

origin, \*Lügü or \*Lüngü, 臚胸 Lu-chü in the *Liao shih*, 龍駒 Lung-chü and 龍居 Lung-chü in the *Chin shih*, 臚胸 in YS, I, s. a. 1216 (Nan-chien ed.; this is a form taken from the *Ch'ien-Han shu*, where it does not refer to the Kerulen; cf. DE GROOT, *Die Hunnen*, 154), 龍居 Lung-chü in YS, 29, 1 b, 臚胸 Lu-chü, 閭居 Lü-chü, 驢駒 Lu-chü, 陸局 Lu-chü and perhaps 瀘溝 Lu-kou in other works of the Mongol and early Ming periods (cf. WANG Kuo-wei, *ibid.*, and TP, 1935, 166). The 俱輪 Chü-lun is not the Kerulen, as was stated by DE GROOT (*loc. cit.* 182), but the Külün Lake (misread «Beï-lun» [= Pei-lun] by POPOV, *loc. cit.* 400). There is no ground for supposing an abnormal transcription of the name Kerulen as Ch'i-lien, which would only have been used in reference to the Imperial tombs. Moreover, a particular mountain gorge is not likely to have been called by the name of a great river, flowing for the greater part of its course across the steppes.

But the main point is that «Ch'i-lien» need not be a transcription at all, and, as HAENISCH suggested (*Asia Major*, IX, 549-550; cf. TP, 1935, 167), may mean «the Valley where the Car is lifted». As a matter of fact, I am unable to trace any example of 起 *ch'i*, «to raise», being used in a transcription (except perhaps in the somewhat doubtful title of a Mongolian musical air in the *Cho-kêng lu*, 28, 8 a). As to 輦 *lien*, it occurs in transcriptions, but in its true meaning it signifies a kind of chair on wheels (a sort of bath chair, as Giles says); it is mainly used as a designation of the Imperial chariot, though it can also be applied to the Imperial hearse. The Chinese translation of «Sanang Setsen» (4, 6 b) says that, after the death of Chinghiz-khan, «his coffin was raised on a *lien*» (以輦奉柩). The Mongolian term, here translated *lien* in Chinese, is *qasaq tärgän*, or simply *qasaq*, both in the *Altan tobči* (GOMBOEV's ed., 40<sup>1</sup> [where *gas tärgän* is a faulty reading], 40<sup>2</sup>, 42<sup>3</sup>, 42<sup>6</sup>, 47<sup>11</sup>, 48<sup>1</sup>) and in «Sanang Setsen» (SCHMIDT, *Gesch. der Ost-Mongolen*, 106<sup>1</sup>, 106<sup>7</sup>, 108<sup>9</sup>, 132<sup>8</sup>). *Tärgän* is the ordinary Mongolian word for «car»; *qasaq* or *qasaq tärgän*, now obsolete, is explained in the dictionaries as «a light two-wheeled waggon». In Mongolian, where there is no *z*, *Qasaq* is, in principle, the name of the Qazaq (> Russ. Kazak, Kozak, «Cossack»), *i. e.* of the Kirghiz. I have no doubt that RAMSTEDT was right when he proposed (*Kalm. Wörterbuch*, 171<sup>2</sup>) to explain *qasaq tärgän* as a term originally meaning «Qazaq chariot». In Osmanli, *qazaq* has become the name of a sort of «sledge» for the transport of heavy weights (RADLOV, II, 366). The Sino-Mongolian Vocabulary of c. 1600 published by POZDNEEV (*Lekcii po istorii mongol'skoï literatury*, III, 37) gives only one word for «car», 哈撒 *ha-sa*, *i. e.* *qasaq*. In a further chapter of «Sanang Setsen», the Chinese translation (5, 1 a, corresponding to SCHMIDT, 133) merely renders *qasaq* as 車 *ch'ê*, «car [in general]». But I doubt whether the *qasaq tärgän* was originally a «light» car, as is said in the dictionaries. The *Secret History* (§ 64), in an alliterative passage of epic character, speaks of girls seated in *qasaq tärgän*, who were to become the wives of Emperors; and the Chinese translation, done in the 14th cent., renders *qasaq tärgän* as 大車 *ta-ch'ê*, «big car». The Mongols had their ordinary cars or *tärgän*. Since the text on the death of Chinghiz-khan speaks of a *qasaq tärgän*, it must have been a great chariot, a state car, which the Chinese translators of the 18th cent. were right in translating as *lien*, «the Emperor's chariot». I may add that, if RAMSTEDT and I are right in explaining *qasaq* as Turk. Qazaq, the appearance of the word in the *Secret History*, which was completed in 1240, antedates the earliest mention of this name in