

mounted by the ruins of the old square Mongol stronghold of Tokto, the walls of which are still in a good state of preservation.—(*La Géographie*, I. 1901, p. 116.)

On the other hand, it is but fair to state that Palladius (21) says: "The name of Tenduc obviously corresponds to T'ien-te Kiun, a military post, the position of which Chinese geographers identify correctly with that of the modern Kuku-hoton (*Ta tsing y tung chi*, ch. on the Tumots of Kuku-hoton). The T'ien-te Kiun post existed under this name during the K'itan (Liao) and Kin Dynasties up to Khubilai's time (1267); when under the name of Fung-chow it was left only a district town in the department of Ta-t'ung fu. The Kin kept in T'ien-te Kiun a military chief, *Chao-t'ao-shi*, whose duty it was to keep an eye on the neighbouring tribes, and to use, if needed, military force against them. The T'ien-te Kiun district was hardly greater in extent than the modern aimak of Tumot, into which Kuku-hoton was included since the 16th century, *i.e.* 370 *li* from north to south, and 400 *li* from east to west; during the Kin it had a settled population, numbering 22,600 families."

In a footnote, Palladius refers to the geographical parts of the *Liao shi*, *Kin shi*, and *Yuen shi*, and adds: "M. Polo's commentators are wrong in suspecting an anachronism in his statement, or trying to find Tenduc elsewhere."

We find in the *North-China Herald* (29th April, 1887, p. 474) the following note from the *Chinese Times*: "There are records that the position of this city [Kwei-hwa Ch'eng] was known to the builder of the Great Wall. From very remote times, it appears to have been a settlement of nomadic tribes. During the last 1000 years it has been alternately possessed by the Mongols and Chinese. About A.D. 1573, Emperor Wan-Li reclaimed it, enclosed a space within walls, and called it Kwei-hwa Ch'eng."

Potanin left Peking on the 13th May, 1884, for Kuku-khoto (or Kwei-hwa-Ch'eng), passing over the triple chain of mountains dividing the Plain of Peking from that on which Kuku-khoto is situate. The southernmost of these three ridges bears the Chinese name of Wu-tai-shan, "the mountain of five sacrificial altars," after the group of five peaks, the highest of which is 10,000 feet above the sea, a height not exceeded by any mountain in Northern China. At its southern foot lies a valley remarkable for its Buddhist monasteries and shrines, one of which, "Shing-tung-tze," is entirely made of brass, whence its name.

"Kuku-Khoto is the depôt for the Mongolian trade with China. It contains two hundred tea-shops, five theatres, fifteen temples, and six Mongol monasteries. Among its sights are the Buddhist convent of Utassa, with its five pinnacles and bas-reliefs, the convent of Fing-sung-si, and a temple containing a statue erected in honour of the Chinese general, Pai-jin-jung, who avenged an insult offered to the Emperor of China." (*Proc. R. G. S.* IX. 1887, p. 233.)—H. C.]

A passage in Rashiduddin does seem to intimate that the Kerait, the tribe of Aung Khan, *alias* Prester John, did occupy territory close to the borders of Cathay or Northern China; but neither from Chinese nor from other Oriental sources has any illustration yet been produced of the existence of Aung Khan's descendants as rulers in this territory under the Mongol emperors. There is, however, very positive evidence to that effect supplied by other European travellers, to whom the fables prevalent in the West had made the supposed traces of Prester John a subject of strong interest.

Thus John of Monte Corvino, afterwards Archbishop of Cambaluc or Peking, in his letter of January, 1305, from that city, speaks of Polo's King George in these terms: "A certain king of this part of the world, by name George, belonging to the sect of the Nestorian Christians, and of the illustrious lineage of that great king who was called Prester John of India, in the first year of my arrival here [*circa* 1295-1296] attached himself to me, and, after he had been converted by me to the verity of the Catholic faith, took the Lesser Orders, and when I celebrated mass used to attend me wearing his royal robes. Certain others of the Nestorians on this account accused him of apostacy, but he brought over a great part of his people with him to the true Catholic faith, and built a church of royal magnificence in honour of our God, of the