

THE SECRET  
HISTORY  
OF THE  
MONGOLS





NATIONAL UNIVERSITY OF MONGOLIA

# THE SECRET HISTORY OF THE MONGOLS

Translated from Mongolian  
into English

by: N.Dorjgotov, Z.Erendo  
Edited by D.Tumurtoogoo



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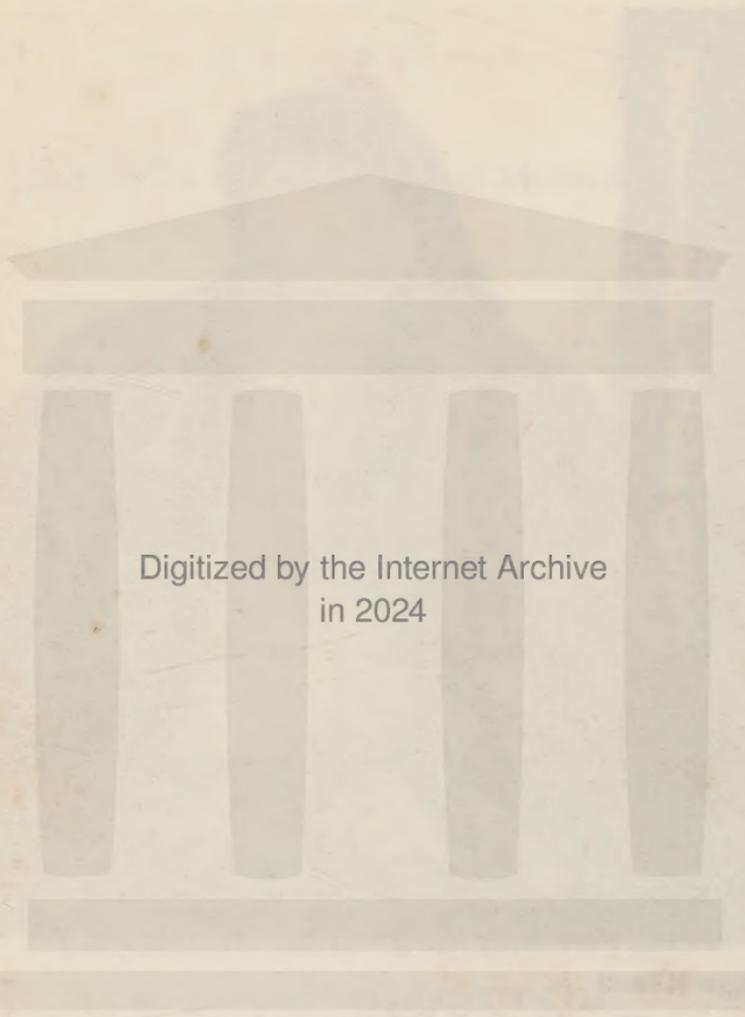
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**Chinggis Khan**

*Oil-painting by N. Tsultem*



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## Contents

CHARTER ONE	.....	9
CHARTER TWO	.....	33
CHARTER THREE	.....	53
CHARTER FOUR	.....	73
CHARTER FIVE	.....	91
CHARTER SIX	.....	109
CHARTER SEVEN	.....	127
CHARTER EIGHT	.....	145
CHARTER NINE	.....	165
CHARTER TEN	.....	183
CHARTER ELEVEN	.....	199
CHARTER TWELVE	.....	219
ACKNOWLEDGEMENTS	.....	243

Contents

1	CHAPTER ONE
23	CHAPTER TWO
53	CHAPTER THREE
73	CHAPTER FOUR
91	CHAPTER FIVE
109	CHAPTER SIX
127	CHAPTER SEVEN
145	CHAPTER EIGHT
163	CHAPTER NINE
181	CHAPTER TEN
199	CHAPTER ELEVEN
217	CHAPTER TWELVE
235	APPENDIX

“The Secret History of the Mongols” is an epic chronicle left by the Mongols of the Great Mongolian State being one of the masterpieces of intellectual works of the Mongolian people. It is not only a unique historical source but also an invaluable monument of medieval Mongolian literature and language.

