

158. CINGHIS

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chimchim, chimchis, cimchim, cimchis P
chinchis VA, VL
chincho VL
chingin FA, FBr, t
chingins FA, FAt, FB, FBr, t
chinguis FAt
chinguy, singuras FB
cinchim, cinchym, cinghim, cinghym LT

cinchin F, Fr, t, L
cinchinikanis, cinchinkan, cinchnkan, cinchnkanc, činchini L
cinchins F, L
cinchis, cinghins, cingin, cingins F
cinghis F, L, TA¹, TA³
cinghi, cinghy, cinghys, cinghi TA¹

cingims, cinguins FA
cingis R
cingiscan, cinghyscan Z
cingius, cymgius, cyngius G
zenzi, zenzin, zezino, zinzin, zizino VB
zesiachan, zischan, zischi chan V

The Mongolian form of the name is «Činggis», in Chinese transcription 成吉思 Ch'êng-chi-ssü, in Tibetan Čhiñ-gis, and Čängiz in the dialect of the Moghols of Afghanistan (RAMSTEDT, *Mogholica*, 25). The Persian transcriptions are چنگر Čingiz (in Güyük's letter to Innocent IV, in Juwaini, in Waśśāf), چنگیز Čingiz in Rašidu-'d-Din (in BEREZIN's edition; cf. also *Bl*, II, 1; the spelling چنگکیز Činggiz adopted in BLOCHET's edition seems to have less authority). For lack of a č, the Arabs transcribed it «Jingiz» (for instance, an-Nāsāwī); the Syriac chroniclers, «Šingiz». The Armenian transcription is «Čangiz», which accounts for «Changuis» and «Canguis» in Hethum (*Hist. des Croisades*, Arm., II, 148 sq., 284 sq.). Ricoldo da Montecroce's «Camiustan» is probably to be read «Canguiscan» (not «Cangiuscan» as in ZARNCKE, *Der Priester Johannes*, II, 103, nor even «Canjus can» as in *Y*, I, 247). San Antonino's «Chingiscan rectius Tamgius Can» is based on a misreading of the type proposed by YULE and ZARNCKE. The same may be said of Chaucer's «Cambuscan». Both Plan Carpine (*Wy*, 52-53, 58, 84) and Rubrouck (*Wy*, 186, 222, 223) give «Chingis» (with *ch* = č). Marignolli has «Cingwis» (*Wy*, 543). We find Τζιγίς in George Pachymeres (*Corpus Script. hist. byzant.*, Bonn, 1835, I, 347).

The meaning of «Činggis» will be discussed further on.

BIRTH OF CHINGHIZ-KHAN. — The early history of Chinghiz-khan is full of uncertainties and contradictions, beginning at his very birth. Two points, however, seem securely established: that the future Chinghiz-khan was the son of Yäsügäi-ba'atur and Hö'älün-äkä (> Ölün-äkä; a name formed with the feminine suffix *-lün*, and not to be explained as *ä'ülän*, «cloud», despite ERDMANN,