

Chapter 105

[1] Here is told of the great city of Juju.

[2] When one leaves this bridge and has gone thirty MILES to the west, always finding fine hostelries and vineyards and fields, then one finds a great and beautiful city which is called Juju. [3] There are many abbeys of IDOLATERS. The people live by trade and manufactures. They make CLOTHS of SILK and GOLD, and very fine 'SENDALS'. And there are many hostelries that offer accommodation to the travellers. [4] And when one has left this city and gone one MILE, then one finds two roads: one of which goes to the WEST, and the other to SOUTH-EAST. [5] The westerly one is that of Cathay and the SOUTH EAST one goes towards the great province of Mangi. [6] And you must know that, from the city of Juju to the realm of Taianfu, one rides through the province of Cathay for ten days, and one always finds many beautiful cities and boroughs, with much trade and industry, vineyards and fields. And from here the wine is carried into the province of Cathay, because wine is not produced there. And there are also many MULBERRY TREES, from the leaves of which the inhabitants make much SILK. [7] All these people are friendly, because of the great number of cities, which are not very far from one another: they are highly frequented because of the many merchandises which are continually carried from one city to the other; and in each of them fairs are held. [8] And at the end of a five-day journey of the foresaid ten, they say that there is a finer and larger city than the others, called Achbaluch, where end, in this side, the HUNTING PRESERVES of the Lord. Here no one dares go hunting except the Lord with his family, and those who are in the roll of the Captain of the Falconers; but, beyond this limit everyone may go HUNTING, on condition that he is a nobleman. [9] The *Great Kaan*, however hardly ever went HUNTING in those parts: and for this reason the wild animals increased and multiplied to such an extent, and especially the HARES, that they destroyed the crops of the whole of the foresaid province. When the *Great Kaan* was informed of this, he went there with all his court, and an incalculable number of animals were caught. [10] There is nothing else worth mentioning: so, we shall tell you nothing more, we shall leave this matter and tell you of a kingdom which is called Taianfu.

Critical Apparatus for Chapter 105

[1]

F 105 (Ci devise de la grant cité de Giugiu); **Fr1 105** / **Fr2 105** (Ci devise de la grant cité de Gingui / Ci devise de la grant cité de Gingni); **K 35**; **L 85** (De civitate Giogiu); **R II 28** (Delle condizioni della città di Gouza); **V 50 6-10** (Qui chomenza dela gran provincia del Chataio, e primieramente del flume Palisangin); **VA 84** (Della zità de Grongi e della provincia de Catai); **P II 28** (Brevis quedam descriptio partis unius provincie Cathay. Capitulum XXVIII); **TB 47 1-5**; **VB 74**; **TA 105** (De la grande città del Giogui); **Z 47**.

The description of the territories between the Pulisanghin bridge and the kingdom of Taianfu has a rather similar content in all the witnesses up to **DM 105 6** «and beautiful vineyards» (= **F 105 6** «bielle vingnes»); from this *locus* on, the witnesses are clearly divided, as to their content, into two groups: the α branch retains a text which substantially coincides with F; the branch β provides (a) a more detailed explanation of the friendly character of the people (see **R II 28 5**, and partly – because the Toledo copy is abbreviated – **Z 47 7-8**) and (b) the description of the city «Achbaluch» and of *Khublai Khan's* HUNTING ESTATE. (b) is a section testified in detail only by **R II 28 6-7**; its quality as witness of the original DM text is confirmed by the presence of the name «Hachbaluch» in Fra' Mauro's

Mappamundi (1550ca.): both Ramusio the Camaldolese monk could use, in this case, a complete (or at least, less abbreviated than Z^{to}) copy of the Latin Z redaction. See Burgio (2014), whose discussion is used in the commentary to this chapter.

The text of the ch. 105 is thus reconstructed thanks to the junction on the F text – witness of α – of R paragraphs 5-7.

