

offspring, maiming and taming¹ (?), Činggis Qa'an gave the following order: 'While I take my meals you must talk about the killing and destruction of the Tang'ut and say, "Maimed and tamed, they are no more."'

Because the Tang'ut people gave their word but did not keep it,² Činggis Qa'an for the second time took the field against them.³ Having destroyed the Tang'ut people, Činggis Qa'an came back and in the Year of the Pig (1227) ascended to Heaven. After he had ascended to Heaven a great part of the Tang'ut people was given to Yisüi Qatun.

269 In the Year of the Rat (1228), the princes of the right hand⁴ headed by Ča'adai and Batu; the princes of the left hand⁵ headed by Otčigin Noyan, Yegü and Yisüngge;⁶ the princes of the centre headed by Tolui; the princesses, the imperial sons-in-law, the commanders of ten thousand and those of a thousand, all assembled in full force at Köde'ü Aral on the Kelüren River. In accordance with the very decree by which Činggis Qa'an had nominated him they installed Ögödei Qa'an as qan.

Elder brother Ča'adai installed his younger brother Ögödei Qa'an as qan. The nightguards, the quiverbearers and the eight thousand dayguards who had been protecting the precious life of their father Činggis Qa'an, the personal slaves and the ten thousand guards who had been in close attendance on the person of my⁷ father the Qan were all handed over by elder brother Ča'adai and Tolui to Ögödei Qa'an. The domain of the centre they handed over to him in the same manner.

¹ *Muquli musquli*. See the Commentary.

² Lit., 'did not keep to the word.'

³ Lit., 'against the Tang'ut people.'

⁴ I.e., of the west.

⁵ I.e., of the east.

⁶ Written Yisünge. See § 183 and com.

⁷ A mistake for 'his'? See the Commentary.

270 Ögödei Qa'an, having concluded the installation of himself as qan and the transfer of the ten thousand guards on internal duty together with the domain of the centre to himself, held first of all a consultation with elder brother Ča'adai, whereupon he sent Oqotur and Möngetü on a campaign in support of Čormaqan Qorči who had taken the field against the Qalibai Soltan of the Baqtat people – a people not dealt with by his father Činggis Qa'an.

Earlier on, Sübe'etei Ba'atur, campaigning against Meket, Menkermen Keyibe and other cities, had crossed the rivers Adil¹ and Jayaq rich in waters, and had reached as far as the Qanglin, Kibča'ut, Baĵigit, Orusut, Asut, Sesüt, Maĵar, Kešimir, Sergesüt, Buqar and Kerel peoples.²

As Sübe'etei Ba'atur had been put in a difficult situation by these peoples, Ögödei Qa'an sent forth Batu, Büri, Güyük, Mönge and several other princes in support of Sübe'etei. He ordered that Batu should be in command of all those princes who went on the campaign and that³ Güyük should be in command of all the troops coming from the centre.⁴ He further ordered, with regard to those who went on the campaign, that the princes in charge of a domain should send the eldest of their sons into the field and that the princes who were not in charge of a domain, the commanders of ten thousand, of a thousand, of a hundred and of ten, and any commoners, whoever they might be, should also send the eldest of their sons into the field. Likewise, the princesses and imperial sons-in-law should send the eldest of their sons into the field.

Further, Ögödei Qa'an said, 'This principle of sending the eldest sons on a campaign originates from elder brother

¹ The Idil of § 262 and Ejil of § 274, i.e. the Volga.

² For all these names, which already appear in § 262 above, see the Commentary.

³ Lit., 'and ordered that.'

⁴ I.e., those belonging to the main body of the army.

Ča'adai. Elder brother Ča'adai came and said to me, "I shall send Būri, the eldest of my sons, on the campaign in support of Sübe'etei. If the eldest of the sons goes into the field, the army will be larger *than before*. If the troops who set forth are numerous, they shall go *to fight* looking superior and mighty. The enemy people beyond consist of many states, and there, at the end *of the world*, they are hard people. They are people who, when they become angry, would rather die by their own swords. I am told they have sharp swords." So he said when he came.' Then Ögödei Qa'an said, 'By these words and by the zeal and strength of Our elder brother Ča'adai, let us send out the eldest of the sons.' And he proclaimed *this order* everywhere. Such is the way in which he sent Batu, Būri, Güyük, Möngge and the other princes into the field.

