

reasons why we must admit that the «Toloman» are the T'u-lao-man, and that «Cuigiu» is the Hsü-chou of the Mongol period, Hsü-chou-fu (*vulgo* Sui-fu) of modern times. The equivalence of «Cuigiu» and Hsü-chou-fu had been suggested to YULE, with very good reasons, by RICHTHOFEN, and it is a pity that YULE did not adopt it outright (Y, II, 129-130). CORDIER's note (Y, II, 131) and the map opposite still wrongly assume that Polo's route passed east of Hsü-chou-fu. The result is that the traveller is supposed to go up to Ch'êng-tu by the To-chiang, while there can be no doubt that his twelve days of travel by river from «Cuigiu» to Ch'êng-tu are from Hsü-chou-fu (Sui-fu) up the Min river via Chia-ting. RICHTHOFEN was also right on this point.

## 190. CUIUCCI

<i>canici</i> P	<i>cuiuci</i> (? <i>cuuici</i> ) F	<i>tanity</i> FB
<i>cimici</i> (?) LT	<i>cunici</i> FA	<i>tinucci</i> TA <sup>3</sup>
<i>cinitil</i> S	<i>cuuici</i> L	<i>tinuci</i> TA <sup>1</sup>
<i>ciuici</i> R	<i>cuuti</i> VA	<i>zentil</i> VL

The word is explained in F as «celz que tient le chien mastin», and in RAMUSIO as meaning «signori della caccia». PAUTHIER and YULE could make nothing of this term, and BENEDETTO (*B*<sup>1</sup>, 143, 452) still adopts a reading *cinuci*. It seems that he has not been convinced by the note I had given in 1920 to CORDIER (Y, III, 70), unfortunately disfigured by a misprint «censeurs», instead of «coureurs» (to which I have already called attention in *JA*, 1927, II, 267). But if we take into account that, according to the Chinese texts, the 貴赤 *kuei-ch'ih* (or 貴由赤 *kuei-yu-ch'ih*; cf. WANG Hui-tsu<sup>2</sup>, 50, 1 *a*), numbering more than 10,000 men, were established under the command of Mingyan (see «Mingan», that Rašidu-'d-Dīn names a Bayan *güyükči* (see «Baian»), and that Polo speaks of two groups of *cuiucci*, each numbering 10,000 men, placed under the command of each of the two brothers «Mingan» and «Baian», no doubt can be entertained as to the identity of the *cuiucci* and the *kuei-ch'ih* or *kuei-yu-ch'ih*. The Mongol original of the Chinese form is clear. In a text I translate below, we read that *kuei-yu-ch'ih* means «to run quickly»; and the Mongol verb meaning «to run» is *güyü-* and *güi-*. Moreover, gutturals ending a syllable are generally not reproduced in Chinese transcriptions of the Mongol period; we have thus *güikči* and *güyükči*, both meaning «runners», exactly represented by *kuei-ch'ih* and *kuei-yu-ch'ih*.

The main text on the *güyükči* is that of the *Cho-kêng lu* of 1366, which says (original edition, I, 24 *a*): «*Kuei-yu-ch'ih*, that is [those who] run quickly. Every year, there is a competition, which is called 'letting run' (放走 *fang-tsou*); the one whose legs are the swiftest wins an Imperial reward. For that purpose, the supervising officials put all the candidates in line and hold them by a rope so that there should be no quarrel about a difference in the moment of their departure; afterwards they take off the rope and let them go. If [the competition] is in Ta-tu (Polo's «Taidu», *i. e.* Peking), the start is from 河西務 Ho-hsi-wu (a well-known ancient customs station between Tientsin and Peking). If in Shang-tu (see «Ciandu»), the start is from 泥河兒 Ni-ho-erh ('the Muddy River'). In three [double] hours, they run