[2]

The translation follows **F 105 2-3** (as Benedetto did in *Livre* 123 1): «Et quant l'en s'en part de cest pont et il est alés trointe MILES por PONENT trouvant toutes foies bieles erberges et vignes et chans, adonc treuve une cité qui est apelés Giogiu, grant et biele». The content of F coincides with that of the whole tradition: **Fr1 105 1** «Quant l'en est parti de cest pont et l'en a chevauchié .XXX. MILLES par PONENT, trouvant toutes fois belles herberges pour les viandes et belles vingnes et biaux jardins et biaux champs et belles fontaines, adonques treuve l'en unne cité qui a non Ginguin, grant et belle» (= **Fr2 105 1**, which read show ever«Gingui»), **L 85 1** «Ultra hunc pontem versus OCCIDENS .XXX. MILIARIBUS est civitas Giogiu, magna et pulcra», **P II 28 1-2** «Cum vero ultra pontem proceditur per MILIARIA .XXX., inveniuntur continue palatia multa et alie domus pulchre, vinee pulcre et agri fertiles. Terminatis .XXX. MILIARIBUS invenitur civitas Gyn, magna et pulcra [...]» (translation of **VA 84 1-2** «Quando l'omo se parte de questo ponte, el va trenta MIA trovando tuta fiada chaxe belle e palazi, vignie e chanpi. De chavo de trenta MIA se trova una zità che à nome Grogin, grande e bella [...]»: **TB 47 1** partially confirms VA text: «Quando l'uomo si parte da questo ponte, egli va xxx MIGLIA trovando tuttavia belle case e belle abitazioni, e poi trova una cità ch'à nome Giogim, grande e bella»), **R II 28 1** «Partendosi da questo ponte et andando per trenta MIGLIA alla banda di PONENTE, trovando di continuo palazzi, vigne et campi fertilissimi, si trova una città nominata Gouza, molto bella et molto grande», **VB 74 1-2** ««P»artendossi dal sopra dito ponte, chaminando per .XXX. MIGLIA, senpre se trova bellissimo vignalli e bellissimo chanpi lavoradi e molte abitacione. E dapo' se trova Cingui, nobelle e gran citade [...], **V 50 6** «Et quando el se parte da questo ponte el se vano trenta MIA per PONENTE trovando chontinuamente erbe, vigne e chanpi; et trovasse una zitade chiamata Chuigion, granda e bela [...], **Z 47 1-3** «Cum ab isto ponte disceditur et itum est .XXX. MILIARIBUS per PONENTEM, inveniundo continue herbas, vineas et campos, invenitur quedam civitas nomine Conça pulcra et magna valde». **K 35 4** offers additional information – on the use of the *auberges* – which is apocryphal (because it is modeled on the report of the imperial postal system in **DM 000**, and anticipates part of **DM 105 2**): «Et partant dudit pont, chevauchant trente LIEUES vers le PONANT, on trouve de belles auberges que le seigneur a fait construire au service de ses messagers quand il les envoie dans ces régions; et ce chemin est plein de belles vignes. Et ensuite on trouve une belle ville qui s'appelle Guingui, qui est noble et riche».

(The toponym «Gouza» R could be the result of contamination of «Conça» Z with «Gyn» P).

[3]

The translation follows **F 105 3** «Hi a maintes abaïe de YDRES; il vivent de merchandie et des ars; il hi se laborent DRAS de SOIE et doré et biaux SENDAL; et il hi a maintes herbergieries qe erbergient les viandanç» (and for this it coincides with the second part of *Livre* 123 1). Moreover, the vulgata confirms in detail the order and the number of information of F: **Fr1 105 2-3** «Il y a maintes abbaïes d'YDLES. Il vivent de marchandises et d'ars; il labourent DRAPS d'OR et de SOIE et CENDAUX moult