271 Further, Ögödei Qa'an sent *the following message* to elder brother Ča'adai asking for advice: 'I have sat on *the throne made* ready by my father Činggis Qa'an. Will *people not* say of me, "By what merit has he sat on it?"' If elder brother Ča'adai agrees, since our father the Qa'an has left *matters* with the Altan Qan of the Kitat people unfinished, I shall now move against the Kitat people.' So he sent *this message* asking for advice.

Elder brother Ča'adai sent *a message in reply*, expressing his agreement as follows: 'What obstacles are there? Place a capable man in charge of the main base camp and set forth. I shall send out troops from here.'

272 Having put Oldaqar Qorči in charge of the Great Palaces,² in the Year of the Hare (1231) Ögödei Qa'an set out against the Kitat people. He sent forth Ĵebe as vanguard. Thus he crushed the Kitat troops, slaying them until they were *like* heaps of rotten logs. He crossed Čabčiyal and

ordered his troops to advance and attack their¹ towns and cities in every direction. Then Ögödei Qa'an pitched camp at Šira Degtür.²

There Ögödei Qa'an fell ill. When he lost his speech and was in *great* distress, various shamans and soothsayers were ordered to divine *the cause of the illness*. They said, 'The lords and rulers³ of the land and rivers of the Kitat are raging violently *against the Qa'an now* that their people are plundered and their cities and towns are destroyed.' When they divined by inspecting the entrails of victims and said *to the lords and rulers of the land and rivers*, 'We shall give, as substitute *for the Qa'an*, people, gold and silver, cattle and food', *the illness* did not abate and they⁴ raged even more violently. When they divined *further* by inspecting the entrails and said, 'Could a person from the *Qa'an's* family serve *as a substitute?*', the Qa'an, opening his eyes, requested water, drank it and asked, 'What has happened?'

The shamans *then* reported to *the Qa'an* as follows: 'The lords and rulers of the land and rivers of the Kitat people are raging violently *against you now* that their land and waters are destroyed and their people plundered. When we divine by inspecting the entrails of victims and say, "We shall give anything as substitute", with renewed anger they rage even more violently. When we say, "Could a person from the *Qa'an's* family serve *as a substitute?*", *the illness* abates. Now your order shall decide!'

After they had made their report, *the Qa'an* said, 'Who is at my side from among the princes?' To these words Prince Tolui, who was at his side, said, 'Even though there were elder brothers above you and younger brothers below you, our fortunate father Činggis Qa'an chose you, elder

¹ I.e., the Kitat's.

² See above, § 247 and com.

brother the Qa'an, as one would *choose* a gelding, feeling you as one would *feel* a wether *to make sure it is fat*. To your person he showed the great throne and upon you he placed the burden of many people for you *to govern*. As for myself, I was told by him, "Being at the side of *your* elder brother the Qa'an,

Do remind him of what he has forgotten,
Do wake him up when he has fallen asleep."¹

Now, if I lose you, my elder brother the Qa'an,
Whom shall I remind of what he has forgotten,
Whom shall I wake up when he has fallen asleep?

In truth, if my elder brother the Qa'an dies,
The numerous Mongol people
Would be left orphans;
The Kitat people
Would rejoice at their good fortune.

I shall take the place of my elder brother the Qa'an.
I have cleft the back of the trout,
I have rent the back of the sturgeon;
I have conquered *those* in the fore,
I have pierced *those* afar.²
And fair of face,
And tall of stature

am I. Shamans, cast your spells and make your incantations!

Thus he spoke, and as the shamans made their incantations Prince Tolui drank the magic water. Then he sat for a moment and said, 'I have become drunk. While I recover from my drunkenness, let elder brother the Qa'an decide *how best* to take care of his younger brothers³ who

¹ Cf. above, §§ 200 and 255.

² I.e., the enemies who came forward and were near, as well as those who stayed back. See the Commentary.

³ Tolui actually means the nephews of Ögödei, i.e. his own sons. Cf. above, § 68.

are orphaned and young, and of his younger sister-in-law Berüde who is widowed, until they are able to look after themselves. I have said all I have to say. I have become drunk.' On that, he passed out. Such is the manner in which he died.

273 Then Ögödei Qa'an destroyed the Altan Qan and gave him the name Seüse.¹ He despoiled him of his gold, silver, gold-embroidered and patterned satins, possessions, piebald horses and young slaves. Having established scouts and garrison troops, and having appointed resident commissioners in Namging, Jungdu and in cities everywhere, he peacefully returned *home*, setting up camp at Qara Qorum.

