

*"The other ambassadors warn me of famines, extortions, conspiracies, or else they inform me of newly discovered turquoise mines, advantageous prices in marten furs, suggestions for supplying damascened blades. And you?" the Great Khan asked Polo. "you return from lands equally distant and you can tell me only the thoughts that come to a man who sits on his doorstep at evening to enjoy the cool air. What is the use, then, of all your traveling?"*

*"It is evening. We are seated on the steps of your palace. There is a slight breeze," Marco Polo answered. "Whatever country my words may evoke around you, you will see it from such a vantage point, even if instead of the palace there is a village on pilings and the breeze carries the stench of a muddy estuary."*

*"My gaze is that of a man meditating, lost in thought—I admit it. But yours? You cross archipelagoes, tundras, mountain ranges. You would do as well never moving from here."*

*The Venetian knew that when Kublai became vexed with him, the emperor wanted to follow more clearly a private train of thought; so Marco's answers and objections took their place in a discourse already proceeding on its own, in the Great Khan's head. That is to say, between the two of them it did not matter whether questions and solutions were uttered aloud or whether each of the two went on pondering in silence. In fact, they were silent,*

*their eyes half-closed, reclining on cushions, swaying in hammocks, smoking long amber pipes.*

*Marco Polo imagined answering (or Kublai Khan imagined his answer) that the more one was lost in unfamiliar quarters of distant cities, the more one understood the other cities he had crossed to arrive there; and he retraced the stages of his journeys, and he came to know the port from which he had set sail, and the familiar places of his youth, and the surroundings of home, and a little square of Venice where he gamboled as a child.*

*At this point Kublai Khan interrupted him or imagined interrupting him, or Marco Polo imagined himself interrupted, with a question such as: "You advance always with your head turned back?" or "Is what you see always behind you?" or rather, "Does your journey take place only in the past?"*

*All this so that Marco Polo could explain or imagine explaining or be imagined explaining or succeed finally in explaining to himself that what he sought was always something lying ahead, and even if it was a matter of the past it was a past that changed gradually as he advanced on his journey, because the traveler's past changes according to the route he has followed: not the immediate past, that is, to which each day that goes by adds a day, but the more remote past. Arriving at each new city, the traveler finds again a past of his that he did not know he*

*had: the foreignness of what you no longer are or no longer possess lies in wait for you in foreign, unpossessed places.*

*Marco enters a city; he sees someone in a square living a life or an instant that could be his; he could now be in that man's place, if he had stopped in time, long ago; or if, long ago, at a crossroads, instead of taking one road he had taken the opposite one, and after long wandering he had come to be in the place of that man in that square. By now, from that real or hypothetical past of his, he is excluded; he cannot stop; he must go on to another city, where another of his pasts awaits him, or something perhaps that had been a possible future of his and is now someone else's present. Futures not achieved are only branches of the past: dead branches.*

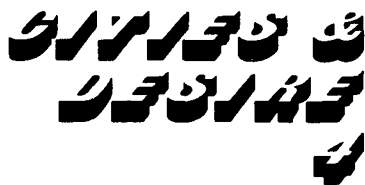
*"Journeys to relive your past?" was the Khan's question at this point, a question which could also have been formulated: "Journeys to recover your future?"*

*And Marco's answer was: "Elsewhere is a negative mirror. The traveler recognizes the little that is his, discovering the much he has not had and will never have."*



Beware of saying to them that sometimes different cities follow one another on the same site and under the same name, born and dying without knowing one another, without communication among themselves. At times even the names of the inhabitants

remain the same, and their voices' accent, and also the features of the faces; but the gods who live beneath names and above places have gone off without a word and outsiders have settled in their place. It is pointless to ask whether the new ones are better or worse than the old, since there is no connection between them, just as the old post cards do not depict Maurilia as it was, but a different city which, by chance, was called Maurilia, like this one.



In the center of Fedora, that gray stone metropolis, stands a metal building with a crystal globe in every room. Looking into each globe, you see a blue city, the model of a different Fedora. These are the forms the city could have taken if, for one reason or another, it had not become what we see today. In every age someone, looking at Fedora as it was, imagined a way of making it the ideal city, but while he constructed his miniature model, Fedora was already no longer the same as before, and what had been until yesterday a possible future became only a toy in a glass globe.

The building with the globes is now Fedora's museum: every inhabitant visits it, chooses the city that corresponds to his desires, contemplates it, imagining his reflection in the medusa pond that would have collected the waters of the canal (if it had not been dried up), the view from the high canopied box along the avenue reserved for elephants (now banished from the city), the fun of sliding down the spiral, twisting minaret (which never found a pedestal from which to rise).

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On the map of your empire, O Great Khan, there must be room both for the big, stone Fedora and the little Fedoras in glass globes. Not because they are all equally real, but because all are only assumptions.

The one contains what is accepted as necessary when it is not yet so; the others, what is imagined as possible and, a moment later, is possible no longer.

The man who is traveling and does not yet know the city awaiting him along his route wonders what the palace will be like, the barracks, the mill, the theater, the bazaar. In every city of the empire every building is different and set in a different order: but as soon as the stranger arrives at the unknown city and his eye penetrates the pine cone of pagodas and garrets and haymows, following the scrawl of canals, gardens, rubbish heaps, he immediately distinguishes which are the princes' palaces, the high priests' temples, the tavern, the prison, the slum. This—some say—confirms the hypothesis that each man bears in his mind a city made only of differences, a city without figures and without form, and the individual cities fill it up.

