

tinguished service. One of the military titles at Bokhara is still *Tokhsabai*, a corruption of *Tugh-Sáhibi* (Master of the Tugh).

We find the whole gradation except the *Tuc* in a rescript of Janibeg, Khan of Sarai, in favour of Venetian merchants dated February 1347. It begins in the Venetian version: "*La parola de Zanibeck allo puovolo di Mogoli, alli Baroni di Thomeni,* delli miera, delli centenera, delle dexiene.*" (*Erdmann*, 576; *D'Avezac*, 577-578; *Rémusat*, *Langues Tartares*, 303; *Pallas*, *Samml.* I. 283; *Schmidt*, 379, 381; *Baber*, 260, etc.; *Vámbéry*, 374; *Timour Inst.* pp. 283 and 292-293; *Bibl. de l'Ec. des Chartes*, tom. lv. p. 585.)

The decimal division of the army was already made by Chinghiz at an early period of his career, and was probably much older than his time. In fact we find the Myriarch and Chiliarch already in the Persian armies of Darius Hystaspes. From the Tartars the system passed into nearly all the Musulman States of Asia, and the titles *Min-bashi* or *Bimbashi*, *Yuzbashi*, *Onbashi*, still subsist not only in Turkestan, but also in Turkey and Persia. The term *Tman* or *Tma* was, according to Herberstein, still used in Russia in his day for 10,000. (*Ramus.* II. 159.)

[The King of An-nam, Dinh Tiên-hòang (A.D. 968) had an army of 1,000,000 men forming 10 corps of 10 legions; each legion forming 10 cohorts of 10 centuries; each century forming 10 squads of 10 men.—H. C.]

NOTE 3.—Ramusio's edition says that what with horses and mares there will be an average of eighteen beasts (?) to every man.

NOTE 4.—See the Oriental account quoted below in Note 6.

So Dionysius, combining this practice with that next described, relates of the Massagetæ that they have no delicious bread nor native wine:

"But with horse's blood
And white milk mingled set their banquets forth."
(*Orbis Desc.* 743-744.)

And Sidonius:

"Solitosque cruentum
Lac potare Getas, et pocula tingere venis."
(*Parag. ad Avitum.*)

["The Scythian soldier drinks the blood of the first man he overthrows in battle." (*Herodotus*, *Rawlinson*, Bk. IV. ch. 64, p. 54.)—H. C.] "When in lack of food, they bleed a horse and suck the vein. If they need something more solid, they put a sheep's pudding full of blood under the saddle; this in time gets coagulated and cooked by the heat, and then they devour it." (*Georg. Pachymeres*, V. 4.) The last is a well-known story, but is strenuously denied and ridiculed by Bergmann. (*Streifereien*, etc. I. 15.) Joinville tells the same story. Hans Schiltberger asserts it very distinctly: "Ich hon och gesehen wann sie in reiss ylten, das sie ein fleisch nemen, und es dunn schinden und legents unter den sattel, und riten doruff; und essents wann sie hungert" (ch. 35). Botero had "heard from a trustworthy source that a Tartar of Perekop, travelling on the steppes, lived for some days on the blood of his horse, and then, not daring to bleed it more, cut off and ate its ears!" (*Relazione Univers.* p. 93.) The Turkmans speak of such practices, but Conolly says he came to regard them as hyperbolic talk (I. 45).

[Abul-Ghazi Khan, in his History of Mongols, describing a raid of Russian (*Ouros*) Cossacks, who were hemmed in by the Uzbeks, says: "The Russians had in continued fighting exhausted all their water. They began to drink blood; the fifth day they had not even blood remaining to drink." (*Transl. by Baron Des Maisons*, St. Petersburg, II. 295.)]

NOTE 5.—Rubruquis thus describes this preparation, which is called *Kurút*:

* This is *Chomeni* in the original, but I have ventured to correct it.