274 Čormaqan Qorči brought the Baqtat people under subjection. When Ögödei Qa'an learned that the land was reputedly good and that the things *therein were also reputedly* good, he ordered as follows: 'Čormaqan Qorči shall reside at that very place *as commander* of the garrison troops. Every year he shall make *people* deliver yellow gold, *naq*-fabrics,² brocades and damasks with gilded *thread*, small and big pearls, fine Western³ horses with long necks and tall legs, dark brown *Bactrian* camels and one-humped *Arabian* dromedaries, pack-mules and *riding* mules, and he shall send them *to Us*.'

Batu, Büri, Güyük, Möngge and several other princes who had gone on a campaign in support of Sübe'etei Ba'atur brought the Qanglin, Kibča'ut and Baĵigit *people* under submission. *They crossed the rivers* Eĵil⁴ and Ĵayaq, destroyed the city of Meget, slew the Orusut and plundered them until they were utterly crushed. They ravaged and brought under submission the peoples of Asut, Sesüt, Bolar,

¹ I.e., 'Little Slave.'

² A type of gold brocade fabric produced in western Asia.

³ I.e., Arab.

⁴ The Idil of § 262 and Adil of § 270, i.e. the Volga.

Mankerman¹ Kiwa and other cities. Having established resident commissioners and garrison troops they returned home.

Ögödei *Qa'an* sent Yisüder Qorči on a campaign in support of Jalayirtai Qorči who had earlier on been campaigning against the Jürčēt and the Solangqas. He ordered that he reside *there as the commander of the garrison troops.*

275 From the Kibčaq campaign, through messengers, Batu sent the following report to Ögödei *Qa'an*: 'By the strength of Eternal Heaven and the good fortune of *my* uncle the *Qa'an*, I have destroyed the city of Meget, I have ravaged the Orusut people and brought eleven countries and peoples duly under submission. When we turned back, pulling in the golden reins,² we decided to hold a parting feast. A large tent was set up and, as we began feasting, since I was quite the eldest among those princes who were present, I was the first to drink one or two bowls of the ceremonial wine. Būri and Güyük became angry with me *because of that*, refused to join the feast and rode off. As they rode off, Būri said, "Since Batu, then, is equal *to us*, why should he have drunk first?

Old women with beards *like him*,
Who pretend to be one's equal,
One should push with one's heels,
One should trample under one's feet."

On that Güyük said, "Those old women with quivers *like Batu* – let us also strike their bosoms with a stick of *burning wood* – those ones!" And Eljigidei's son Harqasun said, "Let's attach a wooden tail to them!"³ So, just at the time when, having been sent to ride against a rebellious people of a different race,⁴ we were asking ourselves whether we had

¹ = Menkermen. For all these names see the Commentary.

² I.e., at the end of the campaign. Cf. above, § 256.

³ To mock them.

⁴ Lit., 'liver.'

been successful, Būri and Güyük spoke to us in this way and we parted in disaccord. Now, the order of *my* uncle the *Qa'an* shall decide *the matter!*' Thus he reported.

276 At these words of Batu, the *Qa'an* became very angry. He did not allow Güyük into his presence but said, 'Following whose counsel does this mean *creature* fill his mouth with talk against a person senior to him? May he *and he* alone rot like an egg! He has turned against the bosom of a person who is senior to him. *Therefore,*

We shall place him in the vanguard:
We shall make him climb the town walls
Which are as high as mountains
Until the nails of his ten fingers are worn away;
We shall place him in the garrison army:
We shall make him climb the town walls
Which are made of hard-pounded earth
Until the nails of his five fingers are ground down.

And you, wretched, wicked, mean Harqasun, in imitation of whom have you filled your mouth with *such* boastful talk against Our family? Let us send Güyük and Harqasun *away* together. We could cut down Harqasun, but you would *then* say that We showed partiality. As for Būri, tell Batu to send him to elder brother Ča'adai, informing him *of the matter*. Let elder brother Ča'adai decide on it!

277 *Then* Mōnggei¹ from among the princes, and Alčidai, Qongqortai, Jānggi and other commanders from *among* the commanders, respectfully advised *the Qa'an* as follows: 'A decree of your father Činggis *Qa'an* *stated that* field matters should be decided in the field, just as domestic matters should be decided in the tent. *Now*, the *Qa'an* is angry with Güyük. *This* is a field matter: will the *Qa'an* not show favour and send *Güyük* to Batu, entrusting *him with the decision?*' So they advised him.

