

SCHMIDT (p. 379) and WANG Kuo-wei (in a note to the Chinese translation, 4, 7 *b*) considered that Burqatu-qan was merely another form of Burqan-qaldun; I think they were right. In modern Mongolian, *qan*, *han*, «khan», is often used as the last element in the names of mountains. The same practice probably obtained already in Middle Turkish: «Altunqan», the name of a mountain of the Uighur country in Kāšyarī (BROCKELMANN, 240) should be considered as Altun-*han* = Altai (see «Altai»), and the «Qadīrqan» Mountain of the Orkhon runic texts must be Qadīr-*han*, «Severe Khan», identical with *qadīrhan*, the title of the *qayan* in Kāšyarī (BROCKELMANN, 246; *TP*, 1930, 52-53). *Burqan*, *burhan*, «Buddha», occurs more than once in the orography of Central Asia; our maps show a «Burkhan Buddha Range» (a strange duplication) south-west of the Kōkō-nōr, and a «Burkhan-ōla» south of Uliasutai. «Burqatu» would be an adjectival form, «Having Buddha» (though I know no example of it). It may even be, although not a single mountain name ending with *-han*, occurs in the *Secret History*, that the form Burqatu[-qan] goes back to the 13th cent. QUATREMÈRE (*Hist. des Mongols*, 120) alludes to a passage of Rašīdu-'d-Dīn in which the Onon, the Kerulen and the Tūla are said to take their rise in a mountain called بړغادو B.ryādū or بړغه B.ry.da. The first vowel is not indicated. On the other hand, *Buryadu might be construed as an older form of Buryasutu or Buryasutai, «Having water-willows», a name of frequent occurrence in modern Mongolia (twelve places of that name are listed in POPOV, *Mên-gu yu-mu czi*, Index, p. 32; for the possibility of deriving *Buryadu from *buryasun*, cf. *Hičätü < *hičäsün* + *tü* [see «Caccia-modun»]). T'u Chi (75, 3 *a*), on another occasion, thought of a Burqatu = Buryatu as meaning «Having water-willows». A Buryači is known between Kulja and Tarbayatai (POPOV, 463). Onggin-Burhatai (misread «Ungu-burhatai» in POPOV, 73) and a stream Burhatai (POPOV, 358), which are in Mongolia, are names the forms of which are more probably derived from *buryasun* than from Burqan, Burhān. In the same way, in the modern nomenclature of Mongolia there are several Uliatai (< Uliyatai; POPOV, 284, 371 [where «Uliasutai» is a misreading]) together with the more common Uliastai and Uliasutai (cf. POPOV's index, 62², 63¹). Nevertheless, in view of the location, and also on account of the Burqatu-*han* of the late Mongol legend, I incline to QUATREMÈRE's view that B.ryādū is Burqatu, another name of the Burqan-qaldun.

In all the above texts, Rašīdu-'d-Dīn located Chinghiz-khan's tomb at the Burqan-qaldun; but elsewhere he gives information which seems to contradict this. According to SCHMIDT (*loc. cit.* 389), Rašīd speaks also of the tomb of Chinghiz-khan as being in the country of Qara-qorum and at «Nuda Undur» in the vicinity of the Selenga. I do not know the passage on Qara-qorum (WOLFF, *Gesch. der Mongolen*, 117, certainly copied SCHMIDT); it appears to be some vague or distorted statement, which we may surely leave out of consideration. The case of «Nuda Undur» is more puzzling. SCHMIDT corrects the reading to «Nuta Öndör», without giving any reason. The «Nuda Undur» in HOWORTH (1, 107) seems to be taken from SCHMIDT's note. SCHMIDT gives no authority for the name; WOLFF (*loc. cit.* 117) takes it for that of the whole «district», but the very form he gives, «Nuta Öndör», shows that, here again, SCHMIDT is his only source. As a matter of fact, «Nuda Undur» is, directly or indirectly, itself derived from Rašīdu-'d-Dīn, where we find the two following passages:

a. (*Bl*, II, 560-562) : «After Ariq-bögä's death at Qubilai's Court, his sons were sent to his own territory (*yurt*). Ariq-bögä used to spend the summer (*yailaq*) in the Altaï (التای; such is the