemen, so that there were really between the one side and the other about 100000 horsemen. They fought together very hard and many of them were killed both on the one side and on the other, but at the last those two barons were defeated and king Caidu & his people won it and caused very great loss of those men. And there were many people dead on the one side & the other; but yet you may know that seeing this the said two brothers who were cousins of the king Caidu escaped without any hurt of their persons, for they had very good horses which carried them off very swiftly. In such way did the king Caidu win the battle. He grew in bombast and pride thereby, and after that he had won this battle in such way as you have heard he goes back into his land with great joy and stays quite two years in peace when he made not assemblage of army nor battle; nor in all that term did the great Kaan make him any war nor army. Now it happened that at end of two years the king Caidu assembles a great host so that they were indeed a very great people of horsemen. For he knew that the son of the great Kaan who had Nomogan for name was at Caracorom and with him was Giorge the son to the son of the Prester Johan. And these two barons had also a very great people of horsemen. And what shall I tell you about it? The king Caidu, when he had assembled all his people, he set out from his kingdom with all his host and put himself on the way, and they ride so far by their journeys, without finding any adventure that does to mention again, that they were come rather near to Caracorom where the aforesaid two barons were staying with a very z z great people. And when these two barons, that is the son to the great Kaan and the son to the son of the Prester Johan, have known how Caidu was come into their land with so great a multitude of people to fight against them, they do not z show that they are dismayed but they show that they have courage and valour. They immediately prepare themselves very well for the battle with all their people who were indeed more than 60000 horsemen well equipped & a great number of foot soldiers. And when they were well prepared, & when they knew that the king Caidu &

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1 cibai ou ciban LT: super unum baronem . . vocabatur Cimbay. See PN.
2 LT: nee aliquam neuitatem.
3 encore B. corrects to en conte, perhaps rightly. cf. p. 486 n. 1.
4 estas probably for esbais FA: eshabiz
5 VB: 50000
THE GREAT PREPARATION FOR THIS BATTLE = MARCO POLO

his people were so near them, they set themselves on the way and go against their enemies valiantly. And what shall I tell you about it? They go riding till they were come near to the place where the army of king Caidu was by a space of about ten miles, and there they pitched their tents & made their camp well and orderly. And you may know that the king Caidu was in tents in that same plain with all his people. Each of the sides they rest themselves and prepare themselves as best they can to fight together. And why should I make you a long story? You may know quite truly that on the third day after that the son to the great Kaan was come there and the son to the son of the Prester Johan, in the early morning each of the parties armed themselves and prepare themselves as best they can for the battle. And there was no great deal of advantage of the one people over the other, for there was neither of the sides which had not about 60000 horsemen well armed with bows and with arrows and with swords and with clubs and with shields & with other arms in their manner. And it makes, each side, an array of its six squadrons and in each squadron they put 10000 horsemen and in each there were excellent and good leaders. And when the two sides were on the field drawn up and ready, then they were only waiting till they should hear the drums begin to sound loudly, on each side one: for the Tartars dare not begin battle so long as the drums of their lord do not begin to sound, but as soon as they sound then they begin the battle. Moreover the Tartars have also such a custom that when they are drawn up that they may wait for the battle until the drums begin to sound, then they sing and play their instruments of two strings very sweetly, and they sing and play and make great sport, waiting always for the battle. And because of this use I tell you that both these people who were drawn up and were waiting for the battle and the sounding of the drums, they sang and play so well and so sweetly that it was a wonder to hear. And when they had stayed some while in such way as I have told you and were waiting till they should hear the drums sound, then the drums on both sides begin to sound. And what shall I tell you about it? When the drums begin to sound the people make no more delay but all immediately let the one people run against the other furiously, and then the battle very great, very bitter, & very fierce began. They put the hands to the bows and cocked their arrows on them & began to shoot. Now one could see all the air covered with arrows as if it were rain. Now could he see many men and many horses to be mortally hit. Now one could hear there shouting and uproar so great that he would not hear God thundering for it. And certainly they were well seen to be mortal enemies. And why should I make you a long

\[1 Z, V: \text{"four"} \]
THE DESCRIPTION OF THE WORLD: THE STORY OF BATTLE story? You may know quite truly that as long as they have arrows they did not cease to shoot, those that were whole and hearty; for you may know well that there were among them dead and wounded to death in very great quantity, so that z in an evil hour was that battle begun for both sides, so many of them were dead both of one side and of other. And when they have shot and drawn out all the arrows they put the bows into the bow-cases. Then they laid hands on the swords and on the clubs and run the one upon the other, and huge blows with the sword z and with the clubs began to be given. And they begin a very cruel and most evil z battle. Now1 can one see the giving and receiving of huge blows; now can one see feet and hands and arms cut off; now can one see many men cast dead on the ground; z for you may know quite truly that it does not stay long after they begin the battle of brands before all the ground was covered with men dead and wounded to death, and with horses also. And without mistake king Caidu showed great prowess fa of arms there, and if his body only were not there they will have [98a] many times forsaken the field, and he would be discomfited. But he did so well in all things and z gave so great comfort to his people in every place where the danger was greater that vb they kept themselves up very bravely. And on the other side those two barons, lt namely the son to the great Kaan and the son to the son of the Prester Johan, did likewise very well in all things. For they rushed most valiantly into the great presses and z fa did such great feats of arms and cheered their men so well that it was a wonder. And what shall I go telling you? You may know truly that this battle lasted so long that it was fa one of the most cruel and evil battles that ever was with so many men between Tartars, v z as those who were present said. The noise of people was so great there2 and the clash of the swords & of the clubs that one did not hear God thundering for it. Again I tell you without mistake that both the sides exert themselves with all their might to put the one people the others to discomfiture, and therefore they exerted themselves to fight each beyond measure. But all this avails nothing that the one people should v be able to put the other to discomfiture, but I tell you quite truly that the battle lasts from morning until after vespers, nor can the one chase the other from the field. But so many of them were dead both on one side and on other that it was a pity to see; for in evil hour was that battle begun for both sides. For many men died thereby and many ladies were widows thereby and many children were orphans thereby and many other ladies were for ever thereby in mourning and in tears

1 ilor possibly for alor, but il should probably be omitted as the following clauses begin with or. Z: tune B. suggests alor but prints or. cf. p. 395 n. 2.
2 entre tartars de iens il hi estoit si grant la nose 1824: Tartars. De jens B.: Tartars de jens. Il In either case the phrase is unusual, if not unique.
KING CAIDU GOES BACK AGAIN TO SAMARCAN ≠ MARCO POLO

these were the mothers and the sweethearts1 of men who died there. And when
the battle had lasted so long as you have heard above and the sun already turned
to the going down, and there were so many dead men as I have[told you], then
it is necessary that the battle should stop with a forced ending; nor did anyone know
which party had the better of it. And then they departed and each returns to his camp
to their tents, those who remained whole, so weary and toil-worn [98b] that there was
none there who could help himself. And the wounded, of whom there were enough on one side
and on the other, each complained of his own ill; so that there was none who had not better
need of rest than of fighting. At night therefore they rest very gladly for the toil which
they had borne that day in that great and mortal battle. And when the morning was

come the king Caidu who knew that the result of the next battle would be doubtful and had
had news by his spies at night that the great Kaan was sending a great army after him
with a very great people to take and assail him in support of his son, and that it
was already not too far distant, he says to himself that he would do ill to stay there
any longer, and then as soon as he saw the dawn appears he arms himself with all
his people and they mount on horseback and set themselves on the way to return
to their country.2 And when the son to the great Kaan and the grandson of the
Prester Johan saw that the king Caidu and all his people were gone off, they
do not go after them but let them go quietly, because they & their people were
very tired of foreign war and much toil-worn. And the king Caidu with his people ride
so far by their journeys without stopping themselves that they were come into
their kingdom, that is into the city of the great Turquie to Samarcan, and there he
stays awhile without making war against any, and did not care about the great harm which
he had done to the great lord.

THAT WHICH THE GREAT KAAN SAYS OF THE HARM WHICH CAIDU DOES HIM.

And knowing this the great Kaan had very great anger thereat with this
king Caidu who was always harming him his people and his lands so
much. And he says indeed to himself that if it were not that he is his grandson
he would never be able to escape without his having him put to an evil death;
but the flesh restrained him that he did not destroy him and his land as he would
have done to another enemy. And in such way as I tell you the king Caidu escaped from

1 les araines B. prints le serores, which is very good sense but is palæographically very unlikely
to have given rise to such a corruption. Y. supposed that araines was harem. The dictionary
meanings of araine, araigne (trumpet, sand, airy, pledged, gossamer cloth, etc.) give little
help; and the version given is purely conjectural. PAUTHIER's "fiancées" has some support
from GODEFROY, s.v. araisnier.

2 LT adds set non cum toto pennis
THE DESCRIPTION OF THE WORLD'S THE DAUGHTER OF CAIDU

The hands of the great Kaan & was not killed by him. Now then we shall leave you LT this matter and shall tell you in front of a great [98c] marvel about the prowess of the v daughter to the said king Caidu so as you will be able to understand it.

HERE he tells of the daughter of the king Caidu how she is strong and valiant. Now you may know quite truly that the said king Caidu had a very beautiful daughter who was called Aigiaruc in Tartarese, which means to say in French Bright Moon. And this damsel was so strong that there was no young man nor squire in all the realm of her father who could vanquish her at wrestling, but I tell you that she vanquished them all. And many times her father the king wished to marry her to a great baron and to give her a lord, but she was unwilling and said that she would never take a lord so long as she could not find some fine young gentleman who should vanquish her by main force or by other proof, and him she would take. And the king her father seeing her wish had made her a privilege that she could be married as she pleased, and when she pleased. But first it is to be known that such a custom is observed among the Tartars, namely that if some king, prince, or other noble whatever wish to take a wife, he does not indeed look for a noble woman or one equal to himself, but provided only she is pretty and comely he takes her to wife though she is not noble. For they say that no stock or family takes its name from a woman, but from the man alone, that it may be said[not] he was son of Bertha or of Mary but son of Peter or of Martin. And this is the reason why in taking of wives they look not at the nobility of the women but only at their delicacy and beauty. And when the kings daughter had had from her father the grant and the privilege that she can be married as she pleases she had great joy of it. And immediately she makes it known through several parts of the world that if any gentle youth should wish to come to try his strength with her in wrestling and should be able to vanquish her by might he should come to the court, knowing whoever he might be who conquered her that she would take him for lord. And when this news was known through many lands and kingdoms, I tell you that many young gentlemen from many sides came there and were tried with her, but all were vanquished. And the proof was made in such a way as I shall tell you.

For when the contest was held the king & the queen with many people men and women

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1 TA: in latino luciente luna  The appearance of latino in this place is of interest in relation to the considerable evidence that French was the original language, and especially that TA was translated from French. V: in latin luna lucente cf. p. 323 n.4 above, and Y. I. 82,83.

2 E la provence fasoit en tel mainiere con ie ne dirai. sachies quelle se fesoit et car le roi It seems to be simplest to omit sachies . . . se fasoit and to insert the words from LT which reads: per tale modo. quia quando ista luta fierat rex & . . ., but the words omitted are not at all a repetition of the clause above. It might be possible to translate, “Know that that trial was made[on the plain], for the king with . . .”
THE GREAT PROWESS OF PRINCESS AIGIARUC = MARCO POLO

TA
Z & damsels was in the chief hall of the palace, with his tents on the plain. For the Tartars
always dwell on plains. Then came the kings daughter all alone in a narrow coat of
LT
FB [98d] sendal\(^1\) or of some cloth of silk very richly embroidered[and] very well fitted into
TA FB
the middle of the hall to the king. The damsel was very fair & adorned with all beauties.
FB Then came also the young man in a coat of sendal very well fitted. The agreement
LT however or bargain was that\(^2\) if the young man were able to vanquish her so that he
TA put her on the ground by force that she must take him for her husband & that he should
TA
Z have her for wife, and if the kings daughter should vanquish the youth that he
TA Z lost a hundred horses or more, according to what he offered, and they were for the damsel.\(^3\)
TA And in this way the damsel had won very many pledges; indeed it was rumoured that she
TA had won more than ten thousand\(^4\) horses from them, for she can find no squire
LT nor any youth whom she did not vanquish. And it was no wonder if she conquered,
TA for she was so well fashioned in all the limbs and was so tall and so big-bodied
TA that it wanted but little that she was a giantess. Now it happened that about the
FB FB year 1280 from the incarnation of Christ there came a rich and powerful kings son
FB who was very fair and young, who had heard much talk of the strength of this damsel, and
LT would have been very glad if he could have her for wife. This man came away with a great
TA v & very fine company and bringing with him more than one thousand very beautiful
TA horses to try his strength with the damsel. And when this son of the king was
TA come there he said that he wished to try his strength with the damsel. The king
TA Caidu was much pleased at it because he wished with his goodwill in his heart that
TA he should have his daughter for wife, for he knew that he was a fine youth & son to
TA\(^5\) a great king who was named the king of Pumar. Moreover I tell you that the king
TA Caidu made one say to his daughter privately that by all means she must let herself
TA be vanquished by him. But his daughter said that father must know that she would
FB not do it for anything in the world, but would exert all the strength that she could.
TA But if he could conquer her she could well be his wife, as the agreement was; and otherwise
TA not. And what shall I tell you about it? You may know that one day the king was
TA assembled and the queen [99a] and many men and many women of the country in
TA the great hall of the great pavilion, and on all sides, for this sight. And then came also
Z FB LT LT into the hall of the palace those two, namely the kings daughter and the kings son who

\(^1\) FA,FB: “samite” Z: “deerskin”
\(^2\) V inserts “whoever should wish to prove himself with her he should run upon her with
a lance without head, and” LT has “young men” in the plural.
\(^3\) de la damesle
\(^4\) FB: 1000
\(^5\) au roi de e si TA', not here but at the beginning of the story: de Re di pumar and
TA\(^5\): dun gran re lo quale auca nome lo re sumar

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THE DESCRIPTION OF THE WORLD'S CONQUERS A KING'S SON

were so fair and so winsome\(^1\) that they were like two stars, and it was a wonder to see them; & one came to meet the other. Moreover I tell you that this youth was so strong and so powerful that he found none in his father's kingdom who could stand against him by might, so that for this reason he was come the more confidently. And when the damsel and the youth were in the middle of the hall, and there were here so great multitude of people as I have told you above, then the agreement was made that if the youth were vanquished, that he must lose the thousand horses which he had brought specially for this proof; so that this was a very great win of a thousand horses \(^2\) at one blow; but he had such confidence in his strength that he thought he would win her at once. And after this agreement the damsel and the youth gripped one another, and all the people who saw them said among themselves that they wished that the youth might conquer that he might be lord to the kings daughter, and the king wonderfully wished the same and the queen. And why should I make you a long story? You may know quite truly that when the two young people had taken hold one of the other with hands & arms & sometimes with feet, the one pulls there and the other here, and they made a very fine beginning, and for a long time one could not overcome the other, but such was the fortune that at last the kings daughter vanquished him and throws\(^2\) him under her on the pavement of the palace most violently. And when he saw himself under her he had very great wrath because of it and very great shame, and did nothing else but when he was risen went away as soon as he could with all his company, and went off to his father all ashamed of that which had happened to him, that he had been defeated by a girl. He left the thousand horses. And in such manner was the kings son vanquished and lost the said thousand horses. The father and the mother were much grieved at it, for they wished the youth to win. Moreover I tell you that there was no one in all the hall who was not sorry for it, that the youth had so lost, for he was one of the finest men who had yet come there or who was ever seen. Now we have told you of the feats of the daughter of the king Caidu. And again I tell you that the king Caidu takes this daughter who vanquished the kings son into many battles, and in all the fight he had no knight that was more valiant than she. Moreover I tell you that many times off went this damsel among the enemy and seized a knight by force as easily as if it were a bird and carried him off prisoner to her people; and this happened many times.\(^3\)

Now we have told you the story of the daughter of the king Caidu and in future we will leave this matter and will tell you going forward of the other things, and

\(^1\) aunt FB: auteur

\(^2\) iene probably for iette FB: getta V: mese

\(^3\) FB ends here with the note, Bertran. Richart Scripsit hoc. This note dates the MS. about 1460, when Richart was in the service of Charles Duke of Orleans at Blois. cf. B. p.xl.
THE GREAT BATTLE BETWEEN ARGON & BARAC = MARCO POLO

we will tell you of a great battle which was between the king Caidu and Argon v the son of king Abaga the lord of the Sunrising in such manner as you will be able to hear it.

HOW ABAGA SENDS ARGON HIS SON TO WAR. Now you may know that the king or emperor Abaga who is of the imperial lineage, who was called the lord of the Sunrising held many cities & provinces and many lands, and his lands bordered on the lands of the king Caidu, and this was from towards the Lone Tree which is called the Dry Tree in the book of king Alexandre, of which I have told you above. And the vast river Gion divided these provinces which were the domain of these kings. And in order that the king Caidu nor his people should not do harm to his men nor to his lands Abaga sends his son Argon with a very great quantity of horsemen and foot into the country of the Dry Tree as far as to the river Gion, and there they stay with his host to guard his land that the people of the king Caidu may not harm them. So that in such way as you have heard Argon stayed a long time with his people in that plain of the Dry Tree and guarded many cities and many villages which were around him very well. Now it happened that the king Caidu gathered a great number of horsemen and made captain of them one who had Barac for name, his brother, who was [99c] a very wise and prudent man. And Caidu told him that he wishes him to go to fight with Argon, to do harm to the lands where this Argon was. Barac says that he will do all his commandment and will be forward with all his might to harm Argon and all his people. And after these words Barac with all his people who were indeed a very great number set himself on the road and they ride many journeys without finding adventure which does to mention till they were come to the great river of Gion and were near to Argon by ten miles. And what shall I tell you of it? When Argon knows how Barac was come upon him with such a great people he prepares himself very well with all his people and went to meet him to a field where he pitched his tents. And they do not stay at all more than three days before both the parties were on the field prepared and armed, that is Argon with his people and Barac with his. And what shall I tell you about it? When they were well prepared and drawn up both on one side and on the other, then the big drums begin to sound on the one side & on the other. Then they make no delay but all immediately let the one people run toward the other. Now he could see arrows drawn out and flying here and there so that the air was so full of them that it was like rain. And when the one side and the other have shot all their arrows and that many men and many horses were killed there, then they laid hand on the lances and swords and on the clubs and run each upon other and begin the most cruel and wicked battle that ever was seen in the world.
THE DESCRIPTION OF THE WORLDS ACBAT BEGINS TO RULE

Hands and arms are cut off, horses are killed by them, they are ill-handled very
villainously. It was so great, the noise and shouting, that one did not hear [god] v
God thundering for it. Moreover I tell you that in few hours the earth was all
covered with the dead men and with the mortally wounded. And why should I
go speaking many words to you? You may know quite truly that the battle lasted [a]
till in the end Barac and his men could not resist the force of Argon. And then he
departed immediately with his people and goes back beyond the river whence they had v i.
come. And Argon with his men chase them some way and killed them in great z
numbers and ill-treated them just as they pleased as they fled. So that in such a way goes fa
this battle as you have heard, that Argon had the better part of it and Barac was fa fa
defeated and escaped by the night of his good horse which bore him away swiftly. And since
I have begun to speak to you about Argon we will leave you Caidu and Barac his brother, ta fa
and I will tell you all the truth about him, how he was taken and how he was
afterwards lord after the death of Abaga his father.

HOW ARGON GOES TO TAKE THE RULE. Now you may know quite truly
that when Argon had won the battle from Barac the brother of Caidu fa
and from the people of the king Caidu, he does not stay a great while
before he had news from the people of king Caidu how Abaga his father was dead. v
When he heard this news he had great vexation & distress & conceived sorrow at this and ta lt
prepares himself with all his army and sets himself on the way to return to the
court of the father and to take the rule of his land-as be ought to do. But yet I tell lt fa
you that he had to go riding quite forty days journeys before he was come there z
where he must be. Now it happened that a brother of Abaga who had for name v
Acmat Soldan, and who became a Saracen,1 as soon as he hears how his brother ta
Abaga was dead he says to himself that he can well be lord since his nephew Argon fa fa
was so [1000] far away. And then he prepares himself with a very great people and v
goes off quite straight to the court of Abaga his brother and arrived before Argon ta
arrived, & immediately took the rule and made himself lord, & restored order to the ta
land separately. Moreover I tell you that he finds there such vast quantity of treasure
that one could hardly well believe it if he heard tell the amount of the value.
And he took this treasure and he gives so largely of it to the barons and to the knights lt
of the land-with evil intent, to win their hearts and their favour, that it was a wonder. ta fa
And both barons and knights, when they saw that Acmat Soldan had given to them z z
so largely, they said that this was a good ruler, and each one loved him equally v
and wished him very well, and they said that they wished no other lord nor other lt
king than him. This Acmat Soldan made very good rule and acted to please & ta ta

1 FA: car il estoit . . as if explaining the name and title.
HOW ACMAT GOES TO FIGHT AGAINST ARGON = MARCO POLO

lt honour all the people. But yet I tell you that he did a very shameful and wicked thing for which he was much blamed by many people. For he took all the wives of his brother Abaga and kept them afterwards all for himself. And what shall I tell you about it? z You may know that he does not stay a great while after that he had all the rule when he had news that Argon his nephew came with a very great people against him to the court of his father. He makes no delay nor shows at all that he is dismayed,¹ but very bravely has his barons and all his people summoned immediately. Moreover I tell you without mistake that in a week he gathers a very great number of horse-

FA TA men to go to meet Argon, who for love of the Soldan went against Argon very willingly like those who believed that they would win the battle, and said all in general that they wished nothing so much as to kill Argon or to take and put him [100b] to great torture.

HOW ACMAT GOES WITH HIS HOST TO DESTROY ARGON. And when ACMAT

z Soldan had prepared quite 60000 horsemen² they set themselves on the road to meet Argon and his people. And they ride quite ten days journeys³ without ceasing to ride; and at the end of ten journeys he had news how Argon came and was near by five journeys and had quite as many people as he had. Then ACMAT had his camp pitched in a very great and beautiful plain and there he says that he will wait Argon till he shall have come, because there it is very good to fight people against people. And when he had pitched his camp well and orderly he made his speech and makes his barons and his knights and all his people assemble to consult with them; for the cunning man wished to know the heart and the will of each. And when they were gathered together he speaks to them in such a way: Sirs, he says, & brothers, you know well how I ought by right to be liege lord of all that my brother Abaga held, because I was son of that father that he was, and because I had always been with him to help to conquer all the lands and provinces which we now hold; though it is true that Argon was son of Abaga my brother and that some would wish perhaps to say that the rule should come to him. But saving the regard and the grace of those who would wish to say it, it would not be right nor a worthy thing; because, since his father holds the rule so long as you know for all his life, it is indeed a worthy thing [100c] that I must have it all my life after his death; for in his life it was right that I must have half, but I by my courtesy left him⁴ all

¹ estais for esbais
² TA: "40000 horse and a great quantity of foot soldiers."
³ V: mia and so below.
⁴ lisa soit B. reads li lasoit
THE DESCRIPTION OF THE WORLDS ARGON AND HIS BARONS

the rule. Now since it is so as I have told you I pray you that we defend our right against Argon and that the kingdom and the rule remain to us all together. For I tell you that I wished the honour of it and the renown alone, and you may have the profit of it and the possessions and the domains through all our lands and provinces. Now I do not wish to say more to you for I know well that you are wise and experienced and that you love right and that you will do things which will be honour and good to us all. Then he is silent without speaking more. And when the barons and knights and the other people who were there had well understood what Acmat had said they answered all together that they will not come less to him as long as they shall have life in body, and that they will help him against all men in the world and will go valiantly against Argon especially. And they said that he may have no fear but that they will take him dead or alive and put him in his hands. In such way as you have heard Acmat talks to his people and knows their goodwill. And they desired no other thing so much as that Argon with his people should come to fight with them. Now then we will leave you Acmat and his people and we will come back to Argon and to his men.

HOW ARGON WAS COUNSELLED BY HIS BARONS TO GO TO FIGHT WITH ACMAT.

[100d] Now you may know quite truly that when Argon knows certainly that Acmat was waiting for him on the field with so great multitude of people he has great wrath at it. But nevertheless he says to himself that to give himself melancholy and to show his men that he has dread and fear of his enemies could do too much harm, for his people would be of worse value for it. And so he says that he must of necessity show valour and courage. He showed that he did not fear them at all, so as to encourage his people like a wise man that he was. And immediately he sends for all his barons and wise men. And when a great number of them assembled in his tent, for they had pitched camp in a very beautiful place, he talks then to his people and speaks in such a way: Fair lords and brothers and very dear friends, says he, you know certainly how in the time past my father loves you tenderly, and as long as he lived he holds you for brothers and for sons, and you

1 Et quant les barons... que iluec estoient e que bien avoient entendu ce que abbaga avoit dit, il respondirent We must either omit e que, or change quant into adone (Z: tune), or add something like out oi cestes paroles. For abbaga read acomat
2 nendraont moin possibly for nendraont moin FA: faudront and so Z p. cxiii, V: mancherau LT: desicerent TA: seguirebbono
3 TA: gera attendato
4 ge le donner V: loi darante B. reads que se donner
5 FA ends here unfinished.
6 il ont
THE BARONS MAKE ANSWER & COUNSEL ARGON = MARCO POLO

TA z know how you & your fathers were1 formerly in many great battles with him and how you helped him to conquer all the land which he held. And you know how I was son of him who loves you so much, and I myself love you as much as my z body. And then since the truth is thus as I have told you it is quite right and TA reason that you help me to conquer again that which belonged to my father & you in the case LT of this man who comes against reason and against all right and who wished to TA TA do us so great wrong as to disinherit & drive us & all our families from our land. And again you know quite truly [101a] how he is not of our law, but has lost it and is LT LT become a most evil Saracen and worships Mahomet to the abuse of our law. See now LT how worthy a thing it would be that a Saracen must have rule over the heads of LT Tartars.2 Now, fair brothers and friends, since you see there are all these reasons LT our heart & courage and will must indeed be enlarged to do what is needful that this LT may not happen, that he take my land from me. Wherefore I pray each one to be a TA3 TA4 valiant man to defend our right and to exert himself beyond the requirement of his duty V or his power to fight against them so bravely that we win the battle and that the LT TA rule remain with you and not with the most evil Saracens. And truly I have hope in God that we shall put him to death[&] each one must assure himself that we shall win the battle because we have right and our enemies are wrong. Now I will not say more to you at this point but that I pray each one that he set his mind to do well. Then he is silent that he said no more.

HOW THE BARONS ANSWERED TO ARGON. And when barons and knights who were there have heard the words which Argon had said well and wisely, each one equally said to himself that they wished to die with him before they should fail to do all their might to win the battle. And while z each one was quiet and dumb, then a noble and great baron rises and stands up and talks in such manner: Fair lord Argon, fair lord Argon,3 says he, we know LT quite [101b] clearly that you have justice and the truth is so as you have told us,4 and therefore I shall answer you for all your men who are with you to make this battle that we will tell you clearly that we shall not fail you so long as we have life in body, and we shall all wish to die before we fail to come to the top of the battle. And from this we ought to be sure that we shall win it, for the great right which we have, and they have great wrong. And therefore I exhort you and LT counsel that we be forward to go as soon as we can to find our enemy on the road

1 nos fust
2 TA: cristiani
3 biam sire argon is perhaps repeated by mistake.
4 nos nos amon for nos nos ams
THE DESCRIPTION OF THE WORLD TO SEND HIS ENVOYS
or in the field, and I pray all our companions, friends, & brothers that we do such as
exploits in this battle to this degree that we make ourselves the talk of all the
world. Then this proved man is silent that he speaks no more. And what shall I
tell you about it? You may know quite truly that after this one there was none
who wished to say anything but all agree with him, and they desired nothing else
but to be in the battle with their enemies. And when the morrow was come Argon
and his people get up early in the morning and set themselves on the way much
inspired to hurt the enemy. And they ride till they were come into the plain v v
where the enemy were in tents. And they pitched their camp well and orderly, v
near to that of Acmat by ten miles. And when they have pitched their camp then ta
a baron rose up & said, It seems good to me that we send an embassy to the Soldan & know
what he wishes of us. And this was done. And Argon takes two of his men in whom he
much [1014] trusted and sends them to go to Acmat his uncle, and sends him such v
words as you shall be able to hear.

HOW ARGON SENDS HIS MESSENGERS TO ACMAT. When these two wise men z
who were of very great age have the leave and the charge of their lord
they make no delay but set themselves all immediately on the road on
two horses. And they go off quite straight to the camp and dismount at the tent v
of Acmat where they find him with a great company of barons, who immediately z v
led them before Acmat. They know him very well, and Acmat them. They salute him
courteously. And Acmat with fair face says to them that they are welcome, and z
makes them sit before him in the tent. And when they have stayed some time,
then one of the two messengers rises and stands up and speaks in such a way:
Fair lord Acmat, says he, your nephew Argon wonders much at that which you
have done, that you have taken from him the land and his rule and are also coming LT
against him to fight with him in mortal and pitched battle. And truly it is not at z v
all good, nor have you done as a good uncle ought to do to his nephew. Wherefore
he sends word to you by us that he prays you sweetly, as to his uncle and to his
father, for which he holds you, that you ought to desist from this so evil thing and v
that there be no battle nor other harm between you, for you are one. And he tells z ta
[1014] you that he is willing to hold you for elder and for father and that you may
be lord and ruler of all his land. Now this is what your nephew sends you word2
and prays you by us. And having said this then he is silent that he says no more. v

1 LT: “And they did not know Acmat, & saluted him courteously. And Acmat . . . the tent,
and said that he was Acmat, and so they would say what they pleased and why they were come.”

2 or ce est qu'otre neveu vop mande It seems to be almost certain that notre neveu should be
notre neveu, but it may be observed that LT reads: or ista est causa propter quam venimus ad vos
missi ab eo. Z,V: “your nephew” 1824: votre neveu B: votre neveu

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ACMAT MAKES REPLY TO HIS NEPHEW ARGON = MARCO POLO

NOW ACMAT ANSWERS THE SAID MESSengers OF ARGON. And when ACMAT
Soldan had heard what his nephew Argon enjoins him he answered
the said ambassadors immediately in such manner: O lords messengers, says
he, my nephew says nothing true in what you have said, that I have taken his land, for
the land is mine and not his. For I conquered it as well as his father did. And so
say to my nephew that if he wishes I will make him a great lord. And I will give
him land enough and he shall be treated by me like my son & nephew and the greatest
baron that is in my court after me. And if he does not wish this then let him prepare
himself for the battle & be sure that I shall exert all my might to put him to death.
Now this is what I am willing to do to my nephew, nor will you ever be able to
find any other thing or any other agreement in me. At this word ACMAT is silent
that he spoke no more. And when the messengers have heard what the Soldan
had said they said to him a second time, And shall we not find in you other than
what you have told us? Nothing else, says he, will you find there in all the time
of my life. Now depart immediately; if not I will put you to death. The messengers who
have heard this stay there no longer but set themselves on the way and ride [102a]
until they were come to the camp of their lord and dismount in the middle of the
tent, and told Argon all that he had found in his uncle. And when Argon hears
what word ACMAT his uncle sends him he has great vexation at it and says so loudly
that all those who were waiting about him could very well hear. Since so great wrong
is come from my uncle and so great wickedness, I will never live nor hold land
if I do not take so great vengeance on him that all the world shall talk of it.
And after this word he says to his barons and to his knights, Now there is no more
delay but to go as soon as we can to put the treacherous and disloyal ones to death;
and I wish that to morrow early in the morning we shall assault them and do all
we can to destroy them. And what shall I tell you about it? All that night they
provide themselves with all that they needed for a battle on a plain. And ACMAT
Soldan who had well known by his spies how Argon must come to the battle
very early in the morning, prepares himself also very well and exhorted his people
to do well and that they be valiant and trusty men.

1 Between gran sire. and Et i li dourai line 16 is left blank in the manuscript for no apparent
reason.
2 LT: Et illi dixerunt ad Archonac nos non rediremus ad nos nisi alius audiamus a nobis.
3 LT ends here unfinished with the words ad temptorium summ, having put chapters 216-218
before the stories of Caidu and Argon.
4 or nia plus demor mes delalere B. corrects cleverly: demor, mes[desormes procacion]de l'alere
cf. Z p.cxv. V: io non voio far alguna induxia
HERE he tells of the great battle which was between Argon and Acmat. And when the morrow dawn was come Argon arms himself with all his people and arranges and draws up his battle very well and wisely and exhorts them very sweetly \[102b\] to do well. And when he had ordered all his affair very well they put themselves on the way towards the camp of the enemy. \[z\] And the Soldan Acmat had done just such another thing, that is to draw up and to arrange his people, and never waits for Argon to come to his camp but sets himself on the road with all his men well and wisely. Moreover I tell you that they have not gone a great deal when they encountered Argon and his host. And when the two great armies saw one another together the drums began to sound, and \(t\) because they had great wish to be at the battle they make no delay but all immediately let the one run toward the other. And it was a stupendous thing to see. \(\nu\) Now could one see arrows cocked; now could one see them fly here and there so thickly that it seemed truly that rain came from heaven. They begin the very cruel \(\nu\) and most evil battle. Now could one see knights fall and cast to the ground. Now could one hear on one side and the other the shouts and the wailing and the very \(\nu\) great weeping of those who were fallen to the earth wounded to death. And when they have shot all their arrows they laid hand on the swords and on the clubs of iron and run one upon another very bitterly, and they gave one another vast blows \(\nu\) \(\z\) with their sharp swords. Now could one see hands and feet and arms and shoulders \(\z\) and heads cut off. The shouting and the noise were so great there that one would not hear God thundering for it. For you may know that this battle was \[102c\] begun in an evil hour both by the one side and by the other. For you may know that in a short time many proved men died there and many ladies will be for ever \(\nu\) in wailing and in tears for it. And why should I make you a long story? You may know for truth that Argon did very well that day and shows very great prowess there, and gives a good example to his people of doing well. But in the end all this \(\nu\) avails him nothing, for mischance and fortune were so contrary to him that evil and discomfiture turn upon him. For when his men could endure no longer they are turned away in flight and go off as fast as ever they can. And Acmat and his men chase them and killed enough of them and did\[1\] them too great harm. Moreover I tell you that Argon was taken in that chase. And as soon as they have taken Argon, they follow the chase of his people no more but turn back from it to their camp and to their tents rejoicing and happy beyond measure. And Acmat has his nephew \(\nu\) Argon put in irons and has him very well watched with a great guard. And Acmat, \(\nu\) who was a man of very great self-indulgence, says to himself that he wishes to go

\[1\] sent for sirent
BOGA SETS ARGON FREE & KILLS THE MELIC

z to court to take solace and pleasure with all the fair ladies whom he had there. He leaves a great melic his deputy as lord of all the army, and leaves Argon for him to keep, and says that he is to be kept as dearly as he held his own body. And he tells his melic to come away to court by small marches for the saving of his people.

v And the melic says that his commandment [102d] shall be well done. Then Acmat departs with a great company and put himself on the road to go to court with speed, for he was more than fifteen marches distant. In such a way as I have told you Acmat departed from his army and left that melic of whom I have told you master of it. And Argon was left captive and in irons, and stayed so sorrowful that he would wish to die.

* 209. HOW ARGON WAS PRISONER AND HOW IT IS PLANNED THAT HE SHOULD BE SET FREE. Now it happened that a great Tartar baron who was rich, who was of a very great age, subject to the Soldan, had great pity for Argon who ought to be his lawful master, and says to himself that they do great evil and great disloyalty in holding their lord prisoner. And he says that he will do all he can that he may be set free. Then he makes no delay but all immediately goes off to many other barons of the host and tells them how that they did great evil in that they held their liege lord prisoner, and that it would be a great good if they were to deliver him and make him their lord as he ought to be by reason. And when the other barons, who heard what this one had put before them, both knew him for one of the wisest men who were there and also recognized that he said truth, they all agree with him and told him that they were gladly willing for it. And when the barons were agreed to this, then a baron who was named Boga, that is he who had put all this forward, and with him were these, Elcidai and Togan, Tegana, Tagaciar, Oulatai, and Samagar; all these whom you have heard named go off to the [103a] tent where Argon was kept prisoner. And when they were come there, then Boga, who was the elder and head of this deed, speaks first and says in such fashion:

v Fair lord Argon, says he, we know quite clearly that we have done evil & unreasonably in that we have taken you. So we tell you that we wish to turn to do well and to the right, that is that we wish to set you free, and that you may be our liege lord as you are by right. Then Boga is silent that he says no more.

* 210. HOW ARGON WAS SET FREE. (HOW ARGON HAD THE RULE.?) Now when Argon had heard what Boga had said he believes quite truly that it is mockery of him and answers very scornfully and sadly in this way: Fair

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1 Z: paucis which is, in effect, the opposite of petite. V: in pochi di
2 The rubric of this chapter is accidentally omitted in the MS., and that of the next chapter put
I vow it happened silent way their mo. bring irons. «mock to wav»

And Argon, says Boga, you may know quite truly that we make no mockery at all, but it is quite sure we speak the truth, and I tell you on my faith, and we swear it to thee on our law. And then all the barons swear that they will hold him for lord. And Argon himself swears to them that he will not ever pay them ill deserts and ill reward [103b] for this, that they had taken him, and that he will hold them like brothers just as well and as dearly as Abaga his father did. And when these oaths were made in such a way as you have heard, then Argon was unfettered and they hold him for lord. And Argon says, Let one shoot some arrows into that tent until the melic deputy of the Soldan who held me prisoner and who was lord & captain of all this army be dead. After these words there was no delay but all immediately many arrows were shot into that tent, by which the melic was killed. And when this was all done all the men of the army confirmed Argon as their lord by right, and Argon took the rule and orders all that which he wishes as lord that he was, and is obeyed by all. And you may know that he whom we have named melic to you, who was killed, had Soldan for name, and he was the greatest lord that was after Acmat. In such a way does Argon recover the rule of his realm as you have heard.

HOW argon had the rule. (how argon had acmat his uncle killed.) And when Argon sees that he is really lord of all, he commands to go towards court with the whole army, hoping to be able to take Acmat by coming suddenly. And then they make no delay but set themselves on the road to return to court. Now it happened that one day when Acmat who had made himself lord was at court in the chief palace and made great feasting, then a messenger came to him who said to him, Lord. I bring you news not at all such as I should wish, but mightily evil and bad. Now you may know that the barons have set Argon free and hold him for lord, and have killed Soldan your melic, your very dear friend. And[I tell]you that they are coming off here very fiercely as soon as they can to seize and kill you. And therefore do that which you believe to be your best in the matter. Then this messenger having said this is silent that he says no more. And when Acmat had heard what this man had said, and knew him for his well put in its place, the rubrics thus being put wrong till c.214. In the version the correct rubric is given first, followed by the one which actually appears in the MS. in brackets. The correct rubric here is restored from the Table of Contents (p.71), with which Z agrees.
HOW ACMAT WAS TAKEN AND PUT TO DEATH = MARCO POLO

trusted one, he becomes so dismayed at it and had so great fear that he does not
know what he must do; but nevertheless he speaks like a brave man and like a
valiant that he was and says to him who had brought him this news that he be not
so rash as to make talk about it to any man alive. He says that he will obey his
commandment well. And Acmat mounts all immediately on a horse with all
those whom he trusted most and sets himself on the way to go to the sultan of
Babilonie, and there he believed he would save his life. And none knew where he
went but those who were with him only. And when he was gone about six days
journeys then he was come to a narrow pass through which he must go, and where he
cannot go by other place than by that. And he who guarded the said pass knows
well that this is Acmat and sees that he is flying. And he says to himself that he
will take him, and he can well do this because Acmat had no people at all. And
you may know that just as this one who was guarding the pass plans it so he did
it, for he took him all immediately. And Acmat being taken cries to him for mercy
that he may let him go, and offers to give him great treasure. And this man who
loved Argon with great love said that all this avails him nothing, and that he
would not take all the treasure in the world from him not to put him [103d] in
the hands of Argon his true lord. And what shall I tell you about it? This man
who guarded the pass, when he had taken Acmat & when it had come to his knowledge
that Argon had already obtained his dominion, he makes no delay but prepares himself
all immediately with a very good company and put himself on the road to go to
court and takes Acmat with him, and always guarded him so well that he cannot
fly from him. And they ride so far without stopping that they were come to court,
where they find Argon who was come there three days only and had great anger
in that he believed that Acmat was escaped.

HOW ARGON HAD ACMAT HIS UNCLE KILLED. (HOW THE BARONS DO HOMAGE
TO ARGON.) And when this guardian of the pass was come before
him and had brought Acmat with him captive, saying, Welcome, my lord;
now see how I present to thee this traitor who has done thee so great ill; do to day what thou
wilt, he has so great joy at it that he could not have it greater. Turning himself then
towards Acmat, he says to his uncle that he is a thousand times ill come. O villain and
traitor, what didst thou think to do with me? It was not enough for thee to be a great lord
next to me, but thou hast taken all my kingdom from me, and wishedst to make me die. Wherefore

1 Z, V: "seven"
2 dito
3 audito B., following 1824, reads cuidoit "believed". Z: credebat
THE DESCRIPTION OF THE WORLDS: THE RULE OF QUIACATU

I swear to thee that ill for thee hast thou come to me. And he says that he will do with him that which by reason he will wish to be done with him. Then immediately with great wrath he commands that one takes him away from before him, and without taking counsel with any other commands that he be shot with arrows and killed and deprived of life. And his command was done immediately. He to whom Argon commands this duty seized Acmat and takes him off into such a place that he was never seen. And this was no wonder, for he had him killed and the body cast into such a place that he was never seen. In such a way as you have heard goes the affair of Argon and of Acmat his uncle.

HOW the barons do homage to Argon. (How Quiacatu took the rule after the death of Argon.) And when Argon had done all this that you have heard above, and he was [104a] in the chief palace and had all the rule, then all the barons from all parts, those who were subject to Abaga his father, came[and]did him homage there as they ought to do to their lord, and all obey him as they ought to do. And after Argon had well & perfectly obtained all the rule he sends his son Caçan with quite thirty thousand horsemen to the Dry Tree, that is to that country, to guard and to save his land and his people from enemies, as he himself had done. And Acmat ended his life and Argon recovers his rule in such way as you have heard. And you may know that when Argon enters into rule it was in the 1266th year from the incarnation of Jesus Christ. And Acmat Sol[dan] holds the rule two years, and Argon reigns six years. And at the end of six years Argon died of his illness; and indeed it was said by some that he died of a drink.

HOW QUIACATU took the rule after the death of Argon. And when Argon was dead an uncle of his who had been real brother of Abaga his father, who had Quiacatu for name, as soon as Argon was dead he took the rule. And he can well do this because Caçan son of Argon was so far away as at the Dry Tree. And yet it is true that when Caçan knows well that his father was dead and how Quiacatu had taken the rule, he had great vexation at the death of his father and he had even greater vexation at this that the uncle had taken the rule from the father. And he cannot depart from there for fear of his enemies, but yet he [104b] says that he will indeed go in time and in place in such a way that he will make such war and take quite as great vengeance on him as his father took on Acmat. And what shall I tell you of it? So this Quiacatu keeps the rule and all were obedient to him except only those who were with Caçan. He took the wife of his nephew Argon and keeps her for himself; and he took very great

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1 e tuit Z: omnes omitting e
2 Z: 60000
3 L: 1266.
CAÇAN KILLS BAIDU WHO FOLLOWED QUIACATU = MARCO POLO

v v enjoyment with her and with the many other ladies, for he was a man of very great self-indulgence. And what shall I tell you about it? Quiacatu, he holds the rule for two years, and at end of two years he died, for you may know that he was poisoned with drink.

HOW BAIDU TOOK THE RULE AFTER THE DEATH OF QUIACATU. Now when Quiacatu was dead then Baidu who was his uncle and was a Christian took the rule; and it was in the 1294 year from the incarnation of Christ. Baidu holds the rule and all the people were obedient to him but Caçan and his army alone. And when Caçan knows how Quiacatu was dead and how Baidu the uncle had taken the rule, he has great wrath for the death of Quiacatu because he cannot take vengeance on him, but he says indeed with an oath that on Baidu he will take such vengeance that all the world shall talk of it. And he says to himself that henceforth he will not stay longer but will go upon Baidu to put him to death. And then he prepares himself immediately with all his people gathered together from every side and sets himself on the road to return to the court to take the rule. And when Baidu knows certainly how Caçan came upon him, he too gathers a great quantity of people and prepares himself and goes [104c] to meet him quite ten journeys from the court; and there he pitched his camp and made himself ready with all his people and waited for Caçan and his people to fight with him. And he prays his people much and exhorted them to do well. And why should I make you a long story? You may know quite truly that he does not stay at all two days after Baidu was come there before Caçan with all his people were come there into that same place. Moreover I tell you of a truth that the same day that they came there they begin the very cruel and most evil battle.¹ But it avails nothing, God willed, that he should be able long to stand against the force of Caçan; and especially because after the battle was begun many of those who were with Baidu turned round from toward Caçan and fight against Baidu. And for this reason Baidu was beaten and he was likewise killed there, and Caçan won the battle and was lord and master of all things. And when he had won the battle and put Baidu to death he goes back to court and took the rule and all the barons do him homage and obey him as liege lord. And it was thus then that Caçan begins to reign and had the dominion in the 1294 year from the incarnation of Christ. In such way as you have heard goes all this affair² of the Tartars in the lands of the Sunrising

¹ Some sentence descriptive of the prowess of Baidu or of his men may have been omitted here.
² L: progenies

from Abaga until Çağan as you have heard. And again you may know that Ulau
who conquered Baudac and who was brother to Cublai the great Kaan was the
head & beginning of all these whom I have named to you above, for he was father 1
of Abaga and Abaga was father of Argon and Argon was father of Çağan who now
reigns. Now since we [104d] have told you of these Tartars of the Sunrising then
we will leave them for you and will turn again to tell about the great Turquie
so as you will be able to hear clearly. But it is truth that we have told you in the 2
book above all the facts of the great Turquie and how Caidu is king of it, and so y
we have nothing more to tell of it. And so we will leave it and will tell you of the z
provinces and of the people who are to tramontaine.