¹ The Mōngge (= Mōngke) of §§ 270 and 274 above.

The Qa'an approved their words and agreeing to their request allowed Güyük into his presence. He rebuked him with the following words of admonition: 'It is said about you that when you went on the campaign, in the course of it,

You did not leave *unlashed* the buttocks
Of any man with buttocks;

And it is *also* said about you that
You crushed the spirit¹
Of every man in the army.

Do you imagine that the Orusut people have submitted out of fear of that fury and anger of yours? And thinking as if you alone have brought the Orusut people under submission do you *now* go on, with pride in your heart, rebelling against a person who is senior to you? In the pronouncements of Our father Činggis Qa'an, was he not accustomed to say that

"The multitudes of people make one afraid,
The depth of water makes one die"?

You pretend that you have accomplished it alone, whereas you set out under the shelter of Sübe'etei and Būjek, and with the full force of the army, to bring the Orusut and Kibča'ut under submission. You took one or two Orusut and Kibča'ut, but while you haven't yet acquired as booty even the hoof of a kid, you make yourself into a hero; having left home but once, you pretend that you alone have accomplished everything and come out with *such* abusive and provocative language. *But now*, owing to Mōnggei, Alčidai, Qongqortāi, Jānggi and the others, who

Being at my side as *faithful* companions
Have restrained my agitated heart,
Being *like* a broad ladle
Have calmed the overboiling cauldron,

I say, "Right! *This* is a field matter. They have said that it is Batu's concern. Let *then* Batu decide on Güyük and

Harqasun." He sent *them both to him*, and said, 'Elder brother Ča'adai shall decide about Būri.'

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Further Ögödei Qa'an ordered: 'In proclaiming the *present* order which announces anew the duties of all the guards – nightguards, quiverbearers and dayguards – who have served my father Činggis Qa'an, I command that in whatever capacity they previously acted in accordance with the order of my father the Qa'an, so shall they act in the same capacity now. The quiverbearers and the dayguards shall, in accordance with the previous *order*, carry out their day *duties*, each at his post. While there is *still* sunlight, they shall retire *so as to be replaced* by the nightguards and they shall spend the night outside.'¹ So he ordered.

And he ordered the following: 'At night, the nightguards shall spend the night beside Us. The nightguards shall stand at the door and around the *Palace* tent. The nightguards shall patrol the rear and front of the Palace. The nightguards shall seize people who move about at night – after sunset – and shall hold them *in custody* for the night. After the multitude of men has dispersed, except for those nightguards who have spent the night *on duty and are to be relieved*, the nightguards shall seize anyone who by mingling with them has entered the precinct.² They shall split their heads open and shall cast them away. If at night a person comes with an urgent message he must report to the nightguards and communicate *the message to me* while standing together with the nightguards at the rear³ of the tent. The supervisors Qongqortai, Širaqan and others, together with the nightguards, shall supervise *all* comings and goings at the Palace tent. And because Eljigidei, even though he was a trustworthy *person*, was arrested by the nightguards when in the evening he happened to walk up

¹ Cf. above, § 229.

² Lit., 'inside.'

³ I.e. at the northern side.

beyond them, the nightguards *too*, who *like those who arrested Eljigidei* do not contravene the orders, are worthy of confidence.' Thus he spoke, and issued the following order: 'One must not ask the number of nightguards. One must not walk beyond the nightguards' post. One must not walk between the nightguards. The nightguards shall arrest the people who walk beyond or between them.¹ With regard to *any* person who shall have asked their² number, the nightguards shall seize the gelding that *that person* was riding that day, with saddle and bridle, together with the clothes that he was wearing. No one is to sit above the place of the nightguards. The nightguards shall take care of the standards and drums, and of the spears, bows and vessels *arranged beneath them*. The nightguards shall supervise drink and food – the uncut meat.'³

And he ordered: 'The nightguards shall take care of the tent-carts of the Palace. If We Ourselves do not go on a military campaign, the nightguards must not take the field separately and without Us.⁴ When We go falconing or hunting, exactly one half of the nightguards shall stay at the tent-carts of the Palace and the *other* half shall go with Us. The campmasters from *among* the nightguards shall go *before Us* and set up the Palace. The doorkeepers from *among* the nightguards shall stand right next to the door. The *commander of a thousand* Qada'an shall be in charge of all the nightguards.'