bien et moult bel, et si y a maintes belles herberges pour les cheminanz» (= **Fr2 105 2-5**); **P II 28 2-3** «[...] ubi multa sunt monasteria YDOLORUM, ubi etiam fiunt PANNI aurei optimi et sericei et SINDONES optimi. Sunt etiam ibi pro viatoribus hospitia communia multa» (that translates **VA 84 2-4** «[...] là dove è molte badie de IDOLLE. La zente vive d'arte e de marchadantie; lì se lavora DRAPI de SETA e d'ORO e ZENDAIELI. E n'è molti albergi per forestieri che pasano», whose reading is confirmed by **TB 472** «Là v'è molte badie d'IDOLE; le genti vivon d'arti e di mercatantia, e ivi si lavora DRAPI d'ORO e de SETA assai; ed àvi molte albergherie per albergare i forestieri che vi pasono»), **R II 28 1-2** (that translates *verbatim* P) «[...] nella qual sono molte abbacie di IDOLI, le cui genti vivono di mercantie et arti. Ivi si lavorano PANNI d'ORO et di SEDA et belli veli sottilissimi, et sonvi molti alloggiamenti per i viandanti»; **TA 105 2-4** (faithful as usual to F) «[...] quivi àe molte badie d'IDOLI. Egli vivono di mercatantia e d'arti; quivi si lavora DRAPPI di SETA e d'ORO e bello ZENDADO. Quivi àe begli alberghi»; **V 50 6-7** (which reproduces the vulgata, despite the *crux*) «[...] in la qual sono molte abadie de IDOLE † a modo de orti †. Et in quella se lavora DRAPI de SEDA e de ZENDADO; et in quello luogo sono de beli albergi de hostarie, in le qual si alberga homeni viandanti»; **VB 74 2-4** (with some amplification) «la qual è de IDOLATRI et à molte badie de loro sacerdoti e munexi, i qualli però viveno de marchadantie chome per la maçor parte fano tuti i altri popolli. Et lavorasse de molti PANI de SETA e de ORO. È molto abondante de albergi over ostarie a nostro modo per la moltitude de marchadanti e forestieri lì chapitano».

K 35 5 changes the order of information (and repeats without realizing what has already been said in paragraph 4 on accommodation for travelers: see note to **DM 105 2**): «Et on y fait de grandes quantité de DRAPS d'OR et de SOIE, au service de la cour du seigneur. Et il y a de nombreuses auberges pour les voyageurs qui y viennent à pied de différents lieux au service de la cour du seigneur. Et ici il y a de nombreuses abbayes de leurs IDOLES». **L 85 2** abbreviates (by suppressing information on monasteries and accommodation for travelers): «Gentes sunt YDOLATRE, mercatores et artiste; nam hic laborantur PANNI multi aurei, et de SETA et ÇENDATI»; also **Z 47 2-4** is abbreviated, but to a lesser extent: «In ea sunt multe abbacie YDOLORUM. Vivunt quidem gentes de mercimoniis et artibus. Ibi laborantur DRAPPI aurei et de SYRICO, et pulcre sidones».

[4]

The translation follows **F 105 4** «Et quant l'en est parti de ceste ville et alés un MIL, adonc treuve l'en deus voies, que le une ala a PONENT et le autre a SCILOC» (and therefore it corresponds to the first part of *Livre 123 2*). Most of the witnesses confirm the order and number of information provided by F: **Fr1 105 2-3** «Il y a maintes abbaïes d'YDLES. Il vivent de marchandises et d'ars; il labourent DRAPS d'OR et de SOIE et CENDAUX moult bien et moult bel, et si y a maintes belles herberges pour les cheminanz» (= **Fr2 105 2-4**); **K 35 6** «Et quand nous partons de cette ville et que nous avons chevauché deux LIEUES, nous trouvons deux chemins: par l'un on va vers le PONANT, et par l'autre vers le SIROCCO»; **R II 28 3** «Partendosi da questa città et andando per un MIGLIO si trovano due vie, una delle quali va verso PONENTE, l'altra verso SIROCCO [...]»; **TA 105 5** «Quando l'uomo à passato questa villa uno MIGLIO, l'uomo truova due vie, l'una vae verso PONENTE e l'altra verso SIROCCO»; **V 50 8** «Et quando el se desparte da questa zitate et andado uno MIO, el se trova do vie, una dele qual vano a PONENTE e l'altra a SIROCHO [...]»; **VB 74 5** (which reverses the order of the directions of the two roads) «Partendose dala dita citade per 1°MIGLIO se trova do strade: l'una tende verso SIROCHO, l'altra verso PONENTE [...]»; **Z 47 5** «Et <cum> ab ista civitate discedendo itum est per MILIARE unum, inveniuntur due vie, per unam quarum itur versus PONENTEM, per aliam versus SIROCHUM»

