

as on an Island, contrary to the old texts and to the fact; for the city of Hormuz was not transferred to the island, afterwards so famous, till some years after Polo's return from the East. It is probably also the editor who in the notice of the oil-springs of Caucasus (i. p. 46) has substituted *camel-loads* for *ship-loads*, in ignorance that the site of those alluded to was probably Baku on the Caspian.

Other erroneous statements, such as the introduction of window-glass as one of the embellishments of the palace at Cambaluc, are probably due only to accidental misunderstanding.

62. Of circumstances certainly genuine, which are peculiar to this edition of Polo's work, and which it is difficult to assign to any one but himself, we may note the specification of the woods east of Yezd as composed of *date trees* (vol. i. pp. 88-89); the unmistakable allusion to the subterranean irrigation channels of Persia (p. 123); the accurate explanation of the term *Mulehet* applied to the sect of Assassins (pp. 139-142); the mention of the Lake (Sirikul?) on the plateau of Pamer, of the wolves that prey on the wild sheep, and of the piles of wild rams' horns used as landmarks in the snow (pp. 171-177). To the description of the Tibetan Yak, which is in all the texts, Ramusio's version alone adds a fact probably not recorded again till the present century, viz., that it is the practice to cross the Yak with the common cow (p. 274). Ramusio alone notices the prevalence of *goître* at Yarkand, confirmed by recent travellers (i. p. 187); the vermilion seal of the Great Kaan imprinted on the paper-currency, which may be seen in our plate of a Chinese note (p. 426); the variation in Chinese dialects (ii. p. 236); the division of the hulls of junks into water-tight compartments (ii. p. 249); the introduction into China from Egypt of the art of refining sugar (ii. p. 226). Ramusio's account of the position of the city of Sindafu (Ch'êng-tu fu) encompassed and intersected by many branches of a great river (ii. p. 40), is much more just than that in the old text, which speaks of but one river through the middle of the city. The intelligent notices of the Kaan's charities as originated by his adoption of "idolatry" or Buddhism; of the astrological superstitions of the Chinese, and of the manners and character of the latter nation, are found in Ramusio alone. To whom but Marco himself, or one of his party, can we refer the brief but vivid picture of the delicious

Genuine
statements
peculiar to
Ramusio.