

As to the significance of Uladai, the third son of Baraq is called اولادای, Huladai by Waśśāf and اولادای Uladai by Rašidu-'d-Dīn (cf. *Bl*, II, 168, and App., 32). The notation of *h-* is of rare occurrence in Polo (he does not note it in the case of Hülägü; « Curmos » for Hormuz and « Cogacin » for Hügäčīn are exceptions), but it is regular in Rašidu-'d-Dīn. There are nevertheless some discrepancies in Rašid's transcriptions, and Waśśāf's form for the son of Baraq suggests a name derived from *hulān* (written Mong. *ula'an*), « red » (see « Ciagatai »). This is confirmed by YS, 107, 6*a*, and 108, 2*a*, which mentions, as grandson of Čabar, a prince 忽刺台 Hu-la-t'ai, Hulatai. There can be little doubt that this last Hulatai is really the son of Čabar whose name is written اولادای Uladai by the *Mu'izzu-'l-Ansāb* (cf. *Bl*, II, App., 15).

308. PAPERTH

paipurth R*paperth* Z

The name appears only in Z and R. Although it is surprising that RAMUSIO should have corrected « Paipurth » from an original « Paperth » or « Papurth », the form of Z, « paph » (= Paphth, Paperth or Papurth), without an *i* in the first syllable, is corroborated by the account of the mission of Langele in 1292, which writes « Papertum » (cf. HEYD, II, 121), and by « Poperti » (< Paperti) on the Catalan Map (*Y*¹, I, 307). This is the modern Baiburt, on the road between Trebizond and Erzerum; cf. *Y*, I, 49 (but it is a slip of CORDIER's, misunderstanding HEYD, II, 121, to add that RAMUSIO makes Baiburt « the third relay from Trebizund to Tauris »). In spite of HALLBERG's doubts (pp. 86, 389), it is also named by SCHILTBERGER, whose readings « Byburt » and « Kayburt » show that he really wrote « Bayburt ». Perhaps it is also the name altered to « Pisauith » in a Franciscan list of 1334 (cf. GOLUBOVICH, *Bibl. bio-bibl.* II, 265, 268, 562).

On Baiburt, see the notice « Bāiburt » of *EI*, by Clément HUART.

309. PASCIAI

apallasai, pastrai VB*balascias* TA³*bascia* LT, P; R*basciam* TA¹*bascian* Ft, FB*basiam, pasiadi* FA*basian* Fr, FA^t, FB^t*bassia* VL*baxia, paserai* VA*pallay* FB¹*pasciai* F, L*pasiadir* FA² (?)*pasian* V*pasiay* FB*paxay* Z

The « Pashai-Dir » of PAUTHIER and YULE has justly disappeared from BENEDETTO's text, and with it the city of Dir which is still used for determining the itinerary of the Qaraunas in *Pe*, xli. The Pashai (Pašai) are well known south of the Hindu-kush and north of Kabul, and really to the