

119), Chinghiz moved towards « Hašin » (Mong. Qašin < Ch. 河西 Ho-hsi) or « Tangqut » (*i.e.* Hsi-Hsia) in the autumn of 1225 (instead of the beginning of 1226 as in *YS*). Once in the Hsi-Hsia country, he captured the cities of قامجو Qamjū (Kan-chou), سجو S.jū (Su-chou), قاجو Qājū (Ho-chou) and اروقئى Urūqāi, besieged the city درمکای Dörmägäi (Ling-chou; misread « Dersekai » in *Ber*) and burnt it. In this sentence S.jū must be Su-chou, but the name is taken from some written text, not from the current form of the name in Central Asia, which was then *Sukčū; see « Succiu ». Urūqāi is اراقئى Urāqāi of *Ber*, III, 12 (misread « Iraqai »); it is the 兀刺海 Wu-la-hai of *YS*, 1, 6 b, and 60, 13 a, the 斡羅孩 Wo-lo-hai (*Oroqai) of *Shêng-wu ch'in-chêng lu*, 47 a, the Uraqai of the *Secret History*, § 267, perhaps the 兀納刺 Wu-na-la of *YS*, 129, 7 a (this is also the 兀納 Wu-na of the inscription of the family temple of Li Hêng written by Yao Sui, as given in the *Yüan wên lei*, 21, 1 b; in the edition of the literary works of Yao Sui, or *Mu-an chi*, recovered from the *Yung-lo ta-tien*, but « corrected » by the Ch'ien-lung Commissioners, the name has been replaced by *mou-mou*, « so-and-so »). Although not identified, it must have been in Kan-su proper, north of the Huang-ho; the identifications in 李文田 Li Wên-t'ien's commentary of the *Secret History*, 14, 7 (north of Ku-pei-k'ou in Ho-pei!), and in KAO Pao-ch'üan [*loc. cit.*, 14, 2 a] or T'ü Chi (3, 7 a, « Alaq-ola », three *li* west of the *hsien* of Shan-tan and 30 *li* east of Kan-chou, on account of phonetic analogy!) are valueless. The Hsi-Hsia sovereign sallied forth from his city of Irqai, which the Mongols call Eriqäya (see « Egrigaya » = Ning-hsia), with fifty *tümän* (« myriads »; see « Toman ») of men, but was defeated; more than half his men were killed, and he retired back into the city. Taking no more account of him, Chinghiz-khan went to the south. In the beginning of spring of the dog year (1226), he arrived at اوتقون طالان قودوق Utqun-Talan-Quduq (or اوتقون Uiqun-Talan-Quduq; cf. ERDMANN, *Temudschin*, 639; BEREZIN's and D'OHSSON's [*Oh*, I, 379] reading « Ongon-Talan-Quduq » is improbable, since Rašid's habit, in such a case, would be to write « *Ongqun »; « Talan-Quduq » means « Seventy Wells » [not « Well of the Steppe » as in *Oh*, I, 379]; with the rejection of « Ongon », the identification proposed by T'ü Chi, 3, 30 b, and by K'o Shao-wên [cf. *Ch*, I, 189], geographically untenable, lose even the appearance of phonetic analogy; the place in fact remains unidentified). There he had a dream, which foretold that his end was near. Two of his sons, Ögödäi and Tolui, were with the army; he gave them his instructions, and sent them back to Mongolia. Moving himself to the south, he arrived at the ليون شان Līū-bān-šān (also ليوان شان Liū-bān-šān in *Bl*, II, 326-327; read « Līū-pān-šān » = Liu-p'an-shan; the « Leung-Shan » in *Y*, I, 245, which YULE took from ERDMANN, *Temudschin*, 443, 640, and seems to have identified with the 隴山 Lung-shan, is a misreading of Līū-bān-šān), which is at the meeting-point of the three territories of the Jürčä (= Chin), the « Nangias » (= Sung) and the « Tangqut » (= Hsi-Hsia; although the Sung boundary actually ran some distance south of the Liu-p'an-shan, this is substantially correct and shows that the Persian historian had heard of the importance of the site). Envoys from the Chin arrived there with presents (this is confirmed by *YS*, I, 9 b, translated above, and by *Chin shih*, 17, 3 a). The Hsi-Hsia sovereign also made his submission, but Chinghiz-khan, making an excuse of illness, did not grant him audience, and left him under the guard of Tolunčärbi. The Emperor's disease, however, was getting worse every day. His last instructions were to conceal the news of his death from the Hsi-Hsia people (of Ning-hsia) until all of them had come out of the city as had been agreed upon, and then to massacre them. The date in the « pig »