

has unduly crept into the text between *γoruq* and *buzurg* in the first case, and that, in the other two cases, *yosun* is a corrupt form of *γoruq*; such a corruption, however, is not easy to explain. Moreover, in these two cases, the wording of the text would suggest something like « bones » rather than *γoruq-i buzurg*.

Rašid's « Uryāngqāt » is the plural of Uriyangqa, Uriyangqan, Uriyangqai > Uryangqai (Uryangqai in the *Secret History*, § 9; Uryangqan, § 120; Uriyangqan in « Sanang Setsen », 86¹⁰, 190¹²); D'OHSSON's « Ourianguites » or « Orianguites » (*Oh*, I, 383, 425, 426) and BEREZIN's « Uryankhit » cannot be retained. Rašid distinguishes the « Uryāngqat » proper, and the « Uryāngqat of the Woods » (Uryāngqat-i bēšā in Persian; Hōin-Uryāngqat = Hoi-yin Uryāngqat > Oi-yin Uryāngqat in Mongolian; the Mongolian form again occurs in *Ber*, I, 9, 86; cf. T'u Chi, 153, 57 b, where, however, the phonetic equivalence of « Hoi-yin » and of Oirat is of course wrong). From a comparison of *Ber*, I, 9 and 90, it is clear that more than once Rašid has mixed up the two tribes which he in fact wished to distinguish. We may provisionally accept, however, that the Uryangqai in charge of Chinghiz-khan's tomb were in fact « Uryangqai of the Woods ». They are Rubrouck's « Orengai », who used to ski (*Wy*, 269); the same is said by Rašid of the « Uryangqai of the Woods » (*Not. et Extr.*, XIII, I, 275; *Oh*, I, 422; *Ber*, I, 91, where *čānā* is the Mong. *čana*, « ski »). ROCKHILL (*Rubruck*, 198, followed by *Wy*, 269) said that the « Uryangqai of the Woods » were Tungus, because, like QUATREMÈRE (*Not. et Extr.*, XIII, I, 276), he identified the name Uryangqai (« Urianghit ») with that of the Orončo or Oročon, the « Reindeer-Breeders », which is of course impossible. Nor have they anything to do with the *Uryangqa of Manchuria of the Ming period. The Uryangqai proper must have been Mongols, and may have been the ancestors of some of the present Uryangqai tribes of the Republic of Tuva (on the complex and often uncertain question of the origin of the modern Uryangqai, cf. GRUM-GRŽIMAĬLO, *Zapadnaya Mongoliya i Uryankhaïskii Kraï*, III, 22-25, and add *Mêng-ku yüan-liu chien-chêng*, 6, 9 a-b). As to the « Uryangqai of the Woods », they too were probably Mongols, although this is not certain (cf. *Ber*, I, 90, 141; and the emended version in a note to the Persian text, 186). We are not in a position to say why the « Uryangqai of the Woods » were in hereditary charge of the tomb of Chinghiz-khan. It may be worth noting, however, that the Mongol legend connects the name of Uryangqai with that of the Burqan-qaldun at an early date. According to the *Secret History* (§ 9), the father of Alan-qo'a (Alan-yo'a), Qorilartai-märgän, resenting the fact that his territory to the south-east of the Baikal had been made into a *taboo* district where he could no longer hunt, moved to the region belonging to Burqan-bosqaqsan and Sänči-bayan, the Uryangqai lords of the Burqan-qaldun. In § 97 (cf. also § 211), the Uryangqadai (the ethnical derivative form of Uryangqai) Jarči'udai-äbügän comes from the Burqan-qaldun to bring his son Jälmä to Chinghiz-khan. So there must have been Uryangqai people at the Burqan-qaldun before the death of Chinghiz-khan. We do not know whether they were Uryangqai proper or « Uryangqai of the Woods ». On the other hand, Rašidu'd-Dīn may have confused the two in the case of the tomb of Chinghiz-khan, as he did in other passages. That there actually were Uryangqai at the tomb of Chinghiz-khan and that they were real Mongols seems to be confirmed by the passage in « Sanang Setsen », where Dayan-han († 1543), addressing various Mongol tribes, says : « And you, Uriangqan, who have