

the territory of the *hsien* of Ch'ing-shui. We have seen that others had decided in favour of the Liu-p'an-shan, so that it is there that we should have to look for the *hsing-kung*. Something may be said in favour of this solution, which requires a minimum of emendation in the text of the *YS*, and is in agreement with Rašidu-'d-Dīn. Although *hsing-kung* literally means « moving palace », and is in Chinese the term for buildings prepared for the temporary residence of the Emperor when he was out of his capital, in the Mongol period it is invariably the equivalent of the Turk. *ordu*, Mong. *ordu* > *ordo*, and *ordo* is above all the designation of a « royal encampment » of a semi-sedentary character, particularly of the place where the women stay while the men are engaged in far-away service. It is improbable that there should have been an *ordo* at Ch'ing-shui, but there might have been one on the Liu-p'an-shan. Yet even this is open to doubt. When, in 1258, Mongka left his impedimenta, the *oyruq* of mediaeval Mongol texts, at the Liu-p'an-shan, the Chinese account speaks of his « baggage », not of this *hsing-kung* or *ordo*; the *ordo* remained in Mongolia.

Of modern scholars, HUNG Chün (I B, 44-47) maintained that Ha-lao-t'u must be the same name as 哈柳圖 Ha-liu-t'u (the name of one of the streams which unite with the 金河 Chin-ho to form the 無定河 Wu-ting-ho, flowing from west to east, south of Yü-lin in the Ordos country). The Mongolian name of the Chin-ho (« Gold River ») being Šira-usu (or Šara-usu, « Yellow River »; cf. POPOV, *Mên-gu yu-mu czi*, 321), HUNG Chün sees in it the « Sa-li Valley » of the *Yüan shih*. According to him, Chinghiz-khan died in this part of the Ordos which gave rise to the later Mongol traditions about his tomb being in the Ordos, although the remains of the conqueror had actually been carried to Northern Mongolia. But Ha-liu-t'u represents a Mongolian name Qali'utu, « Place with otters » (*qali'un*), and surely is not the same as Ha-lao-t'u. Nor it is possible to connect the name of the « Sa-li Valley » with Mong. *šira*, *šara*, « yellow », as will be shown further on. HUNG Chün's identifications, based only on erroneous phonetic analogy, cannot be sustained.

Another theory, which has been adopted by T'u Chi (2, 9 b; 3, 31 b-33 b) and by K'o Shao-wên (*Hsin Yüan shih*, small ed., 3, 17 a), and which from K'o has passed into *Ch*, I, 190, is that Chinghiz-khan died at Ling-chou (« Dörmägäi »), and that his coffin was carried thence to the « Sa-li Valley » in Northern Mongolia. Probably under the influence of « Sanang Setsen », HAENISCH thought that Ha-lao-t'u, being given in the *YS* as the place where Chinghiz died, must be in the neighbourhood of Ling-chou (cf. *TP*, 1935, 164). But the death at Ling-chou, as indicated in « Sanang Setsen » (and, I may add, in the *Altan tobči* half a century earlier), is a late tradition, coming among many others devoid of historical value, and we need not attach any importance to it. The location of the « Ha-lao-t'u *ordo* of the Sa-li Valley » in Mongolia makes a better case.

As far as I am aware, this location was first indicated by NAKA (*loc. cit.* 578), who referred to the « Palace map » (內府輿圖 *Nei-fu yü-t'u*), in which there are a 嚙老台嶺 Ko-lao-t'ai-ling (« Ko-lao-t'ai Pass », or « Ko-lao-t'ai Range »), a Ko-lao-t'ai River (*ho*) and a Ko-lao-t'ai Lake (泊 *po*). To these T'u Chi added the « Qariltu na'ur » or Qariltu Lake of the *Secret History*, § 136, so that in his text (3, 32 b), Chinghiz-khan's coffin was carried to « the *hsing-kung* of Qariltu-na'ur »; WANG Kuo-wei (*Shêng-wu ch'in-chêng lu*, 13 b) follows in his wake and says that the Qariltu Lake is the same as the Ko-lao-t'ai Lake. NAKA (134), knowing better, did not connect the two names