

destroyed Hsi-Hsia, they moved their troops towards Shàn-hsi ». In the fourth month, on the day *ping-shên* (May 3), the Chin Emperor called a meeting of his principal officials to make a decision on the conditions in the west (*i. e.* in Shàn-hsi). The Emperor said : « I have already issued an order to [Wan-yen] Ha-ta (there is nothing about this in Wan-yen Ha-ta's biography; he had been recalled from Shàn-hsi in the second month [February 18-March 18]; cf. *Chin shih*, 112, 2 *b*) to engage in a decisive battle with all his strength ». Most of the officials were in favour of reaching a peaceful settlement with the Mongols; Sa-ha-lien was the only one to oppose it, and with considerable energy (more details are given in another biography, *Chin shih*, 109, 7 *a*, where, however, the deliberation is said to have taken place in the third month [March 19-April 17], and where Sa-ha-lien is not alone in his stand for a decisive battle; the *pên-chi*, 17, 3 *a*, give no information). « In the eighth month (September 12-October 11), the Court received the report of [what had happened at] Ch'ing-shui, and the authorities were ordered to stop levying men for garrisoning the cities and repairing their walls; all the taxes and duties for the requirements of the army which were not urgent were suspended. » What had happened at Ch'ing-shui was evidently the death of Chinghiz-khan, on account of which the Chin Court thought they could relax their efforts for the defence of the country.

The conclusion we reach is that Chinghiz-khan certainly died south of the Liu-p'an-shan, within the jurisdiction of the *hsien* of Ch'ing-shui. But should the « Ha-lao-t'u *hsing-kung* of the Sa-li Valley » be located there? PAUTHIER (*Pa*, 183) said that « Sari-gool » was merely the Mongol translation of Ch'ing-shui, « Pure water ». We have seen above that no text mentions a « Sari-gool »; moreover, I know of no Altaic word « *sari* » meaning « pure ». The Ch'ien-lung Commissioners have explained Sa-li as Sali, meaning 地弩 *ti-nu*, lit. « earth-crossbow » (*Yüan-shih yü-chieh*, 4, 1 *b*). In Mongolian, *sali* (< Tib. *ša-li* < Skr. *śāli*) occurs in the sense of « rice », but I am at a loss to understand what is meant by *ti-nu*. In any case, the restoration is of course arbitrary. I leave out of consideration BLOCHET's statement that, according to Maqrīzī, Chinghiz-khan died at صرو بالق *Śarū-bālīq* (= *Sarī-bālīq*, « Yellow City »), which would seem to offer another instance of this « Sa-li » occurring in the name of the « Sa-li Valley ». But the Egyptian historian could have had no independent information as to the place where Chinghiz died, and I strongly suspect « *Śarū-bālīq* » to be a tendentious misreading of a corrupt form of « *Liū-pān* » or « *Liū-pān-šan* » (cf. *TP*, 1935, 166). In principle, the existence of some elements of Mongolian nomenclature in Kan-su should not be discarded off-hand, since we know of other uses of it there as well as elsewhere in China, *e. g.* « *Qara-jang* », « *Čayan-jang* », « *Čitkör* », « *Yäkä-busä* » in Yün-nan (see « Caragian »), « *Čayan-balyasun* » in Ho-pei (see « Achbaluch »); in Kan-su, we find a **Qara-jaŋar* between the Alašan and the Huang-ho (see « Calacian »), and, south of the Liu-p'an-shan, the name misread as بيسون قهلقه *Bisun-qahalqa* in *Bl*, II, 326-327, and wrongly identified with 米倉 *Mi-ts'ang*, but which certainly is بيسون قهلقه *Yēsün-qähälqä* = *Yesün-qa'alya*, « The Nine Passes » (cf., for the name, *Yäsün-qa'al* *atu* *hota* of SCHMIDT, 289, « Nine-gates City », which is but another name of Peking); a 撒都兒川 *Sa-tu-êhr-ch'uan*, which seems to be a **Sadur* Valley, and a 須臾都河 *Hsü-mieh-tu-ho*, **Sümädü* (or **Sümätü*) River (? « River with Temples ») are still mentioned under the Ming, north-west of the Liu-p'an-shan, in the 天下名勝志 *T'ien-hsia ming-shêng chih* (section of the *Shàn-hsi ming-shêng chih*, 7, 9 *a*).