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Marco polo map of exploration

Marco Polo's Route This article contains an article about traders and explorers. For other uses, see Marco Polo (disambiguation). Italian explorers and merchants took notes for trips to central and eastern Asia Marco PoloPolo wore Tartar clothing, printed from the 18th centuryBorn1254Venice, Republic of VeniceDied8 January 1324(1324-01-08) (age 69–70)Venice, VeniceResting placeChurch republic of San Lorenzo45°26′14″N 12°20′44″E﻿ / ﻿45.4373°N 12.3455°E﻿ / 45.4373; 12.3455NationalityVenetianOccupationMerchant, explorer, writerKnown forThe Travels of Marco PoloSpouse(s)Donata BadoerChildrenFantina, Bellela and MorettaParent(s) Mother: Nicole Anna Defuseh Father: Niccolò Polo Marco Polo (/ˈmˌɑːrkoʊ ˈpoʊˈɑːloʊ/ (listen); Venice: [ˈmasko ˈpolo]; Italian: [ˈmarko ˈp aːlo]; 1254 – 8–9 January 1324)[1] was a Venetian merchant,[2][3] an explorer, and writer who traveled through Asia along the Silk Road between 1271 and 1295. His travels are chronicled in *The Travels of Marco Polo* (also known as the *Book of the Marvels of the World* and *Il Milione*, around 1300), a book describing to Europeans the mysterious culture of the time and the inner workings of the Eastern world, including the wealth and size of the Mongol and Chinese Empires in the Yuan Dynasty, gave their first comprehensive look to China, Persia, India, Japan and other Asian cities[4] Born in Venice, Marco learned the mercantile trade from his father and uncles, Niccolò and Maffeo, who traveled through Asia and met Kublai Khan. In 1269, they returned to Venice to meet Marco for the first time. The three embark on an epic journey to Asia, exploring many places along the Silk Road until they reach Cathay (China). They were accepted by the royal court of Kublai Khan, who was impressed by Marco's intelligence and humility. Marco was appointed to serve as Khan's foreign envoy, and he was sent on many diplomatic missions throughout the empire and Southeast Asia, such as in Burma, India, Indonesia, Sri Lanka and Vietnam today. [6] As part of this designation, Marco also traveled extensively within China, living in emperor's land for 17 years and seeing many things previously unknown to Europeans. [7] Around 1291, Polos also offered to accompany the Mongol princess Kököchin to Persia; They arrived around 1293. After leaving the princess, they made a road trip to Constantinople and then to Venice, returning home after 24 years. [7] At the moment, Venice is at war with Genoa; Marco was imprisoned and dictated his story to Rustichello da Pisa, a cellmate. He was released in 1299, became a wealthy merchant, married, and had three children. He died in 1324 and was buried in the church of San in Venice. Although he was not the first European to reach China (see Europeans in Medieval China), Marco Polo was the first to parts of Asia and left detailed chronicles of his experiences. This Orient record gives Europeans a clear picture of eastern geography and ethnic customs and is the first Western record of porcelain, coal, gunpowder, banknotes, and some Asian plants and exotic animals. [8] His travel books inspired Christopher Columbus[9] and many other travelers. There is substantial literature based on Polo's writings; it also influenced European cartography, which led to the introduction of the Fra Mauro map. The birthplace of life and family from XVI's xvi-century portrait of Marco Polo Marco Polo was born around 1254 in Venice, the capital of the Republic of Venice. [11] His father, Niccolò Polo, had a household in Venice and got Marco's mother pregnant to travel to Asia with his brother Maffeo Polo. Their return to Italy to go to Venice and visit their household is described in the Marco Polo Journey as follows: they set off from Acre and went to Negropont, and from Negropont they continued their voyage to Venice. On their arrival there, Messer Nicolas discovered that his wife was dead and that he had left behind his fifteen-year-old son, whose name was Marco. [13] His first known ancestor was a great uncle, Marco Polo (older) of Venice, who lent him some money and commanded a ship at Costantinople. Andrea, Marco's grandfather, lives in Venice in the contrada of San Felice, he has three sons: the older Marco, Matteo e Niccolò (Marco's father). [15] Some ancient Venetian historical sources consider Polo's ancestors to be from the distant Dalmatian. [17][18] The nickname Milione Corte Seconda del Milion is still named after Polo.[16] Il Milione Marco Polo is most commonly mentioned in the archives of the Republic of Venice as Marco Paulo de confinio Sancti Iohannis Grisostomi,[19] meaning Marco Polo of st John Chrysostom Church. However, he was also nicknamed Milione during his lifetime (which in Italian literally means 'Million'). In fact, the title of the italian book is Il libro di Marco Polo detto il Milione, which means The Book of Marco Polo, nicknamed 'Milione'. According to 15th century humanist Giovanni Battista Ramusio, his fellow citizens gave him this nickname when he returned to Venice because he kept saying that Kublai Khan's wealth counted in the millions. More precisely, he was nicknamed Messer Marco Milioni (Mr. Marco Millions). [20] However, as his father Niccolò was nicknamed Milione,[21] 19th-century philologist Luigi Foscolo Benedetto