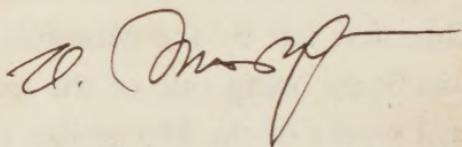
The general public has had access to this priceless jewel of our national culture since academician Ts. Damdinsuren translated into modern Mongolian half century ago. Its first latin transcription by a Mongolian scholar was done by Professor T. Dashtsedon in 1985.

More than 150 years have elapsed since research and study of the “Secret History of the Mongols” has begun. Up to now, it has been translated into German, Russian, English, French, Chinese, Japanese, Korean, Hungarian, Czech, Polish, Turkish, Bulgarian and many other foreign languages and it has taken its rightful place among the intellectual treasures of humanity.

The newly prepared text of “Secret History of the Mongols”, which is to be placed in every Mongolian

family has been published in conformity with the Decree of the President of Mongolia in 2005. I welcome and appreciate that this text was translated by Mongolian experts on the eve of the 800<sup>th</sup> Anniversary of founding of the Great Mongolian State.

Let the rich culture of Mongolia flourish forever!



PRESIDENT OF MONGOLIA  
NAMBARYN ENKHBAYAR

June 30.2006.



## CHAPTER

# I

### 1

The origin of Chinggis Qagan is Börte-chino (*Bluish wolf*) predestined by the propitious Heaven. His spouse was Quai-maral (*Fallow doe*). They crossed the Tenggis (*Sea*) and settled in the Mount Burqan-qaldun upstream of the Onan River where Batachiqan was born to them.

### 2

The son of Batachiqan was Tamacha; the son of Tamacha was Qorichar-mergen; the son of Qorichar-mergen was Agujam-boroqul; the son of Agujam-boroqul was Sali-qachagu; the son of Sali-qachagu was Yeke-nidün; the son of Yeke-nidün was Sem-söchi; the son of Sem-söchi was Qarchu.

### 3

The son of Qarchu, Borjigidai-mergen had a spouse whose name was Monggoljin-qou-a. The son of Borjigidai-mergen was Torugoljin-bayan. His spouse

was Borugchin-qou-a. They had a Boruldai-suyalbi and two steeds which were pearl grey and blue grey. The sons of Toruguljin were Duwa-soqur and Dobun-mergen.



**D**uwa-soqur has a single eye in the middle of his forehead and he could judge the distance of three days' transhuman migration to a nicety.



**O**ne day Duwa-soqur ascended Mount Burqan-qaldun with his younger brother, Dobun-mergen. When they were on the top of the mountain Duwa-soqur looked round and saw a band of transhumans who were approaching the Tünggelig Stream.



**D**uwa-soqur said, "There is a beautiful maiden sitting in the seat of the covered carriage drawn by an ox. If she is not betrothed to any man, let us beg for her hand for you, my brother Dobun." He sent his brother Dobun-mergen to look closer.

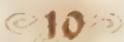


**D**obun-mergen reached those people and found a really charming maiden who had won renown and was not yet betrothed to any man. Her name is Alan-qou-a.

The band of people escorted Bargujin-qou-a, daughter of Bargudai-mergen, lord of the Kōl Bargujin-töküm, who married Qorilardai-mergen, the lord of Qori Tümed tribe. Here is Alan-qou-a who was born of Bargujin-qou-a, wife of Qorilardai-mergen, in the Arig-usun of the Qori Tümed country.



