

II, 122, 162). I am not in a position to decide whether Paschal de Vittoria's « littera vingurica » (Wy, 503) is for « uigurica » or for « iugurica ».

Plan Carpine's spelling, « Huiur », is based on Uiyur (cf. also his « Sarihuiur » = Sariγ-Uiyur; Wy, 88, 89).

The Chinese transcriptions of the T'ang period, 回紇 Hui-ho (*γuâi-γuət) and 回鶻 Hui-hu (*γuâi-γuət) suppose the notation of the initial *alif* by γ-; but it is by no means certain that the same explanation holds good for the *h*- in Plan Carpine.

262. JATOLIC

<i>atolit</i> FA	<i>iacolich</i> P	<i>jacholic</i> TA ¹ , VA
<i>catholic</i> Z	<i>iacolit</i> R	<i>jacolic</i> FB
<i>iacholie</i> TA ³ , V	<i>iatolic</i> F	<i>jatolic</i> L
<i>iacobia</i> VL	<i>iatolit</i> VB	<i>jatolio</i> LT

BENEDETTO (B¹, 453) writes « giatolic », which is in itself quite possible, but no Ms. gives it in fact. I have decided for « jatolic », with a French *j* (= *ǰ*). From Arabo-Persian جَاتَلِيْق *jāthalīq* or حَاتَلِيْق *ḥathalīq*, itself derived from καθολικός. The Nestorian and Armenian patriarchs are called catholicos, but Polo uses this title afterwards only when speaking of the Nestorians (cf. chapter on Socotra). It is written « jaselich » by Burchard (LAURENT, *Peregrin... quatuor*, 91) and « iafelic », corrected by the editor to « iaselic », by Ricold (LAURENT, *ibid.*, 130; Y¹, I, 61). To take the chapter on Mosul literally, Polo would seem to speak of one patriarch ruling over Nestorians, Jacobites and Armenians. But I think it is simply a case of bad redaction, and that the catholicos who sends archbishops to India and (probably) to China is only the catholicos of the Nestorians. According to the chapter on Socotra, the catholicos resided at Bagdad, and YULE remarks (Y, I, 61) that that was true for the Nestorian patriarch in Polo's time, though, of course, it would not be true for the Jacobite or Armenian patriarchs. One point remains unsatisfactory : if the catholicos lived in Bagdad, why does Polo name Bagdad among the places to which he « sends » archbishops etc. ? As a matter of fact, at the time of Polo's return from China, the catholicos was residing mostly in Marāḡa, far from Bagdad (cf. CHABOT, *Hist. de Mar Jabalaha III*, passim).

In Armenian, the catholicos is called *kathulikos*, in modern pronunciation *gathuyigos*; the word appears in Yāqūt as كَاتَاغِيكُوس *katāγīkos* (or *gatāγīcos*?), which occurs also, with a corrupt spelling, in Mufazzal (BLOCHET, *Moufazzal*, 390). A form *kāγīkos* is even met earlier, in 1189-90 (*Hist. des Crois., Arabes*, IV, 435-436). This is due to the fact that the Armenian *l* had already passed to γ in certain regions at the end of the 11th cent. But such a conclusion is hardly reconcilable with some Armenian transcriptions of Central Asiatic names in the 13th cent.; probably the change of pronunciation had not yet taken place in the whole country at that date, and sometimes *l* still sounded *l*, particularly in Cilicia.