

Oh, iv, 102), this name was given to Gāiḥatu by the *baḥši* (see « Bacsī ») when he ascended the throne; according to others, it was conferred on the *ilkhans* by the Mongol Emperor (cf. *Y*, i, 428; HOWORTH, III, 357). The two seem easily reconcilable. Qubilai had given to his eldest son the name of rDo-rje (see « Cinchim »), and, after his accession to the throne, was strongly under the influence of the Tibetan lamas. It may be that the Tibetan lamas in China (whom Waśśāf calls *baḥši* just as Polo) chose a Tibetan name which Qubilai gave to Gāiḥatu when he sent him the edict of investiture. As a matter of fact, it is only under the name of « King 亦憐真朵兒只 I-lien-chên to-êrh-chih » (°Iränjin-Dorji = Rin-čh'en rDo-rje) that Gāiḥatu appears in *YS*, 107, 7 *b* (and wrongly as a brother of Abaya, while he is his son). It is not impossible that, like Gāiḥatu, Baidu should have also received the appellation of Iränjin, though, for him, the investiture had no time to come from China, at least in his lifetime. Moreover, this Mongolized Tibetan name Iränjin or Irinjin really came to be in use in Persia by that time and was borne by a great « Emir », who belonged, curiously enough, to the Christian family of the ancient Kerait princes (cf. *Ha*¹, II, 457). Both the name Irinjin-torji of Gāiḥatu and the name Irinjin of the Kerait emir appear in the *Life of Mar Yahballaha III*, but CHABOT has restored them to their correct form without giving the true readings of the Mss., and BUDGE (*The Monks of Kûblai Khân*) has reproduced the successive and conflicting readings of the Mss. without taking the trouble to give anywhere the correct forms. To account for the adoption of Tibetan names by Mongols of Persia, without any intervention from the Mongol Emperor of Peking, we must not forget that Arḡun had greatly favoured the Lamas (*baḥši*); cf. *Oh*, iv, 53.

Gāiḥatu, of whom Mussulman writers speak so harshly, was benevolent towards Christians, and the *Life of Mar Yahballaha III* praises him for his justice and generosity (CHABOT, 97); but it seems to be by confusion with Öljäitü that d'OHSSON (*Oh*, iv, 69) says Gāiḥatu had been baptized, under the name of Nicholas; with Aḥmad (see « Acmat² ») and Öljäitü, it is enough to have two Nicholas among the Mongol sovereigns of Persia (assuming that Öljäitü's Christian name was not Theodosios; all these questions have never been taken up seriously).

323. QUIAN—QUIANSUI

chiensui, *quiazauis* V

conuiansiu FA

qiansiu L

qiansui F, Z

quanphu, *toguglian* VL

quiam Pr, TA^{1r}, TA³, VA, VBm

quian F, FB, P, TA¹; R

quianci, *quingiasu* LT

quianfu P, TA³, VA

quiansuy FB

quiatici LTr

quien VB

quiiifu TA¹

quyam G

quyan P⁵

In most Mss. of the F type, Polo speaks of the 岷 Min river at Ch'êng-tu, which he takes for the upper course of the Yang-tzū (in accordance with the common Chinese belief of the time), as « Quian-sui », and of the Yang-tzū when he reaches it south of Yang-chou as « Quian ». Nevertheless RAMUSIO