

other sources by almost two centuries. At a later period, the Imperial hearse was made of white felt, with a curtain of blue and green brocade (*nasīj* > *našiš*; see «Nac and Nascici»); *nasīj* was also laid on the coffin. In front of the procession, a Mongol witch, wearing a new dress, rode on horseback, leading another horse, with a saddle ornamented with gold and a bridle and a halter of *nasīj*, which was called «the Horse of the Golden Soul» (cf. the *altan bā'ä*, «golden body», and *altan kä'ür*, «golden corpse», used in reference to Chinghiz-khan in SCHMIDT, *Gesch. der Ost-Mongolen*, 108¹³⁻¹⁵; YS, 77, 8 a-b; PALLADIUS, in *Trudy členov...*, IV, 251-252; DE GROOT's version, *Relig. system of China*, II, 438, is not accurate). I think that the name Ch'i-lien-ku is not a transcription, but means the «Valley» (*ku*) where this «Imperial hearse» (*lien*) was «raised» (*ch'i*) for burial.

Chinghiz-khan was buried after his coffin had been brought back to Mongolia. According to «Sanang Setsen» (SCHMIDT, 109), the Mongols, «in despair of being able to get the golden body (*i. e.* the corpse) [out of the car]», «erected» for it «an eternal tomb». This may perhaps be construed as a misunderstood tradition that, in agreement with the old Altaic habit, Chinghiz-khan was buried with the car. The interpretation may find some support in a text of Plan Carpine which will be quoted farther on. But it may also be that the reference is to a rite in which the witch and the other attendants performed incantations to bring the dead Emperor back to life. The expression I have translated as «eternal tomb» is rendered in the Chinese translation 長陵 *ch'ang-ling*, «long-lasting [Imperial funerary] mound» (not «great tomb» as in *Ch*, I, 208); the Mongolian original, *möngkä kör* (or *möngkä kür*) is puzzling. It also occurs in the *Altan tobči* (42^a), where GOMBOEV (p. 147) misunderstood it, taking *kür* for the Mongolian word which means «all»; SCHMIDT (p. 109) correctly translates it as «tomb». But *kör*, «tomb», is not a true Mongolian word. KOWALEWSKI does not list it; it is given by GOL'STUNSKIĪ (who reads it *kür*) as meaning «corpse», «tomb», but only in reference to the present passage, and clearly as a guess. RAMSTEDT (*Kalm. Wörterbuch*, 250¹) mentions in Kalmuk **kür* with the double meaning of «corpse» and «tomb». *Kür*, «corpse», is of course Mong. *kä'ür*, «corpse», and in the present passage, both the *Altan tobči* and «Sanang Setsen» distinguish the «corpse» of Chinghiz, *kä'ür*, and his «tomb», *kör*. The confusion between the two words seems, however, to have been made in Mongolian at an early date, since *kä'ür* occurs in the unpublished Sino-Mongolian inscription of 1362 with the meaning of «ancestral grave-yard» (先塋 *hsien-ying*). The word *kör* is evidently the same as Uiy., Coman and Osm. *kör* («*kór*»), Kar. *gör*, Kaz. *gür*, all meaning «tomb», and probably Yak. *kürüö*; so the word covers a wide field in Turkish dialects. At the same time, Turk. *kör*, *gör* cannot be separated from Pers. گور *gōr*, «tomb» (cf. the well-known «Gur Esnir» of Samarkand). On the other hand, Pers. *gōr* is generally considered as borrowed from the Arabic قبر *qabr*, «tomb», which has itself passed into Kaz. and Kirghiz Turkish as *qabır* and *qabir* (VULLERS, II, 1043; HORN, *Grundriss der neupers. Etymologie*, p. 210; RADLOV, II, 450, 453, 1248; Sassanian Persia «exposed» the dead instead of burying them; this would account for the borrowing of the Arabic word when Persia was converted to Islam). It seems as though the Mongols had no word of their own for a real «tomb», with something which marked it above ground. The *Altan tobči* and «Sanang Setsen» use a foreign word, which may well convey a wrong idea of what Chinghiz-khan's tomb actually was like, and