

towards the right, whilst the other goes towards the left with his party in like manner. They move along, all abreast of one another, so that the whole line extends over a full day's journey, and no animal can escape them. Truly it is a glorious sight to see the working of the dogs and the huntsmen on such an occasion! And as the Lord rides a-fowling across the plains, you will see these big hounds coming tearing up, one pack after a bear, another pack after a stag, or some other beast, as it may hap, and running the game down now on this side and now on that, so that it is really a most delightful sport and spectacle.

[The Two Brothers I have mentioned are bound by the tenure of their office to supply the Kaan's Court from October to the end of March with 1000 head of game daily, whether of beasts or birds, and not counting quails; and also with fish to the best of their ability, allowing fish enough for three persons to reckon as equal to one head of game.]

Now I have told you of the Masters of the Hounds and all about them, and next will I tell you how the Lord goes off on an expedition for the space of three months.

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NOTE I.—Though this particular Bayan and Mingan are not likely to be mentioned in history, the names are both good Mongol names; *Bayan* that of a great soldier under Kúblái, of whom we shall hear afterwards; and *Mingan* that of one of Chinghiz's generals.

The title of "Master of the Mastiffs" belonged to a high Court official at Constantinople in former days, *Sámsúnji Báshi*, and I have no doubt Marco has given the exact interpretation of the title of the two Barons: though it is difficult to trace its elements. It is read variously *Cunici* (i.e. *Kunichi*) and *Cinuci* (i.e. *Chinuchi*). It is evidently a word of analogous structure to *Kushchi*, the Master of the Falcons; *Parschi*, the Master of the Leopards. Professor Schiefner thinks it is probably corrupted from *Noghaichi*, which appears in Kovalevski's Mongol Dict. as "*chasseur qui a soins des chiens courants*." This word occurs, he points out, in Sanang Setzen, where Schmidt translates it *Aufseher über Hunde*. (See S. S. p. 39.)

The metathesis of *Noghai-chi* into *Kuni-chi* is the only drawback to this otherwise apt solution. We generally shall find Polo's Oriental words much more accurately expressed than this would imply—as in the next chapter. I have hazarded a suggestion of (Or. Turkish) *Chong-It-chi*, "Keeper of the Big Dogs," which Professor Vámbéry thinks possible. (See "*chong*, big, strong," in his *Tschagataische Sprachstudien*,