

«Čabui» remains unexplained; contrary to BLOCHET (*Bl*, II, 352), it can have nothing to do with Skr. *jambu*. Čabui was a Qonyrat, and both the *YS* (106, 2 *b*; 118, 2 *b*) and Rašidu-'d-Dīn agree in making her a daughter of Alčīn-noyan; this is hard to believe, as it would make her three generations older than Tägülün (cf. also T'u Chi, 19, 7 *b*). She was already one of Qubilai's wives before his accession to the throne, was promoted «Empress» (*Huang-hou*) in 1260, and died in 1281 (cf. *YS*, 11, 5 *a*; 106, 2 *b*; 115, 3 *a*; T'u Chi, 19, 9 *a*; the date «1277» in *YS*, 114, 2 *a*, is an error, and so is «1283/1284» in Rašid, *Bl*, II, 354). Rašid insists on her rare beauty (*Ber*, I, 152; *Bl*, II, 353). He also mentions her Chinese title of قونقو *qonqu* (*Ber*, I, 152), which, despite CORDIER's note in *Y*, I, 75, regularly renders *huang-hou*. According to the Chinese, she was the mother of Činkim (or Ĵingim?; see «Cinchim»), Mangala (see «Mangalai»), and Nomoyan (see «Nomogan»). Rašid says (*Ber*, I, 152) that she bore Qubilai four sons and five daughters. The four sons must be Dorĵi, Činkim, Mangala, and Nomoyan; in the case of Činkim, however, Rašid (*Bl*, II, 354-355) speaks of his mother as if she had been some one other than Čabui, and gives her the «name» of تايخو *taihu*, i. e. 太后 *t'ai-hou*, «Empress Dowager», a title which Chinese texts never mention in the case of Čabui and which would seem to fit only Tägülün (cf. YANAI, 694); the *Mo'azz* is in agreement with Rašid. After Čabui's death, she was succeeded in her *ordo* by another Qonyrat, 喃必 *Nan-bi* (**Nam-bi*), نمبوی *Nambui* in Rašid (*Ber*, I, 152, where the name is misread «Täjiui»; *Bl*, II, 372), نانبوی *Nambui* in the *Mo'azz*. The name «Nambui» (perhaps *Nombui*) is not explained. According to Rašid, *Nambui* was the daughter of Načīn *kürügän* (i. e. Imperial son-in-law), but the Chinese authorities must be more accurate when they state that she was the daughter of Načīn's grandson Hsien-t'ung (*YS*, 114, 2 *a*). She was proclaimed Empress (*Huang-hou*) in 1283. Chinese sources say that, as Qubilai was already well advanced in age, the ministers took to the habit of making their reports to her (*YS*, 106, 2 *b*). In spite of the Emperor's age, *Nambui* bore him a son, whose name is not given in the genealogical tables of *YS*, 107, 8-9, is mistaken for that of Oγruqči by Rašid in his notices of the tribes (*Ber*, I, 152, where «Čarquiči» is a wrong reading), and is omitted by him in Qubilai's history (*Bl*, II, 372), but has been preserved in *YS*, 114, 2 *b*, where it is given as 鐵蔑赤 *T'ieh-mieh-ch'ih*, *Tämäči*.

(3) The Empress (*Huang-hou*) *Taraqai* (lit. «Bald»). Nothing is known of her, nor of the concubine (*fei-tzū*) **Nuqan*, who belonged to the same *ordo*.

(4) The Empress *Baya'učin* and the Empress *Kökölün*. Chinese sources merely give their names, but from Rašid (*Ber*, I, 178; *Bl*, II, 369-370) we know that *Baya'učin* was a *Baya'ut*, the daughter of *Buraqčīn* (?) and that she was the mother of *Toyōn*.

These are the traditional four *ordos*, and Polo must have had them in mind when he spoke of Qubilai's four wives. We do not know to which *ordos* was attached *Hušijīn*, of the *Hušin* tribe, the mother of *Ayači* (*Ber*, I, 168; *Bl*, II, 367), or *Dörbäjin*, of the *Dörbän* tribe, the mother of *Hügäči* (see «*Cogacin*») or *Oγruqči* (cf. *Ber*, I, 195 [where the names are misread]; *Bl*, II, 364-366).

YANAI has supposed that Qubilai's first *ordo* (the «great *Ordo*») was at *Ta-tu* (= Peking; see «*Taidu*»), the second at *Shang-tu* (see «*Ciandu*»), the third at *Čayān-nōr* (see «*Ciagannor*») and the fourth at *Liu-lin* (see «*Cacciar-modun*»), but this is quite hypothetical.