

THE DESCRIPTION OF THE WORLD^s HAWKING ENDS AT EASTER

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tents very well arranged and well set up *and rich*. And the wives, sons, and concubines of the lord *and the other people* have many rich tents and pavilions also. And again the gerfalcons and the falcons *have many tents (and the gerfalcons have the more beautiful)*, and the other birds [43a] and animals *also and their keepers* have tents in vast numbers. And what shall I tell you about it? You may know quite truly that while the lord stays in this place there are so great a people in this camp *and so great quantity of tents of all kinds* that it was a great marvel to believe; for he really seems to be in the best city that he has, for the great number of people who are there *and daily* come there to that pleasure-making from a distance on all sides. For he also keeps all his establishment abroad with him *in that camp*, and physicians & astrologers and falconers and other officials enough *and men of all other trades necessary for so large number of people* are also with him; *and also because each is with his household, for so is their custom*. All things are there placed and arranged as orderly as they are in the midst of his capital town of Cambaluc. And you may know that he stays in this place until the first awakening [of Spring], which time is in that place about our Pasque of the Resurrection¹ of our Lord Jesus Christ. And in all this term he does not cease to go hawking round about there by lake and by river, of which there are many, and some fine stretches of country, and they took cranes and swans, herons and other birds enough. And also his people who are spread over many places around him *do nothing but hunt and hawk and bring him each day* venison and game enough & of all kinds. He stays there this term in the greatest enjoyment and in the greatest delight in the world, so that it is a wonder to tell, for there is not a man in the world who did not see it who could believe it, because it is much more, his grandeur and his business and his delight, than I should be able to tell you. Moreover I tell you also another thing that is ordered, that no merchant nor any craftsman nor any citizen or villager nor any person, whoever he might be, dares keep any goshawk, falcon, nor hawking bird nor [43b] hunting dog for his pleasure through all the domain of the great Kaan. And this happens twenty days journey around the place where the great lord stays, and on one side five days journeys, and on one side

¹ *iusque austrime uoile qe est en celuj leu entor la pasque nostre de suresion* FA: *prime voile* FB: *prime veille* TA: *pasqua di risuresso* LT: *pasca resuretionis* VA: *tenpo della pasqua nostra della resuresione* P omits. L: *ad strime uoile* V: *el quarto di auanti la resurezion* R: *prima vigilia della nostra Pasqua* The correction of *strime* to *prime* seems to be certainly right. PAUTHIER, followed by B., changed *voile* to *voire* with, apparently, no MS. support. Godefroy gives *voile* as a form of *voire* on the authority of this place only. R seems to have had *prime voile* (or *veille*) before him, and did not think it meant *prima vera*, but he (and V) can hardly be right in making it into a day of the Church Kalendar. L copied the actual *strime uoile*, showing once more how certain clerical errors in F existed in an otherwise fuller and better copy.