

Carpine often uses *chi-* with the value of *č*). Hethum has «Chagaday» (with *ch-* = *č*; *Hist. des Crois.*, Arm., II, 157, 163, 296). The name occurs several times in Fra Mauro's map — in the present case derived from sources other than Polo — always in the form «Čagatai» (not «Zagatai» as in *Zu*, 33, nor «Cagatai» as in HALLBERG, 92, 346). We find «Chacatay», and sometimes «Checatay» in Clavijo (*ch-* = *č*; SREZNEVSKIĬ, 424; not «Zagatay» as in HALLBERG, 347; nor «Chagatay» as in LE STRANGE, *Clavijo*, 366); «Zekathay» (var. «Zekatay»; with German *z-* = *ts-*) in Schiltberger (LANGMANTEL, 61, 127); «Zacatai» in the *Libellus de notitia orbis* (cf. A. KERN, in *Arch. Fratr. Praed.* VIII [1938], 96, 100). Ĵuwainī, Rašidu-'d-Dīn, Abū-'l-Ghāzī all spell the name جغتای Čăyātāi (with the usual double value of ج as *ĵ-* and *č-*; the form جغتای with *č-* in *Bl*, II, *passim*, is BLOCHET's editing); Waśśāf (*Ha*², Pers. text, 20) gives however جغتای Čăyātāi, which is more satisfactory from an etymological point of view; the form Čăyātāi may be the result of the Mongolian slurring of a second unaccented vowel. The Armenian form «Čayata» is somewhat ambiguous (cf. PATKANOV, *Istoriya Mongolov*, II, 13; BROSET, *Deux historiens arméniens*, 115). Bar Hebraeus transcribes in Syriac «Šăgātāi» (BRUNS, *Chronicon Syriacum*, 439).

«Čayatai» is a purely Mongolian name. Ch'ien-lung's Commissioners (*Yüan shih yü chieh*, 1, 16 b) changed it to «Čayantai», which they explained as *čayān*, «white», with the adjectival suffix *-tai*, «having» (cf. also *Bl*, II, 153; the «*Čayantai buqa» which BLOCHET adduces from the same work, 17, 9 a, is valueless, being an absurd restoration of a name the first part of which has nothing to do with Čayatai or *Čayantai). Although the correction to *Čayantai is arbitrary and useless, I think that the derivation is correct: Čayātai, also read Čayātai, must be *čayān* + *tai*, in the same way as Ulātai (see «Oulatai»), Ulātai, Hulātai or Hulātai is formed with *ula'an* > *ulān* or *hula'an* > *hulān*, «red», and *-tai*. This type of derivation is no longer alive in Mongolian, and our Mongol dictionaries give «Čayadai», as KOWALEWSKI reads it, only as the name of Chinghiz-khan's second son.

«Čayātai» and «Čayātai» are indistinguishable in Mongolian script, since the same letter serves for *t* as for *d*. On the other hand, Mongolian *-γ-* can represent both a real *-γ-* or merely an intervocalic hiatus of the type *Ča'ātai or *Ča'ātai. Curiously enough, the latter value, which is suggested by Plan Carpine's «Chiaaday», was also the one adopted by the transcribers of the *Secret History*, who always read «Ča'adai» (many mentions of the name occur in §§ 242-280). In the same way, they read «Ča'alun» the feminine name formed with *čayān* and the ancient feminine suffix *-lun* (§ 157). A still more contracted form is represented by 察帶 Ch'a-tai, *Čātai, in *YS*, 63, 15 b, if Čayatai is meant as I believe him to be and if a character has not been dropped between *ch'a* and *tai*. At any rate, 察阿台 Ch'a-a-t'ai (= Ča'ātai) occurs twice under A. D. 1228-1229 in *YS*, 31, 1 b, 2 b.

All other Chinese transcriptions are based on Čayatai and Čayadai. We find 察合台 Ch'a-ha-t'ai, Čayatai (in *YS*, 1, 7 a [s. a. 1213]; 8 b [s. a. 1221]; 107, 5 a; and in *Shêng-wu ch'in-chêng lu* [WANG Kuo-wei ed. 50 b]); 察哈台 Ch'a-ha-t'ai, Čayatai (in *YS*, 120, 2 a; 124, 6 b); 茶合帶 Ch'a-ha-tai, Čayadai (in *YS*, 2, 3 a [s. a. 1236]); 察合帶 Ch'a-ha-tai, Čayadai (in *YS*, 68, 3 a; 69, 5 a; 72, 1 b; 74, 1 b); 茶合得 Ch'a-ha-tai, Čayadai (in *YS*, 95, 2 b, and in *Hei-Ta shih-liao* [WANG Kuo-wei ed. 18 b]); and 察哈歹 Ch'a-ha-tai,