HERE he tells of king Conci who is to tramontaine. Now I wish that 

you may know that in certain parts of the north beyond the arctic pole, that 3
is beyond tramontaine at the time of Master Marc Pol is a king who is called 4
the king Conci. He is a Tartar and all his people are called true & correct Tartars TA P
and they keep up the true Tartar law and customs of their ancient predecessors which is v
very brutish; but they keep it up all the same as Cinghis Can did and the other
true Tartars, 1 and so I will tell you something about it. And all these Tartars are LT
idolaters. Now you may know that they make one of their gods of felt, as was said LT
above of other Tartars in the[50-sixth]chapter of the first book, 2 and call him Natigai, and
they also make him a wife. And these two are their gods, that is Natigai and his vb
wife, who they say & believe that they are the gods of earth and those who watch vb LT
over them and their wives, the animals and the corn and all their earthly goods for them. vb
And to these two idols they do great honour and reverence, and thus do all the other Tartars. vb TA
And they worship them, and when they come where they eat any good food they
anoint the mouth of their god with it and say that he has eaten, as we have told above. vb TA
And indeed they lead lives like animals. This king Conci, he is subject to none. Yet TA
it is true that he is of the line of Cinghis Can, that is of the imperial lineage, and
is a very near relation of the great Kaan. This king has no city nor village, but they z
live always in tents in great plains and in great valleys and in great mountains and LR
in the forests of those provinces, which are very many, according to the seasons. And his LR VB VB V
people they live on the animals and on milk, and they have not [105a] any kind of VL
corn to eat. And he has a very great people 3 but makes war or battle with none, LT V
but they live in very great peace, and the reason is that their king whom all well and very LT

1 VB: "not however that they observe the laws and the customs of the descendants of
Cinghis Can."

2 See chapter 70 above.

3 TA: essono grandi persone
ICE AND MUD IN THE LAND OF TRAMONTAINE = MARCO POLO

R V faithfully obey keeps his people in great peace, which is the proper duty of a king. And they have very great quantities of flocks, these are camels, horses, oxen, and sheep, V Z VB and many other animals. They have also very large bears as large as large oxen, all LT TA white, which are for the more part more than twenty palms long each. They have L V B V TA V B many foxes all black and very large. And they have many great wild asses. They have V weasels large as cats. And they have plenty of sables; these are they from which the Z P dear skins are made, of which I have told you above. (in the second book, chapter 20). Z G that they are of so great value that one mans skin coat, that is a knights cloak, is worth TA V LT LT 1000 bezants of silver. And they have squirrels in very great abundance which have LT very delicate and dear skins. They have the rat of Pharaoh of which they catch in summer VB LT such a supply and such a very great multitude that they scarcely eat other flesh, and all the VA LT summer they live on them, for they are not very large of their kind. They have VB VB enough of all other wild things because they live in very wild and out of the way VB places, and places very strong by their position and nature. And again you may know R LT quite truly that this king has some country all uninhabited and like a desert, on the R borders of the land of which we have spoken above, before one comes to the place where the said LT Tartars dwell, such that no horse can go there, nor any very large or heavy animals such as oxen, asses, and camels, or any other like animals, because it is a land where there are TA LT many lakes and many springs and streams which make that region very marshy, and because of the exceeding cold of that province there is almost always ice so thick that boats cannot pass by there, and yet there is not so much strength in the ice that it can bear heavy carts LT or heavy animals, and in all the rest of the plain beside the lakes, because of the multitude of R springs of water which are almost always running, the ice is so great there (except for LT some months of the year when the sun melts it) and the mire and the mud that no road by which a cart or any large, heavy, and stout animal can pass is visible, and a horse cannot LT go there. And this country so bad lasts for thirteen days journeys, and because there is so great a multitude of the aforesaid precious skins of which very great trade and very great profit are made, so the men of that province have found such a remedy, for this purpose that the merchants and traders of other parts may be able to have a way and access to them, for

1 Frampton adds "but they are deade." VL: nari asai e cari so for "deade" read "deare".
2 LT: animalia paraque vocantur in lingua corum rondes ... hae pelles vocantur sambeline — and so P. The second book, chapter 20 (21 in LT), is part of chapter 94 above.
3 VA, G: "of gold."
4 car il sunt mot grant Z, V, L, P, LT support the text of F as it stands, but it may be possible that we should read "they are very great hunters", or as in VA.
5 R adds "except at that time when there is ice."
6 TA, V, VL: "twelve" and so below. G: "twenty-two"
THE DESCRIPTION OF THE WORLD's SLEDGES DRAWN BY DOGS

at end of each journey of those thirteen journeys to which that province extends is a hamlet, & in which hamlet are several houses of timber raised above the ground in which can comfortably r live: the men who bring and receive merchandise and the merchants who go to that province for the sake of profit, and in each of those hamlets is a house which they call a post where all the messengers of the lord who go through the country lodge, and these messengers go in this way. At each of these posts are keepers with quite forty very large sort of animals like dogs, which can almost be called dogs, little larger than an ass, and these dogs are all accustomed and taught to draw just as oxen do in our country, & they draw sledges, which are called siozola, which in the Italian tongue are named tragie or tregule, to carry the messengers from the one post to the other, that is from one journey to the next, when there is need, and I will tell you how. Now you may know that because in all those days journeys horses cannot go for the ice and for the mud; for these thirteen journeys are between two very great mountains in a great valley, and so the ice there and the mud is such as I have told you. Now for this reason just as I have told you horses cannot go. And because a cart with wheels could not go there because they would all stick in the mud and slip too much on the ice, they have had a sledge made. A sledge or tragia is a certain vehicle which has no wheels, but they are made of very light wood and flat and smoothed underneath, & they are raised at the ends in the way of a semicircle, in such a way that they go up over the ice and over the mud and over the mire, and because also the dogs are strong and used to such work as this, nor are they great loads or very heavy put on the sledges, those said dogs draw those sledges easily enough through the said mud so that they are not stuck in it too much at all as they are drawn. And for these sledges, there are many of them in our lands which some among us use, & specially those who live in the mountains and many others also who live in the country, for they are those on which one carries up the hay and the straw in the winter when there is great rain and great mud. And on this sledge a bear skin is put up there, and then, when the lord wishes to send a messenger of his, he mounts up there. And those who conduct those sledges harness six dogs of those large ones of which I have told you above, with yokes, two & two in proper order, to take these sledges. And these dogs, no one leads them but they go quite straight to the next post and draw the sledge very well both through the ice and through the mire. And so they go from one post to the other. And yet it is true that he who guards the

1 P: "sixty"  2 VB: dela grandeza deli gran asseni  
3 G adds "But where there are flowing waters, of which there is much, there are bridges over."

4 ne sunt for me sunt or, perhaps, for e sunt  
5 cheuaz for chiens VB: "15 great dogs" V: "all 4 or 5..." VL: "4 or 6"
GREAT WEALTH OF SKINS IN TRAMONTAINE = MARCO POLO

V. L post mounts on a sledge also as well for the management of it as to feed the dogs, and has himself taken by the dogs, and he takes them by the straightest way and by the best. And when they are come to the next post which is at the end of that journey, they find there also the dogs and the sledges another guide ready to carry them forward for the second journey; and this is done because the dogs could not bear such labour as that for all the thirteen days journeys, and so those which have brought them, the first driver or first guide of the sledge with his sledge and with his dogs, turn back to their own post. And so it goes through all those journeys, changing dogs, sledge, and guide at every stage, for the dogs always take them, till the messengers of the lord are carried over on the sledges drawn by the dogs to the mountains, and buy the skins, and return to their own land through the plain in the manner which has been said. Moreover I tell you quite truly that the men who dwell in those valleys and in those mountains of those thirteen days journeys are great hunters, for they take very many precious little animals of great value, from which they have great profit and great benefit; these are sables and ermines and squirrels and ercolins and black foxes and many other precious animals from which are made the dear skins and those of great value, about which we have spoken above, and they are there almost without number.

They know how to catch them very cleverly and have their traps and set them so that no escapes before them. But I tell you also that they have all their houses under ground because of the great cold that is there, and they always live under ground; otherwise they would hardly be able to live. And they are not beautiful people. There is nothing else which does to mention and so we will depart from it and going forward will tell you of a place where is always darkness.

HERE HE TELLS OF THE PROVINCE OF DARKNESS. It is true that far forward from this kingdom still to tramontaine is a province which is called the Valley of Darkness; and truly it has the name very rightly because at all times there is darkness, for the sun is not ever seen there nor moon nor star, but it is always for the greater part of the time of the year as dark as we have in the early evening in our parts, like the twilight, almost like the dawn, when one sees and sees not. And this is caused by the dense mist which always reigns there and is never destroyed nor goes

1 LT: "Then they put bears skins on the sledge, upon which skins sit two men, namely the trader or merchant who is going for the skins and the driver or conductor who controls and guides the dogs and knows the way very well."—and so P. It will be noticed that LT and P speak of traders throughout this passage, where F, VB, etc. speak of official messengers.

2 LT: rones copying P.

3 & non sunt pulcri homines. These words are in L but not in L'.

4 R: "For the greater part of the months of the winter."
THE DESCRIPTION OF THE WORLDS THE LAND OF DARKNESS

away. The people have no king nor any ruler to whom they are subject, and they are uncultured men and unmannered and they live like animals. Nor are they under the dominion of any other rulers; though it is true that the Tartars who are their neighbours and live very near them, come in there sometimes in this way that I shall tell you, and seize and rob their animals and other goods & do them much harm. The Tartars indeed, because owing to the darkness and dimness of the air they would not know how to go back to their countries afterwards, come in there on mares which have foals, & they leave the foals outside, and have them watched by keepers whom they set at the entry of that region, because the mares when they have made their journey go back to their children & by the perception & scent of the foals know the way better than the men know. And in this way the Tartars come in on the mares of which I have told you & leave the foals outside, & rob them of all that they find with them; & when the Tartars have robbed them in the land of shadows, when they wish to return to the region of light, they lose the reins of their mares, & let them go free where they wish. And the mares go whinnying back to their foals to the place where they left them, & know the way very well; & so in this way they take their riders back from the place from which they could not have returned by themselves. And these people have very great quantities of skins and very dear; for they have sables which are of so great value as I have told you, & they have ermines, they have ercolins & squirrels and black foxes and of many other dear skins. And they are all very good hunters who collect so many of these furs in the summer, when they have day and light continually, that it is a wonder, & of greater value than are those of the Tartars, who for this reason go to rob them. Moreover I tell you that people who border on them, who are in the light, buy them from them, all those skins. For these people who remain in darkness carry them to them in the summer to the light and sell them to them. Moreover I tell you that these merchants who buy of these skins from them make too great profit of them and great gain. Moreover I tell you that these people are handsome, very large, and well made in all their parts, but they are always very pale and have no colour, and this happens because of the want of sun light. Moreover I tell you that the great Rosie borders at one end on this province, and by what I was told some of the said skins come into the province of Rosie. Now there is nothing else which does to mention and so we will leave it

1 R adds, "And they go in the months when they have this darkness, so as not to be seen."
2 V ends here in the middle of a word, et sono tuto eha
3 que suni a la cartes achatent delz tot celz qe bellames car cestes iens les portent elz a la cartes elz achatent elz. For carte, cartes read clarte, clartes with Yule, following Z,L,T,P, etc.; omit qe; for elz achatent read e lez achatent
and will tell you onward and will speak to you first of all of the province of Rosie. And you
ought to know that that province of Rosie is a very great province & is situated & placed at the
arctic pole, this is towards tramontaine, where they say this region of darkness is, and is divided into
many parts. They are Christians and hold the Greek rule & rite in the Church offices. There are
several kings, and they have a language for themselves. They are very simple people. But they are
very beautiful, & all have yellow & beautiful hair, & long. There are many strong entries and strong passes.
And they pay tribute to none, except that they pay sometimes (a part of them) to a king of the
Sunsetting who is a Tartar, who has for name 
Toctai, whose neighbours they are & with whom they have a common boundary on the east side. To him
they give tribute and not much. It is not a land of trade, though it is true that they have much dear fur and of great value; for they have sables enough and ermines and squirrels and ercolins and foxes in very great abundance of the best in the world and of the most beautiful. They have much wax. And again I tell you that they have many silver mines where the silver-miners of the province they make silver in very great plenty. It is so great a province that it lasts as far as to the Ocean sea of tramontaine. Moreover I tell you that they have certain islands in that sea in which islands very many gerfalcons are bred and many herodians, this is peregrine falcons, so that they carry them away afterwards to different provinces & to many places of the world. Moreover I tell you that from Rosie into Noroetch there is not a great deal of road, and if it were not for the great cold one could go there very soon; but because of the great cold which is there one cannot so well go there at all. But I wish to tell you also something about Rosie which I had forgotten. Now you may know quite truly that there is in Rosie the greatest cold that is in all the world, so that with great difficulty one escapes it there, the people and the animals. And such intense cold as there is not found in any part of the world; and if

1 It will be seen that Z (p. cxxi) puts chapters 218, 219 at the end of the book, and replaces the end of this chapter with the end of chapter 219 so as to introduce chapter 220.
2 See note on p. cxxix. VA: El nondene grande merchandantie senom de pelle ... & so G. VL: qui se fauno gran mercadantie de pelisone ...
3 P ends here: Explicit liber domini Marci pauli de veneciis de divisionibus & consuetudinibus orientalium regionum Amen ... & VA: laus deo: Finito e ellibro demisier marcho polo zitadiino de uenicexia per mi nicholo Vituri adi xxiii° luio ano dni meece cxlv. ... & VL: pelegrini del mondo. Amen
4 qu sunt
5 G ends here unfinished: di lute unde di tier nerlichin mogin sich irnern des vrostis ... But...
THE DESCRIPTION OF THE WORLDS IN THE LAND OF ROSIE

it were not for the many stoves which are there the people could not escape from perishing by the too great cold. But there are very frequent stoves, which the noble and powerful piously cause to be built just as hospitals are built with us. And to these stoves all the people can always run when there is need. For cold so intense prevails at times that while men go through the land towards home or from one place to another for their business, when they go from one stove they are almost frozen before they reach another, though the stoves are so frequent and one near the other that it is said that one is separated from another by sixty paces. And so when a man goes away warmed from one, as he proceeds farther he is frozen before he reaches another; and then he enters it immediately and is warmed, and being warmed he departs and goes to another and there is warmed again, doing thus until he reaches home or other place at which he is aiming. And they always go running, that from one stove they may quickly reach another and that they may not be too much frozen. And it very often happens that if a man who is not well clothed, or cannot travel so fast because he is old, or is of weaker constitution and nature than others, or because his house is too far off, falls to the ground frozen by the too great cold before from one stove he can reach another, and would die there. But others passing by take him immediately and lead him to a stove and strip him, and when he is being warmed there his nature is restored and he comes back to life. The stoves indeed are made like this, namely that they are made with thick beams placed in a square one above the other, and they are so closed up together that nothing could be seen between one and another, and between the joints they are very well caulked with lime and other things so that wind nor rain can come in anywhere. Above at the roof they have a window by which the smoke goes out when fire is lighted in them to warm them. Logs indeed are kept there in abundance, of which the people put many on the fire and make a great pile, and while the logs burn and give out smoke the upper window is opened and the smoke goes out of it. But when they no longer give out smoke then the window is shut with a very thick felt, and very great embers remain which keep the stoves very hot. But in the lower part, namely in the side of the stoves, there is a window closed with very good and thick felt, which window indeed they open if ever they wish to have light and the wind is not blowing. But if the wind blows and they wish to have light, they open the upper window. The door indeed by which one enters is in the same way of felt. And in this way these stoves are made. But every noble or rich man has a private stove. All the houses are very well shut, to keep off the cold. We will tell you indeed a certain fashion which they observe. They make indeed most perfect wine, which is called cerbesia, of honey and panick; and with that cerbesia they make very great drinkings in this way, namely that many companies are gathered together of men and women, and specially of nobles and magnates, in some of

LA\⁶ ends in the same place (quod vix potest ibi vivere homo nel animal) with no mark of being unfinished.
THE STRAVIZA OR DRINKING PARTIES IN ROSIE = MARCO POLO

which are thirty, in some forty, in some fifty, where there will be husbands and wives and children. And each company set up among themselves a king or captain and rules, namely that if anyone said some improper word or did something which is against the rule he would be punished by the master set up. Now there are men who might be called innkeepers, who keep this cerbesia for sale. These companies go indeed to these taverns and continue the whole day in drinkings. And they call those drinkings straviza. But in the evening the innkeepers make reckoning of the cerbesia which they have consumed, and each pays the share belonging to himself and wife and children, if they are there. And while they are at those straviza or drinkings they have money advanced to them on the children by the merchants from abroad, namely from Gaçarie, Soldanie, and other places round about. And they spend these coins in drinking, and so they sell their children. But when the ladies stay all day at these drinkings, they do not leave them because they wish to pass water, but their maids bring great sponges and put them under them so stealthily that the other people do not notice. For one seems to be talking with the mistress and another puts the sponge under, and so the mistress passes water in the sponge as she sits, and afterwards the maid takes away the sponge quite full, and so they pass water whenever they wish to do so. We will also tell you a thing which once happened there. For when, while a man was leaving those drinkings with his wife to go home in the evening, his wife set herself down to pass water, the hair of her thigh being frozen by the exceeding cold was caught up with the grass, so that the woman being unable to move herself for pain cried out. And then her husband, who was very drunk, being sorry for his wife stooped down there and began to blow, wishing to melt that ice with warm breath. And while he blew the moisture of the breath was frozen and so the hairs of the beard were caught together with the hair of the woman's thigh. And therefore in the same way he could not move thence because of the exceeding pain; and there he was bending down like this. And thus, if they wished to leave that spot, it was necessary for some to come by who should break up that ice. The large money truly of those people are bars of gold of the length indeed of one half-foot, and of the price perhaps of five shillings of grossi for one. The small money also are martens heads. There is nothing else which does to mention and so we will leave Rosie and will tell you of the

Greater Sea, namely what cities and provinces there are all round and what people, so as you will be able to hear quite clearly. And we will begin first of all to speak of Constantinople. But yet we will tell you first of all of a certain province which is between tramontaine and the plough-beam. Now you may know that there is in that country of which I have told you a province which is called Lac which borders with the great province of Rosie. And they have a king and they are Christians and Saracens. And they have furs enough and good which are carried away by the merchants through many other parts. They live moreover by trade and by crafts.
THE DESCRIPTION OF THE WORLD OF TARTARS OF THE WEST

There is nothing else that does to mention, and so we will leave it and proceeding farther will tell you of the others. Now we will leave you this and will tell you of the Greater Sea just as I have said to you above. Yet it is true that there are many merchants and many people who know it; but there are also plenty more of such as do not know it and for such as these one does well to put it in writing. And we will do so and will begin first of all with the mouth and with the strait of Constantinople.¹

HERE he tells of the mouth of the greater sea. On the mouth of the entry of the Greater Sea on the side of the sunsetting there is a mountain which is called the Far. And after we had begun about the Greater Sea then we repented of it, of putting it in writing, because many people know it clearly. And therefore we will leave it then and will begin about other things, and will tell you about the Tartars of the Sunsetting, of the lords who reign.

HERE he tells of the lords of the Tartars of the sunsetting. The first lord of the Tartars of the Sunsetting was one who was named Sain ta who [106c] was a very great king and powerful. This king Sain conquers part of Rosie and Comanie and Alanie and Lac and Mengiar and Çic and Gutia z and Gaçarie; the king Sain conquers all these many lands and many provinces. And ta before he conquers them they were all subject to the Comain, but they did not hold them themselves all together nor were they in one unity, and therefore they lost their lands and were chased through different[parts of the]world;² and those who were not fled away and who are still remaining there are all enslaved by this king Sain. z z z

And after the death of king Sain the king Batu reigns, and after Batu the king Berca ta reigns, and after Berca the king Mongutemur reigns, and after Mongutemur the king Totamongu reigns, and afterwards, after Totamongu, reigned Toctai who reigns z now.³ Now we have told you of the kings of the Tartars of the Sunsetting, and next we will tell you of a great and cruel battle which was between king Ulau the z ta lord of the Sunrising and Berca the lord of the Sunsetting, and we will also tell you the reason why the battle arose and how it happened and in what way.

¹ In this chapter it has seemed to be necessary for once to change the order of the sentences in F so as to fit in the long addition from Z. The passages A (It is so great a province . . . go there at all.), B(But I wish to tell . . . one escapes it there,) before the long passage from Z, and C(There is nothing else . . . tell you of the others.), D(Now we will leave you . . . strait of Constantinople,) after Z, follow one another in the original in the order C,B,A,D.

² por diuerse monde  B.: por universo monde  cf. Z. p. cxxi.

³ I.: qui illo tempore tune regnabat.
HERE he tells of the war which arose between Ulau and Berca and the battles which were between them. It was true that in the 1261 year from the incarnation of Christ there arose a very great quarrel between the king Ulau the lord of the Tartars of the Sunrising and Berca king & lord of the Tartars of the Sunsetting. And this came about through a province which marched on the one and on the other. For each wanted it for himself, nor was either of them willing to agree with the other about it, for [106d] each held himself to have great and good right. And they defy one another to war and each says that he will go to take it and will like to see who will contest this. And when they have defied one another to war each has all those who belonged to him summoned and they make the greatest preparation which was ever hardly seen; for you may know that each exerts himself beyond his power to come to the top of this action. And you may know that after they had defied one another it does not go six months before they have each gathered quite 300000 horsemen very well equipped with all things for battle according to their usage. And when they were well prepared Ulau the lord of the Sunrising sets himself on the way with all his people. They ride many days journeys without finding adventure which does to mention, and they go till they were come into a great plain which is between the Gates of Iron and the Sea of Saray. In that plain he pitched his camp well and orderly. Moreover [I tell] you quite truly that there were many rich pavilions and many rich tents. It is indeed like a camp of a rich man. And he says that he will wait there to see if Berca and his people will come there. There they stay and waited for their enemies. And you may know that this place where they are in camp is just on the borders of the one people with the others. But then we will leave Ulau and his people and will come back to Berca and to his people.

HOW Berca and his host goes to meet Ulau. Now you may know quite truly that when the king Berca had made all [107a] his preparation and had gathered all his people and knew how Ulau was set out with all his hosts, he says that henceforth he could wait too long. And then he makes no delay but they set themselves on the road. And they ride so far by their days marches that they were come into the great plain where the enemy were encamped and pitched camp near to that of Ulau by not more than ten miles well and orderly. And moreover

1 TA: 1268 Z omits.
2 se tenoit grant B., following Z, reads: se croit avoir droit grant without mentioning the reading tenoit.
3 bira for lira
4 noudra perhaps for noudra
THE DESCRIPTION OF THE WORLD. THE SPEECH OF BERCA

I tell you quite truly that this camp was quite as beautiful as that of Ulau and as rich; for I tell you truly that whoever should have seen the pavilions of cloth of gold and of silk and the rich tents and the precious stones and pearls which were in that camp could well say that scarcely ever was seen a more beautiful camp and more rich. And moreover he had many more people than Ulau had, for you may know that Berca had quite 350000 horsemen. And when they were in tents they rested themselves two days. On the third day Berca makes a speech among his men and speaks in such a way, Fair sirs, says he, you know certainly that since I came to hold land I have loved you like brothers and sons. And you know too that many of you have already been in many great battles with me and that you have helped me to conquer great part of the lands which we held; and you know again that all that I have is as much yours as mine. And since the truth is thus each one must exert himself beyond his power to maintain our honour. [107b] And until now we have done well. Now you know how Ulau this great man and strong wishes to fight with us and has wrong on his side. And since the truth is so that he is wrong and we on our side are right, each one must encourage himself that we shall win the battle. And again you ought to be comforted in this, namely that we have more people than they have. For we know certainly that they have only 300000 horsemen and we have 350000 of as good people and valiant as they are, and even better. Now then, fair sirs, for all these things which I have told you you can see quite clearly that we shall be victors of the battle. And so, since we are come from so far only to make this battle, I wish that we make it three days hence and we go there so wisely and so orderly that our business may go from good to better. And I pray you each one as much as I can that you may be valiant men and that we do it so at this point that all the world may fear us for the future. Now I do not wish to say more to you but that I pray each one that on the day named he may be well prepared and that he set his mind to do well and be a valiant man. Then Berca is silent that he says no more at that time. But then we will depart from Berca and from his men, of whom we have described to you well one part of his business, and then we will tell you of Ulau and of his people how they behave themselves when he knows that Berca and his men were come near the army. [107c]

HOW ULAU SPEAKS TO HIS PEOPLE. Now the story says that when Ulau certainly knows how Berca was come with so very great a people he gathers again his parliament of great numbers of good men. And when

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1 et e
2 est  Read, as B., est  Z: iste
ULAU SPEAKS TO HIS BARONS & MAKES READY = MARCO POLO
he sees that they are all assembled there he says and speaks in such manner: Fair z brothers and sons and friends, says he, you know that in all the days of my life you z have supported and helped me on all my occasions. Up to this day you have helped me to win many battles, nor were you ever in any battle which we have not won. And so we are come as far as here to fight with this great man of a Berca. And well z I know and it is the truth that he has as many people as we have and more, but not z so valiant and good. For I tell you quite truly that if they were twice as many people as they are, yet we should put them to the flight and to discomfiture with those good people whom we have. And because we know by our spies that they will come to the battle three days from now, at which I have great gladness, therefore I pray each one that he be well prepared on that day and that he set his mind to do well just as you are used to do. And I wish to remind you of one thing z only, that it is better worth to die on the field to maintain his honour and position, z if it cannot be otherwise, than that defeat should turn upon us. And therefore let each behave himself in such a way that our honour may be saved and that our enemy may be defeated and dead. Then Ulau is silent at that point. In such way as [107d] you have heard both these great lords make speech and waited for the day named to come when the battle ought to be. And each of the barons prepares himself the best he can with all the things of which they knew that they had need.

HERE HE SPEAKS OF THE GREAT BATTLE WHICH WAS BETWEEN ULAU AND z BERCA. And when the day named that the battle ought to be was come Ulau gets up early in the morning and has all his people armed. And he arranges and draws up his battalions as best he knew, well and wisely like a wise man that he was. Moreover I tell you quite truly that he made thirty battalions z and in each he put 10000 horsemen, for you may know as I have told you that he z could have about 300000 horsemen. And he put in each a good leader and good captain. And when he had drawn up and ordered his business well and wisely he commands his squadrons to ride forward toward the enemy. And his people did his commandment for they set themselves immediately on the road at full speed and go to half way between the one camp and the other. And there they stop and waited for the enemy to come to the battle. In such manner as you have heard they waited. And on the other side the king Berca gets up the same morning with all his people and they are armed and prepared very well. And you may know that he draws up and makes his battalions [108a] well and wisely. And he made thirty-five battalions, for

1 a la noie perhaps read a la fuite cf. Z p. cxxiii.
2 chascunes de baroes
3 atire esaseries B.: atiré et ascirés
THE DESCRIPTION OF THE WORLDS: HOW THE BATTLE Began
he put just as Ulau had done 10,000 horsemen in each, and a good captain and good
leader. And when Berca had done all this he commands his squadrons to ride
forward, and they do it well and wisely and go at[full]speed until they were near
to the enemy by half a mile. And when they were come there they stop and stay
there some time. And after this they set themselves toward them again, and Ulau z
with his people went to meet them. And what shall I tell you about it? When they were
near by two crossbow-shots each of the sides stop and are drawn up. All the
squadrons are stopped. The plain indeed was there the fairest and broadest that z
one knew near or far and a place where a very great number of knights could fight.
And certainly there was good need that the plain should be fair and large because
hardly ever did so many people as those were fight on one field. For you may
know without any lie that they were quite 65,000 horsemen; and moreover they
were among the most powerful men in the world, both Ulau and Berca. Moreover
I tell you that they were very near relations, these two kings, for both were of the
imperial line of Cinghis Can, but afterwards they are divided.

ONCE more about the battle of Ulau and of Berca. And when the two
great kings with all their people had stayed so near as I have told you
[108b] for a space then they only waited to begin the battle and much
wished that they might hear the drums sound. And then it does not stay at all
before on both sides the drums begin to sound. And as soon as they heard the drums ta
sound they do not stay at all but all immediately let the one side run toward the
other. They laid hands on the bows and cock their arrows on them and draw
bow each toward the enemy. Now could one see the arrows fly both from one side
and from the other so that in little time the air was so covered with them like z
rain that one cannot see the sky. Now could one see many men fall dead to the
ground and many horses likewise. And you must believe this for it could not be
otherwise since so many arrows were shot at one time. And why should I make
you a long story? You may know quite truly that they do not stop shooting arrows
as long as they have any in quiver, so that all the ground was covered with men
dead and wounded to death. And when they have shot all the arrows they laid hands
on the lances and the swords and on the clubs and run one upon another and give ta
one another huge blows. They begin a battle so cruel and most evil that it was a
pity to see. Now can one see hands and arms and heads cut off. Now can one see
men and horses thrown dead to the ground, so many that one could not describe it in ta
writing. For they died there so many that in an evil hour was [108c] this battle

\footnote{\textit{saturent & satirent toutes les escheres sunt reste} Z. omits the last five words. B. reads \ldots escheres \[la u elle\] sunt reste}
HOW BERCA WAS AT LAST COMPELLED TO FLEE = MARCO POLO

begun, since scarcely ever did so many of them die on one field as there were dead on that. The shouting and the noise was so great there that one did not hear God thundering. Moreover I tell you without any mistake that one cannot walk there but upon bodies of dead men, for the earth was all covered with them and red with blood which was spilt there in so great profusion that it looked like a river. For I tell you quite truly that it was a great while that there had not been a battle in the world where so great a number of men was killed as there was in this. It was so great there, the wailing and the shouting of those who were fallen to the ground wounded to death and who had no power to lift themselves up, that it was a pity to see. This battle was begun[in an evil]hour for the one side and for the other, for many ladies will be widows by it and many children orphans. They are well shown at this point that they wish one another no good, but they are shown to be mortal enemies. And the king Ulau who was a very well proved man and mighty in arms does so well in that battle that he had no equal and that he is well seen to be a man who ought to hold land and to wear crown. He shows great prowess there in arms in his own person and also much encourages his people, when they see their lord that he did so well and so frankly, and he gives heart to each one and courage to do well, so that this was great damage and loss to the enemy. And without fail it was a thing which was a very great wonder of arms so that all those who saw him, as well friends as enemies, were terrified by it; for he is not like man [108d] but lightning and tempest. And in such manner as you have heard Ulau does exploits in the battle.

HOW BERCA BEHAVES HIMSELF VALIANTLY. 2 And of the king Berca I will tell you how he behaves himself likewise. Now you may know quite truly that he does very well and conducts himself very valiantly. For truly he does so well that it does well to praise through all the world. But it is in vain, for his prowess could avail nothing on that day because his people were so many dead and so many wounded and beaten to the earth that they can endure no longer. And so when the battle had lasted until vespers then the king Berca and his people could endure no longer, but they are obliged by final force to desert the field. And what shall I tell you about it? When they can endure no longer they are turned in flight with as much speed as they can draw from their horses. And when Ulau and his people saw that their enemies were turned in flight they follow them and chase them and go beating down and killing them. And they do them so great harm

1 voloient for uooient 2 unilament for uailament This mistake, like others, occurs both in the Table of Contents and here, though the two sources also contain several notable differences. 3 tout Z: tot
THE DESCRIPTION OF THE WORLDS: THE LORDS OF THE WEST

that it was a pity to see. And when they have followed the chase awhile they chase them no more but turn themselves back from it to their tents and camp. They take their armour, and those who were wounded have themselves washed and bound up. And they were all so tired and so beaten that there was none there who had not greater need to rest than to fight. That night they rest themselves tired and weary. And when the dawn of the morrow was come Ulau commands that all the dead bodies be burnt, as well the enemies as the friends; and his commandment was done immediately. And after all this was done the king Ulau returns to his country\(^1\) with all his people who were escaped from the battle. For you may know well that for all that they conquered yet there were many of their people dead thereby. But with no mistake many more of his enemies were dead thereby. For it was so great a number, those who died at that battle, that one who heard it said would hardly be able to believe it. In such way as you have heard went the business of this said battle, and the king Ulau won it.\(^2\) Now we will leave you Ulau and this matter and will tell you of a battle which was between the Tartars of the Sunsetting so as you will be able to understand it clearly.

HOW TOTAMONGU WAS LORD OF THE TARTARS OF THE SUNSETTING. It was true that in the Sunsetting the lord of the Tartars who had Mongutemur for name died in the process of time, and the dominion came to Tolobuga \(^1\) who was a young bachelor. And Totamongu who was a very powerful man killed Tolobuga with the evil help of another king of the Tartars who had Nogai for name. \(^6\) In such way as you have heard Totamongu had the [109b] rule by the help of Nogai.

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\(^1\) TA ends the narrative here, and adds a final note (see p. 489) which is peculiar to this group of MSS.

\(^2\) L ends here, adding a few words which F has given above, and has this note: Currentibusannis nativitatis domini nostri yhesu xpisti. 1401. Jndictione. 9a. die dominico. 4. Intrante menisse Februarii, hora. 5. noctis. In camino Albo. Ad reuerenciam dei eterni eiusque clementissime atque alme et gloriosae genetricis virginis marie nec non petri clauigeris phylippi et Jacobi gloriosorum apostolorum tociut supernorum curie triumphantis amen. Ego phylippus genitus ser petri nuleti de fegan (fogan?) fforojuliensis districtus in urbe paduana moran trabens publicens et Imperiali auctoritate notarius die et hora [suprascriptis] predictum librum scripsi et compleui dum studebam ju rethoricali scientia legente in urbe famossissimo et nobili viro Magistro Marino de rachanatis in seolis sancte lucie preceded by the couplet Nos puer ille ferat ubi sunt bona cuncta parata Quem tullit in templum genitrix et virgo beata, and followed by two Italian proverbs and two more Latin couplets. The date ("1401, ninth indiction, the Lord's day, 4 at the beginning of the month of February") presents a small difficulty, as 4 February does not seem to have been Sunday either in 1401 or 1402. B. transcribes die dominico quarto, but the fourth Sunday after the Epiphany was in January, the fourth Sunday in February (if dates were ever so expressed) was not "at the beginning of the month". The first of the Latin couplets suggests Candlemas, 2 February; but neither was that a Sunday.
He reigns a while and not long; and then Totamongu died, and Toctai who was a very wise and prudent man had the rule and was chosen for lord. And this man reigned and had the dominion of Totamongu. Now it happened that in the meanwhile two sons of Tolobuga who had been killed were grown up and were men who were well able to bear arms, and they were wise and prudent. These two brothers, these were the sons of Tolobuga, prepare themselves with a very fine company and set themselves on the road and go to the court of Toctai as emperor to whom it pertained to do justice, to lament for the domain which had been taken from them. And when they were come there they go off to his presence and saluted him well and courteously and wisely, and both the brothers were always kneeling, as was befitting to his majesty. And Toctai told them that they are very welcome and makes them stand upright. And when the two youths were standing, then the elder says and speaks in such a manner: Fair lord Toctai, I will tell you as well as I shall know the reason why we are come before you. It is true as you know that we were sons of Tolobuga whom Totamongu and Nogai killed, and your most faithful servants. About Totamongu I can say nothing because he is dead; but on Nogai who is alive we make a claim, and we pray you that you do us right and justice upon him, which of your supreme justice you never deny to any, like a righteous ruler as you are, because he killed our father. And for this we pray you that you make him come before you and that you do us justice upon him for the death of our father. Now this is the reason why we are come to your court, and what we pray thee that you do for us. Then the youth is silent that he says no more.

When Toctai had heard what the child had said and he knew well that it was truth, he answers him and says: Fair friend, says he, and brother, in this that thou demandest of me that I do thee justice upon Nogai, I will do it very gladly and we will make him come before me to our court and will do with him all that shall have regard to right. Then Toctai sends two messengers to Nogai and orders him to come to his court to do justice to the sons of Tolobuga for the death of their father. And when the messengers have told this news to Nogai he makes fun of it, and tells the messengers that he will not go at all. And the messengers, when they have had the answer of Nogai, they depart from him and set

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1 totamoungu Here and in every instance below the names Totamongu and Tolobuga are transposed in F. In the version the correct name is restored.

2 cf. Z. p. cxxv.

3 la respose ce de nogai B.: la respose ce[est]de nogai
THE DESCRIPTION OF THE WORLDS: NOGAI ANSWERS TOCTAI

themselves on the way and ride until they were come to the court of their lord and tell him how Nogai sends him word that he will in no way come. When Toctai had heard what Nogai sends to him, he holds him in great contempt and says so loud that all those who were about him heard him: If God helps me, says he, either Nogai shall come before me to do justice to the sons of Tolobuga or I will go upon him with all [109d] my people to destroy him. Then he delays not at all, but all immediately sends two other messengers and such words as you shall hear.

HOW TOCTAI SENDS HIS MESSENGERS TO NOGAI. The two messengers asforesaid to whom Toctai had entrusted the duty set themselves on the way and ride till they were come to the court of Nogai. They go before him and salute him well and courteously, and Nogai said to them that they are welcome. Afterwards one of the messengers says and speaks in such manner: Fair Sir, says he, Toctai sends you word that if you do not come to his court to do justice to the sons of Tolobuga that he will come upon you with all his people and that he will do you all the harm that he can both in possessions and in person. And therefore consider what you will wish to do about this thing and send him word by us. When king Nogai had understood what Toctai sends him he holds him in great contempt and answers the messengers in such manner: Lords messengers, says he, go back then to your lord and tell him on my behalf that I have small fear of his war, and tell him also that if he will come upon me that I shall not wait till he enters into my land, for I shall come to him to meet him half way. Now this is [110a] what I send and what I answer to your lord. Then he is silent that he says no more. And when the messengers have heard what Nogai had said to them they stay no longer but all immediately set themselves on the way and ride till they were come to their lord, and they tell him all that Nogai sends him and that he says that he is not careful about his war and that he will come to meet him further forward than half way. And when Toctai had heard all, and sees that he cannot escape from war, he makes no delay but all immediately sends his messengers through many parts to all those who were subject to him and has them summoned that they may all be ready to go upon the king Nogai. And what shall I tell you about it? He makes the greatest preparation in the world. And on the other side when Nogai knows certainly that Toctai wishes to come upon him with so great a multitude of people together with the two brothers, who he knew were coming to avenge the death of Tolobuga their father, he makes likewise very great preparation; but not at all so great as Toctai, because he had not so many people nor so much strength. But nevertheless he made it very great and strong.
TOCTAI MEETS NOGAI IN THE PLAIN OF NERGHI = MARCO POLO

HOW TOCTAI GOES TO MEET NOGAI. And when the king Toctai was well prepared he departed and set himself on the way with all his people. And you may know quite truly that he takes quite 200000 horsemen. And they ride so far by their days marches [110b] without finding adventure which is worthy of mention again that they were come to the plain of Nerghi which was very great and fair, and there he pitched his camp to wait for Nogai. For he knew that he was coming as fast as ever he can to the battle. Moreover you may well know of a truth that the two sons of Tolobuga were come there with a very fine company of horsemen, who were come to avenge the death of their father. But then we will leave Toctai and his people and will turn back to Nogai and to his men. Now you may know quite truly that when Nogai knew that Toctai was moved and that he was coming up, he makes no delay but set himself on the way with all his people. And you may know that he had quite 150000 horsemen, too good people and valiant, better enough men of arms than were those of Toctai. And what shall I tell you about it? He does not wait at all two days after that Toctai was come into that plain before he was come there with all his people and pitched his camp well and orderly near by ten miles to the enemy. And when the camp was spread then one can see many beautiful pavilions of cloth of gold and of silk and many beautiful tents. It is indeed like a camp of a rich king. And that of Toctai was not at all less beautiful nor less rich, but more; for he had there such rich pavilions and such rich tents that it was a wonder to see so many men drawn up on that plain with so many pavilions and tents all richly adorned. And when both these kings were come into this plain of [110c] Nerghi they stop for ten days so as to prepare themselves and to be fresh and rested on the day of the battle.

HOW TOCTAI SPEAKS TO HIS PEOPLE. And the king Toctai gathers his people and makes a great parliament and speaks among them in such manner: Valiant Sirs, says he, brothers and comrades, we are come here to fight with the king Nogai and with his men; and to do this we are very right, for you know that all this hatred and this rancour is come about because Nogai would not come to do justice to the sons of Tolobuga, but answered as if he were overlord that whoever wished to ask anything of him should come to his court. And truly since he departs from justice it is right that we be victors in this battle and that he be dead and destroyed in it. And for this reason each one of you must encourage himself

1 encore B. corrects to en conte. cf. p. 449 n. 3 above.
2 It has been impossible to include the many additions to the rhetoric of this passage which are found in VB (fol. 39c). They tell us no new facts.
THE DESCRIPTION OF THE WORLDS THE BATTLE IS BEGUN
and have good hope of vanquishing the enemy. But nevertheless I pray you as
much as I know how to do and more that each one be a valiant man and that he
exert himself beyond his power so that we shall put the enemy to destruction and
to death. And then he is silent that he says no more. And on the other side the
king Nogai makes his parliament and speaks so as you shall hear. Fair brothers
and friends, says he, you know that we have already won many great battles and
many great affrays, and we have already had to do with many better people
than these are, out of which we are come to a good end. And therefore since the z
truth is thus as you yourselves know you ought indeed to encourage yourselves
to win this battle. And also because we are very right and they are wrong. For
you know well that he was not my [110d] master who ordered that I should be
before him in his court to do justice to the others. Now I do not wish to say more
to you but that I pray each one to set his mind on doing well and that we do such
exploits in this battle that we make all the world talk of it, and that we and our
heirs may be feared for it for ever. Then the king Nogai is silent that he says no
more. And after these two kings have made their talking they delay not at all
but early the next day prepare and draw themselves up very well. The king Toctai z
indeed made twenty battalions and put a good leader and good captain in each. z
And the king Nogai made fifteen battalions, because in each he put 10000 horsemen, z
and he put there a good captain and good leader. And what shall I tell you about z
it? When the two kings have drawn up and prepared[each]his people well they
set themselves both on the road and ride the one toward the other till they were
come near by one crossbow shot; and there both sides stop and stay there awhile.
Then they do not stay at all long before the drums begin to sound on one side and vb
on the other with very great noise and rumbling. And when the drums were sounded then
they let the one run toward the others with the arrows cocked, and they began to z z
let fly.² Now one can see arrows fly both from one side and from the other, and z
they were so great a multitude that it was a wonder to see, for the air was covered z
with them like rain. Then could be seen horses [111a] and knights fall to the ground
dead and wounded to death. The shouting [111a] and the uproar.
And when they have shot all the arrows so that they had no more to shoot, they
laid hands on the swords and on the clubs and run one upon another and give one
another huge blows. They begin again the very cruel and most evil combat. Hands
and arms and shoulders and heads were cut off. Now one can see knights fall to

¹ oir  Z translates it as heredes. cf. p. cxxvii.
² con les saiettes encoues il laissent aler  B.'s change of con to et does not seem to be com-
pletely satisfactory.
TOCTAI & NOGAI BEAR THEMSELVES VALIANTLY = MARCO POLO

The ground dead and wounded to death. They attacked with such slaughter and cruelty that in a very short space all that plain was covered with bodies dead and wounded, and the blood ran over the plain in great torrents. The shouting and the noise and the clashing of the swords was so great there that one did not hear God thundering. There are so many dead there that so many scarcely ever died in any battle. But without mistake many more of Toctai's men died there than did those of Nogai. For those of Nogai were better enough men at arms than those of Toctai were. Moreover I tell you all truly that the two sons of Tolobuga do very well in that battle and show great prowess in arms; for they exert themselves with all their might to avenge the death of their father. But this was in vain; for it would have been too great a thing to put the king Nogai to death. And what shall I tell you about it? The battle was so cruel and evil that in an evil hour was it begun. For very great numbers were sound and hearty in the morning who were killed in that battle; and many ladies were married who in that battle were widows. And this was no wonder because it was too evil a battle. And the king Toctai exerts himself with all his might to keep up his [111b] people and his honour, and he shows very great prowess there in arms. And truly he does so well that it does well to praise through all the world.

For he flings himself among the enemy in such a way as if he should care nothing for his death. He strikes to right and to left. He goes scattering the people and takes them. He acts in such a way that there was great loss to many that day, both to friends and to enemies. There was loss to the enemy because he killed many of them with his own hand, and there was also loss to the friends because when they see him do so well he gave them heart and courage to run upon the enemy, and they set themselves to do things by which they were dead and slain.

HOW THE KING NOGAI BEHAVES HIMSELF VALIANTLY. And of the king Nogai I tell you just other such. For you may know quite truly that he did so well in his own person that day that he saw none there either on the one side or on the other who did so well, and without fail he had thereby the prize and the praise of all the battle. He put himself among the enemy as bravely as the lion does among the other wild beasts; he goes beating down and killing them; he does too great harm to them. He put himself into the greatest presses that he saw; he goes scattering them now here now there as if they were

1 il nait deportent les rens et les pris Z p. cxxviii: separando acies So probably correct (as 1824 and B.) to departent. B. corrects pris to presses, which he translates as calca "crowd, press". 
rens does not occur elsewhere in F, but B. considers the change to jens (1824) as unnecessary.
2 avoit carefully changed to uoit B. prints avoit, which indeed makes better sense.
THE DESCRIPTION OF THE WORLDS NOGAI IS VICTORIOUS
small cattle. And his men who saw their lord that he acted in such a way, they
exert themselves with all their might and ran upon their enemies very fiercely and
did them too great evil. And why should I make you a long story? You may
know quite truly that the people of Toctai had exerted themselves as most they
can to [116] maintain their honour, but it was vain. For too much had they to
do with good men and strong. They had all endured so much that they see clearly
that if they stay there longer they are all dead. And so when they saw that they
could endure no more they set themselves to flight as fast as ever they can. And
king Nogai and his men go chasing and killing them and do them too great evil.
In such way as you have heard Nogai won the battle. Moreover I tell you that
quite 60000\(^1\) men died in it on one side and on the other, and wounded and maimed without number. But the king Toctai escapes and the two sons of Tolobuga likewise
escaped. But moreover you will know that in this action the king Toctai did not gather the whole force which he could, for he fully believed he would defeat Nogai with the people whom he had collected, since Nogai had come to the battle with one quarter fewer people than he. But yet, as you have heard, because the people of Nogai were more valiant and tried in the use of arms than the people of Toctai, so king Toctai succumbed in the battle and the conflict overwhelmed him. And therefore afterwards king Toctai gathered his whole force together and rose up manfully against king Nogai and defeated and killed him and his four sons who were very valiant and tried men. And so vengeance was done for the death of Tolobuga.\(^2\)

Now you have heard all the facts which were possible to tell of Tartars and of Saracens and TA of their life and customs, and of as many other countries which are in the world as was possible to search and know, except that we have said or spoken nothing of the Greater Sea nor of the provinces which are around it, though we have well explored it all. Therefore I omit to speak of it, since it seems to me to be wearisome to speak that which may be unnecessary and useless, nor that which others know always, since they are so many who explore it and sail it every day, as is well known, such as are Venetians and Genoese and Pisans and many other

\(^1\) VB: 120000

\(^2\) The addition to the story of Toctai and Nogai in Z has rather the look of the work of someone who wished the story to end happily for the sons of Tolobuga, but it is said to be confirmed by the historians. See PN.