was persuaded that Milione was a short version of Emilione, and that the nickname was used to distinguish the Niccolò and Marco branches from other Polo families. [23] Early life and Asia travel See also: Niccolò and Polo and Europe in Medieval China Mosaic Marco Polo featured in in Doria-Tursi, in Genoa, Italy In 1168, his great-uncle, Marco Polo, borrowed money and ordered a ship in Constantinople. [25] His grandfather, Andrea Polo of the parish of San Felice, had three sons, Maffeo, another Marco, and a traveller father Niccolò. [24] This lineage, explained by Ramusio, is not universally accepted because there is no additional evidence to support it. [27] His father, Niccolò Polo, a merchant, traded with the Near East, became wealthy and achieved great prestige. [29] Niccolò and his brother Maffeo set off on a trade cruise before Marco's birth. [29] In 1260, Niccolò and Maffeo, while living in Constantinople, then the capital of the Latin Empire, predicted political change; they liquidate their assets into gems and move. [28] According to The Travels of Marco Polo, they passed through much of Asia, and met Kublai Khan, a Mongol ruler and founder of the Yuan dynasty. [31] Their decision to leave Constantinople proved timely. In 1261 Michael VIII Palaiologos, ruler of the Nicaraean Empire, took Constantinople, immediately burned down the Quarter of Venice and re-established the Byzantine Empire. Captured Venetians were blinded,[32] while many of those who managed to escape from overloaded refugee boats fled to other Venetian colonies in the Aegean Sea. Almost nothing was known about Marco Polo's childhood until he was fifteen, except that he probably spent part of his childhood in Venice. [34] Meanwhile, Marco Polo's mother died, and an aunt and uncle raised him. [29] He received a good education, studying mercantile subjects including foreign currency, assessing, and handling cargo ships; [29] He learned little or no Latin. [28] His father later married Floradise Polo (née Trevisan). [27] In 1269, Niccolò and Maffeo returned to their family in Venice, meeting young Marco for the first time. [33] In 1271, during the reign of Doge Lorenzo Tiepolo, Marco Polo (at the age of seventeen), his father, and uncle left for Asia on a series of adventures that Marco later documented in his book. [35] They sailed to Acre and then boarded their camels to the Persian port of Hormuz. During the first stage of the trip, they stayed for several months in Acre and were able to talk to Archdeacon Tedaldo Visconti of Piacenza. Polo's family, on that occasion, had expressed their regret at the pope's long lack, because on their previous trip to China they had received a letter from Kublai Khan to the Pope, and thus had to go to China disappointed. However, during the trip, they received the news that after 33 months finally, Conclave has chosen a new Pope and that he is exactly archdeacon Acre. The three of them rushed to return to the Holy Land, where the new Pope entrusted them with letters to the Great Great invited him to send his messenger to Rome. To give more weight to this mission he sent with Polos, as his legates, two Dominican fathers, Guglielmo from Tripoli and Nicola from Piacenza. [36] They continued to the mainland until they arrived at Kublai Khan's place in Shangdu, China (later known as Cathay). At the moment, Marco is 21 years old. [37] Impressed by Marco's intelligence and humility, Khan appointed him to serve as his foreign envoy to India and Burma. He was sent on many diplomatic missions throughout his kingdom and in Southeast Asia, (as in Indonesia today, Sri Lanka and Vietnam)[5][6] but also entertained Khan with stories and observations about the land he saw. As part of this appointment, Marco traveled extensively inside China, living in the emperor's land for 17 years. [7] Kublai initially refused several times to let Polos return to Europe, as he valued their company and they became useful to him. [38] However, around 1291, she finally granted permission, entrusting Polos with her last task: accompanying the Mongol princess Kököchin, who would become arghun khan's consort, in Persia (see Narration section). [37] After leaving the princess, Polos made a road trip to Constantinople. They then decided to return to their home. [37] They returned to Venice in 1295, after 24 years, with much wealth and treasure. They have traveled nearly 15,000 miles (24,000 km). [29] Genoese captivity and later the life of Marco Polo returned to Venice in 1295 with his fortune converted into gemstones. At the moment, Venice is at war with the Republic of Genoa. [40] Polo was armed with an aircraft kitchen equipped with trebuchets[41] to join the war. He was probably captured by the Genoan in the battle of Curzola (September 1298), off the coast of Anatolia between Adana and alexandretta Bay[42] (and not during the battle of Curzola (September 1298), off the coast of Dalmatia [43] Claims made by later (16th century) traditions recorded by Giovanni Battista Ramio.