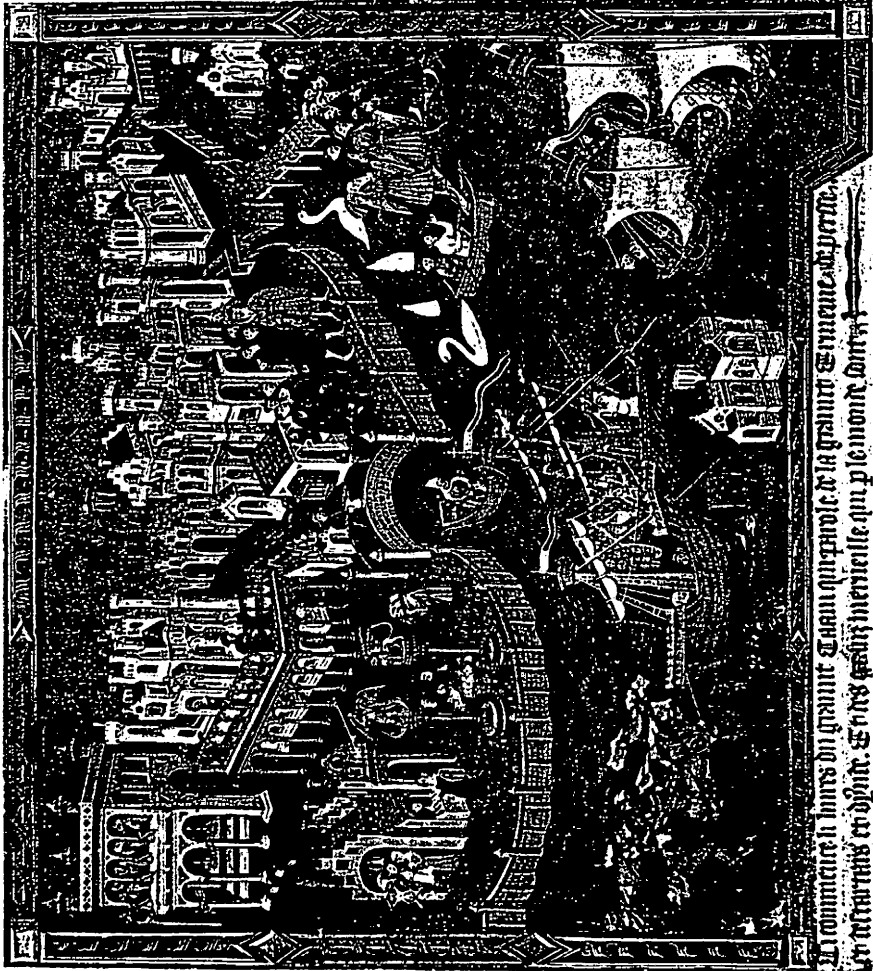


1579 POLO

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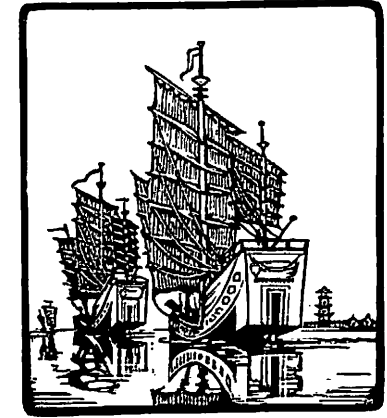


Et commença à lours du grant. Et au qui parole de la grant et merque de perne.
 Et de l'air et de l'air. Et de l'air et de l'air. Et de l'air et de l'air.

THE DEPARTURE FROM VENICE
 (Reproduced by permission, from a manuscript in The Bodleian Library)

THE
 MOST NOBLE AND FAMOUS TRAVELS OF
MARCO POLO
 together with the Travels of
NICOLÒ DE' CONTI

Edited
 from the Elizabethan Translation of
JOHN FRAMPTON
 with *Introduction, Notes*
 and *Appendixes*
 BY
N. M. PENZER, M.A.



