

past. Of himself he said that through the *kalpa* (= the ages of the world) he remembered his former lives, and that he had personally seen the dark abode built up on the empty green slope. When the witch came, leading the 'horse of the soul' (cf. p. 332), the holy monk, crossing the Moving Sands (Liu-sha), had already arrived.» [Note of the author: The name of the monk was 朝爾吉 Ch'ao-êrh-chi.] The rest of the poem is devoted to the earthquakes and tempests which raged whenever some one trespassed on the burial precincts. I need only remark here that, after a line on the apparition of corporal relics (*shê-li* > *śarīra*) of the late Emperors, Hsü Lan adds in a note that «many *śarīra* were obtained at the cremation of the Yüan ancestors (元祖 *Yüan tsu*)»; but his informant the Tibetan monk, who remembered the things of so many *kalpa*, had evidently forgotten that cremation was not resorted to by the Emperors of the Yüan dynasty!

The statements of CHANG P'êng-ho and of Hsü Lan have already been contradicted by CHANG Mu (6, 10 a, where CHANG P'êng-ho's diary is quoted under the erroneous title of 漠北日記 *Mo-pei jih-chi*, «Diary [kept] north of the Desert»). HUNG Chün (1 B, 46) added that an inspection of the map sufficed to establish that the region of Kuei-hua-ch'êng could not be the place where Chinghiz-khan was buried, and that we had perhaps to do here with the tombs of some of the Chinghiz-khanids who, according to Rašidu-'d-Din, had been buried in other places; T'u Chi (3, 34 a) concurs with HUNG Chün.

I see things in a somewhat different light. I have not succeeded in tracing the name of a 祁連 Ch'i-lien Mountain north of Kuei-hua-ch'êng apart from the works of CHANG P'êng-ho and of Hsü Lan. The *Chung-kuo ti-ming ta tz'u-tien*¹ (p. 528) mentions only one Ch'i-lien Mountain, the famous westerly one of Han and T'ang times. The *Ta-Ch'ing i-t'ung chih*, 124, 1 b, states that 20 *li* north of Kuei-hua-ch'êng is the 翁公谷 Wêng-kung-ku («Valley of Master Wêng») and 35 *li* north of the same city the Wêng-kung-shan («Mountain of Master Wêng»), adding that it is part of the 陰山 Yin-shan which begins north of the great bend of the Huang-ho, and that it is known under many local names. I take it for almost evident that 祁連山 Ch'i-lien-shan is one of these local names, and that it has not been invented independently by both CHANG P'êng-ho and Hsü Lan. But if we discard the boasts of the Tibetan monk, this local name itself provides us with a most plausible solution. Though written with different characters, it is the phonetic similitude of the two Ch'i-lien which must have given rise to the local tradition according to which the Ch'i-lien-shan north of Kuei-hua-ch'êng was believed to be the Ch'i-lien Valley where the Mongol Emperors had been buried. There is no reason to suppose, as HUNG Chün did, that there may have been somewhat north of Kuei-hua-ch'êng the burial-ground of any Chinghiz-khanid at all.

VIII. — I have no access at present to the 後出塞錄 *Hou ch'u-sai lou*, «Memoirs of a second journey beyond the Barrier», by 龔之鎰 KUNG Chih-yo (the preface is dated *ping-ch'ên*, probably 1736), in which the Ch'i-lien Valley of the Mongols is said to be in the district of Fang-shan (about 40 kilometres south-west of Peking). CHANG Mu, who opposes it (6, 10 a), says that it is the result of a confusion with the sacrifices offered to the *manes* of the Mongol Emperors in the department of Shun-t'ien-fu (= Peking, to which Fang-shan belongs). I have no doubt that