

of the T'ang period, the Bayırqu of Orkhon Turkish texts (cf. CHAVANNES, *Doc. sur les Tou-kiue*, 352; RADLOV, *Die alttürk. Inschr.*, NF, 179; THOMSEN, in *ZDMG*, 1924, 171).

In the Mongol period, the *Secret History* of 1240 (§ 239) names the « Barqun » (= Baryun) among the tribes which submitted to Jöči, after the Oirat and the Buriat, and before the Ursut (Urasut), the Qabqanas, the Qangqas and the Tubas. Elsewhere, there are several mentions of a region called Kōl-Baryujin-tögüm, or Baryujin-tögüm, or simply Baryujin (§§ 8, 109, 157, 177, 244); in the legendary account of Mongol origins, the name of a man Baryudai-märgän and of his daughter Baryujin-yoa, ruling at Kōl-Baryujin-tögüm (§ 8), are clearly ethnical names derived from Baryu or Baryun. A legendary predecessor of Chinghiz-khan had lived as a son-in-law in a family of the Pa-la-hu (Baryu or Baryut; *YS*, I, 1 b).

Baryujin-tögüm means « Depression of Baryujin ». The name often occurs in Rašidu-'d-Dīn (cf. *Ber*, III, 188; the « Bourkoudjin Toukroum » of QUATREMÈRE, *Hist. des Mongols*, 437, and « Barguchin Tugrum » of *Y*, I, 270, are misreadings). In the passage corresponding to § 157 of the *Secret History*, the parallel texts of *Shêng-wu ch'in-chêng lu* (ed. WANG Kuo-wei, 17 a) and of *YS*, I, 3 a, say that Toqto'a the Märkit fled to the low passage (隘 *yai*) of Pa-êrh-hu-chin (Baryujin). From the *Secret History*, § 109, we see that Baryujin was reached from Mongolia by following down the course of the Selenga; this leads east of the Baikal to the region where there is now the river « Bargugin », the name of which has also been given to three towns along its course and to the mountains between it and Lake Baikal. There can be no doubt that this is the Baryujin of Mongol times, and the Baryujin-tögüm may be either its southern entrance or the whole valley itself. Tögüm, which KOVALEVSKIĬ reads *dügüm*, is explained to-day in Mongolian as a stretch of fertile land between mountains.

Baryujin is an adjectival, and perhaps sometimes a feminine form regularly derived from Baryu or Baryun. It is well known that the final -n is very unstable in Mongolian, but a plural from Baryu would be regularly *Baryus, while a plural from Baryun is Baryut, and it is Baryut (برغوت or برقوت) which is listed as a tribal name in Rašidu-'d-Dīn's description of Mongol tribes (cf. *Bl*, Intr., 178; *Ber*, I, 85-87; III, 188, 193 [where « Buryujin » is a wrong reading, just as « Burghut » must be corrected to « Barghut » in *Mi*, 284]).

PALLADIUS has said (*Y*, I, 271) that the name of the Baryut disappears from Chinese texts after Chinghiz-khan's time, to reappear in the middle of the 16th cent.; at the end of the 17th, the Baryut are found on « the western slopes of the interior Hing'an, as well as between Lake Kulon and River Khalkha »; that is where we still find them nowadays.

But this is probably the result of a migration posterior not only to Chinghiz-khan's time, but to the end of the 13th cent., for we find, after Chinghiz-khan, mentions of the Baryu which have escaped Palladius and which tend to show that they continued then to live in a more northern locality and east of the Baikal.

I am not certain that the Pa-li-hun mentioned in *YS*, 15, 1 a, under the year 1288, represents Barqun, but there is another case which is not doubtful, and which is indirectly connected with what Polo says of the plain of Baryu. In *YS*, 10, 10 b, there is the following text : « The 16th year *chih-yüan*, ... the 12th moon, ... on the day *ting-yu* (January 27, 1280), the 八里灰 Pa-li-hui offered gerfalcons (*hai-ch'ing*). The Mussulmans and others, wherever they pass, do not