

Rašid's « Šūjū ». The names are of course irreconcilable. In Rašid's *History of China*, the name of the last Emperor of the Chin dynasty is given as سوسو Sūsū, which BLOCHET corrected into سوشو Sūšū; according to BLOCHET (*Bl*, II, 256, 450-451), this Chin Emperor is Wan-yen 承麟 Ch'êng-lin, canonized as Mo-ti, and both the name Sūšū of the last Chin Emperor and the name Šūjū, corrected into Sūjū, of the last Sung Emperor, would represent a Chinese epithet *su-chu* « majestic sovereign », which, in fact, does not exist. Moreover, Rašid certainly never heard of Wan-yen Ch'êng-lin, who had only a nominal reign of a few days at the beginning of 1234; his last Chin Emperor can be only Ai-tsung, whose personal name was Wan-yen 守緒 Shou-hsü (cf. GILES, *Biogr. Dict.*, No. 2130), and I have little doubt that, in his case, we must read سوسو Šūsū, a regular transcription of Shou-hsü. If Rašid used the personal name of that Emperor, and not his posthumous title, it must be because the Mongols did not recognize the posthumous title of the Emperor they had defeated and used to call him by his personal name. It even seems that the Mongols had slightly altered this name, so as to give it a depreciatory meaning. This is at least the information given by the *Secret History* (§ 273), where we are told that, after conquering the capital of the Chin, the Mongols gave the « Altan qan » (« Golden King », *i. e.* the Chin sovereign) the name of Să'ūsă; and the following line, as well as the early Chinese translation, show that Să'ūsă is intended to render the Chinese 小厮 *hsiao-ssū*, « small servant »; this Să'ūsă seems to have been adopted on account of a phonetic analogy with Shou-hsü. It may be in remembrance of this epithet given by the Mongols to the Chin Emperor that the Ming Emperor Ching-t'ai was also called *Hsiao-ssū* during his captivity in Mongolia (cf. « Sanang Setsen », ed. SCHMIDT, 169, where the name is written « Čayān Šiosa »; it is « Moḥor Sosa » in *Altan tobči*, 173, but the true equivalence « White Hsiao-ssū », « White Small Servant », is not unknown to Chinese texts; cf. *Mêng-ku yüan-liu pu-chêng*, 5, 21 a. For the transcription 小薛 *hsiao-hsieh*, cf. *Br*, II, 208; *YS*, 107, 6 b). As to the « name » given by Rašid as being that of the last Sung Emperor, we must remember that Rašid's informants lived under the Mongol dynasty; it will then appear probable that سوجو Šūjū is miswritten instead of سونجو Sōnjū, *i. e.* 宋主 *Sung chu*, « the ruler of the Sung »; this is the designation which is regularly used in the *YS* for the last Sung Emperors, and particularly for Chao Hsien. Rašid mentions all the other Sung sovereigns under their posthumous « temple » name; there was none for Chao Hsien at that time, since he was still alive, and this may account for the epithet used for him by Rašid.

## 228. FANSUR

<i>famfur</i> VL	<i>fansur</i> F, Fr, FA, L, VA, Z	<i>fonfur</i> G
<i>fanfur</i> LT, VA, VB; R	<i>fanur</i> FB	<i>fransur</i> TA <sup>1</sup>
<i>fansar</i> Ft	<i>ffamfur</i> , <i>ffanfur</i> , <i>phanfur</i> P	<i>franzur</i> TA <sup>3</sup>
<i>fansul</i> V		
Camphor		
<i>canfur</i> VB	<i>fansur</i> Z	<i>fansury</i> FA, FB
<i>fanfur</i> R	<i>fansuri</i> F, L	<i>fasal</i> V

The « kingdom » of « Fansur », centre of production of the camphor called « fansuri », is of course the region of Baros on the southwestern coast of Sumatra; cf. on it *Y*, II, 302-304; *Hobson-*