

uddin also speaks of the Alans as Christians; though Ibn Batuta certainly mentions the *Aas* as Mahomedans. We find Alans about the same time (in 1306) fighting well in the service of the Byzantine Emperors (*Muntaner*, p. 449). All these circumstances render Marco's story of a corps of Christian Alans in the army of Bayan perfectly consistent with probability. (*Carpini*, p. 707; *Rub.* 243; *Ramusio*, II. 92; *I. B.* II. 428; *Gaubil*, 40, 147; *Cathay*, 314 *seqq.*)

NOTE 3.—The Chinese histories do not mention the story of the Alans and their fate; but they tell how Changchau was first taken by the Mongols about April, 1275, and two months later recovered by the Chinese; how Bayan some months afterwards attacked it in person, meeting with a desperate resistance; finally, how the place was stormed, and how Bayan ordered the whole of the inhabitants to be put to the sword. Gaubil remarks that some grievous provocation must have been given, as Bayan was far from cruel. Pauthier gives original extracts on the subject, which are interesting. They picture the humane and chivalrous Bayan on this occasion as demoniacal in cruelty, sweeping together all the inhabitants of the suburbs, forcing them to construct his works of attack, and then butchering the whole of them, boiling down their carcases, and using the fat to grease his mangonels! Perhaps there is some misunderstanding as to the *use* of this barbarous lubricant. For Carpini relates that the Tartars when they cast Greek fire into a town shot with it human fat, for this caused the fire to rage inextinguishably.

Cruelties, like Bayan's on this occasion, if exceptional with him, were common enough among the Mongols generally. Chinghiz, at an early period in his career, after a victory, ordered 70 great caldrons to be heated, and his prisoners to be boiled therein. And the "evil deed" of the citizens of Changchau fell far short of Mongol atrocities. Thus Hulaku, suspecting the Turkoman chief Nasiruddin who had just quitted his camp with 300 men, sent a body of horse after him to cut him off. The Mongol officers told the Turkoman they had been ordered to give him and his men a parting feast; they made them all drunk and then cut their throats. (*Gaubil*, 166-5, 170; *Carpini*, 696; *Erdmann*, 262; *Quat. Rashid.* 357.)

CHAPTER LXXV.

OF THE NOBLE CITY OF SUJU.

SUJU is a very great and noble city. The people are Idolaters, subjects of the Great Kaan, and have paper money.

They possess silk in great quantities, from which they make gold brocade and other stuffs, and they live by their manufactures and trade.¹

The city is passing great, and has a circuit of some 60 miles; it hath merchants of great wealth and an incalculable number of people. Indeed, if the men of this city and of the rest of Manzi had but the spirit of soldiers they would conquer the world; but they are no soldiers at all, only accomplished traders and most skilful craftsmen. There are also in this city many philosophers and leeches, diligent students of nature.

And you must know that in this city there are 6000 bridges, all of stone, and so lofty that a galley, or even two galleys at once, could pass underneath one of them.²

In the mountains belonging to this city, rhubarb and ginger grow in great abundance; insomuch that you may get some 40 pounds of excellent fresh ginger for a Venice groat.³ And the city has sixteen other great trading cities under its rule. The name of the city, Suju, signifies in our tongue "Earth," and that of another near it, of which we shall speak presently, called Kinsay, signifies "Heaven;" and these names are given because of the great splendour of the two cities.⁴

Now let us quit Suju, and go on to another which is called VUJU, one day's journey distant; it is a great and fine city, rife with trade and manufactures. But as there is nothing more to say of it we shall go on and I will tell you of another great and noble city called VUGHIN. The people are Idolaters, &c., and possess much silk and other merchandize, and they are expert traders and craftsmen. Let us now quit Vughin and tell you of another city called CHANGAN, a great and rich place. The people are Idolaters, &c., and they live by trade and manufactures. They make great quantities of Sendal of different kinds, and they have much game in the neighbourhood. There is however nothing more to say about the place, so we shall now proceed.⁵

NOTE 1.—SUJU is of course the celebrated city of SUCHAU in Kiangnan—before the rebellion brought ruin on it, the Paris of China. “Every thing remarkable was alleged to come from it; fine pictures, fine carved work, fine silks, and fine ladies!” (*Fortune*, I. 186.) When the Emperor Kang-hi visited Suchau the citizens laid the streets with carpets and silk stuffs, but the Emperor dismounted and made his train do the like. (*Davis*, I. 186.)

