

301-302, 424-427; *E. Schlagintweit, Ueber die Bon-pa Sekte in Tibet*, in the *Sitzensberichte* of the Munich Acad. for 1866, Heft I. pp. 1-12; *Koeppen*, II. 260; *Ladak*, p. 358; *J. As. sér. II. tom. i. 411-412*; *Rémusat. Nouv. Mém. Asiat. I. 112*; *Astley*, IV. 205; *Doolittle*, 191.)

NOTE 18.—Pauthier's text has *blons*, no doubt an error for *blous*. In the G. Text it is *bloies*. Pauthier interprets the latter term as "blond ardent," whilst the glossary to the G. Text explains it as both *blue* and *white*. *Raynouard's Romance Dict.* explains *Bloi* as "Blond." Ramusio has *biave*, and I have no doubt that *blue* is the meaning. The same word (*bloie*) is used in the G. Text, where Polo speaks of the bright colours of the Palace tiles at Cambaluc, and where Pauthier's text has "*vermeil et jaune et vert et blou*," and again (*infra*, Bk. II. ch. xix.), where the two corps of huntsmen are said to be clad respectively in *vermeil* and in *bloie*. Here, again, Pauthier's text has *bleu*. The Crusca in the description of the *Sensin* omits the colours altogether; in the two other passages referred to it has *bioda, biado*.

["The Tao-sze, says Marco Polo, wear dresses of black and blue linen; *i.e.* they wear dresses made of tatters of black and blue linen, as can be seen also at the present day." (*Palladius*, 30.)—H. C.]

NOTE 19.—["The idols of the Tao-sze, according to Marco Polo's statement, have female names; in fact, there are in the pantheon of Taoism a great many female divinities, still enjoying popular veneration in China; such are *Tow Mu* (the 'Ursa major,' constellation), *Pi-hia-yuen Kiun* (the celestial queen), female divinities for lying-in women, for children, for diseases of the eyes; and others, which are to be seen everywhere. The Tao-sze have, besides these, a good number of male divinities, bearing the title of *Kiun* in common with female divinities; both these circumstances might have led Marco Polo to make the above statement." (*Palladius*, p. 30.)—H. C.]