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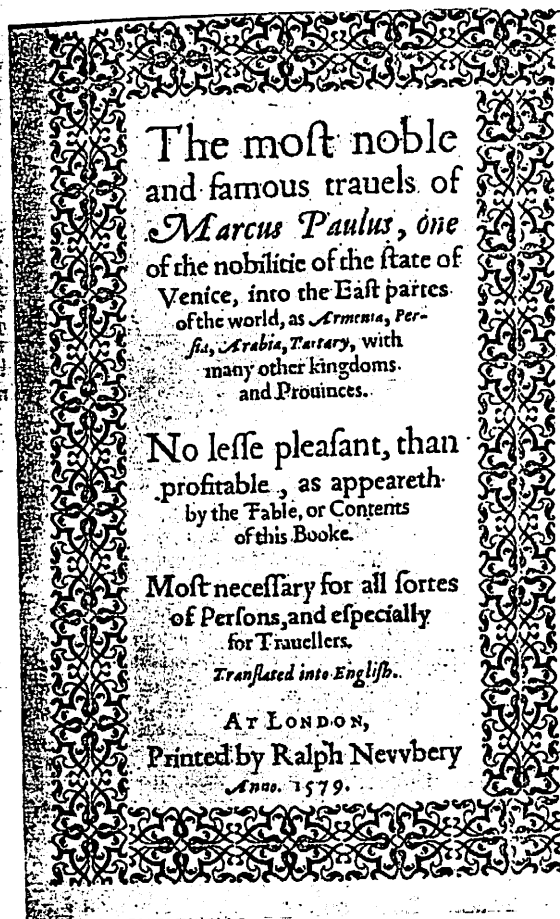
Gauenispola is one of the small islands off the N.W. end of Sumatra, and very near to Lambri. It is also mentioned by Arab writers, and its proper name was probably Pulau Gamas (or Gamis). Next come the Nicobars, which he must have skirted (he speaks of two islands and his Necuveran is no doubt Great Nicobar, the main southern island), and lastly the Andamans (which he calls "a very large island"). He cannot have seen them, as they lie to the north of the Nicobars and the fleet must have passed along the south of the Nicobar group. It would then have sailed due west to some southern point of Ceylon, perhaps Galle. Both Dr Blagden and Don M. de Z. Wiekremasinghe agree with me that it would be most improbable for a fleet of Polo's time to go *via* the north of Ceylon and through Palk Strait, as he is sometimes represented as doing.

Although Polo mentions many places on the coasts of India (Telingana, Madras, Tanjore, Tinnevely, Cape Cormorin, Travancore, Cananore, Bombay, Cambay, Somnath and Mekran) and Arabia (Aden, Es-Shehr, Dhofar, Kalhât), as well as Socotra, Madagascar, and Zanzibar, we must, with but few exceptions, regard this as having nothing whatever to do with the homeward journey.

From Ceylon the fleet would round Cape Comorin, and follow the western coast of India and Mekran (called Beshmaceian by Frampton and Kesmacoran by Yule) into the Persian Gulf at Hormuz.

We can fairly reasonably assume that Polo derived his information about the Indian coastal regions from one of his earlier missions. The legends concerning the Male and Female Islands, the Roc, etc., are, of course, mere travellers tales picked up in course of conversation.

After the Polos had delivered their charge safely in Persia, they made the final stage of their long wanderings across Armenia to Trebizond and thence by sea *via* Constantinople and Negroponte (Euboea) to Venice.