NOTE 2.—I believe we must not bring Marco to book for the literal accuracy of his statements as to the bridges; but all travellers have noticed the number and elegance of the bridges of cut stone in this part of China; see for instance *Van Braam*, II. 107, 119–20, 124, 126; and *Deguignes*, I. 47, who gives a particular account of the arches. These are said to be often 50 or 60 feet in span.

NOTE 3.—This statement about the abundance of rhubarb in the mountains adjoining Suchau is believed by the most competent authorities to be quite erroneous. Rhubarb *is* exported from Shanghai, but it is brought thither from Hankau on the Upper Kiang, and Hankau receives it from the further west. Indeed Mr. Hanbury, in a note on the subject, adds his disbelief also that *ginger* is produced in Kiangnan. And I see in the Shanghai trade-returns of 1865, that there is *no* ginger among the exports.

NOTE 4.—The meanings ascribed by Polo to the names of Suchau and Kingsé (Hangchau) show plainly enough that he was ignorant of Chinese. Odoric does not mention Suchau, but he gives the same explanation of Kinsay as signifying the “City of Heaven,” and Wassáf also in his notice of the same city has an obscure passage about Paradise and Heaven, which is not improbably a corrupted reference to the same interpretation.* I suspect therefore that it was a “Vulgar Error” of the foreign Residents in China, probably arising out of a misunderstanding of the Chinese adage quoted by Duhalde and Davis:—

“*Shang yeu thien thang, Hia yeu SU HANG!*”

“There’s Paradise above ’tis true,
But here below we’ve HANG and SU!”

These two neighbouring cities, in the middle of the beautiful tea and silk districts, and with every advantage of inland navigation and foreign trade, combined every source of wealth and prosperity, and were often thus coupled together by the Chinese. They are I believe rapidly recovering from the effects of devastation by Taiping occupation and Imperialist recapture.

NOTE 5.—The Geographic Text only, at least of the principal Texts, has distinctly the *three* cities *Vugui*, *Vughin*, *Ciangan*. Pauthier iden-

* See Quatremère’s *Rashid*. p. lxxxvii, and Hammer’s *Wassáf*, p. 42.

tifies the first and third with HUCHAUFU and Sungkiangfu. In favour of Vuju's being Huchau is the fact mentioned by Wilson that the latter city is locally called WUCHU.* If this be the place, the Traveller does not seem to be following a direct and consecutive route from Suchau to Hangchau. Nor is Huchau within a day's journey of Suchau. Mr. Kingsmill observes that the only town at that distance is *Wukiang-hien*, once of some little importance but now much reduced. WUKIANG, however, is suggestive of VUGHIN; and in that supposition Huchau must be considered the object of a digression from which the Traveller returns and takes up his route to Hangchau via Wukiang. *Kyahing* would then best answer to *Ciangan*, or *Caingan*, as it is written in the following chapter of the G. T.

CHAPTER LXXVI.

DESCRIPTION OF THE GREAT CITY OF KINSAY, WHICH IS THE CAPITAL OF THE WHOLE COUNTRY OF MANZI.

WHEN you have left the city of Changan and have travelled for three days through a splendid country, passing a number of towns and villages, you arrive at the most noble city of KINSAY, a name which is as much as to say in our tongue "The City of Heaven," as I told you before.¹

And since we have got thither I will enter into particulars about its magnificence; and these are well worth the telling, for the city is beyond dispute the finest and the noblest in the world. In this we shall speak according to the written statement which the Queen of this Realm sent to Bayan the conqueror of the country for transmission to the Great Kaan, in order that he might be aware of the surpassing grandeur of the city and might be moved to save it from destruction or injury. I will tell you all the truth as it was set down in that document. For truth it was, as the said Messer Marco Polo at a later date was able to witness with his own eyes. And now we shall rehearse those particulars.

