

Arbuqa is phonetically the same as *Arbutan (a mountain to the north-west of the *hsien* of P'ing-lo, outside the great bend of the Yellow River; cf. also POPOV, *Mên-gu yu-mu czi*, 49, 313), and Čo'orqat the same as Čoqor-moritu (« Having a pie-bald horse », also a place of the Ordos; cf. POPOV, 51). But there is no phonetic resemblance between the names; moreover, Chinghiz travelled from Mongolia to the Etsin-γol, not by crossing the great bend of the Huang-ho. The fall from his horse at Arbuqa referred to in the *Secret History* led to the same counsels as the dream at *Utqun-Talan-quduq in Rašidu-'d-Dīn; but there is no other connection between the names or the facts. Čo'orqat (= Čo'oryat) is the plural of Mong. *čo'oryan* and means « The Locks » (*i. e.* Key-locks); it may have been applied figuratively to some strong position, and may actually refer to the same place as the *Qunčui Mountain of the YS. For the Časutu (or Hsüeh-shan, Snowy Mountain) Kao Pao-ch'üan says that there is a Hsüeh-shan to the south of Kan-chou (cf. *Ta-Ch'ing i-t'ung chih*, 205, 1 b); but this is a vague designation, and the maps of the *Ta-Ch'ing i-t'ung chih* (197, 1 a; 201, 1 a) show to the west of the Ch'ing-shui-ho two other « Hsüeh-shan » which are not otherwise referred to in the text. In the *Secret History*, Chinghiz-khan's stay at the Časutu is mentioned after the great battle with the Hsi-Hsia army and before the passage of Uraqai and the attack on Dörmägäi (Ling-chou). If I am right in supposing that the attack on Ling-chou ought to have been referred to before the mention of the summer resort at Časutu, it may well be that Časutu, in the present case, is but a Mongolian designation of the Liu-p'an-shan.

In « Sanang Setsen » (SCHMIDT, *Gesch. der Ost-Mongolen*, 101-107), Chinghiz-khan besieged Türmägäi (= Dörmägäi, Ling-chou). During the siege, he and the Hsi-Hsia sovereign transformed themselves into various animals, a folklore theme of the Magali type. Chinghiz finally killed the Hsi-Hsia sovereign and took hold of his wife Kürbäljin-γoa, but was mortally wounded by her at night, and died at Dörmägäi. The date given, August 25, 1227, like so many in « Sanang Setsen », seems to be borrowed from Chinese sources connected with the *Yüan shih*.

Half a century before « Sanang Setsen », the same folkloristic elements are found in the *Altan tobči*, but with further historical data of some interest. There we read (GOMBOEV transl., in *Trudy VOIRAO*, vi, 144) : « Having reduced the Tangut people to submission, killed Šuduryu-khan (the Hsi-Hsia sovereign), sacked the city of Türmägäi, and taken the queen Gürbäljin-γoa, the Emperor spent the summer of this campaign in the place [called] Luban-ḡan ('Luuban-ḡan' in the Mongolian text, p. 375). Later, he fell ill at Türmägäi. . . [and] died in the year *bing-pig*, at the age of sixty-seven, on the fifteenth of the month. » There are here evident contradictions : a « *bing-pig* » year, *i. e.* 丙亥 *ping-hai*, is impossible in the sexagenary cycle; but we may suppose this to be a clerical error for « *ding-pig* », *i. e.* 丁亥 (*ting-hai* (1227)). On the other hand, there can be no doubt that the Hsi-Hsia sovereign was not killed before Chinghiz-khan « escaped the heat » in the Liu-p'an-shan. Yet, it is noteworthy that the tradition of the summer station at the Liu-p'an-shan has been preserved in a text which is relatively free from late Chinese influence, and where the name of the mountain has been mongolized (*šan* becoming *ḡan*, from phonetic analogy coupled with the Mongol habit of calling the mountains *ḡan*, « khan », « sovereign »).

We are now in a position to examine the different opinions which have been expressed on the « *hsing-kung* (*ordo*) of Ha-lao-t'u in the Sa-li Valley ». A few modern scholars have merely retained the text of the YS and taken it at its face value, declaring Chinghiz-khan to have died on