Further, when he appointed the commanders of the various companies of nightguards, he said, 'Qada'an and Bulqadar, forming one company, shall consult together; when taking the same turn of duty they shall stay on the

¹ Lit., 'who walk between the nightguards.'

² Lit., 'of the nightguards.'

³ Cf. above, § 232.

⁴ Cf. above, § 233.

right and left¹ side of the Palace respectively and marshal *their guards accordingly*. Amal and Čanar, consulting together, shall form one company; when taking *the same* turn of duty, they shall *stay* on the right and left¹ side of the Palace respectively and marshal *their guards accordingly*. Qadai and Qori Qačar shall consult together and, when taking the same turn of duty, they shall stay on the right and left¹ side of the Palace respectively and marshal *their guards accordingly*. Yalbaq and Qara'udar, consulting together, shall form one company; when taking *the same* turn of duty, they shall stay on the right and left¹ side of the Palace respectively and marshal *their guards accordingly*. Further, the company of Qada'an and Bulqadar, and the company of Amal and Čanar – these two companies – shall encamp on the left² side of the Palace and take their turn of duty *there*. The company of both Qadai and Qori Qačar and the company of both Yalbaq and Qara'udar – these two companies – shall encamp on the right³ side of the Palace and take their turn of duty *there*.'

And he ordered: 'Qada'an shall be in charge of these four companies of nightguards. Further, the nightguards shall stand around the Palace right next to my person, and they shall lie down guarding the door.⁴ Two men from the nightguards shall enter into the Palace and be in charge of the large *kumis* pitchers.'

Further he ordered: 'As to the quiverbearers, Yisün Tö'e, Bükidei, Horqudaq and Labalqa,⁵ forming four separate companies and marshalling their quiverbearers of the bodyguards, shall respectively join the four separate companies of the dayguards to carry quivers.'

¹ I.e., west and east.

² I.e., east.

³ I.e., west.

⁴ Cf. above, § 229. See the Commentary.

⁵ = Lablaqa. See above, § 225.

Further, when he appointed elders¹ of the dayguards' companies from *among* the offspring of those who had earlier been in charge of them, *he ordered*: 'Alčidai and Qongqorta'ai² who were earlier in charge of them, after consulting together and having marshalled one company of dayguards, shall join *the dayguards' service*. Temüder and Jegü after consulting together and having marshalled one company of dayguards shall join *the dayguards' service*. Mangqutai, who had been in charge of the reserve, shall marshal one company of dayguards and join *the dayguards' service*.'

Further, the Qa'an ordered as follows: 'Eljigidei shall be in command *of the Guard* and all the commanders *of companies* shall act according to Eljigidei's word.'

Further, he ordered: 'If a member of the Guard when *called* on duty fails to take his turn, in accordance with the previous order³ he shall be disciplined with three strokes of the rod. If the same member of the Guard fails again – for the second time – to take his turn of duty, he shall be disciplined with seven strokes of the rod. If, once more, the same man, without sickness or *other* reason and without having *first* consulted the elder of the company, for the third time fails to take his turn, *thus* regarding his service by Our side as *too* difficult, he shall be disciplined with thirty-seven strokes of the rod and shall be sent to a distant place out of *Our* sight. Further, if the elders of the companies do not muster the guards who are to serve on roster with them and fail to take their turn of duty, We shall punish the elders of the companies. Further, the elders of the companies shall proclaim this order to the guards at the time when they⁴ take

¹ I.e., the senior officers. See above, § 227.

² = Qongqortāi. See above, § 277.

³ See above, § 227.

⁴ I.e., the guards.

every third turn of duty¹ and at the time when they are relieved. When the guards have heard the order, if they fail to take their turn of duty We shall punish them according to the *previous* order.² But if the elders of the companies do not proclaim this order to the guards they shall be guilty *and liable to punishment*. Further, elders of the companies without permission from Us shall not, merely on the ground of seniority, reprimand my guards who have enrolled as *guards equal to them*. If *any of them* breaks the law let it be reported to Us. Those liable to death We shall certainly cut down. Those liable to punishment We shall certainly discipline. If, without informing Us, they themselves³ on the ground of seniority lay hands on *my guards*, as requital for fists they shall be repaid with fists, and as requital for strokes of the rod they shall be repaid with strokes of the rod.⁴ Thus he spoke.