* *The Ever Victorious Army*, p. 395.

First and foremost, then, the document stated the city of Kinsay to be so great that it hath an hundred miles of compass. And there are in it twelve thousand bridges of stone, for the most part so lofty that a great fleet could pass beneath them. And let no man marvel that there are so many bridges, for you see the whole city stands as it were in the water and surrounded by water, so that a great many bridges are required to give free passage about it. [And though the bridges be so high the approaches are so well contrived that carts and horses do cross them.²]

The document aforesaid also went on to state that there were in this city twelve guilds of the different crafts, and that each guild had 12,000 houses in the occupation of its workmen. Each of these houses contains at least 12 men, whilst some contain 20 and some 40,—not that these are all masters, but inclusive of the journeymen who work under the masters. And yet all these craftsmen had full occupation, for many other cities of the kingdom are supplied from this city with what they require.

The document aforesaid also stated that the number and wealth of the merchants, and the amount of goods that passed through their hands was so enormous that no man could form a just estimate thereof. And I should have told you with regard to those masters of the different crafts who are at the head of such houses as I have mentioned, that neither they nor their wives ever touch a piece of work with their own hands, but live as nicely and delicately as if they were kings and queens. The wives indeed are most dainty and angelical creatures! Moreover it was an ordinance laid down by the King that every man should follow his father's business and no other, no matter if he possessed 100,000 bezants.³

Inside the city there is a Lake which has a compass of some 30 miles; and all round it are erected beautiful palaces and mansions, of the richest and most exquisite structure that you can imagine, belonging to the nobles of

the city. There are also on its shores many abbeys and churches of the Idolaters. In the middle of the Lake are two Islands, on each of which stands a rich, beautiful and spacious edifice, furnished in such style as to seem fit for the palace of an Emperor. And when any one of the citizens desired to hold a marriage feast, or to give any other entertainment, it used to be done at one of these palaces. And everything would be found there ready to order, such as silver plate, trenchers and dishes, [napkins and table-cloths], and whatever else was needful. The King made this provision for the gratification of his people, and the place was open to every one who desired to give an entertainment. [Sometimes there would be at these palaces an hundred different parties; some holding a banquet, others celebrating a wedding; and yet all would find good accommodation in the different apartments and pavilions, and that in so well ordered a manner that one party was never in the way of another.⁴]

The houses of the City are provided with lofty towers of stone in which articles of value are stored for fear of fire; for most of the houses themselves are of timber, and fires are very frequent in the city.

The people are Idolaters; and since they were conquered by the Great Kaan they use paper-money. [Both men and women are fair and comely, and for the most part clothe themselves in silk, so vast is the supply of that material, both from the whole district of Kinsay, and from the imports by traders from other provinces.⁵] And you must know they eat every kind of flesh, even that of dogs and other unclean beasts, which nothing would induce a Christian to eat.

Since the Great Kaan occupied the city he has ordained that each of the 12,000 bridges should be provided with a guard of ten men, in case of any disturbance, or of any being so rash as to plot treason or insurrection against him. [Each guard is provided with a hollow instrument of wood

and with a metal basin, and with a time-keeper to enable them to know the hour of the day or night. And so when one hour of the night is past the sentry strikes one on the wooden instrument and on the basin, so that the whole quarter of the city is made aware that one hour of the night is gone. At the second hour he gives two strokes, and so on, keeping always wide awake and on the look out. In the morning again, from the sunrise, they begin to count anew, and strike one hour as they did in the night, and so on hour after hour.

