

month the empire of the *Hia* (Tangut) submitted. Chinghiz rested on the river *Si Kiang* in the district of *Ts'ing shui* (in Kansuh; it has still the same name). In autumn, in the seventh month (August), on the day *jen wu*, the Emperor fell ill, and eight days later died in his palace *Ha-lao-t'u* on the River *Sa-li*. This river Sali is repeatedly mentioned in the *Yüan shi*, viz. in the first chapter, in connection with the first military doings of Chinghiz. Rashid reports (*D'Ohsson*, I. 58) that Chinghiz in 1199 retired to his residence *Sari Kihar*. The *Yüan chao pi shi* (Palladius' transl., 81) writes the same name *Saari Keher* (*Keher* in modern Mongol means 'a plain'). On the ancient map of Mongolia found in the *Yüan shi lei pien*, *Sa-li K'ie-rh* is marked south of the river *Wa-nan* (the *Onon* of our maps), and close to *Sa-li K'ie-rh* we read: 'Here was the original abode of the Yüan' (Mongols). Thus it seems the passage in the Yüan history translated above intimates that Chinghiz died in Mongolia, and not near the *Liu p'an shan*, as is generally believed. The *Yüan ch'ao pi shi* (Palladius' transl., 152) and the '*Ts'in cheng lu* (Palladius' transl., 195) both agree in stating that, after subduing the Tangut empire, Chinghiz returned home, and then died. Colonel Yule, in his *Marco Polo* (I. 245), states 'that Rashid calls the place of Chinghiz' death *Leung shan*, which appears to be the mountain range still so-called in the heart of Shensi.' I am not aware from what translation of Rashid, Yule's statement is derived, but d'Ohsson (I. 375, note) seems to quote the same passage in translating from Rashid: '*Liu-p'an-shan* was situated on the frontiers of the *Churche* (empire of the *Kin*), *Nangias* (empire of the *Sung*) and *Tangut*;' which statement is quite correct."

We now come to the Mongol tradition, which places the tomb of Chinghiz in the country of the Ordos, in the great bend of the Yellow River.

Two Belgian missionaries, MM. de Vos and Verlinden, who visited the tomb of Chinghiz Khan, say that before the Mahomedan invasion, on a hill a few feet high, there were two courtyards, one in front of the other, surrounded by palisades. In the second courtyard, there were a building like a Chinese dwelling-house and six tents. In a double tent are kept the remains of the *bokta* (the Holy). The neighbouring tents contained various precious objects, such as a gold saddle, dishes, drinking-cups, a tripod, a kettle, and many other utensils, all in solid silver. (*Missions Catholiques*, No. 315, 18th June, 1875.)—This periodical gives (p. 293) a sketch of the tomb of the Conqueror, according to the account of the two missionaries.

Prjevalsky (*Mongolia and Tangut*) relates the story of the *Khatün Gol* (see *supra*, p. 245), and says that her tomb is situated at 11 versts north-east of lake of Dzaïdemin Nor, and is called by the Mongols Tumir-Alku, and by the Chinese Djiou-Djin Fu; one of the legends mentioned by the Russian traveller gives the Ordo country as the burial-place of Chinghiz, 200 versts south of lake Dabasun Nor; the remains are kept in two coffins, one of wood, the other of silver; the Khan prophesied that after eight or ten centuries he would come to life again and fight the Emperor of China, and being victorious, would take the Mongols from the Ordos back to their country of Khalka; Prjevalsky did not see the tomb, nor did Potanin.

"Their holiest place [of the Mongols of Ordos] is a collection of felt tents called 'Edjen-joro,' reputed to contain the bones of Jenghiz Khan. These sacred relics are entrusted to the care of a caste of Darhats, numbering some fifty families. Every summer, on the twenty-first day of the sixth moon, sacrifices are offered up in his honour, when numbers of people congregate to join in the celebration, such gatherings being called *tdilgan*." On the southern border of the Ordos are the ruins of Borobalgasun [Grey town], said to date from Jenghiz Khan's time. (*Potanin, Proc. R. G. S. IX. 1887, p. 233.*)

The last traveller who visited the tomb of Chinghiz is M. C. E. Bonin, in July 1896; he was then on the banks of the Yellow River in the northern part of the Ordo country, which is exclusively inhabited by nomadic and pastoral Mongols, forming seven tribes or hords, Djungar, Talat, Wan, Ottok, Djassak, Wushun and Hangkin, among which are eastward the Djungar and in the centre the Wan; according to their own tradition, these tribes descend from the seven armies encamped in the