

I, 151; II, 177), HALLBERG (p. 335) and RICCI-ROSS (RR, 426), that a confusion took place in the East between «Manzi» and «Māčīn», nor to believe with BENEDETTO (B<sup>1</sup>, 441) that in some works «Čīn» is rather the designation of «Indo-China, the Malay Peninsula and Insulind». But it may be that «Čīn», without ever specifically referring to Indo-China, was sometimes used in a vague and loose manner when speaking of products that came to the West from «further India» and the Far East. This would account for the «diamonds» of Čīn mentioned by Hethum, if any weight can be attached to this information. It may perhaps also explain the Persian name of the cinnamon, *dār-čīnī* (> Ar. *dār-šīnī*), «Chinese-wood», although South China is not excluded in this connection (cf. FERRAND, in *JA*, 1920, II, 37; LAUFER, *Sino-Iranica*, 541; *Mi*, 125, 375).

Fra Mauro's Map calls for one more remark. It mentions «Cin» several times; «Cin over India terça», «provincia Çouça in el Cin», «provincia Mihen in el Cin», «provincia Tebet nel Cin». The names of the «provinces» seem to be due to Polo, but Polo does not then speak of «Cin». It would be curious if we had here a superposition of notions taken from Polo with information given by Conti. Moreover, the different «Macin» in the three Indies are puzzling too.

When, towards 1500, the Portuguese came to hear of China, they correctly transcribed as «China», in Portuguese spelling, the form «Čīna» used by the Malays. This Portuguese spelling has been retained in English and in German, but pronounced in ways that are no longer true to the original.

Since the 17th cent., «China» has also become in English another name for «porcelain» (see «Porcelain»). Something similar occurred in Persian, where the adjectival form *čīnī* means not only «Chinese», but «porcelain» (cf. also *Hobson-Jobson*<sup>2</sup>, 198). A similar use of *čīn* and *čīnī* exists in Osm. Turkish, although the Osmanli also uses a form *farfuru* (> Russ. *farfor*) altered from *fayfūrī*, the Persian adjectival form of *fayfūr*, «the Son of Heaven» (see «Facfur»). In the paragraph on China of the *Libellus de notitia orbis*, a transcript of which I owe to the kindness of Father R. LOENERTZ, we are told of porcelain vases that *in illa lingua persica dicuntur chim* (read *dicuntur chini*).

## 156. CINCHIM

*chimchim* P  
*chinchim, chinchin* VA  
*chinchis* VL  
*chingin* FA

*chinguy* FB  
*cinchin* F  
*cinghi* TA<sup>3</sup>  
*cinghy* TA<sup>1</sup>

*cingis* R  
*gyngym* LT  
*zinchin* V

眞金 Chên-chin, lit. «True Gold», which c. 1300 was still pronounced \*Čin-kim, was the second son of Qubilai. Later Mongol tradition continued to refer to him as Činggim (cf. SCHMIDT, *Gesch. der Ost-Mongolen*, 119). Rašīdu-'d-Dīn (*Bl*, II, 354-355, 582) writes جیم کیم Jim-kim (or Jim-