Further, he ordered as follows: 'My guards are of higher *standing* than the outside commanders of a thousand; the attendants of my guards are of higher *standing* than the outside commanders of a hundred and of ten. If outside leaders of a thousand quarrel with my guards We shall punish those who are leaders of a thousand.'⁵

279 Further, Ögödei Qa'an said, 'We shall not cause suffering to the nation that Our father Činggis Qa'an established with *so much* toil. We shall make *the people* rejoice, causing them to rest

Their feet upon the ground,

Their hands upon the earth.

Sitting *now* on *the throne made* ready by Our father the Qa'an, so that people do not suffer, every year from these

¹ I.e., every third shift.

² See above, § 227 ad fin.

³ I.e., the elders of the companies.

⁴ See above, § 227 ad fin.

⁵ See above, § 228.

people one two-year-old sheep out of *every* flock shall be given *as levy* for *Our* soup.¹ They shall *also* provide one sheep out of *every* hundred sheep and give it to the poor and needy within the same *unit*. And when the *Qa'an's* brothers and the numerous troops² and guards gather together *at feasts and meetings*, how could drink *for all* be levied every time from the people? From the various units of a thousand of different areas mares shall be provided and milked, and the mare-milkers shall be the ones to tend them. The campmasters shall constantly provide replacements *of mares* and shall *in turn* be herders of the milch mares. And when the *Qa'an's* brothers gather together We shall give them gifts and rewards. Conveying satins, *gold and silver* ingots, quivers, bows, breastplates, weapons and the land-tax grains into the storehouses, We shall have *people* guarding them: storemen and grainkeepers must be selected from different areas and made to guard *the storehouses*. And, dividing camps³ and waters, We shall give them to the people. If We select campmasters from the various units of a thousand to reside in the camps, that will surely be *an appropriate measure*.

'Moreover, as there is nothing but wild animals in the Čöl⁴ country, Čanai and Ui'urtai, being put in charge of the campmasters, shall make them dig wells in the Čöl for people *to live in this* rather vast *area*, and they shall build brick walls *around the wells to protect them from wild animals*.

'Further, when the messengers ride in haste We allow them to ride moving freely among the population, and *as a result* the pace of *these* riding messengers is slow and they are an affliction on the people. Now We shall settle the

¹ I.e., for the support of the *Qa'an*.

² I.e., the *Qa'an's* family and the officers.

³ I.e., the grazing grounds (*nuntuq*).

⁴ Lit., 'the Desert' (= the Gobi; cf. above, § 188), but see the Commentary.

matter once and for all by providing post-station masters and post-horse keepers from the various units of a thousand of different areas, by setting up a post station at every stage, by not allowing the messengers to move freely among the population unless on urgent business, but *instead* by having them ride in haste through the post stations. If we do this, it will surely be *an appropriate measure*.

'When Čanai and Bolqadar,¹ being well informed, proposed these measures to Us We considered that they were indeed right *and said*, "Let elder brother Ča'adai decide. If these measures under discussion are appropriate and he approves them, let *the decision* come from elder brother Ča'adai."

After Ögödei *Qa'an* had sent this message, *a reply* came from elder brother Ča'adai, saying, 'I approve these very measures about which you have asked me in your message – all of them. Thus, act *accordingly!*'

Further, elder brother Ča'adai's word came, saying, 'From here I shall have post stations connecting with *yours*.² Also, from here I shall send messengers to Batu, and Batu shall have his post stations connected with *mine*.' And a further word came *from him*, which he sent saying, 'Of all the measures, the one *concerning* the establishment of post stations is the most appropriate that has been proposed.'

280 Thereupon Ögödei *Qa'an* said, 'Elder brother Ča'adai and Batu, and the other brothers, princes of the right hand³ – all of them; Otčigin Noyan and Yegü, and the other brothers, all the princes of the left hand;⁴ the princesses and sons-in-law of the centre, and the commanders of ten thousand, of a thousand, of a hundred and of ten, have all together approved the following: "If, for the soup of the

¹ The Bulqadar of § 278 above.

² I.e., to facilitate communications.

³ I.e., of the west.

⁴ I.e., of the east.

