

*Missions Catholiques* of June 18, 1875 (No. 315) an account of their visit to its supposed site. Further information was furnished by PRŽEVAL'SKIĪ, POTANIN, ROCKHILL, BONIN and DE LESDAIN (cf. *Y*, I, 249-250; *Ch*, I, 196); CHARIGNON (*Ch*, I, 207-208) adds recent Sino-Mongolian statements which were made during the controversy of 1921, but to these papers I have had no access.

The name of the place is certain, and is correctly given by most travellers : it is «Ejen-ḥoro» < Aĵān-ḥorā < Aĵān-qoriya, «the Master's Residence» («Edjen-joro» in *Y*, I, 249, and «Edjen Djoro» in CORDIER, *Hist. gén. de la Chine*, II, 223, are misreadings erroneously attributed to POTANIN). But there are two «Ejen-ḥoro», the Yākā-āĵān-ḥorā or «Great Master's Residence», and the Baya-āĵān-ḥorā or «Small Master's Residence». The «Ejen-ḥoro» marked on our maps (for instance that of POTANIN or the German map of Yü-lin-fu), in the north-eastern part of the Ordos territory and south-west of the camp of the «Dzungar» Prince, as being the supposed tomb of Chinghiz-khan is in fact the Baya-āĵān-ḥorā, the supposed tomb of the wife who is said to have killed Chinghiz. The Yākā-āĵān-ḥorā reputed to be the tomb of Chinghiz lies much more to the south-west, not far from the encampment of the Wan Prince, and in the neighbourhood of the Čayān-nōr. Every year, relics of Chinghiz-khan are brought over there from different parts of the Ordos country, on the 21st day of the sixth moon according to POTANIN, on the 21st day of the third moon according to BONIN. The latter date is confirmed by a Mongol account (cf. *Ch*, I, 207); but we do not know why it was chosen. It may be worth noting that among the relics of Chinghiz brought on that occasion, his gun is listed! I am unable to restore most of the names given in PRŽEVAL'SKIĪ and BONIN's accounts. According to GRUM-GRŽIMAĪLO (*loc. cit.*, II, 64), the site of the Yākā-āĵān-ḥorā where the relics are kept is called «Bayan-čonḥuk».

A fresh claim to the discovery of Chinghiz-khan's tomb was made in 1927 by the late P. K. KOZLOV. I know it only from the accounts which appeared in the *Berliner-Zeitung am Mittag* of October 31, 1927, and in the *China Express and Daily Telegraph* of November 3, 1927, and I hope it was not reported in the words of the Russian explorer. A direct descendant of Chinghiz-Khan is said to have revealed to KOZLOV that the tomb lay in the Gobi, «near the ruins of the dead city of Khara Khoto» (probably that of the Edzin-yol; see «Eçina»). «The remains, in a silver coffin, rest on seventy-eight crowns of princes and chieftains. . .» Among the treasures buried with the conqueror, is «a copy of the Bible written by an English monk». The whole story is a good illustration of the abysmal depth which separates credulity from credibility.

All the traditions locating Chinghiz-khan's tomb south of the Gobi, and especially those of the Ordos, may easily be proved to be late inventions; they are the result both of a confusion between the tomb itself and the *ordos* which attended to the cult of the defunct Emperor, and of the migration of these *ordos* from northern Mongolia into the great bend of the Huang-ho.

According to BARTHOLD (*Otčēt o poézdké v Srednyuyu Aziyu*, 20), Rašidu-'d-Dīn speaks of stone statues (*kamennyya baby*) erected at the tombs of Chinghiz-khan and of the lineage of Tolui, in front of which sweet-smelling substances were constantly burnt. Unfortunately, I cannot discover the corresponding passage either in BEREZIN or in BLOCHET; BARTHOLD's interpretation can, however, hardly be correct. The word used (in the plural) by Rašid is *šūrat*, «portrait», which may mean a pictorial representation, or a felt or a woven figure, just as well as stone sculpture; on this point I quite agree with the objections raised by GRUM-GRŽIMAĪLO (*Zapadnaya Mongo-*