

establish an identification. We shall soon see, however, that there may be some collateral support for YANAI's view.

A passage of the *Ching-shih ta-tien* preserved in the *Yung-lo ta-tien* (ch. 19422, 4 b) gives as the number of animals and cars assigned to the postal relay of Čayān-nōr : «The original numbers were 150 horses, 50 cars and 200 oxen, to which were later added 58 horses, 30 cars and 120 oxen.»

Qubilai was at Čayān-nōr when the startling news of Aḥmad's assassination reached him (April 10, 1282; see «Acmat¹», and cf. YS, 12, 1 b; 160, 7 a; 205, 3 b).

If YANAI be right in his identification of the Pai-i ordo with Čayān-nōr, the palace of Čayān-nōr was later the scene of an event of some importance in the intercourse between the Mongols and the West. On August 19, 1342, the Papal Legate Marignolli presented a superb horse to the Emperor Shun-ti, who was then sitting enthroned in the 慈仁殿 Tz'u-jên-tien («Hall of Mercy and Benevolence»). On August 22, an order was issued from the 龍光殿 Lung-kuang-tien («Hall of Dragon Brightness») that Chou Lang should draw a picture of the horse (cf. *Mo*, 256-257). From YS, 40, 6 a, we know that Shun-ti was then residing, in principle at least, at Shang-tu; but the YS, as a rule, takes no notice of the moves of the Emperor from Shang-tu to Čayān-nōr or *vice-versa*; he is regarded as staying at Shang-tu so long as he does not come back to Peking. For instance, if we had only the *pên-chi* of the YS, we should not know that Qubilai was at Čayān-nōr, and not at Shang-tu, at the time of Aḥmad's murder. Now, it is said in the *Chin pien* (cf. YANAI, 761) that both the Tz'ü-jên-tien and the Lung-kuang-tien were halls of the Pai-i ordo, and there is no reason to doubt the accuracy of such a statement. The Pai-i ordo cannot have been at Shang-tu itself, since we have been told that «a hall had been removed from Shang-tu to Pai-i ordo». Since Čayān-nōr was a favourite resort of the Mongol Emperors when the Court was at Shang-tu, and is in fact the only one of which we have a distinct mention in connection with Qubilai both in Polo and in Chinese sources, there is a fair chance that it received a new name when it was enlarged into a real ordo in 1326, and that Marignolli actually had his audience at Čayān-nōr. In such a case, YANAI may well be right in connecting the «Pai-i» of Pai-i ordo with the «Pain» of Pain Čayān-nōr.

144. CIAGATAI

<i>agathay, ciagatay, cyachactay</i>	<i>ciagaci, cilgatay, sigatai, sigatay</i>	<i>çagathay Z</i>
LT	FA	<i>digatai, draganti, gigatai</i> VB
<i>agati, cigataio, gegitan, rigatai</i>	<i>ciagatai, ciagati</i> F	<i>gighatta</i> TA ¹ , TA ³
V	<i>ciagaty</i> FB	<i>gisghatta</i> TA ¹
<i>chagatai, chiagati, cigati, zigatai</i>	<i>cigatai</i> F, L, V	<i>gyganchai</i> G
VA	<i>cygastay</i> P	<i>sygatay</i> FA, FB
	<i>cygathai, cygathay</i> VL	<i>zagathai</i> R

This is a very accurate rendering of the name of Chinghiz-khan's second son «Čayatai». It was first mentioned in the West by Plan Carpine, who gives «Chiaaday» (*Wy*, 65, 66; Plan