

our text. The only alteration called for in the Itinerary Map (No. IV.) would be to spell the name *Hinkin*, or *Ghinghin* (as it is in the Geographic Text), and to shift it a very little further to the north.

(See *Chingin* in *Kovalevski's Mongol Dict.*, No. 2134; and for *Baron-tala*, etc., see *Della Penna, Breve Notizia del Regno del Thibet*, with Klaproth's notes, p. 6; *D'Avezac*, p. 568; *Relation* prefixed to D'Anville's Atlas, p. 11; *Alphabetum Tibetanum*, 454; and *Kircher, China Illustrata*, p. 65.)

Since the first edition was published, Mr. Ney Elias has traversed the region in question from east to west; and I learn from him that at Kobdo he found the most usual name for that town among Mongols, Kalmaks, and Russians to be SANKIN-hoto. He had not then thought of connecting this name with Chinghin-talas, and has therefore no information as to its origin or the extent of its application. But he remarks that Polo's bearing of between north and north-west, if understood to be *from Kamul*, would point exactly to Kobdo. He also calls attention to the Lake *Sankin-dalai*, to the north-east of Uliasut'ai, of which Atkinson gives a sketch. The recurrence of this name over so wide a tract may have something to do with the Chinghinalas of Polo. But we must still wait for further light.*

[“Supposing that M. Polo mentions this place on his way from Sha-chow to Su-chow, it is natural to think that it is *Chi-kin-talas*, i.e. ‘Chi-kin plain’ or valley; Chi-kin was the name of a lake, called so even now, and of a defile, which received its name from the lake. The latter is on the way from Kia-yü kwan to Ansi chow.” (*Palladius, l.c.* p. 7.) “*Chikin*, or more correctly *Chigin*, is a Mongol word meaning ‘ear.’” (*Ibid.*) Palladius (p. 8) adds: “The Chinese accounts of Chi-kin are not in contradiction to the statements given by M. Polo regarding the same subject; but when the distances are taken into consideration, a serious difficulty arises; Chi-kin is two hundred and fifty or sixty *li* distant from Su-chow, whilst, according to M. Polo's statement, ten days are necessary to cross this distance. One of the three following explanations of this discrepancy must be admitted: either Chingintalas is not Chi-kin, or the traveller's memory failed, or, lastly, an error crept into the number of days' journey. The two last suppositions I consider the most probable; the more so that similar difficulties occur several times in Marco Polo's narrative.” (*L.c.* p. 8.) —H. C.]

NOTE 2.—[*Ondanique*.—We have already referred to this word, *Kermán*, p. 90. *Cobinan*, p. 124. *La Curne de Sainte-Palaye (Dict.)*, F. Godefroy (*Dict.*), Du Cange (*Gloss.*), all give to *andain* the meaning of *enjambée*, from the Latin *andare*. Godefroy, *s.v. andaine*, calls it *sorte d'acier ou de fer*, and quotes besides Marco Polo:

“I. espiel, ou ot fer d'andaine,
Dont la lamele n'iert pas trouble.”

(Huon de Mery, *Le Tornoiement de l'Antechrist*, p. 3, Tarbé.)

There is a forest in the department of Orne, arrondissement of Domfront, which belonged to the Crown before 1669, and is now State property, called Forêt d'Andaine; it is situated near some bed of iron. Is this the origin of the name?—H. C.]

NOTE 3.—The Altai, or one of its ramifications, is probably the mountain of the text, but so little is known of this part of the Chinese territory that we can learn scarcely anything of its mineral products. Still Martini does mention that asbestos is found “in the Tartar country of *Tangu*,” which probably is the *Tangnu Oola* branch of the Altai to the south of the Upper Yenisei, and in the very region we have indicated as Chingintalas. Mr. Elias tells me he inquired for asbestos by its Chinese name at Uliasut'ai, but without success.

* The late Mr. Atkinson has been twice alluded to in this note. I take the opportunity of saying that Mr. Ney Elias, a most competent judge, who has travelled across the region in question whilst admitting, as every one must, Atkinson's vagueness and sometimes very careless statements, is not at all disposed to discredit the truth of his narrative.