

THE DESCRIPTION OF THE WORLD<sup>s</sup> VUGUEN AND CHONCHA

the wayfarers. And at the end of these three days journeys, at fifteen miles, one finds a city<sup>1</sup> which is called Vuguen, where a very great quantity of sugar is made. And from this city the great Kaan has all the sugar which he has used in his court, which is indeed so much that it is worth treasure enough, *which cannot be told.* But you may know that before the great Kaan had conquered them the people in those parts did not know how to do up or make sugar so finely and well as it is made in the parts of Babilonie; for they used not to make it set and cling together into loaves, but making it boil they only skimmed it and then when it was cold it stayed like paste & black. But when it became subject to the great Kaan, people from the regions of Babilonie were found at the court, who going to those parts taught them to refine it with ashes of certain trees. There is no other thing which does to mention here, and so we will go forward. And the said city is on the borders of the kingdom, still in Mangi, which is called Choncha. And when one leaves this city of Vuguen he goes riding fifteen miles & then one finds the noble city of Fugiu which is the head of the kingdom. And so we will tell you what we know of that.

**H**ERE HE TELLS OF THE CITY OF FUGIU. Now you may know that this city of Fugiu is the head of the kingdom which is called Choncha,<sup>2</sup> which is one part of the nine of the province of Mangi. And you may know that great trade is done in this city and there are many merchants and craftsmen. And all of this city, they are idolaters and subject to the rule of the great Kaan. A very great number of armed men stay there, [70c] for you may know that

<sup>1</sup> & au drean de ceste trois iornee. a xv. miles treuve len une cite I am not sure whether *au drean* is to be translated "at the end" or "on the last", but it seems on the whole to be clear that the city was 15 miles from the beginning or, better, from the end of the third day, and not 15 miles beyond the third day. But the ancient interpreters were not more certain than the modern have been. The chief readings are:—FA: *es autres.iii. cites(sic) oultre et plus.xv.milles* FB: *quant len les a cheuanchies. et puis encore.xv. milles* TA<sup>2</sup>: *apresso di questa a una citta a xv migle* LT: *in istis septem giornatis . . . Et infra quindecim meliaria de illis tribus giornatis et media* VA: *In cauo de quelle sie zornade truoua quindexe mia la zita* P: *Vltra vero vij dietas predictas ad miliaria xv. est ciuitas* Z: *Et in fine istarum trium dietarum per xv miliaria* L: *in fine uero harum trium dietarum. 15.tamen miliaribus ultra* V: *et al fin de queste sie zornade lutan quindexe mia el se troua . . .* R: *fatte, che si ha tre giornate . . . si troua la città* Port.: *E alem das ditas.vj.jornadas a.xv.milhas sta a çidade* YULE: *In the last of those three days' journey, when you have gone 15 miles* (B. objects to this on the ground that *au drean* is an adverbial expression; but as such it is rarely followed by *de*.) CHARTON: *Au bout de ces trois journées, à quinze milles,* Though the limit of the 6 (or 7) days marches is not stated, it seems necessary to suppose that it was Fugiu.

<sup>2</sup> V: *vna nobel zidade ed e el reame del fugui sapiate che questa zidade e chauo del reame de fugui e vien chiamata choncha la qualle nonna porte*—probably a corruption of "which is one part of the nine of the province of Mangi" just below, as B. suggests.