Part of the watch patrols the quarter, to see if any light or fire is burning after the lawful hours; if they find any they mark the door, and in the morning the owner is summoned before the magistrates, and unless he can plead a good excuse he is punished. Also if they find any one going about the streets at unlawful hours they arrest him, and in the morning they bring him before the magistrates. Likewise if in the daytime they find any poor cripple unable to work for his livelihood, they take him to one of the hospitals, of which there are many, founded by the ancient kings, and endowed with great revenues.⁶ Or if he be capable of work they oblige him to take up some trade. If they see that any house has caught fire they immediately beat upon that wooden instrument to give the alarm, and this brings together the watchmen from the other bridges to help to extinguish it, and to save the goods of the merchants or others, either by removing them to the towers above mentioned, or by putting them in boats and transporting them to the islands in the lake. For no citizen dares leave his house at night, or to come near the fire; only those who own the property, and those watchmen who flock to help, of whom there shall come one or two thousand at the least.]

Moreover, within the city there is an eminence on which stands a Tower, and at the top of the tower is hung a slab of wood. Whenever fire or any other alarm breaks

out in the city a man who stands there with a mallet in his hand beats upon the slab, making a noise that is heard to a great distance. So when the blows upon this slab are heard, everybody is aware that fire has broken out, or that there is some other cause of alarm.

The Kaan watches this city with especial diligence because it forms the head of all Manzi; and because he has an immense revenue from the duties levied on the transactions of trade therein, the amount of which is such that no one would credit it on mere hearsay.

All the streets of the city are paved with stone or brick, as indeed are all the highways throughout Manzi, so that you ride and travel in every direction without inconvenience. Were it not for this pavement you could not do so, for the country is very low and flat, and after rain 'tis deep in mire and water.⁷ [But as the Great Kaan's couriers could not gallop their horses over the pavement, the side of the road is left unpaved for their convenience. The pavement of the main street of the city also is laid out in two parallel ways of ten paces in width on either side, leaving a space in the middle laid with fine gravel, under which are vaulted drains which convey the rain water into the canals; and thus the road is kept ever dry.]

You must know also that the city of Kinsay has some 3000 baths, the water of which is supplied by springs. They are hot baths, and the people take great delight in them, frequenting them several times a month, for they are very cleanly in their persons. They are the finest and largest baths in the world; large enough for 100 persons to bathe together.⁸

And the Ocean Sea comes within 25 miles of the city at a place called GANFU, where there is a town and an excellent haven, with a vast amount of shipping which is engaged in the traffic to and from India and other foreign parts, exporting and importing many kinds of wares, by which the city benefits. And a great river flows from the

city of Kinsay to that sea-haven, by which vessels can come up to the city itself. This river extends also to other places further inland.⁹

Know also that the Great Kaan hath distributed the territory of Manzi into nine parts, which he hath constituted into nine kingdoms. To each of these kingdoms a king is appointed who is subordinate to the Great Kaan, and every year renders the accounts of his kingdom to the fiscal office at the capital.¹⁰ This city of Kinsay is the seat of one of these kings, who rules over 140 great and wealthy cities. For in the whole of this vast country of Manzi there are more than 1200 great and wealthy cities, without counting the towns and villages, which are in great numbers. And you may receive it for certain that in each of those 1200 cities the Great Kaan has a garrison, and that the smallest of such garrisons musters 1000 men, whilst there are some of 10,000, 20,000, and 30,000; so that the total number of troops is something scarcely calculable. The troops forming these garrisons are not all Tartars. Many are from the province of Cathay, and good soldiers too. But you must not suppose they are by any means all of them cavalry; a very large proportion of them are foot-soldiers, according to the special requirements of each city. And all of them belong to the army of the Great Kaan.¹¹

I repeat that everything appertaining to this city is on so vast a scale, and the Great Kaan's yearly revenues therefrom are so immense, that it is not easy even to put it in writing, and it seems past belief to one who merely hears it told. But I *will* write it down for you.

First, however, I must mention another thing. The people of this country have a custom, that as soon as a child is born they write down the day and hour and the planet and sign under which its birth has taken place; so that every one among them knows the day of his birth. And when any one intends a journey he goes to the astro-

logers, and gives the particulars of his nativity in order to learn whether he shall have good luck or no. Sometimes they will say *no*, and in that case the journey is put off till such day as the astrologer may recommend. These astrologers are very skilful at their business, and often their words come to pass, so the people have great faith in them.

