

of a taboo. In 806-820, Su-ch'ien became a dependency of Hsü-chou and of P'ei-chou from 976 down to our days, almost without interruption (*Ta-Ch'ing i-t'ung chih*, 69, 4a).

In spite of PAUTHIER, there is little probability that Su-ch'ien was popularly called Ssü-chou in Polo's days, as a survival, from T'ang times, of the century during which it was the seat of the department of Ssü-chou, and notwithstanding the fact that the new seat of Ssü-chou had already had, in the 13th cent., a long tradition of the name. But it is not much more likely that the name of Su-yü, tabooed in 762, should have still been in current use, as CHARIGNON thinks, at the end of the 13th cent. Chinese geographical names have never had the fixity and duration we are accustomed to in the West. If CHARIGNON was right, we should have to suppose that Polo uses *-g-* here before *-i* not as he usually does in value of *ǰ-*, but to mark the hiatus between *su* and *yü*, as he does perhaps with the first *-g-* of «Coigangiu» (though not in «Cauyu»); before *-i*, however, it ought to be *-gh-* (see «Paughin»). The whole of this argument is not very satisfactory.

Provisionally, I incline to the following solution. The first part of the name would represent the *su* of Su-ch'ien, but read *hsü* (cf. «Cuigiu» < *Siugiu = Hsü-chou in Ssü-ch'uan). The character has both pronunciations, and although the *K'ang-hsi tzü-tien* and most of our Western authors (PLAYFAIR, GILES, etc.) write Su-ch'ien, a pronunciation Hsü-ch'ien («Siu-ts'ien», in French spelling) may have been and is perhaps still in use locally. CHARIGNON, who was there himself, writes «Siu-ts'ien», unfortunately without any comment on the possible dual pronunciation *su* and *hsü*. As to the second part of the name, the *-giu* of the best mss. generally represents *chou* in Polo. But it may be that the name was altered by copyists under the influence of the frequent *-giu* = *chou*. Suppose Polo wished to refer to Hsü-ch'ien; he, or rather Rustichello, would put it down as «Siucin» or «Ciucin»; it is an easy change for a copyist of the archetype (all our mss. have common faults) to turn this into «Ciugiu».

163. CIUGUI (c. 177)

caiguy FA
chongiughati TA³
cinguos S
ciugui F, L(?)

ciuguy FB
congu ighati (?) TA¹
cuigui F, Z, L
cyngui VL

tingui R
zengui V
zinguj VA

This represents a pronunciation *čugi* (for *ǰugi*?; but we would expect «gioghi») of Skr. *yogīn* > Hind. *ǰogī*, «ascetic». The form 濁肌 *cho-ki*, noted in India by Ma Huan some time before 1433, represents also *ǰogī* (cf. TP, 1915, 450). For other transcriptions, cf. YULE, *Hobson-Jobson*², 461-462; DALGADO, *Glossário Luso-Asiático*, I, 490-494; Mircea ELIADE, *Yoga*, Paris, 1936, 254-265. LOKOTSCH, *Etym. Wörterbuch*, No. 2169, is very brief on the point.