Universal Ruler¹ one provides *every* year one two-year-old wether out of *every* flock, it won't be a *burden* at all. To provide one one-year-old sheep out of *every* hundred sheep and give it to the poor and needy is good. If we have post stations set up and provide post-station masters and post-horse keepers *to manage them* there will be peace for the many peoples, and for the messengers in particular convenience in travelling." They unanimously approved *this*.'

Having taken counsel with elder brother Ča'adai regarding the order of the Qa'an, and *this* having been approved by elder brother Ča'adai, all the people from the various units of a thousand of different areas according to the Qa'an's order were made to provide every year one two-year-old wether out of *every* flock for the soup *of the Qa'an*, and one one-year-old sheep out of *every* hundred sheep *for the poor and needy*. They were made to provide mares, and herders of milch mares were *also* assigned. They were made to provide herders of milch mares, storemen and grainkeepers. They were made to provide post-station masters and post-horse keepers, and measuring the distance between each stage they had post stations set up. Aračan and Toqučar were put in charge of them. At a single stage of the post there had to be twenty post-horse keepers, and at every stage there had to be *a post station with twenty post-horse keepers each*.

The Qa'an ordered: 'With regard to the geldings *to be used* as post horses, the sheep *to be used* as provisions, the milch mares, the oxen to be harnessed to carts, and the carts, from the amount fixed by Us from now on,

If one causes *even* a piece of string to be lacking,
He shall be guilty *and liable*

To "splitting in half along the top of the head";²

¹ I.e., for the support of the Qa'an. Cf. above, § 279.

² I.e., to the confiscation of half his goods.

If one causes *even* a spoon-shaped spoke
of a wheel to be lacking,
He shall be guilty *and liable*
To "splitting in half along the nose."¹

281 Ögödei Qa'an said, '*This* I have done after I sat on the great throne of my father:

'I campaigned against the Ĵaqut people² and I destroyed them.³

'As my second deed, I had post stations set up so that our messengers could ride in haste *all* along the way; and for that *purpose* I had all necessities conveyed *to the post stations*.

'As to the next⁴ deed, I had wells dug in places without water and had *the water* brought forth, thus providing the people with water and grass.

'Further,⁵ I established scouts and garrison troops among the people of cities everywhere and so I let the people live *in peace*, causing them to rest

Their feet upon the ground,
Their hands upon the earth.⁶

'After my father the Qa'an I have indeed added four *good deeds to his*.

'But, being placed on the great throne by my father the Qa'an and being made to take upon myself the burden of my many peoples, I was at fault to let myself be vanquished by wine. This was indeed one fault of mine.

'As to my second fault, to listen to the word of a woman without principle, and to have the girls of my uncle Otčigin's domain brought to me was surely a mistake. Even

¹ I.e., to the confiscation of half his goods. See the Commentary.

² I.e., the people of north China. See the Commentary.

³ Lit., 'I destroyed the Ĵaqut people.'

⁴ I.e., the third.

⁵ I.e., as the fourth deed.

⁶ See above, § 279.

though I was the Qa'an and lord of the nation, to participate in wrong and unprincipled actions, this was indeed one fault of mine.

'To secretly injure'¹ Doqolqu was also a fault of mine. And why was it a fault? *Because* to secretly injure Doqolqu who strove fiercely in the service of his rightful lord, my father the Qan, was a fault and a mistake. Who will now strive so fiercely in my service? *Therefore*, I have myself acknowledged the fault of having secretly harmed, without discernment, a person who diligently observed the principle of loyalty in the service of my father the Qa'an and in the service of all.

'Further,'² being greedy and saying to myself, "What if the wild animals born with their destiny ordained by Heaven and Earth go over to the territory of my brothers?", I had fences and walls built of pounded earth to prevent the animals from straying. As I was thus confining them, I heard resentful words coming from my brothers. That, too, was a fault of mine.

'After my father the Qa'an, I have indeed added four good deeds to his, and four deeds of mine were surely faults.' Thus he spoke.

282 The writing of this book was completed at the time when the Great Assembly convened and when, in the Year of the Rat, in the month of the Roebuck, the Palaces were established at Dolo'an Boldaq of Köde'e Aral on the Kelüren River, between Šilginček and [...].³

¹ = 'poison'? Cf. above, § 68.

² I.e., as the fourth fault.

³ The name of the second locality is missing owing to a lacuna in the text.



Pl. 11(a). Mongol archer



Pl. 11(b). Mongol horseman shooting backwards