

side of the Altai Mountain and on the sunny side of the Qadai Mountain». «Yäkä-ütäk (or ötäk)» is unknown. CHARIGNON's «Ta-o-t'ê-k'o», «Great O-t'ê-k'o» (*Ch*, I, 201), is merely taken from the Chinese version of «Sanang Setsen» (POPOV's «Da-Otok» p. 313, is equally misleading). On the other hand, there is an 鄂圖科 O-t'u-k'o (or O-t'u-[克]k'o) Mountain, *Ötük > *Ötök, the «Oudouc Alin» of D'ANVILLE's map, the «Êtuk» of POPOV, 352, north of the Tūla and opposite the Han-ūla (it is the pseudo-«Gontou» of *Ch*, I, 200); but it is not known as «*Yäkä Ötük», and there is nothing to show that «Sanang Setsen», whose family connections were in the Ordos region, ever thought or even knew of it (in the present state of our knowledge, it would be arbitrary to try to connect the name of the *Ötük Mountain with that of the sacred Ötükän Mountain of the ancient Turks, on which cf. *TP*, 1929, 212-219). In view of the «Yäkä-undui» of the *Altan tobči*, I suspect that both its form and that in «Sanang Setsen» are corrupt for *Yäkä-ündür, «Great Height», «Great Hill». In other words, it would be merely another form of the Buda-ündür of Rašidu-'d-Din, *i. e.* another name of the Burqan-qaldun. As the *Altan tobči* shows, the tradition of the burial at the Burqan-qaldun, attested at an early date by Rašidu-'d-Din, survived in Mongolia. The same was expressed by texts speaking of the *Yäkä-ündür, but the author of the *Altan tobči*, who had the name in a corrupt form, did not recognize it, and was erroneously led to believe that it represented a different tradition.

That the *Yäkä-ündür is identical with the Burqan-qaldun would seem also to be shown by its location north of the Altai and south of the Kântäi. The name of the Altai had in Mongol popular usage a wider range of application than in our nomenclature. Although, strictly speaking, the Altai lay in western Mongolia, both Polo and the Mongol chroniclers agree in mentioning it in connection with the tomb of Chinghiz-khan. It seems to have been a vague designation of the range of mountains which extended south of the Tūla and the Kerulen and which, like the mountains north of Peking, were and are sometimes still known as the Hinggan Mountains (the 興安 Hsing-an of the Chinese; see «Altai»). The Chinese translation of «Sanang Setsen» (4, 8 b) gives here the same reading 阿勒台 A-lo-t'ai, Altai, as in SCHMIDT's text. It would be arbitrary to change it to 阿勒坦 A-lo-t'an, Altan, as is done by T'U Chi (3, 33 b), in order to connect it the more easily with the 按坦孛都罕 An-t'an-po-tu-han of *YS*, 149, 1 b (this is repeated in *Ch*, I, 204); the latter name probably renders *Altan-botuqan (= *Altan-botuyan), «Golden-Young Camel», and has nothing to do with the name of the Altai Mountains. On the other hand, the Kântäi Mountains are the mountains from the southern slopes of which the Tūla takes its rise; the sources of the Onon and the Kerulen are in the mountains to the east of the Kântäi Range. I do not know the origin of the name, nor can I trace it back farther than the 17th cent. KOWALEWSKI reads the name «Gentei-han», but all the Chinese transcriptions suppose an initial *k*-. The Chinese geographers of the Manchu dynasty distinguish a «Small Kântäi», 小肯特 Hsiao K'ên-t'ê, to the north-west of the sources of the Kerulen and the Onon, from the Kântäi Range more to the south-east. According to the *Mêng-ku yu-mu chi* (7, 22 a; this passage has been omitted by POPOV, 347), the native name of the «Small Kântäi» is 阿即格肯特 A-chi-ko K'en-tê; this name, written 阿集格克音特 A-chi-ko K'o-yin-t'ê in the Wu-ch'ang map, is the «Agigue Kentei» of D'ANVILLE. But it cannot be a «native», *i. e.* Mongolian name, since *ačige*, «small», is not Mongolian, but Manchu. In any case, it is the «Small Kântäi» which is the highest range,