

road to which the digression has been attached. It is not even certain that, in such cases, the mentions of « south-east » are due to Polo at all, and « yseloc » is not given in connection with « Singiu » in all Mss. Whatever the case may be, Polo's real itinerary was certainly from Yang-chou to Kua-chou, with a textual digression from Yang-chou made in order to speak of « Singiu » (= I-chêng). I-chêng received the name of Chên-chou in 1013, became a *chün* in 1117, but was again made a *chou* a little later; it was always under the name of Chên-chou that the place was the seat of various administrations during the Yüan dynasty. The name of 儀真 I-chên (changed to 儀徵 I-chêng in 1723 on account of a *taboo*), with the lower status of *hsien*, dates only from 1369 (YS, 59, 9 b; *Ta-Ch'ing i-t'ung chih*, 66, map, 2 a; text, 1 b).

It is at « Singiu » (= I-chêng) that Polo gives his description of the navigation on the Yang-tzū, and this can be accounted for by the fact that I-chêng was in itself a much more important centre than Kua-chou where Polo's party, with « Cocacin », actually crossed the river. But the real motive of Polo's digression was the importance of the salt gabelle at I-chêng. So we have three cases in which, between Cho-chou and the Yang-tzū, Polo goes out of his way to speak of other places of which he plainly has personal knowledge, « Cianglu » (Ch'ang-lu), « Cingiu » (< \*Caigiu, Hai-chou = Hai-mên) and « Singiu » (Chên-chou = I-chêng), these three places being important gabelle centres. From this fact, the inference may be drawn that Polo's services with Qubilai were in all probability, for a great and perhaps for the greatest part, connected with the salt gabelle. And when Polo speaks of his three years' tenure of office at Yang-chou, I should not be surprised if his had been indeed an office in the salt administration.

Some details about the salt-trade at I-chêng in the Mongol period are given in *Ch*, III, 45.

### 339. SINGIU MATU—SINGIU (c. 135)

*cinguy matu, siguy matu* FA  
*sainguy matu* FAt  
*segi* V  
*sighui* TA<sup>3</sup>  
*sigumatu* VBr  
*sinçumatu, singçumatu* Z

*singiu* F, Ft  
*singiu matu* F, L, VA  
*singni* TA<sup>1</sup>  
*singrimata* P  
*singui* Fr, LT  
*singuimata* Pr

*singuimatu* VL; R  
*singuinatu, singul* VB  
*singuy* FB, FBt  
*singuy matu* FA, FB  
*yngay* G

This is certainly 新州馬頭 Hsin-chou ma-t'ou, « the Port of Hsin-chou »; the long adverse argument in *Ch*, III, 15-21, is sheer nonsense. It may be also, as generally assumed, Odoric's « Suçumato », etc. (read « \*Sinçumato »?); cf. *Y*<sup>1</sup>, II, 214-215; *Wy*, 471. *Ma-t'ou* means « quay », « river-port », and is of common use; Rašidu-'d-Dīn knows of it and says that in China, ports and quays are called 馬頭 *matu* (*Bl*, II, 469; *batu* in *JA*, XI, 1824, 352, is merely a misreading); for the use of names with *ma-t'ou* in Yüan nomenclature, cf. for instance *TP*, 1915, 398, or *YS*, 64, 6 b. Roughly speaking, Hsin-chou ma-t'ou corresponds to the modern Chi-ning; it is, and was already