

## 164. COBINAN

*cabanant* FA, FB  
*cabanat* Fr, t  
*chobian* V  
*chobinan* VA

*cobian* F  
*cobina* Z  
*cobinam* P, VB, R  
*cobinan* F, Z, VA, L

*conbinam* VB  
*giobiam* TA<sup>3</sup>  
*gobiam* TA<sup>1</sup>, LT

Identified with کوبنان in Kerman, variously transcribed «Kuh Banán», «Kooh Benan», «Kuh banán», «Kúbenán», «Kubunán». It is only certain that the first vowel is now *u*, but Polo may still have heard it as *o*. The name, when read Kuh-bānān, means «Mountain of the Wild Pistachioes». On the place, and the route followed by Polo to reach it, cf. Y, I, 125-126; III; 25-30; LS, 309.

The name has passed as «Chobinam» and «Cobina[n]» into Fra Mauro (HALLBERG, 87).

## 165. COCACIN

*caciese* TA<sup>1</sup>  
*chaciesi* TA<sup>3</sup>  
*chogazin* V  
*cocacin* F  
*caganyn* P

*cogara* FA  
*cogatin* F, L; R  
*cogatra* FA, FB  
*cogitnyn* P<sup>5</sup>

*cogratin* VB  
*cozacin* VL  
*gogatim* VA  
 (cotroco LT)

Rašidu-'d-Dīn (QUATREMÈRE, *Hist. des Mongols*, 94) writes كوكاجي Kōkāči. The name is not common. YULE (Y, I, 38), relying on DE GUIGNES, says it was also the name of the Qonyrat wife of Chên-chin (see «Cinchim»). Chên-chin's wife, a Qonyrat, the mother of the Great Khan Tāmūr Öljāitü, is called Bāiram (?)-ākāči in YS, 106, 3 b (with a clerical error *chien* for *lan*), and Chên-chin had besides a concubine named \*Aljinmiš (*ibid.*). But it is true that YS, 116, 1 a, states that Bāiram-ākāči was also called K'o-k'o-chên, Kōkōjin, and this is the only name by which Rašid knows her, writing as he does كوكجين Kōkājin (*Bl*, II, 535, 540, 582). The name is Mongolian, derived from *kökä* (> *kökö*), «blue», plus suffix *či*, which often, and in the present case even more correctly, takes the form *-čin*, weakened in *-ji*, *-jin*.

The great Buluyan (see «Bolgana»), Abaya's and Aryun's wife, had died in 1286, and expressed the wish to be replaced by some woman belonging to her own tribe. This is implicitly confirmed by Rašid, whose text, more precise than in QUATREMÈRE's translation (*Hist. des Mongols*, 94), states that Kōkāči was brought from China on account of her kinship with the «great *hatun*» Buluyan. She must thus have been a Bayaut, like Buluyan herself. The Bayaut were then in high favour in China. A Bayaut, Bayaučin, was Qubilai's fourth wife and