

to the Sieur de Cepoy, there can be no doubt that it is the true representative of that recension.

58. III. The next Type of Text is that found in Friar Pipino's Latin version. It is the type of which MSS. are by far the most numerous. In it condensation and curtailment are carried a good deal further than in Type II. ^{Third; Friar Pipino's Latin.} The work is also divided into three Books. But this division does not seem to have originated with Pipino, as we find it in the ruder and perhaps older Latin version of which we have already spoken under Type I. And we have demonstrated that this ruder Latin is a translation from an Italian copy. It is probable therefore that an Italian version similarly divided was the common source of what we call the Geographic Latin and of Pipino's more condensed version.*

Pipino's version appears to have been executed in the later years of Polo's life.† But I can see no ground for the idea entertained by Baldelli-Boni and Professor Bianconi that it was executed with Polo's cognizance and retouched by him.

59. The absence of effective publication in the Middle Ages led to a curious complication of translation and retranslation. Thus the Latin version published by Grynæus in the *Novus Orbis* (Basle, 1532) is different ^{The Latin of Grynæus a translation at fifth hand.} from Pipino's, and yet clearly traceable to it as a base. In fact it

* The following comparison will also show that these two Latin versions have probably had a common source, such as is here suggested.

At the end of the Prologue the Geographic Text reads simply:—

“Or puis que je voz ai contez tot le fat dou prolegue ensi con voz avés oï, adonc (commencerai) le Livre.”

Whilst the Geographic Latin has:—

“*Postquam recitavimus et diximus facta et conditiones morum, itinerum et ea quae nobis contigerunt per vias, incipiemus dicere ea quae vidimus. Et primo dicemus de Minore Hermania.*”

And Pipino:—

“*Narratione facta nostri itineris, nunc ad ea narranda quae vidimus accedamus. Primo autem Armeniam Minorem describemus breviter.*”

† Friar Francesco Pipino of Bologna, a Dominican, is known also as the author of a lengthy chronicle from the time of the Frank Kings down to 1314; of a Latin Translation of the French History of the Conquest of the Holy Land, by Bernard the Treasurer; and of a short Itinerary of a Pilgrimage to Palestine in 1320. Extracts from the Chronicle, and the version of Bernard, are printed in Muratori's Collection. As Pipino states himself to have executed the translation of Polo by order of his Superiors, it is probable that the task was set him at a general chapter of the order which was held at Bologna in 1315. (See *Muratori*, IX. 583; and *Quétif, Script. Ord. Praed.* I. 539). We do not know why Ramusio assigned the translation specifically to 1320, but he may have had grounds.