Title-page of the first edition

of them can write nor reade, for that they dwell among the moyst Mountaynes, corrupted with euill ayres. In thys Prouince, and in the other two afore specified, there be no Phisitions, but when they doe fall sicke they caufe to come vnto their houfes certayne Ministers, which vse inchantmentes by the power of the Diuell, and declare the sicknesse the diseased hath, and these Ministers founde their instrumentes in honor of theyr Idols, in so muche that the Deuill entereth into one of the Ministers, Inchanters, or Idols, and falleth downe as though hee were dead, and those Ministers, or Maysters of the Idols, demaunde of hym the lyeth enchanted, or in a trance, wherefore that man fell sicke, and he aunswereth, for that he hath angered suche or suche an Idoll, and that those Maysters or Ministers of the Idols saye vnto him that is enchanted, request thee to pray vnto that Idoll that is angrie wyth the sicke bodye, pardon hym, and wyll make hym Sacrifice with hys owne blood. And if he that is in thys trance, doe beleue that the diseafe is mortall, hee aunswereth thys sicke man hathe so displeasid the Idoll, that I knowe not whether he will pardon hym or not, for that hee hath determined that hee should dye, and if he thynketh that hee shall escape hee sayeth, if hee wyll lye it behoueth hym to gyue vnto the Idoll so manye Sheepe that haue black neckes, and to dresse so many fortes of meates dressed with spices, sufficient to make the sacrifices vnto the Idoll that is angry with him, and for the ministers that serue him, and for the women that serue in his temple whiche is all fraude and guile of the inchanters for to gette victuals, by this meanes all are damned vnto Hell. To this banket there is conuited the maisters and ministers of the Idols, the inchanters and women that serue in y temple of that Idoll. And before they sitte downe to the Table they doe sprinckle the broath aboute the house, singing and daunsing in the honor of that Idoll. And they doe aske the Idoll, if he haue forgien the sicke man. And sometimes the Féende aunswereth, that there lacketh such or suche a thing, whiche immediately they do prouide: and when hee aunswereth that he is pardoned, then they do sitte downe to eate and drinke that sacrifice which is drest with spices, and this done, they go vnto his house with great ioy. If the paciente heale, it is good for him, but if hee dye, it is an euerlasting payne for him, and if he recouer, they do beleue that the diuelishe Idoll hath healed him. and if hee die, they say that the cause of his deathe was for the greate offence that he had done vnto him, and so they be lost as brute beafts in all that Country.

A strange kind
of Phisicke.

Of another Prouince named *Machay* where there be Vnicornes,
Elephants, and wilde Beastes, with many other
strange things

Vnicornes.

CHAPTER 83

[Marsden: Bk. II. Ch. XLIII and a few lines in the middle of Ch. XLIX. Pauthier: Bk. II. Ch. CXXXIII and a few lines in the middle of Ch. CXXXIX. Yule: Bk. II. Ch. LIII and a few lines in the middle of Ch. LIX. Benedetto: Ch. CXXXV and a few lines in the middle of Ch. CXXXI]

BOying from the Prouince of *Charian*, you go downe a greate penet or hill, whiche endureth two dayes iourney, without any habitation, sauing one towne, where they doe keepe holyday threé dayes in the weeke. There they doe take a Sazo of golde for fyue of siluer. And past these two dayes iourney, you doe come vnto the prouince named *Machay* whyche lyeth towards the midde daye or South, adioyning vnto the *Indias*, and through this prouince you trauell fiftene dayes iourney, through deserte mountaines, where there be many Elephants, and other wilde beastes, for that the countrey is not inhabited. Also there is found Vnicornes. When they wil take any Elephant, they do compasse him with dogges, and so they do hunt him, that they make him wearie, and so he is faine to rest for wearinesse, and his resting is, leaning vnto a great tree, for that he hath no ioyntes in hys knées, so that he can not lye downe nor rise vp. The Masties dare not come neare him, but barke at him aloofe, & the Elephant hath neuer his eye off those Masties, and then those that be expert and hunt him, hurle Dartes, and so kil him. In this countrey is much gold and silke.

Of a prouince named *Cinguy*, and of the
Citie named *Cancafu*

CHAPTER 84

[Marsden: Bk. II. Ch. XLEIX (in part). Pauthier: Bk. II. Chs. CXXXIX (last 6 lines), CXXX. Yule: Bk. II. Chs. LIX (last 7 lines), LX (in part). Benedetto: Chs. CXXXI (last 5 lines), CXXXII]

BEyond this prouince *Machay*, there is another prouince named *Cinguy*, and traouelling foure dayes iourney in it, you passe manye Citie and townes, and at these four daies iournyes ende, standeth a greate Citie named *Cancafu*, being verye noble, situated towards the

Of the great Iland named *Iaua*, and of many
Spices that grow there

CHAPTER 108

[Marsden: Bk. iii. Ch. vii. Pauthier: Bk. iii. Ch. clxii. Yule: Bk. iii. Ch. vi. Benedetto: Ch. clxv]

A very riche
Iland of spices
and golde in
great plentye.

Sailing from *Ciaban*, sayling betwene the midday and *Solano*, East and by South .1400. miles, you come vnto a greate Iland named *Iaua*, whiche is in compasse threé thousand miles. In this Iland, there be seauen crowned Kings free, paying no tribute at all. In this Ilande there is great abundance of victuals, and greate riches hauing very muche Pepper, Cinamon, Cloues, and many other singular Spices in great quantitie. The people do honour the Idols. The great Cane could neuer make himselfe Lord of it.

