

texts. Rašidu-'d-Din, like Polo, writes شاکمونی برخان Šākamūni-Burhān in the (unpublished) section of his work which is devoted to the history of China.

While the name of Śākyamuni is of rare occurrence in Western mediaeval texts, it was well known to late classical writers. To the texts usually quoted, I may add a Syriac catena which, in a passage that cannot be earlier than the 7th-8th cent., mentions « the Šakiamunaye, *i. e.* the Tuptaye and the black 'Otnaye' », that is to say the disciples of Śākyamuni, who are the Tibetans (see « Tebet ») and the black Khotanese (see « Cotan »); cf. BIDEZ and CUMONT, *Les mages hellénisés*, II, 117.

327. SAIN

frai TA¹

sain F, L, Z

sayn Z

fray TA³

Sain (written Mong. *sayin*) means « excellent » (not « good » in the sense of « good-natured »). The name of Sayin-ḡan (Sain-khan) is known as an epithet applied to Batu (cf. Y, II, 492), so that Polo, in naming « Sain » as Batu's predecessor (see « Batu ») is obviously wrong. This may perhaps be accounted for in the following way. Although Batu was the real founder of the Golden Horde, this branch of the Chinghizkhanids begins theoretically with his father Jöči, and in Polo's mind, Sain may have unduly taken Jöči's place. On the other hand, the use of *sain* (*sayin*) as an epithet is not restricted to Batu. In an unpublished letter in Mongolian sent in 1290 by Arḡun to Pope Nicholas IV, Arḡun speaks of his father and his mother as *sayin äčigä*, *sayin ämägä*, « excellent father », « excellent mother ». The same *sayin* is certainly the original word of the Mongol text when, in the rough Latin translation of an earlier letter from Arḡun to Pope Honorius IV (1285), the former speaks of « nostrum bonum patrem Alaum » and of « bonus Abaga filius ejus » (cf. CHABOT, *Hist. de Mar Jabalaha III*, 190). In his letter of 1305 to Philip the Fair, Öljaitü uses the same word *sayin* when he speaks of his great-grandfather, of his grandfather and of his father (*sayin älinjäk*, *sayin äbügä*, *sayin äčigä*). On the use of *sain* in Armenian texts, cf. BROSSET, *Hist. de la Géorgie*, I, 545; PATKANOV, *Istor. Mongolov Magakii*, 18, 80, 92.

328. SAMAGAR

samagar F, L

This is the *emir* « Semaghar » of *Ha*¹, I, 396 (see also the index, II, 529); Polo's form is better, and the name must be transcribed *Samayar*; D'OHSSON (*Oh*, III, 447) has correctly « Samagar ». This name is known elsewhere : for instance, a Sa-mu-ha-êrh, *Samuḡar (= *Samayar*), is mentioned