They burn the bodies of the dead. And when any one dies the friends and relations make a great mourning for the deceased, and clothe themselves in hempen garments,¹² and follow the corpse playing on a variety of instruments and singing hymns to their idols. And when they come to the burning place, they take representations of things cut out of parchment, such as caparisoned horses, male and female slaves, camels, armour, suits of cloth of gold (and money), in great quantities, and these things they put on the fire along with the corpse, so that they are all burnt with it. And they tell you that the dead man shall have all these slaves and animals of which the effigies are burnt, alive in flesh and blood, and the money in gold, at his disposal in the next world; and that the instruments which they have caused to be played at his funeral, and the idol hymns that have been chaunted, shall also be produced again to welcome him in the next world; and that the idols themselves will come to do him honour.¹³

Furthermore there exists in this city the palace of the king who fled, him who was Emperor of Manzi, and that is the greatest palace in the world, as I shall tell you more particularly. For you must know its demesne hath a compass of ten miles, all enclosed with lofty battlemented walls; and inside the walls are the finest and most delectable gardens upon earth, and filled too with the finest fruits. There are numerous fountains in it also, and lakes full of fish. In the middle is the palace itself, a great and splendid building. It contains 20 great and handsome halls, one of which is more spacious than the rest, and affords room for a vast multitude to dine. It is all painted

in gold, with many histories and representations of beasts and birds, of knights and dames, and many marvellous things. It forms a really magnificent spectacle, for over all the walls and all the ceiling you see nothing but paintings in gold. And besides these halls the palace contains 1000 large and handsome chambers, all painted in gold and divers colours.

Moreover, I must tell you that in this city there are 160 *tomans* of fires, or in other words 160 *tomans* of houses. Now I should tell you that the *toman* is 10,000, so that you can reckon the total as altogether 1,600,000 houses, among which are a great number of rich palaces. There is one church only, belonging to the Nestorian Christians.¹⁴

There is another thing I must tell you. It is the custom for every burgess of this city, and in fact for every description of person in it, to write over his door his own name, the name of his wife, and those of his children, his slaves, and all the inmates of his house, and also the number of animals that he keeps. And if any one dies in the house then the name of that person is erased, and if any child is born its name is added. So in this way the sovereign is able to know exactly the population of the city. And this is the practice also throughout all Manzi and Cathay.¹⁵

And I must tell you that every hosteler who keeps an hostel for travellers is bound to register their names and surnames, as well as the day and month of their arrival and departure. And thus the sovereign hath the means of knowing, whenever it pleases him, who come and go throughout his dominions. And certes this is a wise order and a provident.

NOTE 1.—KINSAY represents closely enough the Chinese term *Kingsse*, "capital," which was then applied to the great city, the proper name of which was at that time Lin-ngan, and is now HANGCHAU, as

being since 1127 the capital of the Sung dynasty. The same term *Kingsse* is now on Chinese maps generally used to designate Peking. It would seem, however, that the term adhered long as a quasi-proper name to Hangchau, for in the Chinese atlas, dating from 1595, which the traveller Carletti presented to the Magliabecchian Library, that city appears to be still marked with this name, transcribed by Carletti as *Camse*.

