

Lu-chü River [*i. e.* the Kerulen]», while the *Secret History* says [§ 250] that he returned to Sa'ari-kä'är; we have seen [p. 323] that Sa'ari-kä'är lay in fact somewhat west of the great bend of the Kerulen). Although serious objections may be raised against it, I am inclined to accept the first hypothesis. As to the burial-site of Chinghiz being also the place of his birth, Hsü T'ing himself relates it only as hearsay tradition, which we know to be wrong.

V. — PALLADIUS (*Elucidations*, 12, and cf. *Y*, 1, 248; *Ch*, 1, 195) has quoted a passage of Chin Yu-tzū's *Pei-chêng lu*, the account of Yung-lo's Mongolian campaign of 1410, which has a reference to the tombs of the Mongol Emperors. No detailed study of Yung-lo's itinerary has as yet been made, and most of the names mentioned by Chin Yu-tzū are unidentified (we know, however, that he passed through Dari-yangya; cf. *TP*, 1931, 166). But, since Yung-lo left Peking *via* Hsüan-hua-fu and the Lake of the Brahminy Ducks (see «Ciagannor») and went on to the north-west, he must have followed what has since been the main track from Peking to Ulän-bātor, and reached the Kerulen towards the southern part of its great bend from the south to the east-north-east. The passage reads as follows (ff. 19-20): «[In the fourth month . . .] on the 27th day (May 30, 1410), we halted at an old Buddhist shrine (古梵場 *ku fan-ch'ang*). Early on the 28th day (May 31), we left the old Buddhist shrine, and marched several tens of *li*. There was [then] to the north-east a mountain very high and large, with towering peaks, and gloriously verdant; it looked like the mountains south of the [Yang-tzū] chiang. At the foot of the mountains, a lone peak stood high, with much white stone on it. The princes (王 *wang*) of the Mongol dynasty (元氏 *yüan shih*) lie buried at the foot [of this peak]. In the evening, we arrived at 長清塞 *Ch'ang-ch'ing-sai* ('Ever-pure Barrier'); there was [there] a spring with very pure water; [the Emperor] bestowed on it the name of 玉華泉 *Yü-hua-ch'üan* ('Jade-flower Spring'). At the first beat of the night clepsydra, the Emperor stood in front of his tent and, pointing to the Northern Dipper (= the Great Bear), said: 'This is the Northern Dipper looking south'. He retired only after a long talk. On the 30th day (June 2; the diary is silent about June 1, which was probably a day of rest), we arrived at 順安鎮 *Shun-an-chên*. The Emperor stood in front of his tent and, pointing to the mountains outside of the camp, said: 'These are mountains of the land of the slaves (*i. e.* the Mongols) which form good subjects for paintings'. Consequently, he ordered painters to paint them. In the evening, it rained. On the first day of the fifth month (June 3, 1410), at an early hour, in light rain, we left *Shun-an-chên*; after we had marched more than ten *li*, the mountains had many white clouds. The Emperor called [me], and pointing with his finger to the mountain in front [of us] said: 'This is to be called 白雲山 *Po-yün-shan* («White cloud mountain»}'. Marching again several *li*, there was in the white clouds a greenish (*ch'ing*) vapour that reached to the ground; from afar, it looked like white clouds on a greenish mountain. The Emperor said: 'This mountain is very high and is a site worth looking at'. [I, Chin] Yu-tzū, [said that] it was certainly so. [Then] the Emperor laughed and said: 'This is vapour, and not a real mountain. If it were actually a mountain, there would be no mountain in the world that could surpass it'. Crossing a range (岡 *kang*), we saw from afar the 臚胸河 *Lu-chü-ho* (Lu-chü River, the Kerulen). When we crossed another range, the Emperor shortened his reins