

nications between Fu-chou on the one hand and Chiang-hsi province and Hang-chou on the other, cf. *Yung-lo ta-tien*, 19423, 22-26, and 19426, 10 a. The notation of *ning* by *lin* has been put to the account of the local dialect (cf. *B*<sup>1</sup>, 440), but it is of fairly common occurrence in many parts of China; most Hunanese pronounce *l* for *n*-, and the Hsi-ning (Si-ning) of Western China has become Silin and Siling in Central Asian speech (see « Silingiu »). On « Quenlinfu », cf. *Y*, II, 228; *Ch*, III, 105; the « Kelinfu » adopted by YULE is not a correct reading.

## 321. QUESITAN

*casitan, quiecitari* R  
*chisitani* VL  
*chontani, quasitan* V  
*ispini* VA

*qitan, quescitan* TA<sup>1</sup>  
*quecitain* F, L  
*quesitam* F, FA<sup>t</sup>, VA  
*quesitan* FA, FB, L

*quesitani* P  
*quesitarie, quitaiti* TA<sup>3</sup>  
*questiaus* FA  
*quiata, quiesitan* LT

*Sic* in FA, FB; the « Quesitam » of F is probably due to a copyist's wrong reading of a form \*quesitā. *Pe*, 199, still keeps the wrong correction « quesican » (given in *B*, 78, 84). I published the true explanation in *TP*, 1930, 27-29; and *RR*, 424, and *B*<sup>1</sup>, 452, are correct. Polo's « Quesitan » (for \*Quesictan misread as \*Quesittan > Quesitan?) represents the regular plural form *käšiktän* of the singular *käšiktü* and *käšiktäi*; the three forms occur in Chinese transcriptions; *käšiktü* and *käšiktäi* are the regular adjectives derived from *käšik*, « watch », and mean « those who have to do the watch ». The turns of watch of the four *käšik* are more or less imitated from the turns of watch which existed already under the T'ang for the four 衛 *wei*, or divisions of the Imperial guard. [For the four *käšik* (怯薛 *ch'ieh-hsieh*) in command of the *käšiktäi* (怯薛歹 *ch'ieh-hsieh-tai*) in the days of Cinghis, and for their turns of duty, see *YS*, 99, 1 a-b; and for the relief of the four *käšik* suffering from famine on April 13, 1339, *YS*, 40, 2 b. A.C.M.]. Rašidu-'d-Din writes *käzik* and *käziktänän* (-än is the Persian plural), but also sometimes *käšik*. I could add much to my note of 1930, but it is not the place to write a monograph on the *käšiktän*. I want only to call attention to the fact that Kāšyarī (ed. BROCKELMANN, 106, 107), in 1073 or 1076, distinguishes in Turkish between *käzik*, « turn » and « [recurrent] fever » (secondary meaning of *käzik*, « turn »), and *käšik*, « watch-station »; this will have to be taken into consideration when studying again the relation of Mongol *käšik* to Turkish *käzik*. Odoric's « çuthe » or « zuche » cannot easily be reconciled palaeographically with *käšik*, in spite of *Y*<sup>1</sup>, II, 229 (where the last line of n. 6 must be suppressed), followed by *Wy*, 475; see also « Cuiuci ».