

Our traveller says that Tenduc had been the seat of Aung Khan's sovereignty; he has already said that it had been the scene of his final defeat, and he tells us that it was still the residence of his descendants in their reduced state. To the last piece of information he can speak as a witness, and he is corroborated by other evidence; but the second statement we have seen to be almost certainly erroneous; about the first we cannot speak positively.

Klaproth pointed out the true position of Tenduc in the vicinity of the great northern bend of the Hwang-Ho, quoting Chinese authorities to show that *Thianté* or *Thianté-Kiun* was the name of a district or group of towns to the north of that bend, a name which he supposes to be the original of Polo's *Tenduc*. The general position entirely agrees with Marco's indications; it lies on his way eastward from Tangut towards Chagannor, and Shangtu (see ch. lx., lxi.), whilst in a later passage (Bk. II. ch. lxiv.), he speaks of the Caramoran or Hwang-Ho in its lower course, as "coming from the lands of Prester John."

M. Pauthier finds severe fault with Klaproth's identification of the *name* Tenduc with the Thianté of the Chinese, belonging to a city which had been destroyed 300 years before, whilst he himself will have that name to be a corruption of *Tathung*. The latter is still the name of a city and Fu of northern Shansi, but in Mongol time its circle of administration extended beyond the Chinese wall, and embraced territory on the left of the Hwang-Ho, being in fact the first *Lu*, or circle, entered on leaving Tangut, and therefore, Pauthier urges, the "Kingdom of Tanduc" of our text.

I find it hard to believe that Marco could get no nearer TATHUNG than in the form of *Tanduc* or *Tenduc*. The origin of the last may have been some Mongol name, not recovered. But it is at least conceivable that a name based on the old *Thianté-Kiun* might have been retained among the Tartars, from whom, and not from the Chinese, Polo took his nomenclature. Thianté had been, according to Pauthier's own quotations, the *military post of Tathung*; Klaproth cites a Chinese author of the Mongol era, who describes the Hwang-Ho as passing through *the territory of the ancient Chinese city of Thianté*; and Pauthier's own quotation from the Modern Imperial Geography seems to imply that a place in that territory was recently known as *Fung-chau-Thianté-Kiun*.

In the absence of preciser indications, it is reasonable to suppose that the Plain of Tenduc, with its numerous towns and villages, was the extensive and well-cultivated plain which stretches from the Hwang-Ho, past the city of Kuku-Khotan, or "Blue Town." This tract abounds in the remains of cities attributed to the Mongol era. And it is not improbable that the city of Tenduc was Kuku-Khotan itself, now called by the Chinese Kwei-hwa Ch'eng, but which was known to them in the Middle Ages as *Tsing-chau*, and to which we find the Kin Emperor of Northern China sending an envoy in 1210 to demand tribute from Chinghiz. The city is still an important mart and a centre of Lamaitic Buddhism, being the residence of a *Khutukhtu*, or personage combining the characters of cardinal and voluntarily re-incarnate saint, as well as the site of five great convents and fifteen smaller ones. Gerbillon notes that Kuku Khotan had been a place of great trade and population during the Mongol Dynasty.

[The following evidence shows, I think, that we must look for the city of Tenduc to *Tou Ch'eng* or *Toto Ch'eng*, called *Togto* or *Tokto* by the Mongols. Mr. Rockhill (*Diary*, 18) passed through this place, and 5 *li* south of it, reached on the Yellow River, Ho-k'ou (in Chinese) or Dugus or Dugei (in Mongol). Gerbillon speaks of *Toto* in his sixth voyage in Tartary. (*Du Halde*, IV. 345.) Mr. Rockhill adds that he cannot but think that Yule overlooked the existence of *Togto* when he identified Kwei-hwa Ch'eng with Tenduc. *Tou Ch'eng* is two days' march west of Kwei-hwa Ch'eng. "On the loess hill behind this place are the ruins of a large camp, *Orch'eng*, in all likelihood the site of the old town" (*l.c.* 18). M. Bonin (*J. As.* XV. 1900, 589) shares Mr. Rockhill's opinion. From Kwei-hwa Ch'eng, M. Bonin went by the valley of the Hei Shui River to the Hwang Ho; at the junction of the two rivers stands the village of Ho-k'au (Ho-k'ou), south of the small town *To Ch'eng*, sur-