

Kuei-kuo, the Kingdom of Devils, of the Chinese (see « Cogacin »); the Chin-ch'ih are the Zardandān (see « Čardandan »). On the Ch'a-han-chang, Čayān-Ĵang, more will be said below. Two names remain, Qara-Ĵang and Yači. There can be no doubt that the two names correspond to the two halves of the Ta-li kingdom; and since Yači is acknowledged to designate Yün-nan-fu, the capital of the eastern half, the conclusion is unavoidable that Qara-Ĵang was used among the Mongols as the name of the main capital, situated in the western half, *i. e.* Ta-li. The text concerning the sending out of Sayyid Aĵall in 1273 retains in Chinese the greater part of the Mongolian names used in the original Mongol document. A few years earlier, in 1267, a strictly parallel text speaks of the mission of the prince Hügäči (see « Cogacin ») to Yün-nan and says that he was « to control the various regions called Ta-li, Shan-shan, Ch'a-han-chang, Ch'ih-t'u-ko-êrh, and Chin-ch'ih » (YS, 6, 5 *b* : 鎮大理鄯闡茶罕章赤禿哥兒金齒等處). Čayān-Ĵang, Čitkör, and Chin-ch'ih are common to both lists. Shan-shan was then the Chinese name of Yün-nan-fu, called Yači by the Mongols. The only remaining name is Ha-la-chang in one case, Ta-li in the other; it is evident that the text of 1267 has given the Chinese name of the place, while the text of 1273 retains the Mongol designation. Consequently Polo was amply justified when he gave « Caragian » as being at the same time the name of the « kingdom » of Yün-nan and of the city of Ta-li.

But what is this « Caragian », Qara-Ĵang? *Qara*, « black », is both Turkish and Mongolian, but the Mongol origin of the designation is established by the parallel name Čayān-Ĵang, « White Ĵang », since *čayān* does not exist in Turkish. Both appellations may be descriptive, and may have been suggested to the Mongols, as they were earlier to the Chinese, by the colour of the tribal dress, just as other Yünnanese tribes were then called Chin-ch'ih, « Gold-Teeth », and Iki-büsä (Yäkä-büsä), « Big-Belts ». It seems doubtful, however, that such an explanation may account for the various classes of « white » and « black » tribes among the various races of Yün-nan. The Čayān-Ĵang are named more than once in YS, in the forms 茶罕章 Ch'a-han-chang (YS, 6, 5 *b* [in 1267]; 8, 2 *b* [in 1273]; 61, 4 *a* and *b*) and 察罕章 Ch'a-han-chang (YS, 13, 2 *b* [in 1284]; 15, 3 *b* [in 1288]; 61, 4 *b*; 121, 2 *b*). Rašidu-'d-Dīn also speaks of the چغان جانك Čayān-Ĵang (Bl, II, 374, 376). There is no doubt now that the name refers to the Mosso region of 麗江 Li-chiang, in north-western Yün-nan; the administrative title of the « official in charge of the people of Čayān-Ĵang » (茶罕章管民官) was created for a local chieftain in 1254, at the time of Qubilai's campaign, and after the fall of Ta-li (cf. YS, 61, 4 *a* and *b*; CHAVANNES, in TP, 1912, 603, 608, 615). To Qara-Ĵang and Čayān-Ĵang I think we must add a third name. In the biography of a man of Uighur origin who served in the reign of Qubilai on the borders of Ssü-ch'uan and Yün-nan, we read (YS, 133, 3 *a*) that, on one occasion, the « moving Grand Secretariat » of Yün-nan was ordered to detail under that man's command « four hundred men of the Mongol troops [stationed] in the Lo-lo-ssü district and six hundred Lo-lo-chang » (羅羅斯蒙古軍四百人羅羅章六百人). It stands to T'u Chi's credit (47, 4 *b*) that he has drawn attention to this passage and has connected Lo-lo-chang with Qara-Ĵang and Čayān-Ĵang. Lo-lo-chang can only be explained as Lolo-Ĵang. The name of the Lolo tribes occurs many times in YS, either written 羅羅 Lo-lo (YS, 61, 7 *b*), or 羅羅斯 Lo-lo-ssü (YS, 9, 7 *a*; 61, 8 *a*; 99, 12 *a*; 100, 12 *a*; 133, 3 *a*, etc.), sometimes 羅羅思 Lo-lo-ssü (WANG Hui-tsu<sup>2</sup>, 49, 5 *a*), once 魯魯廝 Lu-lu-ssü (YS,