[44][45]) He spent several months in prison dictating detailed accounts of his travels to fellow inmates. , Rusticello da Pisa,[29] which combines his own stories as well as other collected anecdotes and current affairs from China. The book soon spread throughout Europe in manuscript form, and became known as The Travels of Marco Polo (Italian title: Il Milione, lit up. The Million, derived from the nickname Polo Milione. Original Franco-Italian title : *Livres des Merveilles du Monde*). It illustrates Polo's journey across Asia, giving Europeans their first comprehensive look into the inner workings of the Far East, including China, and Japan. [46] Polo was finally released from captivity in August 1299.[29] and returned to Venice, where his father and uncle had meanwhile purchased a large palazzo in a zone called contrada San Giovanni Crisostomo Crisostomo del Milion). [47] For such efforts, the Polo family probably invested the profits from the trade, and even many of the gemstones they brought from the East. [47] The company continued its activities and Marco soon became a wealthy trader. Marco and his uncle Maffeo financed another expedition, but likely never left the province of Venice, or returned to the Silk Road and Asia. [48] Some time before 1300, his father Niccolò died. [48] In 1300, he married Donata Badoër, daughter of Vitale Badoër, a merchant. [49] They have three daughters, Fantina (married to Marco Bragadin), Bellela (married to Bertuccio Querini), and Moreta. [51] Pietro d'Abano, philosopher, physician and astrological philosopher Pietro d'Abano, a Padua-based physician and astrologer, reportedly spoke with Marco Polo about what he had observed in the sky vault during his travels. Marco told him that during the trip back to the South China Sea, he had seen what he described in the picture as a star shaped like a sack (in Latin: ut sacco) with a large tail (magna habens caudam), most likely a comet. Astronomers agree that no comet was seen in Europe in late 1200, but there are records of comets seen in China and Indonesia in 1293. [52] Interestingly, this did not appear in Polo's book travels. Peter D'Abano keeps images in his volume Conciliator Differentiarum, quæ inter Philosophos et Medicos Versantur. Marco Polo gave Pietro another astronomical observation he made in the Southern Hemisphere, as well as a description of the Sumatran rhinoceros, which was collected at the Council. [52] In 1305 he was mentioned in Venetian documents among local sea captains regarding tax payments. [27] His relationship with a particular Marco Polo, which in 1300 was mentioned as a riot against the aristocratic government, and escaped the death penalty, as well as riots from 1310 led by Bajamonte Tiepolo and Marco Querini, among them rebels Jacobello and Francesco Polo from other branches of the family, is unclear. [27] Polo is clearly mentioned again after 1305 in the Maffeo treaty of 1309–1310, in a 1319 document in which he said he owned several estates of his father who died, and in 1321, when he bought part of his wife Donata's family property. [27] Death San Lorenzo Church in sestiere Castello (Venice), where Polo is buried. Photos show the church as it is today, after the 1592 redevelopment. The plaque at the Teatro Malibran, built on top of Marco Polo's house In 1323, Polo was locked in bed, due to illness. [53] On 8 January 1324, despite doctors attempting to treat him, Polo was at the scene of his death. [54] To write and the letter would be, his family asked Giovanni Giustiniani, a priest of San Procolo. His wife, Donata, and three daughters were appointed by him as execution partners. [54] The church is entitled by law to a portion of the he agreed to this and ordered that a further sum be paid to the monastery of San Lorenzo, the place where he wanted to be buried. [54] He also freed Peter, a Tartar servant, who may have accompanied him from Asia,[55] and to whom Polo bequeathed 100 limousines to Venice. [56] He divided the rest of his assets, including several properties, among individuals, religious institutions, and every guild and fraternity that belonged to him. [54] He also wrote down some debts including 300 lire that his brother-in-law owed him, and others to the monastery of San Giovanni, San Paolo of the Order of The Preacher, and a cleric named Friar Benvenuto. [54] He ordered 220 soldi to be paid to Giovanni Giustiniani for his work as a notary public and his prayers. [57] The warrant was not signed by Polo, but validated by the relevant manus signum rules at the time, under which testers only had to touch documents to make them legally valid. [58] Due to Venetian law which states that the day ends at sunset, the exact date of Marco Polo's death cannot be determined, but according to some scholars it was between sunset 8 and 9 January 1324. [59] The Biblioteca Marciana, who held the original copy of his will, dated the agreement on 9 January 1323, and gave the date of his death at some time in June 1324. [58] Marco Polo Main travel article: Marco Polo's Journey More information: Franco-Mongol alliance, Byzantine-Mongol sunset, and John of Montecorvino Map of the miniature travelsA Marco Polo of Il Milione. The authoritative version of Marco Polo's book does and cannot exist, for the original manuscript differs significantly, and the reconstruction of the original text is a matter of textual criticism. A total of about 150 copies in various languages are known to exist. Before the availability of printing, errors were often made during copying and translating, so there were many differences between the various copies. [61] Polo related to his oral memoirs with Rustichello da Pisa while both were