NOTE 2.—The Ramusian version says: “Messer Marco Polo was frequently at this city, and took great pains to learn everything about it, writing down the whole in his notes.” The information being originally derived from a Chinese document, there might be some ground for supposing that 100 miles of circuit stood for 100 *li*. Yet the circuit of the modern city is stated in the Imperial Geography, quoted by Pauthier, at only 35 *li*, and the book called *Hang-chau-fu-Chi*, or topographical history of Hangchau (examined for me by the kindness of Mr. R. K. Douglas) gives the measurement of the walls as 36 *li* and 90 paces. I learn, however, from a lecture on the city by the Rev. D. D. Green, an American missionary at Ningpo, that the wall, as reconstructed by Chaotsung, one of the last emperors of the Thang dynasty (894), embraced the Lio-ho-ta pagoda, 15 *li* distant from the present south gate, and had a circuit of 70 *li*. Moreover, in 1130, after the city became the capital of the Sung emperors, some further extension was given to it, so that even exclusive of the suburbs the circuit of the city may have been not far short of 100 *li*. I cannot learn when the walls were contracted to their present compass.* Whatever may have been the facts, and whatever the origin of the estimate, I imagine that the ascription of 100 miles of circuit to Kinsay had become popular among westerns. Odoric makes the same statement. Wassáf calls it 24 parasangs, which will not be far short of the same amount. Ibn Batuta calls the *length* of the city 3 days’ journey. Rashiduddin says the enceinte had a *diameter* of 11 parasangs, and that there were three post stages between the two extremities of the city, which is probably what Ibn Batuta had heard. The *Masálah-al-Absár* calls it *one* day’s journey in length, and half a day’s journey in breadth. The enthusiastic Jesuit Martini goes far to justify Polo in this as in other points of his description. We shall quote the whole of his remarks at the end of the chapter on Kinsay.

The 12,000 bridges have been much carped at, and modern accounts of Hangchau (desperately meagre as they are) do not speak of its bridges as notable. There is, indeed, says Mr. Kingsmill, speaking of changes in the hydrography about Hangchau, no trace in the city of the magnifi-

* Mr. Green’s lecture is printed in the Nov. and Dec. numbers for 1869 of the (Fuchau) *Chinese Recorder and Missionary Journal*. In the bird’s-eye plan of Hangchau I have traced by a dotted line the course of the wall of Chaotsung, as well as Mr. Green’s indications (from a work called *Jin-ho-hsien-Chi*) will allow.

cent canals and bridges described by Marco Polo. The number was no doubt in this case also a mere popular saw, and Friar Odoric repeats it. The sober and veracious John Marignolli, alluding apparently to their statements, and perhaps to others which have not reached us, says: "When authors tell of its ten thousand noble bridges of stone, adorned with sculptures and statues of armed princes, it passes the belief of one who has not been there, and yet peradventure these authors tell us no lie." Wassáf speaks of 360 bridges only, but they make up in size what they lack in number, for they cross canals as big as the Tigris! Marsden aptly quotes in reference to this point excessively loose and discrepant statements from modern authors as to the number of bridges in Venice. The great *height* of the arches of the canal bridges in this part of China is especially noticed by travellers. Barrow, quoted by Marsden, says: "Some have the piers of such an extraordinary height that the largest vessels of 200 tons sail under them without striking their masts."

NOTE 3.—There is, I believe, no trace of such an ordinance in modern China. Père Parrenin, speaking of the surmised connexion of China and Egypt, says: "As to the hereditary perpetuation of trades, it has never existed in China. On the contrary, very few Chinese will learn the trade of their fathers; and it is only necessity that ever constrains them to do so." (*Lett. Édif.* XXIV. 40.)

NOTE 4.—This sheet of water is the celebrated SI-HU or "Western Lake," the fame of which had reached Abulfeda, and which has raised the enthusiasm even of modern travellers, such as Barrow and Van Braam. The latter speaks of *three* islands (and this the Chinese maps confirm), on each of which were several villas, and of causeways across the lake, paved and bordered with trees, and provided with numerous bridges for the passage of boats. Barrow gives a bright description of the lake, with its thousands of gay, gilt, and painted pleasure boats, its margins studded with light and fanciful buildings, its gardens of choice flowering shrubs, its monuments, and beautiful variety of scenery. None surpasses that of Martini, whom it is always pleasant to quote, but here he is too lengthy. The most recent description that I have met with is that of Mr. C. Gardner, and it is as enthusiastic as any. It concludes: "Even to us foreigners . . . the spot is one of peculiar attraction, but to the Chinese it is as a paradise." The Emperor Kien Lung had erected a palace on the shores of the lake; it was ruined by the Taipings. Many of the constructions about the lake date from the flourishing days of the Thang dynasty, the 7th and 8th centuries.