P II 28 5 merges the content of **DM 105 4-5** into a single paragraph «Ultra civitatem hanc, ad MILIARE unum, vie due sunt, quarum una transit per provinciam *Cathay*, altera vero, ad CIRCIUM sita, ducit ad mare versus regiones *Mangy*» (see also the note to **DM 105 5**; but its vernacular model presented the same frastic structure as F: see **VA 84 5** «E quando l’omo è partito da questa zità et è andato uno MEIARO, el trova do vie, l’una va verso PONENTE e l’altra verso SIROCHO [...]», confirmed by **TB 47 3** «E quando l’uomo si parte da questa citàe e vae uno MIGLIO, egli trova due vie, l’una va verso PONENTE e l’altra verso SIROCCO»); **L 85 3** has the same behavior as P: «Et ultra civitatem per MILIARE unum, bifurcatur via. Una enim tendit versus SYROCH, qua itur ad magnam provinciam de *Mangi*; alia vero tendit versus OCCIDENS, qua itur versus provinciam de *Chatay* bene .X. dietis versus OCCIDENS [...]» (the reordering of the information is here the first step of a drastic reduction of the following information: see the notes to **DM 105 6**, **DM 105 7**).

[5]

The translation follows **F 105 3** «Celle dou PONENT est dou *Catai* et celle do SILOC vait ver la grant province dou *Mangi*» (it corresponds to the first part of *Livre 123 2*). The same geographical specification appears in most of the tradition: **Fr1 105 5** «Celle du PONENT est du *Catay*, et celle du SYELOCH si va vers la grant province du *Manzi*» (= **Fr2 105 5**); **K 35 7** «Celui du PONANT va au *Catay*, celui du SIROCCO va à la province du *Mangui*, qui est une très grande province»; **R II 28 3** «[...] per la via di PONENTE si va per la provincia del *Cataio*, per la via di SIROCCO alla provincia di *Mangi*»; **TA 105 5** «Quella di verso PONENTE è del *Catai*, e l’altra dallo SIROCCO vae verso ’l mare a la grande provincia deu *Mangi*»; **V 50 8** «[...] et per quela de PONENTE se va al *Chataio*, e quella de SIROCHO se va ala provinzia d’*Anangon*»; (**VA 84 5** «[...] quella da PONENTE va in la provinzia de *Chatay* e quela de SIROCHO va verso mare ala provinzia de *Manci*» (confirmed by **TB 47 4** «Quella da PONENTE va nella provincia del *Catai*, quella di SIROCCO vae verso mare, a la grande provincia del *Mangi*»); **VB 74 5** «la strada che tende verso SIROCHO va nela provincia del *Macin*, e la strada che tende ver PONENTE è dela provincia del *Catay*».

Z 47 5 omits the geographical specification; for **L 85 3** e **P II 28 5** see the note to **DM 105 4**. It is worth mentioning that VA (and therefore its apographs, P and TB) shares with TA – two of the three witnesses of the Italian branch δ''' – the specification that the road to *Mangi* «leads to the sea»).

[6]

The translation – which corresponds to the first two thirds of *Livre 123 3* – joins together two textual portions that are unequally attested in DM tradition.

