

it is the form with a final *-ī* which is regularly used in Arabic texts written in Egypt. But *Bunduqdār*, without the final *-ī*, often occurs in Persian texts for the name of Baibars (cf. for instance *Waśśāf* in *Ha*², 165, or *Rašidu-'d-Dīn* in QUATREMÈRE, *Hist. des Mongols*, 346, 387, and *Bl*, II, 551), and this is the form represented by Polo's «Bondocdaire». Abu'l Faraġ (*Hist. dynast.*, POCOCCKE's ed., text 538, transl. 351) speaks of Baibar's former master as «the great *Bunduqdār*», and of Baibars himself as «the little *Bunduqdār*»; later, he invariably calls Baibars simply «*Bunduqdār*». The Armenians call Baibars «Phenduġtar»; the Georgians, «Phunduqadar» [? corr. «Phunduqdar»] (cf. PATKANOV, *Istoriya Mongolov Magakii*, 41; BROSSET, *Hist. de la Géorgie*, I, 586). Hethum uses «Bendocdar» (*Hist. des Crois.*, Arm., II, 240, 353), which is also the form used in the *Gestes des Chiprois* (*ibid.* 754-756) and in the *Annales de Terre Sainte* (*Arch. de l'Orient latin*, II, II, 449, 451-453, 455, 457). Pegolotti mentions «Benducchodara» (EVANS's ed., 133, where a reference is also given to an Italian chronicle which speaks of «Bethogar» or «Betgodar»). So the name used by Polo for Baibars is really the only one under which Baibars was known outside of Egypt.

YULE says *bunduqdār* means «arblasteer»; HAMMER (*Ha*¹, I, 203) has translated the word by «bow-holder» («der Bogenhalter»); «arblasteer» appears again in GROUSSET, *Hist. des Croisades*, III, 607. But D'OHSSON (*Oh*, III, 348) has a note according to which *bunduqdār* was the title of an official whose charge consisted in handing the ball to the sultan when the latter played polo; PATKANOV, *Istoriya Mongolov Magakii*, 102-103, after quoting D'OHSSON, adds that HAMMER's «Bogenhalter» is «of course» wrong. The *EI*, under «*Bunduqdār*», refers the reader to the notice on Baibars, but there the epithet of *Bunduqdārī* is not even mentioned.

Bunduqdār is a hybrid word, composed of Arabic *بندق* *bunduq*, and Pers. *دار* *dār*, «bearer». *Bunduq* itself is an arabized form corresponding to Pers. *فندق* *funduq*, in Turk. *funduq* and *fīndīq* («fenduc» in KUUN, *Codex Cumanicus*, 125), the original meaning being «filbert», hence the pellets thrown by a cross-bow (> Span. *bodoque*), then the «cross-bow» itself, and finally, in modern use, «musket» (> Hindustani *bandūq*, «musket»; cf. YULE, *Hobson-Jobson*², s.v. «bandook», where the editors of 1903 have added that the *bunduqdār* was a «master of artillery»). But there is no corresponding Persian title such as **funduq-dār*, and analogy shows that *bunduqdār* is certainly a Court title of the Egyptian Mamluk dynasty, like *bašmaqđār*, *dāwātđār*, *čogandār*, etc., all applying to people whose office was to hand something to the sultan. The *bunduqdār*, consequently, could not be simply an «arblasteer», and there is no mention of him in QUATREMÈRE's long notes on balistae, cross-bows, etc., *Hist. des Mongols*, 285 sq.

But this does not imply that what the *bunduqdār* handed to the sultan was the polo ball. In QUATREMÈRE's quotations on Polo (*Hist. des Sultans Mamlouks*, I, I, 121-132), the ball is never called *funduq* or *bunduq*. The *Gestes des Chiprois*, which give the name of Baibars as «Bendocdar» (*Hist. des Crois.*, Arm., II, 754-756), say that he was the bearer of the «arc de mot» of the sultan, and that the «arc de mot» was called in Arabic «*caus bondoc*» (this would seem to imply that «Bendocdar» is a wrong reading for «Bondocdar», but «Bendocdar» is also the spelling of the name in Hethum and in the *Annales de Terre Sainte*, as has been said above). As a matter of fact, *قوس البندق* *qaūs al-bunduq* means «crossbow» in Arabic, and one would like to have had some authority for the note in the Glossary of *Hist. des Crois.*, Arm., II, 1000,