

rank were pardoned. And thenceforward they conducted themselves with loyalty towards their lord.<sup>5</sup>

Now having told you all about this affair, let us have done with it, and I will tell you of another place that you come to in going south, which is called SINJU-MATU.

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NOTE 1.—There seems to be no solution to the difficulties attaching to the account of these two cities (Chinangli and Tadinfu) except that the two have been confounded, either by a lapse of memory on the traveller's part or by a misunderstanding on that of Rusticiano.

The position and name of CHINANGLI point, as Pauthier has shown, to T'SI-NAN FU, the chief city of Shan-tung. The second city is called in the G. Text and Pauthier's MSS. *Candinfu*, *Condinfu*, and *Cundinfu*, names which it has not been found possible to elucidate. But adopting the reading *Tadinfu* of some of the old printed editions (supported by the *Tudinfu* of Ramusio and the *Tandifu* of the Riccardian MS.), Pauthier shows that the city now called *Yen-chau* bore under the Kin the name of TAI-TING FU, which may fairly thus be recognised. [Under the Sung Dynasty *Yen-chau* was named T'ai-ning and Lung-k'ing. (*Playfair's Dict.* p. 388.)—H. C.]

It was not, however, *Yen-chau*, but *T'si-nan fu*, which was "the noblest city in all those provinces," and had been "in old times the seat of a kingdom," as well as recently the scene of the episode of Litan's rebellion. *T'si-nan fu* lies in a direct line 86 miles south of *T'sang-chau* (*Changlu*), near the banks of the *Ta-t'singho*, a large river which communicates with the great canal near *T'si-ning chau*, and which was, no doubt, of greater importance in Polo's time than in the last six centuries. For up nearly to the origin of the Mongol power it appears to have been one of the main discharges of the *Hwang-Ho*. The recent changes in that river have again brought its main stream into the same channel, and the "New Yellow River" passes three or four miles to the north of the city. *T'si-nan fu* has frequently of late been visited by European travellers, who report it as still a place of importance, with much life and bustle, numerous book-shops, several fine temples, two mosques, and all the furniture of a provincial capital. It has also a Roman Catholic Cathedral of Gothic architecture. (*Williamson*, I. 102.)

[*Tsi-nan* "is a populous and rich city; and by means of the river (*Ta Tsing ho*, Great Clear River) carries on an extensive commerce. The soil is fertile, and produces grain and fruits in abundance. Silk of an excellent quality is manufactured, and commands a high price. The lakes and rivers are well stored with fish." (*Chin. Rep.* XI. p. 562.)—H. C.]

NOTE 2.—The Chinese Annals, more than 2000 years B.C., speak of silk as an article of tribute from Shan-tung; and evidently it was one of the provinces most noted in the Middle Ages for that article. Compare the quotation in note on next chapter from Friar Odoric. Yet the older modern accounts speak only of the *wild* silk of Shan-tung. Mr. Williamson, however, points out that there is an extensive produce from the genuine mulberry silkworm, and anticipates a very important trade in Shan-tung silk. Silk fabrics are also largely produced, and some of extraordinary quality. (*Williamson*, I. 112, 131.)

The expressions of Padre Martini, in speaking of the wild silk of Shan-tung, strongly remind one of the talk of the ancients about the origin of silk, and suggest the possibility that this may not have been mere groundless fancy: "Non in globum aut ovum ductum, sed in longissimum filum paulatim ex ore emissum, albi coloris, quæ arbustis dumisque, adhærentia, atque a vento huc illucque agitata colliguntur," etc. Compare this with Pliny's "*Seres lanitia silvarum nobiles, per-*