(1) In the first part we follow **F 105 6** to «biaus chans et bielles vingnes»: «Et sachiés tout voiremant qe l’en chevauche por PONENT por la province dou *Catai* bien .x. jornee, et toutes foies treuve l’en maintes belles cités et maint biaux chastiaus, de grant mercandies et de grant ars, et biaux chans et bielles vingnes et domescs jens» (e coincide con i primi due terzi di *Livre 123 3*). This portion is present in all tradition; we quote first of all the witnesses of δ group: **Fr1 105 6** «[Et sachiés tout voiremant que l’en chevauche .X.] journées par PONENT par la province du *Catay*, et toutes fois trouvant chastiaux et villes et mainz biaux casaus, de granz marchandises et de grans ars [et de biaux champs] et de belles vignes et demeches gens» (= **Fr2 105 6**); **K 35 8** «Et suivant le chemin du PONANT, on chevauche dix journées, on trouve villes, bourgs et châteaux bien peuplés, et de nombreuses rues, c’est-à-dire chemins et rues et lieux agréables, et prairies et gens paisibles»; **P II 28 6-8** «Per

provinciam autem *Cathay* itur per plagam illam per dietas decem, continueque reperiuntur civitates et castra ubi agri multi optimi sunt et viridaria pulcra valde. Multique negotiatores ibi sunt et artifices. Homines autem regionis illius domestici valde sunt et affabiles» (which translates **VA 84 6** «Sì se chavalcha per PONENTE per la provinzia de *Chatai* ben diexe zornade, tuta fiata trovando de molte belle zità e chastelle, e de molte gran merchadantie e de gran arte, e de belli chanpi e zardini, e domesticha zente», confirmed by **TB 47 1-5** «E quando l'uomo cavalca nel PONENTE per la provincia del *Catai*, va bene x giornate trovando citadi e castella assai e di grande mercatantie; ed èvi dimestica gente»); **TA 105 6** «E sappiate veramente che l'uomo cavalca per PONENTE per la provincia del *Catai* bene .X. giornate, tuttavia trovando belle cittadi e belle castella di mercatantie e d'arti, e belle vigne e àlbori assai, e gente dimestica»; **VB 74 6-7** «E chaminando per dita strada de PONENTE per la provincia del *Chatay*, per .X. çornade, se trova de belle citade et chastelle. È giente de marchadantie e belli mestieri e contadi belli e ben coltivadi; è tuta gente molto demestiga et da bene».

L 85 3 (witness of γ branch – α group) comes in abbreviated form: «[...] continue per pulcras civitates et domestica loca, et per pulcros agros et vineas»; **V 50 9** (β'' branch) closes the paragraph giving a different information, on which we will return in note **DM 105 7**: «Et sapié chi chavalcha per PONENTE per la provinzia del *Chataio* ben diexe zornade senpre va trovando belle zità e chastelli, che in quelle sono de gran marchadantie, ed ezian vigne e chanpi, et spesega molta zente».

(2) The second part of the translation (devoted to information on wine and silk) depends on the β' branch of DM tradition: **Z 47 6-7** «Et noveritis quod a civitate *Conçu* usque ad regnum *Tayanfu* equitatur per provinciam *Cathay* .X. dietis, semper inveniendō multas pulcras civitates et castra de magnis artibus et mercimoniis munitas, et inveniendō vineas et campos, in quibus multum nascitur SYRICUM. Sunt omnes gentes domestice propter spissitudinem civitatum». In our opinion, it is very likely that an original richer text (i.e. what we can read today in Z^{to}) has undergone the suppression of this information in β'' and in δ branches (on γ , L model, and therefore on α , it is difficult to put forward a hypothesis: has L suppressed information on wine and silk on his own initiative? Or was the pruning of the text already in α / γ ? This second hypothesis seems more likely only because in the geographic description the “editor” of L usually shortens the narrative discourse, but does not suppress information).

