

- « Conchi » : kept by Yule in his text.
See CONCI (< *CONICI), p. 404.
- *Concion : ought to render phonetically Kuan-chung.
See CUNCUN, p. 574.
- « concornis » : misreading for « contornis ».
See CATORS, p. 230.
- « Conia » : this is the writing of B¹.
See COMO (< *COINE), p. 403.
- CONCI (< *CONICI).
The original is certainly Qonici (« Conici » > *Comci > F and Z « Conci »).
There were two Qoniči; the one that Polo speaks of is certainly Sartaqtai's son; he died about 1300.
See p. 404.
- Conci : (F and Z) < *Comci < « Conici »; the original is Qoniči.
See CONCI (< *CONICI), p. 404.
- « Concoa » : the name in Fra Mauro's map is not this one, but « Choncha ».
See CHONCHA, p. 245.
- CONDUR.
In Polo's mind at least, the double name applied to Pulo Condor as well as to one of the minor islands of the group. K'un-lun is the Chinese name of Pulo Condor.
The « Sea of K'un-lun » is the « Sea of Kundurunj » (=Kundurung) of the early Arabic travellers.
Sondur must be the same as Şundur-fülât of the early Arabic travellers, who meant by it Culao Cham.
Polo had heard both names, Kundur, the real « Malay » name, and the Arabic Şundur, and applied them to two islands of the group.
See « Sondur and Condur », p. 837.
See p. 404-407.
- Condur : this island should be treated together with Sondur; in Polo's mind, the double name applied to Pulo Condor as well as to one of the minor islands of the group.
See CONDUR, p. 405.
- « Conici » : > *Comci > F and Z Conci; the original is Qoniči.
See CONCI (< *CONICI), p. 404.
- « Conie » : « Como » or « Come » probably does not stand for this, but for « Coine ».
See COMO (< *COINE), p. 404.
- Confucians : under the Mongol dynasty, there were regular officers attending to their affairs.
See FUGIU, p. 728.
- Côn-nôn : Annamese, is the Annamite pronunciation of K'un-lun.
See CONDUR, p. 405.
- « Constantinah » : for Kostantinyah, the Mussulman name of Constantinople.
See CONSTANTINOPLE, p. 407.
- « Constanthynyé » : for Kostantinyah, Musulman name of Constantinople.
See CONSTANTINOPLE, p. 407.
- Constantinople.
See BERCA, p. 94, 95.
- CONSTANTINOPLE.
Under its Mussulman name of Kostantinyah, it appears twice in Chinese texts, as Chi-ssü-ta-ni (read Ku-ssü-ta-ni) and K'ussu-tan.
See p. 407.
- « contornis » : they are the « quatornis » of F.
See CATORS, p. 230.
- « contorvis » : misreading for « contornis ».
See CATORS, p. 230.
- « Cordins » : in Hethum, for the Kurds.
See CURD, p. 575.
- Cormos : (used by Polo for Hormuz); this does not support the equation of « Cadeli » with a name of the Volga.
See COTTON, p. 523.
- « Cormos » : this would have as much ms. support as « Curmos » for the Polian form of the name of Hurmüz or Hurmuz.
See CURMOS, p. 576.
- « Cormosa » : (in B¹) the balance of the best mss. is against a final -a.
See CURMOS, p. 576.
- « Cormus » : occurs in Giovanni d'Empoli.
See CURMOS, p. 576.
- « Cosmir » : mentioned in 1246 by Plan Carpine among the countries conquered by the Mongols. Ought to be identified with the city of Kāšmir if its existence could be proved.
See CHESCEMIR, p. 242.
- « cosmos » : *comos* is better (Rubruck).
See CHEMIS, p. 240.
- « Cossack » : this is the Kirghiz.
See CINGHIS, p. 331.
- « Costantinopoli » : Italian, for Constantinople.
See CONSTANTINOPLE, p. 407.
- COTAN.
This is Ḥotan, our « Khotan ». The name of Khotan became known to the Chinese c. 125 B. C.; it is written Yü-t'ien. Ch'ü-sa-tan-na, the « elegant name [used] locally » according to Hsüan-tsang, represents Gostana; according also to Hsüan-tsang, the current Khotanese form was Huan-na, and the name of Khotan among the nomads of Central Asia was Yü-tun. Yü-tun rendered *Odon, as Yü-t'ien transcribed *Odan in Han times.
The name of Khotan must have existed at least in the 2nd cent. B. C. in a form *Godan which, in the first cents. A. D. was double by *Gostāna > Gostana.
Li-yul is a purely Tibetan name of Khotan; 'U-ten or 'U-then is borrowed from Yü-t'ien.
The Altaic name of Khotan in the Middle Ages was Odon. In the *Secret History*, Khotan appears as Wu-tan=Udan. Khotan is mentioned in YS as Yü-t'ien or Wo-tuan, Odon. The « Lōtōn » occurring in a Syriac text is probably Odon. Mong. Ḥoton was also used as a generic term (cf. modern Mong. Ḥotong).
The family name of the king of Khotan, generally pronounced Wei-ch'ih, ought to be read Yü-ch'ih; the first characters of the names of most of the successors of Yü-ch'ih Ch'ü-mi are Fu-shê or once Fu-shih; both Yü-ch'ih and Fu-shê, Fu-shih represent Vijaya, Viśa.
We hear of Christians at Khotan from other sources than Polo.
See p. 408-425.