VB ends, immediately after the story of Toctai and Nogai, with the words: "I think I have told enough of the things met with (prevenute) and credibly heard from people and truthful persons, and therefore I will make an end." For the colophon see p. 54.

The final note from TA is here translated from TA', with small additions from TA'. The latter has the colophon: Espliev liber de milione chouplato per messere marcho polo di uinegia deo grazias

F itself has no colophon except deo gratias amen.
HERE ENDS THE BOOK OF THE MILION BY SER MARCO POLO

people who make that journey so often that everyone knows what is there, and therefore I am silent and say nothing to you of that. You have heard of our leaving, how we left the great Kaan, at the beginning of the book in a chapter where it speaks of the trouble and weariness which Master Mafeu and Master Nicolau and Master Marc had in asking leave of the great Kaan; and in that chapter it tells of the good fortune which we had in our departure. And know that if that fortune had not been, we should with great trouble and much pains have ever been able to leave him, so that I believe we should never have come back to our country. But I believe that our return was the pleasure of God, that the things which are in the world might be known. For, according as we have told at the beginning of the book in the first heading, there was never any man, neither Christian nor Saracen nor Tartar nor pagan, who has ever explored so much of the world as did Master Marc son of Master Nicolau Pol noble and great citizen of the city of Venese.

Thank God Amen.
ADDITIONAL NOTE 1. TO THE TRANSLATION : EXTRACTS FROM
THE IMAGO MUNDI BY IACOPO D'ACQUI.1

It is written in certain chronicles that at this time (A.D. 1200) in the parts
of the north one who was called the Old Man of the Mountain (mutulus de munte)
found such a way of living. This Old Man of the Mountain has a place in the
mountains very strong and very rich in all good things, and that region is so
placed that it cannot be subdued by any living man except by those who dwell
there. This Old Man is lord there, and all who follow him by inheritance are
named with this name. He buys fine boys and fine and well formed girls from
wherever they may be brought to him, when namely they are of one year, in
their cradles. And they are all brought up together, both boys and girls, in one
place where they have whatever in the world they wish of pleasures; and they
mix together as they please when they are grown up. And they are told that
they are in the great Paradise of the God of the Earth (in paradiso magno dei terrent).
And there in that place they stay with those girls until they are of the age of
thirty years. Afterwards he who is over them gives them to day secretly a drink
which is called dormitive; and when they are so put asleep they are carried out
to another place and there are awakened, and remember about the Paradise where
they were brought up, and weep for love of the girls and the pleasures amidst
which they were. And this Old Man who is lord there says to them, if you
will faithfully do that which I tell you, you shall return immediately to the
Paradise from which you have gone out, and shall never lose it, and shall be
[63a] for ever in those delights. Then they promise him, and he sells them as
they are required by different persons and they are sent about the world to
assassinate (ad adsaxinandum) persons as it pleases those who buy them. And that

1 Milan, Biblioteca Ambrosiana MS. D 526, fol. 62d, 63a, 77d-78c. This is a manuscript
of the 14th century; and the same passages occur also in one dated 1428 (Trivulziano 704),
events from which, borrowed from B., are here given in brackets preceded by the letter t..
The extracts from Marco Polo are however absent from two other MSS. of the Imago Mundi
in the Bibl. Nazionale at Turin, and it is not certain that they formed part of the original
work. There are altogether twenty-two paragraphs, of which the last twelve, according to
B., regularly follow the text LB, while the first ten which are here translated seem to come
from an independent and in some respects unique source. The first paragraph (which is
found in the Turin MSS.) does not indeed profess to come from Marco Polo at all, and it
differs sharply from Marco Polo in some details, but the Chronicles from which it is said to
be derived have not been identified. One may guess that they were written before the
FROM THE *IMAGO MUNDI* BY IACOPO D'ACQUI =MARCO POLO

lord the Old Man gains vast wealth from such trade. Moreover those young men, believing that they will return to the aforesaid Paradise, expose themselves to death everywhere and kill many. And such things are more done in the east than in these parts. (cf. chapters 41-43, pp. 130-133 above.)

Master Marchus of Venese says in his book about the great wonders of the world and about the Tartars things which I have copied out and put briefly, which seem almost incredible.

And he says whoever in Tartary has or gets gold takes it immediately to the treasurer of the lord great Kaan who is lord of the Tartars, and in place of gold in the amount of the value and more what he asks for is given him immediately. And that gold is already so much in quantity in different places and cities that it is said to exceed in quantity the whole amount, separate from other amounts, of all Italy. But of silver and other precious things such as of precious stones and the best [78a] metals the quantity nor number nor weight could not be reckoned by any man alive. And no wonder, because it is continually increased and never diminished from the deposit.

There are made in the court of the great Kaan of the east different entertainments, and sometimes small and sometimes great. And though they may be called small yet nothing there is ever small. But in the great entertainments he rides with the nobles, and when they are gathered together at their entertainments there are found almost always about 150000 nobles on horses who all are robed in cloths of gold . . . except their servers who are often threefold. And this is true, though it may seem weighty.¹

The great Kaan has hunters in very great multitude who have nothing else to do except to attend every day to hunting after lions, bears, oxen, wild asses, horses, stags, &c.; for there are infinite animals. And they take much care of the skins of animals both domestic and wild. These hunters carry hawks and eagles and have dogs without number. And there are quite 100000 men on horses who are intent on hunting every day. And all the game they carry to the court of the great Kaan; and if the flesh cannot be carried, they carry the skin. For they have deserts very great and incredible and full of all wild beasts. (cf. chapter 91, p. 226 above.)

It is said in the book of Milio that there are in the east in some places very thick canes. And that thickness is of one cubit before one reaches the hollow in the middle. And the merchants take of those canes and put them on a cart; and there

¹ *de panis deauratis de limacor. exceptis suis uitoribus qui sunt sepe in triplo. Et istud est uirum (t: uerum) licet uideatur grane. cf. B., p. cxcvi.*
THE DESCRIPTION OF THE WORLD'S CUSTOMS OF BARBARIANS
too they have fire and put a cane on the fire and it is made hot and is inflated. And when it is very hot it is suddenly cracked and makes a sound[1: great and terrible so that it is heard][1: from][1: at far by][1: three or four miles. And then evil beasts such as lions, bears, &c. fly in terror and depart from the street. The merchants pass, who otherwise would not dare to pass through those places because of the beasts. (cf. chapter 115, p. 268 above.)

The book of Milio also says that in some places in the east and in the south all women and men until they are of four[1:(margin): xii]years [78b] go in all ways naked. And when a woman is no more virgin she puts herself a little covering of something in front of the belly. And men put nothing as in most cases, and sometimes a few[do so].

It is said that in India and farther under the sun no woman is married if she is virgin. But she whom the more men have had is the better married, because she is said to be more pleasing. And anyone who lies with her[1: gives]her some token that he has had her for proof of the fact. And if she conceives from any one of the aforesaid, [the child]is brought up by him who takes her to wife, and is heir in the house with others who are born. (cf. chapter 115, p. 270 above.)

It says that in another place all women are common as if they were animals; and whoever wishes takes and when he wishes sends[them]away. And if a son or daughter is born he follows the mother, but none cares about the father. And for the[1: time]that one keeps her she does all the duties for the man and works continually. But the men are at leisure for amusements.

In some places among the barbarians they have such a custom. For when a man takes a wife, they lead[her]to a priest that there she may give her offering to her god. And after the offering the priest leads her into his chamber, and after he has known her he gives her to her husband; and thus she is said then to be hallowed. And there are many priests in every place, all ordered as if by parishes. But none but a virgin is given to a priest.

There is some place among the barbarians where there is such a custom. A man takes many wives, namely as many as he wishes; and each stays by herself separate from another, though all in the same district. And they are called among themselves associated wives of the lord. Each keeps her household as well as she can, and they all labour. And they supply their husband with all things as well as they can. And she who does better for him is more loved by him. To day he is with one and to morrow with another, and so he goes round them all continually, and eats and lies there. And if by chance he falls ill, he stays until he is cured in the house of her where he took the sickness. And if it happen that that man die,
THE BATTLE OF CINGHIS AND PRESTER JOHAN = MARCO POLO

she who the more loves [78c] him is buried alive with him. And she counts this a very great joy, because in the other world she alone is his wife. They all have very great tombs, and there in those tombs are placed great ornaments according to what the person is.

ADDITIONAL NOTE - II. TO THE TRANSLATION: A VERSION OF THE PAGES OF VB WHICH CORRESPOND TO CHAPTERS 64 TO 68.

(See pp. 161-167.)

Caracoron is a city which in my judgement is three miles in circuit, and according as they say the first lord was a Tartar made by themselves, who got many of those provinces. And it was a city towards tramontana say this Tartar people who lived in this city, which has a very wide country of pastures and waters, paying tribute to lord Umenchan whom we here call Presto Zane, who was a great and most powerful master. And they gave him for tribute the tenth of all their flocks. And when these Tartars multiplied in great number & it seemed to the lord Umenchan that the said Tartars multiplied greatly, that they were valiant and of the greatest daring, he took counsel to divide them so as to lessen their power. And to make this division he determined to send his ambassadors and persons able to cause this his will to be carried out. And when the Tartars learned the purpose of the lord Umenchan they had very great ado and sorrow thereat, and gathered themselves together to consider what they had to do. They determined to abandon the land and province and that they could not be divided and separated. Therefore they gathered all their goods and flocks and set out and entered into the desert towards tramontana so that Umenchan their lord could no longer command them nor any more have tribute from them. In the desert they chose for their lord one of their Tartars, a man of the greatest spirit and energy and very wise, who was named Chan Zinzin, who afterwards did very great deeds and conquered.

When the aforesaid Tartars had chosen Zenzin Chan for their lord in the course of the years of our Lord Jesus Christ 1287 and he ruled that people with such justice and moderation that not as lord but almost as God he was loved and reverenced by all; so that when this his excellent fame was spread through many lands all came to bow down to the said Zinzin Chan, and in such numbers that Zinzino, a very valiant and very wise man, seeing that he had so great a multitude of very valiant men, it enlarged his heart, for it seemed to him that so many most valorous men united
THE DESCRIPTION OF THE WORLDS. THE SPEECH OF CINGHIS

together were enough to conquer the world. And when he had prepared his things
with the greatest order and carefulness, calling to him his principal men he spoke to
them in an eloquent speech, Dearest friends and dearest brothers, we stay as you see
in these savage and desert places so great a congregation of most valiant men of
virtue and high mind that in my judgement the world would scarcely be enough for
such a people. Is it not then for all of us who have the rule of this people of so
great excellence and virtue, courage and high spirit, who are subject to us, a very
great shame to stay shut up thus in these places which are fit only to be inhabited
by wild beasts, and not by so great a multitude of noble men? As for me, I think
of this our dwellingplace with so great shame that I dare not lift my eyes to look
you most valiant knights in the face, whom I know to be of such virtue and excel-
ence that for a long time past you have proved your most valiant arms in other
lands and in more noble exercises than in these savage plains against wild animals.
I know that the fault of delay till now is with me, and that from now onward for
certain I shall be equal to you and of one mind to go out from these savage places.
Let us then, dearest brothers, all together join our forces and go to find a dwelling
worthy of your valour. Let us no more lose time, which is too much lost, but rather
let us strive with the greatest care to recover it as much as we can. When the noble
knights had heard the most eloquent exhortation of their most excellent king and
captain, they cried all with one voice, Sir, let it be done. And see, we all receiving
the lofty command are ready if need be to die for the increase and fame of thy rule.
Command us then, our king and captain. Let us lose no more time, for thou shalt be
obeyed by all. The noble Zinzin Chan commanded that all should stand ready for
his need, for he determined to go out once for all from the desert & to go to get
more worthy lands and dwellingplaces. And when all were ready they came out with
the greatest courage and hope from the desert, and fortune prospered them, so that
in a very short time, such was his power, and even more the fame of his justice, he
took eight very famous and great provinces with so great moderation, not allowing
in any place taken that harm or violence should be done to any, and so great was his
justice that none dared to do anything which might be displeasing to the justice of
his just lord. And so much was his justice and fame trusted that he called himself
happy who could be in the service of that noble lord. And he only desired of the
provinces and lands taken by him that he should take all the brave young men who
were in them to be with him, and he wished them to be in his army. And in this
way the power of his army and the fame of his excellence were increased so that he
was no longer afraid of any.

And when Zinzin Chan had taken many provinces and his army was increased to
CINGHIS ASKS FOR THE DAUGHTER OF UNCAN = MARCO POLO

a very great multitude of people, being much exalted in mind he determined to request the daughter of Umecan, that is in our way of Presto Zane, for wife. And he chose a noble and rich embassy and sent it to Presto Zane with these words, that Zinzin Chan their great and grand lord having always loved his rule had planned with effect to show this his delight and love towards that lord; that here on behalf of their lord he prayed not only that he would give his daughter for wife, but that this relationship might be the occasion of increasing the love between them, and that two lords of so great power might be united in bonds of love and kinship, and that this kinship should be for the greatest praise and strength of both their lordships. When Presto Zane had heard the message of Zinzin Chan, all furious and full of wrath being unable to restrain his words he cried and said, What rashness is that of Zinzino my subject and tributary that he dares to ask of me the daughter of his lord for wife? Whence has he got so much pride and so much rashness? Does he not know how little understanding there is in him? I determine to correct him so that in future he may know. Go therefore and tell Zinzino speedily that I shall come to find him, and that he prepare himself with his army because I am determined to give him for wife that woman which his folly deserves, and then I believe he will learn who he is and who is Presto Zane; and go quickly for I shall quickly be with him.

When the ambassadors were returned and the reply had been heard from the ambassadors, immediately he called together all his barons and in their presence desired the ambassadors who were returned to say what Presto Zan had answered to his embassy. When they had heard the message all remained in silence. Then Zenzin Chan spoke to them and said, My comrades and brothers, I do not doubt that you remember the hatred which lord Umecan had always borne you, because to destroy you he planned when we lived in our city of Caracoron to separate you in many directions and in many lands that he might be able afterwards to arrange our destruction as he pleased. But indeed your courage provided that his most evil will should not be carried out. Forsaking your country and your houses you have lived in savage places with so many discomforts to yourselves and your children, you have borne all things so as not to put your life in the hands of Umenchan. Nevertheless, having regard not to offend our gods nor wishing to return evil for evil, I have not sought to avenge myself for the offence done to us, but rather to find goodwill and to have him for a friend. To have the means of this goodwill I have wished to make myself his kinsman and have sent to him, as you know, to ask of him his daughter for wife. The answer he has made you have heard, and you may be judges of our right. Let us look to our deeds and let us not wait for him to come to give us that
THE DESCRIPTION OF THE WORLD: DIVINATION BY CANES

wife which he desires, but that to his loss we may have that which we please and that which our power and courage deserve. Let us be careful to prepare ourselves, and let us not wait for Umenchan to come to find us, but let us go to find him, that he may know your carefulness and courage to be more than his. Here when he had made an end of his speaking, all with one voice cried and said, Sir, see we are all ready; let us mount our horses, and let us lose no time; let us go to find Umenchan and hope in the strength of thy valorous army that we shall soon make him learn his mistake and together with so many people subjugated and conquered by thee he will come to know thy power. Then Zinaino commanded that all should prepare themselves and that the following morning all being prepared with their companies should be on horseback.

The day following all being prepared mounted their horses with so great a multitude of people that it would appear a wonderful thing to all. And having entered on the road with wonderful speed they entered into the lands of Umenchan. And when Umenchan knew of the coming of Zinaino with no small wonder he judged that he had rather flown than come. When Zinaino reached the plain of Tangut he pitched his camp there, as that place seemed to be very fit for that great multitude of his men. And immediately he sent to tell Umenchan that he was come & lodged on the plain of Tangut, and that he waited him there that he should not tire himself with a longer journey to give him that wife whom he had sent to say through the answer of his ambassadors, and that he hoped in the gods not that wife that Umenchan pleased but that which Zinain would have. When Umenchan heard the message, having also prepared his host, full of disdain and hope of no small revenge on Zinaino, he set himself in order with an army no less but of less virtue than the enemy. And when he had arrived at ten miles from the army of Zinaino he posted his army, putting it in its accustomed high spirits, and sent to tell Zinaino of his coming, and that he should say the day of the battle when it pleased him. While the two hosts stood and were preparing for the day of battle, Zinaino sent according to his customs for his astrologers and diviners demanding of them that they should see by their art what should be the end of the battle. Wishing to satisfy the wish of their lord they took according to their custom a cane and divided it in two parts, and on one put the name of Zinaino and on the other of Umenchan. And putting these two canes somewhat near one to the other they said, Sir, stand and see. If the cane on which is written thy name mounts on the cane on which is written the name of Umenchan, thou shalt be the winner of the battle, but if the cane on which is written the name of Umenchan shall mount on the other, know that Umenchan will conquer. While Zenzino stood with all his barons with very great hope of victory.
THE DEFEAT AND DEATH OF PRESTER JOHAN = MARCO POLO

to see what will result from the canes, the diviners began to read and to say their words over the canes; and when they had ended their prayer, behold the cane on which was written the name of Zinzino mounted on the cane where was written the name of Umenchan to the no small joy of Zinzino and of all his host with firm hope of certain victory.

When the day appointed for the battle was come, both the armies being prepared with the greatest order in battalions according to their usage, encouraged by each of their lords and captains with firm hope of victory, they came to the battle and as the armies attacked each other with all eagerness and speed so that it was a wonderful thing to see and hear, the clash of arms, the killing and wounding on either side, the spilling of blood. The captains each one strove with the utmost zeal and carefulness to control and encourage their horsemen to be constant and vigorous in the fight. The fortune for a long time appeared to be equal, with the very greatest killing and spilling of blood in both the armies, so that you might have believed a very great quantity of blood to be shed in that plain. But since this equality of fortune could not last for long without her showing her face to one of the sides, the army of Umenchan being unable to bear the fierceness of the men of Zinzino turned their backs. Umenchan as a gallant captain, when he saw the fear of his cavaliers, putting himself in the front wherever he saw that the matter was most dangerous nor forgetting any part of a good captain, exhorted them with promises and prayers that they should be firm to resist and to strike. Struck by an arrow and fallen he died immediately. When Umenchan was dead the whole army without any restraint set itself to flee. Zinzino following them with very great slaughter of the enemy was victor of the battle.

Following the victory Zinzino conquered all the land and domain of Umenchan, all the lands and castles surrendering themselves, some by force and some by fear, and he took the principal land and dwelling of Umenchan. He captured the daughter and immediately took her for wife, giving infinite thanks to the gods who had granted him not the wife which Umenchan had sought to give him, but her whom he had desired. Having got all the domain of Umenchan he was not content with that, having put all that country in the greatest terror by the victory, and was so great a lord, having conquered all those countries for six years, that I believe there was never so great a lord in the world. But fortune which does not promise the wheel of fortune to stay long in any happiness, being now wearied of the glory of Zinzino, while he was attacking a castle he was struck by an arrow in the knee. And of that wound Zenzino after a few days died. (VB^2 fol. 11c-13a).
THE DESCRIPTION OF THE WORLD—ADDITIONAL NOTE. III.

A NOTE ON CHAPTER 152

The chapter on Quinsai (152) is in itself one of the most interesting and important in the book, and is of special interest with regard to the relation of the texts of R and Z. The chapter comes well after the 'certain moment' after which we find, according to Benedetto, the text of F faithfully and completely translated in Z, and after which the copyist 'could not sacrifice a word'. The chapter may be divided into sixty sections of uneven length, according to the subjects. Of these 60 sections, F has 31, Z 24, R 57. F has 12 sections which are not in Z, Z has 5 which are not in F; 3 which are not in R. R has 26 which are not in F; 34 which are not in Z. Z,R have 2 short sections in common which are not in F. Apart from its 5 extra sections, Z follows the order of F exactly and the words very nearly; the order of R differs considerably from that of F,Z. Notable among the sections is No. 54, the Palace. In F it contains about 265 French words; Z following very closely has 168 Latin; R has about 690 Italian words, and differs so much in matter that Benedetto rightly prints the whole section, after the first few words, as an addition to F. In this most interesting chapter then the copyist of Z translated F faithfully but not at all completely, leaving out 12 sections of the present 31, and, if he had anything like the original of R before him, was so far from being unable to sacrifice a word that he sacrificed something like 500 in this one section about the Palace. The important point for the present purpose is to notice that Z, copying according to Benedetto's suggestion from an original similar to that used by R, has produced an account of the Palace so much like that in F, changing 10 to 6, and omitting the 10000 (in both which points F happens to agree with R) and a few other words, but including some lines of word for word translation from F and not including, I think, a word from R which is not in F; while R, on the other hand, using a similar original, has produced an account which, though no doubt two or three details of F can be found in it, is four times as long as F and differs so much in wording and matter that Yule, Charignon, Penzer, Benedetto, and Ricci have all felt obliged to include it in their editions either as an addition to or as a substitute for the shorter account of F. That mere coincidence should have brought about this result is not very likely. We have, in fact, a long and important chapter in which Z, apart from two brief paragraphs, shows little or no consciousness of the many interesting additions which we owe to R; while R is wholly unconscious of the three interesting sections which are found only in Z. It must not be forgotten that we know R only as part of a composite text made up by a comparatively modern editor, and this fact may account to some extent for the verbal differences which we find in it as well as for the changes in the order of the sections, but it cannot account for the difference of matter.

In the following Table of the sections into which, as has been said, the chapter may be divided, consecutive numbers, 1 to 60, are put on the left side; each section is given a name indicating the subject, together with the first and last words of the text, followed by a number which shows its position in F, Z, or R. Thus section 49 is the 23rd in F or Z, the 22nd in R; 50 is the 24th in F, missing in Z, the 34th in R. The sections indicated make up together the whole chapter in each case (F,Z,R) with no omission except (in F) the last few words which introduce the next chapter.
## A Table of the Sixty Sections of Chapter 152

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<thead>
<tr>
<th></th>
<th>F</th>
<th>Z</th>
<th>R</th>
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<tbody>
<tr>
<td>1</td>
<td>Three days: Heaven</td>
<td>One day: Heaven</td>
<td>Three days: Heaven</td>
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<td></td>
<td>Quant len se part... soie en monde.</td>
<td>Cum disceditur... in mundo.</td>
<td>Partendosi... Paradiso.</td>
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<td>2</td>
<td>Queen’s Letter:</td>
<td>Queen’s Letter:</td>
<td>M. Polo’s Observation</td>
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<td></td>
<td>M. Polo’s Observation</td>
<td>M. Polo’s Observation</td>
<td>In questa città... breuiità.</td>
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<td>Et adone nec... a mes iaux</td>
<td>de cuiss esse... ipsas vidi</td>
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<td>3</td>
<td>100 Miles Circuit</td>
<td>100 Miles Circuit</td>
<td>100 Miles Circuit</td>
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<td></td>
<td>il se conteneo... e. miles.</td>
<td>primo quidem... centum tere</td>
<td>Questa... &amp; ampli.</td>
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<td>4</td>
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<td>6</td>
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<td>7</td>
<td>12000 Bridges</td>
<td>12000 Bridges</td>
<td>12000 Bridges</td>
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<tr>
<td></td>
<td>&amp; habet xii... toute la ur[l]e</td>
<td>&amp; habet duodecim... pertransire.</td>
<td>&amp; è fama... &amp; piccoli.</td>
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500
<p>| 16 | — | — | — | Squares (see 4, 6): Shops... 16 tutte le... dette piazze. |
| 17 | — | — | — | Courtesans 18 In altre... ritornarmi. |
| 18 | — | — | — | Doctors &amp;c. 19 In altre strade... piazze. |
| 19 | — | — | — | Magistrates 20 Sopra cadauna... a loro pare. |
| 20 | — | — | — | Houses &amp; Gardens: 21 Markets: Crowds Allungo la... si spaccia. |
| 21 | Twelve Crafts 5 Et encore... angelique chose. | Twelve Crafts 5 Item continebatur... angeluce. | Twelve Crafts 24 vi sono... valuta di quelli. |
| 22 | Hereditary Trades 6 Et si nol di... anott fait. | Hereditary Trades 6 Sanctimum erat... exercendam. | Hereditary Trades 25 &amp; anchor, et...che va fanno. |
| 23 | — | Not enforced by Kaan... set ad bee... debeant contraria. | — | Peaceable &amp; friendly gli habitanti... &amp; Signori. |
| 24 | — | — | — | — |
| 25 | Lake (to south) 7 &amp; encore... grandisme quantite | Lake (in City) 8 est etiam in... ydolorum. | Lake (in City) 27 D'intorno di... li servono. |
| 26 | Two Islands 8 Et encore... palais denperaors | Two Islands 9 Item in medio... imperatoris | Two Islands 28 Sono anchora... potria credere. |
| 27 | Weddings 9 Et quant... &amp; descueles | Lake Luxuries 10 hic nemiunt... aliquid alind | Weddings &amp;c. 29 &amp; quando... a gli altri. |
| 28 | — | — | — | — |
| 29 | Stone Towers 10 il bi a... de leingn. | Guards for Fire 12 &amp; sunt sexaginta... de lignio | Stone Towers 37 In questa... rohe in quelle. |
| 30 | Idolaters: eat dogs 11 Et si nos... ne menuierent. | Idolaters: eat dogs 11 gentes adorant... animalium | Idolaters: eat unclean flesh (13) Gli habitatori... province. |</p>
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<thead>
<tr>
<th></th>
<th>F</th>
<th>Z</th>
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<tbody>
<tr>
<td>31</td>
<td>Guards on Bridges</td>
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<td>Guards on Bridges</td>
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<td></td>
<td><em>Et encore... reueler sa usile</em></td>
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<td><em>Et anchora?...</em></td>
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<td>32</td>
<td></td>
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<td>Watches struck</td>
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<td><em>... in hora.</em></td>
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<td>33</td>
<td></td>
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<td>Police Duties</td>
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<td><em>Vanuo parte... alli Signori.</em></td>
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<td>34</td>
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<td>Hospitals</td>
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<td><em>Item se'l giorno... mestiero.</em></td>
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<td>35</td>
<td></td>
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<td>Fire alarm</td>
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<td><em>Immediate... duoil mila.</em></td>
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<td>36</td>
<td>Hill &amp; Watch-tower</td>
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<td>Watch-towers</td>
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<td></td>
<td><em>Et encore... soncent maintinam</em></td>
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<td><em>Vi sono... il bisogno.</em></td>
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<td>37</td>
<td>Guards, for wealth</td>
<td>Guards, for wealth</td>
<td>Guards, for wealth</td>
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<td></td>
<td><em>le grant kan... se reulent.</em></td>
<td><em>&amp; ista ciuitas... in ipsa</em></td>
<td><em>Fanno ancho... al mondo.</em></td>
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<td>38</td>
<td>Paved Streets</td>
<td>Paved Streets</td>
<td>Paved Streets &amp;c.</td>
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<td></td>
<td><em>Es aquies... e a pies.</em></td>
<td><em>item per totam... manfi</em></td>
<td><em>Et prima... detti corrieri.</em></td>
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<td>39</td>
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<td><em>la strada... asciauta.</em></td>
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<td><em>hor sopra questa... carrette.</em></td>
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<td>41</td>
<td>Baths, hot</td>
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<td>Baths, cold &amp; hot</td>
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<td></td>
<td><em>Et encore... ou. e femes.</em></td>
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<td><em>In alcune delle... lavati.</em></td>
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<td>42</td>
<td>Ganfu</td>
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<td>Gampu</td>
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<td><em>Et encore... qu a ceste cite.</em></td>
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<td><em>Discesto da... del Cataio.</em></td>
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<td>43</td>
<td>Nine Kingdoms</td>
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<td>Nine kingdoms</td>
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<td></td>
<td><em>et encore... de toutes couses.</em></td>
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<td><em>Il gran Can... officiali.</em></td>
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<td>44</td>
<td>Seat of Shêng:</td>
<td>Seat of Shêng:</td>
<td>Seat of Shêng:</td>
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<td>140 Cities</td>
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<td><em>Et encore... grant e riches.</em></td>
<td><em>Et in ista... &amp; magnis</em></td>
<td><em>In questa... &amp; grandi.</em></td>
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<td>45</td>
<td>1200 Cities</td>
<td>1200 Cities</td>
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<td><em>Et si nes... se poroit conter</em></td>
<td><em>de quo salde... carum</em></td>
<td><em>nè alcuno... manco potente.</em></td>
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<td>46</td>
<td>Guards not all Tartars</td>
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<td>Guards not all Tartars</td>
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<td>47</td>
<td>mes ne entendes ... don</td>
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<td>ne pensante ... armigeri</td>
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<td>cestai ... don grant kan</td>
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<td>48</td>
<td></td>
<td>Pepper</td>
<td></td>
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<td>49</td>
<td>Incredible Revenue (not</td>
<td>In civitate ... requiruntur</td>
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<td>Pepper) &amp; sommeciant</td>
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<td>... en partiron.</td>
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<td>50</td>
<td>Birth Register</td>
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<td>Birth Register</td>
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<td></td>
<td>Or suchies ... set sa</td>
<td></td>
<td>Hanno in costume ...</td>
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<td></td>
<td>natuivite.</td>
<td></td>
<td>serinono,</td>
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<td>51</td>
<td>Astrologers, travel</td>
<td>Astroloners, weddings</td>
<td></td>
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<tr>
<td></td>
<td>et quant aucun ... mont</td>
<td>Item si dehechant ...</td>
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<td></td>
<td>fois</td>
<td>conturbatur</td>
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<td>52</td>
<td>Cremation</td>
<td>Cremation</td>
<td>Cremation</td>
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<td>Et encore ... por le vdules.</td>
<td>comburunt funera ...</td>
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<td>honorari</td>
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<td>53</td>
<td>Suicide</td>
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<td>sunt itaque ... bane</td>
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<td></td>
<td>conservant</td>
<td></td>
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</tr>
<tr>
<td>54</td>
<td>Palace (265 words)</td>
<td>Palace (168 words)</td>
<td>Palace (690 words)</td>
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<tr>
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<td>Et en este ... vos ai contes.</td>
<td>In ista ... istiss palatij</td>
<td>Hor parleremo ... ne arbore</td>
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<td>55</td>
<td>Population</td>
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<td>Population</td>
</tr>
<tr>
<td></td>
<td>Et encore ... riche palais</td>
<td></td>
<td>Hauendosi ... seicento mila,</td>
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<td>56</td>
<td>One Church</td>
<td>One Church</td>
<td>One Church</td>
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<tr>
<td></td>
<td>il bi a une ... solement.</td>
<td>ibi est ... nestorinorum</td>
<td>&amp; in tanto ... Nestorini.</td>
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<td>57</td>
<td>Census Register</td>
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<td>Census Register</td>
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<td>Et depuis ... dou chatai.</td>
<td></td>
<td>Sono obligati ... del Cataio</td>
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<td>58</td>
<td>Hotel Register</td>
<td></td>
<td>Hotel Register</td>
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<tr>
<td></td>
<td>Et encore ... saies homes.</td>
<td></td>
<td>&amp; similmente ... le piazzé.</td>
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<td>59</td>
<td></td>
<td>Sale of Infants</td>
<td>Sale of Infants</td>
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<td></td>
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<td>Item in ... unde uinant</td>
<td>Item nella ... possino vivere.</td>
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<td>60</td>
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<td>Great Fish</td>
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<td></td>
<td></td>
<td>dicimus de ... ydolorum &amp;c.</td>
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A COMPARATIVE TABLE OF THE NUMBERS OF THE CHAPTERS in the present edition (1938), and in the editions of the Société de Géographie (1824), Benedetto, 1928 (B), Pauthier, 1865 (P), Yule-Cordier, 1903 (Y), Marsden, 1818 (M), and Ramusio, 1559 (R).\textsuperscript{1}

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<th>M.</th>
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\textsuperscript{1} Marsden divides the longer chapters into Sections, here shown by smaller figures. \textit{a} and \textit{b} indicate rough divisions of a chapter which are not marked in the texts concerned. The occasional page numbers in the first column refer to the present edition only and not to 1824. It has been impossible to include in this Table the English edition by A. Ricci or the Italian by Benedetto, because their chapters are not numbered. The Spanish El Millón follows the numbers of B., including a passage from P. in c. 95.
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507
A LIST OF THE MANUSCRIPTS AND EARLY PRINTED EDITIONS OF MARCO POLO

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1 The following list makes no claim to originality, but simply records in tabular form the manuscripts as classified and described by Benedetto in 1928, together with a few others which have come to light since that date. It has seemed well to substitute “Court French” for “Gregorian Recension” while keeping the letters FG, and to move the Ghisi MS. (about which we know nothing) into class VII., and I have been obliged at the risk of causing some confusion to transpose the index letters Z and Z'. but otherwise I have kept closely to Benedetto's classification and nomenclature without thereby committing myself to agreement with every detail of his views. References (unless followed by “above” or “below”) are to the pages of Professor Benedetto's Il Milione, 1928.
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### III. Tuscan Version (TA) pp. lxxx-xcix.

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### IV. Venetian Version (VA)—and Retranslations pp. c-cxxxii.

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THE DESCRIPTION OF THE WORLD'S AND EARLIER EDITIONS

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THE CLASSIFIED LIST OF THE MANUSCRIPTS = MARCO POLO

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V. LATIN VERSION BY PIPINO (P)—made from VA pp. cxxxiii-clvii.

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## THE DESCRIPTION OF THE WORLD'S AND EARLIER EDITIONS

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<td>94 P⁴⁴</td>
<td>B.N., lat 6244 A</td>
<td>1439</td>
<td></td>
<td></td>
<td>(p. cxxxviii.)</td>
</tr>
<tr>
<td>95 P⁴⁵</td>
<td>B.N., lat. 1616</td>
<td>15th</td>
<td></td>
<td></td>
<td>(p. cxxxviii.)</td>
</tr>
<tr>
<td>Letter</td>
<td>Place</td>
<td>Library and Mark</td>
<td>Date (century or year)</td>
<td>Language</td>
<td>Remarks</td>
</tr>
<tr>
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</tr>
<tr>
<td>97</td>
<td>Prag</td>
<td>B.Cap. di S. Vito</td>
<td>15th</td>
<td>Latin</td>
<td>Ibid., 100, No. 1021. (p. cxl.)</td>
</tr>
<tr>
<td>98</td>
<td>Rome</td>
<td>B.Vat., lat. 3153</td>
<td>14th</td>
<td></td>
<td>(p. cxli.)</td>
</tr>
<tr>
<td>99</td>
<td></td>
<td>B.Vat., lat. 5260</td>
<td>15th</td>
<td></td>
<td>(p. cxli.)</td>
</tr>
<tr>
<td>100</td>
<td></td>
<td>B.Vat., lat. 7317</td>
<td>1458</td>
<td></td>
<td>(p. cxli.)</td>
</tr>
<tr>
<td>101</td>
<td></td>
<td>B.Vat., Ottobon.</td>
<td>1520</td>
<td></td>
<td>(p. cxli.)</td>
</tr>
<tr>
<td>102</td>
<td></td>
<td>B.Vat., Ottobon.</td>
<td>15th</td>
<td></td>
<td>(p. cxli.)</td>
</tr>
<tr>
<td>103</td>
<td></td>
<td>B.Vat., Regina</td>
<td>15th</td>
<td></td>
<td>(p. cxli.)</td>
</tr>
<tr>
<td>104</td>
<td></td>
<td>B.Corsini, 1111</td>
<td>16th</td>
<td></td>
<td>(p. cxlii.)</td>
</tr>
<tr>
<td>105</td>
<td>Stuttg</td>
<td>B.Pub., in 4to 10</td>
<td>15th</td>
<td></td>
<td>(p. cxlii.)</td>
</tr>
<tr>
<td>106</td>
<td>Venice</td>
<td>B.Marc., 3307</td>
<td>15th</td>
<td></td>
<td>(p. cxlii.)</td>
</tr>
<tr>
<td>107</td>
<td></td>
<td>B.Marc., 3445</td>
<td>1465</td>
<td></td>
<td>(p. cxlii.)</td>
</tr>
<tr>
<td>108</td>
<td>Vienna</td>
<td>B.Nat., 12823</td>
<td>14th</td>
<td></td>
<td>(p. cxlii.)</td>
</tr>
<tr>
<td>109</td>
<td>Wolfenbüttel</td>
<td>B.Duc. (Herz), Gud. lat. 3</td>
<td>15th</td>
<td></td>
<td>(p. cxlii.)</td>
</tr>
<tr>
<td>110</td>
<td></td>
<td>B.Duc. Weissenb. 40</td>
<td>15th</td>
<td></td>
<td>(p. cxlii.)</td>
</tr>
<tr>
<td>111</td>
<td>Wurzburg</td>
<td>B.Univ., F 60</td>
<td>15th</td>
<td></td>
<td>See Note 112 below.</td>
</tr>
<tr>
<td>112</td>
<td>Belgium(?)</td>
<td>B. Joannis Gisleni Bultelii Nipaei</td>
<td>?</td>
<td></td>
<td>See Note 112 below.</td>
</tr>
<tr>
<td>113</td>
<td>unknown</td>
<td>unknown</td>
<td>1406</td>
<td></td>
<td>See Note 113 below.</td>
</tr>
<tr>
<td>114</td>
<td>unknown</td>
<td>unknown</td>
<td>1530</td>
<td></td>
<td>See Note 114 below.</td>
</tr>
<tr>
<td>115</td>
<td>London</td>
<td>B.M., Egerton 2176</td>
<td>15th</td>
<td>French</td>
<td>(p. cxlv.)</td>
</tr>
<tr>
<td>117</td>
<td>Chatsworth</td>
<td>“The Book of Lismore”</td>
<td>1460</td>
<td>Irish</td>
<td>(p. cxlvi.)</td>
</tr>
<tr>
<td>118</td>
<td>Dublin</td>
<td>Irish Acad. Lib.</td>
<td>19th</td>
<td></td>
<td>Copy of 117. (p. cxlvi.)</td>
</tr>
<tr>
<td>119</td>
<td>Prag</td>
<td>Mus. III E 42</td>
<td>15th</td>
<td>Bohemian</td>
<td>Printed by I. V. Prášek, Marka Paulova, 1902. (p. cxlvi.)</td>
</tr>
<tr>
<td>120</td>
<td>Venice</td>
<td>B.Marc., 6140</td>
<td>15th</td>
<td>Venetian</td>
<td>(p. cxlviii.)</td>
</tr>
<tr>
<td>121</td>
<td>Munich</td>
<td>Staatsbibl., Germ. 937</td>
<td>1582</td>
<td>German</td>
<td>(p. cxlix.)</td>
</tr>
</tbody>
</table>
THE DESCRIPTION OF THE WORLDS AND EARLIER EDITIONS

<table>
<thead>
<tr>
<th>Letter</th>
<th>Place</th>
<th>Library and Mark</th>
<th>Date (century or year)</th>
<th>Language</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>* Lat. London, etc.</td>
<td>B.M., G.6728(1)</td>
<td>1483 (?)</td>
<td>Latin</td>
<td>The first printed Latin text. (p. cxlix.)</td>
</tr>
</tbody>
</table>

VI. MANUSCRIPTS BASED ON A TEXT EARLIER THAN F:

<table>
<thead>
<tr>
<th>Letter</th>
<th>Place</th>
<th>Library and Mark</th>
<th>Date (century or year)</th>
<th>Language</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>123</td>
<td>Z Toledo</td>
<td>B.Catedral, 49, 20</td>
<td>c.1470</td>
<td>Latin</td>
<td>See pp.47-52 above. pl.31-6. (p. clxxi.)</td>
</tr>
<tr>
<td>124</td>
<td>Z' Milan</td>
<td>B.Ambros., Y 160 p.s.</td>
<td>1795</td>
<td></td>
<td>Copy of 123. pl.37. (pp. clxxiii-clxxiv.)</td>
</tr>
<tr>
<td></td>
<td>* R</td>
<td>in Navigationi et Viaggi, vol. 2.</td>
<td>1559</td>
<td>Italian</td>
<td>The only authority for some important passages. cf. pp.43-47 above. pl.43. (pp. clxviii-clxix.)</td>
</tr>
<tr>
<td>125</td>
<td>R' Venice</td>
<td>Seminario Patriarcale alla Salute, 695.</td>
<td>17th (?)</td>
<td></td>
<td>See Note 125 below. pl.44.</td>
</tr>
<tr>
<td>126</td>
<td>unknown</td>
<td>unknown</td>
<td>17th (?)</td>
<td></td>
<td>See Note 126 below. (pp. clxxviii-clxxxviii.) pl.38.</td>
</tr>
<tr>
<td>127</td>
<td>V Berlin</td>
<td>Staatsbibl., Hamilton 424</td>
<td>15th</td>
<td>Venetian</td>
<td></td>
</tr>
<tr>
<td>128</td>
<td>V' Milan</td>
<td>B.Ambros., Y 162 p.s.</td>
<td>1793</td>
<td></td>
<td>Copy of 127. (p. clxxviii.)</td>
</tr>
<tr>
<td>129</td>
<td>L Ferrara</td>
<td>B.Pub., 336 NB 5</td>
<td>early 15th</td>
<td>Latin</td>
<td>A compendium. (p. clxxviii.)</td>
</tr>
<tr>
<td>130</td>
<td>L' Venice</td>
<td>Mus.Correr, 2408</td>
<td>1401</td>
<td></td>
<td></td>
</tr>
<tr>
<td>131</td>
<td>L' Wolfenbüttel B.Com., Weissenb. 41</td>
<td></td>
<td>15th</td>
<td></td>
<td>(p. clxxx.)</td>
</tr>
</tbody>
</table>

1 The P text was independently printed (not directly from a MS.) by J. HUTTICH in Novus Orbis, 1532, and reappeared in German, translated by HUTTICH himself, 1534; French by F. GRUET, 1556, Italian (in part) by G. -B. RAMUSIO, 1559; Dutch by C. ABLIJN, 1563; Castilian by Angelo TAVANO, 1601; German by Hier. MEGISER, 1609; Dutch by J. H. GLAZEMAKER, 1664; Latin edited by Andreas MUELLER, 1671; and this last reproduced in French in “Bergeron” Voyages etc., 1735, vol. II. English versions of RAMUSIO appeared in S.PURCHAS His Pilgrimes, 1625; in “Pinkerton” vol. VII, 1811; and by W. MARSDEN in 1818.
THE CLASSIFIED LIST OF THE MANUSCRIPTS \textasciitilde{} MARCO POLO

<table>
<thead>
<tr>
<th>Letter</th>
<th>Place</th>
<th>Library and Mark</th>
<th>Date (century or year)</th>
<th>Language</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>132 L²</td>
<td>Antwerp</td>
<td>Mus. Plantin-Mor., 60</td>
<td>15th</td>
<td>Latin</td>
<td>(p. clxxx.)</td>
</tr>
<tr>
<td>133 L¹</td>
<td>Rye, New York</td>
<td>Lib. of William Gordon Kelso, Jr.</td>
<td>15th</td>
<td></td>
<td>See Note 133 below.</td>
</tr>
<tr>
<td>134 VB</td>
<td>Venice</td>
<td>Mus. Correr, Donà delle Rose 224</td>
<td>1446</td>
<td>Venetian</td>
<td>(p. clxxxii.)</td>
</tr>
<tr>
<td>135 VB²</td>
<td>Rome</td>
<td>B. Vat., Barb. lat. 5361</td>
<td>17th (?)</td>
<td></td>
<td>See Note 135 below.</td>
</tr>
<tr>
<td>136 VB²</td>
<td>London</td>
<td>B. M., Sloane 251</td>
<td>1457</td>
<td></td>
<td>(p. clxxxii.) pl. 30.</td>
</tr>
<tr>
<td>137 I</td>
<td>Milan</td>
<td>B. Ambros., D 526</td>
<td>14th</td>
<td>Latin</td>
<td>Extracts in \textit{Imago Mundi}, part printed in B. (pp. cxciii–cxcviii.)</td>
</tr>
<tr>
<td>138 I²</td>
<td>Milan</td>
<td>B. Trivulziana 704</td>
<td>1428</td>
<td></td>
<td>Extracts in \textit{Imago Mundi}. (p. cxciv.)</td>
</tr>
</tbody>
</table>

VII. UNCLASSIFIED pp. cci–ccxi.

139 Venice | Bib. Ghisi | 14th (?) | Latin | A manuscript seen by RAMUSIO, now lost. cf. p. 45 above. (p. clix.) |

140 K  | Florence  | B. Riccard. 2048 | 14th | Catalan | (p. cci.) |
141 K¹ | Rome      | B. Vat., Ottob. lat. 2207 | 15th | French | (p. cci.) |
142 K² | Escorial  | B. N., Z I 2 | late 14th | Aragonese | Printed by R. STUEBE, 1902. See Note 142 below. (p. cci.) |
143 MC | Florence  | B. Riccard. 1036 | c. 1431 | Italian | See Note 143 below.¹ (pp. cxxi–ccx.) |

¹ From this list, containing 150 items, must be deducted the seven printed editions, the copies of printed editions (57–60, 122, 125), the doubtful items (112, 113, 139), and the compendia and extracts (24–29, 120–133, 135, 137, 138, 143); leaving 119, of which some are imperfect and some are mere fragments. But fragments, extracts, and even printed editions (specially, of course, RAMUSIO) may be valuable original authorities for determining the text.
THE DESCRIPTION OF THE WORLDS AND EARLIER EDITIONS

NOTES

6. The following description of this MS. is derived from The Pierpont Morgan Library Exhibition of illuminated Manuscripts held at the N.Y. Public Library, New York, Nov. 1933 - April 1934, 1934. p. 39. No. 75. The book is written in French on vellum, 196 leaves, 311 x 130 mm., 34 miniatures, 44 illuminated initials. It is described as "early XV century" and as "executed about 1400." It was formerly in the library of the Château de la Roche-Guyon, and was bought at the sale of that library on 2 July 1927, for 250,000 fr. by QUARitch for Mr J. P. Morgan.

47. This manuscript is in the Library of the Benedictine Monastery at Admont. The following is a summary of a description given by the editor, E. Heitz von Tschernig, in Der mitteldeutsche Marco Polo, 1935. p. 14: Pressmark 504, quarto size, bound in old red leather over wooden boards, parchment, 121 leaves, 236 x 166 mm., written in two columns in Gothic book-writing of the late fourteenth century, headings and initials red, as are also the initials of the sentences and of the proper names. Marco Polo occupies fol. 1r-59v. The language is an east middle German dialect; the spelling points to a date in the second half of the fourteenth century. The manuscript is not the original translation, which however much may have belonged to the same dialect; probably the original belonged to the middle or first half of the fourteenth century. Agnes Hohmann (Untersuchungen zu den altdutschen Marco Polo-Texten, 1936, p. 19) dates the writing about the year 1400, mentioning also an even later date. The book does not seem to be mentioned in the extant catalogues of the Library which date from the fourteenth and fifteenth centuries.

