

year (1227) given for his death by Rašid, in *ramadān* 624 (août 1227) has been discussed above. After his death, the Mongol leaders, killing all those they met on the way so that the news should not spread, carried Chinghiz-khan's coffin back to the *ordo* in Mongolia. His death was then announced, and the wailing began. Nothing in the text suggests that Chinghiz-khan, after he had arrived at the Liu-p'an-shan, should have left it before he died. In the account of Mongka's reign, Rašid recalls that Chinghiz fell ill (*ränjvār*) and died at the Liu-p'an-shan (*Bl*, II, 325). The account in Abū-'l-Ghāzī (DESMAISONS, 141-142) is but a distorted iteration of that in Rašid. It will be noticed that Rašid agrees with the *Shêng-wu ch'in-chêng lu* in making Chinghiz-khan start against the Hsi-Hsia in the autumn of 1225, and not in the spring of 1226 as in the *YS*.

The account in the *Secret History* (§§ 265-268) is not clear. It makes Chinghiz move against Tangut (= Hsi-Hsia) in the autumn of the « dog » year (1226). In the winter, Chinghiz was hunting wild horses (*qulan*) at Arbuqa when his affrighted horse Josotu-boro (« Reddish-Grey ») threw him and he was gravely injured. He then went to Čo'orqat, and the next morning his wife told the princes and the nobles that he had had a high temperature (*qala'un*) in the night. The princes and nobles wished to retreat, and return when the fever had subsided. But Chinghiz, to whom this was reported, said that in such a case the Hsi-Hsia people would think that he was afraid of them and that he wanted to nurse himself at Čo'orqat. Envoys were dispatched to reproach the Hsi-Hsia sovereign with his past attitude; but they brought back a fierce answer, which enraged Chinghiz-khan. Feverish as he was, « I should rather die » he said, and, marching at the head of his troops, he won a great victory over the Hsi-Hsia commander Aša-gambu in the Alašan region (see « Caraunas »). Chinghiz-khan spent the [next] summer (1227) at Časutu (the « Snowy »), 雪山 Hsüeh-shan (« Snowy mountains ») in the Chinese translation. Leaving the Časutu, he went on to Uraqai (cf. above), and passing Uraqai, laid siege to Dörmägäi (= Ling-chou). At this juncture, the Hsi-Hsia sovereign came to render homage and offer presents. Chinghiz made him wait three days at the entrance of his tent, and then ordered Tolun-čärbi to kill him (Tolun is the would-be « Koang-luen » of *Ch*, I, 203). « In the pig year (1227), Chinghiz-khan went to Heaven. »

It seems clear that the compilers of the *Secret History* have somehow gone astray in relating the succession of these events, and the situation has been made worse by the commentators. The mention of the « pig » year (1227) comes only in the last sentence, whereas the seasons indicated in the text would suppose that the stay at the Časutu should have been dated 1227. On the other hand, the passage relating to Uraqai and Dörmägäi surely belongs to 1226. Aša-gambu plays in the *Secret History* the same part as Wei-ming *ling-kung* in the *YS*; both may be in fact different names of the same man; *gambu* (< Tib. *sgam-po*) is a title, like Ch. *ling-kung* (> Mong. *lingqu*, *lingqun*, *lingqum*); Aša may be his personal name; Wei-ming is a family name. Unfortunately, the place-names are mostly unidentifiable. LI Wên-t'ien had the strange idea (14, 1-2) that the compilers of the *Secret History* had by mistake dated in 1226, during the campaign against the Hsi-Hsia, an equestrian accident which we know from the *Hsi-yu chi* to have occurred in 1223 in the West, when Chinghiz-khan was shooting a boar (cf *Br*, I, 97) : consequently, Arbuqa is identified with Almalıq, Čo'orqat with Samarkand and the « Snowy mountains » with the Hindukush (!). K'o Shao-wên (*Hsin Yüan-shih k'ao-chêng*, 3, 11 a) concurs with LI Wên-t'ien. According to 施元杰 SHIH Yüan-chieh and KAO Pao-ch'uän (*loc. cit.* 14, 1-2),