

The name of Ch'ih-t'u-ko-êrh mentioned above raises an interesting question of Sino-Mongolian nomenclature. It appears also as Chih-t'u-ko in YS, 121, 2 b, 3 a, and simply as 赤科 Ch'ih-k'o in YS, 8, 2 b. All are more or less complete transcriptions of Čitkür, in Mongolian «Devil» (but read here Čitgör and Čitkör), and this gives us the Mongol name of the barbarian kingdom of Eastern Yün-nan which other Chinese texts of the period name 鬼國 Kuei-kuo, «Devilish kingdom», or «Lo[羅]-Kuei-kuo», or «Lo-shih[氏]-Kuei-kuo», «Devilish kingdom of the Lo family». The Chinese name goes back to late T'ang times, when we find a 大鬼主羅殿王 Ta-kuei-chu Lo-tien-wang, «Great Chief of the Devils, Prince of Lo-tien» (often named in *Ts'ê-fu yüan-kuei*; also for instance in *Chiu Wu-tai shih*, 38, 4 b); and the tradition of a 鬼方 Kuei-fang, «Region of Devils», in Yün-nan is still more ancient. Other Mongol names of Yünnanese tribes are well known, such as Qara-Ĵang, Čayän-Ĵang, to which must be added the Iki-büsä or Yäkä-büsä, «Big belts».

## 167. COGATAI

*cogatai* R

Most of the names given in their versions of Aḥmad's murder in 1282 by Polo, Rašidu-'d-Dīn, and the Chinese sources are hardly reconcilable (see «Acmat<sup>1</sup>»), and that of «Cogatai» is no exception to the rule. In Rašid, the nearest counterpart to Polo's «Cogatai» is a certain ٺگان \*Türgän, or \*Tärgän (*Bl*, II, 517; BARTHOLD, in MINAEV, *Marko Polo*, 126), or, with a correction, ٺگان \*Tügän. There is some similitude in sound between this \*Türgän (or \*Tügän) and the Toyönčar of Chinese sources, while «Cogatai», corrected to \*Togacai, would be another distortion of the same name; but the difference of phonetic «class» practically disposes of any connection between \*Türgän (or \*Tügän) and Toyönčar (cf. MOULE, in *JNCB*, 1927, 27).

MOULE (*ibid.*) has alluded to my former suggestion that the best representative of Polo's «Cogatai» seemed to be 高鱗 Kao Hsi, and I still hold the same view. But this should not be interpreted as an attempt to suggest a phonetic identification of Kao Hsi (pronounced «Kao Hi» in the Mongol period) with «Cogatai». It seems to be beyond doubt that «Cogatai» renders a genuine Mongolian name \*Kökätai = Kökötai, an adjectival form derived from Mong. *kökä*, *kökö*, «blue», and the exact masculine counterpart of the woman's name Kököčün or Kökäčün (see «Cocacin»). WANG Hui-tsu<sup>1</sup>, 29, 3 a-b, enumerates eight different Kökötai in the YS alone. The most natural solution would be to suppose that Kao Hsi, who belonged to a family of P'o-hai descent which had settled in China and served under the Chin, was known under a Mongolian as well as his usual Chinese name; instances of such double names are numerous even in the YS, and not always easy to detect. As a matter of fact, we know that Kao Hsi had a Mongolian personal name, bestowed on him by Qubilai (YS, 169, 6 a); unfortunately, this was not Kökötai, but 失刺