

such is conspicuously introduced in connection with a magical fountain in the romance of the *Chevalier au Lyon*:

“ Et s'i pant uns bacins d'or fin
 A une si longue chaainne
 Qui dure jusqu'a la fontainne.
 Lez la fontainne troveras
 Un perron tel con tu verras
 * * * *
 S'au bacin viaus de l'iaue prandre
 Et dessor le peiron expandre,
 La verras une tel tanpeste
 Qu'an cest bois ne remandra beste,
 etc. etc.*

The effect foretold in these lines is the subject of a woodcut illustrating a Welsh version of the same tale in the first volume of the *Mabinogion*. And the existence of such a fountain is alluded to by Alexander Neckam. (*De Naturis Rerum*, Bk. II. ch. vii.)

In the *Cento Novelle Antiche* also certain necromancers exhibit their craft before the Emperor Erederic (Barbarossa apparently): “The weather began to be overcast, and lo! of a sudden rain began to fall with continued thunders and lightnings, as if the world were come to an end, and hailstones that looked like steel-caps,” etc. Various other European legends of like character will be found in *Liebrecht's Gervasius von Tilbury*, pp. 147-148.

Rain-makers there are in many parts of the world; but it is remarkable that those also of Samoa in the Pacific operate by means of a *rain-stone*.

Such weather conjurings as we have spoken of are ascribed by Ovid to Circe:

“ Concipit illa preces, et verba venefica dicit;
 Ignotosque Deos ignoto carmine adorat,
 * * * *
*Tunc quoque cantato densetur carmine caelum,
 Et nebulas exhalat humus.*”—*Metam.* XIV. 365.

And to Medea:—

—“ Quum volui, ripis mirantibus, amnes
 In fontes rediere suos (another feat of the Lamas)
 *Nubila pello,*
Nubilaque induco; ventos abigoque, vocoque.”—*Ibid.* VII. 199.

And by Tibullus to the *Saga* (*Eleg.* I. 2, 45); whilst Empedocles, in verses ascribed to him by Diogenes Laertius, claims power to communicate like secrets of potency:—

“ By my spells thou may'st
 To timely sunshine turn the purple rains,
 And parching droughts to fertilising floods.”

(See *Cathay*, p. clxxxvii.; *Erdm.* 282; *Oppert*, 182 *seqq.*; *Erman*, I. 153; *Pallas*, *Samml.* II. 348 *seqq.*; *Timk.* I. 402; *J. R. A. S.* VII. 305-306; *D'Ohsson*, II. 614; and for many interesting particulars, *Q. R.* p. 428 *seqq.*, and *Hammer's Golden Horde*, 207 and 435 *seqq.*)

NOTE 9.—It is not clear whether Marco attributes this cannibalism to the Tibetans and Kashmirians, or brings it in as a particular of Tartar custom which he had forgotten to mention before.

* [See W. Foerster's ed., *Halle*, 1887, p. 15, 386.—H. C. 1