

death two dates between which we cannot decide, and that Rašid's date, being that of the arrival of the coffin at the *ordo*, has nothing to do with either, the whole difficulty remains, since three days (August 25-August 28) or even ten days (August 18-August 28) seem to be too short for the carriage of the remains of the deceased sovereign from the supposed place of death to the *ordo* in Mongolia. But that is another very intricate problem.

Before passing on from the statements relating to the date of the death, I may add, however, that the *Altan tobči* also says that Chinghiz-khan died in 1227 (read «ding-pig» instead of «bing-pig», which cannot exist; cf. *infra*), «the fifteenth of the month» (GOMBOEV ed., 40<sup>1</sup>; the day of the month has been accidentally omitted in the translation, 146). Since the month itself is not mentioned, we may have there merely the result of a belief that all important events should take place when the moon is full (generally just after the full moon, on the sixteenth day, in the *Secret History*). The coincidence with Rašid is, however, striking. At any rate, it would tend to suggest that even in the case of Rašid, the date of the «fifteenth» day of the intercalary month may be of religious, and not historical origin.

THE PLACE OF CHINGHIZ-KHAN'S DEATH. — According to YS (I, 9 a-b), Chinghiz-khan, returning from his six years' campaign against the Mussulmans in the West, arrived at his 行宮 *hsing-kung* (in Chinese «temporary Imperial residence», but here «royal encampment», = Mong. *ordu* > *ordo*) of Mongolia in the first month of 1225. The *ordo* is said in the *Secret History*, § 264, to have been that of the «Black Forest of the Tula», which was probably outside the southeastern angle of the southern bend of that river. According to Rašidu-'d-Dīn, Chinghiz remained for some time at \*Buqa-sučiqu before reaching his *ordo* (*Ber*, III, 94; Pers. text, 141). This may be the doubtful name \*Buqa-[s]učiqai (? «[Place where] the bull was frightened») which occurs on the famous «stone of Chinghiz-khan» preserved in the Asiatic Museum of Leningrad. Yäsünggä (= Yäsüngä) is said to have won a shooting contest when the Mongol leaders had assembled there on Chinghiz-khan's return from the Mohammedan countries (cf. BANZAROV, *Černaya véra*, 92-93; I. KLUKIN [KLYUKIN], *Drevneišaya mongol'skaya nadpis'*, in *Trudy gosudarst. Dal'nevostočn. Universiteta*, Series VI, No. 5, 26 ss., with a different decipherment of this passage). But whatever reading we may adopt, it is difficult to account for the region where the «stone of Chinghiz-khan» was found, presumably *in situ*: the stone was discovered in the basin of the Argun, *i. e.* far to the east of the track which Chinghiz followed on his way back from the Ili region to his *ordo*. I have no solution to proffer for this question, which former inquirers have ignored.

In the first month of 1226, Chinghiz-khan decided personally to lead an expedition against the Hsi-Hsia. «In the second month (February 28-March 29), he took the city of 黑水 Hei-shui («Black Water»; = Qara-ḥoto; see «Eçina»), together with several others. In the summer, he 'escaped the heat' (避暑) at the 渾垂山 Hun-ch'ui-shan and seized the *chou* of Kan (= Kan-chou) and Su (= Su-chou). (Hun-ch'ui Mountain; possibly \*Qunčui Mountain, «Mountain of the Princess», is unidentified; its location north of Su-chou in *Hsi-Hsia shu-shih*, 42, 8 b, or south of Liang-chou in T'u Chi, 3, 30 b, is mere guesswork; TING Ch'ien's attempt [*Yüan pi-shih ti-li k'ao-chêng*, 14, 2 b] to change Hun-ch'ui to \*Ch'ui-hun is a failure; CHARIGNON's 渾楚山 Hun-ch'u-shan [*Ch*