Of the Iland named *Iocath*, and of other two Ilands,
their conditions and properties

CHAPTER 109

[Marsden: Bk. iii. Ch. viii. Pauthier: Bk. iii. Ch. clxiii. Yule: Bk. iii. Ch. vii. Benedetto: Ch. clxv]

Heere is found
entie of golde.

Sailing seauenteene myles from *Iaua*, betwene the midday and *Solano*, or East and by South, you come vnto two Ilands, the one is named *Sondure*, and the other *Condur*. And beyond these two Ilands almost two hundred miles, standeth the Countrey named *Iocathe*, great and rich. They speake the Persian tong, and worship Idols. They paye no kinde of tribute to any man, for there is no man that can do them hurt. There is found greate plentye of gold, and a greate number of the small white shels of the Sea, whyche is vsed in some places in stead of money as before it is rehearsed. Also, there be many Elephantes. ¶ Vnto this Ilande there commeth very fewe Strangers, for that standeth out of the way.

Of the Kingdome named *Malenir*, and of the Ilande named
Pentera, and of *Iaua* the lesse, and of their customes

CHAPTER 110

[Marsden: Bk. iii. Chs. ix, x. Pauthier: Bk. iii. Chs. clxiv, clxv (in part). Yule: Bk. iii. Chs. viii, ix (in part). Benedetto: Chs. clxvi, clxvii (in part)]

Sailing beyond *Iocath* fife miles towards the midday, you come vnto the Iland named *Pentera*, full of Mountaynes. And in the middes of this Iland, about forty miles, there is but foure passés of water, therefore the great Shippes do take off their Rudders: and being past these fife miles towards the midday, you come vnto a Realme named *Malenir*. The Citie and the Iland is named *Pepethan*, where there is plentie of Spices. And going forward, sayling by *Solano*, or East, and by South a hundred miles, you come vnto the Ilande named *Iaua* the lesse, which is in compasse two hundred miles. In this Iland there is eyghte Kings, euery one hauing his Kyngdome by himselfe. They doe all speake the Persian tong, and honour Idols. They haue scant of victuals. From this Ilande you can not see the North Starre little nor muche. Beyond it standeth the Realme of *Ferlech*. The people are Moores. They do honor MARTIN PINIOLO, which is Mahomet. There dwell others in the Mountaynes that haue no kind of law. They doe liue as beastes, honouring the first thing that they do see in the morning, as their God. They doe eate all kinde of dead fleshe, and the flesh of man, caring not howe, nor yet after what forte it dyeth.

Of the realme named *Bassyna*, and of the Vnicornes,
and other wilde beastes

CHAPTER 111

[Marsden: Bk. iii. Chs. xi, xii. Pauthier: Bk. iii. Ch. clxv (in part). Yule: Bk. iii. Ch. ix (in part). Benedetto: Ch. clxvii (in part)]

Sailing from *Ferlech* you come vnto y realme of *Bassyna*, wher the people are without law, liuing as beastes, being subiect at their will vnder the gret CANE, although they do giue him no tribute, sauing, that at sometimes when it pleaseth them they do fende vnto him some strange thing. In this realme there be Apes of diuerse forts, and Unicornes, little lesse than Elephants, hauing a head like vnto a swyne, and alwayes

hanging it downward to the ground, and standeth with a good will in Cieno or miery puddel. They haue but one horne in their forehead, where by only they are called Unicornes, their horne is large and blacke, their tongue is rough and full of prickles long and thicke. The Apes of this country are small, hauing a face like vnto a childe, and those in that country do flaye them, so that they looke like vnto a naked childe. They seeth it, and dresse it with swéete spices, so that they haue no euill ayre nor strong smell, and so fodden, they doe sende them aboute in the worlde to sell, saying they be fodden children. In this country there be haukes as blacke Rauens, very strong and good to hauke with.

