

term derived from Mongol *činoa* (pronounced *čino* or *čono*), which means 'wolf,' with the possessive suffix *-či*, meaning accordingly a 'wolf-owner' or 'wolf-keeper.' One of the Tibetan designations for the mastiff is *čang-k'i* (written *spyang-k'yi*), which signifies literally 'wolf-dog.' The Mongol term is probably framed on this Tibetan word. The other explanations given by Yule (401-402) should be discarded."

Prof. Pelliot writes to me: "J'incline à croire que les *Cunichi* sont à lire *Cuiuci* et répondent au *kouei-tch'e* ou *kouei-yeou-tch'e*, 'censeurs,' des textes chinois; les formes chinoises sont transcrites du mongol et se rattachent au verbe *güyü*, ou *güyi*, 'courir'; on peut songer à restituer *güyükci*. Un *Ming-ngan* (= *Minghan*), chef des *kouei-tch'e*, vivait sous Kúblái et a sa biographie au ch. 135 du *Yuan Che*; d'autre part, peut-être faut-il lire, par déplacement de deux points diacritiques, *Bayan güyükci* dans Rashid ed-Din, ed. BLOCHET, II., 501."

XX., p. 408, n. 6. *Cachar Modun* must be the place called *Ha-ch'a-mu-touen* in the *Yuan Shi*, ch. 100, f°. 2 r. (PELLIOT.)

XXIV., pp. 423, 430. "Bark of Trees, made into something like Paper, to pass for Money over all his Country."

Regarding Bretschneider's statement, p. 430, Dr. B. Laufer writes to me: "This is a singular error of Bretschneider. Marco Polo is perfectly correct: not only did the Chinese actually manufacture paper from the bark of the mulberry tree (*Morus alba*), but also it was this paper which was preferred for the making of paper-money. Bretschneider is certainly right in saying that paper is made from the *Broussonetia*, but he is assuredly wrong in the assertion that paper is not made in China from mulberry trees. This fact he could have easily ascertained from S. Julien,¹ who alludes to mulberry tree paper twice, first, as 'papier de racines et d'écorce de mûrier,' and, second, in speaking of the bark paper from *Broussonetia*: 'On emploie aussi pour le même usage l'écorce d'*Hibiscus Rosa sinensis* et de mûrier; ce dernier papier sert encore à recueillir les graines de vers à soie.' What is understood by the latter process may be seen from Plate I. in Julien's earlier work on sericulture,²

¹ *Industries anciennes et modernes de l'Empire chinois*. Paris, 1869, pp. 145, 149.

² *Résumé des principaux Traités chinois sur la culture des mûriers et l'éducation des vers à soie*, Paris, 1837, p. 98. According to the notions of the Chinese, Julien remarks, everything made from hemp like cord and weavings is banished from the