prisoners of the Genova Republic. Rustichello wrote *Devisement du Monde in franco-venetian*. [62] The idea may be to create a handbook for traders, essentially texts about weight, size, and distance. [63] The oldest surviving manuscript is in Old French which is highly flavored with Italian; [64] According to the Italian scholar Luigi Foscolo Benedetto, this F text is the basic original text, which he corrected by comparing it to the somewhat more detailed Italian of Giovanni Battista Ramusio, along with the Latin text in the Ambrosiana Biblicals. Other important early sources were R (Ramusio's Italian translation was first printed in 1559), and Z (a fifteenth-century Latin manuscript stored in Toledo, Spain). Another Ancient French Polo Manuscript, which from around 1350, held by the National Library of Sweden. [65] One of the earliest texts Marci Pauli Veneti is a Latin translation made by Dominican brother Francesco Pipino in 1302, just a few years after Marco's return to Venice. Since Latin at the time was the most widespread and authoritative cultural language, it was suggested that rustichello texts be translated into Latin for the proper will of the Dominican Order, and this helped promote the book on a European scale. [19] The first English translation was an Elizabethan version by John Frampton published in 1579, Marco Polo's most glorious and famous journey, based on the 1503 translation of Santaella Castle (the first version in that language). [66] The published edition of Polo's book relied on a single manuscript, combining several versions together, or adding notes to clarify, for example in an English translation by Henry Yule. The 1938 English translation by A.C. Moule and Paul Pelliot was based on Latin manuscripts found in the library of Toledo Cathedral in 1932, and 50% longer than other versions. [67] A popular translation published by Penguin Books in 1958 by R. E. Latham worked several texts together to create a readable whole. [68] Marco Polo Narrative Statue in Hangzhou, China The book opens with a foreword depicting his father and uncle traveling to Bolghar where Prince Berke Khan lives. A year later, they went to Ukek[69] and continued on to Bukhara. There, an envoy from the Levant invited them to meet Kublai Khan, who had never met a European. [70] In 1266, they reached Kublai Khan's seat in Dadu, now Beijing, China. Kublai accepted the brothers with hospitality and asked them many questions about the European legal and political system. [71] He also asked about the Pope and the Church in Rome. [72] After the brothers answered the question he presented to them to deliver a letter to the Pope, asking 100 Christians to get acquainted with the Seven Arts (grammar, rhetoric, logic, geometry, arithmetic, music and astronomy). Kublai Khan also requested that a messenger bring back the lamp oil in Jerusalem. [73] A long hiatus between the death of Pope Clement IV in 1268 and the selection of his successor delayed Polos in fulfilling Kublai's request. They followed the advice of Theobald Visconti, then the papal legat for the Egyptian empire, and returned to Venice in 1269 or 1270 to await the candidacy of the new Pope, allowing Marco to see his father for the first time, at the age of fifteen or sixteen. [74] Polo met Kublai Khan. In 1271, Niccolò, Maffeo and Marco Polo began their voyage to meet Kublai's demands. They sailed to Acre, and camels to the Persian port of Hormuz. Polos wanted to sail directly to China, but the ships there were not seaworthy, so they continued inland via the Silk Road, until it reached the Kublai summer palace in Shangdu, near zhangjiakou today. In one example their journey, plainman joined the caravan of itinerant merchants they crossed paths with. Unfortunately, the party was soon attacked by bandits, who used sandstorm cover to ambush them. Polos managed to fight back and escape through a nearby town, but many caravan members were killed or enslaved. [75] Three and a half years after leaving Venice, when Marco was about 21 years old, the Poloss were welcomed by Kublai into his palace. [29] The exact date of their arrival is unknown, but scholars estimate it was between 1271 and 1275. [nb 1] Upon reaching yuan's court, the Poloss presented holy oil from Jerusalem and papal letters to their protectors. [28] Marco knew four languages, and the family had gathered a wealth of knowledge and experience useful to Kublai. It is possible that he became a government official; [29] He wrote about many imperial visits to China's southern and eastern provinces, farther south and Burma. [76] They were highly respected and sought in Mongolian courts, so Kublai Khan decided to reject Polos's request to leave China. They became worried about returning home safely, believing that if Kublai died, his enemies might turn against them because of their close involvement with the ruler. In 1292, Kublai's great-nephew, then ruler of Persia, sent a representative to China in search of a future wife, and they asked the Polo to accompany them, so that they were allowed to return to Persia with a wedding party —leaving the same year from Olives in southern China with a fleet of 14 garbage. The party sailed to singapore's port,[77] travelled north to Sumatra,[78] and sailed west to the port of Point Pedro Jaffna under Savakanmaindan and to Pandyan Tamilakkam. [79] Polo