Polo's ascription of a circumference of 30 miles to the lake corroborates the supposition that in the compass of the city a confusion had been made between miles and *li*, for Semedo gives the circuit of the lake really as 30 *li*. Probably the document to which Marco refers at the beginning of the chapter was seen by him in a Persian translation, in

which *li* had been rendered by *mil*. A Persian work of the same age, quoted by Quatremère, (the *Nuzhât al-Kulûb*), gives the circuit of the lake as six parasangs, or some 24 miles, a statement which probably had a like origin.

Polo says the lake was *within* the city. This might be merely a loose way of speaking, but it may on the other hand be a further indication of the former existence of an extensive outer wall. The Persian author just quoted also speaks of the lake as within the city. (*Barrow's Autobiog.*, p. 104; *V. Braam*, II. 154; *Gardner in Proc. of the R. Geog. Soc.* vol. xiii. p. 178; *Q. Rashid*. p. lxxxviii.)

NOTE 5.—This is still the case: “The people of Hang-chow dress gaily, and are remarkable among the Chinese for their dandyism. All, except the lowest labourers and coolies, strutted about in dresses composed of silk, satin, and crape. . . . ‘Indeed’ (said the Chinese servants) ‘one can never tell a rich man in Hang-chow, for it is just possible that all he possesses in the world is on his back.’” (*Fortune*, II. 20.) “The silk manufactures of Hangchau are said to give employment to 60,000 persons within the city walls, and Huchau, Kiahing, and the surrounding villages, are reputed to employ 100,000 more” (*Ningpo Trade Report*, Jan. 1869, comm. by Mr. N. B. Dennys). The store-towers, as a precaution in case of fire, are still common both in China and Japan.

NOTE 6.—It is interesting to observe that Mr. Gardner found in this very city in 1868 a large collection of cottages covering several acres, which were “erected after the taking of the city from the rebels by a Chinese charitable society, for the refuge of the blind, sick, and infirm.” This asylum sheltered 200 blind men with their families, amounting to 800 souls; basket-making and such work was provided for them; there were also 1200 other inmates, aged and infirm; and a staff of doctors was maintained to look after them. “None are allowed to be absolutely idle, but all help towards their own sustenance.” (*Proc. R. G. Soc.* XIII. 176-7.)

NOTE 7.—The paved roads of Manzi are by no means extinct yet. Thus, Mr. Fortune, starting from Changshan (see below, chap. lxxix.) in the direction of the Black-Tea mountains, says: “The road on which we were travelling was one of the broadest and best I had met with in the country. It was well paved with granite, about 12 feet in width, and perfectly free from weeds” (II. 148). And Lieut. Garnier tells me the roads in the remote south of Yunnan are also paved; such too were found by Major Sladen in the extreme west of the same province.

NOTE 8.—There is a curious discrepancy in the account of these baths. Pauthier’s text says briefly that there are 3000 baths supplied by springs, but does not say whether they are hot baths or cold. The latter sentence, beginning, “They are hot baths” (*estuves*), is from the

G. Text. And Ramusio's account is quite different : " There are numerous baths of cold water, provided with plenty of attendants, male and female, to assist the visitors of the two sexes in the bath. For the people are used from their childhood to bathe in cold water at all seasons, and they reckon it a very wholesome custom. But in the bath-houses they have also certain chambers furnished with hot water, for foreigners who are unaccustomed to cold bathing, and cannot bear it. The people are used to bathe daily, and do not eat without having done so."

A note from Mr. C. Gardner says : " There are numerous public baths at Hangchau, as at every Chinese city I have ever been in. In my experience natives always take *hot* baths. But only the poorer classes go to the public baths ; the tradespeople and middle classes are generally supplied by the bath-houses with hot water at a moderate charge."

