

more probably 1201. According to the *Cho-kêng lu*, the final enthronement ought to be dated in January 1207, according to Rašid, in the spring of 1206; both are not binding. See p. 295-296.

CINGHIS (Chinghiz-khan and Ong-khan's Daughter) : according to Vincent de Beauvais, André de Longjumeau and Bar-Hebraeus, Chinghiz-khan married a daughter of Ong-khan. Chinghiz-khan did not marry the daughter, but a niece of Ong-khan, Ibaka-bäki, daughter of Jagambu. The marriage of Chinghiz-khan and his sons with women of Ong-khan's family all took place after the latter's death. In the life-time of Ong-khan, projects of unions between both families fell through owing to his ill-will; Polo's statement may be an echo of it. See p. 303-304.

CINGHIS (the name Tämüjin) : this is Chinghiz-khan's real name. According to the early Mongol tradition, it was the name of a Tatar chief defeated by his father. The name occurs as T'ieh-mu-chên, T'ê-mu-chên in Chinese sources. Opinions have been at variance on this name. Rašidu-'d-Dîn gives the correct Mongol form; earlier Mussulman sources give Tämürjî, Tämürçi; *tämürçi* in Turkish, *tämürçi*, *tämürçin* in Mongolian means « blacksmith »; it may be that the Turkish form of « Tämüjin » was not an erroneous equivalence and that the meaning « smith » was attached to the name. It would seem that it survived as a proper name until the 17th cent. See p. 289-291.

CINGHIS (the other imperial tombs of the Mongol dynasty) : the Ch'i-lien-shan mentioned north of Kuei-hua-ch'êng must be one of the local names of the Wêng-kung-shan; there is no reason to suppose that there may have been there the burial ground of any Chinghizkhanid at all. The only texts which are really puzzling as to the

location of the Mongol Imperial tombs are those of the Sung envoys P'êng Ta-ya and Hsü T'ing, but they are not of such a nature as to overrule the evidence found in Rašidu-'d-Dîn and in the YS. It is practically certain that Chinghiz-khan and the line of Tolui, including Qubilai, were buried on the Burqan-qaldun, *alias* the Ch'i-lien Valley.

See p. 353-363.

CINGHIS (the place of Chinghiz-khan's death) : according to YS, Chinghiz-khan died at the « *hsing-kung* of Ha-lao-t'u of the Sa-li-ch'uan » (« Sa-li Valley »). A second Chinese tradition makes Chinghiz died at the Liu-p'an-shan; Rašidu-'d-Dîn also says that Chinghiz died at the Lîu-bän-šän (Lîu-pän-šän). The place name in Mongolia corresponding to the « Sa-li Valley » of the Chinese texts is always written Sa'ari-kä'är in the *Secret History*. The Sa-li-ch'ieh-êrh (the Sa'ari-kä'är of Chinghiz-khan) is the Shuang-ch'üan-hai, which is to be connected with the Ko-lao-t'ai Lake west of the Kerulen. The four *ordos* of Chinghiz were in Mongolia; the « Ha-lao-t'u *hsing-kung* of the Sa-li Valley » of the YS is the *yalu*'utu-or^{do} of Sa'ari-kä'är in Mongolia. Chinghiz-khan died south of the Liu-p'an-shan within the jurisdiction of the *hsien* of Ch'ing-shui, but immediately his coffin was carried to the *yalu*'utu-or^{do} of Sa'ari-kä'är.

See p. 309-330.

CINGHIS (the title « Chinghiz-khan ») : whether adopted at the end of the 12th cent. or in 1203 or in 1206, the title « Činggis-khan » has been explained in different ways. « Činggis » (« Ch'êng-chi-ssü ») has nothing to do with *t'ien-tz'ü* nor *t'ien-tz'ü*. It is not the plural of Čing (Rašid). It is probable that « Činggis » is derived from the Turk. *tängiz*, « sea ». There is no doubt that Chinghiz-khan intended that he should be consi-

dered sovereign of the universel « Činggis » is probably an epithet, or name, not a title. In Mongolian, Chinghiz-khan is never called « Činggis », but « Činggis-han » or « Činggis-qa'an ». Činggis-qa'an is due to a later alteration of Činggis-qan. See p. 296-303.

CINGHIS (the title of Ča'ut-quri). in 1194 or more probably 1196, the Chin gave to Tämüjin a title which has often been misread and misinterpreted. The title is given in Chinese as *Ch'a-wu-t'u-lu*, *ch'a-kun-t'u-lu*, *ch'a-wu-hu-lu*. The Ulän-Bätor ms. gives *čaγ-un-törö* (°*türü*). In the *Secret History*, *cha-wu-t'i-hu-li*, *ch'a-wu-t'i-hu-li* suppose Mong. originals **ja'utquri* and **ča'utquri*. Rašidu-'d-Dîn gives *Jäüt-qürî* (Čäüt-qürî). The *ja'ut-quri* was different from the *chao-t'ao-shih* and ranked below him. The explanation of *ja'ut-quri* as « centurion », « head of a century » is probably etymologically correct, but the title may have been of more importance in regard to Tämüjin. See p. 291-295.

CINGHIS (the tomb of Chinghiz-khan) : the opinions concerning the place where Chinghiz-khan was buried are divergent. The YS says that Chinghiz was buried at the Ch'i-lien-ku; this is probably not a transcription, but means the « Valley » (*ku*) where this « Imperial hearse » (*lien*) was « raised » (*ch'i*) for burial. According to Rašidu-'d-Dîn, the « great forbidden precinct » of Chinghiz-khan is at the Būrquān-qāldūn; this must be the « Buddha-Cliff » at the source of the Onon; the Buda-ündür, mentioned in another text of Rašid, is another name of the Burqan-qaldun and the Burqatu-qan of the *Altan-tobči*. The Muna where the car with Chinghiz-khan's coffin stuck in the mud is the « Muni-ula » north of the Huang-ho. « Yäkä-undui » in the *Altan tobči* and « Yäkä-ütäk » in « Sanang Setsen » are corrupt for *Yäkä-ündür, another form of Buda-ündür, *i. e.* another name of