eventually crossed the Arabian Sea to Hormuz. The two-year voyage was a dangerous one — of the six hundred people (not including the crew) in the convoy of only eighteen survivors (including the three Plains). [80] Polos left the wedding party after reaching Hornmuz and made a road trip to the current Black Sea port of Trebizond, Trabzon. [29] A page from Il Milione, from a manuscript believed to date between 1298–1299. The role of Rustichello English scholar Ronald Latham has shown that The Book of Marvels is, in fact, a collaboration written in 1298–1299 between Polo and a professional romantic writer, Rustichello of Pisa. [81] It is believed that Polo related his memoirs orally with Rustichello da Pisa while both were prisoners of the Genova Republic. Rustichello wrote *Devisement du Monde in Franco-Venetian*, which is a widespread cultural language in northern Italy subalpine and po belts between the 13th and 15th centuries. [82] Latham also argued that Rustichello may have dazzled Polo's account, added fantastical and romantic romance That made the book a bestseller. [81] The Italian scholar Luigi Foscolo Benedetto previously pointed out that the book was written in a relaxed style, the same conversation that characterized rustichello's other works, and that some parts of the book were taken verbatim or with minimal modification from other writings by Rustichello. For example, the opening introduction in The Book of Marvels to emperors and kings, dukes and marquises is based directly on Arthur Rustichello's romance written several years earlier, and the record of the second meeting between Polo and Kublai Khan at the last court is almost the same as Tristan's arrival at King Arthur's court in Camelot in the same book. [83] Latham believes that many elements of the book, such as Middle Eastern legends and mentions of exotic wonders, may be rustichello's work that delivers what medieval European readers expected in a travel book. [84] The role of the Dominican Order Apparently, from the beginning, Marco's story evoked a contrasting reaction, as it was accepted by some with a certain distrust. Dominican father Francesco Pipino was the author of a translation into Latin, Iter Marci Pauli Veneti in 1302, just a few years after Marco's return to Venice. Francesco Pipino solemnly affirmed the book's truth and defined Marco as wise, honorable and loyal. [85] In his writings, Dominican brother Jacopo d'Acqui explains why his contemporaries were skeptical about the content of the book. He also recounted that before he died, Marco Polo insisted that he had told only half of the things he had seen. [85] According to some recent research from the Italian scholar Antonio Montefusco, Marco Polo's cultivated close relationship with members of the Dominican Order in Venice showed that a local father collaborated with him for the Latin version of the book, meaning that rustichello's text was translated into Latin for a proper warrant. [19] Since Dominican fathers have been among their missions evangelizing foreigners (cf. dominican missionary roles in China[86] and in the Indies[87]), it is reasonable to think that they consider Marco's book to be a reliable piece of information for missions in the East. Diplomatic communication between Pope Innocent IV and

pope Gregory X with the Mongols[98] may be another reason for this confirmation:At the time, there was open discussion about the possibility of a Christian-Mongol alliance with an anti-Islamic faction. [89] In fact, the Mongol delegation was solemnly baptized in the Second Council of Lyon. On the council, Pope Gregory X declared a new Crusade to begin in 1278 in conjunction with the Mongols. [90] The authenticity and correctness of the trial of Kublai Khan, from the French Livre des merveilles Since long at the book with skepticism. [91] Some in the Middle Ages regarded the book only as a romance or fairy tale, due to the sharp differences from its description of advanced civilization in China to other early accounts by Giovanni da Pian del Carpine and William of Rubruck, who described the Mongols as "barbarians" who seemed to belong to "several other worlds". [91] Doubts also arose in the following centuries about Marco Polo's narrative of his travels in China, for example because of his failure to mention the Great Wall of China, and in particular the difficulty in identifying many of the place names he used[92] (a large majority, however, have since been identified). [93] Many have questioned whether he has visited the places he mentioned in his itinerary, if he has matched the records of his father and uncle or other travelers, and some doubt if he even reached China, or that if he did, it may be never surpass Khanbalik (Beijing). [94] However, it has been pointed out that Polo accounts in China were more accurate and detailed than other traveller accounts in that period. Polo sometimes disputes the "extraordinary" fairy tales and legends given in other European accounts, and although there are some exaggerations and errors, Polo's account has relatively few descriptions of irrational wonders. In many cases where present (mostly given in the first part before he reaches China, such as mentioning Christian miracles), he makes a clear difference that they are what he has heard rather than what he has seen. It is also largely free