NOTE 9.—The estuary of the Tsien Tang, or river of Hangchau, has undergone great changes since Polo's day. The sea now comes up almost to the walls of the city ; and the upper part of the Bay of Hangchau is believed to cover what was once the site of the port and town of KANPU, the Ganpu of the text. A modern representative of the name still subsists, a walled town, and one of the depôts for the salt which is so extensively manufactured on this coast ; but the present port of Hangchau, and till recently the sole seat of Chinese trade with Japan, is at *Chapu*, some 20 miles further seaward.

It is supposed by Klapproth that KANPU was the port frequented by the early Arab voyagers, and of which they speak under the name of *Khánfú*, confounding in their details Hangchau itself with the port. Neumann dissents from this, maintaining that the Khanfu of the Arabs was certainly Canton. Abulfeda, however, states expressly that Khanfu was known in his day as *Khansá* (*i.e.* Kinsay), and he speaks of its lake of fresh water called *Sikhu* (Si-hu). There seems to be an indication in Chinese records that a southern branch of the Great Kiang once entered the sea at Kanpu ; the closing of it is assigned to the 7th century, or a little later.

(*Kingsmill*, u. s. p. 53 ; *Chin. Repos.* III. 118 ; *Middle Kingdom*, I. 95-106 ; *Bürck*, p. 483 ; *Cathay*, p. cxciij ; *J. N. Ch. Br. R. A. S.*, Dec. 1865, p. 3 *seqq.*)

NOTE 10.—Pauthier's text has : "*Chascun Roy fait chascun an le compte de son royaume aux comptes du grant siège*," where I suspect the last word is again a mistake for *sing* or *scieng*, see *supra*, Book II. ch. xxv., note 1. It is interesting to find Polo applying the term *king* to the viceroys who ruled the great provinces ; Ibn Batuta uses a corresponding expression, *sultán*. It is not easy to make out the nine kingdoms or great provinces into which Polo considered Manzi to be divided. Perhaps his *nine* is after all merely a traditional number, for the "Nine

Provinces" was an ancient synonyme for China Proper (see *Cathay*, p. cxxxix, *note*).

NOTE 11.—We have in Ramusio : "The men levied in the province of Manzi are not placed in garrison in their own cities, but sent to others at least 20 days' journey from their homes ; and there they serve for four or five years, after which they are relieved. This applies both to the Cathayans and to those of Manzi.

"The great bulk of the revenue of the cities, which enters the exchequer of the Great Kaan, is expended in maintaining these garrisons. And if perchance any city rebel (as you often find that under a kind of madness or intoxication they rise and murder their governors), as soon as it is known, the adjoining cities despatch such large forces from their garrisons that the rebellion is entirely crushed. For it would be too long an affair if troops from Cathay had to be waited for, involving perhaps a delay of two months."

NOTE 12.—"The sons of the dead, wearing hempen clothes as badges of mourning, kneel down," &c. (*Doolittle*, p. 138).

NOTE 13.—These practices have been already noticed, *supra* Book I. ch. xl.

NOTE 14.—Mr. Gardner (*u. s. p.* 176) says : "Outside the residence of Signor Ricci" (a R. C. missionary at Hangchau, with whom the traveller put up), "originally a Nestorian Church, is the same magnificent façade which was admired by Marco Polo." Though there is nothing in Marco but the bare mention of a Nestorian church, it is very interesting to know that some tradition even of an ancient church exists. "The façade in question," Mr. Gardner writes to me, "is of stone elaborately carved, over and by the side of the massive gates, themselves covered with elegantly-wrought iron." The position of the church is shown in the map of Hangchau, inserted from an indication of Mr. Gardner's.

NOTE 15.—This custom has come down to modern times. In Pau-thier's *Chine Moderne*, we find extracts from the statutes of the reigning dynasty and the comments thereon, of which a passage runs thus : "To determine the exact population of each province the governor and the lieut.-governor cause certain persons who are nominated as *Pao-kia*, or Tithing Men, in all the places under their jurisdiction, to add up the figures inscribed on the wooden tickets attached to the doors of houses, and exhibiting the number of the inmates" (p. 167).

Friar Odoric calls the number of fires 89 *tomans* ; but says 10 or 12 households would unite to have one fire only !