53. This manuscript was sold in 1929 by Messrs MAGGS Bros of London to Mr George Plimpton of New York, and was transferred to Columbia University after Mr Plimpton's death which took place in July 1936. Through the kindness of Dr Samuel A. Ives of the Library of Columbia University we are able to give the following description. The manuscript is written on paper, 43 leaves, of which the last two are blank, measuring 200 x 145 mm. "There are no notes whatsoever as to its provenance, although there are a great many marginal annotations in a later hand." The text begins, without a title, on fol. 1r: Narrationem morum operacionum et rituum diversarum gentium habitantibus in diversis provinciis ad orientalem plagam & ad septentriонаlem plagam nec non meridionalen constitutis Discretus vir dominus marcus eius veneciarum narrat etiam condiciones provinciarum & fructuum . . . Perambulant autem ceram sublatae chasmi Annii domini m° cce° lxix° statuunt vero in curia dicti domini multis annis ita quod srequent iterum ad vaccicis a dicto domino prius licencia multis precibus inimicata currebant. Anno domini m° cce° vi infra dictum autem tempus quod fluctuante, anno m° cce° vii infra dictum autem temporibus quod fluctuante anno m° cce° vii infra dictum autem temporibus quod fluctuante anno m° cce° vii infra dictum autem temporibus quod fluctuante anno m° cce° vii infra dictum autem temporibus quod fluctuante anno m° cce° vii infra dictum autem temporibus quod fluctuante anno m° cce° vii infra dictum autem temporibus quod fluctuante anno m° cce° vii infra dictum autem temporibus quod fluctuante anno m° cce° vii infra dictum autem temporibus quod fluctuante anno.

Kal. May

56. For knowledge of this MS. we are indebted first to Joaquín Hazañas y la Rúa Maese Rodrigo 1444-1509, Sevilla, 1909, pp. 52, 53: "We had the good luck to find the Italian book of Marco Polo which Maese Rodrigo (i.e. Santaella) possessed. It is a manuscript of 78 leaves without foliation, in quarto, written in two colours, with notes; a valuable codex in contemporary binding, somewhat spoilt by the action of time. It belonged to the library of the Colegio Mayor de Santa Maria de Jesús, where it was kept on shelf 2 number 8 (cajón 2 colateral número 8), which indication it retains. It disappeared and was lost for many years, but was found lately in a garret of an old building of the Colegio with other papers, and is now kept in the Library of the Seminario at Sevilla. The said manuscript begins thus: Qui comienza el libro el qual trata de le cose mirabile che vedete el noble homo Misser Marco polo de venecia. . . . It contains a hundred thirty and five chapters and ends: Complutu e libro dicios mirabilni del mondo liquaui videntes Misser Marco polo nobili di venecia alaudi diu epiotente dei et diala sua matrj Virginj maria. Il dij 20 Augusti 1493. Finis, lans tibi xe. We have not had the good fortune to find the original of Misser Pogio of which Santealla made us." cf. N. M. Penzer Marco Polo p. xxvi. (pl. 42.)

It has fortunately been possible to verify and correct from photographs the strange spelling of the incipit and explicit as given by la Rúa. They serve to show that the original from which the copy was made was probably closely related to VL, a conclusion which is altogether supported by SANTAELLA's Spanish version. The corresponding parts in VL read: Comenza el libro el qual trata de le cose mirabile che nide & audi el noble homo Misser Marcho polo da venesia in le parte dormente ybs aud: Complito el libro de le cose mirabile sedute per lo noble homo misser marcho polo gientilomo de venesia . . . alonere e laude de lomipotent.

THE CLASSIFIED LIST OF THE MANUSCRIPTS =MARCO POLO
regionum. Vel. (ca. 1400), 53 ff. (26 x 18 cm.). Wanting 6 ff. Early owner (xvth c.) John Bulkeley; later (early xvth c.) Lord Leonard Grey (? Viscount Crane, beheaded 1541); the Earl of Powis sale (London, 20 March 1923, n. 211) to Quaritch. Obtained (March 1929) from Quaritch.” From photographs supplied by Mr. R. Garrett it is seen that the opening of the first chapter reads: *Quaeter et quare Dominus Nicolaus de venetis et Domina marcus transierunt ad partes orientales. Capitulio. primo. Tempore quo Baldusius . . . and the book ends: regiones deierunt Explicit liber Domini marchi Pauli de veneitii After this explicit are written in later hands: Explicit liber de moribus et ritibus orientalium gentium Soryswech Joannes bulkeleyus To the right hon’able & my singular goud lord lord leonard gray this be delyes(?) This indenture made the 18(?) day of may this yere of our lorde kyng henri the xxxv(=1543).

112. This is a manuscript which has not been identified and may be the same as one of those given above. It is recorded in Sanderus Bibliotheca Belgica Manuscripta, 1641, p. 284. cf. B. p. cxliii.

113. This manuscript was formerly in the library of Jacopo Soranzo in Venice (Francesco Melchiori Catalogo dei mss. in A3 (ms. Marciano 6570—Ital. x 139), no. 424). Thence it passed to the library of Luigi Canonici, and from him to Walter Sneyd in 1836. It was sold at Sotheby’s (Catalogue, No. 480, Sneyd Collection) in 1903 for £10 5s. od. and bought by Bernard Quaritch on commission for a Berlin bookseller. By combining the descriptions given by B. and in Sotheby’s Catalogue, we arrive at the following: Paper, 135 leaves, small neat Roman (sic) letter, 25 lines to a full page. Red rubrics and painted capitals. Bound in vellum. Small quarto. The contents were: Marco Polo fol. 1-104, De locis terre sancte visitatis per me fratrem Franciscum Pipinnum fol. 105-117, Historia de septem sapientibus fol. 118-135. Marco Polo began: Liber domini Marchi Pauli de Venetiis de condicionibus et consuetudinibus orientalium regionum—Librum pridem in venerabilis ac fidelis viri domini Marchipauli de Venetiis . . . and ended: seu falcones et provincias frateruntur. Explicit liber tertius quem librum frater franciscus pipinus . . . de vulgari in grannematicam et bonam et intelligibilibus latinitatem translatit Deo gratias aen. Explicit per me Johanne de Saxonia liber iste anno domini M.4.5. in vigilia epyphanie trinum regum die quinto januarii in civitata (sic) bergami Deo gratias The date thus given corresponds to 5 January 1406. B. prints “anno 1407” and “civitate bergami”. cf. B. pp. cxliii, cxliv.

114. This book was sold at Sotheby’s on 15 April 1930, to Quaritch, from whom it seems to have passed that same year to Chamonal of Paris. In Sotheby’s Catalogue, p. 46, No. 300, it is thus described: “MARCO POLO. Marci Pauli de Venetiis de consuetudinibus Orientalium regionum libri III. MANUSCRIPT ON VELLUM, 77 ff. finely written in a cursive hand in black and red, initials in blue and red, the first enclosing a curious drawing of a leopard or similar animal, some slight worm holes in the first ten leaves, at the end of book I occurs the following colophon: ‘De potentia et magnificentia Regis maximi Tartarorum liber secundus Incipitur capitulo Primo modo transcriptio Apud Wesmeter anno dni 1530’ inscription on fly leaf in an old low hand: ‘Liber Jobis breton juris doctor,’ on the blank verso of the last leaf an astronomical table and other matter has been added at the end of the XVI Century, contemporarly stamped calf over oak boards, worn and worm holed.

XVI CENT.

Professor Pelliot, who saw the book in Paris, read the name of the former owner bregnason (?), and it appears as bregson in Chamonal’s catalogue, where it is also noted that Berford. Dunsland is written in a modern hand on the first page of the text, and Berford. Dunsland-Denew on the back of the last leaf.

125. This occupies 116 leaves in a volume called Viaggiatori Veneti, which contains Alvise da Mesto, Pietro Quirini, Ambrogio Contarini, Cattarina Zeno, Zeni fratelli, & Josafa Barboro, and Marco Polo, all copied from the printed texts of Ramusio’s Navigazioni et Viaggi. The text of Marco Polo appears to be an exact copy of the third edition, 1583.

126. This was formerly No. 7378 in the Phillipps Collection. In Sotheby’s Catalogue of the Phillipps Sale (for 19 May 1897) p. 64, No. 499, it is described as: ‘Marco Polo, Viaggi di Marco Polo, Gios. Barbaro, Pietro Ferino, Amb. Contarini, Alb. Compense, Pietro Quirini, etc. Important MS. brought to England by the Earl of Guilford, with his bookplate. 4to. It contains important notes on Marco Polo and the explanations of G. B. Ramusio. . . . “Georgio Interiano della Vita de Zychi chiamati i cirrassi in Sar matia. At the end it is stated this narrative was sent to the elder Aldus, but appears not to have been printed. Several other pieces.” Interiano was in fact printed, with a dedication by the younger Aldus, by T. Giunti in Navigat. et Viaggi, vol. 2, 1559, fol. 1400-142E. The book was sold in 1897 for £1. 15.

133. This volume formerly belonged to Petrus Bondam, whose library was sold at Utrecht on 1 October 1800; and afterwards to Francis Sharp Powell Baronet, Horton Old Hall, Bradford, Yorkshire, whose library was sold at Sotheby’s on 16 December 1929, when this book was bought by W. Tregaskis for £44 and soon afterwards passed through the hands of Lathrop C. Harper of New York to the present owner, William Gordon Kelso.
THE DESCRIPTION OF THE WORLDS AND EARLIER EDITIONS
Junior, to whose kindness much of this information is due, it is described as follows (cf. Book Prices Current Oct. 1929—Aug. 1930, p. 669): Polo (Marco). Itinerarium et Descrip[io Regionum Orientalium, manuscript on paper, 38 leaves, two columns, 41 lines to a page, initials in red and blue, defective at end, boards, German, 15th century, folio, 300 x 220 mm.). Marco Polo occupies fol. 1-35 and is complete; Heli hystoriarum (tractatus de statu et condicioni quatuordecim regum orientis), beginning at the foot of fol. 35d, occupies the last three leaves and is defective. The text of Marco Polo begins without any title; Novilis disce et discere vir dominus marcus paulo de veneeis cum xxxv. annis continuus . . . and ends: Hic talen reges proximi parentes erant et ambo ex cinicum imperialis progenie descendentibus. The text of the first and last pages differs very slightly from that of L and L; but near the top of fol. 1b is a confused and corrected sentence which shows an attempt to make sense of an early corruption. It reads: Sic ergo enorum mercenariis dispositurus versus iver versus orientis quae intre opretant astra esse remors posse. The first versus is decidedly cancelled and a thin line is drawn through quae intre and remors posse, cf. p. 75 above.

135. This occupies fol. 260r—265v (fol. 261—265 being also numbered 1—5) of the volume in which it is bound. The actual text begins on fol. 261v: Quoglie che desiderano de intendere . . . and ends at the foot of 265v: anno molte Zitade et Casteli sotto si. Nel fine del libro Explicit Liber Millionis quius Venetiaram, expletusque fuit sub anno D. N. mille[99] quadring[99] quinquesimo. Novembris Die nigessa septima (in margine: 1455). On fol. 260v is the note: Alcuni primi Capiti del libro di sr Marco Polo copiati dall’ esemplare manoscrito di Paolo Rannuso. The text comprises the Introduction and the single chapter on the Lesser Armenia, followed by the colophon from the end of the book. It is impossible to say why so much of the original was copied, but it is not unnatural to guess that the original had been damaged or destroyed leaving only these first few pages legible (one word near the end is marked as partly illegible); and that the original was the copy of VB which was used by G.-B. RAMUSIO is likely by the fact that it belonged to Paolo RANNUSSIO who may have been the father or the son of G.-B. R.. The writing is attributed to the 17th century, but may well have been written in the later sixteenth.

142. The treatment of Quinssai in this fourteenth-century text, known to me only through the KNUST-STUEBE edition of 1902, is specially remarkable. Into our c. 139 (the Conquest of Mangi) the editor has transferred the story of the letter sent by the queen of Mangi to Boian (p. 326), followed by a great part of our c. 152 as the contents of that letter (Tale fite el scriito que la reyna enviò al grant ehann), adding that the great Kaan was much moved by the letter and sent orders that the place and people should not be hurt and should be ruled according to their own customs. This again is followed explicitly (dize fray Odoric) by a part of Odoric’s account of the place (cf. Wy pp. 463-467), and a few more details from c. 152, including piíedel cielo. The following readings in the text itself may be noted: The king Fafur fled “by night” (de noche . . . quando vino la manyana la reyna fuen de mucho yrdada); of the bridges, XII puentes de piedra (as in G, p. 327 n.); of the lake, et en medio ya un grant plano en que ya un bell palacio del rey, en que sta la mas noble gent de aquella piìida; of the funeral, et han monos que siguen el cuerpo quasi à nuestra busca; Empero todos son yolalres; of the census, Et todos los meses faze poner por todas las puertas, assi que el senyor sabe todos meses qui es partido . . . ; of the foundlings, et segunt lur natividad les faze mostrar officio solit o grossero; of Polo’s stay there, car yo hi sta un mes por ferros del grant ehann; and at the proper place for c. 152, trobamos la ciudat de Quinssai, de que vos avemos ya parado, que es la mayor del mundo et la mas segura et babundada de todos bienes. Et partiendo de Quinssai . . . Mangi appears to be consistently called dammanghi, perhaps, as STUEBE suggests, for the French don Mangi.

143. These short extracts are written by Meo Ceffoni on the blank pages at the end of a MS. of Dante. B. considers that they are taken directly from a Franco-Italian text, and they are prefaced by the curious remark that the book of Marco Polo is kept “at Venice on the Rialto fixed with chains so that everyone can read it, as some say”, and concluded with: “as is said in this fine book in many places, which is a great book of more than twenty quires, as he knows who has seen and read it all completely.” The text of these notes is as follows:— Il marche polo e un libro che trata di porti del mare etera del chos erandy e mirabolose chesi trovano nel mo[n]'e[c] sece gosto libro [n]'gente uo da unegna chessenpre ando nauichando e qato strinolfi disseertenti lme dopo lalrior sechando cascuno il sopradeto libro di marche polo e gsto libro ista a unegna in sul rialto apichto ebbe chetene chinun el puo legere da dike daleben and at the end, mercantantie che uncheno diga a unegna a pis de porti divina chome et deto in gsto bello libro in piu luchi ce e [n]'eando libro di piu di venti qaderni chome sa chilla vedute elletto tutto intero. Meo Ceffoni is on fol. 195 (io son chiamato meo cefoni), and the date 1430/1 is deduced from notes on fol. 179r, 204v (note by Dr LOTTZ and Dr G. BING).
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¹ Under C. p.134, p.135 are the pages in H. Cordier Ser Marco Polo, 1920, where additional MSS. are recorded.
# DOCUMENTS RELATING TO THE FAMILY · HOUSE · AND TOMB OF MARCO POLO

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THE DESCRIPTION OF THE WORLD'S THE FAMILY DOCUMENTS

In 1926 Professor Cav. G. ORLANDINI published the texts or, in most cases, brief summaries of seventy-five documents relating to the Polo family and property, the dates ranging from 1280 to 1387 (cf. p. 15 note 1). The following documents, which are also chronologically arranged, include first fifteen of those published in 1926, and these have the same numbers here as in 1926; secondly unpublished documents whose dates fall between 1280 and 1387, and these have the number of a preceding document followed by a, b, etc.; and thirdly unpublished documents of later dates which are numbered 76 to 100. In the first of these classes the documents have been copied from the originals, some which were before in summary being here given complete while, with one exception, only extracts are here given of those which ORLANDINI printed completely; but in the second and third classes it has sometimes been necessary to rely on ORLANDINI’s unpublished transcripts or notes, kindly placed at our disposal, and in these cases the initials G.O. have been added in acknowledgement.

1. Will of Marco Polo senior, 27 August 1280.
   Will (parchment, 570 × 218 mm.)
   In nomine dei eterni amen. anno ab incarnacione domini nostri ihsu xpiisti millesimo ducentesimo Otuagesimo mensis augusti die Quinto Exeuntis Judicione octaua Riuoalti. Cum nulli hominum dies neque hora uocationis domini sit penitus cognita sollicius vniciique inminet precauendum ne subite mortis jucnatus sua jndisposita derelinquat. Jdeiro Ego Marcus paulo condam de constantinopoli nunc habitator Jn confinio sancti seueri, Corporea jnfirmitate Grauatus sano tamen intellectu existens ad me venire feci Marcum de bonouicino presbiterum Et notarium Quem Rogui vt hoc meum scriberet testamentum. Jn quo esse constituuo meos fidecommissarios Jordanum triuisanum de confinio sancti antoninj Et flordeli-sem cognatam meam de confinio sancti seueri quousque nicolaus & matheus fratres mei fuerint veneciis Et tunc ipsi soli sint mei commissarii. Jn primis volo Et ordino solui rectum decimum. Jtem volo quod omnes mei panni Et totum meum massaraticum vendantur, Et de eorum precio ordino fieri expensas mee sepulture, Et illud quod superauerit a predictis expensis mee sepulture detur per meos commissarios jn missis celerbrandis pro anima mea secundum eorum discretionem / Jtem notum facio quod habeo de meo Capitali Jn societate quam habeo cum donato Grasso condam de confinio sancti juliani nunc uero habitatore Justinopolis libras denariorum uenecialium Septigentas; Et eciam ultra illas libras Septigentas expendidi pro ipsa societate Jadre libras denariorum uenecialium Quinquaginta de meo capitali sicut scriptum est in meo quaterno bene Et ordinate. Et Eciam
THE WILL OF MARCO POLO THE ELDER

1280: THE WILL OF MARCO POLO THE ELDER

sciendum est quod dominus angelus(?) da tumba de dicto confinio sancti seueri
Habere seu Recipere debet a nobis de predicta societate libras denarioorum
ue necialium Quinquaginta duas per cartam; quas ordino & uolo sibi uel eius
eredibus seu conmissariis ipsius dari et integre solvi; de predicta societate;

suprascriptos quidem omnes denarios meos dimitto nicolao filio meo comoranti
jn soldathya, Et si ipse filius meus nicolaus mortuus esset uel obiret ante recep-
tionem suprascriptorum denarioorum, tunc predicti denarii omnes deueniant
jn nicolaum et matheum paulo dilectos fratres meos, Quod si ipsi fratres mei eciam
mortui fuissent predicti denarii postea deuenire debeant jn nepotes meos filios
suprascriptorum fratrum meorum, videlicet marcum et matheum, Quod si ipsi
nepotes mei Eciam mortui fuissent omnes suprascripti denarii dentur per meos
comissarios pro anima mea secundum eorum discretionem. Item suprascripto
nicolao filio meo dimitto Centuram vnam de argento de seta uermega. Coceleares
duas de argento, Copam vnam de argento sine cenbula. capsellam meam. Paria
duo linteaminum. cultram unam de ulexio, tramptonam vnam. plumaçum unum;
que omnia eadem filio meo nicolao dimitto Cum Condicione superius denotata./

Que omnia stare debeant penes meos conmissarios Et jn eorum potestate donec
Predictus filius meus ue necias uenerit & interim volo Et ordino quod suprascripti
mei conmissarii suprascriptos omnes denarios jnuestiant seu jnuestirj faciant ad
utilitatem Et periculum suprascripti filij mei nicolay Hic Jn ue neciis tantum. Item
de bonis que me habere contingunt de fraterna compagnia a suprascriptis nicolao
& matheo paulo fratibus meis dilectis dimitto marothe filie mee libras Ducentas
jn suis vtilitatibus Item antonio filio meo naturali di ipsis bonis dimitto libras
denarioorum ue necialium Centum. Item habeo jn mea capsella yperpera duo Et
flurinos tres de auro quos omnes dimitto suprascripte flordelise cognate mee. Item
Omnes meos seruos & ancillas dimitto liberos. Item domum meam quam habeo
jn soldathya dimitto fratribus minoribus eiusdem lici, salua habitatione suprascrip-
torum filij & filie mee marothe quamdui uixerint. Cetera mea bona dimitto
suprascripto nicolao filio meo; preterea plenissimam uirtutem et potentatem do et
confere suprascriptis meis conmissariis Post obitum meum jnquirendi. jnterpellandi.
placitandi. Respondendi aduocatorem interdicta et precepta tollendi proclamandi.
jntromittendi et excuciendi omnia mea bona et Habere, a cunctis meis debittoribus,
Cum carta et sine cartula ubicumque opus fuerit Et securitatis cartulam faciendi.

Et omnia que per me ordinata sunt adimplendi, sicut Ego uiuens facere possem.
Et Hoc esse judico meum ultimum testamentum. Si quis igitur Hoc meum ultimum

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THE DESCRIPTION OF THE WORLDS & OF MAFFEO THE YOUNGER
Componiturum conmissariis meis superscriptis Et eorum successoribus aureas libras quinque Et Hec mei testamenti Cartula in sua permaneat firmitate. Signum superscripti Marci paulo Qui Hec Rogavit fieri.—
Ego benedictus clericus sancti seueri testis
Ego leonardus clericus sancti seueri testis subscripti
Ego marcus de bonunicino presbiter Et notarius compleui Et Roboraiu.
(Biblioteca Marciana. Cod. Lat. V, 58, 59. Collocazione 2437,38. fol. 31.)

2. Will of Maffeo Polo junior, 31 August 1300.

Will (parchment, 666 × 378 mm.):
IN nomine dei Eterni amen anno ab incarnacione domini nostri ihesu xpiisti millesimo trecentesimo mensis augusti die ultima Judicione terciadecima Riuoalti Cum sit non modicum periculum trans[r]etare. Idecirco Ego Matheus paulo filius condam Nicolai paulo de consinio sancti Johanis crisostomi volens ire in cretam ne repentinus casus huuius uite fragilis me subripere intestatuum mea propria manu meum scripsit et condidi testamentum. Rogans Petrum pagan Ecclesie Sancti felicis presbiterum & notarium sana mente & integro consilio ut secundum ipsius scripturam quam sibi tunc dedi meo sigillo munitam meum scriberet testamentum si me de hoc seculo contingeret pertransire cuius scripture tenor translato uulgari in latinum per omnia talis est. Constituo meos conmissarios dominum Matheum paulum patruum meum et Marcum paulum fratrem meum & dominum Nicolaum secretum socerum meum et felicem paulino consanguineum meum. volo solui rectum decinum. Item dimitto omnibus monasteriis de grado ad capud aggeris soldos viginti pro quolibet. Item dimitto omnibus congregacionibus de veneciis hoc est de Riuoalto libras Centum quinquaginta ad hoc ut presbiteri ipsarum congregacionum teneantur facere omni anno annuersarium pro animabus patris mei & Matris mee & mea. Item dimitto flordelixe filie mee libras duo millia pro suo maritare & ponantur in uadagno in veneciis in manibus bonarum personarum & vtillitas deueniat in ipsa mea filia flordelixe. Item dimitto dicte flordelixe filie mee prode mille librarum de meis imprestitis quod sit pro suis expensis donec ipsa erit maritata & postquam ipsa erit maritata volo quod ipse mille libre imprestitorum cum suo prode deueniant in meum heredem masculum si ipsum habueri & si non habueri heredem masculum volo quod ipse mille libre imprestitorum & prode ipsorum deueniant in meum fratrem Marcum paulum. Item dimitto Catarine vxori mee libras quadrigentas & omnes suos panos sicut ipsi stant ad present. Item dimitto domine Marothe libras Centum. Item dimitto Pasque filie mee naturali libras quadrigentas pro suo maritare & si ipsa uellet ire monacha
1300: THE WILL OF MAFFEO POLO JUNIOR & MARCO POLO

volo quod ipsa habeat libras ducentas pro dare monasterio & de aliis libris ducentis
volo quod enantur imprestita & ipsa debet habere prodes ipsorum imprestitorum
in uita sua & post mortem suam deueniant in meum heredem masculum & si
Ego non haberem heredem masculum volo quod dicta imprestita uendentur &
destribuantur pro animabus patris mei & matris mee & mea. Item dimitto Stephano
& Johanino fratibus meis naturalibus libras quingentas et si accideret quod aliguis
ipsorum moriretur deueniant de uno in alterum & si ambo morirentur antequam
essest maritati volo quod dicte libre quingente deueniant in meum heredem
masculum & si Ego non haberem heredem masculum volo quod deueniant in
meum fratre Marcum paulum uel in suum heredem masculum. Item dimitto
Jordano treuisan auuulo meo libras ducentas. Item dimitto Marco de tumba
libras Centum. Item dimitto florodelixe uxori felicis paulino libras Centum. Item
dimitto Marothe filie condam Petri treuisan que moratur in nigroponte libras
Centum. Item dimitto agneti vxori Petri lion libras Centum. Item dimitto
francisco filio condam Petri treuisan qui moratur in nigroponte libras Centum.
Item volo quod enantur tot imprestita que reddant libras viginti ad grossos
annuatim & iste libre viginti ad grossos dentur omni anno Petro pagan presbitero
Ecclesie Sancti felicis & ipse teneatur regare dominiu pro animabus patris mei
& matris mee & mea & post mortem ipsius presbiteri petri deueniant in Leonardum
clericum Sancti felicis consanguineum ipsius presbiteri petri si ipse erit presbiter
& post dictum Leonardum dentur Maiori presbitero Sancti Johannis crisostomi &
sic uadant semper de maiori in maiorem presbiterum qui deebat semper continue
celebrare missam pro animabus patris mei et matris mee & mea./ Item volo quod
si uxor mea esset grauida & pareret filium uel filios masculos quod ipsi habeant
totum meum mobile & immobile inordinatun, & si ipsa faceat filiam volo quod
ipsa filia habeat tantum quantum dimitto sorori sue florodelixe. Item volo quod si
non haberem heredem masculum volo frater meus Marcus paulo habeat meam
partem proprietatis michi pertinentis pro hereditate patris mei & libras duo millia.
Et Nicolaus paulo consanguineus meus habeat libras quingentas. Et dominus
Matheus paulo patruus meus habeat libras quingentas. Item volo quod si filia
mea florodelixe moriretur antequam esset maritata quod predecet libre duo millia
& lucrum suum deueniant in meum heredem masculum & si non haberem heredem
masculum. volo quod deueniant in meum fratrem Marcum paulum uel in suum
heredem masculum verum est quod uolo quod frater meus Marcus paulo uel heres
suus teneatur dare libras quingentas consanguineo meo Nicolao paulo uel heredi
suo masculo./ Item volo quod si heres uel heredes masculi quos faciet uxor mea
morirentur ante etatem quod totum meum mobile & immobile quod sibi dimitto
THE DESCRIPTION OF THE WORLDS CLERICS OF S. FELICE
deueniat in meum fratrem Marcum paulo uel in suum heredem masculum salvo quod volo ut frater meus Marcus paulo uel eius heres teneatur dare Nicolao paulo consanguineo meo uel eius heredi masculo libras quingentas. Item uolo quod si uxor mea faceret filiam Cui dimitto tantum quantum filiae mee flordelixe moriaret antequam ipsa esset maritata volo quod ille libre duo millia quas sibi dimitto & lucrum quod ipse fecerint deueniant in meum fratrem Marcum paulo uel in suum heredem masculum, verum est quod uolo quod frater meus Marcus paulo uel eius heres teneatur dare Nicolao paulo consanguineo meo uel suo heredi masculo libras quingentas. Item volo quod si accideret quod inueniretur michi minus quam decem millia librarum inter denarios & mercaciones cum Ego credam eas bene habere modo ad presens volo quod minuatur cuilibet cui dimitto peratam—saluo quod filiibus & filiis nolo aliquid minui. Item volo quod si accideret quod aliquis uel aliqua de illis quibus dimitto moriaret ante quam recepisset id quod sibi dimitto volo quod id quod sibi dimitto deueniat in meum heredem masculum & si non haberem heredem masculum volo quod medietas eius quod sibi dimitto deueniat in meum fratrem Marcum paulum uel in suum heredem masculum & altera medietas distribuat in pro animabus patris mei & matris meee & mea. Plenis simam quoque uirtutem & potestatem tribuo suprascriptis conmissariis meis post obitum meum Intromittendi et aminstrandi conmissariam meam ut predictum est Inquirendi Interpellandi ad uocatorem(?) precepta & interdicta tollendi proclamandi placitandi Respondendi Intromittendi & excuciendi omnia mea bona & habere ubicumque uel apud quemcunque inueniri poterunt cum carta & sine carta per curiam & extra curiam & quicquid inde opus fuerit faciendi sicut Egomet uiuens facere possem & hoc meum testamentum firmum Judico esse imperpetuum. Siquis ipsum infringere presumperit sub anathematis uinculo trecentorum decem & Octo patrum constrictus permaneat Jnsuper conponat cum suis heredibus & sucessionibus suprascriptis meis conmissariis & eorum sucessoribus auri libras quinque & hec mei testamenti carta in sua permaneat firmitate. Signum suprascripti Mathei paulo qui hec Rogauit fieri.

Ego leonardus presbiter sancti felicis testis subscripsi
Ego leonardus clericus sancti felicis testis subscripsi
EGo Petrus pagan presbiter Ecclesie Sancti felicis & Notarius conpleui & Roborus;

(Biblioteca Marciana. Cod. Lat. V, 58, 59. Collocazione 2437,38. fol. 32.)

Note: The fact that Pietro Pagan the notary and both the witnesses of this will were of the church of S. Felice lends some support to RAMESIO’s assertion that Maffeo’s grandfather Andrea was “of S. Felice” (cf. p. 15). But twenty years earlier Maffeo’s mother and his uncle
1301-1310: MINUTES OF THE GREATER COUNCIL

The minutes of the Greater Council of Venice have been extensively studied by historians, particularly in the context of Marco Polo's career. These records are invaluable for understanding the political and legal landscape of Venice during that period. Marco Polo, whose uncle was a significant figure in the Council, lived in the parish of San Severo, and his family was involved in various legal and notarial matters documented in the Council's records.


1301 . . die iiiii Julii
Capta fuit pars quod illa yperpera cccc quae nobilis vir Johannes superancius olim capitaneus galearum accept in ualore rerum hominibus Imperatoris commino trapesonide apud palatam Caphas debeant restitui illis nostris fidelibus qui fuerunt dampnificati per gentem dicti Imperatoris per ratam. Et quando requiretur satisfactio a dicto Imperatore requiratur tantum minus Ego nicolo de Amado manu mea subscripsi Ego marinus faletro m.m.s.s. Ego franciscus dandulo m.m.s.s. Ego henricus michaum m.m.s.s. Ego Johannes Calderarius notarius curie de mandato dictorum dominorum predictum Consilium cancellau.

(Archivio di Stato. Maggior Consiglio—Deliberazioni. Magnus—Capricornus fol. 15v.)

Note: The number of hyperpera is copied by Orlandini (Or. p. 14) as m/4 (cf. d. 6 p. 531). The notary's signature and note is now practically illegible. The leaves of the contemporary Minute Book of the Greater Council are of parchment, measuring about 50 x 36 cm.

2b. Minute of the Greater Council, 18 March 1304.

1304 . . die.xvij.marciij
Item quod Bomondinus & Canatus filij marie Relicte nicolai paulo sint de cetero veneti & est capta de xxx.de xl


Note: It seems to be quite uncertain whether this refers to Nicolo the father of Marco or not. If it does, we have the name of a third wife and of two more sons, who are mentioned in none of the other documents examined, unless they can be identified with Steffano and Giovannino. Maria was indeed the name of Steffano's mother (cf. d. 6 p. 531).

4. Minute of the Greater Council, 10 April 1305.

1305 . . die.x.aprilis.
Item quod fiat gracia bonocio de mestre de illis libris.C.liij in quibus extitit condempnatus per Capitaneos postarum, occasione vini per eum portati contra bampnum isto modo uidelicet quod ssoluere debeat dictum debitum hinc ad annos quatuor ssoluendo anuatim quartum dicti debiti per hunc modum. ssilicet quod dictus Bonocius ire debeat cum nostris ambaxatoribus & soldum quod ei conpetet pro ipsis viis debeat scontari & id quod ad soluendum dictum quartum
THE DESCRIPTION OF THE WORLD'S WILL OF MAFFEO SENIOR
deficeret per eum uel suos plecios integre persoluatur. & sunt plecios nobiles viri
petrus maureceus & marcus paulo milion & plures alij qui ssunt sscrpti ad Cam-
eram capitaneorum postarum

(Archivio di Stato. Maggior Consiglio—Deliberazioni. Magnus—Capricornus fol. 82r°,
the fourth entry under to April.)

Note: milion is written with a line over it, as is very often the case with proper names which
have not strictly Latin terminations. Notice that the title noble man is given to Marco Polo
in this official document. See pl. 8.


Will (Copy in the Notary's Register):
IN nomine dei Eterni amen anno ab incarnacione domini nostri ihesu xristi
millesimo Trecentesimo Nono mensis februarii die sexto intransis Indicione octaua
riualti. Deiine inspiracionis & donum dei est ac prouide mentis preluens arbitrium
ut ante quam superueniatur mortis Judicium sua quisque precaeat solictus ordinare
Quapropter Ego Matheus paulo de confinio sancti Johanis cris[os]tom sanus
mente licet infirmus corpore ad me feci venire petrum paganum presbiterum &
plebanum Ecclesi sancti felicis & notarium quem roguui diligenter ut hoc meum
scriberet testamentum in quo esse constitudo meos fidei conmissarios marcum &
stephanum paulo nepotes meos ut secundum quod ordino fieri ipsi insimul post
meum obitum debeant administrare & adimplere. Imprimis omnium dimitto
rectum decimum Item volo quod omnia mea debita clare facia integraliter per-
soluantur Et fisco in hoc manfestum quod habeo penes me libras(?) denarios
venecialium Centum vigintiquinque ad grossos qui fuerunt marcheti olim mei
scrutoris qui obiit in taurise quorum denarios mediatatem ipse dimisit ad
mortem suam maycu filio suo naturali & aliam mediatatem dimisit juga a matri
predicti maycu & ipsos predictos denarios ordino detur quam cician poterit uel suo
nume speciali aut quibuscumque deberet de jure. tam per successores equaliter Item
dimitto pro missis celebrandis pro anima mea & meorum defunctorum libras
denarios venecialium septuagintaquinque Item dimitto soldos denarioorum
venecialium grossorum viginti dandos inter congregaciones Ruoualti secundum quod
videbitur suprascriptis meis conmissariis pro anima mea & meorum defunctorum
Item dimitto libras denarioorum venecialium Centum distribuendas inter omnia
monasteria & loca pictatis posita a grado usque ad capud aggeris non nominata in
hoc meo testamento ubi diuina officia celebrantur secundum discrecione &
voluntatem meorum conomissarioom Item dimitto libras den. ven. Centum pro
dupleriis emendis dandis sicut videbitur conmissariis meis pro qualibet Ecclesia
de venecis ad honorem & reuerenciam corporis xristi Item ordino fieri tres

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THE WILL OF MAFFEO POLO SENIOR & MARCO POLO

caritates in contracta sancti Johannis crisostomi Item dimitto monasterio sancti matheye de heremitis de murano libras den. ven. decem pro missis celebrandis & oracionibus faciendis pro anima mea & meorum defunctorum Item dimitto scule sancti matheye de murano libras Candelarum septuaginta ab octo pro libra Item dimitto scule sancte marie de murano(?) libras Candelarum quinquaginta ab octo pro libra Item dimitto monasterio sancti laurenci de veneciis ubi uolo sepelliri soldos den. ven. viginti grossorum Item dimitto monasterio sancte marie de ualuerde de maiurbio libras den. ven. decem Item dimitto monasterio sancte Catarine de maiurbio libras den. ven. quadraginta & insuper dimitto monialibus dicti monasterii sancte Catarine libras den. ven. decem inter eas diuidendas ut ipse teneantur rogare dominum pro anima mea & meorum defunctorum Item dimitto sororibus Juliane & Clare filiabus anime mee sancte Catarine de maiurbio libras den. ven. quadrigentas de meis imprestitis factis(?) comuni veneciarum tali quidem ordine & condicione quod totum prode quod de ipsis imprestitis recipietur seu Capitali(?) quod de ipsis redderetur dentur eisdem sororibus Juliane & Clare equaliter inter eas per conmissarios meos in earum propria utilitate donec uixerint Et si aliqua ipsarum obiret pars morientis deueniat in superuientem donec uixerit post mortem uero ambarum ipsarum volo quod totum illud residuum quod tunc de predictis imprestitis reperietur debeat deuenire in heredes suprascripti marci paulo nepotis mei tam masculos quam feminas Item dimitto suprascripto marco paulo nepoti meio libras den. ven. mille sexcentas de meis imprestitis Item dimitto Nicolao paulo nepoti meo libras den. ven. mille de meis imprestitis tali quidem condicione & ordine quod si accideret quod predictus Nicolaus paulo non bene fecisset facta sua Jta quod non posset michi uel conmissariis meis reddere illas libras quingentas quas sibi mutuauit & eciam facere bonam racionem de illis libris vigintivna grossorum quas sibi dedi in coligancia secundum quod patet in vna manifestationis Carta quam ipse michi fecit, quod predictas libras mille de imprestitis quas ei dimitto deuenire debeant in marcolinum filium predicti Nicolaj paulo, Jta quod dicta imprestita dicto marcolino non ualeant auferi modo aliquo uel ingenio propter aliquod debitum factum uel faciendum tam per patrem suum quam eciam per se ipsum, & ipsa imprestita accuntis debitis absoluo & absoluta esse inteligo Jta quod dicti mei conmissarii teneantur predicta imprestita defendere Jta quod non possit vendi obligari alienari aliquo modo uel ingenio excepto quam pro reprimissu cuiuslibet predictorum Nicolai paulo & marcolini filii eius sed volo quod predictus marcolinus seu heredes predicti Nicolai paulo possit uel possint
THE DESCRIPTION OF THE WORLD’S BEQUESTS TO HIS NEPHEWS

predicta imprestita ordinare ad mortem suam per Cartam sui testamenti. Et si
predictus Nicolai faceret bene facta sua ita quod redcat meis commissariis predictas
libras quingentas & faceret bonam racionem de predictis libris viginti va grossorum
tune volo quod ipse habeat libere predictas libras mille imprestitorum Et tune
predicto marcolino paulo filio predicti Nicolai dimitto de predictis denariis quos
michi dare tenetur suprascriptus Nicolai paulo libras den. ven. quingentes. Jtem
Notum fieri uolo commissariis meis quod satisfeci predicto marco paulo nepoti
meo de illis libris quingentis quas ipse michi mutuavit dantis per me mutuo
predicto Nicolae paulo ut predixi videlicet de medietate cuiusdam çolie incasate
que est in domo michi pertinente & de tribus tabulis de auro que fuerunt magni
chani tartarorum Et insuper de illis libris trecentis triginta tribus & tercia que me
contingebant de illis libris mille quas predictus marcus paulo recepta a domino
duce & a comuni veneciarum pro parte damnum nobis facti tam per dominum
commelo de trapesonda quam in districtu ipsius domini commodo quam eciam in
aliis nostris rebus Et testificor quod de omnibus alii racionibus quas ad faciendum
quosque habeam cum predicto marco paulo, sibi integraliter satisfeci & de cetero
habere debeo terciarum partem de omni eo quod recipierit uel recuperabitur
quocumque modo uel titlo, Et testificor quod predictum damnum nobis factum
tam per predictum dominum commodo de trapesonda quam in eius districtu fuit
in summa iricha yperpera quatuor millia Jtem notum fieri uolo commissariis meis
quod cum in fraterna compagnia fuissem cum predictis marco & mathio paulo
condam filiis Nicolai paulo olim fratris mei tam de toto mobili quam eciam de
immobili, tamen viuente predicto mathio paulo nepote meo de gracia speciali,
solummodo totum mobile quod ab aliis recipere debebamus concessi eis diuidere
in tres partes de quibus habui & habere debeo vnam partem, & alia duas partes
habuerunt predicti marcus & matheus paulo filii condam suprascripti Nicolai paulo
olim fratris mei, quas quidem duas partes habere debet predictus marcus paulo
Jtem dimitto marie matri suprascripti Stephani paulo nepotis mei libras den. ven.
ducentas de meis imprestitis Jtem dimitto suprascripto Stephano & johanino paulo
fratri suo nepotibus mei filii condam suprascripti Nicolai olim fratris mei libras
den. ven. duo millia in peccunia(?) numerata inter ipsos equaliter diuidendas Jtem
dimitto eciam suprascriptis Stephano & johanino paulo nepotibus mei lectum
meum cum omnibus plumaciis meis cultripis cusinis atque lintemaminibus meis &
omnia & singula mea masseratica seu arnesias de domo mea sibi dimitto exceptis
infraascriptis de quibus in hoc meo testamento facio mentionem Jtem dimitto
agensine nepti mee totum prode de libris centum meorum imprestitorum dum
uiexerit in sua propria utilitate & post mortem eius deuenire debeant in heredes

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suprascripti marci paulo Item dimitto marnthe nepi mee uxorí castelli de amicis libras den. ven. ducentas & si ipsa obiret ante me uel antequam recipieret predictas libras ducentas tune uolo quod deuenire debeant in suprascriptum marcum paulo uel suoi heredes Item dimitto blasio gilberto consanguineo meo habitatori in mello libras den. ven. vigintiquinquinta tali condicione quod si obiret antequam recipieret predictas libras vigintiquinquinta deuenire debeant in suprascriptum marcum paulo uel eius heredes Item dimitto francolle habitatrici in nigroponte libras den. ven. viginti tali condicione quod si obiret antequam recipieret predictas libras viginti deuenire debeant in suprascriptum marcum paulo uel eius heredes Item dimitto manibilie consanguineae mee habitatrici constantinopolis libras den. ven. quinquaginta tali condicione quod si non recipieret predictas libras quinquaginta deuenire debeant in suprascriptum marcum paulo uel suoi heredes Item dimitto flori cane matri condam aurie libras den. ven. quinquaginta tali condicione quod si obiret antequam recipieret dictas libras quinquaginta deuenire debeant in suprascriptum marcum paulo uel suoi heredes Item Remitto Petro de quartereis quicquid ipse michi dare teneretur tempore mortis mee Item dimitto leonardo dicto baghadu(?) soldos den. grossorum decem & jnsuper remito ei quicquid ipse michi dare teneretur Item dimitto Martino condam sueritore meo soldos den. grossorum triginta & remitto ei soldos sexdecim grossorum quos ei mutuali pro vno placo emendo Item dimitto Jacobo sueritiori meo libras den. ven. centum Item dimitto Anne libras den. ven. quinquaginta Item dimitto Reni libras den. ven. Centum & stacion in caminello paruo ubi sunt panni Item dimitto Marino filio predicte Reni soldos den. grossorum viginti Item dimitto Marchesine filie predicte Reni soldos den. ven. grossorum decem Et Notum fieri uolo omnibus fidelibus xpiatianis quod omnes & singuli suprascripti & suprascriptae & ceteri alii & ali qui & que erant de domo nostra quod antequam predictus Nicolaus paulo olim frater meus obiret cum suis heredibus sunt liberi & libere & ipsos atque ipsas pro diuino amore & remedio animarum nostrarum Ego & predictus Nicolaus paulo olim frater meus liberos & liberas fecimus ab omni uinculo seruitutis Et nunc eciam nichilominus ad cautellam si neecessarium fuerit reddo eos & eae liberos & liberas, & ipsos atque ipsas liberos & liberas in perpetuum cum suis heredibus esse denuncio. Quapropter eos & eae comiendo deo omnipotenti & tocius sancte ecclesie defessoribus, si uero ipsi uel ipse ad servicium predictorum meorum nepotum stare uoluerint quilibet & quilibet ipsorum uel ipsarum stare possit ad suum uelle, alioquin factant sicut eis & cuilibet ipsorum utilius uidebitur, Item volo quod omnes mee dimissorie quas ordinio in hoc meo testamento soluantur ad grossos Item Notum fieri uolo conmissariis meis quod albertus uasmulo habitator constantinopolis michi tenetur
THE DESCRIPTION OF THE WORLDS BY MAFSEO POLO SENIOR
dare & predicto marco paulo nepoti meo in yperperis Trecentis quinquaginta de quibus habeo cartam ex quibus habere debeo tercia partem & alias duas partes habere debet predictus marcus paulo nepos meus Et anseletus habitator constantinopolis tenetur michi & predicto marco paulo in yperperis vigintiquinque de quibus predictus marcus paulo habet cartam Et marchesimus berengo tenetur michi & predicto marco paulo in libris quadrigenitis pro tanto(?) de quibus denarios recepimus a paulo berengo filio eiusdem marchesini sagas Octuaginta sex de muselo & de residuo habere debeo tercia partem Item volo & ordino quod omnes predicti denarios & denarios de coliganciis seu eciam omnes alij denarios quos recipere debemus a quacumque alia persona quocumque modo exigantur quam cicius fieri poterit non prospiendo ad lucrum siue ad utilitatem aliquam De tribus meis curtinis de seta dimitto vnam superscripto marco paulo nepoti meo vnam cuppam de argento vnum uestimentum quod fuit condam marthe uxoris mee vnum tapetum vnam cultrami de blano & meam capsellam Item dimitto superscripto marcolino filio superscripti Nicolai paulo secundum Curtinam Item dimitto superscriptis Stephano & Johanino paulo Terciam curtinam Item dimitto filiabus superscripti marci paulo libras den. ven. quingentas & libras Centum de meis imprestitis Item dimitto libras den. ven. Ducentas de meis imprestitis in utilitate uel aptacione Ecclesie sancti Nicolai de murano sicut uidebitur superscriptis meis connissariis Item volo & ordino quod omnia alia que habeo quocumque modo tam in auto quam in argento seu mercimonias & eciam tam in pannis de seta quam in pannis a meo uestire & qui fuerunt a uestire condam marthe uxoris mee preter predicta & alia que superius dimitto superscripti stephano & johanino nepotibus meis vendantur quam cicius fieri poterit & de ipsio precio & de omnibus alius denarios quos haberem tempore mortis mee primo & principaliter persoluantur omnes predicte mee dimissorie seu omnia predicta legata que pro anima mea dimitto et eciam rectum decimum seu omnes dimissorie que pro anima reputantar uel reputari posunt Proprietas mea & superscripti marci paulo fratri mathei paulo filiorum condam Nicolai paulo olim fratri mei et eciam predicti Nicolai paulo nepotis mei posita in confino sancti Johannis cristomi pro indiuiso terre & case cooperte & discooperte tota est posita karati vigintiquatuor, de quibus - karati quatuor cum dimidio sunt predicti Nicolai paulo nepotis mei & eius heredum, vt in Carta divisionis continetur Et reliquorum karatorum decem & nouem cum dimidio remanencium medietas est mei & altera medietas est superscripti marci paulo nepotis mei fratri condam superscripti mathei paulo defuncti, que eis remansit a predicto Nicolao paulo olim fratre meo De predicta autem parte mea superscriptorum karatorum decem & nouem cum dimidio tocius superscripte proprietatis
Dimitto suprascriptis Stephano & johanino paulo nepotibus meis & eorum heredum masculis karatos quatuor, tali uero condicione quod si aliquis eorum obiret absque herede masculo quod pars morientis deueniat in supruiuentem, & si ille ultimus qui supruiixerit obiret absque herede masculo tunc uolo quod de predictis karatis quatuor duo deuenire debeant in predictum marcum paulo nepotem meum uel in eius heredes masculos, & alii duo karati deuenire debeant in suprascriptum Nicolaum paulo nepotem meum uel in eius heredes masculos Item dimitto suprascripto Nicolaao paulo nepoti meo uel eius heredibus masculis karatum vnum cum dimidio de mea parte Totum residuum dicte partis mee tocius suprascripte proprietatis dimitto suprascripto marco paulo nepoti meo uel eius heredibus masculis & si accideret quod ipse obiret absque herede masculo qui non pertuenisset ad legitimam etatem, tunc volo quod de dicto residuo karati duo deueniant in predictum Nicolaum nepotem meum uel eius heredes masculos & alii duo karati deuenire debeant in predictos Stephanum & johaninum paulo nepotes meos uel in eorum heredes masculos ut supra dictum est de predictis quatuor karatis quos eis dimitto Residuum ordinet & disponat predictus marcus nepos meus ad suum uelle Illos karatos mee partis dicte proprietatis quos dimitto suprascriptis Nicolao Stephano & Johanino paulo nepotibus meis uel suis heredibus Nolo quod aliquis predictorum seu heres alicuius eorum dum predictus marcus paulo nepos meus uixerit possit facere sibi assignari aliquo modo partem in dicta proprietate pro aliqua clausura seu seraia facienda in dicta proprietate sed uolo dum predictus marcus uixerit quod predicta proprietas aperta permanere debeat sicut est ad presens volo tamen quod quilibet predictorum possit & stare debeat in predicta proprietate in tantum quantum sibi contingit secundum suos karatos quod ei dimitto, De residuo omnium meorum honorum inordinatorum uolo quod fiant quatuor partes vna quorum deueniat in predictum marcum paulo nepotem meum, secunda in suprascriptum Nicolaum paulo uel eius heredes cum illa condicione quam superius declaraui de illis imprestitis que ei uel filio suo marcolino dimitto Tercia pars deueniat in suprascriptos Stephanum & Johaninum paulo nepotes meos pro qua tercia parte ipsos heredes meos instituo & quemlibet ipsorum seu heredes eorum & eciam pro omnibus dimissoriiis quas eis dimitto in hoc meo testamento siue per successionem siue aliter ipsos Stephanum & johaninum paulo nepotes meos heredes meos instituo Quarta pars deueniat in filias suprascripti marci paulo nepotis mei Item volo & ordino quod omnia statuta & consilia veneciarum que pertinent ad conservacionem & roborationem huius mei testamenti integraliter observentur Item volo & ordino quod predicti mei conmissarii insimul esse debeant ad intromitenda omnia & singula mea bona Et quod debeant persolvure omnia & singula predicta legata infra
THE DESCRIPTION OF THE WORLD: WILL OF MAFFEO SENIOR

vnum annum a die obitus mei & super hoc onero conscientiam cuiuslibet predic-
torium meorum conssissoriaorum & volo quod ipsi teneantur reddere racionem in
die Judicij ante illum Judicem qui non respicit personam hominis. Et eciam volo
& ordino quod si aliquis suprascriptorum meorum conssissoriaorum nolet adimplere
omnia & singula que in hoc meo testamento continentur seu contradictere uoluerit
quod ipse ex nunc prout ex tunc sit priuatus de omnibus & singulis dimissoriiis
quas sibi dimitto de meo mobili in hoc meo testamento et eciam volo quod
ipse desinat esse meus conssissarius & ipsas dimissorias seu legata ordinus distribui
pro anima mea & meorum defunctorum secundum discretionem alterius mei
conssissariorii uolentis obseruare Et uolo quod ipsi mei conssissarii diuidant inter
se illa legata que pro anima mea ordinus dari & distribui secundum eorum dis-
crecionem ymno uolo quod ipsi sint simul ad danda & distribuent a pro anima
mea modo & ordine suprascripto Et si predicti mei conssissariorii fuerint negligentes
ita & sic quod ipsi non adimplerent omnia & singula que in hoc meo testamento
ordinus dari & distribui infra vnum annum post obitum meum exceptis legatis
condicionatis ad ‘tempus’ certum & illis que non possent infra predictum ter-
minum persoluisse propter absenciam illorum quibus tenentur(?) & illorum
quibus dimitto Tunc prout ex tunc constituo meos conssissarios Dominos
procuratores sancti marci superconssissarios constitutos ad super omnia & singula
exequenda & administranda que non essent completa & tunc uolo quod predicti
nepotes mei desinant esse mei conssissariorii Plenissimam quoque uirtutem &
potestatem do & tribuo suprascriptis meis conssissariorii tam institutis quam sub-
stitutis post obitum meum Intromitendi & administrandi conssissariorum meam
secundum suprascriptos ordinem modum & formam Inquirendi interpellantii
aduocacionem(?) precepta & interdica tollendi proclaimandi placitandi respondendi
sentencias audiendi & consequendi Intromitendi & excuciendi(?) omnia mea bona
& habere ubicunque uel apud quemcumque inueniri poterint cum Carta & sine Carta
per curiam & extra curiam & securitas Cartam & quicquid hnde alius opus
fuerit faciendi sicut Egomet viuens facere possem & hoc meum testamentum firmum
Judico esse in perpetuum Si quis ipsum frangere uel corrumpere presumperit in
indignacionem omnipotentis dei incurat & sub anathemate trecentorum decem &
octo patrum constritus permaneat & in Eterno incendio cum Juda traditore
semper crucietur ac nuncuam suam mereatur uoluntatem adimplere & Insuper
componat cum suis hereditibus & suessoribus suprascriptis meis conssissariorii ac
suessoribus eorum Auri libras quinque & hec mei testamenti Carta in sua
permaneat firmitate Signum suprascripti mathei paulo qui hec rogauit fieri
†Ego petrus diaconus sancti Johannis crisostomi testis subscripsi
1310-1319: FIORDELISA PAULINO & MAROTA ≠ MARCO POLO

*Ego tomasinus barberius testis subscripsi*

Ego Petrus paganus presbiter & plebanus Ecclesia sancti felicis et notarius conpleui & Roboraii

(Archivio di Stato. Sezione notarile, Testamenti b. 830 prog.—Register of Pietro Pagano, No. 5.)