of gross errors found in other accounts such as those given by Moroccan traveller Ibn Battuta who has confused the Yellow River with the Grand Canal and other waterways, and believes that porcelain is made of coal. [95] Modern studies have further shown that the details provided in Marco Polo's book, such as the currency used, salt production and income, are accurate and unique. Such detailed descriptions are not found in other non-Chinese sources, and their accuracy is supported by archaeological evidence as well as Chinese records compiled after Polo left China. Therefore his account is impossible to obtain second hand. [96] Other accounts have also been verified, for example, when visiting Zhenjiang in Jiangsu, China, Marco Polo noted that a large number of Christian churches have been built there. His claim is confirmed by a 14th-century Chinese text explaining how a Sogdian named Mar-Sargis of Samarkand founded six Nestorian Christian churches there in addition to one in Hangzhou during the second half of the 13th century. [97] Her story of Kōkōchin's daughter being sent from China to Persia to marry Il-khan was also confirmed by sources in Persia and China. [98] The section's birthplace controversy contains unclear or questionable information relevance to the subject matter of the article. Please help improve this section by clarifying or deleting details carelessly. If important can't be determined, that section is likely to be moved to another article, redirected pseudo, or deleted. Find sources: Marco Polo – news – newspapers – books – undergraduate – JSTOR (April 2020) (Learn how and when to delete this template message) According to some Croatian sources, the exact date and place of birth archiving[need clarification] is unknown. [16] The same source also claims Constantinople[100][16] and the island of Curzola (today Korčula, in Croatia) as its birthplace. [101][16][102] The lack of evidence makes curzola/Korčula's theory (perhaps under Ramusio's influence)[103] a particular birthplace highly disputed. [104] An edited scientific paper in 2013 stated that the origin story of Korčulan Marco Polo and/or his family could be approached as pure forgery or even as inheritance theft.... [105] Scientifically analyzing the text of Pope Innocent IV's letters to the rulers and tartars, brought to Güyük Khan by John de Carpini, 1245 the Güyük Khan Seal uses classical Mongolian script, as found in a letter sent to Roman Pope Innocent IV in 1246. Letter from Arghun, Khan of the Mongol Ilkhanates, to Pope Nicholas IV, 1290. The Seal of the Mongol ruler Ghazan in a 1302 letter to Pope Boniface VIII, with an inscription in the Chinese seal manuscript Explaining the omission of Scipetics has long wondered whether Marco Polo wrote his book based on hearsay, with some pointing to omissions about China's important practices and structures as well as a lack of detail about some of the places in his book. While Polo described banknotes and coal burning, he failed to mention the Great Wall of China, tea, Chinese characters, chopsticks, or footrest. [106] His failure to record the presence of the Great Wall of China was first raised in the mid-seventeenth century, and in the mid-eighteenth century, it was suggested that he may have never reached China. [92] Later scholars such as John W. Haeger argued that Marco Polo may not have visited South China due to the lack of detail in his description of the southern Chinese cities compared to the north, while Herbert Franke also raised the possibility that Marco Polo may not have been to China at all, and wondered if he might have based his account on Persian sources because of his use of Persian expressions. [107] This was further taken by Dr. Frances Wood who claimed in her 1995 book *Did Marco Polo Go to China?* that at first Polo never went further east than Persia (modern Iran), that there is nothing in The Book of Marvels about China that cannot be obtained through reading Persian books. [108] Wood maintains that it is more likely that polo only went to Constantinople (modern Turkey) and several Italian merchant colonies around the Black Sea, plucking hearsay from travelers who have been further east. [108] Supporters of Polo's basic accuracy countered points raised by skeptics such as footbinding and the Great Wall of China. Historian Stephen G. Haw argues that the Great Wall was built to prevent northern invaders, while the ruling dynasty during Marco Polo's visit was a very northern occupier. They note that the Great Wall familiar to us today is the Ming structure built two centuries after Marco Polo's journey; and that the Polo Mongol rulers served controlled territory both north and south of the current wall, and would have no reason to defend a fortress that might have remained from the previous dynasty. [109] Other Europeans who traveled to Khanbalik during the Yuan dynasty, such as Giovanni de' Marignolli and Pordenone, also said nothing about the wall. Muslim traveler Ibn Battuta, who asked about the wall when he visited China during the Yuan dynasty, could not find anyone who had seen it or knew anyone who had seen it, suggesting that while the ruins of walls built in the previous period may have existed, they were not significant or noteworthy at the time. [109] Haw also argued that footfall was not common even among the Chinese during polo's time and was virtually unknown among the Mongols. While Oddone's Italian missionary from Pordenone who visited Yuan China mentioned footbinding (but it is unclear whether he only conveyed something he heard because his description was inaccurate).