

writes it after Rashid, I presume on good grounds, as *Ckamidschu*, *i.e.* *Kamiju* or *Kamichu*. And that this *was* the Western pronunciation of the name is shown by the form which Pegolotti uses, *Camexu*, *i.e.* *Camechu*. The *p* in Polo's spelling is probably only a superfluous letter, as in the occasional old spelling of *dampnum*, *contempnere*, *hympnus*, *tirampnus*, *sompnour*, *Dampne Deu*. In fact, Marignolli writes Polo's *Quinsai* as *Campsay*.

It is worthy of notice that though Ramusio's text prints the names of these two cities as *Succuir* and *Campion*, his own pronunciation of them appears to have been quite well understood by the Persian traveller Hajji Mahomed, for it is perfectly clear that the latter recognized in these names *Suhchau* and *Kanchau*. (See *Ram.* II. f. 14v.) The second volume of the *Navigazioni*, containing Polo, was published after Ramusio's death, and it is possible that the names as he himself read them were more correct (*e.g.* *Succiur*, *Campjou*).

NOTE 2.—This is the meaning of the phrase in the G. T.: "*Ceste grande ydre gigent*," as may be seen from Ramusio's *giaciono distesi*. Lazari renders the former expression, "*giganteggia un idolo*," etc., a phrase very unlike Polo. The circumstance is interesting, because this recumbent Colossus at Kanchau is mentioned both by Hajji Mahomed and by Shah Rukh's people. The latter say: "In this city of Kanchú there is an Idol-Temple 500 cubits square. In the middle is an idol lying at length which measures 50 paces. The sole of the foot is nine paces long, and the instep is 21 cubits in girth. Behind this image and overhead are other idols of a cubit (?) in height, besides figures of *Bakshis* as large as life. The action of all is hit off so admirably that you would think they were alive." These great recumbent figures are favourites in Buddhist countries still, *e.g.* in Siam, Burma, and Ceylon. They symbolise Sakya Buddha entering *Nirvana*. Such a recumbent figure, perhaps the prototype of these, was seen by Hiuen Tsang in a Vihara close to the Sál Grove at Kusinágara, where Sakya entered that state, *i.e.* died. The stature of Buddha was, we are told, 12 cubits; but Brahma, Indra, and the other gods vainly tried to compute his dimensions. Some such rude metaphor is probably embodied in these large images. I have described one 69 feet long in Burma (represented in the cut), but others exist of much greater size, though probably none equal to that which Hiuen Tsang, in the 7th century, saw near Bamian, which was 1000 feet in length! I have heard of but one such image remaining in India, viz. in one of the caves at Dhamnár in Málwa. This is 15 feet long, and is popularly known as "Bhim's Baby." (*Cathay*, etc., pp. cciii., ccxviii.; *Mission to Ava*, p. 52; *V. et V. de H. T.*, p. 374; *Cunningham's Archæol. Reports*, ii. 274; *Tod*, ii. 273.)



Colossal Figure, Buddha entering Nirvana.

"Et si voz di qu'il ont de ydres que sunt grant dix pas. . . . Ceste grant ydres gigent." . . .

["The temple, in which M. Polo saw an idol of Buddha, represented in a lying position, is evidently *Wo-fo-sze*, *i.e.* 'Monastery of the lying Buddha.' It was built in 1103 by a Tangut queen, to place there three idols representing Buddha in this posture, which have since been found in the ground on this very spot." (*Palladius*, *l.c.* p. 10.)