

180 *li* and finish directly in front of the Emperor, prostrate themselves and shout 'Wan-sui' ('Ten Thousand Years'). He who arrives first is given a silver ingot (*ting*); to the others are given silk in varying quantities.» This text of the *Cho-kêng lu* is in fact copied from the *Shan-chü hsin-hua* of 1360 (*Chih-pu-tsu-chai ts'ung-chu* ed., 25 a-b), but our edition of this last work seems slightly corrupt.

In Mingyan's biography (*YS*, 135 a), we read : «In the 13th year *chih-yüan* (1276), Shih-tsu (Qubilai) ordered by edict that the people who were homeless, the Buddhist and Taoist monks who had escaped registration and men of the various races (*i. e.* not Mongol, or Northern or Southern Chinese) who did no service in public works, to the number of more than 10,000, should form the *kuei-ch'ih* (*güikçi, güyükçi*), and he ordered Mingyan to lead them.» The *güyükçi*, thus formed with more or less dubious elements, were nevertheless a fighting force which bore the name of «army» (*chün*) at least from 1284. In 1287, they became a 衛 *wei*, that is to say one of the divisions of the Imperial Guard, according to *YS*, 99, 2 b. They were also called «the personal (親) army of the *kuei-ch'ih* (*kuei-ch'ih ch'in-chün*). Data for a more detailed study of the *kuei-ch'ih* are not lacking, but they have not been collected.

From the Chinese texts, the *güyükçi* do not appear in the same light as in Polo's text, where they are said to be keepers of the hounds and to have had as their principal task to help in the Imperial hunts. This may have been one of their duties, but it does not seem to have been the only one, nor even their main duty.

I have shown above that the *güyükçi* or *güikçi* had become one of the components of the Imperial Guard. Odoric (*Wy*, 475) speaks of four barons who always accompanied the Mongol Emperor when he rode out in a car, and these have been, naturally enough, identified with the *käšiktän* (see «Quesitan»). But Odoric calls them «Çuche» (var. «Zuche», «Cuthe», «Chuche»), which cannot be restored to *käšik* or *kašiktän*; we ought perhaps to read «Çuche» = *Güikçi*. As a matter of fact, the *käšiktän* had already been described by Odoric, although not named, in the preceding paragraph. On the other hand, it is clearly said in Mingyan's biography that he always accompanied Qubilai; his successors may have had the same duties.

191. CUNCUN

cuncun FB
chimchim P
chinchis VL
chuchin V
chunchum TA¹

cinghu TA³
concongne FB, FBr, t
cunccur LTr
cunchin R
cuncin VA

cuncon F'
cuncu L
cuncun F, FAt, L
cunccur LT
cuntun FA

This is one of the very few Chinese names in Polo the original of which cannot yet be restored with almost absolute certainty.

From Hsi-an-fu («Quengianfu»), Polo marched three days to the West in the plain, then twenty days through the mountainous province of «Cuncun», and reached level country again at «Acbalect Mangi»; from «Acbalect Mangi», he proceeded to Ch'êng-tu in Ssü-ch'uan. There can