Of the realme named *Samara*, and of many straunge things that are founde in the fayd country

CHAPTER 112

[*Marsden*: Bk. III. Chs. XIII, XIV. *Pauthier*: Bk. III. Ch. CLXV (in part). *Tule*: Bk. III. Ch. CLXVI. *Benedetto*: Chs. CLXVII, CLXIX]

Coming from the Realme of *Baxina*, you enter into the realme of *Samara* beyng in this same Iland, where I MARCUS PAULUS was five moneths, by fortune of weather, and for feare of the euill people of that country, for the most part there liueth vpon mans fleshe. From hence, you see not the North starre, nor yet the other stars that rule the principall winde, the people there are rustical and worshippe Idols, there is singular good fish, they haue no wine, but they get it in this wise. They haue manye trées like vnto the paulme trée, they breake the braunches and from them commeth water, as it commeth from the vyne. This licour is white and redde like vnto Wine, béeing very perfect to drinke, there is great plenty of it. Another realme there is in this Iland, which is named *Deragoya*, the people are rustical, and worship Idols. They haue no king, and speake the *Perfian* speach. In this Iland there groweth great plenty of the *Indian* nut. They haue this custome in this Iland, that when any falleth sicke, his kinsfolke demaunde of them if the patient shall liue or dy. Then their maisters make Diuellish inchantments, if they say that he shall escape they let him lye, and if they say that he shall dye, they sende for the Butchers, whiche stoppe his breath till he dye, and when he is dead they seeth the bodie, and the parents eate the flesh, and kepe his bones in a chest. Thys they do, saying, if the wormes had eaten the fleshe the

should die for hunger, and the foule of the deade bodie shoulde suffer greate penurie in the other world. They do hide this chest with the bones, in a caue of the mountaines, so that it maye not be founde. All the straungers that they doe finde, they kil and eate them, if they be not ranfomed for money as soone as they take them.

Of the Kingdome named *Lambry*, and of the straunge things there founde, and of the realme *Samphur*, and of the things founde there

CHAPTER 113

[*Marsden*: Bk. III. Chs. XV, XVI. *Pauthier*: Bk. III. Ch. CLXV (in part). *Tule*: Bk. III. Ch. XI. *Benedetto*: Chs. CLXX, CLXXI]

Ambry is another realme in this Ilande, where there is great plenty of spices. The people are Idolaters. In this realme there be men that haue feathers about their priuities, great and bigge, and of the length of a goose quill. The fift realme of this Iland *Iaua* is named *Samphur*, where there is found the best *Camphore* that is in the world, and it is folde for the waight of gold: here they do vse the Wine of trées. In this prouince there is a kinde of great trée, and it hath a very thinne ryne, and vnder the ryne it is full of singular meale, and of thys meale they do make perfect meats, of the which I MARCUS PAULUS did eat many times.

Of two Ilandes, and of the euill liuing and beaftlynesse of the people

CHAPTER 114

[*Marsden*: Bk. III. Chs. XVII, XVIII. *Pauthier*: Bk. III. Chs. CLXVI, CLXVII. *Tule*: Bk. III. Chs. XII, XIII. *Benedetto*: Chs. CLXXII, CLXXIII]

Coming from *Lambry* sayling .140. myles towards the North, you come vnto two Ilands, the one is named *Necumea*, and the other *Nangania*. The people of *Necumea*, liue like beastes, the men and women go naked, couering no part of their secrets: they do vse carnallye like beastes or dogs in the stréets, or wherefoeuer they doe finde, without any shame at all, hauing no difference, nor regard, the father vnto the daughter, nor the sonne vnto y mother, more than vnto another woman, but euery one

wood which is more than a spanne thick, they do make boates to traue with vpon the riuier, and from knot to knotte of these Canes it hath hollownesse the length of a man.

¶ There be in this riuier certaine beasts, hauing four fêete, named *Crocodiles*, which liue in the day time vpon the lād, and in the night in the water: and there be many kindes of fishe whiche are not founde among vs, and vpon the braunches of this riuier be manye fayre Garden habitations, and delectable grounde. On eche side there groweth a kinde of fruite muche like vnto a figge, whych is named *Musa*, and it is very pleasaunte, and more swêete than honnye. Also there is another fruite whych we call Nuttes of *India*, and manye other diuerse fruites. Coming from hence vppe the ryuer threë moneths, leauing behinde him many famous Cities, he came to a goodlye famous Citie named *Maarazia*, where there is great plenty of the trées called Alloes, and plentie of golde, siluer, Pearles, and precious stones. And going from hence he direct his waye vnto the mountaines of the Orient, for to haue Carbuncles. Trauelling thirtéene dayes, he returned firste to *Cermon* and afterward vnto *Busfetanya*.