This is not true of Zoe. In every point of this city you can, in turn, sleep, make tools, cook, accumulate gold, disrobe, reign, sell, question oracles. Any one of its pyramid roofs could cover the leprosarium or the odalisques' baths. The traveler roams all around and has nothing but doubts: he is unable to distinguish the features of the city, the features he keeps distinct in his mind also mingle. He infers this: if existence in all its moments is all of itself, Zoe is the place of indivisible existence. But why, then, does the city exist? What line separates the inside from the outside, the rumble of wheels from the howl of wolves?



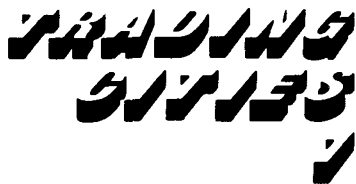


Now I shall tell of the city of Zenobia, which is wonderful in this fashion: though set on dry terrain it stands on high pilings, and the houses are of bamboo and zinc, with many platforms and balconies placed on stilts at various heights, crossing one another, linked by ladders and hanging sidewalks, surmounted by cone-roofed belvederes, barrels storing water, weather vanes, jutting pulleys, and fish poles, and cranes.

No one remembers what need or command or desire drove Zenobia's founders to give their city this form, and so there is no telling whether it was satisfied by the city as we see it today, which has perhaps grown through successive superimpositions from the first, now undecipherable plan. But what is certain is that if you ask an inhabitant of Zenobia to describe his vision of a happy life, it is always a city like Zenobia that he imagines, with its pilings and its suspended stairways, a Zenobia perhaps quite different, a-flutter with banners and ribbons, but always derived by combining elements of that first model.

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This said, it is pointless trying to decide whether Zenobia is to be classified among happy cities or among the unhappy. It makes no sense to divide cities into these two species, but rather into another two: those that through the years and the changes continue to give their form to desires, and those in which desires either erase the city or are erased by it.



Proceeding eighty miles into the northwest wind, you reach the city of Euphemia, where the merchants of seven nations gather at every solstice and equinox. The boat that lands there with a cargo of ginger and cotton will set sail again, its hold filled with pistachio nuts and poppy seeds, and the caravan that has just unloaded sacks of nutmegs and raisins is already cramming its saddlebags with bolts of golden muslin for the return journey. But what drives men to travel up rivers and cross deserts to come here is not only the exchange of wares, which you could find, everywhere the same, in all the bazaars inside and outside the Great Khan's empire, scattered at your feet on the same yellow mats, in the shade of the same awnings protecting them from the flies, offered with the same lying reduction in prices. You do not come to Euphemia only to buy and sell, but also because at night, by the fires all around the market, seated on sacks or barrels or stretched out on piles of carpets, at each word that one man says—such as “wolf,” “sister,” “hidden treasure,” “battle,” “scabies,” “lovers”—the others tell, each one, his tale of wolves, sisters, treasures, scabies, lovers, battles. And you know that in the long journey ahead of you, when to keep awake against the camel's swaying or the junk's rocking, you start summoning up your memories one by one, your wolf will have become

another wolf, your sister a different sister, your battle other battles, on your return from Euphemia, the city where memory is traded at every solstice and at every equinox.

. . . Newly arrived and quite ignorant of the languages of the Levant, Marco Polo could express himself only by drawing objects from his baggage—drums, salt fish, necklaces of wart hogs' teeth—and pointing to them with gestures, leaps, cries of wonder or of horror, imitating the bay of the jackal, the hoot of the owl.

The connections between one element of the story and another were not always obvious to the emperor; the objects could have various meanings: a quiver filled with arrows could indicate the approach of war, or an abundance of game, or else an armorer's shop; an hourglass could mean time passing, or time past, or sand, or a place where hourglasses are made.

But what enhanced for Kublai every event or piece of news reported by his inarticulate informer was the space that remained around it, a void not filled with words. The descriptions of cities Marco Polo visited had this virtue: you could wander through them in thought, become lost, stop and enjoy the cool air, or run off.

As time went by, words began to replace objects and gestures in Marco's tales: first exclamations, isolated nouns, dry verbs, then phrases, ramified and leafy discourses, metaphors and tropes. The foreigner had learned to speak the emperor's language or the emperor to understand the language of the foreigner.

But you would have said communication between them

*was less happy than in the past: to be sure, words were more useful than objects and gestures in listing the most important things of every province and city—monuments, markets, costumes, fauna and flora—and yet when Polo began to talk about how life must be in those places, day after day, evening after evening, words failed him, and little by little, he went back to relying on gestures, grimaces, glances.*

*So, for each city, after the fundamental information given in precise words, he followed with a mute commentary, holding up his hands, palms out, or backs, or sideways, in straight or oblique movements, spasmodic or slow. A new kind of dialogue was established: the Great Khan's white hands, heavy with rings, answered with stately movements the sinewy, agile hands of the merchant. As an understanding grew between them, their hands began to assume fixed attitudes, each of which corresponded to a shift of mood, in their alternation and repetition. And as the vocabulary of things was renewed with new samples of merchandise, the repertory of mute comment tended to become closed, stable. The pleasure of falling back on it also diminished in both; in their conversations, most of the time, they remained silent and immobile.*