[110] no other foreign visitor to the Chinese Yuan mentioned the practice, perhaps an indication that the footbath was not widespread or not practiced in extreme form at the time. [111] Marco Polo himself noted (in toledo's script) the dainty streets of Chinese women who took a very short step. [109] It has also been told by other scholars that many things not mentioned by Marco Polo such as tea and chopsticks are also not mentioned by other travelers. [39] Haw also points out that despite some omissions, Marco Polo's account is broader, more accurate and more detailed than other foreign travelers to China in this period. [112] Marco Polo even observed Chinese natural discoveries such as watertight compartment partition partitions on Chinese ships, knowledge he wanted to share with fellow Venetians. [113] In addition to Haw, a number of other scholars argued in favor of the well-established view that Polo was in China in response to Wood's book. [114] Wood's book has been criticized by figures including Igor de Rachewiltz (translator and anotor of The Secret History of the Mongols) and Morris Rossabi (author Khan: life in time). [115] Historian David Morgan points out the mistakes made in Wood's book confuse the Liao dynasty with the Jin dynasty, and he finds no hard evidence in the book that will convince him that Marco Polo did not go to China. [116] Haw also argued in marco polo's Chinese book that Marco's account was much more true and accurate than it often should have been and that it was highly unlikely that he could get all the information in his book from secondhand sources. [117] Haw also criticized Wood's approach to finding mention of Marco Polo in Chinese texts by arguing that contemporary Europeans paid little attention to the use of surnames and that the direct Chinese transliteration of Marco's name ignored the possibility of him taking a Chinese or even Mongol name without bearings or similarities with his Latin name. [118] In addition to replying to Wood, Jørgen Jensen recalled meeting Marco Polo and Pietro d'Abano in the late 13th century. In this meeting, Marco gives Pietro details about the astronomical observations he has made on his journey. This observation is compatible only with Marco's stay in China, Sumatra and the South China Sea[119] and is recorded in Pietro Conciatori Differentiarum's book, but not in Marco's Travel Book. Reviewing Haw's book, Peter Jackson (author of The Mongols and the West) says that Haw must now have resolved the controversy surrounding polo's history of visits to China. [120] Igor de Rachewiltz's review, which refuted Wood's point, ended with a strongly worded condemnation: I regret to say that F. W.'s book did not meet the scholarship standards one would expect in a work of this kind. His book can only be described as deceptive, both in relation to the author and to the public at large. Questions posted that, in most cases, have been answered satisfactorily... , unprofessional business; he is not well equipped in the basic tools of trade, that is, adequate linguistic competence and research methodology ... and its main argument cannot withstand strict supervision. His conclusion failed to take into account all the evidence that supported Marco Polo's credibility. [121] Some scholars believe that Marco Polo exaggerated his interests in China. The English historian David Morgan thought that Polo might have exaggerated and lied about his status in China.[122] while Ronald Latham believed that such exaggeration was ornate by his ghost writer Rustichello da Pisa. [84] Et meser Marco Pol meisme, celui de cui traste cele vie, seigneurie ceste cité por trois anz. And the same Marco Polo, among which the book relates, ruled the city for three years. — Le devisement dou monde, CXLII, ed. Mario Eusebi, p. 162 This sentence in The Book of Marvels is interpreted as Marco Polo governor of Yangju Yangzhou city for three years, and from Hangzhou. This claim has caused some controversy. According to David Morgan there is no Chinese source who mentions him as a friend of the Emperor or as governor of Yangzhou - indeed no Chinese source mentions Marco Polo at all. [122] In fact, in the 1960s the German historian Herbert Franke noted that all the events of Polo or Bolod (the Altaic word meaning steel) in the Yuan text were the names of the Mongols or Turkish extraction. [107] However, in the 2010s the Chinese scholar Peng Hai identified Marco Polo with a certain Boluo, an emperor official, mentioned in yuanshi (History of Yuan) since he was captured in 1274 by an imperial dignified named Saman. The charge is that Boluo had walked on the same side of the road as the female prostitute, contrary to orders for men and women to walk on opposite sides of the road within the city. [123] According to Yuanshi's account, Boluo was released at the emperor's own request, and later transferred to the Ningxia region, in northeastern China today, in the spring of 1275. That date could match the first mission Marco Polo was talking about. [124] If this identification is correct, there is a record of Marco Polo in