[7]

The translation (which coincides with the last part of *Livre* 123 3) can not use **F 105 6**, and more generally the δ witnesses. As we have seen in note **DM 105 6**, **F 105 6** ends the paragraph with «... et domesces jens»; the same close is in: **Fr1 105 6** («... et demeches gens» = **Fr2 105 6**, che però usa l'aggettivo «privez»), **K 35 8** «... et gens paisibles», **P II 28 6-8** «Homines autem regionis illius domestici valde sunt et affabiles» (translation of **VA 84 6** «... e domesticha zente», confirmed by **TB 47 1-5** «... ed èvi dimestica gente»), **TA 105 6** «... e gente dimestica», **VB 74 6-7** «... è tuta gente molto demestiga et da bene» (**L 85 3** abbreviates, suppressing the information). Given the compact testimony of the δ branch (more likely, of the α) the β branch offers richer and more detailed information. First of all, **V 50 9** observes that «... et spesega molta zente» («the population is very numerous»); this annotation seems the result of a drastic summary of a text that could be similar to **Z 47 7-8** «Sunt omnes gentes domestice propter spissitudinem civitatum. Et frequentantur ita vie illarum civitatum quod semper inveniuntur gentes transeuntes, etcetera» – or rather, since «etcetera» is in Z^{to} the verbal proof of a textual reduction, similar to **R II 28 5** «Tutte quelle genti sono

domestiche, per la moltitudine delle città poco discoste l'una dall'altra et frequentatione che fanno gli habitanti di quelle, perché sempre vi si trovano genti che passano, per le molte mercantie che si portano continuamente d'una città all'altra; et in cadauna di quelle si fanno le ferie»(Ramusio retrieved the information by translating, once again, his "Ghisi" antigrafer, ZG). β branch offers a lesson that seems preferable to that of δ (α): it is the basis of our translation.

[8]

Paragraphs 8-9 are based on **R II 28 6-7** «Et in capo di cinque giornate delle predette dieci, dicono esservi una città piú bella et maggior dell'altre chiamata Achbaluch, fino alla quale verso quella parte confina il termine della cacciagione del signore, dove niuno ardisce di andar alla CACCIA, eccetto il signore con la sua famiglia et chi è scritto sotto il capitano de' falconieri; ma da quel termine innanzi può andarvi, pur che sia nobile. Nondimeno quasi mai il *Gran Can* non andava alla CACCIA per quella banda, per la qual cosa gli animali salvatichi erano tanto accresciuti et moltiplicati, et specialmente le LEPORI, che guastavano le biade di tutta la detta provincia; la qual cosa fatta intendere al *Gran Can*, v'andò con tutta la corte, et furon presi animali senza numero». Ramusio's testimony represents a double *hapax* in the history of Western voyage literature concerning Asia between the XIIth and XVth centuries. In fact, no other DM witness and no other travel report mention the existence of «Achbaluch» and of the hunting preserves of *Khublai* (see the bibliography in Burgio 2014, 360 n. 3). The description, though, is authentic and original (Pelliot 1959-1973, 9 nm. 5), because the name – «Hachbaluch» – also appears in the great *Mappamundi* of the Venetian monk Fra' Mauro (1550ca.), exactly in the area described by DM. It is highly likely that, for this detail, the monk could use a copy of Z which was more complete than Z^{to}, and was perhaps the same copy used by Ramusio in the drafting of the chapter. See Falchetta (2006, FM *2306), Gasparrini Leporace (1954, pl. XXXII) and Burgio (2014, 370-373).

[10]

It seems very likely that the chapter could end with this *transitio*, for two reasons: (a) the use of a sentence that indicates the end of the information about the object of the chapter («There is nothing else worth mentioning: so, we shall tell you nothing more) and announces the new topic («we shall leave this matter and tell you of a kingdom which is called Taianfu») is current in DM; (b) the sentence is attested by important witnesses of α : **V 50 10** (partially) «Or in questo luogo non sono chosse da dir, et inperzò non diremo, ma diremo de altre chosse», and, in δ group, **F 105 7-8** «N'i a chouses qe a mentovoir face: por ce ne voç en diron rien. Et adonc laiseron de ceste maitiere et voç conteron de un roiaume que Taianfu est appellés», **Fr1 105 7** «Mais, pour ce qu'il n'y a chose qui a conter face, ne vous en diray ore riens. Si vous conteray d'un royaume qui Taianfu est appellés» (= **Fr2 105 7**), **K 35 9** «Et au bout de ces dix journées on trouve un royaume qui s'appelle Canianffu», **TA 105 8** «Quivi nonn-à altro a ricordare; però ci partiremo di quie, ed anderemo ad uno reame chiamato Taiamfu»; and even if Z and **R II 28 7** do not keep any sign of it, the most important information in the sentence – the quotation of «Taianfu» – was present in Z, since it is anticipated in **Z 47 6** «Et noveritis quod a civitate Conçu usque ad regnum Tayanfu equitatur per provinciam Cathay. X. dietis [...]» (vs the other witnesses, which do not say anything other than **F 105 6** «Et sachiés tout voiremant qe l'en chevauche por PONENT por la provence dou Catai bien .X. jornee [...]: see Burgio 2014, 363-364) – and hence the name «Taianfu» had to be attested in this chapter in the original DM.