¶ And after that, sayling a whole moneth by sea, he came vnto the entrance of the riuier *Nican*, and sayling vpon it fixe dayes, he came vnto the Citie also named *Nican*, and he went from thence seauentéene dayes iourne throughe deserte mountaynes, and plaine countrey, the fiftéene dayes plaine countrey, vntill he came to a riuier greater than the riuier *Gan*, which the people of that countrey cal *Claua*, and sayling vp this riuier a month, he came vnto a famous great Citie called *Aua*, being .15. miles compass.

¶ This prouince is named of the inhabitauntes *Marcino*. They haue great plenty of Elephantes, for their Kyng dothe kéepe tenne thousand of them for the warres, and setteth vpon euery Elephantes backe a Carre whych maye carrie eyghte or tenne men with Speares and Shields, Bowes, or Crossebowes. He rehearsed that they toke the Elephantes in this manner, *PLINIE* agréeth vnto the like. They let the tame Elephantes females goe vnto the mountaynes, vntill suche time as the wilde Elephantes acquainted with them, for the male commonly doth content himselfe with one female, and when they haue once acquaintance, the female bringeth the wilde, by little and little, grasping vnto a small yard strongly walled hauyng two dores, one to come in at, and another to goe out at. The female when she is in at the first gate, she goeth out at the seconde, and the male following hir, the two dores be locked againste him, and the male hauing him within, by certayne loupe holes made for the purpose, they

commeth in to the number of a thousand men, euery one with his snare in his hande, and one of those men presenteth himselfe before the Elephant, which runneth, thinking to kill the man, and then all those men runne vnto the Elephant, fastning those snares on his fêete, and whē they be fastned, with great diligence, they do tye the snares vnto a great post, which is set there for that purpose, and they let him alone so threë or four dayes, till he be more fêeble, and after the space of fiftéene dayes, they giue him a little grasse, in the whiche time he waxeth tame, and then they do tye him among other tame Elephants, and carrie him aboute the Citie, and in tenne dayes he becommeth as gentle as one of the others. Also he sayde, they did tame them in this other wise, that they had and draue them vnto a valley compassed round about, where they did put vnto them the females that were tame, and being somewhat fêeble with hunger, they draue them into strayer places made for the nonce, where they be made tame, and these the Kings do buy for their owne vse. Some are fedde with Rice, and Butter, and some with grasse. The wilde Elephantes feede vpon grasse, and vpon the trées of the fields. He that hathe charge of them, ruleth them with a rodde of yron, or a ring whiche he putteth round about his head. The Elephants haue so much prouidence, that manye with their fêete, pull away the Speares from their enimies, for that they shoulde not hurt those that be vpon their backs. The King rideth vpon a white Elephant, which hath a chayne of golde about his necke, being long vnto his fêete, set full of many precious stones. The men of this Countrey haue but one wife a péece. Both men and women of this Countrey picke themselues, making diuers markes, and of diuers coulours, on theyr bodyes. They be all Idolaters, and assoone as they do rise in the morning, they looke into the Orient, holding their hāds together, and worship. There is in that Countrey a certayne kinde of fruite, like vnto the Orange, whiche they doe call *Cyeno*, full of iuice and swêetnesse. Also, there is a trée whiche they doe call *Tall*, whereon they do write, for in all *India*, except it bee in the Citie of *Combahita*, they doe vse no paper, and it beareth a fruite like vnto the Turnep, but they are greate and tender like vnto Gelly. It is pleasant in eating, but the ryne is more pleasant. There be in that Countrey daungerous Serpents, of fixe cubites in length, and as thicke as a man, hauing no fêete. The people of that Countrey haue great delight in eating of those Serpēts roasted. Also they do eate a certayne redde Ante as bigge as a crabbe, esteeming it much drest with Pepper. Also, there is a certaine Beast, hauing a head like vnto a Hogge, the tayle lyke vnto an Oxe, and a horne in his forehead, like vnto a Unicorne, but smaller by a cubite. He is in couloure and

