

5, 2a; cf. *Ch*, III, 13), the «Agiul» of Polo, is certainly, as CHARIGNON has said, the son of Uriyangqadai, son himself of the great Sübötai. His biography is in *YS*, 128 (also in *T'u Chi*, 91). In 1253-1255, he had fought in Yün-nan under the eyes of his father; later on, he took part in the siege of Hsiang-yang (see «Saianfu») and in the rest of the campaign against the Sung. Early in 1276, he was sent against the rebel princes of the North, and returned victorious in the winter of the same year. Soon afterwards, he started another campaign against Qarā-hōjo, in the course of which he died, at the age of 53 («54» *more sinico*; according to *YS*, 11, 4b, he died in Beš-baliq, and the Court heard of his death in the beginning of 1281; his dates must thus be 1227-1280). His participation in the fight against Li T'an is expressly mentioned: «In the third year *chung-t'ung* (1262), he marched against Li T'an under the command of Prince Pai-ch'u (Baičū?) and of T'ieh-ko (*Tägä?).» On the last two names, see «Mongatai».

12. AIGIARUC

agiaint FA
agyanie FB
aiyarne TA¹

aigiaruc F
argialchucor LT
ayaruc Z

aygiarne TA³
chaizenich V

In Turkish, *Ai-yaruq* means «Moonshine», as Polo says, and is quite a normal name for a woman (cf. *Y*, II, 465-466). In *TP*, 1930, 272, 440, I have pointed out that the spelling of F and others seemed to be based on a pronunciation *Ai-ḡaruq* of «Kirghiz» type. The «Ayaruc» of Z may be a copyist's slip for «Aygiaruc». There are in the Polian mss. other names where *-i-* and *-gi-* alternate (cf. for instance «Caraian» and «Caragian» in F), but these occur almost exclusively where there is really a *-ḡ-* in the original name (see «Caragian»), and I suppose it is also the case here.

Qaidu's daughter is known to Eastern writers only under her true name of Qutulun (*Ha*¹, II, 143-144; *Bl*, II, 9), but even with them her history has a tinge of romance, and it is quite possible that the by-name *Ai-yaruq* clung to her popularly. In *Bl*, II, 9, قوتولون Qutulun's name is followed by a term چغا which the editor has corrected to چغان; so the name seems to be Qutulun Čayan, but no reason is given for the emendation; BARTHOLD, in MINAEV's *Marko Polo*, 315, had retained the original reading of Rašid's ms. *Qutulun Čaya. In his Appendix, however, BLOCHET (*Bl*, II, App. 16) quotes from the *Mu'izzu-'l-Ansāb* a passage according to which Qaidu had two daughters, Qutulun Čayan and Qutučin Čayan («Koutlough Tchaghan» of *Bl*, I, 165 has no value). Qutulun is a woman's name in *-lun*, derived from *qutuq*, «fortune», and of the same type as for instance *Nomolun* or *Tämülün*; *Qutučin* is also a feminine form derived from the same word.

To what YULE said of the life of Qutulun, it may be added that her father, suspected of loving her not as a father, finally married her to one of the high officials of his household; she had herself chosen her husband and bore him two sons (cf. BARTHOLD, *loc. cit.* 315; *Bl*, I, App. 16, where the name of Qutulun's husband is doubtful).