

- « Cīnadeśa » : in Sanskrit texts, « kingdom of China ».  
See CIN, p. 271.
- \*Cīnaka : > « Čingga », « Chinese » of the Khotanese (« Śaka ») texts.  
See CIN, p. 272.
- cīnapaṭṭāśca cīnabhūmijāḥ* : mentioned in the *Arthaśāstra* or *Kauṭīliya* (c. 300 B. C.).  
See CIN, p. 269.
- Cīnasthāna : (Skr.) the connection with Τζινλοσταν is not open to doubt.  
See CIN, p. 267.
- Cīnasthāna : Skr., « China », Indian recasting of an Iranian \*Čīnastāna.  
See COTAN, p. 410.
- « Cīnasthāna » : is not the original of Chên-tan; no Chinese commentary speaks of it; the only instance we know is the *cinasthanade* of a Kharoṣṭhī tablet.  
See CIN, p. 271.
- cinasthanade* : on a Kharoṣṭhī tablet from Chinese Turkestan, the only instance of « Cīnasthāna » we can trace.  
See CIN, p. 271.
- cinasthanade* : occurs twice in a Kharoṣṭhī document.  
See COTAN, p. 410.
- « Cincalan » : on the Catalan Map, for Canton.  
See CIN, p. 276.
- « *cincsan* » : wrongly in *B*, *RR* and *B<sup>1</sup>* for « *cingsan* ».  
See CINGSAN, p. 365.
- CINCHIM.  
This is Chên-chin, the second son of Qubilai.  
« Cinchim », which sounds Činkim, is a very fair representation of the true name and we should not correct it to « Cinchis ».  
The name is purely Chinese; Chên-chin was born in 1243; he was nominated Heir-Apparent in 1273; he died on January 5, 1286.  
Rašīdu-d-Dīn writes his name Ĵimkim (or Ĵimgim?).  
See p. 278-280.
- « Cinchin » : Polo says (in *F*) that he was so called « por le amor dou buen Cinchin Kan ».  
See CINCHIM, p. 279.
- « Cinchin Kan » : it is Chinghiz-khan.  
See CINCHIM, p. 279.

- « Cinchis » : « Cinchim » has not to be corrected as that form.  
See CINCHIM, p. 279.
- « Cinganar » : (or « Cinganor ») on the Catalan Map; although it is not identified, the location seems too southern for « Ciaganor ».  
See CIAGANNOR, p. 246-247.
- « Cinganor » : (or « Cinganar ») on the Catalan Map; although it is not identified, the location seems too southern for « Ciaganor ».  
See CIAGANNOR, p. 246-247.
- « Cinggiu » : possible transcription for Ch'ang-chou.  
See CIANGIU, p. 258.
- CINGHIANFU.  
This is Ch. Chên-chiang-fu, on the southern bank of the Yang-tzū.  
See p. 280.
- « Cinghingiu » : it would be futile to explain it by supposing that the original is not Ch'ang-chou, but Hsin-an.  
See CIANGIU, p. 258.
- CINGHIS (birth of Chinghiz-khan).  
Chinghiz-khan was the son of Yäsügäi-ba'atur and Ho'alün-äkä; he was born at Däli'ün-boldaq.  
Various dates have been given for his birth : most Mussulman sources give 1155. The date of 1161, given in the *Altan tobči*, is to be read 1162. This date « 1162 », given in the Chinese official dynastic histories, was adopted by « Sanang Setsen ». A text of Yang Weichêng (about 1343) supposes Chinghiz-khan to be born in 1167; the ancient texts of the *Shêng-wu ch'in-chêng lu* suppose the same date. This was certainly the ancient tradition; we do not know why, in the end of the 14th cent., the date of 1162 was adopted.  
The contemporaries of Chinghiz-khan believed that he was born in a « pig » year, i.e. 1155 or 1167, and we have no proof in favour of either date. However, 1167 is perhaps more consistent with Chinghiz-khan's later life.  
See p. 281-288.

CINGHIS (the Clot of Blood) : according to the *Secret History*, Chinghiz-khan was born with a clot of blood (*nödün*) in his right hand. It is also mentioned in *Shêng-wu ch'in-chêng lu*, in *YS* and in Rašīdu-d-Dīn. The idea of blood in the hands of the new-born hero is also found in the cases of Mahāsena's son and Rustam.  
See p. 288-289.

CINGHIS (the date of Chinghiz-khan's death) : the true date is not much easier to establish than the date of his birth. Ĵuwaīnī gives the fourth of *ramadān* 624 = August 18, 1227. The *YS* says that Chinghiz-khan fell ill on the day *jên-wu* of the seventh month of the year *ting-hai* (August 18, 1227) and died on the day *chi-ch'ou* (August 25, 1227). According to Rašīdu-d-Dīn, Chinghiz-khan's coffin reached his *ordo* on the 14th of *ramādan* = August 28, 1227.  
There is no solution to propose if August 25 of the Chinese and August 28 of Rašīd refer to the same event, and the difficulty remains if Ĵuwaīnī and *YS* refer to the same event, Rašīd's date having nothing to do with either.  
See p. 304-305.

CINGHIS (Chinghiz-khan as king David) : Chinghiz-khan was first heard of in Europe, as King David (or Christian King David), in 1221 when an Arabic report on his advance against the Mussulmans was translated into Latin at Damietta. It was a natural tendency to see a Christian in the sovereign who had destroyed the Mussulman Empire of Ĥwārizm. And the report may have been composed in Nestorian circles to impress the Mussulmans.  
See p. 304-305.

CINGHIS (the enthronement of 1206) : the *Secret History* suggests an earlier proclamation of Chinghiz-khan as king of the Mongols and speaks of a « hen » year, which would be 1189 and