bignesse like vnto the Elephante. He is an enimie to the Elephant. The vtter part of his hornes is good for medicines against poyson, and for this cause he is had in great price and estimation. At the end of this Region towards *Catay*, there be Oxen both blacke and white, had in great estimation. They haue a mane and a tayle lyke vnto a Horse, but more heauy and reacheth vnto their feete. The heares of their tailles be very fine, and like vnto feathers, and they be sold by weight, and therof they do make Mofcaderos or Table clothes, for the Altares of their Gods, or for to cover the Table of their King, or for to trimme them with gold and siluer, to couer y buttocks or breasts of their Horses, for beautyfulnesse, & they esteeme thẽ for principall ornaments. Also, the Knightes hang of their heares fast by the yron of their Speares, in token among them of singular nobilitie.

Cataya.
The great
Cane.

¶ Beyond the sayde *Marcino*, there is another Prouince more principall than the others, which is named *Cataya*, and he is Lord of it that is named the great CANE, whych is as muche to saye in their tong, as Emperour, and the City royall, which is .28. miles in compasse, four square, is named *Cymbalechya*. There standeth in the middest thereof, a very faire and stately Pallace, that serueth for the King. At every corner standeth a round fortresse of .4. miles compasse, whiche serue for houses of all maner of armoure, and necessarie engines for the warre, and combat against any Citie. And from the Pallace royall there runneth a wall with arches vnto every one of these fortresses, whereon the King may go vnto any of them, if in case they would rise against him in the Citie. From thys Citie fiftene dayes iourney, there standeth another Citie newly edified by the great CANE, and is named *Nentay*. It is in compasse thirtie miles, and most populous of all the rest. And this *NICHOLAS* affirmeth, that the houses and Pallaces, and all other policies of these two Cities, seeme much like vnto those of *Italy*, the men beinge modest and courteous, and of more riches thã the other be.

¶ Going from *Aua* vpon a small riuer feauentene dayes iourney, he cometh vnto a Hauen Citie, beinge very greate, named *Zeitano*, and from thence he entred into another Riuer: and in tenne dayes, he came vnto another greate and populous Citie, whiche is in compasse .12000. paces, whiche is called *Paconya*, where he remayned foure monethes. In this Citie they founde Uines though they were few, for all *India* lacketh Uines and Wine, nor they make no wine of the Grapes. This Grape groweth among trees, and after the Grape is cut, the first thing of all, if they doe sacrifice with it vnto their Gods, it is by and by auoyded out of the world. Also, there be in this Countrey Pines, Aberrycocks, Chestnuttes,

Mellons, although they be small and gréene. Héere is whyte Sandalos or Saunders, and Camphora, or Camphire.

¶ There is in *India* farre within, almost at the furthest end of the world, two Ilandes, and both of them are named *Laua*, the one is of two miles in length, and the other of threé, towards the Orient, and they are knowen in the name, for the one is called the greate, and the other the lesse. And turning vnto the Sea, he went vnto them, beinge distant from the mayne land a monethes sayling, and the one is a hundred miles distãt from the other. He was in these with his wife and children nine moneths, for in all his pilgrimage he had them euer with him. The dwellers in these Ilands are the most cruell and vncharitable people in the world. They cate Rattes, Cattes, Dogges, and other viler beastes. They esteeme it nothing to kill a man, and he that doth any crime, hathe no penaltie, and the debtors be giuen to be as slaues vnto the creditors, and some debtors will rather dye than serue, and take a Sword, and kill those that are weaker than they, till they find one that is of more strength than themselfe, who killeth them, & then they carrie the creditor of that murtherer before the Iudge, and cause him to pay the debtes of the debter. If any of them do buy a new Sword or knife, he proueth it vpon the body of the firste that he méeteth, and there is no penaltie for it. Those that come by looke vpon the wound, and prayse the hardinesse of him that did it, if it be a great wound. They take as many wiues as they list. They do vse much the game of Cockfighting, and they that bring them as well as the lokers on, lay wagers whiche Cocke shall ouercome, and winne the game. In *Laua* the great, there is a Fowle like vnto a Doue, which hath no feete, his feathers light, and a long tayle: he resteth alwayes on the trees, hys flesh is not eaten, the skinne and tayle are esteemed, for they do vse to weare them on their heads.