Note: The passages printed in Italics near the beginning are those which are now illegible, and are copied from ORLANDINI’s transcript; but in the second of these places soldos (?) might have been put for libras, as it is followed by qui, although the fragments of letters which remain visible rather suggest libras.

6a. Will of Marota Romano 1 September 1319.

*Will (Copy in the Notary's Register):*

In nomine dei eterni amen. anno ab incarnacione domini nostri ihesu xpisti millesimo trecentesimo decimo nono mensis septembris die prima indicione tercia Riuolati . . . Ego Marota uxor Marci romani de confinio sancti moysis . . . feci ad me uenire amicum presbiterum sancti Moysis & Notarium ipsumque Rogauit ut hoc meum scriberet testamentum pariter & conpleret in quo quidem meos fideicomessarios esse constituo predictum Marcum romanum virum meum thomaxinam triuixan matrem meam Flordelixe paulino sororem meam . . . Item uolo dari libras denariorum unecialium viginti pro misis celebrandis in ecclesia sancti laurencii pro anima mea ubi meam eligo sepulturam . . . Item dimito monasterio predicti sancti laurencij libras denariorum unecialium decem Item dimito sorori pasque filie condam mathei paulo moniali monasterij sancte marie de ualuerde de maiorbio libras denariorum unecialium decem . . . Item dimito monasterio predicto marco romanum uiro et comisario meo libras denariorum unecialium ducentas Item dimito franco paulino nepoti meo libras denariorum unecialium centum & cultram meam albam . . . Item de illis quinquaginta libris denariorum unecialium ad grossos quas habui de possessione condam mea posita in nigroponte dimito Flordelixe predicte sorori mee libras denariorum unecialium uigintiquinquenque . . . signum suprascripte Marote que hec Rogauit fieri . . .

(Archivio di Stato. Testamenti b. 55 fasc. Amicus Plebanus sancti Moysis, fol. 121°, No. 34bis.)

Note: Flordelixa paulino may be the wife of Felix (d.2). The distinction between paulino(twice) and mathei paulo is to be noticed, as in 2 above, 18a, and 28a below.


*Parchment Roll:*

In nomine dei eterni amen. Anno ab incarnacione domini nostri jhesu xpisti
THE DESCRIPTION OF THE WORLD'S ACCOUNT OF CA POLO
Millesimo trecentesimo decimo nono mensis septembris die decima intrantis
judicione tercia Riuoalti. Testificor Ego Marcus galetus minister curie palatij quod
Die Nono intrante suprascripto mense propter Preceptum domini nostri Johannis
superancto jncliti venetiarum ducis & per legem judicum jnuestui Ad proprium
ad nomen Marci paulo de confinio sancti Johannis grisostomi Cunctas & supertotas
duas proprietates que sunt Hospicia et Camere posite in suprascripto confinio
sancti Johannis grisostomi, Que fuerunt Nicolay paulo. Prima quarr um est Duodecim
Hospicia sitae Camere et Caminum simul conjuncte versus Rium un quantum
comprehendunt tam sub se quam supra se. Secundum quod dicta proprietas siue
hospicia firmat ab uno suo capite tam superius quam inferius in muro comuni
huic proprietati & proprietari marci et stephani paulo fratrum. Et ab alio suo
capite firmat in vno alto muro comuni huic proprietati & proprietari predictorum
marci et stephani paulo fratrum. Ab vno suo latere firmat in suprascripto Riuo.
Et ab alio suo latere firmat tam superius quam infe rius in Salis siue porticus, que
sunt Comunes huic proprietati & proprietari suprascriptorum marci et stephani
Paulo fratrum. Vnde Hec proprietas siue ipsa hospicia habent introitum & exitum per
omnes scalas positas a capite dictarum salarum siue porticium usque ad curiam et
ad uiam comunem discurrentem ad Ecclesiam sancti Johannis grisostomi & alio, et
est sciendum quod Curia Putheus gradata et latrina sunt omnes Comunes huic pro-
prietati & proprietari suprascriptorum marci et stephani Paulo fratrum. Altera
proprietatis que est vna Cusina que posita est in solarlo firmat Ab vno suo capite
supra Curiam. Et Ab alio suo capite firmat in muro comuni huic proprietati &
proprietari siue Cusina proprietatis predictorum marci et stephani Paulo fratrum.
Ab vno suo latere firmat in muro comuni huic proprietati & proprietari predictorum
marci et stephani Paulo fratrum. Et ab alio suo latere firmat partim in scala, et
partim cum sua via propria in dicta scala vnde dicta cosina habet introitum &
exitum per dictam scalam comunem usque ad curiam communem qua itur ad viam
comunem et Ad Ecclesiam dicti sancti Johannis grisostomi. Et est sciendum quod
dicta curia et Putheus gradata et latrina sunt omnes comunes huic proprietati et
suprascripte alterius proprietati & proprietari dictorum marci et stephani Paulo
fratrum. Propter duas cartas complectas & Roboratas vna quarum est Manifestacionis
carta facte Anno Ab incarnacione domini nostri Jhesu xpiisti millesimo trecentesimo
sexto mensis marciij die sextodecimo intrantis judicione quarta Riuoalti. Qua
Manifestum fecit ipse Nicolaus Paulo filius condam marci Paulo de confinio
sancti Johannis grisostomi cum suis heredibus, eidem marco Paulo de suprascripto
confino sancti Johannis grisostomi et suis heredibus, quod ex tunq usque ad duos
annos deebat dare per se uel per suum missum sibi uel suo misso hic in Riuoalti

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libras denariorum venetorum grossorum viginti completas, saluas in terra sine omni periculo & occasione aut ullis interpositis capitulis. quas sibi dedit & prestitit causa amoris & dilectionis in suis utilitatis exercendis & ut in ea legis. Altera est breuiarium legis sententiae carta manu judicium mobilium comuniter facte Anno ab incarnacione domini nostri Ihesu Christi Millesimo trecentesimo decimo nono mensis julij die secundo intrantis, judicacione secunda Riuoalti. Qua Testificantur Nicolaus benedicto de confinio sancti prophete et franciscus dalago de confinio sancti Pauli, quod eodem die erant in curia Coram ipsorum judicum mobilium presencia qui de mandato domini nostri Johannis superanco incliiti venetiarum Ducis ibidem ante se Ad placita tenenda scedebant, quando inter cetera Hec itaque audientes & intelligentes predicti domini judices mobilium et quoniam(?) postquam de uoluntate parcium processisset super predictis omnibus habitu conscilio diligenter, omnes judices concordes per legem & iudicium posuerunt in debitum sepeduicium marcolinum Paulo de confinio sancti Johannis grisostomi condam filium & nunc heredem Nicolay Paulo olim filij marci Paulo de eadem confinio, tam in bonis dicti condam patris sui quam in bonis propriis, defficientibus bonis paternis, eodem memorato marco Paulo de eadem confinio, & dederunt sibi uirtutem & potestatem omnium superscriptarum Racionum ad jntromitendum bona et habere dicti Nicolay paulo, et marcolini ipsius filij ubicumque ea uel ex eis possint reperiri in tantum videlicet quantum sunt predicte libre denariorum venetorum grossorum viginti completas jn duplum & de quinque sex per annum, secundum quod ipse in eadem manifestationis carta ascendunt; &ct, ut in ea legis. Quas quidem totas superscriptas & predesignatas duas proprietates terrarum & casarum nostri judices appreciati fuerunt libris denariorum venetorum grossorum quinquaginta quinque compleitis eas in parte pecunie contente in superscriptis cartis computantes. Ad Hec autem Testificamur Nos Johannes caloprinus preco & Piçolus pancogol sancti barnabe quod Nos tunc Ad curiam fuimus quando superscriptus dominus noster Dux per legem judicium ipsam inuesticionem Ad proprium poni præcepit et cum eodem ministeriali ibidem fuimus quando ipse de mandato superscripti domini nostri Ducis & per legem judicium ipsam inuesticionem Ad proprium posuit ad nomen superscripti marci paulo de superscripto confinio sancti Johannis grisostomi super totis superscriptis & predesignatis duabus proprietatibus terrarum & casarum propert superscriptas duas cartas. Hec per testimonium Dicimus. Signum superscriptorum marci galeti ministerialis, Johannis caloprini preconis & piçoli pancogol preconum testium qui hoc Rogauerunt fieri

Ego petrus bragadino iudex manu mea subscripsi.

Will (parchment, 675 x 232 mm.):

In nomine dei eterni amen anno ab incarnatione dominis nostri ihesu xpiisti Millesimo Trecentesimo vigesim tercio mensis ianuarii die nono intrantis indicione septima Riuoalit|duine inspiracionis donum est et prouide mentis arbitrion ut antequam superueniat mortis judicium quilibet sua bona sit ordinare solicius ne ipsa|sua bona inordinata remaneant qua propter ego quidem Marcus paulo|de coninio sancti johannis crisostomi dum cotidie debillitarer propter infimilitatem cor|paris sanus tamen per dei graciams mente integroque consilio et sensu timens ne abin|testato dedecerem & mea bona inordinata Remanerent. vocari ad me|feci johannem iustinianum plebanum sancti proculi & notarium ipsumque Rogaui quatenus hoc meum| scriberet testamentum pariter et conpl erot: in quo meas fidei commissariss esse con|stituo donatam dilectam vxorem meam et fainiam et bellelam atque metaret|peramabilles filias meas ut secundum quod hic ordenauero darique iussero|ita ipse post obitum meum adimpleant/ primitus enim omnium volo & ordin|no dari rectum decimum. Item volo et ordinio distribui libras denario|suo venetorium duo Millia ultra decimam. de quibus dimito soldos viginti denario|suo venetorium grossorum monasterio sancti laurencii ubi meam eligo sepulturam. Item Remito libras Trecentas denario|suo venetorium ysbete quirino congnate mee quas|mihi dare tenetur. Item Soldos quadraginta cuilibet monasteriorum et hosp|taliorum a gradu usque ad capud aggine. Item dimito conuentui Sanctorum johannis|et pauli predicatorum illud quod mihi dare tenetur et libras decem frati tenturio(?)|et libras quinque fratri beneuento veneto ordinis predicatorum ultra illud|quod mihi dare tenetur. Item Dimito libras quinque cuilibet congregacioni Riuoalit|et libras quattuor cuilibet scolarum siue fraternelatum in quibus sin. Item Dimito|Soldos viginti denario|suo venetorium grossorum presbitero johanni iustinianono notario pro labore|istius mei testamenti et ut dominum pro me teneatur deprecare. Item absoluto|petrum famulum meum de genere tartarorum ab omni vinculo seruitutis ut|deus absoluat animam meam ab omni culpa & pecato. Et sibi Remito omnia|que acquisuit

1 The forms Tentor and Tentuarius (13th century) are recorded in the sense of “dyer”, and Centurio (as a name, Aug. retract. 2, 19.) meaning “beltmaker”. The name here is on the whole more like tenturio or tentorio, but might also be centurio.
in domo sua suo labore et insuper sibi dimito libras|denario|rum venetorum Centum. Residuum uero dictarum duarum Millia librarum absque decima|distributione pro anima mea secundum bonam discrepicionem Commissariarum mearum.|De aliis meis bonis dimito suprascripte donate vxori et comissariam mee|libras octo denario|rum venetorum grossorum omni anno dum ipsa vixerit pro suo vsu ultra|suam Repromissam. et stacium et omne capud masaricitorum cum tribus lectis|coredatis. Omnia uero alia bona Mobillia et immobillia inordinata Et si|de predictis ordinatis aliqua inordinata Remanerent quocumque modo iure et|forma mihi expectancia seu que expectare uel pertinere potuerunt uel possent tam iu|re successorio et testamentario ac hereditario aut paterno fraterno materno et|ex quacumque alias|proinquitate siue ex linea assendenti et desendenti uel ex colaterali|uei alia quacumque de causa mihi pertinencia seu expectancia et de quibus secundum for|nam statuti venetorum mihi exporteret1 plenam & specialem facere mentionem seu dis|posicionem et ordinacionem quam quantum in hoc et|in omni casu ex forma statuti|specificati facio specialiter et expresse/ Dimito suprascriptis filiabus meis fantine|belle|ele et morte|e libere et absolute inter eas equaliter diuidenda ipsasque|mihi heredes insticuo in omnibus & singulis meis bonis mobillibus & immobillibus|iuribus et acionibus tacitis et expressis qualificatione ut predictur mihi pertinentibus et expectantibus. salvo quod moreta predicta filia mea habere debeat ante partem de mon|te tantum quantum habuit quelibet aliarum filiarum mearum pro dote et coredis|suis. tamen volo quod si quic in hoc meo testamento esset contra statuta & consilia|comunis venetorum corigatur et reducatur ad ipsa statuta et consilia. prereterea do|et confero suprascriptis commissariabushis post obitum meum plenam virtutem & potestatem|dictam meam commissariam intromitendi administrandi et fruniendi inquiri|ndi inter|pellando placitandi respondendi auocandi interdicta et precepta tollendi legem petendi|et consequendi si opus fuerit in anima mea iurandi sentenciam audiendi &|prosequendi|uendendi et alienandi intromitendi et interdicendi petendi et exi|gendi siue excuciendi|omnia mea bona et habere a cantis personis ubi|cunque et adpud quemcumque ca|uel ex eis poterint inuenire cum carta et sine|carta in curia et extra curiam et|exinde securitatis cartam et omnes alias cartas necessarias faciendi sicut Ego met pressens|viuens facere posse|m et deberem/ Et ita hoc meum testamentum firmum et sta|bile esse judico in perpetuum si quis ipsum frangere uel violare pressumperit male|dicionem omnipotentis dei incurat/

1 Read oporteret. expectaret seems to have been written and to have been incompletely corrected. prereterea (10 lines below) is a slip for prereterea.
THE DESCRIPTION OF THE WORLD'S WILL OF NICOLO PAULINO

et sub anathemate Trecentorum decem & octo|patrum constrictus permaneat et
insuper conponat ad suprascriptas meas fideicommisionarias|auri libras quinque/ et
hec mei testamenti carta in sua permaneat firmitate.|Signum suprascripti Domini
Marci paulo qui hoc rogavit fieri . .

† Ego petrus griso presbiter testis subscripsi
† Ego nufricius barberius testis subscripsi
† Ego Johannes iustinianus plebanus sancti proculi et notarius compleuti et Roborati:

(Biblioteca Marciana. Cod. Lat. V. 58, 59. Collocazione 2437.38. fol. 33.) See pl. 2-5.

Note: This Will, with 1 and 2 above, was bought by the Marciana from the library of Ama-
Ven. III p. 480. They were printed by Cicogna and Lazari, and this one was copied from
the latter by PAUTHIER and (with minute changes) by YULE. Ends of lines of the original
are marked above.

18a. Will of Nicolaus Paulino 23 July 1324.

Will (Copy in the Notary's Register):
In nomine dei eterni amen anno ab incarnacione domini nostri jhesu xpiisti
Millesimo Trecentesimo uigesimo quarto mensis julij die nono exunctis indicione
septima Riuoalti . . . Ego Nicolaus paulino de confinio sancti moysis corporis
infirmitate grauatus . . . comissarios constitutos dominos Andream bragadinum
de confinio s. Geminiiani Matheum çorçi de confinio s. moysis & Biriolum uxorem
meam & quemlibet filiorum meorum masculorum quando erit decem octo annorum
. . . Item uolo quod dentur soldi decem grossorum pro anima ser nicolai paulo
dicti milion lo greato seu(?) cui uel quibus expectarent Item uolo quod Blaxius
filius meus habeat libras quatuor denario rum uenecialium grossorum quas sibi
dimisit ser Blaxius paulino auunculus suus cum lucro quod de eis deueniset . . .

(Archivio di Stato. Testamenti b. 55 fasc. Amicus S. Moysis, fol. 20vº No. 56.)

Note: As in 2 and 6a, the distinction between Paulino and Paulo is to be noticed. The will of
Blasius Paulino senior, 18 April 1320, says: Item dimitto libras Centum blasiolo filio Nicoleti paulino
nepoti meo cum ista condizione quod ponantur ad lucrum per meam comissionariam vel comissarios vbi
videbitur dicto Nicoletuo paulino nepoti meo donec dictus blasiolus erit ad etatem, & quando erit ad etatem
habeat capitale cum prode (see Archivio di Stato. b.1323, Register of Notary Michael Blanco,
79). This extract incidentally illustrates the use of diminutive names, Blasiolus and Nicoletus
for the later Blasius and Nicolaus.

18b. Will of Catarina Polo 7 May 1325. (S. Geremia)

Will (Copy in the Notary's Register):
Catarina uxor Marci paulo de confinio sancti Yeremie . . . Paleologum dandulo
1329-1339: PETITION OF MARCOLINO POLO ≠ MARCO POLO

de confinio sancti Pauli et uxorem eius dominam Agnetem ac dominam maruzam
filiam domini Martini Focserini procuratoris sancti Marci . . . domine Agneti
Vendelino que stat apud ca paulo grossorum duodecim Item domine Gasle
grossorum sex et domine Marie que stat secum grossorum sex . . .

(Archivio di Stato. Testamenti b. 725—Register of Marco Bianco, fol. 10.)

18c. Will of Petrus Suliman 24 August 1329. (S. Geremia)

Will (Copy in the Notary’s Register):
Petrus Suliman de confinio sancti Yeremie . . . Fantine condam uxori mee . . .
Beriolam polo cognatam meas de confinio sancti Yeremie . . . dimitto omnes
meas proprietates positas in confinio sancti Yeremie Nicoleto polo filio condam
Marci Polo sancti Yeremie . . .

(Archivio di Stato. Testamenti b. 820—Register of Marco de Odorico, No. 116.)

28. Petition of Marcolino Polo 8 January 1331/2.

IN nomine dei Eterni Amen Anno Ab Incarnacione Domini nostri ihesu xpisti
Millesimo Trecentesimo Trigesimo primo mensis Januarii die octaua Intrantis
Indicione Quintadecima Riuoalti. Testificamur Nos Franciscus bono de confinio
sancti Jacobi de luprio & Macharonus preco quod die eodem Eramus In Curia . . .
Quando Andreas magno Aduocatus Marci polo de confinio sancti Johanis Gris-
sostomi Placitabatur jbidem Ostendens & legi faciens Vnam Testamenti Cartam
completam & Roboratam factam Anno Ab Incarnacione domini nostri ihesu xpisti
Millesimo Trecentesimo Nono mensis februarii die sexto Intrante . . . Quod fieri
fecit Matheus Paulo de confinio sancti Iohanis grissostomi In quo esse Constituit
suos fidey commissarios Marcum & stephanum Paulo Nepotes suos . . . Item legi
fecit de quaterno Curie Dominorum Judicem huiusmodi testificationes . . . Die
septimo Intrante suprascripto mense Januarii Nobillis vir Andreas vallareso &
Moretus Vallaresso ambo de confinio sancte Trinitatis Testes Jurati dicere ueritatem
dixerunt quod Marcus paulo & stephanus paulo condam nepotes & nominati
commissarii Mathey paulo de confinio sancti Johanis grissostomi mortui sunt &
quod sunt Tres menses ellapsi quod suprascriptus stephanus paulo qui ultimum
obit mortuus est . . . Hec Igitur Audientes & Intelligentes nostri Predicti Judices
. . . Viros Nobilles Andream dandulo & Petrum Grimani Procuratores Ecclesie
sancti Marci & eorum successores secundum formam consillii In concione publica
laudati & confirmati atque approbatis fecerunt frunitore tocius commissarie dicti
Mathey paulo . . .

di Rialto, No. 52.)
...die decima intrantis Rogauti blaxius paulino filius condam domini nicolaui paulino clerucus sancti Geminianii de comissaria & commissionibus domine Biriole paulino matri sue & Jacobelo bragadino sancti Geminianii in cuius manu aparuerit...

(Archivio di Stato. Cancellaria inferiore b. 3 fasc. 8—Register of Amicus sancti Moysis.)

42. Sentence in favour of Marcolino Polo 12 March 1339.

IN nomine dei eterni Amen Anno Ab iencarnacione domini nostri ihesu xpiisti Millesimo Trecentesimo Trigesimono mensis Marcij die duodecima Intrantis Indictione septima Riuoalit. Testificor Ego Petrus vendellino ministerialis Curie palacij quod die vndecimo Intrante suprascripto mense propter preceptum domini nostri francisci dandullo Incliti veneciarum ducis & per legem judicium Inuestiui ad proprium in nomen Marci paulo de confinio sancti Johanis grisostomi de cunta & super tota vna proprietate terre & case cooperta & discooperta In confinio sancti Johanis grisostomi posita quod est quituor hospicia simul coniuncta in solaris desuper posita & dui alia hospicia In tantum quantum comprehendet tam sub se quam supra se posita in domo maiorii quod fuerunt condam domini marci paulo maioris & Nunc sunt eius commissarie firmantibus ipsis quituor hospicijs Ab uno suo capite cum suae sallae super curiam ubi est putheus Et ab Ab alio suo Capite firmat cum suae anditu vbi est scalla cum suo calli proprio in proprietati da cha damosto. Ab uno suo latere firmat partim cum suae sallae in anditu comunii huic proprietati et proprietati siue hospicijs domine ffantine & morete sororum filiarum condam domini Marci paullo & partim firmat cum alio suo anditu qui est apud scallam in dicto anditu comunii dictarum dominarum ffantine & morete vnde hec hospicia habent jntroytum & exytyum Et Ab alio suo latere firmat supra calle comunii de conuicinis partim & partim firmat in proprietate da cha baseio Vnum aliorum duorum hospiciarum positum a latere da cha damusto firmat Ab uno suo capite tam jnferius quam superius in latriniis comunibus huic hospicio & hospicijs dictarum dominarum ffantine & morete. Et Ab alio suo capite firmat tam jnferius quam superius in uno muro comunii huic hospicio & proprietati siue hospicijs dictarum dominarum ffantine & morete. Ab uno suo latere firmat tam superius quam jnferius per totum jn Riuo Et Ab alio suo latere firmat tam jnferius quam superius quam jn medio solairorum in anditibus comunibus huic proprietati & proprietati siue hospicijs dictarum dominarum ffantine & morete Vnde habet jntroytum & exytyum. Et Alterum hospicijum firmat Ab uno suo capite tam jnferius quam superius jn muro comunii huic proprietati & proprietati siue hospicijs dictarum dominarum ffantine & morete Et Ab alio suo capite firmat tam superius
1339: AWARD OF OWNERSHIP IN THE CA POLO = MARCO POLO
quam in inferiori jun uno alieno muro comuni huic proprietati & proprieti & alteri proprietati suae hospicijs dictarum dominarum fiantine & morete. Ab uno suo latere firmat tam inferiorius quam superius per totum in Rio Eo Et Ab alio suo latere firmat tam inferiorius quam superius quam in medio solariorum in anditibus communibus huic proprietati & proprietati suae hospicijs dictarum dominarum fiantine & morete quae habet jntraritum & exyrum. Et est sciemund quod anditus suae porticus ex parte inferioriori positus est comnus huic proprietati & eciam alteri proprietati suae hospicijs que fuerunt domini matheul paulo maioris Et eciam jun primo solario dictus anditus suae porticus est similiter comnus huic proprietati & alteri proprietati suae hospicijs que fuerunt suprascripti domini Matheul paulo Secundum quod continetur jun sua diuisione. Et est sciemund quod curia puthe Gradate latrine que sunt jun curia Et jun primo solario scalle & Janua magna posita super callem sunt omnes comunes secundum formam suarum diuisionum Et semper Reseruatis omnibus Juribus & Rationibus que & quas habent & habere possent diuisiones facte jnter condam dominum matheul paulo predictum seu eius commissarios & dominum marcum paulo predictum Ac eciam saluis & Reseruatis omnibus Juribus & Racionibus contentis jun noticia aquisita per suprascriptum dominum marcum paulo jun proprietate suae hospicijs que fuerunt condam domini Nicolai paulo minoris. Illem videlicet partem que est vnum hospicium in secundo solario positum a latere coquine in quantum ipsum hospicium comprehendit solaria sub se Secundum quod Hec pars firmat Ab uno suo capite quam inferiorius jun muro comuni huic parti & proprietati suae hospicijs dominarum fiantine & morete & Ab alio suo capite firmat eciam jun muro comuni huic parti & Reliquo dicte proprietatis. Ab uno suo latere firmat tam inferiorius quam superius per totum in Rio Eo. Et Ab aliio suo latere firmat tam inferiorius quam superius quam in medio solariorum in anditibus communibus huic parti & Reliquo dicte proprietatis & proprietati suae hospicijs dictarum dominarum fiantine & morete quae habet jntraritum & exyrum. Et est sciemund quod anditus suae porticus ex parte inferioriori positus est comnus huic parti & Reliquo dicte proprietatis & proprietati & eciam alteri proprietati suae hospicijs que fuerunt domini matheul paulo maioris. Et eciam jun primo solario dictus anditus suae porticus est similiter comnus huic parti & Reliquo dicte proprietatis & proprietati suae hospicijs que fuerunt suprascripti domini matheul paulo secundum quod continetur jun sua diuisione. Et est sciemund quod curia puthe Gradate latrine que sunt jun curia Et jun primo solario/scalle & Janua magna posita super callem sunt omnes comunes huic parti & Reliquo dicte proprietatis secundum formam diuisionum Et semper Reseruatis omnibus Juribus & Racionibus que & quas habent & habere possent diuisiones facte jnter condam
THE DESCRIPTION OF THE WORLDS TO SER MARCOLINO POLO

dominum Matheum paulo predictum seu eius commissarios & dominum Marcum paulo predictum Ac eciam salus & Reseruatis omnibus Juribus & Racionibus contentis In noticia aquisita per suprascriptum dominum Marcum paulo in proprietati siue hospicijs que fuerunt condemn domini Nicolai paulo minoris. Propter vnam sententia cartam completam & Roboratam manu dominorum judicium petitionis communiter factam Anno Ab Incarnatione domini nostri ihesu xpiisti Millesimo Trecentesimo Trigesimo octauo mensis aprilis die vigesimo septimo januarijs judicione sexta Riuoalti. Presentibus Et Infra. Cum Coram Nobilibus viris dominis stephano dandullo Johane mauroceno & Andrea pisani judicibus curie peticionis Inter ser Marcum paulo dictum marcolinum de confinio sancti Johanis grisostomi ex una parte Et fiantam & moretam olim filias Nunc ambas commissarias domini marci paulo maioris de confinio sancti Johanis grisostomi propt patet per eius testamenti Cartam completam & Roboratam manu Johanis Justiniani presbiteri sancti proculli Notarii In Millesimo Trecentesimo Vigesimo tercio mensis januarij die nono jantrantis judicione septima Riuoalti, siue dictam moretam & ser stephanum bragadino de confinio sancti geminiani habentes commissionis Cartam a dicta fiantina nomine comisserarie predicti domini marci completam et Roboratam manu ffrancisci de gecijs Notarii & Cancellarii Crete in Millesimo Trecentesimo Trigesimo septimo judicione sexta die ultimo mensis septembris Candida jnsule Crete seu dictum ser stephanum constitutum in curia pro se & domina moreta nomine dicte commissionis Carte Ex altera parte, questio ex suo officio vteretur occasionem infrascriptarum librarum quadrigentarum denariorum venetorum ad grossos Et jterm injtra. Vnde suprascripti domini Judices peticionis Visis auditis & dilligenter intellectis allegacionibus peticibns Responsonibus Juribus & Racionibus utiusque partis Et super hiis omnibus deliberatione prehabita dilligenter maxima cum de voluntate parciun processus(?) per sententiam laudum & arbitrium per justiciam & suum officium dixerunt quod dictus ser Marcus paullo vocatus marcolinus habere & Recipere debeat de bonis dicti condam domini marci paulo maioris siue eius commissarie predictas libras quadrigentas denariorum venetorum ad grossos condemnantes commissarios ipsius domini marci paulo in expense pro parte dicti marci ffectis in questione predicta que expense sunt cum taxacione huits sententie denariorum venetorum grossorum viginti sex Et dantes Eidem ser Marco paulo dicto marcolino ad jntromittenda bona omnia sepedicti condam domini marci paulo maioris usque ad satisfacionem jntegram omnium premissorum &ct ut in ea legitur. Quam quidem totam suprascriptum & predesignatam partem dicte proprietatis terre & case cooperte & discooperte nostri judices apreciati fuerunt libras quadrigentas denariorum venetorum ad grossos Eas com-
1343 - 1348: WILLS OF CATARINA AND BETA ≠ MARCO POLO

putantes in tota pecunia contenta in superscripta sententia carta. Ad hec quoque
Testificamur Nos panthaleo brusca & godus marangonus ambo preones quod Nos
tune ad curiam fuius quando superscriptus dominus noster dux per legem Judi-
cum ipsam iquesticionem ad proprium poni preceptit Et cum Eodem ministeriali
jbidem fuius quando ipse de mandato superscripti domini nostri ducis & per
legem judicum ipsam iquesticionem ad proprium posuit ad nomen superscripti
ser Marci paullo super cuntam et super totam superscriptam partem dicte pro-
prrietatis terre et case cooperte & discooperte propter superscriptam sententie
Cartam. Hec per testimonium dicimus. Signum superscriptorum petri vendelino
ministerialis Et panthaleonis Brusca atque Godi marangoni preconum testium.
Qui Hec fieri Roguerunt.

Ego bercucius de chanali judex manu mea subscripsi
Ego Auancius Presbiter sanete sophie Notarius compleui & Roboraui
(Archivio di Stato. Cancellaria inferiore b. 4—Register of Avancio di S. Sofia, fasc. 14.)

49. Will of Catarina dala Fontana 26 September 1343.

Index: Cattarina relicte Io: dalla Fontana 56

Will (Copy in the Notary’s Register, parchment):
(Begins in the usual form; 26 September 1343) . . . Ego Catarina relicta domini Johannis
dala Fontana de confinio sancti Pantaleonis . . . constituo & esse uolo mee fidei
comissarios ser Marcum paulo generum meum dilectum de confinio sancti
Johannis grisostomi & Petrum dala fontana ac Marcum dala fontana peramabiles
filios meos de superscripto confinio sancti Pantaleonis . . . dimittio domino Marino
natal fratri meo . . . sorori biriole . mee sorori . . . sorori marie natal mee sorori . . .
Jacobine acotanto mee sorori . . . Cecilie mee sorori . . .

(Archivio di Stato. Testamenti b. 1063 — Register of Bertutio Pandin No. 56. Index,
ibidem, under C.)

Note: There is no mention of the daughter who was Marco Polo’s wife, who was therefore
perhaps already dead. But Beta, Marco Polo’s second wife, whom ORLANDINI supposed
to be a dalla Fontana, was certainly alive. Nor is there any mention of Agnesina and Cristina
who in that case would have been this lady’s grand-daughters. Therefore it may seem to be
more likely that Marco Polo’s first wife, Maria, was the daughter of Johannes and Catarina
dalla Fontana, though proof of this is lacking.

50. Will of Beta Polo (14 March 1350) 20 April 1346.

Index: Elisabeth vxoris Marci Polo — 174

Will (Copy in the Notary’s Register—This is the ratification, dated 14 March
1350, by the Doge Andrea Dandulo of a will left incomplete owing to the sudden
death of the Notary.):
THE DESCRIPTION OF THE WORLDS & OF MORETA GRADONICO

... ex parte nobilis viri marci paulo eius & fidelis noster fuit expositum coram nobis quatenus cum beta eius uxor rogauerit presbiterum franciscum buniolum sancti cassiani notarium... tradita per ipsam Betam Eidem presbitero... dignemur mandare & ordinare quod dicta cedula testamentaria per modum subuentionis in formam publicam reducatur cum clausulis et addicionibus consuetis vt adimpleri valeat uoluntas & ordinacio predicte testaticis defuncte. Nos enim cum nostro minori & maiori consilio dicti marci paulo condam viri dicte bete peticionem justam esse cernentes... (copy of the original will): In nomine dei eterni amen anno ab incarnacione domini nostri Jhesu xpisti millesimo trecentesimo quadragesimo sexto mensis aprilis die vigesimo quarto instantis indicione quinto-decima Riuoalti... Ego Beta uxor nobilis viri marci paulo de confinio sancti Johanis grisostomi... Cuius quidem cedula tenor per omnia talis est. In nomine domini Anno Mijxlvij di xx. de aprire... E pero jo beta muier de ser marco polo dela contradad de sen cane grisostomo... connessaritj ser marco polo mio marido dielco E Et Agnesina e cristina fie mie... per diesemo libr.I. a mie fie predicte Agnesina E cristina lib.ij. per caschuna e a suo eriedj con questa condicion chele romagna e sia in man de nicolet e de micheleto mie generi e maridi dele dite... a nicolet e micheleto mie generi libr.ij con questa condicion che sia tegnudi de dare a mia fia marina munega del monester de san lorenço a man libr.x. ogno Anno domentre chela uiue... monester dela celestria la o io uoio eser sepellida... (the confirmation is repeated at the end, and signed.): Ego Andreas dandulo dei gracia dux manu mea subscripsi. (four witnesses and the Notary.)

(Archivio di Stato. Testamenti b. 1154—Register of Odoricus de Bruttis II.A.22., fol. 98r° No. 174. Index, ibidem, under E—Registro.)

Note: There is no mention of Ginabella, nor of any dalla Fontana. If mia fia marina is the same as maria (? maria) basadona of No. 57 (1348), we have the name of Beta's first husband. In Marco's Will, 1348, he speaks of Ginabella ("that which her mother left her") as if her mother was dead; but his daughter-in-law Agnesina is to stay in the house with her mother, i.e., Beta.

55. Will of Moreta Gradonico 1 May 1348.

Will (parchment. 555×255 mm.):

IN Nomine dei Eterni Amen Anno ab incarnacione domini nostri Jhesu xpisti Millesimo Trecentesimo quadragesimo Octauo mensis maij die primo Indicione prima Riuoalti Hec dicit dominus deus dispone domui tue quia moreris tu & non uuius quod quidem domini uerbum reuoluens in mentem meam Ego Moreta vxor domini Thome Gradonico sancti Pauli iacens in leto graui corporea Infirmitate decepta tamen per dei graciam sanam habens mentem Integrumque consilium ad me uocari feci presbiterum damianum Balbi Ecclesie sancti Augustini plebanum &
Notarum ipsumque Rogati ut hoc meum scriberet Testamentum pariter & con-
pleret In quo quidem meos Instituo fidei Comissarios dominum Thomam Gradonic
dilectum virum meum prescriptum & dominam Fantinam Bragadino peramabilem 
sororem meam . . . In primisque omnium rectam dimittam Item volo 
distribui pro anima mea decima computata libras mille Ex quibus quidem dimittu 
Crystine seruiciali mee libras quatuor grossorum pro suo maritare Item volo quod 
ultra hoc solutur ei illa rauba quam emi a Pasqualino & sit sua Item dimittu Pasqualino filio dicti domini Thome Gradonic viri & comissarii mei libras 
vigintiquinque . . . Item dimittu Ecclesie sancti Johannis Grisostomi Calicem 
vnum a soldis quindecim grossorum Item dimittu sacerdotibus eiusdem Ecclesie 
sancti Johannis pro Cellebratione missarum soldos quinque grossorum Item dimittu 
sacerdotibus Ecclesie Sancti Pauli cuius parocie sum soldos decem grossorum pro 
Cellebratione missarum Item dimittu sante & Nutrici mee soldos decem grossorum. 
Item dimittu done Jacobine soldos decem grossorum pro anima mea Item Romane 
soldos decem grossorum Item dimittu dix soldos decem grossorum Item dimittu luci 
vxori Menegi soldos quinque grossorum pro vna gonela Item dimittu con-
uentui monialium sancti Laurencij apud locum quarum uolo seperiri In Archi 
parentum meorum soldos viginti grossorum ut ipse teneantur & debeat facere 
cellebrationem pro anima mea usque ad vnum annum . . . Item scelo sanctu 
Johannis Batiste libras quinque . . . Item dimittu Angnesine pollo pro suo maritare 
soldos quadraginta grossorum Item dimittu Canino filio ser Thome Mauroceni 
libras quinquaquinta que stare debeant In manibus alicuius boni viri ad utilitatem 
dicti Canini ita quod neque prode neque Capitale habere possit nisi cum fuerit 
Annorum viginti Item dimittu Marie Marcello nepti mee libras Centum Item dimi-
tu Andriolo filio filio(sic, for filio, or ? pollo filio) Catharucie pro vno aparimento 
sacerdotali & Alijs necessarii sacerdoti cum fuerit sacerdos soldos quadraginta 
grossorum . . . Item dimittu Margarite seruiciali mee soldos duos grossorum 
Residium uero dictarum librarum mille distribuantur pro anima mea In extrahendo 
Carceratos de Carceribus & Alijs Elesmisin & pijs Causis prout dictis meis 
Comissariis uidebitur conuenire Item volo & ordino quod si heredes domine 
Angnesine lauredano fecerint(?) rationem lagiorum grossorum meorum quos habuit 
dominus Marcus lauredano habeant libras quinquaginta quas eis dimittu secundum 
formam testamenti matris mee Aliquin nichil habeant Item dimittu prescripto viro 
& Comissario meo domino Thome Gradonic libras vigintites uel vigintiquatuor 
denariorum venetorum grossorum quas ipse habet de meo In manibus suis Et 
Insuper ei dimittu libras decem denariorum venetorum grossorum quas dicta soror 
& comissaria mea ei dare teneatur & debeat Infra medium Annum Residium uero
THE DESCRIPTION OF THE WORLD OF S. GEREMIA
omnium bonorum meorum quomodolibet mihi spectancium dimitto suprascripte
Fantine Bragadin sorori & Comissarie mee uel suis heredibus ac conditione aposita
quod ipsa teneatur & debeat persoluisse Infra medium Annum predictas libras mille
anime mee & expediuisse animam meam Alioquin nihil habeat uel suis heredes de
eo quod ei uel suis heredibus lego set illud totum distribuatur pro anima mea
Preterea... Signum suprascripte domine Morete Gradonico que hec Rogavit Fieri./
†Ego Iudonucus de adelenda clericus sancti Augustini testis subscripsi
†Ego Bartholomeus Clericus de Justinopoli sancti Augustini testis subscripsi.
Ego Damianus Balbi plebanus Ecclesie Sancti Augustini & Notarius compleui &
Roboravi: /

(Archivio di Stato. Sopra Ospitali—pergamene b. 22 No. 1048.)

55a. Will of Agnesina Zeno 26 June 1348. (S. Geremia)
Will:
... Ego Agnesina uxor domini Johannis zeno de confinio sancte sophye sic ordino
meum testamentum. In quo esse Constituo meos fidei commissarios dominam
Luciam matrem meam et ser Johanim Virum meum et ser Jacobum et Hermolaum
paulum... Residuum aliorum meorum bonorum dimitto Jacobo, Marino,
Donato et Hermola Paulo...

(Archivio di Stato. Testamenti b. 1195—Register of the Notary Giovanni Ogniben,
No. 19.)

Note: This Agnesina was daughter of Marco, to whose property in Chiozza she
succeeded (d. 57a); and Nicolo (d. 57a), who died before 18 September 1349, seems to have been her
uncle, leaving her cousin Nicolo son of Hermola to survive till after 1381. This may possibly
account for the later confusion which calls the latter Nicolo "son of Marco" (d. 78, 1396).
See also pp. 17-19 and d. 18c above.

55b. Will of Marchesina Polo 29 June 1348. (S. Geremia)
Will:
... Marchesina Paulo uxor domini Jacobeli Paulo de confinio sancti Yeremia...
Marchesina Polo nunc de Jacomo Polo de sancto Yeremia... Crestina sia che fo
de mio frar Marin...

(Archivio di Stato. Cancellaria inferiore—b. 142 fasc. 4—Register of Marco Premarin,
ofl. 2vo.)

