

Qaidu, whose father was born in 1210, cannot himself have been born much before 1230; on the other hand, he could not have been born after that date, since he died «very old» in 1301, according to Rašid (*Bl*, II, 7), although he clearly could not have then been «almost a centenarian», as is said by HAMMER (*Ha*¹, II, 143).

Qaidu's mother was a Bekrin (a partly Christian tribe) called سبکینه Säkkinä (?; cf. ERDMANN, *Vollständige Uebersicht*, 69; *Ber*, I, 130; *Bl*, II, 7). The boy was always called simply Qaidu. HAMMER (*Ha*¹, II, 144) makes Dua call him once «Qaidu Andaman», but I have no doubt that we must understand «Qaidu, my *anda*»; Dua and Qaidu were «sworn brothers», *anda*.

Qaši was in great favour with Ögödäi, and Hsü T'ing, the commentator of the *Hei-Ta shih-liao*, who visited the Mongols in 1235-1236, heard the rumour that Ögödäi intended Qaši to succeed him. But Qaši died of drunkenness, while still very young, in 1236 or shortly afterwards; at his death, a taboo was placed on the name Qaši, and from that moment the Mongols called the Hsi-Hsia country by its Turkish name of Tangut, the very one used by Polo (*Ber*, I, 120; *Bl*, II, 7; see «Tangut»).

When, after the death of Güyük (1248), the power passed from the branch of Ögödäi to that of Tului with the election (1250) and the enthronement (1251) of Mongka, Qaidu shared the fate of the surviving members of his lineage whom Mongka, in the spring of 1252, after they had taken part in a diet (*qurilta*), dispersed to their various appanages; Qaidu was sent back to 海押立 Hai-ya-li, Qayaliq, the «Cailac» (*var.* Caalac, Ceialac; read «Caialac») of Rubrouck (cf. *YS*, 3, 2 a; *Br*, II, 40; *Wy*, 190, 191). Although the position of Qayaliq has not been ascertained, it must have been in the region of Kopal, east of the Balqaš lake, and north of the Ili river (the location on the Ili in BLOCHET, *Moufazzal*, 683, is impossible). Founded in the beginning of the 12th cent. by the Qarluq, Qayaliq has been supposed to be included in Jöci's appanage (BARTHOLD, *12 Vorlesungen*, 190); on the other hand, the currently admitted, but wrong equivalence of Rubrouck's «Organum» with the name of the queen Oryana (?; the true form of this name is doubtful; but «Ergene» in BARTHOLD, *ibid.*, 184, 185, 197, is not correct) would place Qayaliq in the appanage of the house of Čayatai (so in HOWORTH, I, 173). But the text of *YS* relating to 1252 can leave no doubt that Qayaliq belonged to the appanage of the line of Ögödäi, and it is Qaidu who must have ruled in Qayaliq when Rubrouck reached that city in 1253. For Qaidu's later history, we must remember (what is often forgotten) that Qaidu always lived in the region of the Ili and the Chu, where he had his proper dominion, and that he only occasionally took possession of Qara-qorum or made incursions towards Bešbaliq.

Already in Mongka's time, Qaidu seems to have fretted at the eviction of his branch. In 1256, Mongka dispatched to him 石天麟 Shih T'ien-lin, a Chinese who had become enough of a Mongol to receive the new name of Mêng-wu-t'ai (? *Monyoltai* [or **Monyutai*]). Qaidu detained Shih T'ien-lin, and released him only with the prince Nomoyan in 1283 (see «Nomogan»); Shih T'ien-lin had thus remained with Qaidu, in some sort of captivity, for twenty-seven years (*YS*, 153, 5 a; he must not be confounded with the Shih T'ien-lin of *YS*, 127, 3 b).

But Qaidu's resentment reached its climax when Mongka's brother Qubilai ascended the throne in 1260, and not through election by a general diet convened in Mongolia, but proclaimed mainly by his own men on the borders of China. Qubilai's younger brother Ariq-bögä was elected