¶ Sayinge fiftene dayes beyond these two Ilandes towards the Orient, you come vnto two other Ilands, the one is named *Sanday*, where there is Nutmegges and *Al maxiga* or Masticke. The other is called *Bandan*, where Cloues grow, and from thence it is caryed vnto the Ilands named *Clauas*. In *Bandan* there be threé kinds of Popiniayes or Parrets, with redde feathers, and yellowe billes, and others of diuers couloures, whiche are called *Noros*, that is to say, cleare. They are as bigge as doues. There be other white ones as bigge as Hennes, named *Cachos*, that is to say, better, for they excéede the others, and they speake like men, in so muche, that they doe aunswere vnto the things that they are asked of. The people of these two Ilandes are blacke, by reason of the greate heate. Beyond these Ilands there is a mayne Sea, but the contrary winds will not suffer men to trauell on it.

CHAPTER III

403. Page 103, line 19

Baffyna

Written also by F. as Baffina and Baxina. It is the "Basman" of fr. 1116 and R.; and the "Basma" of Y. Blagden considers this to be undoubtedly *Pasa*, though the etymology is hard to explain. See p. lix.

404. Page 103, line 24

and Unicornes

This, of course, is the rhinoceros. F. omits a short passage well worth quoting. Y. translates:

"'Tis a passing ugly beast to look upon, and is not in the least like that which our stories tell us of as being caught in the lap of a virgin; in fact, 'tis altogether different from what we fancied."

This mediaeval legend is said to have arisen from Aelian, xvi. 20, where mention is made of the gentleness of the unicorn to its mate at mating time. Personally I am inclined to attribute the legend to the well-known folk-lore belief of the power of virginity. For a good general article on the unicorn see *Ency. Brit.* 11th Ed. Vol. xxvii. p. 581, where many useful references are given.

405. Page 104, line 2

Cieno or miery puddel

It would appear that F. has left the Spanish *cieno*, *mire*, untranslated by an oversight.

CHAPTER III

406. Page 104, line 12

Samara

For Samatra, which probably gave its name to the whole island. R. gives much fuller details of the precautions taken by Polo against the natives whom he thought were cannibals:

"... Marco Polo established himself on shore, with a party of about 2,000 men and in order to guard against mischief from the savage natives, who seek for opportunities of seizing stragglers, putting them to death and eating them, he caused a large and deep ditch to be dug around him on the land side, in such a manner that each of its extremities terminated in the port, where the shipping lay. This ditch he strengthened by erecting several blockhouses or redoubts of wood, the country affording an abundant supply of that material; and being defended by this kind of fortification, he kept the party in complete security during the five

months of their residence. Such was the confidence inspired amongst the natives, that they furnished supplies of victuals and other necessary articles according to an agreement made with them."

407. Page 104, lines 19, 20

and from them commeth water, as it commeth from the vyne...

Once again we must turn to R. who gives the fullest description of the tree, the *Areng Saccharifera*, which supplies the toddy.

"So wholesome are the qualities of this liquor, that it affords relief in dropsical complaints, as well as in those of the lungs and of the spleen. When these shoots that have been cut are perceived not to yield any more juice, they contrive to water the trees, by bringing from the river, in pipes or channels, so much water as is sufficient for the purpose; and upon this being done, the juice runs again as it did at first. Some trees naturally yield it of a reddish, and others of a pale colour. The Indian nuts also grow here, of the size of a man's head, containing an edible substance that is sweet and pleasant to the taste, and white as milk. The cavity of this pulp is filled with a liquor clear as water, cool and better flavoured and more delicate than wine or any other kind of drink whatever. The inhabitants feed upon flesh of every sort, good or bad, without distinction."

The passage about the cocoa-nuts appears in F. as "In this Iland there groweth great plentie of the *Indian* nuts," but even so has become misplaced as it was not Dagroian but Samara that is described as producing nuts.

VB also contains the passage about the "noxe de India grosso quanto el chapo de l'omo..." etc.

408. Page 104, line 22

which is named Deragoya

Written "Dagroian" in the French texts. It is still unidentified, but must have been near Samara on the same line of coast.

CHAPTER III

409. Page 105, lines 6-8

Lambry... great plentie of spices... men that have feathers about their priuities...

"Lambri," cf. fr. 1116, was somewhere near Kota Raja at the N.W. end of Sumatra. The description of the region as given by Polo has proved too incredible for Santaella.