

NOTE 12.—The statement that the palace of Kingszé was occupied by the Great Kaan's lieutenant seems to be inconsistent with the notice in De Mailla that Kúblái made it over to the Buddhist priests. Perhaps *Kúblái's* name is a mistake; for one of Mr. Moule's books (*Jin-ho-hien-chi*) says that under *the last* Mongol Emperor five convents were built on the area of the palace.

Mr. H. Murray argues, from this closing passage especially, that Marco never could have been the author of the Ramusian interpolations; but with this I cannot agree. Did this passage stand alone we might doubt if it were Marco's; but the interpolations must be considered as a whole. Many of them bear to my mind clear evidence of being his own, and I do not see that the present one *may* not be his. The picture conveyed of the ruined walls and half-obliterated buildings does, it is true, give the impression of a long interval between their abandonment and the traveller's visit, whilst the whole interval between the capture of the city and Polo's departure from China was not more than fifteen or sixteen years. But this is too vague a basis for theorising.

Mr. Moule has ascertained by maps of the Sung period, and by a variety of notices in the Topographies, that the palace lay to the south and south-east of the present city, and included a large part of the fine hills called *Fung-hwang Shan* or Phoenix Mount,* and other names, whilst its southern gate opened near the Ts'ien-T'ang River. Its north gate is supposed to have been the Fung Shan Gate of the present city, and the chief street thus formed the avenue to the palace.

By the kindness of Messrs. Moule and Wylie, I am able to give a copy of the Sung Map of the Palace (for origin of which see list of illustrations). I should note that the orientation is different from that of the map of the city already given. This map elucidates Polo's account of the palace in a highly interesting manner.

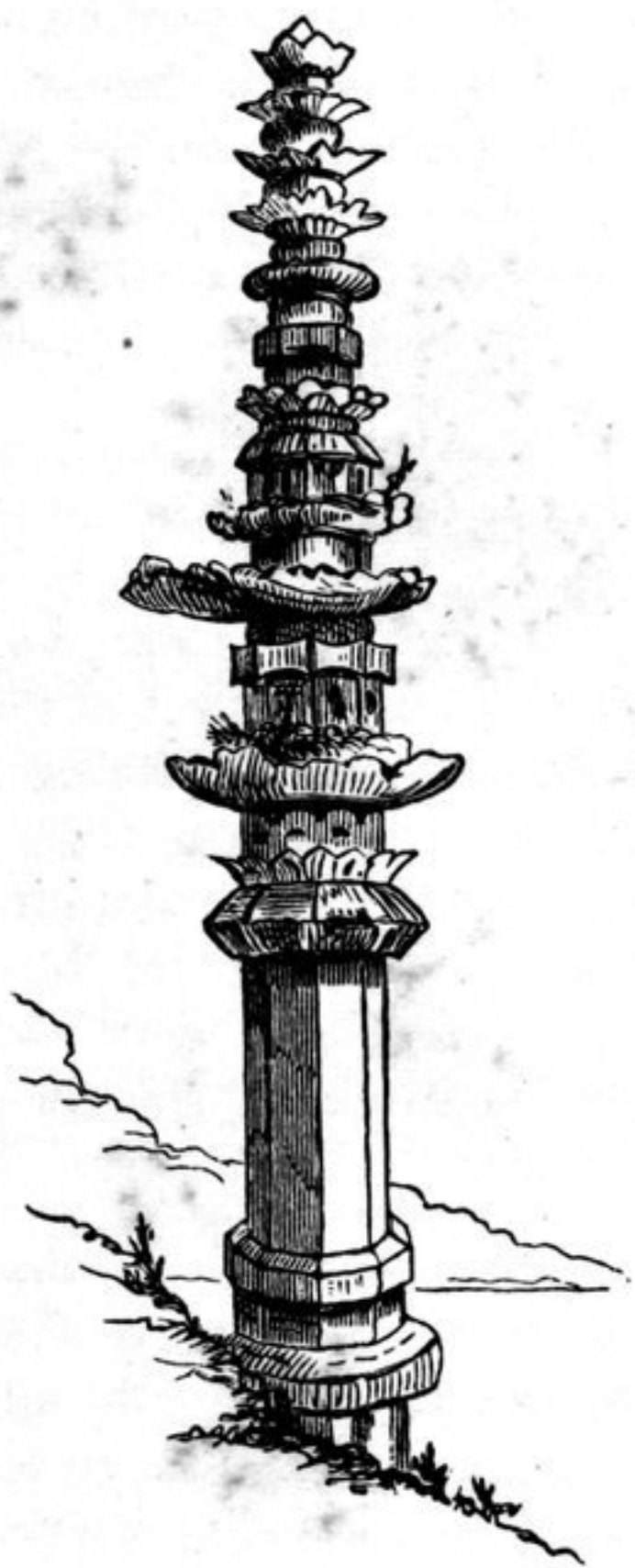
[Father H. Havret has given in p. 21 of *Variétés Sinologiques*, No. 19, a complete study of the inscription of a *chwang*, nearly similar to the one given here, which is erected near Ch'êng-tu.—H. C.]

Before quitting KINSAY, the description of which forms the most striking feature in Polo's account of China, it is worth while to quote other notices from authors of nearly the same age. However exaggerated some of these may be, there can be little doubt that it was the greatest city then existing in the world.

Friar Odoric (in China about 1324-1327):—"Departing thence I came unto the city of CANSAY, a name which signifieth the 'City of Heaven.' And 'tis the greatest city in the whole world, so great indeed that I should scarcely venture to tell of it, but that I have met at Venice people in plenty who have been there. It is a good hundred miles in compass, and there is not in it a span of ground which is not well peopled. And many a tenement is there which shall have 10 or 12 households comprised in it. And there be also great suburbs which contain a greater population than even the city itself. . . . This city is situated upon lagoons of standing water, with canals like the city of Venice. And it hath more than 12,000 bridges, on each

of which are stationed guards, guarding the city on behalf of the Great Kaan. And

* Mr. Wylie, after ascending this hill with Mr. Moule, writes: "It is about two miles from the south gate to the top, by a rather steep road. On the top is a remarkably level plot of ground, with a cluster of rocks in one place. On the face of these rocks are a great many inscriptions, but so obliterated by age and weather that only a few characters can be decyphered. A stone road leads up from the city gate, and another one, very steep, down to the lake. This is the only vestige remaining of the old palace grounds. There is no doubt about this being really a relic of the palace.



Stone *Chwang*, or Umbrella Column, on site of "Brahma's Temple," Hang-chau.