

wait on him when he is in his chamber and when he is in his bed, to serve him in any way, and to be entirely at his orders. At the end of the three days and nights they are relieved by other six. And so throughout the year, there are reliefs of maidens by six and six, changing every three days and nights.<sup>3</sup>

NOTE 1.—We are left in some doubt as to the colour of Kúblái's eyes, for some of the MSS. read *vairs* and *voirs*, and others *noirs*. The former is a very common epithet for eyes in the mediæval romances. And in the ballad on the death of St. Lewis, we are told of his son Tristram :—

“ Droiz fu comme un rosel, *iex vairs comme faucon,*  
Dès le tens Moysel ne nasqui sa façon.”

The word has generally been interpreted *bluish-grey*, but in the passage just quoted, Fr.-Michel explains it by *brillans*. However, the evidence for *noirs* here seems strongest. Rashiduddin says that when Kúblái was born Chinghiz expressed surprise at the child's being so *brown*, as its father and all his other sons were fair. Indeed, we are told that the descendants of Yesugai (the father of Chinghiz) were in general distinguished by blue eyes and reddish hair. (*Michel's Joinville*, p. 324; *D'Ohsson*, II. 475; *Erdmann*, 252.)

NOTE 2.—According to Hammer's authority (Rashid?) Kúblái had *seven* wives; Gaubil's Chinese sources assign him *five*, with the title of empress (*Hwang-heu*). Of these the best beloved was the beautiful Jamúi Khátún (Lady or Empress Jamúi, illustrating what the text says of the manner of styling these ladies), who bore him four sons and five daughters. Rashiduddin adds that she was called *Kiün Kú*, or the great consort, evidently the term *Hwang-heu*. (Gen. Tables in *Hammer's Ilkhans*; *Gaubil*, 223; *Erdmann*, 200.)

[“ Kúblái's four wives, *i.e.* the empresses of the first, second, third, and fourth *ordos*. *Ordo* is, properly speaking, a separate palace of the Khan, under the management of one of his wives. Chinese authors translate therefore the word *ordo* by ‘harem.’ The four *Ordo* established by Chingis Khan were destined for the empresses, who were chosen out of four different nomad tribes. During the reign of the first four Khans, who lived in Mongolia, the four *ordo* were considerably distant one from another, and the Khans visited them in different seasons of the year; they existed nominally as long as China remained under Mongol domination. The custom of choosing the empress out of certain tribes, was in the course of time set aside by the Khans. The empress, wife of the last Mongol Khan in China, was a Corean princess by birth; and she contributed in a great measure to the downfall of the Mongol Dynasty.” (*Palladius*, 40.)

I do not believe that Rashiduddin's *Kiün Kú* is the term *Hwang-heu*; it is the term *Kiün Chu*, King or Queen, a sovereign.—H. C.]

NOTE 3.—*Ungrat*, the reading of the Crusca, seems to be that to which the others point, and I doubt not that it represents the great Mongol tribe of *ḲUNGURAT*, which gave more wives than any other to the princes of the house of Chinghiz; a conclusion in which I find I have been anticipated by De Mailla or his editor (IX. 426). To this tribe (which, according to Vámbéry, took its name from (Turki) *Kongur-At*, “Chestnut Horse”) belonged Burteh Fujin, the favourite wife of Chinghiz himself, and mother of his four heirs; to the same tribe belonged the two wives of Chagatai,