

outward and the other that brings them homeward ; and the one of these winds blows all the winter, and the other all the summer. And you must know these regions are so far from India that it takes a long time also for the voyage thence.

Though that Sea is called the Sea of Chin, as I have told you, yet it is part of the Ocean Sea all the same. But just as in these parts people talk of the Sea of England and the Sea of Rochelle, so in those countries they speak of the Sea of Chin and the Sea of India, and so on, though they all are but parts of the Ocean.³

Now let us have done with that region which is very inaccessible and out of the way. Moreover, Messer Marco Polo never was there. And let me tell you the Great Kaan has nothing to do with them, nor do they render him any tribute or service.

So let us go back to Zayton and take up the order of our book from that point.⁴

NOTE 1.—“Several of the (Chinese) gods have horns on the forehead, or wear animals' heads; some have three eyes. . . . Some are represented in the Indian manner with a multiplicity of arms. We saw at Yang-cheu fu a goddess with thirty arms.” (*Deguignes*, I. 364-366.)

The reference to any particular form of idolatry here is vague. But in Tibetan Buddhism, with which Marco was familiar, all these extravagances are prominent, though repugnant to the more orthodox Buddhism of the South.

When the Dalai Lama came to visit the Altun Khan, to secure the reconversion of the Mongols in 1577, he appeared as a manifest embodiment of the Bodhisatva Avalokiteçvara, with *four hands*, of which two were always folded across the breast! The same Bodhisatva is sometimes represented with eleven heads. Manjushri manifests himself in a golden body with 1000 hands and 1000 *Pâtras* or vessels, in each of which were 1000 figures of Sakya visible, etc. (*Koepfen*, II. 137; *Vassilyev*, 200.)

NOTE 2.—Polo seems in this passage to be speaking of the more easterly Islands of the Archipelago, such as the Philippines, the Moluccas, etc., but with vague ideas of their position.

NOTE 3.—In this passage alone Polo makes use of the now familiar name of CHINA. “*Chin*,” as he says, “in the language of those Isles means *Manzi*.” In fact, though the form *Chin* is more correctly Persian, we do get the exact form *China* from “the language of those Isles,” *i.e.* from the *Malay*. *China* is also used in Japanese.

What he says about the Ocean and the various names of its parts is nearly a version of a passage in the geographical Poem of Dionysius, ending :—

Οὕτως Ὀκεανὸς περιδέδρομε γαίαν ἅπασαν
Τοῖος ἐὼν καὶ τοῖα μετ' ἀνδράσιν οὐνόμαθ' ἔλκων (42-3).