

published by M. Mas Latrie: "*Item, se algun cavalo bolargo fosse trovado apreso de algun vostro veneciano,*" etc.—"If any stray horse shall be found in the possession of a Venetian," etc. (See *Bibl. de l'Ecole des Chartes*, 1870—*tirage à part*, p. 26.)

[“There are two Mongol terms, which resemble this word *Bularguchi*, viz. *Balagachi* and *Buluguchi*. But the first was the name used for the door-keeper of the tent of the Khan. By *Buluguchi* the Mongols understood a hunter and especially sable hunters. No one of these terms can be made consistent with the accounts given by M. Polo regarding the *Bularguchi*. In the *Kui sin tsa shi*, written by Chow Mi, in the former part of the 14th century, interesting particulars regarding Mongol hunting are found.” (*Palladius*, 47.) In chapter 101. *Djan-ch'i*, of the *Yuen-shi*, Falconers are called *Ying fang pu lie*, and a certain class of the Falconers are termed *Bo-lan-ghi*. (*Bretschneider, Med. Res.* I. p. 188.)—H. C.]

NOTE 5.—A like description is given by Odoric of the mode in which a successor of Kúblái travelled between Cambaluc and Shangtu, with his falcons also in the chamber beside him. What Kúblái had adopted as an indulgence to his years and gout, his successors probably followed as a precedent without these excuses.

[With regard to the gout of Kúblái Khan, *Palladius* (p. 48) writes: “In the Corean history allusion is made twice to the Khan’s suffering from this disease. Under the year 1267, it is there recorded that in the 9th month, envoys of the Khan with a letter to the King arrived in Corea. Kubilai asked for the skin of the *Akirho munho*, a fish resembling a cow. The envoy was informed that, as the Khan suffered from swollen feet it would be useful for him to wear boots made of the skin of this animal, and in the 10th month, the king of Corea forwarded to the Khan seventeen skins of it. It is further recorded in the Corean history, that in the 8th month of 1292, sorcerers and *Shaman* women from Corea were sent at the request of the Khan to cure him of a disease of the feet and hands. At that time the king of Corea was also in Peking, and the sorcerers and *Shaman* women were admitted during an audience the King had of the Khan. They took the Khan’s hands and feet and began to recite exorcisms, whilst Kubilai was laughing.”—H. C.]

NOTE 6.—Marsden and Pauthier identify Cachar Modun with *Tchakiri Mondou*, or *Moudon*, which appears in D’Anville’s atlas as the title of a “*Levée de terre naturelle*,” in the extreme east of Manchuria, and in lat. 44°, between the Khingga Lake and the sea. This position is out of the question. It is more than 900 miles, *in a straight line* from Peking, and the mere journey thither and back would have taken Kúblái’s camp something like six months. The name *Kachar Modun* is probably Mongol, and as *Katsar* is = “land, region,” and *Modun* = “wood” or “tree,” a fair interpretation lies on the surface. Such a name indeed has little individuality. But the Jesuit maps have a *Modun Khotan* (“Wood-ville”) just about the locality supposed, viz. in the region north of the eastern extremity of the Great Wall.

[Captain Gill writes (*River of Golden Sand*, I. p. 111): “This country around Urh-Chuang is admirably described [in *Marco Polo*, pp. 403, 406], and I should almost imagine that the Kaan must have set off south-east from Peking, and enjoyed some of his hawking not far from here, before he travelled to Cachar Modun, wherever that may have been.”

“With respect to Cachar Modun, Marco Polo intends perhaps by this name Ho-si wu, which place, together with Yang-ts’un, were comprised in the general name *Ma t’ou* (perhaps the *Modun* of M. Polo). *Ma-t’ou* is even now a general term for a jetty in Chinese. Ho-si in the Mongol spelling was Ha-shin. D’Ohsson, in his translation of Rashid-eddin renders *Ho-si* by *Co-shi* (*Hist. des Mongols*, I. p. 95), but Rashid in that case speaks not of Ho-si wu, but of the Tangut Empire, which in Chinese was called Ho-si, meaning west of the (Yellow) River. (See *supra*, p. 205). Ho-si wu, as well as Yang-ts’un, both exist even now as villages on the Pei-ho River, and near the first ancient walls can be seen. Ho-si wu means: ‘Custom’s barrier west of the (Pei-ho) river.’” (*Palladius*, p. 45.) This identification cannot be accepted on account of the position of Ho-si wu.—H. C.]