Chinese sources. These allegations seem to be backed up by the fact that in addition to saman's imperial dignity (the one who had arrested an official named Boluo), the document mentions his brother, Xiangwei. According to sources, Saman died shortly after the incident, while Xiangwei was transferred to Yangzhou in 1282–1283. Marco Polo reported that he was transferred to Hangzhou the following year, in 1284. It has been alleged that this move was due to the intention to avoid further conflict between the two. [125] Synologist Paul Pelliot thought that Polo might have served as the government's salt monopoly officer in Yangzhou, which is a position of some significance that could explain the exaggeration. [122] It may seem unlikely that Europeans could hold positions of power in the Mongolian empire. However, some records prove he is not the first or only one. In his book, Marco mentions an official named Mar Sarchis who may be the Christian bishop of Nestorian, and he says he founded two Christian churches in the Caigu region. This official was actually mentioned in the local gazette Zhihsun Zhenjiang zhi under the name Ma Xuelijian and qualified Third Class General. Always in the sheet, said Ma Xuelijian was an assistant superintendent in Zhenjiang province for three years, and that during this time he founded two Christian churches. [127] In fact, it is a well-documented fact that Kublai Khan trusts foreigners more zhi under the subjects in internal affairs. [128] Stephen G. Haw challenged the idea that Polo is his own interests, itself, that, contrary to what is often said... Marco did not claim a highly annihilated position for himself in the Yuan empire. [129] He pointed out that Polo never claimed to hold a high rank, as darughachi, who led the tumen - a typically 10,000-strong unit. In fact, Polo doesn't even imply that he has led 1,000 personnel. Haw points out that Polo himself seems to have simply stated that he has become khan's messenger, in a position with some self-esteem. According to Haw, this is a reasonable claim if Polo was, for example, a keshig - a member of the imperial guard of the same name, which included as many as 14,000 individuals at the time. [129] Haw explained how the earliest manuscripts of Polo's account provided conflicting information about his role in Yangzhou, with some claiming he was only a modest resident, others claiming he was a governor, and Ramusio's text claiming he only held the office as a temporary replacement for others, but all the texts agreed that he worked as an honorable envoy for khan. [130] Haw also objected to the approach of finding a mention of Marco Polo in Chinese texts, arguing that contemporary Europeans paid little attention to the use of surnames and the direct Chinese transcription of Marco's name ignored the possibility of him taking a Chinese or even Mongol name that had no bearing or similarity to his Latin name. [129] Another controversial claim is in chapter 145 when the Book of Marvels states that the three Polos gave the Mongols technical advice on building mangonel during the Siege of Xiangyang. Adonc distrent les .II. freres et fir filz meser Marc. Grant sire, nos avon avech nos en nostre mesnie homes qe front tienz mangan qe giteront si grant pieres qe celes de la cité ne poront sofrir mes se renderont maintain. Then the brothers and their son Marc said: Oh my God, in our company, we have people who will build mangonels like that that launch such boulders, that the townswellers will not bear it and will soon give up. - Le devisement dou monde, CXLV, ed. Mario Eusebi, p. 163 Since the siege was completed in 1273, before Marco Polo arrived in China for the first time, the claim cannot be true.[122][131] The Mongol army that besieged Xiangyang did have foreign military engineers, but they are mentioned in Chinese sources as being from Baghdad and having Arabic names. [107] In this case, Igor de Rachewiltz cautioned that the claim that the three Polo were present at the Siege of Xiang- was not present in all the texts, but Niccolò and Matteo could have made this suggestion. Therefore, this claim seems to be the next addition to give more credibility to the story. [133] A number of errors in Marco Polo's account have noted: for example, he described the bridge that came to be known as the Marco Polo Bridge as having the arch is not eleven or thirteen. [39] He also said that Khanbalik city walls have twelve gates when they have only eleven. [134] Archaeologists also suggest that Polo may have mixed up details of two attempts at a Japanese invasion by Kublai Khan in 1274 and 1281. Polo wrote about the five masted ships, when archaeological excavations discovered that the ships, in fact, had only three masts. [135] Appropriation Wood accuses Marco Polo of taking other people's accounts in his book, retelling other stories as his own, or basing his account on Persian guidebooks or other lost sources. For example, The Sinologist Francis Woodman Cleaves notes that Polo's account of Kōkōchin's daughter's voyage from China to Persia to marry Il-khan in 1293 was confirmed by a passage in the 15th-century Chinese work Yongle Encyclopedia and by the Persian historian Rashid-al-Din, however, none of these accounts mention Polo or indeed Europeans as part of the bridal party.[98] and Wood uses the lack of mention of Polo