57. Will of Marco (Marcolino) Polo 16 July 1348.
Will (Copy in the Notary's Register):
In nomine dei eterni amen anno ab incarnacione domini nostri ihesu xpisti
Millesimo trecentesimo quadragesimo octo mensis Julij die sextodecimo jntrantis
1348-1349: THE WILL OF MARCOLINO POLO = MARCO POLO

Indizione prima Riuoalti. . . . Ego Marcus paulo de consinio sancti Johanis grisostomi licet aliquantulum corporis agrauatus . . . ad me venire feci victorem gaffaro . . . Notarium ipsumque rogaui ut meum scriberet testamentum . . . cuis quidem testamenti corecti cum addicionibus de nouo factis tenor per omnia talis est. IN nomine domini amen Mcccxlviij die xxij de auril Inçara Jo marco polo dela contrada de sen çan grisostomo de venexia per la gracia de dio san del corpo & dela mente . . . constituisso mie comessarij beta muier mia dielcta ser pero dela fontana cugnado mio carissimo Micheleto polo fio mio e tutti altri mie fiolj quando eli sera a legitima etade adicio e ser filipo venero(?) sancti canciani dielcti cosin mio . . . Item lasso a lo monestier de sen laureno de venexia la o io uoio esser sepellido soldi x de grossi . . . Item lasso a beta muier mia & comessaria libras ij^e voiendo vedor estar con mie fiolj fin che lo menor auera anni xv e lasando lo so jn vtilitade(?) ? mie fioli doltra ? ? ço e vito & vestito deli mei beni fin chela stara con mie fioli e uedoera como io dita Item lasso a mia fiia Ginabella chela sia maridada deli mei beni computando quello cheli lassa soa mare e ben coredada secondo la mia possibilitade como se trouera di tempo li mie beni e questo lasso in consciencia deli mei comessarij e soura lanema de mie fiolj e se lo auegnisse chela no fosse da marido la qual cossa a dio no plaqua uoio chela sia mesa munega sela uora e la chela uora a lecer en li monesteri de uenesis Esse per auentura nessun deli monesteri de uenesis no la uolese recuer & ela plu uolese andar munega en quella fiada uoio chela sia messa oltro la chela plasera la qual uoio en questo cass o sia ben coredada ço sia compradj tanti jnprestitidj che rendra libr. xx^ti ogno anno lo qual sia dade ala dita mia fiia fin chela muera e dopo lasso morte sia de mie fiolj e de soi eredi . . . Item lasso che mia Nora agnesina possa star & debia in cassa mia con so mare e con soi cugnadi a so plaser e la qual uoio chedia vito e uestito deli mei beni fin chela se maridera lassando lo so in la cha a utilitade de mie fioli . . . Item tuto lo residuo deli mei beni mobelli & stabelli per çascun modo a mi pertignando o podesse spectar lasso a mie fioli micheleto mafio e donado engalmente Esse per auentura mia muier fesse fio uoio chelo sia per tuto como holtri mei fioli Essella fesse fia sia engual con mia fiia sinabella per tuto li qual mie fioli mascoli lasso mie heredi con questo condicion che algun no possa demandar la soa parte ne partisse se lo menor no auera anni xv. Ma uoio che çascun possa ordenar la soa parte del mobelle. del stabelle veramente uoio[ö] che se vno muor senza erede mascolo lo qual no peruegnisse ad etade o intestado douegna en li altri essello auegnisse che tutti morisse senza heredi o Entestadi como e dito en questo Casso lasso li procoratori de miser sen marco mie comessarii . . .
THE DESCRIPTION OF THE WORLD'S PROPERTY IN S. GEREMIA
uoio che sia dado a mia fia o fiie chio auesse in soa uita e po lasso morte deuegna
del una in laltra sio auesse plu duna fia E ala morte de quella che sourauiusesse sia
despesado per lanema mia e de mio pare e de mia mare e de mio barba ser malio
polo lo grando e dele mie morti . . . laso en descricion de mio cugnado ser pero
dela fontana e de michaleto mio fio . . . Item lasso a cecilia(?) seruiacial(?) mia
libr. x. Item lasso a dona venegnuda(?) dita santola libr. v e questo voio che sia
mio ultimo testamento e che se agun testamento jo auese fato o pregado chella sia
casso e uan e no sia dalgam vallor ma uoio che questa sia mia ultima voluntade . . .
Signum suprascripti domini marci paulo qui hoc rogauit fieri. Item dimito sorori
marie basadona monache sancti laurencii de dignianis libras decem. Item dimito
venturine çan cognate mee libras decem.
Ego albertus de polonia manu mea subscripsi
Ego victor gaffaro . . Notarius compleui & roboraui.
(Archivio di Stato. Testamenti b. 540—Register of Victor Gaffaro, fol. [27], No. 50.)

57a. Deed of division of Property in S. Geremia 18 September 1349.

Deed (parchment):
JN nomine dei Eterni Amen Anno Ab incarnacione domini nostri yhesu xpisti
Millesimo Trecentesimo Quadragesimo nono Mensis Septembris die decimo
octauo intrantis indicione tercia Riuoalti . . . Manifestum facimus Nos Jacobus
Marinus et Donatus paulo fratres de confinio sancti yeremie et Auunculi condam
Nicolaio paulo et Agnesine condam vxoris Johannis çeno de confinio sancte sophie
neptum nostrorum Quia in Dei et xpisti nomine diuidere et partire visi sumus
tam infrascriptis tres( erased) proprietates nominatas quam eciam omnes infradictas
pecunie quantitates Nobis spectantes & pertinentes per testamenta suprascriptorum
nepotis nostri et neptis nostre . . . Aduenit michi suprascripto Jacobo paulo Jn mea
parte et diuisione Jlla videlicet proprietas posita in confinio sancti yeremie que fuit
condam chatarini quintaualo postea uero fuit suprascripti Nicolaio paulo cum
libris quadraginta duobus grossorum . . . ipsa proprietas firmat Ab uno suo capite
Jn via communi discurrente juxta canalem vnde habet Introitum et exitum junctorium
& jaglacionem1 Et Ab alio suo capite firmat Jn palude vnde similiter habet Introitum
et exitum ju[n]ecorium & jaglacionem Ab uno suo latere firmat in muris comunibus

1 Junctorium and Jaglacio are words which are said to have exercised the ingenuity of learned
Venetians for a long time and have not yet, as far as I have been able to discover, reached
the dictionaries. Boerio gives Junctorium only as a synonym of Fondamenta.
Junctorium (probably derived from inungere) is apparently a place alongside of which a boat
can come, a quay, landing, “a broad strip of ground along the edge of a canal”, the modern
1349: MEANING OF JUNCTORIUM & JAGLACIO = MARCO POLO

proprietati Michael et petri sīeuado fratum et huic proprietati ad pedem planum
Et est sciendum quod hic proprietas in quantum est media Ruga posita ad pedem
planum uestus dictam proprietatem michael et petri sīeuado fratum non debet
nec potest alcius eleuari quam ut nunc est Sed coopertura scale anterioris huius
proprietatis que est alcius eleuata que (?quam) dicta media Ruga et eciam duo
Reueteni qui sunt in eadem media Ruga super sofitis per quos Reuenos Aliqua
hospicia proprietatis dictorum Michael et petri sīeuado habent lumen et(?) debent
perpetuo permanere pro comodo ipsarum proprietatum in eo statu in quo sunt
hodie Et Ab alio suo latere firmat in vno muro comuni Inter hanc proprietatem
et proprietatem condam Bertucij nani que nunc est monasterii sancti Johanis dj
torcello Michi autem Marino paulo aduenit in mea parte et diuissione Jilla videlicet
proprietas posita in dicto confinio sancti yeremie que fuit condam ser Andree

Fondamenta. It is suggested that in these legal documents it means the right to load and
unload boats. Though no document is quoted in explicit support of this view, it is made
plausible by the case of the Cà Polo itself, where there seems to have been no fondamenta
(except the small piece now known as Fondamenta del Teatro), but there was a door with
water-steps (ripa or gradata) opening on to each of the canals. It is not, however, clear why
the word should mean the right rather than merely the power to load and unload. Beyond
the instances which occur in the documents printed here (dd. 89, 90, 92) it will be enough
to quote ut quilibet possit ad ipsum ripam sine gradatam jungere, caricare, & discaricare. (Mem. Ven.
Ant., I, p. 204).

Jaglacio seems to be a corruption of iaculatio, and to mean an artificial canal, from which
the earth has been thrown out, as distinguished from a natural stream. The regular phrase,
introitus et exitus junctoriunm et jaglacio, is found in a document of 1094 as quoted in 1294
( ibid. p. 202). More interesting perhaps is this quotation from a document of 1159:
 MULTCIENS vidimus quod fecerunt jaglare suam piscinan, & jactare fecerunt supra suam aggerem, & supra
suam terram, & in illorum vinaeas ipsum terram, quam jaglare fecerunt (ibid. p. 206). "Canals made
entirely by hand were dug out, especially within the city, and these were called jaglatio,
jaglaciurn . . . So that jaglaciurn means a canal all dug by hand, and jaglacio either the same,
or perhaps the obligation to dig such canals and also to keep them dredged " ( ibid.). Few,
if any, examples are quoted of either word simply used in the sense of "canal", and none
at all of the presumed original iaculatio; nor any example which really demands the sense of
"obligation to dig or maintain a canal". Galliccioli, to whom I am indebted for the
substance of this note and for the quotations, suggests himself that the word may have been
corrupted into the modern gattolo, "drain", and, however plausible the above explanations may
be, I think that he may too hastily have condemned Temanza who regarded jaglacio as meaning
simply a drain. A document of 1321 is quoted ( ibid. p. 192) which says, unde habeo introytun
et exitum junctoriunm et jaglaciionem subterraneum. In view of this subterraneum jaglacio I venture
to suggest that the word may mean the right, or simply the power, to run drains into the

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calbo postea uero fuit suprascripti Nicolai paulo cum libris viginti septem grossorum
pro auantacio . . . ipsa proprietas firmat Ab uno suo capite Jn canalem vnde habet
introitum et exitum junctorium & jaglacionem Ab alio suo capite firmat partum
in tantum quantum extenditur murus orti condam stephani calbo Jn calle proprio
proprietatis condam stephani calbo et partim in calle comuni huic proprietati &
diete proprietati tam dicti stephani calbo et proprietati Rayneri calbo qui callis
discursit usque ad ecclesiam sancti yeremie vnde hec proprietas habet Introitum et
exitum usque ad dictam ecclesiam sancti yeremie Ab uno suo latere firmat per
totum in muro comuni huic proprietati condam dicti stephani calbo in quo &
super quem murum comunem quilibet pars habet potestatem laborandi trabes
& modiliones atque mapas ponendi quot et quantas voluerit . . . quod ipse murus
permanet semper vndique clausus Ab alio suo latere firmat cum suo proprio muro
in proprietate condam Rayneri calbo Michi uero suprascripto Donato paulo
Aduenit in mea parte et divisione illa(?) videlicet(?) proprietas posita in confinio
sancte que fuit condam suprascripti Nicolai paulo Et illa easiam proprietas posita
in chugia maiore que fuit condam ser marci paulo postea uero fuit dicte Agnesine
çeno Cum toto Reliquo . . . Nicolai et Agnesine çeno spectanc- et pertinenc-
Secundum quod ipsa proprietas posita in confinio sancti paterculi(? ) firmat Ab uno
suo capite in via comuni supra canalem de la çudecha Et Ab alio suo capite firmat
in vno burgo sancti geruasij Ab uno suo latere firmat in proprietate procuratorum
sancti marci Et Ab alio suo latere firmat jn vno muro comuni huic proprietati et
proprietati petri et Nicoleti dalastopa . . . Et est scendium quod aliquis nostrum
suprascriptas proprietates non posit vendj dandi donandj commutandj uel(?)
obligandj modo aliquo uel ingenio donec Nicoletus paulo filius condam ser hermolai
paulo olim fratris nostri fuerit ad etatem legitimam . . . Jnsuper autem Nos suprascripti
Jacobus et donatus paulo fratres Ambo conmissarii nominati domini Hermolai
paulo fratris nostri et olim patris tui . . . volens & cupiens quod tu supradictus
nicoletus paulo haberes & posideres partem tuam suprascriptorum bonorum Nicolai
paulo olim nepotis nostri et agnesine çeno olim nepitis nostre que spectabat et
pertinebat suprascripto domino Hermolao patri tuo Et loco ipsius nomine tui
nicoleti paulo nepotis nostri Recepimus et assignauiimus nobis tanquam conmissarii
suprascripti domini hermolai paulo fratris nostri et tutores tui suprascripti nicoleti
paulo & nomine tui ut dictum est Cuncetas videlicet & super totas dictas proprietates
terrarum & casarum coopertas & discoopertas positas in dicto confinio sancti yer-
mie que condam fuerunt ser petri suliman cum omnibus imprestitis que supersunt
de bonis condam dictorum Nicolai paulo et agnesine çeno . . . Secundum quod
vna ipsarum proprietatum . . . firmat( ?) Ab uno suo capite in via comuni que
1349-1366: A CLAIM BY FANTINA BRAGADIN = MARCO POLO
discurit juxta dictum Riumu vnde habet introitum et exitum Et Ab alio suo
capite firmat in muro comuni huic proprietati et proprietati lucie suliman et nunc(?)
dominorum procuratorum sancti marci superconmissariorum constitutorum Ab
uno suo latere firmat in via comuni que discurit ad pontem et ad campum sancti
yeremia vnde habet introitum et exitum Et Ab alio suo latere firmat in proprietate
suprascriptorum(?) procuratorum Alia earum proprietatum(?) posita est uersus
campum sancti yeremia Et firmat Ab uno suo capite in dicto campo vnde habet
introitum et exitum Et Ab alio suo capite firmat in uno muro comuni huic
proprietati et proprietati lucie suliman . . . Aduenit nobis loco tui nicoleti paulo
pro tua parte et diuissione(?) . . . Signum suprascriptorum Jacobi Marini et donati
paulo qui hec fieri Rogauerunt

[Here follows a note (largely illegible) on boundaries, and three signatures, apparently
intentionally blotted. The second is:]

Ego Bartholomeus de testis subscripsi.

(Archivio di Stato. Proc. di S. Marco. serie misti, b. 295. No. 651.)

Note: The will of Biriola Polo of S. Geremia (Testamenti b. 823, Register of Giovanni di
S. Fosca, priest of S. Gio. Grisostomo, fol. 5), dated 19 October 1359, names Giacomo,
Donato, Filippa, and Marin Polo.

Without more detail it is hard to tell whether this is the same Bieriola as was wife of Nicolaus
Paulino in 1324 (d.18a.)

69. Inventory of Marco Polo’s goods at the time of his death in a document
dated 13 July 1366.

Parchment Roll:

IN nomine dei eterni amen. Anno ab incarnacione domini nostri yhesu xpisti
Millesimo Trecentesimo Sexagesimo sexto mensis Julij, die terciodecimo Intrantis
Indicione quarta Riuoalti. Presentibus . . . Sic Exposuit dicens quod Cum condam
dominus Marcus paulo, olim de confinio Sancti Johanis grisostomi, olim pater
suus per sue testamenti carte complecte & Roborate manu Johannis Justiniani
presbiteri Sancti Proculi & notarii facte Anno ab incarnacione domini nostri
yhesu xpisti Millesimo Trecentesimo Vigesimo tercio mensis Januarij die nono
Intrantis Indicione septima Riuoalti, formam & tenorem, Ipsam dominam Fantinam
& Bellellam atque Moretham, sorores suas, filias condam dicti domini Marci
paulo, omnes tres equaliter, suas legatarias, & heredes vniuersales, in omnibus suis
bonis, mobilibus & immobilibus, inordinatis, & aliis in ipsa testamenti carta
contentis Jnstituisset . . . Quod mobile fuit Inter cetera, Arnesie, massaricie,
Suppellectilia, & alia contenta, in duabus Cedulis bombicinis manu propria supra-
scripti condam domini Marci bragadino olim Viri sui, . . . Et quolibet dictarum

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duarum sororum suarum videlicet domine Bellello, & Morethe habuisset, &
exportasset partem suam, que cuilibet ipsarum duarum pro sua tercia parte adeuenerat.

Et tercia pars que Tangebat dictam dominam Fantinam in eadem domo dicti
condam patris sui. Vbi dictus dominus Marcus bragadino condam vir eius, & ipsa
secum habitabant tune qui ambo vir & vxor, statim post mortem dicti condam
domini Marci paulo olim patris sui habitatum, iuerunt Remansisset . . .

Quarum uero Duarum Cedullarum bombicinarum vulgari sermone manu suprascripti
condam domini Marci bragadino scriptarum Approbatarum videlicet dicte curie
procuratorum, per dominum Jacobum bragadino Sancti Seueri, esse scriptas manu
prorsa dicti condam domini Marci bragadino, Tenor sequitur, et est talis, &
prime videlicet: Item carteli 2 in una uacina, s 3 grossi 6/ It sede da caualo
4 o circa s j di gr/ It foleseli bianchi di seda ll 24 - ll 2 di gr/ It dople e de
cristalo piere s 3 gr 6/ It riobarbaro in j.sacho s 5 di gr/ Questo trouaxem in
uno cofano ferato die 3 febr/ It drapo.j.sachoado a modo di coltra s 10 di gr/ It
colseri (?) molti di banbasin cupadi ll s gr/ It drapo a oro splumado - ll j s 6
di gr/ It drapo sanguinio a oro ll j.s 6 di gr/ It drapo di seda chinichato ll s
6 di gr/ It drapi 3 blatt lauoradi a oro ll j s 8 di gr/ It peçete 2 a oro - s 16 di
gr/ It peça j.drapo di seda a oro co larma ll j s 5 di gr/ It chaucci 2 di seda
chusidi insembre br 4 - ll s 8 di gr/ It chaucci 16 di seda uermiela a oro intra
piçoli e grandi br 42 ll 8 s 4 di gr/ It gabani de tela ll s j gr 6/ It tarmimento.j.
biancho ala tartaresca - s j. gr 6/ It chaucco.j.sanguinio di seda, br 2 ½ s 6 di
gr/ It chauco.j.di color caueli br 3 - s 7 di gr/ It gabani.j.di tela - s j gr 6/ It
chaucci 91 di seda intro piçoli & grandi br 222 ll 22 s 4 di gr/ It facoli 5
lauoradi a oro ll 2 s 10 di gr/ It chaucco grandio di seda tola i dora 1 - s 10 di gr/
It redene 2 laçorre - s 2 di gr/ It paramento do oltar de pegno - s 12 di gr/ It
paramento do preude de pegno - s 6 di gr/ It chauela j granda di nosie/ It
di stagno - gr 8/ It bosoli 2 grandi con muscio ll 5 s 10 di gr/ It piaden.j. di

1 It is possible that this should be read tela i doro. Or. p. 58 has "tola idara(?)". The letters
read under a microscope appear to be tela i doro with a mark attached to the last o which
makes it a, but may perhaps be ignored. In any case the phrase is difficult to explain. Four-
teen lines lower down is the item "tola.j.doro granda di comandamento". Here again it
has been suggested that we should read tela—"One large cloth of gold made to order". But
in this case the reading is not doubtful, and it is natural to think that this is a table dor des
comandemens, one of those which are often mentioned in Marco Polo's book, and about the
possession of which there seems to have been some dispute between Marco and his uncle
Maffeo. See pp. 79, 80, 90-92, 203, 204, 531.
1366: TOLA DORO GRANDA DI COMANDAMENTO = MARCO POLO

cana - s j di gr/ It scudella.j.di cana - gr 6/ It piadenele 3 di cana - s j gr 6/ It mantili 2 da barbier - s j gr 6/ In cofano.j.da dona/ It asole 95 con larma da cha polo - s 15 di gr/ It asole 2 grande darcento - s 4 di gr/ It botaçelo.j.darçento - s 5.di gr/ It churaregle.j.darçento - s j.de gr/ It monede darçento 36 - s 6 di gr/ It peroli danbro e darçento fo dagnesina - s 7 di gr/ It bosolo.j.di muscio dentro - ll 10 di gr/ It sacheto.j.de peelo che dila bestia - s 10 di gr/ It bosolo.j.a modo di paternosti ll - s gr/ It bochta.j.doro con pieere & perle - ll 3 s 8 di gr/ It çentura darçento.j. - ll.j.s 2 di gr/ It çentura.j.di fil darçento - ll j.s 10 di gr/ It bosolo.j.de muscio piçolo - ll 6.s 4 di gr/ It çoa.j.doro con pieere & perle - ll 14 s 5 di gr/ It tola.j.doro granda di comandamento - ll 20 di gr/ It çentura.j.de seda verde darçento - s 10 di gr/ It sacho de choro con legno aloe - s 8 di gr/ It peroli danbro chaueçadure 537 - ll 5 di gr/ It caseleta con peroli danbro piçoli e gra[n]di - ll 7 di gr/ It aneli 3 robini do e.ja.turchese - ll 6 di gr/ It sachi 2 di carte di j coleogança e oltro/ Questo he quello che se troua in una casela granda di nose/ In prima troua le done ll / It trouase da puo eser in quella casela al presente ll / It peçe 2 di çe[n]dadi blanchi catai - ll 2 di gr/ It peça.j.di çendado çalo chatai ll j./ It uarmimento.j.doplo di seda con oro uermeyo - ll j di gr/ It peça.j. de lino laurado con seda - s 10 di gr/ It peça.j.uermeia a rose di seda - ll.j.di gr/ It peça.j.bianca laurada a oro - ll j.s 5 di gr/ It peça.j.chamocha blaua a bele oura di seda - ll j di gr/ It varmimento.j.biauo di chamocha s 15 di gr/ It peça.j.scachado drapo di seda - ll j di gr/ It drapo.j.di seda a modo di cosin lo belo - s 12 di gr/ It tigela. j. vdi (verdi g.o.) di seda - s 6 di gr/ It peça. j.cala di seda laurada a rose - ll.j.di gr/ It peça.j.de seda quasi cambia color a oure - ll j.s.j.di gr/ It tigela.j.di seda udi (verdi g.o.) inforada - ll s 8 di gr/ It gabau. j.a oro inforado di taffeta biauo - ll j.s gr/ It peça.j.di çendado biauo udi (verdi g.o.) - ll j.di gr/ It peça.j.di chocholario udi(verdi g.o.) - s 10 di gr/ It cofano.j. amo (2 a modo, anio, aui o) sanguinio laurado - ll s 9 di gr/ It peça.j.di drapo de seda laurado biauo - ll j:s 10 di gr/ It clapo.j.biauo di seda br 3 - s 12 di gr/ It clapo.j.di seda uermoie di seda, br 3½ - s 14 di gr/ It drapo.j.di seda scachadelo - s 12 di gr/ It drapo.j.di seda a stranij animali - s 16 di gr/ It chapelo.j.inforado di cana - s 2 di gr/ It chapelo.j.inforado di çendado - s j di gr/ It manega.j.de gabau a oro - s 2 di gr/ It drapo di seda da centure udi (verdi g.o.) scuro - ll j di gr/ It paramento di oltar complido e belo e da preuede aparado - ll 2 di gr/ It cales e patena darçento indorado - s 12 di gr/ It redene doe da caualo chinichate e laçurine - s 2 di gr/ It a modo di binde tre çialo laçorin e çenerente br 18 çendado - s 6 di gr/ It scudella.j.di chana - s.j.di gr/ Secundc sedule autem/ It a modo di pieere in arçento - s 4 di gr/ It peroli bianchi & indoradi - s 10 di gr/ It carnarol.
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j.a oro - s 2 di gr/ It centura.j.darcento fo dagnesina - s 10 di gr/ It centure
doe darcento fo de pegno - s 12 di gr/ It napi doe darcento fo de pegno - s 6 di gr/
It seda in uno ligaço Il 40 - Il 8 di gr/ It agusler & chura regle e de çe[n]til de
pegno - s 4 di gr/ It aneli 3 doro di pegno - s 4 di gr/ It aneli 3 di arcento di
pegno - s j.dì gr/ It orierì 2 e scufìa.j.uermeia - s 2 di gr/ chosano.j.dì madona
donada in la camera che dormìa moreta/ It cortine 3 di çendado pente - Il 3 di
gr/ It çapa.j.dì çendado uermeia - Il.5.dì gr/ It chamocha bachani clapo.j.grando
-s 12 di gr/ It chaçeco.j.dì samito - Il j.dì gr/ It peça.j.dì çendado torto biancho
-Il j.s 5 di gr/ It fatol.j. - s 3 di gr/ It chaçegi plusor e plusor di drapi di seda
br 14. - Il 11 s 6 di gr/ It uarnimento.j.a oro di nasiço - Il 2 s 10 di gr/ It capa.
J.a oro - s 6 di gr/ It peça.j.çendado negro a rosete - s 12 di gr/ It peç 2 çendadi
de pegno - s 15 di gr/ It drapo.j.dì seda laorado - Il j s 10 di gr/ It peça.j.dì
sedra laorada - Il j s 5 di gr/ It peça.j.sanguinia e çala di seda laorada - Il j.dì
gr/ It chaçeco di tafeta br - s 6 di gr/ It çendado uerde torto quasi peç.a.j. - Il
j.s 1.dì gr/ It peç 10 di drapi di seda - s 10 di gr/ It çentura.j. darcento - s 16 di
gr/ In cofano dila dicta/ It tigela.j.dì seda - s 6 di gr/ It tigela di chamocha
inforada - s 10 di gr/ It peça.j.dì çendado biancha - Il j.dì gr/ It chaçegi 2
bianchi di çendado br - s 4 di gr/ It peça.j.dì tela biancha br -Il j s 2 di gr/ It
plusor clapi di tela br - s 6 di gr/ It fuora di tabaro di çendado - s 6 di gr/ It
bâcili 2 di rame - s 4 di gr/ It varnaçon peloso & biancho - Il.j.s 4 de gr/ It
bolpe.j.dì soto.j.uarnimento - s 6 di gr/ chesela granda a modo di choñano/ It
choltre 3 a lauorierì tartaresci di chamoç & de çendadi - Il 12 di gr/ It coltra.
j.biancha - Il j.dì gr/ It coltra.j. çendado uermeia - Il 4 di gr/ It coltre 3 çendado
di granâ torto - Il 18 di gr/ It coltra.j.dì ueludo e de drapo a oro a binde - Il
2 di gr/ It coltra.j.dì çendado torto çala e sanguinia bela - Il 3 di gr/ It coltra.
j.dì plusor colori çendadi penti a binde molto bela - Il 2 di gr/ It coltre doe di
chocholario çale & sanguinie nova - Il 2 di gr/ It coltre 3 bianche di uelso - Il 3
di gr/ It coltre 2 çiale e biaue a foje di uelso - Il 2 di gr/ It coltre 2 biaue e
uereia e lioni di uelo - Il 2 di gr/ It coltra.j. sanguinia e çala a lioni di uelo -
Il.j.dì gr/ It coltre 6 biaue di tela piole - s 18 di gr/ It coltre 3 di tela biaue
- s 18 di gr/ It coltre 5 bianche di uelso - Il j.s 10 di gr/ It coltra.j.dì drapo di
lana smembrada bela - Il j.s 10 di gr/ It coltra.j.dì drapo lana smembrada a binde
& vide in le binde - Il j.s 5 di gr/ It cortine 2 di uelso façe 4 per ciascuna - Il
2 s 10 di gr/ It leti.6; grandi boni tal luno cholaltro chaçaali 12 - Il 12 di
gr/ It leti 6 fornidi di chaçaali - Il 6 di gr/ It leti 6 da fameia - s 18 di gr/
It leti 6 piole - s 18 di gr/ It lincoli pera 12 grandi & beli - Il 3 s 12 di gr/
It lincoli pera 6 - Il j s 4 di gr/ It lincoli pera 16 da fameia - Il j s 12 di
1366-1376: VALUE OF MARCO POLO'S GOODS

\[
\text{It mantili 30 grandi - ll 3 di gr/ It sourapani 30 grandi - ll j s 10 di gr/ It touaie 40 - s 15 di gr/ It tapedi 4 noui grandi - ll 3 di gr/ It tapedi.8.- ll 2 s 8 di gr/ It chonche 4 de rame grande - ll j s 12 di gr/ It chonche 4 de rame piçoli - s 12 di gr/ It baçili 5 - s 5 di gr/ It Ramini 8 s 2 gr 6/ It traponte 2 di banbasio grande - s 14 di gr/ It traponta.j. granda di lana - s 6 di gr/ It choldiera .j.granda che teguda segli 20 - s 10 di gr/ It coldiere 3 di tegnuda di segli 5 lun s 9 di gr/ It coldiere 2 di tegnuda di segli do luna - s 3 di gr/ It segli sey grandi - s 3 di gr/ It colderoni 3 da fornelo - s 6 di gr/ It laueçi 5 grandi di bronço - s 15 di gr/ It laueçi 10 meçani e piçoli di bronço - s 8 di gr/ It laueçi 4 di piera grandi - s 8 di gr/ It laueçi 8 di piera meçani & piçoli - s 6 di gr/ &ct}
\]

Que omnes res predicte in dictis duabus cedulis contente Capiunt in summa, secundum videlicet calculationem, dictorum dominorum Judicum procuratorum libras Trecentas sex solidos quindecim, & denarios duos grossorum Saluo errore calculi. Et quod sit rei ueritas videlicet quod dictus condam dominus Marcus bragadino olim vir suus fuerit ad diviisionem omnium predictorum, & ad omnia suprascripta, & fecerit totum ut superius expressum est, patet etiam per quandam aliam vnam cedulam bombicinam, manu ipsius vulgari sermone descripta approbata ut supra, In qua sic Inter cetera cauetur. In nome di dio, 1323 die 8 gener mori miser Marco polo. Et infra, Item troua le done in una casella ll 66 di grossi/ Et iterum infra, Item che fo trouado in borsa di miser Marco polo quando lo pasa di questa uita ll 3 s 10 di grossi &ct . . .

Vbi sic cauetur, mensis Madii die quintodecimo dominus stephanus bragadino nomine domine Fantine eius matris petit domino Marco bragadino eius viro, quas sibi tangit pro suo tercio de libris, Et infra, Item in argentis, arnesis, musclo & alis quam pluribus rebus, que adscendunt ad summam ll xijm.C xlvij.s.x. ad grossos tangente sibi domine fantine pro suo tercio, ll iiiij-xlviiij s iiij\(^{2}\) ad grossos &ct . . .

(Archivio di Stato. Procuratori di S. Marco. serie misti. b. 152. fasc. 2.)

70. Deed of Maffeo Polo  28 July 1368.

Eodem die et loco (i.e. die vigesimo octauo mensis Julij[i368]Riuoalti) Comittens comitto Ego Mapheus paulo condam domini Marci paulo de confinio sancti Angeli de veneciis vobis Nobili domine Bette paulo relicte condam domini Marci paulo et Nobili viro domino Andreollo venerio condam domini Beelli de confinio sancti Antonii de veneciis vt amodo in antea vos ambo et vtrique vestrum per se & in solidum in cuius manibus apparuerit hec comissionis carta tam neo proprio nomine quam etiam loco mei pro infrascriptis, videlicet domini Marci paulo
THE DESCRIPTION OF THE WORLDS

NICOLO OF S. GEREMIA

condam patris mei et condam domine Marie paulo condam matris meae ac condam dominii Michaleti paulo fratris mei, quorum omnium ego sum nominatus commissarius secundum quod ego asservi notario infrascripto & pro qualibet ipsarum commissariarum Plenam . . . (no more names except the witnesses: Marcus delacosta, franciscus venerio, ser Caninus donor.)

(Archivio di Stato. Cancellaria inferiore b. 5 fasc. 27—Ser Johs de Argoiosis, fol. 9v.)

70a. Deeds of Andreas de Vendramino & Nicolò Polo 28 July 1376.

(S. Geremia)

1376 Die vigessimo octauo Jullij Indicione xiii' Riuoalti Comittens comitto Ego Andreas de vendramino de confinio sancte Fusce de veneciis tibi Nicolao paulo genero meo de confinio sancti yermie de veneciis vt amodo in antea pro me & meo nomine plenum uirtutem & potestatem habeas Inquirendi &ct. ad causas ad plenum Ju anima mea Jurandi Intromittendi interdicendi sequestrandi paciscendi concordandii de Jure & de facto compromittendi petendi exigendi recipiendi recuperandi & acquirendi omnia mea bona & hauere tam in Ciuitate Candide quam per totum eius districtum a cunctis michi dare debentibus vbicumque & apud quoscunque ea uel ex eis poterunt alijqualiter reperiri cum cartis & sine cartis per curiam & extra curiam cartam Securitatis & omnes alias cartas faciendo & fieri rogandi Promictens &ct. Si igitur &ct Signum &ct complendum & dandum testes ser Hermolaus buscullino, ser Perinus ruberti, ser Petrus pasqualis, ser Marcus de Stella officialis ad tabulam maris./

Eo die & presentibus testibus suprascriptis. Comittens comitto Ego Nicolaus paulo de confinio sancti yermie de veneciis vobis ser Jacobo & ser Donato paulo barbanis meis & ser Andree de vendramino Socero meo vt amodo in antea vos omnes & quilibet vestrum per se & in Sollidum pro me & meo nomine Plenam uirtutem & potestatem habeatis . . . Imprestita faciendo meo nomine et ipsa & alia mea Imprestita vendendi & translatandi Et omnia et singula alia mea negotia generalia & specialia faciendo & procurandi que egomet facere possem si presens essem . . .

(Archivio di Stato. Cancellaria inferiore b. 5 fasc. 27 protocollo Joh. de Argoiosis, fol. 33r.)

70b. List of the Council of Forty 1385. (S. Geremia)

Infrascripti sunt xl' qui esse debent ab anno novo in antea usque ad sanctum Petrum . . . Nicolaus Paulo . . .

(Archivio di Stato. Segretario alle voci da 1383—1387, anno 1385 indicione nona, reg. 3 fol. 54.)

Note: This must probably be the Nicolaus who was ennobled in 1381.
1387.1388: GIFTS AND BEQUESTS OF MAFFEO = MARCO POLO

75. Will of Maffeo Polo 6 October 1387.

Will (Copy in the Notary's Register):

IN nomine dei eterni amen anno ab incarnacione domini nostri yhesu xpisti Millesimo Trecentesimo octuagesimo septimo mensis octubris die sexto jntrantis jndicione vndecima Riuoalti . . . Ego Mapheus polo de confinio sancti Johanis grisostomi licet infirmus corpore . . . Rogai de hoc meo ultimo testamento scribendo . . . prout in quadam cedula bombicina olim clausa & bulata & nunc aperta & in uulgari sermone scripta manu mea . . . Cuius quidem cedula tenor per omnia talis est Al nome de dio amen. m°iij'lxxx° die xv j lluyo in veniexia. Mi masio polo che fo de miser marco . . . Jn lo qual constititussio mio fedel chomesarij ser çan domenego suosero mio dileto, ser Nicolo moro che fo de miser Jacomo el prochurator, e dona Agnexina suor mia dileta e chataruça mojer mia diletta. e ser Lunardo venier che fo miser zane choxin mio, e mie fiolj quando li porta esser, . . . Jn prima laso chel sia fato arder.j°.cesendelo a santa maria dela celestria de dj e de note anno.j° . . . Jtem al monestier de san Blasio chatoldo per doplier.j.libre.ij.a s°. Jtem al monestier de san lorenço de veniexia per doplier.j.libre.ij.a s°. . . Jtem al monestier de san çane grisostomo libre.ij.per la dita cason. . . Jtem laso che mia moier chataruça possa uiuer di mie beni stagando in chasa con suo fioli e uedoando, lasando la dita mia moier el so in la chasa, a ben & vtltitade de mie fioli. E che algum comesario no la possa aministrar de quelo chela spendera, ne non sia tegnuda de mostra raxon alguna. E se auegnisse che mie fioli non podesse chonseruar con esa, houer non uolese chela stexe cum essi, jn quala laso chel sia dado di mie beni ala dita mia moier si chela possa uiuer honoradamente segundo la mia condition. Et habia per so stacio.j° dele mie chaxe qual la uora, dala granda in fuora vedoando. Jtem laso che mia sia marieta sia maridada di mie benj quando la sera ad etade, al plu tosto che se pora, per quel modo che parera ala maor parte di mie comesarij Siando mia moier in quela opinion. Jtem laso che tute altre mie fie si quelle chio chomo quelle chio podese auer, sia maridade houer munegade per quel modo che parera a li mie chomesarij, ouer ala maor parte desy. Lo Residio de tuti li mie beni mobelî & inmobelî per qualunche modo a mi aspetase ouer podese aspetar, Laso a mie fioli mascolt, si queli chetoe chomo queli chio podesse auer ingualmente Cum questa condicion, che se lun mor auanti etade deuegna in altro. E se tuti morise auanti etade jn quela voio che delo dito residuo sia fate tre parte. Luna dele qual sia de mia moier. Laltra de mie fie che a quel tempo uiuera. La terça sia de mia suor Agnesina cum questa condicion, che la dita sia tegnuda a dar ali mie chomesarij ducati Cento doro, li qual li diti mie chomesari dia e
THE DESCRIPTION OF THE WORLDS & OF CATHERUZIA POLO
despensa per lanema mia chomo ala maor parte de lor parera . . . (additions in 1387):
Item volo quod suprascripta catarucia uxor mea semper sit a maiore parte. Item
volo & ordino quod filij mei semper debeant apud se tenere suprascriptam dominant
Agnesinam dalago sororem meam & eidem facere expensas de bonis meis secundum
quod ego ei facio & non possint nec debeant ei petere aliquid de expensis per me
eidem factis temporibus preteritis, nec ipsa soror mea possit requiere eiusmod
filiis meis aliquid de omnibus que ego habuissem facere cum dicta sorore mea
usque ad presentem diem. Explicit tenor totius cedule testamenti. . . . Signum
suprascripti Nobilis viri dominij Maphei polo qui hoc Roguit fieri. . . .

(Archivio di Stato. Testamenti, Cancellaria inferiore, Notary Gio. Campio b. 36 fol. 27r°,
No. 97.)

76. Deed of Gift 28 July 1388.
Julij.1388. . .
polo de confinio sancti Johanis crisostomi cum meis successoribus vobis Marco.
Nicolao, donato franciscino, petro, cristine & zanete filijs & filiabus meis & uestris
heredibus & successoribus quia ut habeatis causam bene factendi & habendi memor-
iam de me volens uos tractare materne sponte libere & sine aliqua condicione do
cono atque transacto uobis omnibus equaliter omnes dimissorias & bona que &
quas mihi fecit(?) & dimissit domina Lucia mater mea in suo ultimo testamento
completo & roburato manu francisci causa plebani ecclesie sancte Agate & notarii
in in(sic) Mccclxxj mensis Augusti die xj. Inditione viij. Rioalti. a notario infra-
scripto uiso & lecto & etiam uobis dono quacunque alia bona ubique existentia
mihi quocumque Jure causa & titulo spectantia preter ipsam(?) repromissam meam
quam in me retinco & de qua non facio uobis aliquum donationem amodo . . .
Quam quidem donationem rectam firmam & yrreucabilem esse uolo in perpetuum
& promitto cun nulla causa aut modo aut ullo tempore reuocari . . . testes ser
leonardus Lenerio condam domini Johanis sancti canciani. & ser bartholomeus de
goldio misseta Rioalti.

(Archivio di Stato. Sez. Notarile, Cancellaria inferiore b. 168, Register of Marco
Raffanelli fol. 47v°.)

Note: Notice that there is no mention of Maria (or Marieta) who was perhaps already married.
Marco was alive in 1414, Maria in 1457, Zaneta in 1461; but the others seem to have died
before 1410. Catheruzia was alive in November 1428.
1396 - 1408: JOHANNES BON AND CLARA POLO ≠ MARCO POLO

77. Marriage Register 1396.

1396 La filia de Ser Maphio [Polo] quondam Ser Nicolo a Ser Mathio Corner da San Felice

(Biblioteca Marciana MS. 8492 (16 century) fol. 344.)

H.B.

78. Will of Clemente Polo 23 October 1396. (S. Geremia)

... Clemens Paulo condam domini Donati Pauli de confines sancti Jeremia ... Magdaluce uxori mee ... Cataruce Miani sorori mee ... Nicolao Paulo germano meo ...


Note: Besides these there are mentions of Nicolaus Paulo a priest, perhaps the Nicolo Polo of S. Geremia who was buried in the Servi in 1371, on 24 September 1318 (C.I. b.68 fasc. 1.); 20 December 1334 (C.I. b.199); 29, 30 July 1337 (C.I. b.14 fasc. 2); 14 August 1337 (ibidem.); 7 May 1348 (Test. b. 1110 fol. 132vº.) and also of Nicheto Polio de confines sancti Jeremie on 31 January 1324/5 (C.I. b.219.)

G.O.

79. Marriage Register 1398. (S. Geremia)

1398 ser Marco Pollo de ser Nicolo

In la fia de ser Piero Orio

(Archivio di Stato. Cronaca Matrimoni (a copy of marriage registers from c. 1360 to c. 1580, made c. 1580 with additions in another hand to c. 1608) 36, fol. 280vº.)

80. Will of Johannes Bon 20 June 1400.

Will (Copy in the Notary’s Register):
Ego Johannes bono condam domini francisci de confines sancte Fusce ... (copy of autograph will:) Al nome de dio n°iiij c a di to zugno ... Jn di partirme de quest terra asta muda proxima per vudar in candia e no me truowo auer fioli e voia star ben in miser domenedio ... jo zan bon fo di miser francesco dela contradia de Senta foscha di mia man propria ... tomaxi bon fio che fo di miser lunardo mio chusin german. ser Andrea barbaro ... & maria bon mia muier ... voio che sepelido sio morise in venexia a sci zane polo e voio che per spexa dela mia sepoltura e per farme jà Archa i mie chomessarij non possa spedere oltra ducati ottanta ...

(Archivio di Stato. Testamenti b. 1072 — Register of Andriolus Christiano Notary, fol. 88rº—90rº.)

81. Marriage Registers 1401.

(a) 1401. ser ruzier chorner condam ser polo ... viduo

In la fia condam ser mafio pollo

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THE DESCRIPTION OF THE WORLD

THE MARRIAGE OF ZANETA

(Archivio di Stato. Cronaca Matrimoni—Avogaria del Comun Matrimoni di Nobili Veneti (a copy of marriage registers from c. 1400 to c. 1510, with additions in another hand) fol. 34r.)

(b) 1401. ser Ruzier Corner condam ser Polo
In la fia condam ser Maffio Polo da S. Geremia

(Archivio di Stato. Cronaca Matrimoni 36, fol. 71r.)

Note: This certainly refers to Zaneta, daughter of Maffeo Polo of S. Giovanni Grisostomo. cf. dd. 76, 86, 91, 93, 94.

82. Will of Clara Polo 7 March 1406. (S. Geremia)

Will (paper. 300 x 225 mm.):
1406 mensis marci die viij Indicione 14 Riuoalii Quapropter Ego Clara dicta Blanca relicta nobilis viri ser Hermolai paulo de confinnio sancte Trinitatis . . . nobili viro ser paulo aurio patri meo et domine Marie matri mee quicquid ipsi seu commissariai condam domini petri aurio olim fratris mei . . . filio meo Bartolomeo . . . sorori mee Johanne . . .

(Archivio di Stato. Testamenti b. 364 No. 197. Notary Basilio Darvasio.)

83. Marriage Register 1408
(a) 1408 ser marco polo condam maffio condam marco
in la fia condam ser . . . morexini Relicta condam ser maffio querini . . . vidua
Manco questa chaxada nel 1418 in ser marco polo condam ser maffio in qual manco siando chastelan a uerona

(Archivio di Stato. Cronaca Matrimoni—Avogaria del Comun Matrimoni di Nobili Veneti fol. 117r.)

(b) 1408 ser Marcho Pollo condam ser Maffio condam ser Nicolo
In la fia condam ser Piero Moresini condam ser Relicta condam ser Marco Querini condam ser . . . vidua
Mancho questa fameglia del 1418 in ser Marcho Pollo condam ser Maffio soprascritto qual era Castellan

(Archivio di Stato. Cronaca Matrimoni 36, fol. 280v.)

Note: Both these entries appear to be mistaken; (a) is correct in the register, but wrong in the note, (b) is wrong in both places. The man who was married was Marco son of Mafeo the son of Marco[lin]; but the Castellano was Marco the son of Nicolo of S. Geremia, as far as can be learnt.

84. Commission to Marco Polo 3 December 1408.
Nos Michael steno dei gratia dux veneciarum &ct. Comittimus tibi Nobili
1410–1414: The Will of the Last Marco Polo

Viro Marco Paulo Ciui et fidelis nostro Quod in nomine Ihesu Christi vadas et sis de nostro mandato Potestas Marostice per vnum annum et tantum plus quantum successor tuus illuc venire distulerit, habendo ad honorem nostrum & bonum statum et conservationem dicte terre bonam et curam Regendo solummodo in Ciulibus dictam terram nostram Marostice Nam Criminalibus spectat Regimini nostro vinetie... Datum in nostro ducali palatio die tertio decembris Mccccevij.

(Biblioteca Correr. Cicogna MS. 2271 (III. 316)—parchment book, 290 x 195 mm., much stained by damp—fol. 2r°, 7r°.)

85. Will of Clara Cappelo 9 August 1410. (S. Geremia)

Will (Copy in the Notary's Register, parchment. 415 x 320 mm.):... millesimo quadringentesimo decimo die nono mensis Augusti... Ego Clara paulo Relicta prouidi viri ser donati Cappelo de confinio sancti Raphaelis... constiuo et esse uolo meam solam comissionam dominam Agnetem paulo matrem meam dilectam de confinio sancti Jeremie... Johannes filius meus... francische nepti mee filie sororis mee victorie... katharuzia nepti mee olim filie francische sororis mee... Nicolao & Johanj capelo fratibus, & filiis meis...

(Archivio di Stato. Testamenti b. 622 fol. 6(33) r°. Notary Gio. Burghi.)

Note: It does not seem at present to be clear who was the father of this Clara Polo. He may have been a son of Marino, Jacomo, or Donato. At present we know no sons of these three except Clemente son of Donato mentioned in 1396 and dead in 1414 (dd. 78,89).

86. Will of Marco Polo 29 November 1410.

Index: N.D.Marcus polo condam domini mapheci sancti Johannis Chrisostomi 1410. 29.nouembris c.88.

