

knowing L, I had decided in favour of «bagherlac»; the first *-r-* was perhaps introduced under the influence of «Bargu» which occurs a few lines earlier. The insertion, or the metathesis, must have taken place very early, and is supported by RAMUSIO; unfortunately the chapter does not appear in Z.

#### 49. BAIAN (brother of MINGAN, c. 93)

*bagiam* VL  
*baia* FA, FB  
*baiam* TA<sup>1</sup>, TA<sup>3</sup>

*baian* F, V  
*bajan* S  
*bayam* LT

*bayan* R  
*baym* P  
*chaiam* VA

In Mongolian Bayan, «rich». There were many Bayan in Mongol history; WANG Hui-tsu<sup>1</sup>, 32, 4-6, thinks he can trace nineteen in *YS* alone; but the three who have biographies in *YS* are out of the question here. Being a brother of Mingyan (see «Mingyan»), Bayan must have been a Qangli. I have not yet found in Chinese texts a Bayan who was a Qangli, or who was brought into connection with the *kuei-ch'ih* troops. CHARIGNON (*Ch*, III, 91) is wrong when he says that one of Mingyan's grandsons was called Bayan; the very name he gives, 普顏忽里 P'u-yen-hu-li, represents the Turkish name Buyan-qulī «the Slave of the religious merits», answering to a Sanskrit prototype Puṇyadāsa. We know of only one brother of Mingyan, and he was put at the head of the *kuei-ch'ih* troops, but that was some time after 1303, and Polo could not have known about it; moreover, his name was 脫迭出 T'o-tieh-ch'u (\*Tödäcü?). We might suppose that Mingyan had another brother, who was simply his assistant, and has left no trace in history, if a text of Rašidu-'d-Dīn did not raise fresh difficulties. Rašid (*Bl*, II, 501) mentions among Qubilai's high officials a man whom BLOCHET calls «نیکتادای پسر نایان کوبوکچی Tiktādāi son of the *kübügäči* Nayan». No office of *kübügäči* is known; I proposed in 1920 (*Y*, III, 70) to read «بايان کوبوکچی Bayan *güyükči*», and to see here the «cuiucci» Bayan of Polo; I still think that the correction is almost certain. On the other hand, the would-be name «Tiktādāi» is certainly to be read ننگیادای Nangiyadai (in written Mongol Nanggiyadai). The name of Nanggiyadai is very common (see «Mongatai»), but the best known Nanggiyadai in Qubilai's time was a Naiman, and his father was called Ma-ch'a (\*Mača, \*Mačaq?); cf. *YS*, 131, 2 a-3 a; no mention is made of the *kuei-ch'ih* in his biography. Another Nanggiyadai held a high rank in the Privy Council (he was *ch'u-mi fu-shih*), although we know very little else about him (*YS*, 126, 8 b); his father was really named Bayan, but this Bayan is the well-known general (see «Baian Cingsan»), who was a Bārin, not a Qangli. No mention is made of the *kuei-ch'ih* in Bayan's biography (*YS*, 127); moreover Rašidu-'d-Dīn calls him by the high title of «Bayan noyan» (*Bl*, II, 527), and it is extremely unlikely that he should have referred to him here and called him by the much lower title of *güyükči*. To sum up, while Rašid's text confirms the existence of a «cuiucci» called Bayan, we are not in a position to say that he was really Mingyan's brother, and the case of his son Nanggiyadai, a high official at the Court of Qubilai, remains unsolved.