

I observe that according to Pandit Manphúl the native governor of Kashgar, under the Chinese Amban, used to be called the *Baili Beg*. [In this case *Baili* stands for *beilêh*.—H. C.] (*Panjab Trade Report*, App. p. cccxxxvii.)

NOTE 4.—The story, as related in De Mailla and Gaubil, is as follows. It contains much less detail than the text, and it differs as to the manner of the chief conspirator's death, whilst agreeing as to his name and the main facts of the episode.

In the spring of 1282 (Gaubil, 1281) Kúblái and Prince Chingkim had gone off as usual to Shangtu, leaving Ahmad in charge at the Capital. The whole country was at heart in revolt against his oppressions. Kúblái alone knew, or would know, nothing of them.

WANGCHU, a chief officer of the city, resolved to take the opportunity of delivering the Empire from such a curse, and was joined in his enterprise by a certain sorcerer called Kao Hoshang. They sent two Lamas to the Council Board with a message that the Crown Prince was returning to the Capital to take part in certain Buddhist ceremonies, but no credit was given to this. Wangchu then, pretending to have received orders from the Prince, desired an officer called CHANG-Y (perhaps the Chenchu of Polo's narrative) to go in the evening with a guard of honour to receive him. Late at night a message was sent to summon the Ministers, as the Prince (it was pretended) had already arrived. They came in haste with Ahmad at their head, and as he entered the Palace Wangchu struck him heavily with a copper mace and stretched him dead. Wangchu was arrested, or according to one account surrendered, though he might easily have escaped, confident that the Crown Prince would save his life. Intelligence was sent off to Kúblái, who received it at Chaghan-Nor. (See Book I. ch. lx.) He immediately despatched officers to arrest the guilty and bring them to justice. Wangchu, Chang-y, and Kao Hoshang were publicly executed at the Old City; Wangchu dying like a hero, and maintaining that he had done the Empire an important service which would yet be acknowledged. (*De Mailla*, IX. 412-413; *Gaubil*, 193-194; *D'Ohsson*, II. 470.) [Cf. *G. Phillips*, in *T'oung-Pao*, I. p. 220.—H. C.]

NOTE 5.—And it is a pleasant fact that Messer Marco's presence, and his upright conduct upon this occasion, have not been forgotten in the Chinese Annals: "The Emperor having returned from Chaghan-Nor to Shangtu, desired POLO, Assessor of the Privy Council, to explain the reasons which had led Wangchu to commit this murder. Polo spoke with boldness of the crimes and oppressions of Ahama (Ahmad), which had rendered him an object of detestation throughout the Empire. The Emperor's eyes were opened, and he praised the courage of Wangchu. He complained that those who surrounded him, in abstaining from admonishing him of what was going on, had thought more of their fear of displeasing the Minister than of the interests of the State." By Kúblái's order, the body of Ahmad was taken up, his head was cut off and publicly exposed, and his body cast to the dogs. His son also was put to death with all his family, and his immense wealth confiscated. 714 persons were punished, one way or other, for their share in Ahmad's malversations. (*De Mailla*, IX. 413-414.)

What is said near the end of this chapter about the Kaan's resentment against the Saracens has some confirmation in circumstances related by Rashiduddin. The refusal of some Mussulman merchants, on a certain occasion at Court, to eat of the dishes sent them by the Emperor, gave great offence, and led to the revival of an order of Chinghiz, which prohibited, under pain of death, the slaughter of animals by cutting their throats. This endured for seven years, and was then removed on the strong representation made to Kúblái of the loss caused by the cessation of the visits of the Mahomedan merchants. On a previous occasion also the Mahomedans had incurred disfavour, owing to the ill-will of certain Christians, who quoted to Kúblái a text of the Koran enjoining the killing of polytheists. The Emperor sent for the Mullahs, and asked them why they did not act on the Divine injunction? All they could say was that the time was not yet come! Kúblái ordered them for execution,