

according to which the «arc de mot» (lit. «word-bow») was «a bow entrusted by the sultan, as a symbol of delegation of his power, to some one who was to carry out some order». I am almost inclined to believe that «mot» is wrong somehow, and that the *bunduqdār* was simply the bearer of the sultan's crossbow (cf. the *qorči*, «quiver-bearers», of Mongol history). As is shown by the above quotation, the *Gestes des Chiprois* mistake Baibars himself for a *bunduqdār*, while he was only al-Bunduqdārī, the former servant of a *bunduqdār*.

One more word on *bunduq*, *funduq*. YULE says (*Hobson-Jobson*<sup>2</sup>, 127) : «*Bunduq*, pl. *banādīk*, was a name applied by the Arabs to filberts (as some allege) because they came from Venice (*Banadīk*, comp. German *Venedig*)». This derivation is impossible. The filbert, or hazel-nut, was known under that name in the Orient long before Venice had any trade there. Pers. *funduq*, Arab. *bunduq* are borrowed from the classical name (κάρυον) ποντικόν, (*nux*) *pontica*, which had passed into Aramaean (cf. L. LECLERC, *Ibn el-Beithar, Traité des Simples*, in *Not. et Extr.*, 23 [1877], I, 273; S. FRÄNKEL, *Aramäische Fremdwörter im Arabischen*, 139; *EI*, s.v. *funduq*), and is even known in Pahlvi (cf. WEST, *Pahlavi Texts*, I, 103). On the other hand, the *bunduqī*, or «sequin», is said in *EI* to have been so called from «Bunduqīya» the name of Venice among the Arabs, with a reference to Abū-'l-Fidā; but REINAUD, *Géogr. d'Aboulféda*, II, I, 309, transcribes البندقية as «Benedekyé», and the vocalization with two *u*'s does not seem to have a real basis. If the name of the *bunduqī*, «sequin», is really derived from that of Venice, it must at least have been contaminated by the *bunduq*, «filbert», of identical spelling. But one may entertain some doubts when the Osmanli Turks speak at the same time of their gold coins as *funduqlī* or *fīndīqlī*, which is explained in *EI* as probably arising from the outer circle of «pearls» of the coins being compared to filberts. I find it hard to dissociate *bunduqī* from *funduqlī*. Moreover, in Roumanian *funduk* is used alone as the name of an ancient coin (cf. LOKOTSCH, *Etymol. Wörterbuch*, Nos. 355, 617).

## 77. BONUS

*alboro* V  
*bonus* F  
*bonusso* LT

*ebano* TA<sup>1</sup>, TA<sup>3</sup>, VA, VL;  
G, R  
*ebanus* L, LT, P, Z

*ebon* (?) VB  
*ybenus* FA, FB

Although we have retained the «bonus» of F, I am not certain that it is the best form, nor that YULE's remarks on that reading (*Y*, II, 272) are really pertinent. The word «ebony» goes back to Lat. *ebenus*, from Greek ἔβενος, which in its turn is borrowed from the Egyptian *heben*, probably through a Semitic channel. The Arabo-Persian ابنوس *abnūs*, which YULE mentions, is a retranscription from the Greek. The word was fairly well known in the Middle Ages, in Italian as *ebano*, in French as *ebaine*, though the Latin form in *-us* is also met with. YULE quotes a French inventory where the word is written *ibenus*. In POLO's text, FA and FB read «ybenus». I have little doubt that the «bonus» of F is a wrong apheretic form, and that we ought to adopt