Will (autograph. paper. 300 x 225 mm.):

Jm xristi nomine. m°cexx. a di xxvij°.de nouembre in veniexia
Mi marcho pollo fo de miser mafio. Sam.del corpo et dela mente... scrisso questo.mio.vltimo testamento... E prima. constituisio.mie fedel.Comesarij. Madona maria.bon.suor.mia.dileta. E Anexina.mujer.mia.dileta. E ser ruzier. chorner.chugnado mio dileto fazando per la maor parte de queli che se atrouasse in veniexia/ E prima. lasso chel sia fato arder.j.zexemdelo avamtj Madona santa maria dela zelestria de di et de note anatim per lanema mia... Jtem per simel muodo al monestier de san loremzo de veniexia per j doplier duchato j... Jtem lasso a framzescho.mio.sio.natural El qual al prexemte se atruoua in soria che vignando quelo da puo la mia morte in veniexia che labia di mie beni ducati trixiemto zioe ducati iiij°.doro.Com questa condizion.chelo i posa golder et vuxfrutar e trafagar como mejio i parera. et j diti dener abiando Eriedi.lo se i
THE DESCRIPTION OF THE WORLDS: THE MARRIAGE OF MARIA

poss a ordenar. et non abiando Eriedj vojo chi diti dener torna in lo mio rexiduo . . .
Jtem lasso at aniexina mia.mujer.per la soa inpromesa et dirie ducati Mile E
duxiento doro et oltra questo vojo labia tui j suo panj digo tute le soe cosse
Ancor chelo i sia fato le spexe di beni dele mia conmesaria domentre chela se voa
pagnar over de fin chela sera pagada delo la so sora dita ogni anno ducati L.,doro/.
Jtem lasso a madona.chataruzia.polo diletta madre mia/che labia di benj dela mia
comesaria per el suo viuer domentre chela uiuera ogni anno ducati quaramita Con
questa condiziom chela sia tegnuda de pregar segurtade zieneral ala mia conmesaria
chela non posa domandar . . . da puo la so morte alguna cosa si per la comesaria
de mio padre miser mafio.Como ala comisaria de mi marco polo et per ogni via
ni forma si de chaxion de suo dimisuorie Como Ezian dio per raxon dela soa.
dota,resuamdoj anpero chela posa aver tanto chela se posa ordenar ala soa
morte jmtuto ducati zento E vinti doro per lanema soa a chi segomdo quela
parera. . . Jtem lasso a miser pre franzescho—costu che releuera questo mio testa-
mento ducati zinque doro per lanema mia Lo rexiduo deli mie beni mobeli
et inmobelli per chadaum muodo a mi aspetassehover podesse aspetar.laso a
Madona.maria.bon suor mia diletta. . . si veramente questo rexidio chio lasso
ala dita mia suor maria/ ochorando chela morisse senza deriedj vojo questo rexidio
devegna in mia suor zianita chornor over in suo suoll

Endorsement: Testamentum Nobilis Viri domini Marci pollo sancti Johannis
grisostomi quod dixit esse scriptum sua propria Manu & con sua bulla clausit
& sigilluit . . . Mccccx mensis nouembris die xxviii° Indictione 4a Riuoalti. . .

Positum in libro

(Archivio di Stato. Testamenti b. 1234 No. 490. Index, ibidem. Pbr Franciscus de Soris
Notarius, Test. jn prothocollo fol. 27r°, under M. Copy of the Will on fol. 141.)pl. 6, 7.

87. Marriage Register 1414

(a) 1414  ser azo triuixam condam ser polo    viduo
in la fia condam ser polo . . . Relicta condam ser
zuan bom . . .    vidua

(Archivio di Stato. Cronaca Matrimoni—Avogaria del Comun Matrimoni di Nobili
Veneti fol. 131r°.)

(b) 1414  ser Azo Triuisan condam ser Zuane    viduo
In la fia condam ser Maffio Pollo condam ser
Relicta condam ser Zuanne Bon condam ser . . . vidua

(Archivio di Stato. Cronaca Matrimoni 36, fol. 317r°.)
1414-1421: THE WILL OF AGNESINA POLO = MARCO POLO

88. Will of Agnexina Polo 3 April 1414.

Will (paper, 302 x 215 mm.):

Mecccxxiiiij mensis aprilis die iij Indicione viij Rioauli. Diuine &ct. Quapropter ego agnexina uxor nobilis viri domini marci paulo de confinio sancti Johanis crisostomi ... constituo & esse uollo meos fidei conmissarios videlicet nobilem uirum dominum donatum zustiniano meum patrem dilectum et meos fratres omnes qui reperientur ad meam mortem etatis annorum decem et octo ... Imprimis quidem dimitto duchatos ducentos monete imprestitorum quos michi dimissit prouidus uir ser nicholaus quatraro olim meus socer suprascripto domino donato Justiniano meo patri pro anima mea & pro anima suprascripti ser nicholay quatraro olim soceri mei. post uero mortem mei patris ipsos ducatos ducentos imprestitorum uollo deuenire in meos fratres equaliter qui condescenderunt ex mater mea. ... Ressiduum uero ... dimitto omnibus meis fratribus equaliter ... In casu uero quod ad mortem meam haberem heredes tunc uollo quod omnia mea bona mobilia & immobilia sint & esse debeant meorum heredum tam masculorum quam feminarum ... Item uollo quod si ad mortem meam haberem heredes quod meus uir suprascriptus dominus marcus paulo sit meus conmissarius simul cum alius meis conmissariis suprascriptis ...

Endorsement: Testamentum nobilis domine, d. agnesine uxoris nobilis viri domini marci paulo de confinio sancti Johanis crisostomi ... & hoc in 1414 mensis aprilis die 3 Indicione 7 Rioauli.

(Archivio di Stato. Testamenti b. 622, Notary Gio. Burghi—one of a lot of several hundred loose wills not numbered or arranged.)

89. Deed of Gift 13 June 1414. (S. Geremia)

Donacio facta per dominam annam polo bartholomeo polo eius nepoti

Mœcccxxiiiij mensis Junij die xiiij Indicione viiiij. Intrantis Rioaulti ... Ego Anna relictâ viri nobilis domini nicoj polo de confinio sancti yeremie amore materno licet sim au, Manifestum facio cum meis successoribus quia in dei & xristi nomine do dono atque transacto tibi bartholomeo polo dileto nepoti meo filio condam viri nobilis ser hermolai polo condam filij mei de eodem confinio sancti yeremie & tuis heredibus ex nunc ducatos quadrigentos auri boni & justi ponderis qui sint pro soluzione vnius possessionis posite in confinio predicto sancti yeremie empte per ser petrum de agrestis de dicto confinio sancti yeremie a dominis procuratoribus de citra canale comissariis condam ser elementis polo pro ducatis quadrigentis auri super quam vendicionem ipsius proprietatis jure propinquitatiss tu presentasti pro habendo dictam proprietatem/ Que proprietas est Cuncta & super
THE DESCRIPTION OF THE WORLD'S PROPERTY IN S. GEREMIA

tota vna domus & stacio partim ad pedem planum & partim in solario & cum
duabus suis lobiis vna supra aliam videlicet vna in solario & alia ad pedem planum
& cum vna sua terra vacua siue orto & curia & pariete proprio posito a parte anteriori
ad latus proprietatis ser petri de agrestis que terra vacua siue ortus est positus a
parte posteriori & cum suo fondamento & rippa siue gradata & latrinis positis in
capite dicti orti siue terre uacue versus paludem tota insimul coniuncta cum supra-
scriptis rebus posita est in confinio sancti yeremie que olim fuit condam ser clementis
polo Secundum quod ipsa firmat Ab vno suo capite per totum in via communi
que discurrat ad ecclesiam sancti yeremie & ad ecclesiam sancte lucie & alio vnде
habet introitum & exitum / Et ab alio suo capite firmat per totum in palude vnде
habet Introitum & exitum junctorum & Jaglacionem/ Ab vno suo latere firmat
partim cum sua proprietate & muro proprio in caliello de grondalibus communi
huic proprietati & proprietati magistri nicolai calegarij de confinio sancti yeremie
Et partim firmat cum sua terra vacua siue orto in muro proprio dicti magistri
nicolaj calegarij Et partim firmat continuando a dicto muro recto tramite cum sua
dicta terra vacua siue orto vsque ad paludem in pariete communi huic proprietati
& proprietati dicti magistri nicolai calegarij Et ab alio suo latere firmat partim cum
sua terra vacua siue curia posita a parte anteriori in muro proprio proprietatis dicti
ser petri de agrestis Et partim firmat continuando a dicto muro usque ad paludem
recto tramite in pariete communi huic proprietati & proprietati dicti ser petri
de agrestis . . . Et versa vice Ego prefactus Bartholomeus polo filius condam virj
nobilis domini hermolaj paulo de dicto confinio sancti yeremie Interuenientibus
auctoritate(?) & decreto dominorum Judicum procuratorum . . Maior Anni
xiiiij & minor xvij vt patuit curie procuratorum ex nunc prout ex tunc & ex tunc
prout ex nunc attentis ipsis donacione & beneficiio per uos mihi factis aecpio &
recipio ipsam donacionem & beneficium cum prefacta condicione non inmemor
ipsius beneficij obligacionis & promittens uobis domine Anne polo auie mee de
dicto confinio quod a modo in antea dum vixeritis in hoc seculo ualeatis stare &
habitare in eadem domo & proprietate . . . Signum superscriptorum videlicet
domine Anne polo relicte domini nicolai polo & Bartholomei polo . . . maior
annis xiiiij & minor xvij qui hoc fieri rogauerunt.

(Archivio di Stato. Investizion Esaminador 2, fol. 161v°, 162r°.)

90. Deed relating to Property 2 March 1421.

(Copy in Register, paper.):

Sine proprio comissarie virj nobilis ser marcj Polo
JN nomine dej eterni amen. Anno ab Incarnacione domini nostri yhesu xpisti

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1421: A CLAIM BY THE COMMISSARIES OF MARCO POLO

Mcccxxxj mensis Marcij die iij Indicione xiiij Ruooaltj Testificor Ego Bertolucius venerij preco & ministerialis curie palacio Quod die predicta Propter preceptum Serenissimij Principis nostri domini Tome M— Inclitij ducis venetiarum & per legem dominorum Judicem Procuratorem Jnuestiuj sine proprio ad nomen comissarie condam virj nobilis ser Marcj Polo Cunctas & supertotas duas proprietates terrarum & casarum cohopperetas & discohopertas in confinio sancti Johannis Crisostomij positas que fuerunt condam virj nobilis ser Mapheij Polo Secundum quod vna earum proprietatum firmat ab vno suo capite partim in riuo Et partim in muro comuni huic domuj siue camino & vnj coquine comissarie condam domini Marcj Polo Et partim cum quadam saluaroba firmat super curiam vbi est putheus. Et ab alio suo capite firmat partim in Riuo vnde habet Introitum & exitum Junctorij & Jaglacionem Et partim firmat cum suo muro propio in proprietate de cha baxeo Ab vno suo latere firmat per totum in Riuo vnde habet Introitum et exitum Junctorij & Jaglacionem Et ab alio suo latere videlicet tam in primo quam in secundo solario firmat partim in muro comuni huius proprietatis & dicte coquine comunis domini Marcj Polo Et partim firmat in muro comuni inter hanc proprietatem & quandam proprietatem que est communis domini Marcj Polo Partimque videlicet a trabatura domus predicte huius proprietatis inferius firmat in muro comuni posito iuxta scalam per quam ascenditur ad hanc domum huius proprietatis que scala est communis huic proprietatij & proprietatij infrascripte ac proprietatij comuni dicti condam ser marcj paulo Partimque firmat in porticu primij solatij comuni huic proprietatij & infrascripte secunde proprietatij ac proprietatij dicti condam ser Marcj Paulo Partim etiam videlicet inferius firmat in porticu posita in columnnibus circum curiam predictam comunem vbi est putheus Que porticus est communis totj proprietatij de cha Paulo. Altera vero proprietas est tres domus a segentibus Que quidem tres domus comprehendunt tam superior quam Inferius Et cum tribus hospicijs positis in primo solario a secunda trabatura inferius Et a prima trabatura superior positis per supra voltas furniciones domini Mathei paulo Tota hec proprietas insinul coniuncta posita est in confinio sancti Johannis Crisostomij Secundum quod hec proprietas firmat ab vno suo capite partim a parte superiorij per supra dictas voltas super calem proprium heredum domini Marcj Paulo dictj Milion super quem calem hec proprietas habet fenestras pro suo luminario quibus non potest aufferij lumen Et partim firmat a parte Inferiorij a prima trabatura Inferius cum suo muro in vno anditu proprio suprascriptorum heredum suprascripti domini Marcj Paulo Milion Partimque firmat a parte superiorij per supra dictum anditu in proprietate de cha de musto Partimque firmat tam Inferius quam superior a secunda trabatura Inferius cum suo muro
THE DESCRIPTION OF THE WORLDS THE LAST MARCO POLO

proprio in cisterna comuni Et partim firmat a parte superiorj per supra Januam
magistralem supra calem siue viam comunem conuicinorum. Et ab alio suo
capite firmat partim a parte superiorj per supra dictas voltas supra scalam comunem
Et partim firmat a prima trabatura inferiorj in scala comuni super quam scalam
hec proprietas debet & habere potest fenestras pro suo luminario Partimque
firmat a parte superiorj per supra dictam scalam supra dictam curiam comunem
Et partim firmat a parte superiorj per supra porticum que discurit ad Januam
maiorum in muro comuni huius proprietatis & proprietatis heredum domini
Marcj Paulo milion Partimque firmat tam Inferiurus quam superius a secunda
trabatura inferiorj in cisterna comuni Vt infra. Ab vno suo latere firmat partim
a parte Inferiorj a prima trabatura inferiorj cum suis domibus a sergentibus in muro
comuni huius proprietatis & dictarum voltarum furnicionis domini Mathej
Paulo Et partim firmat similiter in vno alio muro comuni huius proprietatis et
dictarum voltarum dictj domini Mathej Paulo Partimque firmat
a parte superiorj a prima trabatura superius & a secunda Inferiurus cum suis dictis
hospicijs positis per supra dictas voltas in porticu comuni vnde habet Introtitum &
exitum Partimque firmat a parte superiorj supra dictam scalam comunem Et ab
alio suo latere firmat partim tam Inferiurus quam superius a dicta secunda trabatura
inferius mediante dicta Cisterna comuni in cali siue via comunij huius proprietatis
& proprietatum conuicinorum vnde habet Introtitum & exitum vsque ad viam
comunem Partimque firmat a parte Inferiorj a prima trabatura inferiorj cum suo
muro proprio in porticu comuni vnde habet Introtitum & exitum Partimque firmat
a parte superiorj per supra dictam porticum comunem in calicello de grondali-
bus comuni huius proprietatis et proprietatis de cha basilio. Et est sciendum quod
porticus posita in primo solario Et latrina que continet se cum dicta porticu Et
dicta scala & putheus & curia atque porticus posite circumcircia dictam curiam &
ripe atque latrine prope ripam posite Nec non & porticus Janua magistralis
Cisterna & curticella dicta cisterne omnes sunt comunes istarum duarum proprietat-
um & tocius proprietatis de cha Paulo vnde hec proprietates habent Introtitum &
exitum vsque ad duos riuos et ad dictam calem siue viam comunem conuicinorum
& per dictam viam vsque ad viam comumem Saluis semper & reseruatis omnibus
Juribus & racionibus suprascriptarum proprietatum prout continetur in divisione
magna completa & roborata manu domini presbiterj Marcj Simitecolo plebanj
sanete Agnetis notariij atque manibus dominorum Judicem procuratorum comunis
facta in Mceccxxiiij mensis Julij die xiiij pr. Intrante Indicione prima Riuoaltj Propter
quandam sentencie cartam completam & roboratam Mcecc xx mensis septembris
die viij Indicione xij Riuoaltj manu domini presbiterj Micaletj Bono ecclesie

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1421–1428: VERDICT AGAINST CATHERUZIA = MARCO POLO
sancti Pantaleonis plebanj veneciarum notarij manibusque dominorum Judicem
procuratorum coniunctorum Qua presentibus & infra Vnde prefatj domini Judices
procuratores videlicet domini Johannes zane, Bernardus Maripetro, domino
laurentio Gisi tercio eorum socio non ente in consciencia cum eis visis et auditis
peticzione & rasione premissis visa quadam sentencie carta facta completa & roborata
manu franciscj de Soris veneciarum notarij Mcccxvij mensis maij die xxvij
Indicione x\(^{a}\) Riuoaltj qua patet qualiter dicta domina Caterucia polo extitit
sententia ad dandum comisarie dictj Marcj polo ducatis quingentos auri per
ipsam ipsi ser marco & eius fratibus donatos prout in ipsa sentence continetur
Et attento quod dictus dominus Mapheus polo est debitor dicte domine Caterucie
de ducatis mille auri pro eius dotte prout manifeste alias in Judicio consttit
Datisque pluribus terminis dicto aduocato et eo nil producente quod esset in sui
fauorem Et super hec habito consilio diligentj Prestito sacramento dicte domine
Agnesine siue viro nobilj ser Moisio Justin eius fratri suprascripto Et eo Jurante
secundum conscientiam suprascripte actricis verum esse vt supra narat Et primo
declarantes & determinantes cartam dittudicatus dicte domine Caterucie quam habet
contra comissarum dictj sui virj de ducatis mille auri non posse de cetero
exequucionem obtinere nisi solum in ducatis qui[n]gentis auri quos ipsa domina in
se reseruauit Per senteciam laudum et arbitrium per Justiciam & suum officijum
Sentenciando posuerunt in debitum dictam dominam Cateruciam paulo relictam
& comissarum dicti domini Maphej Paulo & ceteras comissarias ipsius domini
Maphej in bonis ipsius condam domini Maphej Paulo tanquam debitoris dicte
domine Caterucie Polo debitrices comissarie dicti condam ser marcj Polo ad dandum
& soluendum de bonis dicte comissarie ipsius domini Maphej Polo Comissarie
dicti condam ser Marcj Polo ducatos quingentos auri causis superius allegatis
Condenantes ipsam comissarum dicti ser Maphej Paulo in expensis presentis
cause que sunt adiecta taxacione presentis sentencie ducatos duo auri Dantur eidem
actricj dicto comissario nomine ad Intromittendum de bonis omnibus comissarie
ipsius domini Maphej Paulo vsque ad Integram solucionem Interuencionem dominis
Procuratoribus de supra olim tutorum pupillorum condam domini Maphej polo
predictj &ct vt in ea legitur. Hec autem Jnuesticio &ct Ad hec autem &ct
Judices domini Fantinus Magno

Jeronimus Groario testes Petrus valentin
Nicolaus Pizamano Johannes botarius

(Archivio di Stato. Procurator. Assicurazioni di doti divisioni e compede.—Mobili, Reg, 2.
fol. 38v\(^{o}\).)
THE DESCRIPTION OF THE WORLD: THE WILL OF CATERUZIA

91. Will of Caterutia Polo. 16 November 1428.

Will (Copy in the Notary's Register):
IN nomine dei eterni amen Anno ab Incarnacione domini nostri Jhesu Kristi
Millesimo quadringentesimo vigesimo Octauo mensis Novembris die sextodecimo
Judicione septima Rioalti. . . . Ego Caterutia relieta nobilis viri domini Maphei
polo de confinio sancti Johanis crisostomi . . . constituo et esse uolo meos fidei
comissarios & huius testamenti mei executores . . . et dominam Canetam cornario
filiam meam dilectam relictam domini rogerij cornario . . . declarando quod ipsa
filia mea in omnibus exequendis sit maior pars . . . Item dimitto domino tiaipetra
plebano ecclese sancti Johanis crisostomi ducatos decem auri ut oret ad deum
pro me. Item dimitto presbitero Jacobo dicte ecclesie ducatos duos auri ut oret
deam pro me. Item dimitto petrignele uicene nostre paupercule ducatum unum
auri . . . Item dimitto domine Marie filie mee uxoris nobilis viri domini Atiij
triuixiano ducatos quadringentos auri cum ista condicione quod ipsa filia mea
teneatur et debeat rogare securitatem generalem conmissarie mee de omnibus &
singulis de quibus & pro quibus ipsa unquam habuit ad dicendum & faciendum
meum quocumque in omnibus & per omnia ad sensum con-
missarios meorum seu maioris partis eorum Et Insuper teneatur & debeat ipsa
filia mea facere cum(?) effectu curare quod conmissaria domini Marci polo filij
mej roget securitatem generalem mee conmissarie prout superius de ipsa filia mea
ordinaui quod si dicta filia mea in totum uel in parte facere recusauerit seu noluerit
volo ipsam filiam meam totaliter esse priuatam dicto legato ut supra sibi facto.
Verum si ipsa filia mea similiter conmissaria dicti filij mei vnquam ullo modo
mollestauerit per se uel alios aliqua racione uel causa conmissarium meam volo
etiam ipsam filiam meam esse priuatam suprascripto meo legato et de omnibus
aliis bonis & hauere meis que sibi unquam spectare possent & in futurum potuissent.
Et vterius ex nunc irrito Casso & anichilo omne alium meum testamentum per
me hinc retro conditum atque etiam omnia Cartas atque scripturas quas hine
retro fecissem dicte.d. Marie filie mee cuiusmodi condicionis existant de bonis
& hauere meis per omnia tempora elapsa usque modo que dici uel cogitari possent
ullo modo. . . . Residuum uero omnium meorum mobilium & immobilium
inordinatorum michi quocumque modo forma colore uel ingenio spectantium et
pertinentium et que michi spectare et pertinere possent in futurum et omne caducum
et inordinatum & quod ueniret ad caducum & proscriptum dimitto domine Zanete
cornario filie et conmissarie mee suprascripte uel mapheo Cornario filio condam
domini rogerij filio ipsius.d.Zanete nepoti meo . . . Signum suprascripte domine
Caterutie polo que hoc rogauit fieri
1430: THE DESCRIPTION OF THE DIVISIONS MARCO POLO

(Archivio di Stato. Testamenti b. 554—Register of Petrus Griffon, fol. 73v.°.)

Note: The last Will thus revoked had been made as recently as 24 October the same year (Test. b. 541—Register of Zaccarias della Siega, fol. 4r°) and had evidently caused dissension. It begins: Jo Cataruza polo relicta del nobel homo Miser Maphio Polo de la contrada de san Zane grisostomo . . . laso mie comessarii Maria mia sia moier del nobel homo Azo Triuisan & zaneta mia sia relitta del Nobel homo Ruzo corner & ser Azo triuisan mio zenero . . . Bequests include 1000 ducats to Maria for certain purposes, and the residue to be equally divided between the two daughters. The poor neighbour Petrinella was to have two ducats.

92. Deed relating to Property 9 June 1430.

(Copy in Register, paper):

Proprium comissarie ser marcj Polo.

JN nomine dei eterni amen / Anno ab Incarnacione domini nostri yhesu xpisti Mcccc xxx° mensis Junij die viij° Indicione viij° Riuoaltj / Testificor Ego Bertolucius venerij preco & ministerialis curie Palacij Quod die predicto propter preceptum Serenissimj Principis nostri domini Franciscj Foscarj Incritj ducis venetiarum Et per legem dominorum Judicem procuratum Inuestij ad proprium ad nomen comissarie condam virj nobilis ser Marcj Polo De cunctis & super totis duabus proprietatibus terarum & casarum cohoperits & dischoperts in confinio sancti Johanis Grisostomj positis que fuerunt condam virj nobilis ser maphei polo Secundum quod vna earum proprietatum firmat &ct prout in sine proprio annotato ad cartam 37 huius libro sunt confinate Jllam videlicet partem Que est vnum magazenum positum ad manum dextram apud ripam comunem & alius magazenum positum ad manum sinistram prope ripam ipsam & sita ad pedem planum Cum vna domo a segentibus posita supra dictum magazenum positum ad manum sinistram partim & partim super vnum mezatum [domine Marie Triuisano positum] super vnum anditum discurentem ad ripam prefatam Nec non duo hospicia contigua posita in primo solario versus sanctum Johannem grisostomum respicientia super calem conuicinorum discurentem versus sanctum Johannem Grisostomum Secundum quod dictum hospicium positum ad manum destram firmat ab vno suo capite a terra usque ad primam trabaturam cum suo muro proprio partim in latrina comuni ut infra Et partim in anditu suprascripto vnde per curiam comunem infrascriptam habet Introtij & exitum / Et ab alio suo capite firmat cum suis fundamento & muro proprijs per totum a terra usque ad primam trabaturam infra(?) & super rioo discurentente versus sanctam marinam & Riuoaltum & alio vnde ipsum magazenum habet seu habere potest Introtij & exitum Junctorij & Jaglacionem / Ab vno suo latere firmat per totum cum suo fundamento & muro proprijs a tera vsque ad primam trabaturam in rioo predicto
THE DESCRIPTION OF THE WORLDS OF THE POLO PROPERTY

unde habet seu habere potest Introitum & exitum Junctorium & Jaglacionem

Et ab alio suo latere firmat per to tum cum suo muro proprio a terra usque ad
primam trabaturam sub porticu comuni ut infra et secundum quod dictum alium
magazenum positum a manum sinistram firmat ab vno suo capite a terra usque
ad primam trabaturam cum suo muro proprio partim in latrina & partim in anditu
comunibus ut infra discurrente ad ripam predictam unde dictum magazenum habet
Introitum & exitum Et secundum quod dicta domus a segentibus firmat ab vno
suo capite a mezato domine Marie triumiano posito per supra anditum discurrerentem
ad ripam predictam usque ad aliam trabaturam suprapositam in muro comuni huic
parti & proprietati dicte domine Marie triumiano / Et ab alio suo capite firmat
per to tum a terra usque ad trabaturam positam supra dictam domum a segentibus
cum fundamento & muro prpeiijs dicti magazeni & domus a segentibus in rium &
super rium discurrente versus sanctum Johannem Grisostomum & alio unde hcc
pars habet seu habere potest Introitum & exitum Junctorium & Jaglacionem Ab uno suo
latere firmat partim cum fundamento & muro proprio dictum magazenum &
domus a segentibus infra & super rium discurrente versus sanctam marianam & versus
riuualtum & alio unde hcc pars habet seu habere potest Introitum & exitum Jun-
torium & Jaglacionem Et partim firmat a mezato dicte domine Marie triumiano usque
ad trabaturam suprapositam cum suo muro proprio super rium prefatum Et ab
alio suo latere firmat partim a terra usque ad primam trabaturam cum muro propio
dicti sui magazeni positi ad manum sinistram infra porticu predicta Et partim
firmat a terra usque ad primam trabaturam cum eodem magazeno in muro comuni
huic parti & proprietatij de cha bragadino Et partim firmat a mezato dicte domine
Marie superius usque ad trabaturam supra mezatnum ipsum positam in muro
comuni huic partij & comunitatibus infrascriptis Et partim firmat a dicto magazeno
usque ad trabaturam positam per supra dictam domum a segentibus in muro
comuni huic parti & comunitatibus infrascriptis unde hcc domus habet Introitum
& exitum Et partim firmat a dicto magazeno usque ad trabaturam nunc prope
dictam in muro comuni huic parti & proprietati de cha bragadino Et secundum
quod suprascripta duo hospicia contigua posita in primo solario firmant ab vno
suo capite partim cum suo muro a dicto primo solario usque ad trabaturam
suprapositam in eodem primo solario suie porticu primi solariij unde habent
Introitum & exitum Et partim firmat cum muro proprio vnius dictorum hos-
piciorum super quodam calicello proprio heredum olim domini marcj polo dicti
milion Et ab alio suo capite firmant per to tum mediante calj cisterne comuni ut
infra cum suo muro proprio a prima trabatur dicti primi solariij usque ad aliam
suprapositam super calj convicinorum predicto Ab vno suo latere firmant partim

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HEIRS OF MAFFEO CONDEMNED & MARCO POLO

a trabatura dicti primi solarij usque ad aliam suprapositam cum suo muro proprio super calicello proprio heredum olim dicti domini Marcj polo dicti milion Et partim firmant cum vno dictorum hospiciarum in muro comuni huic hospicio & proprietatj de cha de musto Et ab alio suo latere firmat per totum a prima trabatura usque ad secundam cum vno dictorum hospiciarum in muro comuni huic parti & reliquo dicte proprietatis domini Maphej polo Et est scendum quod porticus posita in primo solario Et latrina que continetur se cum dicta porticu &ct ut in precedentj usque ad propter quandam mutatis mutandis Propter quandam sentencie cartam latam per dominos Judices curie procuratorum Mccce xx° mensis septembris die vij° Indicione xiiij° Riuoaltj manu domini presbiterj Micaletj bono ecclesie sancti panthaleonis venetiarum notarij completam & roboratam Per quam presentibus & infra Vnde prefatj domini Judices procuratores videlicet domini Johannes Zane Bernardus Maripetro domino laurentio Gisi tercio eorum socio non ente in conscientia cum eis visis et auditis peticione & responsione premissis visa quadam sentencie carta facta completa & roborata manu Franciscj de Soris venetiarum notarij Mccce xvij mensis maij die xxvij° Indicione xa° Riuoaltj Qua patet quater dicta domina Catarucia polo extitit sentenciata ad dandum comissarie dicti marcj polo ducatos quingentos auri per ipsam ser marco & eius fratibus donatos prout in ipsa sentencia continetur Et attento quod dictus condam dominus Mapheus Polo est debitur dicte domine Caterucie de ducatis mille auri pro eius dotte prout manente alias in Judicio constitit datisque pluribus terminis dicto aduocado & eo nil producente quod esset in sui faurem Et super hoc habito consilio diligentj Prestito sacramento dicte domine Agnesine siue viro nobilj ser Aloisio Justin eius fratri suprascripto Et eo Jurante secundum conscientiam suprascripte actricis verum esse vt supra naratur Et primo declarantes & determinantes cartam diiudicatus dicte domine Caterucie quam habet contra comissarium dictij sui viri de ducatis mille auri non posse de cetero exequucionem obtinere nisi solum in ducatis quingentis auri quod ipsa domina in se reseruauit Per sentencie laudum & arbitrium per Justiciam & suum officium Sentenciando posuerunt in debitum dictam dominam Cateruciam polo relictam & comissarium dictij domini Maphej Polo & ceteras comissarias ipsius domini Maphej in bonis ipsius condam domini Maphej Polo ad dandum & soluendum de bonis dictae comissarie ipsius domini Maphej Polo Comissarie dicti condam ser marcj Polo ducatos quingentos auri causis superius allegatis Condemnantes ipsam comissariam dictij ser maphej Paulo in expensis presentis cause que sunt adiecta taxacione presentis sentencie ducatij duo auri Dantes(?) eidem actricij dicto comissario nomine ad Intromittendum de bonis omnibus comissarie ipsius domini Maphej Polo usque
THE DESCRIPTION OF THE WORLD

WILL OF MARIA TREVISAN

ad Jntegram solutionem Intuerentibus dominis procuratoribus de supra olim
tutorum pupillorum condam domini Maphej polo predictj &ct vt in ea legitur /Quam quidem proprietatis partem nobiles virj domini iodouicus Pollanj Nicolaus
vituri & Maurus Caravello honorati Judices curie procuratorum appreciateurunt
ducatos quingentos auri & expensas factas pro eius acquisitione Et eam pro dicta
quantitae & expens tradiderunt & consignauerunt comissarie dicti ser marej polo
Hec autem &ct Ad hec autem &ct

testes Petrus valentinus }
Marinus antonij } precones

(Archivio di Stato. Proc. Assicur. di doti divis. e compede.—Mobili, Reg. 2, fol. 55v.)

93. Will of Maria Trevisan 5 November 1455.

Will (paper, folded sheet, 300 x 445 mm.):
†Jesus Cristus 1455 a di 5 de Novembre a vinexia . . . Jo maria triuixan Relicta
de meser Azo dela contrada de san stae . . . jnferma arquantt del corpo, solo per
la hetade che mi graua . . . prima racomando lanima mia a miser domenedio, Et
voio il mio corpo sia sepelido in larcha doue e stato meso miser Azo mio marido,
con qualo honore & spexa, parera & piazira a mie comesarij sotoscritj, i quali voio
sia magnifizi signori procurati de vltra & di compagnia con loro miser Antonio
triuixan direto chugnado mio, con el quale al prexente abito, Jtem voio che le
mie chaxe poste in la contrada de san ziane Grisostemo, che se chiama dal milion,
sia vendude piu presto pora, mie prelibati comesari, piu prexio si pora, & melgio
si pora, . . . et siano tenutj i diti frati [del conuento di santa maria di frati minori]
ogni ziorno zelebrare vna messa, & far commemoration spezial per lanima mia, &
de miser zuan bon primo mio marito, et de miser azo triuixan segondo mio marido,
. . . Jtem laso a zianeta corner mia sorela ducati cento doro, i quali debia partire
con suo fio, & suoi neudj, . . . Jtem laso at antonio marini mio nueo condam
miser alesandro ducati diexe doro per conprar poro libro . . . Jtem Conziosia
cosa che per lo testamento del condam miser zuanz bom fo mio primo marido,
el fuse lasado tuta la soa mobilia Oro perle & arzenti &ct . . .

Endorsement: Millesimo quadringentessimo quinquagessimo sexto mensis martij die
secundo Indictione quarta Riuaulti. Testamentum nobbyis domine.d.marie Relicte
spectabilis & egregij viri domini Azo triuixano de confinio sancti heustachij per
ipsam nihi presbitero andree de pactis sancti chassee venetiis notario datum ac
porrectum quod sibi soli legi de verbo ad verbum quia scriptum erat aliena manu . . .

S. Marco de ultra, b. 151, fasc. 9. anno 1465, commissaria Da Maria Trevisan.)

Note: The Will is followed by a codicil on half a sheet of the same paper revoking the
THE WILL OF ZANETA CORNER ≠ MARCO POLO

legacy to her sister Zianeta Corner, undated, but endorsed by the Notary on 12 September 1457.

94. Will of Zaneta Corner 9 August 1461.

Will (paper):

jhesus
JN nomine dei eterni amen Anno ab Incarnacione domini nostrj Jesu cristi 1461 mensis augusti die nono Indicione nona Riuoalti cum Inter cetera condicionis humane etct Qua propter ego Zaneta cornario relicta domini rugerij cornario sancte marine sana dei gratia mente et intellectu licet senio confecta ordino hoc meum testamentum Jn quo constituo meos conmissarios rogerium cornario nepotem meum Et Nicolaum et paulum michael filios condam ser Jacobi nepotes meos vt secundum etct Jtem ordino sepeliri corpus meum apud monasterium sancti Andree de Zerata cui monasterio dimitto ducatos sex auri pro (above the line: sepultura et pro) anima mea Jtem volo et ordino quod celebrantur misse beate virginis et sancti gregorij pro anima mea Jtem dimitto Mariete nepti mee omnia mea Imprestita que habeo ad cameram imprestitorum. videlicet imprestita mea libera et prode ipsorum, cum hac condicione quod nullo pacto ipsa imprestita possint vendi alienari seu in alium transactari nisi ad suum maritare aut monachare ad quos terminos possit ipsa marieta de capitali et prode disponere vt de re libera et propria/ Et volo etiam quod ad mortem suam possit ea ordinare ad libitum suum in casu quo nolet maritare aut monacare Residuum vero omnium meorum bonorum mobilium et inmobilium presentium et futurorum, et omne caducum et inordinatum ac pro non scripto michi quomodo libet spectans et pertinens etct dimitto supradicto rogerio nepoti meo hoc tamen addito et declarato quod quando testamentum domine marie triuisano olim sororis mee Incidetur quia iam intromissum est et deo fauente spero obtinere suam facultatem volo et ordino quod ipse rogerius teneatur facere expensas mariete cassandre et cornelie sororibus suis et ipsas bene tractare / verum si non possent insimul habitare volo et ordino quod teneatur eisdem sororibus suis dare et contribuere ducatos decem aurij in anno pro earum victu donec vixerint./ Interogata de hospitaliis pietatis et nazareth et de ceteris interrogandis(?) respondi nole aliter ordinare / preterea testes d. tomas de pondis plebanus sancti augustini et ludouicus cons clericus sancte Sophie

Endorsement: Testamentum d. Zanete Cornario relicte ser rugerii de sancta marina.

(Archivio di Stato. Testamenti b. 1238 No. 365. Notary, Andreas de Pactis.)
THE DESCRIPTION OF THE WORLD: THE PREFACE OF RAMUSIO

95. Ramusio's Preface to the first Edition of his Marco Polo 7 July 1553.

DI M. GIO. BATTISTA RAMVSIO PREFATIONE SOPRA IL PRINCIPIO DEL
LIBRO DEL MAGO M. MARCO POLO ALL'ECCELLENTE M. HIERONIMO FRACASTORO.

IN quanta stima fusse appresso gli antichi, Eccellente messer Hieronimo, la
scientia che tratta di questo mirabil globo della terra, che si chiama Geographia,
da questo si puo comprendere, che essendoci bisogno di gran dottrina, & contemplazione,
per venir alla cognizione di quella, tutti i più letterati huomini ne volsero scrivere. & il primo2 fu Homero, qual non seppe con altra forma di parole esprimer
vn'huomo perfetto, & pieno di sapientia, che dicendo, ch'egli era andato in disuerse
parti del mondo, & haueua vedute molte città & costumi de popoli, tanto la
cognition della geographia gli3 pareua atta a far vn'huomo sauo & prudente. ne
scissero dopo lui molti altri auttori Greci, & fra gli altri Aristotele ad Alessandro,
& Polibio maestro di Scipione, & Strabone molto copiosamente. il libro del
quale, & di Tolomeo Alessandrino, son peruenuti all'eta nostra: Appresso de
Latini, Agrippa genero d'Augusto, Iuba Re di Mauritania, & molti altri: le fatiche
de quali si sono smarrite col tempo. ne si sa altro di loro, se non quanto si legge
ne i libri di Plinio: che anchor egli ne scrisse.4 Di tutti i sopranominati, Tolomeo,
per esser posteriore, n'hebbe maggior cognizione. percioco, verso di tramontana,
trapassa il mar Caspio, & sà che gliè come vn lago serrato d'intorno. la qual cosa
al tempo di Strabone, & Plinio, quando i Romani eran Signori del mondo, non
si sapeua. pur anchora con questa cognizione oltra il detto mare per gradi quindici
di latitudine, mette terra incognita, & il medesimo fa verso il polo Antartico,
oltra l'equinottiale. [2v°] Delle qual parti, quella verso mezzo giorno, i Capitani
Portoghesi à tempi nostri, prima di tutti hanno scoperta: quella verso Tramontana
& Greco Leuante, il Magnifico messer Marco Polo, honorato gentil'huomo
Venetiano, già quasi trecento anni; come piu copiosamente si leggerà nel suo
Libro. & veramente è cosa marauigliosa à considerare la grandezza del viaggio,
che fecero prima il Padre & Cio di esso messer Marco, fino alla Corte del gran
Cane Imperatore de Tartari, di continuo caminando verso Greco Leuante: &
dapoi tutti tre, nel ritorno, ne i mari Orientali & dell'Indie. & oltra di questo,

1 stima fusse la Geographia appresso gli . . . Hieronimo, si puo questo facilmente comprendere, che
This and the following notes (except p.578 n.3) give the chief differences between this first and
the second and later editions, taken from the detailed collation made by Sir Percival David.
The extracts from the second edition begin with words which are identical in both editions.
2 quella, ne volsero scrivere alcuni di piu Illustri scrittori, tra' quali il primo
3 la cognizione di questa scientia gli
4 egli copiosamente ne scrisse.
1553: The Formation of Ramusio's Text = Marco Polo

come il predetto gentil'huomo sapesse cosi ordinatamente descrivere ciò che vidde, essendo pochi huomini di quella sua età intelligenti di simil lettere & cognizione, &1 egli allecuato tanto tempo appresso quella rozza natione di Tartari, senza molta copia d'eloquentia, & di stile. Il libro² del quale per causa d'infinita scorretioni & errori, è stato molte decine d'anni riputato fauola, & che i nomi delle Città, & Prouincie fussero tutte fitzioni & imaginationi, senza fondamento alcuno, &, per dir meglio, sogni. ma da cento anni in quà, si è cominciato da quelli, che han praticato nella Persia, pur a riconoscere la prouincia del Cataio, poi la navigazione de Portoghesi, oltra L'auera Chersonesso: verso Greco han discoperto prima molte Città, & Prouincie dell'India, & molte Isole con i medesimi nomi che l'detto autor gli chiama. poi, hauendo passata la regione della China, sono venuti in cognizione (come narra il Signor Giouam di Barros, gentil'huomo Portoghese nella sua Geographia, hauuta da popoli della China) che la Città di Cantone, vna delle principalì del Regno della China, e in gradi trenta & due terzi, di latitudine, & corre la costa Greco Garbino. oltra ciò, che passando 275.leghe, la detta costa gira verso Maestro, & che le Prouincie che son appresso il mare, sono tre, cioè Mangì, Zanton, et Quinsai, qual è anche la principal Città, doue dimora il Re, & è in quarantasei gradi di latitudine, & passando anchor piu oltre, la costa corre sino à gradi cinquanta. Hor veduto, che tante particularità al tempo nostro di quella parte del mondo si scuoprono, della qual hà scritto il predetto messer Marco, cosa ragioneuole hò giudicato, di far venir in luce il suo libro col mezzo di diversi esemplari scritti gia piu di dugento anni (a mio giudicio) perfettamente³ corretto, & di gran lunga molto piu fidele di quello, che fin hora si è letto, accio ch'ìl mondo non perdesse quel frutto, che da tanta diligentia & industria intorno così honorata scien-[3r°]zia, si puo raccogliere; per la cognizione che si piglia della parte verso greco Leuante, posta da glì antichi scrittori per terra incognita. Et benchè in questo libro siano scritte molte cose che pareno fabulose et incredibili, non si deue pero dargli manco fede nell'altre ch'egli narra, che son vere;⁴ ne imputargli per cosi grande errore. percio che referisce quello, che gli veniuà detto. & chi leggerà Strabone, Plinio, Herodoto, & altri simili scrittori antichi, vi trouera di molto più maravigliose et fuor d'ogni credenza. ma che diremo degli scrittori de nostri

11 intelligenti di cotal dottrina, et
2 senza alcuna accommodata maniera di scrivere. Il libro
3 A copy of the first edition in the possession of Sir Percival David reads: anni, a mio giudicio perfettamente The reading given in the text above, from the copy in the British Museum, persists in the second and later editions.
4 però prestar gli minor fede . . . che sono uere;
THE DESCRIPTION OF THE WORLD: THE GREATNESS OF POLO
tempi, che narrano dell'Indie occidentali, trouate per il Signor Don Christophoro
Colombo? non dipingono monti d'oro et d'argento incredibili? arbori, frutti,
et animali di forma marauiglosa? & pur dell'oro & argento non s'ingannano. &
l'età nostra l'ha con suo graue danno sentito, per le tante guerre state tra Principi
Christiani. Degli animali, frutti, & arbori, ogni hora ne vengono copiosamente
portati in' Italia. & si conosce che hanno scritto la verità. & sopra l'altra, la grandezza
della Città di Quinsai nella Provincia di Mangi, non si vede esser simile alla gran
Città di Temistitan della nuova Spagna, trouata per il Signor Hernando Cortese,
doue erano i palazzi & giardini del Re Mutezuma così grandi & famosi? Et molte
volte ho fra me stesso pensato sopra il viaggio fatto per terra da questi nostri
gentil'huomini Venitiani, & quello fatto per mare per il predetto Signor Don
Christophoro, qual sia più marauiglosi, & stupendo: ¹ & se l'affezione della
patria non m'inganna, mi par che per ragion probabile si possa affermare, che
questo fatto per terra, debba esser anteposto a quello di mare, douendosi considerare
una tanta grandezza d'animo, con la quale così difficile impresa fu operata &
condotta a fine, per vna così disperata lunghezza & asprezza di camino, nel qual
per mancamento del viuere, non di giorni, ma di mesi, era loro necessario di portar
seco vertouaglia per loro & per gli animali che conduceuano. la doue il Colombo
andando per mare, portaua commodamente seco cio che gli faceua bisogno molto
abondantemente: & in 30, à 40 giorni col vento peruenne là doue disegnaua. &
questi stettero vn'anno intero à passar tanti deserti, & tanti fiumi. & che sia più
difficile l'andar al Cataio, ch'al mondo nuouo, & più pericoloso & lungo, si
comprende per questo, che essendou stati due volte questi gentil'huomini, alcuni
di questa nostra parte di Europa non hà dipoi hauuto ardire d'andarui, doue
che, l'anno sequente, che si scopersero queste Indie [³v⁰] occidentali, immediate
vi ritornarono molte nau. & ogni giorno al presente ne vanno infinite ordinaria-
mente, & son fatte quelle parti così note, & con tanto commertio, che maggior
non è quello ch'è hora fra l'Italia, Spagna, & Inghilterra. Hor venendo alla prima
parte del primo Libro (che iui dentro è chiamata da messer Marco il proemio del
presente libro) confesso ingenuamente, che mai non hauerei inteso quel viaggio
primo che fecero alla Corte di quel Signor de Tartari occidentali messer Mafio
& messer Nicolo il Padre di messer Marco, & poi à quella del gran Cane, se, la
buona fortuna non mi hauesse li mesi passati, fatta capitar alle mani, una parte
d'un libro Arabo ultimamente tradotta in Latino per vn'huomo di questa età

