

otherwise unknown *Ha-lu-t'ê (*Qalut ?) Mountain, which is mentioned in 1680 and 1688 as lying six days' journey from the Urat (cf. also POPOV, 376; CHARIGNON, *Ch*, I, 205, mistakes « Qadai » for the Altai). As to the pseudo-Altan, it would be the Altan Mountain, to the north-west of and outside the great bend of the Yellow River, which in turn would be the same as the 阿爾布坦 A-êrh-pu-t'an (*Arbutan) Mountain of the *Ta-ch'ing i-t'ung chih* (the whole of CHANG's argument has been accepted and repeated by KAO Pao-ch'üan, 14, 1-5). It is this *Arbutan, erroneously identified by SHIH Yüan-chieh and KAO Pao-ch'üan with the Arbuqa of the *Secret History* (cf. *supra*, p. 316-317), which has become « Arbouz-ola » in *Ch*, I, 189. The latter form cannot be correct, as there is no final -z in Mongolian; *arbuz* is the Russian form of Turk. *qarpuz*, *qarbuz*, « water-melon ». According to CHANG Mu, the *Arbutan Mountain is outside the bend of the Huang-ho. Chinese and European maps have an « Arbus » Mountain, but within the bend of the river. Unfortunately I cannot find *Arbutan on any map, nor can I account for either *Arbutan or « Arbus » in Mongolian. But whatever may be the truth of this point, the fact remains that CHANG Mu's identification relies only on the phonetic resemblance between the name of the Altan Mountain, north-west of the Ordos, and that of the Altai in « Sanang Setsen ». He would never have thought of it, had it not been for the « tomb » which was said to be honoured by the Yäkä-jō league.

According to GRUM-GRŽIMAĀLO (*Zapadnaya Mongoliya i Uryankhaïskii kraï*, II [1926], 64, perhaps quoting an unpublished ms. of ŽAMCARANO on « The Cult of Chinghiz in the Ordos »), « the *darhat* of the Ordos are convinced that Chinghiz was buried near the Muna Mountain, lying in the *hošün* of the Urat, north of the Huang-ho ». This is merely the outcome of the legend of the Muna related by « Sanang Setsen », which I have discussed above (p. 344). The same author continues : « In the *Chronological History of the Mongols* which I [? GRUM-GRŽIMAĀLO, or ŽAMCARANO] copied in the Ordos, it is said that Chinghiz and his descendants, the Great Khans, were buried in the temple Či-nan-ḥu. The location of that temple is unknown. » Without being positive on the point, it seems to me as though « Či-nan-ḥu » were a modern Mongolian transcription of Ch'i-nien-ku = Ch'i-lien-ku, the Ch'i-lien Valley of the Chinese texts. In such a case, the information is of no value.

Hsü Sung (1781-1848) is quoted in the *Mêng-ku yu-mu czi* (POPOV, 313) as being indebted to the 德 Tê *pei-tzū* of the Tü-mät for the following statement : « The tomb of T'ai-tsu (= Chinghiz-khan) lies in the extreme north-west, outside the territory of 榆林 Yü-lin. The place is called Čayān-ärgä; *čayān* means 'white'; *ärgä* means 'tent'. » CHANG Mu sees in *ärgä* another transcription of the Ötäk, Ötük of « Sanang Setsen », which is of course impossible. Nor do I know any Mongolian word *ärgä*, «tent»; the word meant ought to be *örgä* < *örgü'ä*, «chieftain's tent». I suspect, however, that some misunderstanding may have here arisen, and that we should perhaps read Čayān-ärgi, «White Steep bank». A Čayān-ärgi, which I do not find on the maps, is mentioned more than once in the *Mêng-ku yu-mu czi* (6, 6a, 13b, 14a; POPOV, 49, 51) and seems to be in the required direction. For us, the information merely indicates that the Tü-mät prince thought that the tomb was in the Ordos.

The belief that the tomb was in the Ordos, *i. e.* within the great bend of the Huang-ho, became well known in Europe when two Belgian missionaries, DE VOS and VERLINDEN, published in the