

But there has also been a land route east of Lake Wei-shan; in this land route, about 70 *li* south-east of the *hsien* of T'êng, was situated a 臨城驛 Lin-ch'êng-i, or « Post-relay of Lin-ch'êng »; it is the « Lintching-y » of D'ANVILLE's map, proposed by MURRAY as the original of Polo's « Lingiu ». YULE (Y, II, 141) approves of it, and says that Polo's « Lingiu », probably for « Lingin », must in any case be the « Lenzin » which Odoric passes before reaching « Suçumato », but at the same time identifies it with the *hsien* (promoted to a *chou* during the Ming and Ch'ing dynasties) of 臨清 Lin-ch'ing, at the junction of the Wei-ho and the Grand Canal (Y, II, 141; Y<sup>1</sup>, II, 212-214; RR, 425, agree with YULE). This is of course contradictory. Moreover, Polo's itinerary places « Lingiu » at eight days' journey to the south of « Singiu matu » (= Chi-ning), while Lin-ch'ing is far to the north-north-west of Chi-ning. Finally, Lin-ch'ing gained importance only after the hydrographic works of the Hui-t'ung-ho, undertaken in 1289, had been completed (cf. YS, 64, 10 a); there is little likelihood that Polo had time to know of its future fortunes. The case of Odoric is more puzzling. Phonetically and chronologically, Lin-ch'ing might come into consideration for his « Lenzin », but as Odoric reaches « Lenzin » from the south before going to « Suçumato », we must either admit a serious error in his account, or separate his « Suçumato » from Polo's « Singiu matu », and look for a « Suçumato » far to the north-east of Lin-ch'ing (cf. for instance the 索家馬頭 So-chia ma-t'ou, « Port of the So family », which is named in YS, 64, 6 b, and which would have then sounded \*Sogamatu to foreign ears). But it seems hardly possible not to see in Odoric's « Lenzin » and « Suçumato » the same places as Polo's « Lingiu » and « Singiu matu ».

Excluding in any event Lin-ch'ing as the original of Polo's « Lingiu », I think that we must also leave Lin-ch'êng out of account. It is only in FG that Polo is supposed to say that he « rode » (« chevaucha ») during his journey towards Yang-chou and Hang-chou, and FG is a *rifacimento* in Court French, without much authority; it speaks of « riding » even for the portion of the route which is expressly stated in the *Yung-lo ta-tien* to be covered by water relays. Nevertheless, and even without relying on FG, I think it very likely that Polo rode from « Singiu matu » to « Lingiu ». But the postal relay of the land route at Lin-ch'êng is a creation of the Manchu dynasty, just as the garrison (*chên*) of the same name. Above all, Lin-ch'êng has never been a port, as was the case for Polo's « Lingiu » (and for Odoric's « Lenzin »), nor has it ever been of enough importance to give its name to the « province », as Polo says of « Lingiu ».

If we take into account all the data of Polo's text and the geographical conditions of the country, the only acceptable solution is that « Lingiu » is 徐州 Hsü-chou; I agree on that point with CHARIGNON (*Ch*, III, 21-23; also Hsü-chou in B<sup>1</sup>, 444). Whatever route Polo may have followed east or west of Lake Wei-shan (and I think he passed west of the lake), his eight days' journey to the south (in fact to the south-east of all necessity) would bring him to Hsü-chou, then an important river port connected by a canal with the Huang-ho. On the completion of the hydrographic works in 1324, the Huang-ho itself was diverted to Hsü-chou and retained that new course until 1853. This would be a justification of Odoric, if his « Lenzin » be identical with Polo's « Lingiu », when he says that it is a great port on the « Caramoran » (= Huang-ho). He would not have confused the Huang-ho with the Grand Canal, as has been assumed by his commentators.

One point remains without a solution, and that is the name. All important Mss. agree in beginning it with an *l*, and it would be a desperate solution to propose the reading « Ciugiu » for « Lingiu »