

4° (YS, 3, 2 a) : In the 2nd year [of Hsien-tsung, Mongka] (1252), in the spring, « 乞都不花 Ch'i-tu-pu-hua was sent to attack the fortress (寨 *chai*) 吉兒都怯 Chi-êrh-tu-ch'ieh (*Girdkâ = Girdkoh; cf. *Br*, II, 110-111) of the 末來 Mo-lai (Mulâhidah) ». Ch'i-tu-pu-hua is the *noyan*, protector of the Christians, who was beaten and lost his life in 1260 at the « Spring of Goliath »; his name is often transcribed « Keit-bugha »; I am not yet certain of the true form; although كيتو بوقا Kitu-buqa is also met with in Mussulman sources (cf. QUATREMÈRE, *Hist. des Sultans Mamlouks*, I, 97; *Ber*, I, 46).

5° (YS, 3, 2 a) : In the 2nd year [of Mongka] (1252), in the autumn, the 7th month, order was given to 怯的不花 Ch'ieh-ti-pu-hua (*Kit-buya) to reduce the 沒里奚 Mo-li-hsi (Mulâhidah) ».

6° (YS, 3, 3 b) : In the 7th year [of Mongka] (1257), in the spring, « Ch'i-tu-pu-hua and others made a punitive expedition against the fortress of Chi-êrh-tu-ch'ieh (Girdkoh) of the Mo-lai (Mulâhidah) and pacified it ».

7° (Ch'ang Tê's account of his journey in 1259). A paragraph concerns the 木乃奚 Mu-nai-hsi (Mulâhidah); it has been translated in *Br*, I, 133-136, and is too long to be reproduced here. I shall only make two remarks : α) In *Br*, I, 133, the would-be « *Ki-du-bu-gu* » must be read only 乞都不 Ch'i-tu-pu; *ku* is no part of the name and belongs to the following sentence; moreover, Ch'i-tu-pu is a very poor transcription of Girdkoh, and would seem to have been contaminated by Ch'i-tu-pu-hua's name, if it did not appear also in the next text. β) Instead of « *Da(大)-dje Na-shi-rh* » of *Br*, I, 134, we must certainly read 火者納失兒 Huo-chê-na-shih-êrh, Hōjah Našir, and the man intended is really the famous minister and astronomer Naširu-'d-Dīn Aṭ-Ṭūsī, † 1274.

8° (YS, 147, 6 a; biogr. of Kuo K'an). Kuo K'an took part in the campaign of 1253-1256 under Kitbuqa's orders. This part of his biography has been translated in *Br*, I, 134-135. The text writes that in 1253, Kuo K'an arrived in the Kingdom of the 木乃兮 Mu-nai-hsi (Mulâhidah); in 1256, he arrived at 乞都卜 Ch'i-tu-pu. We have here, with a scarcely different spelling, the same anomalous transcription of Girdkoh as in Ch'ang Tê's account. As a matter of fact, I think that Ch'ang Tê must have been dependent on Kuo K'an for his information about these events, which would explain their common error in the name. Naširu-'d-Dīn's name is altered here too, but by some copyist's mistake, and we must again read Huo-chê-na-shih-êrh, Hōjah Našir, instead of « Pu (卜) -chêh-na-shih-êrh ».

9° In the *Cho-kêng lu* of 1366, end of ch. 3, there is a legend about the Mussulman 木乃伊 Mu-nai-i which seems to apply to the founder of the Mulâhidah. It is said that the man, when he was 78 years old, lived only on honey, was buried in a coffin full of honey, and that, when the coffin was opened a hundred years later, the honey was still there and had wonderful healing properties. Mu-nai-i would mean « honey-man ». I do not know the origin of this legend, where honey has perhaps taken the place of *hashish*.

10° The name of the main Ismailian fortress Alamūt is given as 阿刺模忒 A-la-mu-t'ê on the *Ching-shih ta-tien* map and in YS, 63, 16 b (cf. *Br*, II, 109).