¹ & piante, . . . portate in
² qual di questi due sia più marauiglioni:
1553: THE GEOGRAPHY OF ABULFEDA ISMAEL = MARCO POLO

ben intendente di molte lingue, composto gia dugento, & piu anni da vn gran Principe di Soria detto abulfada ismael, correndo gli anni de Lhegira 715.ch'è il millesimo de Turchi, qual hora del 1553.corre 950. del quali non credo dover esser a noia a Lettori, se alcune cose brevemente narrerò, le quali degne de notitia hò riputate. Questo Principe si trouò quasi d'intorno a tempi medesimi de prefati tre gentil'huomini. &' per quello che da suoi scritti si può ancho vedere; sapeua molto ben le cose di Philosophia & d'Astrologia: & volse anchora egli far al modo delle Tauole di Tolomeo vna particolar descrittione di tutte le parti del Mondo, che al suo tempo si conosceuano. & a questo effetto ridusse, come in vn Compendio, tutto quello che gia haueano scritto molti auitori Arabi de gradi delle longitudini & latitudini di dette parti. nel qual Compendio, non seguia l'ordine di Tolomeo, anchor che lo citi, perche l'hauea tradotto in Arabo, ma tiene vn'altro modo: conciosia cosa, che tirando alcune linee per lungo & per trauero, & diuidendole in parti eguali, come areole, immediate ne fa appresentar a gli occhi, prima il nome della città, poi di ciascuno che scriua di quella, et appresso, la varietà de gradi, si di longitudine, come di latitudine, clima, prouincia: & in ultimo, vna breuissima & molto succinta descrittion di quella. ordine veramente bellissimo, et risoluto, ch'è proprio & peculiare degli scrittori Arabi, perche il medesimo fece Auicenna nel secondo Libro, dove tratta dell'erbe, che mette prima il nome di quelle, poi la descrittione: et in ultimo le virtù et malatthie, alle quali sono appropriate. Hor questo libro di Geographia non è tradotto tutto, ma vi manca la maggior parte delle commentationi sopra ciascuna Prouincia. che se fusse tutto lati-[41°]no, haueremmo vna Geographia particolar delle parti di Asia & Africa, delle quali si haueua notitia a suoi tempi, & saperemo i nomi delle prouincie, città, monti, fiumi, & mari, come al presente si chiamano co'gradi delle longitudini & latitudini, secondo che vengono scritte da questi Auitori Arabi, cioè Attual, Canon, Bensidio, Resum, Cusiro, & poi Tolomeo: che scontrandoli col detto, si haueria piu certa cognizione di molti nomi antichi citati nell'istorie di Alessandro, & Strabone, che hora si vanno conietturando. che sarebbe vna delle belle & rare cose, che si potessero veder a questi tempi. qual auttore nelle longitudini non comincia dall'isole fortunate, come fa Tolomeo, ma dalli primi liti delle marine di Africa, & dice, essere differente dieci gradi di quello che fa Tolomeo. & però sempre il lettore aduertisca nelle longitudini che qui a basso si citaranno del detto, volendole confrontar con quelle di Tolomeo, di batterne giu dieci gradi. ma a far questo così gran beneficio al mondo, sarebbe necessaria la liberalità di qualche gran Principe,
THE DESCRIPTION OF THE WORLD'S POSITION OF SOLDADIA
di Marco Polo

che lo volesse far venir in luce fornito, che non gli apportaria forse minor gloria, & piu stabile & fissa ne gli animi de gli uomini, & di tutta la posterita, di quella che può nascere da grandi imperj, & Trionfi acquistati coll'armi. Ma ritornando al principio del libro che da messer Marco è chiamato per proemio, dice messer Marco, che partiti suo Zio, & padre da Constantinopoli, navigarono per mar maggiore, ad vn porto detto Soldadìa, & non vi mette il nome della provincia, & anchor che in alcuni Libri sia scritto di Armenia, in quelli nondimeno che mi sono capitati nelle mani, anchissimi, & scritti gia cento cinquanta anni, non vi è altro che Soldadìa. & di qui, presero il camino per terra alla Corte d'un gran Signor de Tartari Occidentali detto Barca, hor nel suo Libro il sopradetto Ismael descrivendo le province, che circondano il mar maggiore, della parte di Tramontana, & la Taurica Chersonesso, doue è la citta di Caffà, dice che la provincia di Chirmita ha tre città, vna detta Sogdat, l'altra Zodar, & Caffà. & che Sogdat corre Maestro Ponente, rispetto à Caffà; ch'è posta verso Leuante; qual Sogdat è in gradi cinquantasei di longitudine. & cinquanta di latitudine: Seguita poi, che Comager è vna provincia nel Dominio de Tartari di Barca, fra la porta di ferro, & la citta di Asach, cioè rispetto alla detta porta è verso Ponente; ma rispet-[4v°]to ad Asach è verso Leuante. Continua anchora dicendo, che vi è vna'altra provincia detta Elochzi fra li Tartari di Barca, & li Tartari meridionali di Alau, doue è la citta di Iachz. i popoli della quale passano per la porta di ferro, parlando poi della palude Meotide, la qual si chiama Mar el Azach, dice che dalla parte di Leuante è la citta di Eltaman con la provincia, la qual è il fine del reame di Barca. Da tutte queste cose scritte per questo Sultan Ismael si vien in cognizione, che sopra la Taurica Chersonesso, doue è Gazaria & Caffà, vi è la città di Sogdat, la qual al presente col porto si chiama Soldadìa. Appresso; che del regno di Barca, era la provincia di Comager, che è la Cumanìa provincia grandissima; nella qual, vi è la citta di Azach, cioè Assara. Il che conferma il libro di Ayton Armeno, che dietro messer Marco Polo si leggerà. dipoi, che vi erano li Tartari di Barca occidentali, & quelli di Alau meridionali, che passauan per la porta di ferro, la qual è quella che al presente si chiama Derbent, che (come dicono) fu fabricata da Alessandro Magno appresso il mar Hircano: tal che, il fin del regno di Barca, era verso la parte di Leuante: che circonda la palude Meotide, cioè di Zabacche. di sorte che il camino di questi duoi gentil'huomini è questo; che, partiti di Constantinopoli, nauticano per il mar maggiore alla Taurica Chersonesso, che è l'Isola attaccata con la terra ferma, lunga ventiquattro miglia, & quindici larga, doue è il porto di Soldadìa, appresso Caffà: & dapoi per terra vanno à trouver quel Signor de Tartari detto Barca nella Cumanìa, doue è la città di Assara: & fatto il fatto
1553: THE TWO GREAT JOURNEYS OVER ASIA = MARCO POLO
d’arme frà detto Barca & Alaù, della qual sconfitta ne fa anco mention il sopradetto Ayton Armeno, non possendo ritornar in dietro per la detta causa, conuengono andar per la Cumania tanto verso leuante, che circondassero il regno di Barca, & venissero ad Ouchacha, che è città nel confini della Cumania verso la porta di ferro, & ne fa mention detto messer Marco in questo primo libro due volte: & questa via fanno i popoli Cercassi volendo venir nella Persia. Passata questa porta di ferro, passano anco il fiume Tigris, che Ayton Armeno chiama Phison, quando parla di Sodochi figliuol di Occotacan che conquistò la Persia minore, & ch’è suo successore si chiama Barach. Hor questi duei fratelli; passato il Tigris & vn deserto, arriuano alla città di Bochara, della qual era Signor il sopradetto Barach. Questa città di Bochara, secondo Ismael Sultan, e in [5r°] gradi ottantasei & mezzo di longitudine, & trentanoue & mezzo di latitudine, & è la patria doue nacque Auicenna, che frà li Medici per la sua eccellente dottrina vien chiamato il Principe in fino all’i tempi nostri: & questo è quanto appartien alla intelligentia della prima parte di questo proemio. Da Bochara poi vengono condotti alla volta di greco & tramontana, alla corte del gran Can, dal qual son poi mandati ambasciadori al Papa, & ritornando in quà peruencono al porto della ghiazza, nell’Armenia minore, che anticamente si chiamaua Issicus sinus, che risponde per mezzo l’isola di Cipro, & indi per mare vennero nella città di Acre, che si teneua allhora per Christiani, & latinamente è chiamata Acca, & Ptolemais: doue si trouaua legato della Sede Apostolica messer Thebaldo de Visconti da Piacenza, qual (come narra il Platina nelle vite de Pontifici) in luogo di Clemente quarto, fu fatto Papa, & chiamossi Gregorio decimo. oue dice, che al tempo di costui, alcuni Principi Tartari mossi da l’autorita sua, si fecero Christiani. Questi due fratelli, come nel detto Proemio si racconta, partiti di Acre & andarono à Venetia, doue tolto seco MESSER MARCO l’autor di questo libro, di nuovo ritornarono in Acre, & quiui presa la benedition del Papa nuouamente creato, qual era stato insino all’hora Legato, & tolte in sua compagnia due Frati Predicatori, per condurli al gran Cane, come furono in Armenia, la trouarono perturbata per la guerra mossa da Benhodare Soltan di Babilonia, del qual ne scrisse anco l’autor Armeno. Della navigation poi che fecero nel suo ritorno verso l’India, con la Regina assegnata per moglie del Re Argon, & da che porto della provincia del Cataio & di Mangi si partissero, non si può dire cosa alcuna, perchè non lo nominano, ma ben al presente si sà, che da porti di dette provincie venendo verso Leuante, & poi voltando verso Siroco, & mezzo di, si vien nell’Indie, come nelle tauole della Geographia del Signor Gioan’de Barros

1 Geographia dello Illustre Sig. Gio.
THE DESCRIPTION OF THE WORLDs THE RETURN TO VENICE
Portoghese si potra copiosamente vedere. Quando giunti, trouarono che l' Re Argon era morto, & che, per esser suo figliuolo Casan giovane, veno nominato Chiaccato governaril il Regno. Hayton Armeno, il chiami Rega.tto. par poi, che andassero a trouar detto Casan, nelle parti dell'Arbore secco, ne i confini della Persia, qual Casan, come si leggerà nel predetto Hayton Armeno, divenne grandissimo Capitano di [5vo] guerra. L'Arbore secco è nella Provincia di Timocain, come nel vigesimo Capitolo del Primo libro da lui viene più copiosamente descritto. ritornati poi a Chiaccato, per hauer la sua espedizione, ebbero le quattro Tavoole d'oro, per virtù delle quali, furono accompagnati sicuramente fino in Trabesonda. & questo perche, Tartari dominauano, & haueuano tutti i Signori tributarij loro fino al mar maggiore, anchor che fussero Christiani. Che volta veramente pigliassero partendosi dal Chiaccato, à far il detto viaggio, non si puo se non per coniecture pensare, che partiti dal Regno del detto Re Argon, dove staua questo Chiaccato, che poteua esser vno di quelli Regni che sono fra terra sopra il fiume Indo, se ne venissero per mare fino nel sino Persico all'isola di Ormùs. & smontati sopra la Provincia della Carmania, la qual nel libro chiami Chermain, tenessero poi per quella banda il cammino verso la Persia, conciosia cosa che si vede detto autore far molta menzione dell'isola di Ormùs, delle città & terre di Chermain, fino nella Persia: la qual egli non poteua hauer veduta nel viaggio che fece dal porto della Ghiaiza d'Armenia alla1 Corte del gran Cane, ma ben in questo suo ritorno: & della Persia vennero verso il mar Maggior à Trabesonda, & poi à Constantinopoli, Negroponte, & ultimamente à Venetia. Doue giunti che furono, intraurenne loro quel medesimo che auenne ad Vlisse, che dopoi venti anni tornato da Troia in Itacha sua patria, non fu conosciuto da alcuno. cosi questi tre gentiluomini dopoi tanti anni ch'erano stati lontani dalla patria, non furono conosciuti da alcuno de suoi parenti; i quali sicuramente pensauano2 che fussero gia molti anni morti, perche cosi anche la fama era venuta. Si trouauan questi gentiluomini per la lunghezza & seconci del viaggio, & per le molte fatiche & trauagli dell'animo tutti tramutati nella effiege, che rappresentaua vn non so che del Tartaro nel volto, & nel parla.re. hauendosi quasi dimenticata la lingua Venetiana. Li vestimenti loro erano tristi, & fatti di panni grossi, al modo de Tartari. Andarono alla casa loro, qual era in questa città nella contrada di S. Gio. Chrisostomo, come anchora hoggidi si puo vedere, che à quel tempo era vn bellissimo & molto alto palagio, & hora è detta la Corte del Millioni, per causa (come qui sotto si narrerà) del detto messer Marco. & trouarono,3

1 ghiaiza alla
2 de loro parenti; i quali fermamente riputauano
3 per la caggione che qui sotto si narrerà. et trouarono
1553: FEASTING & SPLENDOUR AT CA POLO = MARCO POLO
davanti che in quella erano entrati alcuni suoi parenti: alli quali hebbero grandissima
fa-[6r°]tica di dar ad intendere che fussero quelli che erano: perché vedendoli così
trasfigurati nella faccia, & mal in ordine di habiti, non poteuano mai credere che
fussero quei da Cà Polo, che haueano tenuti tanti & tanti anni per morti. Hor
desti tre gentil’huomini (per quello che n’ho vdito molte stiate à dire dal Magnifico
messer Gasparo1 Malipiero, gentil’huomo molto vecchio, & di² singolar bontà, &
inTEGRITÀ, che hauea la sua casa nel canale di Santa Marina, & sul cantone ch’è alla
bocha del riuo di San Gjouan Chrisostomo, per mezzo à punto della detta Corte
del Millioni, che referiuà d’hauerlo inteso anchor lui da suo padre, & suo; &
d’alculi altri vecchi huomini suoi vicini) s’imaginaron di far vn tratto, col qual
in vn istesso tempo, ricuperassero & la conoscenza de suoi, & l’honor di tutta la
città, che fu in questo modo. che, inuitati molti suoi parenti ad vn conuito, qual
volsero che fusse preparato honoratissimo, & con molta magnificenza nella detta
sua casa, & venuta l’hora del sedere à tauola, vscirono fuori di camera tutti tre
vestiti di raso cremosino in veste lunghe, come s’usaua in que’ tempi fino in terra.³
& data l’acqua alle mani, & fatti seder gli altri, spogliatesi le dette vesti, se ne
missero altre di damasco cremosino, & le prime di suo ordine furono tagliate in
pezzi, & diuise fra li servitori. dapoi, mangiate alcune viuande, tornaronodì
nuouo à vestirsi di velluto cremosino, & posti di nuouo à tauola, le veste seconde
furono diuise fra li servitori. & in fine del conuito, il simil fecero di quelle di
velluto. hauendosi poi riuestiti nell’habito de panni consueti, che vsaauano tutti
gli altri. Questa cosa fece marauigliare, anzi restar come attoniti, tutti gli’inuitati.
nà tolti via li mantili, & fatti andar fuori della sala tutti i servitori, messer Marco,
come il più giuouane, leuato dalla tauola, andò in vn delle camere, & portò fuori
le tre veste di panno grosso tristo con⁴ le quali erano venuti à casa. & quiiui con alcuni
coltelli taglienti, cominciaron a discucir alcuni orli, & cuciture doppie, & cauar
fuori gioie preciosissime in gran quantità, cioè rubini, saphiri, carboni, diamanti, &
smeraldi, che in cadauna di dette vesti erano stati cuciti con molto artificio, & in
maniera, che alcuno non si haueria potuto imaginare che iui fussero state. perchè
al partir dal gran Cane, tutte le ricchezze che egli haueaua loro donate, cambiarono
in tanti rubini, smeraldi & altre gioie, sapendo certo, che se altrimente hauessero
fatto, per si lun-[6vo°]go, difficile, & estremo camino, non sarìa mai stato possibile

1 quello ch’io essendo giouanetto n’ho . . . dal Clarissimo M. Gasparo
2 et Senatore di
3 lunghe fino in terra, come solevano standosi in casa usare in que’ tempi.
4 grosso consumate, con
THE DESCRIPTION OF THE WORLD: MARCO CALLED MILLION
che seco haussero potuto portar tanto oro. Hor questa dimostrazione di costi
grande & infinito thesoro di gioie, & pietre preziose, che furono posta sopra la
tauola, riempiè di nuouo gli astanti di via cosi' fatta maraviglia, che restaron come
stupidi, & fuori di se stessi: & conobbero veramente ch'erano quelli honorati &
valorosi gentil'huomini da Ca Polo, di che prima dubitauano, & fecero loro
grandissimo honore, & riuscenticia. Et diuulgata che fu questa cosa per Venetia,
subito tutta la Città, si de nobili, come de populari corse à casa loro, ad abbrac-
cciargli, & fare tutte quelle carezze, & dimostrazioni di amoreuolezza & riuscenticia,
che si potessero imaginare maggiori. & crearon messer Maffio che'era il piu vecchio,
in vno allhora molto honorato magistrato nella Città, & tutta2 la gioventù ogni
giorno andaua continuamente à visitare & trattenere messer Marco, che'era humaniss-
imo & gratiosissimo. & gli dimandauano delle cose del Cataio, & del gran
cane, quale rispondeua con tanta benignità & cortesia, che tutti gli restaurauano in vno
certo modo obligati. & perche nel continuo raccontare ch'egli faceua piu & piu
volte, alla grandezza del gran cane, dicendo l'entrate di quello esser da dieci in
quindici millioni d'oro, & cosi di molte altre richezze di quelli paesi referiuaua tutte
a Millioni, gli posero per cognome messer Marco detto Millioni che3 cosi
anchora ne libri publici di questa repub. doue si fa mention di lui, ho veduto
notato. & la Corte della sua casa, da quel4 tempo in qua, è anchor volgarmemente
chiamata del Millioni. Non molti mesi dapoi che furono giunti à Venetia, sendo
venuta nuova, come Lampa Doria Capitano dell'armata de Genouesi era venuto
con settanta galee fino all'isola di Curzola, & d'ordine del Principe & della Illus-
trissima Signoria fate che furono armare molte galee5 con ogni prestezza nella
Città, fù fatto per il suo valore sopracomito d'una6 messer Marco Polo; qual
insieme con l'altre, essendo il Capitano generale messer Andrea Dandolo nominato7
il Caluo, molto forte & valoroso gentil'huomo, andò à trouar l'armata Genouese,
con la qual combattendo il giorno di nostra Donna di Settembre, & essendo rottu,
(comme è commune la sorte del combattere) la nostra armata, fu preso. perciò che
hauendosi voluto metter auanti con la sua galea nella prima banda ad investir

1 di cosi
2 potessero imaginare, et M. Maffio ch'era il piu vecchio, honorarono d'un magistrato che nella città
in que' tempi era di molta autorità. et tutta
3 à millioni lo cognominarono M. Marco millioni: che
4 casa, à S. Gio. Chiristiano, da quel
5 furono armate 90. galee
6 valore governatore d'una
7 Dandolo procuratore di S. Marco cognominato
1553: MARCO WRITES HIS BOOK IN PRISON — MARCO POLO

The army of the enemy: & valorously, & con[7r°] great spirit combattendo per la Patria, & per la salute de suoi, non seguitato dagli altri, rimase ferito & prigione, & incontinentemente posto in ferri, fù mandato à Genova. doue inteso delle sue rare qualità, & del marauiglioso viaggio, ch'egli hauea fatto, concorse tutta la Città per vederlo, & per parlargli: non hauandolo in luogo di prigione, ma come charissimo amico & molto honorato gentil'huomo. & gli facevano tanto honore & carezzze, che non era mai hora del giorno, che da i piu nobili gentil'huomini di quella città, non fusse visitato & presentato d'ogni cosa nel viuere necessaria. Hor trouandosi in questo stato messer Marco, & vedendo il gran desiderio ch'ogn'un'hauea d'intendere le cose del paese del Cataio, & del gran Cane, essendo astretto ogni giorno di tornar à referire con molta fatica, fu consigliato che le douesse mettere in scrittura. per il qual effetto tenuto modo che fu se scritto qui à Venetia à suo padre, che douesse mandargli le sue scritture, & memoriali che hauea portati seco; & quelli hauuti, col mezzo d'un gentil'huomo Genouese molto suo amico, che si dilettava grandemente di saper le cose del mondo, & ogni giorno andava à star seco in prigione per molte hore, scrisse per gratificarlo il presente Libro in lingua Latina, si come accostumano li Genouesi in maggior parte sino hoggì di scrivere le loro facende, non possendo con la penna esprimere la loro pronuncia naturale. quindi auenne che detto Libro fu dato fuori à prima volta da messer Marco in Latino, del quale fatte che furono poi molte copie, & tradotto nella lingua nostra volgare, tutta Italia in pochi mesi ne fu ripiena. tanto desiderato e aspettata da tutti era questa historia. Vna copia del qual libro, scritta la prima volta latinamente, di marauigliosa antichità, & forse copiata dallo originale di mano di esso messer Marco, molte volte ho veduta, & incontrata con questa, che al presente mandiamo in luce, accomodatami da vn gentil’huomo di questa Città à Cà Ghisi molto mio amico, che l’hauea appresso di se, & la tenea molto chara. La prigionia di messer Marco, perturbò grandemente gli animi di messer Mafiò, & messer Nicolo suo padre: perciò che hauendo egli fin nel tempo del lor viaggio deliberato di maritarlo tantosto che fussero giunti in Venetia, vedendosi haura in questo infelice stato, con tanto tesoro & senza heredi alcuni, & dubitando che la prigionia del predetto douesse durar molti anni; & quello che poteua auenir peg-[7v°]gio anchora, che non vi lasciasse la vita: perche da molti era loro affermato, che gran numero di prigioni Venetiani erano stati in Genoua le decine d’anni, avanti che hauessero potuto vscire: Et vedendo di non poterlo ricuperar di prigione con

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1 prigione col Dandolo.
2 historia. La prigionia omitting “Vna copia . . . chara.”
THE DESCRIPTION OF THE WORLDS: THE POLO COAT OF ARMS

alcuna condizione di denari, come piu volte haueano per molte vie tentato, consigliatisi insieme, deliberarono che messer Nicolo, anchor che fusse molto vecchio, ma per di complessione gagliarda, di nuovo dousse pigliar moglie: &
cosi maritatosi, in termine d'anni quattro, hebbe tre figliuoli, nominati l'un Stefano, l'altro Maffio, & l'altro Zuanne. non passarono molti anni dapoii, ch'el
detto messer Marco per mezzo della molta gratia che egli hauea acquistata appresso
i primi gentil'huomini, & tutta la città di Genoua, fu liberato & tratto di prigione.
di doue ritornato a casa, ritrouò che suo padre hauea in quel spazio di tempo
hauto tre figliuoli: ne per questo si perturbò punto, anzi (come saio & prudente,
& quello che lodaua la buona deliberazione del padre, & s'acquetaua in tutto al
voler di messer Maffio suo cugio) consentì anchor egli di pigliar moglie: il che fatto,
non hebbe alcun figliuolo maschio, ma due femine, vna chiamata Moretta, &
l'altra Fantina. Essendo poi morto suo padre, come à buono & pietoso figliuolo
comuenia, fece fargli vna molto honorata sepoltura per la condizione di quei tempi,
che fu vna cassone grande di pietra viua, qual fino al giorno presente si vede posto
sotto il portico ch'è auanti la Chiesa di san Lorenzo di questa Città, nell'entrare
dalla parte destra, con vna inscrizione tale, che denota quella esser la sepoltura
di messer Nicolo Polo della contrata di san Gio. Chrisostomo. L'arma della sua
famiglia, accio che ne anche questa cosa si taccia, per quello che si vede scolpita
sopra di questo cassone, è vna barra in pendente con tre vcelli dentro. Ii colori
della quale, per alcuni libri d'istorie antiche, doue si vedono colorite tutte l'armi
de gentil'huomini di questa nobil città, sono il campo azurro, la barra d'argento.&
lì tre vcelli negri, che sono quelle sorte d'vcelli, che qui volgarmente si chiamano
Pole, dette da Latini, graculi. Questa è la vera arma di questi nobilissimi gentil'
huomini. Il che ho voluto per ciò dire, a fine che, haudio molti altri nobili che
s'han fatto, molti anni dapoii, chiamar da Cà Polo, leuato arme dierse, pur con
l'istessa sorte d'vcelli, ma in altro stato, & colore, da questo nostro ragionamento,
qual fosse la vera insegna di questi honorati & valorosi gentil'huomini, in ogni
tempo si conosca. Quanto tempo [8r°] veramente durasse la discendentia di questa
nobile & valorosa famiglia, haudio veduti molti instrumenti & carte antichissime
di diuisione de beni, fra gli heredi loro della detta casa nella Corte del Millioni,
mostratemi autentiche da chi dopo tanti anni sono al presente venuti per ragione
di successione al possesso di que' beni, ritruouò che messer Andrea Polo da san

1 prudente,
2 famiglia, è una
3 graculi. Quanto omitting "Questa è . . . conosca,"
4 famiglia, ritrouo omitting "hauendo . . . que'beni,"

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1553 - 1559: THE POLO FAMILY AND DESCENT = MARCO POLO
Felice, honorato gentil’huomo, hebbe¹ tre figliuoli: il primo de quali fu messer Marco, il secondo Mafio, il terzo Nicolo. questi due vltimi furono quelli, che andarono a Constantinopoli prima, & poi al Cataio, come s’è veduto. & essendo venuto à morte messer Marco il primo, la moglie di messer Nicolo, ch’era rimasa gratida à casa, come ella partò, per rinuar la memoria del morto, pose nome marco al figliuolo che nacque, ch’è l’autore di questo libro. De fratelli del quale, che nacquero dapoi il secondo matrimonio di suo padre, cioè Stefano, Zuanne, & Mafio, non truuo che altri hauessero figliuoli senon Mafio, che hebbe cinque figliuoli maschi, & vna femina nominata Maria: laquel, mancati che furono gli fratelli senza figliuoli, hereditò del 1417 tutta la facoltà di suo padre, & fratelli: essendo honoratamente maritata in messer Azzo Triuisano della contrada di san Stai di questa Città: onde poi venne discendendo, la felice & honorata stirpe del Clarissimo messer Domenico Triuisano, buona memoria, Procurator² di san Marco, & valoroso Capitano generale di mare, di questa Republica: la cui virtù, & singolar bontà, è rappresentata & accresciuta nella persona del Serenissimo Principe il Signor Marc’antonio Triuisano suo figliuolo, che hoggidi con somma lode di religione & di giustizia, la nostra Republica di Venetia, gloriosamente gouerna. Questo³ è il corso di questa nobile & honorata famiglia de Cà Polo. qual durò insino all’anno di nostra salute 1417 nel qual tempo, morto Marco Polo vltimo, deli cinque figliuoli di Mafio che habbiamo detto di sopra, senza alcun figliuolo, come porta la conditione & riuolgimento delle cose humane, in tutto mancò.

Et hauendo trouato due proemij auanti questo Libro, che furono gia composti in lingua Latina, l’uno per quel gentil’huomo di Genoua, molto amico del predetto messer Marco, & che l’aiutò à scruere, & comporre latinate il viaggio mentre era in prigione: & l’altro per vn frate Francesco Pipino Bolognese, dell’ordine de Predicatori, che [8vo] non essendoli peruenuto alle mani alcuna copia dell’esemiplar latino, ne leggendosi allhora questo viaggio altro che tradotto in volgare, lo ritornò di volgare in latino del 1320. non hò voluto lasciare di non rimettergli tutti due per maggior satisfattione & contentezza de Lettori; accio che vniuero più abbondanamente in vece di prefatione del detto libro. Il quale, insieme con questi altri Eccellenti scrittori della parte verso Leuante & Greco Tramontana fino sotto il nostro Polo, che habbiamo con non poca fatica così interi e fedeli in questo Secondo volume fino hora raccolti, anderà sotto l’honorato nome di V.Eccellen. in

¹ Felice hebbe
² Triuisano, Procurator
³ figliuolo. Questo
THE DESCRIPTION OF THE WORLDS: THE PREFACE OF GIUNTI

that manner, that I have dedicated the first of the things of the Africa & of the
paese del Prete Ianni, with many voyages from the City of Lisbon, & from the
sea red to Calicut, & from the Moluccas, how nascent the spices: & how they shall
paritmente dedicated unto the First, when they shall consider and the navigations of the World
new to the ancient incognito, made by Columbus with many acquisitions, accrescined
from the Cortese, the Pizzarro, & from other Captains: & from the cognition of the
new France, in those Indies post from the part of toward Maestro Tramontana. it is
who determined to do, so that from the grandeur & splendor of the name so glorious,
receiveth this volume, along with other too, that authority & reputation, that
not they can dare the base of my weak ingenuity. V.Eccellen. adunche so
receiveth with anis benigno, & with a inward sincerity, that I also give it for,
& defending it, how it will be in her, along with the other before, that it is
in the part, in the same al the other, as it is in the light, that they
alunmie de mal dicentis, will be, if it is I can with much trust & security I
the date before in the honor, so also, that he is also done certain to favor
of V.Eccellen. without suspicion any, along with the first, freely, from the hands
of the new men peruenz. of Venice, to the edition of LVGIO M D LIII.

(Navigazioni et Viaggi, vol. 2, Venice, 1559, fol. 2–8.)

96. Preface to Navigazioni et Viaggi, II., 1559, by T. GIUNTI, 9 March 1559.²

TOMMASO GIUNTI A I LETTORI.

that huomens sapevess la vera cagione, because many times they周年menti of the
other operations were divided from that which was pareva that it was done to wait; not
verritos so easily to inculpate the others, or of negligence, or of tardanza, or of
poor prudence in the actions. but perciòche in the major part the actions are
accused to color, that it is not retouched in the same instess; this, that for the most
accusation that meriteria d’esser scusato. Voglio dire, ch’io ne gli anni passati, si
come vostro haute potuto vedere, manda froms from the stamps of two volumes of
navigations & of voyages, the Primo cioè, & not at all done also the Second. the one
which we term first the Second. because trouing the gliesemplars, that appertenevano
in that part, hauer for a good ventura of the all apparecchitas; giudicammo di
farui cosa grata, se in tanto that s’andaUA raccogliendo materia a bastanza per il
Secondo, vi faceuamo partecipi of that, that chap is trouing esser posto in ordine. &
veramente per chiarissimi inditij habbiamo compreso, that ciò vi è stato gratissimo:

¹ riceverà con quella
² The date (Di Venetia, à 9. di Marzo M D LIX.) appended to this Preface in the later editions
did not appear in the first edition. The following footnotes give the chief variations which
are found in the second and later editions.
1559-1596: RAMUSIO'S CHARACTER & DEATH ≈ MARCO POLO
& appresso hauemo conosciuto, che con infinito desiderio hauete aspettato questo Secondo negli altri a voi promesso: et forse molte fiate hauere te ripreso, & vi sarete anche doluti della mia tardanza, la quale tengo per fermo, che voi stessi scuserete, quando hauere te saputo, che due grauissimi accidenti m'hanno^1 impedito, che prima non ho potuto satisfare al desiderio vostro: l'uno de quali è stata la morte di M. Giouan Battista Ramusio, & l'altro^2 l'incendio della mia Stamperia. & se questo^3 mi è stato acerbo; quella mi è stata amarissima. & quanto dispiacere & dolore ella mi habbia apportato; ciascuno, a cui veramente sia noto il grande amore, che tra noi due è stato continuatamente per si lungo spatio d'anni, potrà facilissimamente imaginarlo. Egli fu quel singolare intelletto, che mosso dal desiderio solamente del giouare alla posterità col darle notitia di tanti & si lontani paesi, & in gran parte non conosciuti mai da gli antichi, raccolse da diversi li due volumi con incredibile diligenza & giudicio, & sotto'l suo indirizzo, & gouerno, furono da noi publicati con le nostre stampe. & ben poteua egli ciò fare molto compiutamente, essendo tanto, oltra le scienze, & la cognizione, che hauea della latina, & della greca lingua, quanto fusse alcun'altro, intendente ancho della Geografia. la cui notitia s'hauea esso acquistata, parte del continuo & diligente studio, che doneua nel legger i buoni auttori, che n'hanno trattato, & parte dall'hauer nella sua giouanezza praticato molti anni in diversi paesi, mandatoui per honorati seruitij da questa Illustrissima Republica. dove gli [v°] auuenne, che fece medesimamente acquisto della lingua Francese, & della Spagnuola, hauendole si ben familiari, come la sua propria natia: & essene seruito nel tradur molte relationi stampate nel Primo et nel Terzo volume. Le qual sue fatiche giudiciose & honoreuoli, se non vsiron fuori illustrate col suo nome; auuenne per la sua singolar modestia, che in ciascuna sua attione continuatamente era solito d'vsare, di modo che viuendo, non comportò mai che vi fusse posto; come huomo, ch'era lontano da ogni ambitione, & hauea l'animo indirizzato solamente a giouare altrui. ma io, che mentre egli visse, l'amai infinitamente sopra ciascun' altro, & morto l'amero in fin che durerà la vita mia, si come ho desiderato, così anche son tenuto a far tutte quelle cose, le quali io stimì, che siano per acquistargli alcuna fama; non posso, & non debbo in queste sue vtili,

1 Accidenti soprauenutimi già due anni sono m'hanno
2 Ramusio, che morì in Padoua il mese di Luglio nel 1557. & l'altro
3 Stamperia, il quale quattro mesi dopo auuenne il 4. giorno di Novembre nel medesimo anno. et se questo Cf. the Will of T. GiunTI, dated 27 July 1564. p. 2: Non obstante etiam laltra desgrazia, che dipoj ne successe, a dj 4 Novembre 1557, per lo Incendio dello nostra Stamperia quale ne fu de grauissimo Danno, & disturbo, tanto per la perdita, & disordine della Stamperia, quanto per lo affanno della mente, vedendoci così percossi da aduera fortuna,
THE DESCRIPTION OF THE WORLD'S THE CA MILION IS BURNT
& honorate fatiche hornai tener piu celato il nome suo: del quale hora vedrete
ornato questo Secondo, che pur finalmente mandiamo in luce; facendoui certi, che
alla graue & molta perdita, che nella Stamperia abbiamo riceuuta dal fuoco, è stato
congiunto anche il danno de gli studiosi della Geographia: essendosi arsi alcuni
essemplari, che'l Ramusio pochi mesi avanti ch'egli passasse di questa vita, haueua
apparecchiati, & dateigli per istampare insieme con alcune taulole de i disegni de
paesi, de quali nel libro vien fatto mentione, ma con tutto ciò tenete per certo, che
questi che vi sono raccolti, gli trouerete ben compiuti, & ben ordinati: & ho
speranza, che ne riporterete dilettuole utilita per la notitia, che vi daranno di cose
varie & marauigliose. Et non vi marauigliate, se riguardando gli altri due, non
vedrete questo Secondo volume, si pieno & copioso di scrittori, come il Ramusio
già s'haueua proposto di fare, che la morte vi s'interpose. così fusse egli sopravvuto:
che se ben si trouaua occupatissimo ne gli'importanti negotij della Republica nel
suo Secretariato dell'Eccellentissimo Consiglio de Dieci, non hauerebbe mancato,
d'accrescerlo anche con maggior numero di scrittori: & quel che in questa parte ci
ha tolto la fiamma del fuoco, l'abbondantissimo fiume del suo alto intelletto ci
hauerebbe doppiamemente restituito. Si che hauendo indugiato a publicar questo
Secondo, assai piu di quello che non era il nostro proponimento, & la vostra
aspettatione, non ho dubbio alcuno, che voi, considerando li detti rispetti, hauerete
me per iscusato, & renderete gratie alla felice memoria del Ramusio, col dargli
quella vera laude & honore, che gli si deue, hauendoui con tanto vostro piacere &
satisfattione dato col suo sapere & diligenza, così grande & così chiaro lume nelle
cose della Geographia.


97. Resolution relating to the fire at the Cà Million 7 November 1596.

Copy in the Minute Book:

1596. 7.Nouembre in Pregadi.

Essendo convenieni usar qualche ricognitione à quelli della Maestranza dell'Arsenal
nostro, che prontamente sono concorsi all'incendio occorso ultimamente à S.Zuane
Grisostemo nellì stabili detti di Cà Million, doue per la relation fatta nel Collegio
nostro dallì Patrioni di esso Arsenale, hanno nell' estinguere il foco prestato ogni
buon seruitio.

L'anderà parte, che allì cento cinquanta huomini della casa dell'Arsenal, li
quali hanno seruito nella sudetta occasione del foco successo in cà Million siano
per li Patrioni di esso Arsenale distribuiti ducati sessanta da L6 s.4. per ducato

1 del Consiglio Eccellentissimo de Signori Dieci,
1596-1677: CA POLO IS SOLD TO G. DONA ≠ MARCO POLO
da esseri fatti buoni nelle polizze di esse maestranze, et si ballottano nel Collegio
nostro iuxta l’ordinario, acciòchè questa ricognizione serui per eccitamento anco
in altre occorrenze alle sudette maestranze di concorrer con la medesima prontezza
douonque saranno chiamati:—

1596 .xi.Settembre in Collegio

- - - - - 156  - - - - - - - - - 21
- - - - - 4  - - - - - - - - - 0 4 150.
- - - - - 11  - - - - - - - - - 1

R.ta Collegio primo octobris 1596.

In the left hand margin: Consiglio ser Marco Trivisano ser Alè Foscarì ser Vicì
Capello ser Piero Lando ser Constan zo Loredan ser Matthio Zanek. Capi di 40
ser Nicò da Molin ser Zuanne Soranzo ser Marco Michiel saui del Consiglio
ser Giacò Foscarìni k.P. ser Antò Miani ser Nicò Gussoni ser Alè Bragadin
abenti ser Zaccò Contarini k. ser Nicò Donado saui di Terra Ferma ser Alè
Venier ser Zuanne Mocenigo k. ser Antò Quirini ser Alè Salamòn ser Marin d’i
Caualli Sauì à i ordini ser Pietro Paolo Battaia ser Lorenzo Giustì ser Francò
Prioli ser Bernardo Gritti ser Francò Sagredo (k. is a doubtful reading.)

(Archivio di Stato, Senato. Terra, fol. 141r°. The reference given by YULE (I.27),
“Arsenal . . . ix c. 159t.,” is to the copy of this document in the archives of the Arsenal.

98. Deed of sale of the Camilion 27 July 1677.

1677 Die Martis 27 Mensis Julij, Domì habitationis infrascriptorum V.V.N.N.
fratrum Balbi de Confinio Sanctì Giminianì—

(margin: soluta fuit limitaria sub die 5 Febù, 1677 ut patet ex Buletino de nò. 270.—
soluta fuit limitaria stipulata sub die 19 Febù 1677 ut patet ex Buletino de nò. 5972.)
Li N.N.H.H. ser Alìmerigo et ser Marin frattelli Balbi furono del N.H. ser
Aluise Patritij Veneti facendi tanto per nome loro proprio et propria spetialità
quanto per nome anco di . . del N.H.ser Filippi Balbi loro frattello per il quale pro-
mettono di ratto in proprijs bonis che ratifficherà—Et il Clarissimo Signore
Steffano Vechia fu del Clarissimo Signore Venturin Cittadino Venetto in proprio
suo nome et spetialità gl’uni et l’altro per le loro contingentì portìoni che sarano qui
sotto particolarmente espresse spontaneamente per sì heredi et successori loro per
raggion di libero et inperpetuo hanno dato uenduto transferito et inperpetuo alienato
si come per uigore del presente publico Instrumento danno uendono transferiscono
et in perpetuo alienano con patò però spetiale et espresso di fabricar il Teatro
infradetto et non altrimenti—al N.H.ser Giustìn Donà fu del N.H.ser Giulìo
patripio Venetto qui presente stipulante et che compra et acquista per se heredi
et successori suoi Jì-Luocho et fondo comunemente detto Camilion parte vacuo

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THE DESCRIPTION OF THE WORLD'S VACANT SITE AND PLANS

et parte con alcune poche Fabbriche la maggior parte di taole coperte de Coppi, fatteui sopra Posto et giacente in questa Città in Contra di S.Gio:Grisostomo a
confine de due Rij et strada publica et altri suoi cappi ladi et più giusti et uer
confini da esser posti et dichiariti per Publico Ministerial del Pallazzo come nelle
uendite de stabili di questa Città s'ossenra a bene placito di detto N.H.Comprator
et con tutte et cadaune ragioni ationi giurisdizioni, habente, pertinentie, usi,
requisitions, et con tutto quello di più che a detto Luocco come sopra hora uenduto
s'aspetta et appartiene et può aspetare, et appartenere quouismodo, niente eccetuato;
Ad hauer per l'auenire et imperpetuo il detto Luocco detto Camilion parte uacu
et parte con fabbriche come sopra si è detto ut supra uenduto con sue ragioni &c
per detto N.H. ser Giustin Comprator heredi &c tener, goder . . . Et questa
uenditione et perpetua alienatione hanno fatto et fanno li sopradetti Signori
Venditori per detti nomi respectiuie per pretio stabilito et accordato col detto
N.H. ser Justin Comprator de ducati cinquemille secenti corenti da L6: 4 per
ducato Del qual pretio del numero de Carrati uintiquatro in quali al presente si
comparte, sedeci Carrati et sette uintiquatresimi sarano per conto della sudetti
N.N.H.H. fratelli Balbi et li altri sette carrati et diecissette uintiquatresimi sarano
per conto del predetto(?) Clarissimo Signore Vechia. Douendo le spese tutte di
messaetaria nodaro et acque che si douerano fare per causa del presente Instrumento
esser tutte pagate della sola borsa d'esso N.H. ser Giustin Comprator il quale resti
tenuto anco ad ogni'altra spesa che quouismodo accadesse farsi oltre il pretio sudetto
. . . detto N.H. ser Giustin Comprator per se heredi &c promette et s'obliga oltre
il prezzo dalla medesima(?) sudetto di fare et fabricare sopra il Fondo et Luocco
sudetto per lui ut supra comprato un Teatro da oppere siue da comedie conforme
meglio stimerà proprio a suo arbitrio, et fatto et fabricato che sij dare et effettua
mente subbito assignare ad essi N.N.H.H.Fratelli Balbi Venditori un Paleco nel
medesimo ad elletione et in qual sito et ordine che meglio alli medesimi parerà
et piacerà che sij et s'intendi esser sempre suo et a loro libera dispositione con suoi
heredi &c et descendenti imperpetuo senza obligo di pagar per esso mai affitto o
requisitione di sorte alcuna per patto et conditione espressa senza la quale detti N.N.
H.H. fratelli Venditori per detti nomi, non sarebbero deuenuti alla stipulazione del
presente Instrumento. Douendo il Disegno del Fondo ut supra uenduto cioè coppia
del medesimo esser appresso di mè tenuto unito(?) con il presente Instrumento per
cautione et sodisfatione d'ambe le Parti. . . . Et perche oltre le cose sudette il
detto Clarissimo Signore Vechia è deuenuto alla stipulazione del presente Instrumento,
à fine che il detto N.H. ser Giustin fabrichi come sopra si è detto il Teatro
sudetto et gli dij anco un Paleco del medesimo à sua libera dispositione; Quindi
1677-1718: A THEATRE MUST BE MADE THERE = MARCO POLO

e però, che detto N.H. ser Giustin per se heredi &c promette et s’obliga subbito fabricato che sij il Teatro sudetto di dare et liberamente assignare ad esso Clarissimo S.Vechia un Palco nel terzo ordine del medesimo, ad eliotione del stesso così che hebbi quello in perpetuo con suoi heredi &c ad hauere tenere, godere, posseder et disposterne a piacer suo, senza obblig, di corisponsione, o recognitione di sorte alcuna imaginabile per pato spetial et espresso. Per osseruanza et manutensione di che et cose tutte sudette nel presente Instrumento contenute espresse et dichiarite da esser feramente attese et iniolabilmente osseruate dette Parti et Contrahenti rifferendo a ciascheduno d’essi ciò che douutamente segli aspeta, Hanno obligato et obligano tutti et cadauni Benni loro respectiue, presente et futturi: Rogantes &c—

Testes { Ser Sebastianus Paganoni filius ser Jacobi et

Ser Joseph de’ Grandis condam Sebastiani ambo

fanuli domi predicte(?)—

1677 die Veneris Prima Mensis Octobris ad Cancellum Personalmente Constituto alla presentia di me nodaro & Testimonij infrascritti il sopradetto N.H. ser Fillippo Balbi et hauendo udito et ben inteso il tenore del sopradetto Instrumento per me nodaro di parola in parola ut supra Lettogli spontaneamente per se heredi &c ha quello per l’interesse che in esso tiene laudato rattifficato et approbbato, lauda, rattiffica, et approba in tutte le sue parti conforme sta et giace sotto obligatione de Benni suoi presenti et futturi. Rogans &c Presentibus ad predictam (?) Clarissimo domino Leandro Bondumerio condam Domini Jacobi et Clarissimo domino Francesco Albertini condam domini danielis. Testibus &c.

1677 Die Sabbati 9 Mensis Octobris . . .

Archivio di Stato. archivio notarile b. 12127—Notary Francesco Simbeni.)

Note: The above extracts are taken from the first six pages of the deed. The remaining six pages do not seem to contain anything new or of special interest, but seem to be records of payments in connexion with the sale, with the dates: Monday 11 October 1677; Saturday 12 February 1677/8; Saturday 2 April 1678; Thursday 5 May 1678; Friday 16 September 1678; Wednesday 14 December 1678; Monday 1 June 1682; Monday 15 February 1682/3. cf. also Introduction pp. 35-39, and plates 15, 16, 17.

99. Tomaso Fugazzoni on the Monastery of S.Lorenzo 1685.


Entrò Abbadessa il d’ anno la R. Mad. Paula Priuli Sorella del Patriarca Lorenzo

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po Cardinale. Questa tutta si applicò alla refabricha della sud' Chiesa. Era quella Chiesa con la contigüa di San Sebastiano quelle, che nell'Abbadia della R™' M. Anzola Michiel l'Anno 1140 furono fabricate per l'incendio 1084, non essendone più alcuna memoria di quella del R™' Vesconte Badoer nell'anno 853, né di quella a San Sebastiano fabricata per la pestilentia l'anno 1066, & come che a quei tempi quella di San Lorenzo fosse fabricata in tre navi sopra colonne di marmo, & hauea un sotto Confessione all'uso di quel secolo assai bella, e ben ornata, così il piano della Chiesa era doi schalini più basso del suo sottoportico, nel quale erano le sepolture dell' i Cappelani; mà nel mezo ui era la sepoltura del famosissimo Marco Polo Nobile Veneto, quello, che primo di tutti gli Europei unitamente con Nicolò suo Padre, et Maffeo suo Zio facesse terestre coraggioso Viaggio al gran Cham de Tartari cvblai, . . . Scisse di ciò alcuni Comenarij nel tempo della sua prigionia in Genoua, stimati sino nei tempi poco fà scorsi per faululosi, & insigniti, mà penetrateu li Olandesi con il mezo di un' Ambasciata nell'anno 1654 a quel gran Prencipe svngeiêo fù conosciuto hauer esso N.H.Polo scritto il uero. Portò nell suo ritorno grandi richezze, e nominando sempre col nome di millioni quelle di quel Impero, acquistorno per ciò il nome di cha-millione anco le Case di sua habitazione in contrà di San Gio: Grisostomo doue hora è il famoso Teatro Grimano, sopra nome che ancor continua.

(Museo Correr, Cod. Cicogna 2572. Tomaso Fugazzoni Compendio dell'Origine & Progresso del Monasterio Ill™: di San Lorenzo, 1685 (with additions by later authors).

100. Burials in S.Lorenzo and S.Sebastiano 1718.
A' piedi dell'Altar di S:Giouanni. Sepoltura di Cà Mosto con suoi Eredi. (p. 3) . . .
Alla Pilella Seconda.
Sepoltura del Monistero per comodo della Sagrestia.
Due altre simili: una dalla parte dell'Evangelio, et una dalla parte dell'Epistola All'Altar Maggiore. Vi sono poi altri Defonti nella prenominata Chiesa con una sola pietra, senza Sepoltura, con auer solamente data una recognitione al Monistero per il comodo del Terreno, così anche nella Chiesa di S: Sebastiano, come qui auanti si noterà le Sepolture, che in essa al presente si ritrouano.

Nella Chiesa di S: Sebastiano.
A' piedi del detto Altare.
La Sepoltura del famosiss°' e Nobile Veneto Marco Polo Colombo Camilione. con oblio di due Torzi.

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