

first Lord of the Tartars. And this Chinkin, as the Eldest Son of the Kaan, was to have reigned after his father's death; but, as it came to pass, he died. He left a son behind him, however, whose name is TEMUR, and he is to be the Great Kaan and Emperor after the death of his Grandfather, as is but right; he being the child of the Great Kaan's eldest son. And this Temur is an able and brave man, as he hath already proven on many occasions.<sup>1</sup>

The Great Kaan hath also twenty-five other sons by his concubines; and these are good and valiant soldiers, and each of them is a great chief. I tell you moreover that of his children by his four lawful wives there are seven who are kings of vast realms or provinces, and govern them well; being all able and gallant men, as might be expected. For the Great Kaan their sire is, I tell you, the wisest and most accomplished man, the greatest Captain, the best to govern men and rule an Empire, as well as the most valiant, that ever has existed among all the Tribes of Tartars.<sup>2</sup>

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NOTE I.—Kúblái had a son older than CHIMKIN or CHINGKIM, to whom Hammer's Genealogical Table gives the name of *Jurji*, and attributes a son called Ananda. The Chinese authorities of Gaubil and Pauthier call him *Turchi* or *Torchi*, *i.e.* *Dorjé*, "Noble Stone," the Tibetan name of a sacred Buddhist emblem in the form of a dumb-bell, representing the *Vajra* or Thunderbolt. Probably Dorjé died early, as in the passage we shall quote from Wassáf also Chingkim is styled the Eldest Son: Marco is probably wrong in connecting the name of the latter with that of Chinghiz. Schmidt says that he does not know what *Chingkim* means.

[Mr. Parker says that Chen kim was the *third* son of Kúblái (*China Review*, xxiv. p. 94.) Teimur, son of Chen kim, wore the temple name (*miao-hao*) of *Ch'êng Tsung* and the title of reign (*nien-hao*) of *Yuen Chêng* and *Ta Téh.*—H. C.]

Chingkim died in the 12th moon of 1284-1285, aged 43. He had received a Chinese education, and the Chinese Annals ascribe to him all the virtues which so often pertain in history to heirs apparent who have not reigned.

"When Kúblái approached his 70th year," says Wassáf, "he desired to raise his eldest son Chimkin to the position of his representative and declared successor, during his own lifetime; so he took counsel with the chiefs, in view to giving the Prince a share of his authority and a place on the Imperial Throne. The chiefs, who are the Pillars of Majesty and Props of the Empire, represented that His Majesty's proposal to invest his Son, during his own lifetime, with Imperial authority, was not in accordance with the precedents and Institutes (*Yasa*) of the World-conquering