

at the side of this city there flows a river near which it is built, like Ferrara by the Po, for it is longer than it is broad," and so on, relating how his host took him to see a great monastery of the idolaters, where there was a garden full of grottoes, and therein many animals of divers kinds, which they believed to be inhabited by the souls of gentlemen. "But if any one should desire to tell all the vastness and great marvels of this city, a good quire of stationery would not hold the matter, I trow. For 'tis the greatest and noblest city, and the finest for merchandize that the whole world containeth." (*Cathay*, 113 seqq.)

The Archbishop of Soltania (circa 1330):—"And so vast is the number of people that the soldiers alone who are posted to keep ward in the city of Cambalec are 40,000 men by sure tale. And in the city of CASSAY there be yet more, for its people is greater in number, seeing that it is a city of very great trade. And to this city all the traders of the country come to trade; and greatly it aboundeth in all manner of merchandize." (*Ib.* 244-245.)

John Marignolli (in China 1342-1347):—"Now Manzi is a country which has countless cities and nations included in it, past all belief to one who has not seen them. . . . And among the rest is that most famous city of CAMPSAY, the finest, the biggest, the richest, the most populous, and altogether the most marvellous city, the city of the greatest wealth and luxury, of the most splendid buildings (especially idol-temples, in some of which there are 1000 and 2000 monks dwelling together), that exists now upon the face of the earth, or mayhap that ever did exist." (*Ib.* p. 354.) He also speaks, like Odoric, of the "cloister at Campsay, in that most famous monastery where they keep so many monstrous animals, which they believe to be the souls of the departed" (384). Perhaps this monastery may yet be identified. Odoric calls it *Thebe*. [See *A. Vissière, Bul. Soc. Géog. Com.*, 1901, pp. 112-113.—H. C.]

Turning now to Asiatic writers, we begin with *Wassáf* (A. D. 1300):—

"KHANZAI is the greatest city of the cities of Chín,

'Stretching like Paradise through the breadth of Heaven.'

Its shape is oblong, and the measurement of its perimeter is about 24 parasangs. Its streets are paved with burnt brick and with stone. The public edifices and the houses are built of wood, and adorned with a profusion of paintings of exquisite elegance. Between one end of the city and the other there are three *Yams* (post-stations) established. The length of the chief streets is three parasangs, and the city contains 64 quadrangles corresponding to one another in structure, and with parallel ranges of columns. The salt excise brings in daily 700 *balish* in paper-money. The number of craftsmen is so great that 32,000 are employed at the dyer's art alone; from that fact you may estimate the rest. There are in the city 70 *tomans* of soldiers and 70 *tomans* of *rayats*, whose number is registered in the books of the Dewán. There are 700 churches (*Kaltstá*) resembling fortresses, and every one of them overflowing with presbyters without faith, and monks without religion, besides other officials, wardens, servants of the idols, and this, that, and the other, to tell the names of which would surpass number and space. All these are exempt from taxes of every kind. Four *tomans* of the garrison constitute the night patrol. . . . Amid the city there are 360 bridges erected over canals ample as the Tigris, which are ramifications of the great river of Chín; and different kinds of vessels and ferry-boats, adapted to every class, ply upon the waters in such numbers as to pass all powers of enumeration. . . . The concourse of all kinds of foreigners from the four quarters of the world, such as the calls of trade and travel bring together in a kingdom like this, may easily be conceived." (*Revised on Hammer's Translation*, pp. 42-43.)

. . . You will see on the map, just inside the walls of the Imperial city, the Temple of Brahma. There are still two stone columns standing with curious Buddhist inscriptions. . . . Although the temple is entirely gone, these columns retain the name and mark the place. They date from the 6th century, and there are few structures earlier in China." One is engraved above, after a sketch by Mr. Moule.