

NOTE 1.—Before parting with Chinghiz let me point out what has not to my knowledge been suggested before, that the name of “*Cambuscan* bold” in Chaucer’s tale is only a corruption of the name of Chinghiz. The name of the conqueror appears in Fr. Ricold as *Camiuscan*, from which the transition to *Cambuscan* presents no difficulty. *Camius* was, I suppose, a clerical corruption out of *Canjus* or *Cianjus*. In the chronicle of St. Antonino, however, we have him called “*Chinghisca rectius Tamgius Cam*” (XIX. c. 8). If this is not merely the usual blunder of *t* for *c*, it presents a curious analogy to the form *Tankiz Khán* always used by Ibn Batuta. I do not know the origin of the latter, unless it was suggested by *tankis* (Ar.) “Turning upside down.” (See *Pereg. Quat.*, p. 119; *I. B.* III. 22, etc.)

NOTE 2.—Polo’s history here is inadmissible. He introduces into the list of the supreme Kaans *Batu*, who was only Khan of Kipchak (the Golden Horde), and *Hulaku*, who was Khan of Persia, whilst he omits *Okkodai*, the immediate successor of Chinghiz. It is also remarkable that he uses the form *Alacon* here instead of *Alaii* as elsewhere; nor does he seem to mean the same person, for he was quite well aware that *Alaii* was Lord of the Levant, who sent ambassadors to the Great Khan Cúbláy, and could not therefore be one of his predecessors. The real succession ran: 1. Chinghiz; 2. Okkodai; 3. Kuyuk; 4. Mangku; 5. Kúblái.

There are quite as great errors in the history of Haiton, who had probably greater advantages in this respect than Marco. And I may note that in Teixeira’s abridgment of Mirkhond, Hulaku is made to succeed Mangku Kaan on the throne of Chinghiz. (*Relaciones*, p. 338.)

NOTE 3.—The ALTAI here certainly does not mean the Great South Siberian Range to which the name is now applied. Both *Altai* and *Altun-Khan* appear sometimes to be applied by Sanang Setzen to the Khingan of the Chinese, or range running immediately north of the Great Wall near Kalgan. (See ch. lxi. note 1.) But in reference to this matter of the burial of Chinghiz, he describes the place as “the district of Yekeh Utek, between the shady side of the Altai-Khan and the sunny side of the Kentei-Khan.” Now the Kentei-Khan (*khan* here meaning “mountain”) is near the sources of the Onon, immediately to the north-east of Urga; and Altai-Khan in this connection cannot mean the hills near the Great Wall, 500 miles distant.

According to Rashiduddin, Chinghiz was buried at a place called *Búrkán Káldún* (“God’s Hill”), or *Yekeh Kúrúk* (“The Great Sacred or Tabooed Place”); in another passage he calls the spot *Búdáh Undúr* (which means, I fancy, the same as *Búrkán Káldún*), near the River Selenga. *Búrkán Káldún* is often mentioned by Sanang Setzen, and Quatremère seems to demonstrate the identity of this place with the mountain called by Pallas (and Timkowski) *Khanoolla*. This is a lofty mountain near Urga, covered with dense forest, and is indeed the first woody mountain reached in travelling from Peking. It is still held sacred by the Mongols and guarded from access, though the tradition of Chinghiz’s grave seems to be extinct. Now, as this *Khanoolla* (“Mount Royal,” for *khan* here means “sovereign,” and *oolla* “mountain”) stands immediately to the south of the *Kentei* mentioned in the quotation from S. Setzen, this identification agrees with his statement, on the supposition that the *Khanoolla* is the Altai of the same quotation. The *Khanoolla* must also be the *Han* mountain which Mongol chiefs claiming descent from Chinghiz named to Gaubil as the burial-place of that conqueror. Note that the *Khanoolla*, which we suppose to be the Altai of Polo, and here of Sanang Setzen, belongs to a range known as *Khingan*, whilst we see that Setzen elsewhere applies Altai and Altan-Khan to the other Khingan near the Great Wall.

Erdmann relates, apparently after Rashiduddin, that Chinghiz was buried at the foot of a tree which had taken his fancy on a hunting expedition, and which he had then pointed out as the place where he desired to be interred. It was then conspicuous, but afterwards the adjoining trees shot up so rapidly, that a dense wood