Finally, it should be noticed that the *transitio* is broken into two parts in *Livre* 123 4 and 5: the first one («Il n'y a rien d'autre qui mérite d'être rapporté») introduces the description of «*Acbaluc*»; the second one closes the chapter («Et maintenant nous laisserons ce sujet et nous vous parleron d'un royaume appelé *Taiyuanfou*»); the same choice is found in Benedetto (1931, 169) < Benedetto (1932, 174).

Toponyms, Anthroponyms and Realia for Chapter 105

ACHBALUCH

R II 28 6.

Bibliographic references – Benedetto 1932, pp. 173-174; Burgio 2014; Cattaneo 2011, pp. 196-197, 240-244; Falchetta 2006, *2306; Hallberg 1906, pp. 5, 224, 237; Haw 2006, p. 95; Kappler 2004, pp. 118-119; Moule, Pelliot 1938, I, pp. 256-257; Pelliot 1959-1973, pp. 8-9 n. 5; Yule, Cordier 1929, II, pp. 12-15.

Located at the edge of the *Qubilai's* HUNTING RESERVE (two days from *Cambaluc* – see **R II 16** and Pelliot –, at the beginning of the western road to *Catai*, and before the realm of *Taianfu*), Achbaluch is an 'invisible city': its name is unknown in the medieval geographical encyclopedia of Central and Extreme Asia (Hallberg 1906, p.5), and it is a *hapax* in the Polian texts, as its location is witnessed only in one R passage (see the notes to **DM 105 8**); however, all scholars consider it authentic (Pelliot), and for this reason every integral translation includes it in the Polian text: Yule, Cordier 1929, II, pp. 12-13, Benedetto 1932, pp 173-174, Moule, Pelliot 1938, I, pp. 256-257, Kappler 2004, pp. 118-119). The toponym was also recorded in Fra Mauro's world map (1448-1453: today preserved at the Marciana National Library: it is *2306 'Hachbaluch' in Falchetta 2006), and its position on the map is fully congruent to Ramusio's topographic information): the textual analysis carried out by Burgio (2014) and the observations of Cattaneo (2011, pp. 196-197, 240-244) suggest that the humanist and the Camaldolese friar both drew their information from Z¹, the codex containing a more complete text than the one now attested in the Toledan codex.

Its identification as Chengtingfu (now Zhengding 正定), in Hebei, proposed by Yule, Cordier (1929, II, pp. 14-15) was accepted by Pelliot and never questioned (see, among others, Haw 2006, p.95).

TAIANFU

F 105 8, F 106 rubr., F 106 1, F 106 2, F 106 3, F 106 7, F 107 1, F 107 1.

Cayafu, Taianfu, Taifu F; Canianffu, Cantiamfu, Caniamfu K; Taianfu, Tayanfu L; Tanfu P; Tainfu R; Toianfo V; Taiamfu TA; Tamfu TB; Staifu, Tainfu, Tainifu VA; Tanafu VB; Tayanfu Z.

Bibliographic references – Cardona 1975, p. 728; Haw 2006, p. 95; Pelliot 1959-1973, p. 842 n. 348.

Tainfu is now the city of Taiyuan 太原, the capital of the Shanxi province; according to Haw (2006, p.95), the toponym is very old, 'having been used for more than two thousand years, although the exact site of the town to which it was applied has varied a little.'