Qorilardai-mergen had a row with his tribal fellows over being banned from hunting sable and squirrel in the Qori Tümed country and separated himself with his companions from his tribe. They formed the Qorilar clan. Qorilardai deemed Burqan-qaldun a good place for hunting because it teemed with game. He moved toward Burqan-qaldun where Shinci-bayan alone with Burqan-qaldun masters had established an altar on the top of a mountain. Here Alan-qou-a born in the Arig-usun, daughter of Qorilardai-mergen of the Qori Tümed, was beseeched. This was the initial rite of Dobun-mergen's marriage.



Alan-qou-a was married to Dobun-mergen and bore him two sons, Bügünüdei and Belgünüdei.



Duwa-soqor, the elder brother, had four sons. Before long, Duwa-soqor, the elder brother, died. After his death his four sons did not claim kinship with

their agnate uncle, but held him in contempt. They left him and moved away. They became the Dörben clan or the community of four civilians

12

After it, one day Dobun-mergen climbed up Atoquchag Heights to hunt. In a forest he chanced upon a man of the Uriangqai tribe who had slain a sorex and was roasting its short ribs.

13

Dobun-mergen said: "Dear fellow, let us share a slice of good luck." The hunter said: "yes" and cut off its head with the pluck and skin of the quarry. And he took them. He gave Dobun-mergen the whole venison.

14

Dobun-mergen chanced upon a poor man with his son who was walking hand in hand, while he carried the load of venison on his horse and was plodding along the way.

15

Dobun-mergen asked: "Who are you?" The man replied, "I belong to Magalig-bayagudai and I am wretchedly poor". He begged for a piece of venison from the quarry and offered to give his son in reward.

## 16

**D**obun-mergen accepted the offer and cut one hind leg off the quarry and gave it to the poor man. He took his son and made him a house servant.

## 17

**B**efore long, Dobun-mergen died. After his death, Alan-qou-a, was a widow, but she bore three sons. They were named Bugu-qatagi, Buqatu-salji and Bodonchar-mungqag.

## 18

**B**elgünüdei and Bügünüdei, the two sons begotten of Dobun-mergen, talked with each other surreptitiously about their mother, Alan-qou-a, and the fact that even though this mother of us had been without husband or agnate relatives or without a first or second agnate cousins she had borne three sons. "In this house there is only the man of the Magalig-bayagudai. They are his sons, for sure." The mother, Alan-qou-a, learned of her sons' surreptitious talk about her.

## 19

**O**ne spring day, mother Alan-qou-a boiled some meat of wether long kept in store, and made her five sons - Belgünüdei, Bügünüdei, Bugu-qatagi, Buqatu-salji and Bodonchar-mungqag - sit down in a circle. She gave each an arrow-shaft and told them to break it. They broke their single arrow-shaft easily. She

bound five arrow-shafts together in a bundle and gave it to them to break. The five sons each took the five bound arrow-shafts in turn but all their efforts ended in failure.

20

Then mother Alan-qou-a said: "My Belgünüdei and Bügünüdei, you two talked to each other about your mother who has borne these three sons, you questioned the truth about whose sons they are. This doubt is reasonable."

21

"Every night a fair man, looking ghostly in the darkness, sneaked through the chink in the crown of the gher (Felt covered domed dwelling) or the slit over the doorway. He caressed my abdomen and his light sank into my womb. Then he slipped out before daylight came. He scampered just like the guilty yellow dog wags its tail. Why do you speak of insolence? It must be evident to all of you that they are sons of heaven.

Why do you compare them  
To persons of low pedigree  
When they became lords of all  
Then the ordinary people can recognize them."

22

Alan-qou-a addressed these words of admonition to her five sons: "You, five sons, were born of one womb. If, each of you keeps to himself, like those single arrow-shafts, anybody shall easily defeat you. If



**Alan-quo-a** – The preacher of harmony

*Sculptor Kh. Tsegmid*



you remain together in amity, like the bound arrow-shafts, none can vanquish you." Then mother Alanqou-a passed away.

### 23

After her death the five brothers divided the livestock and property among themselves; Belgünüdei, Bügünüdei, Bugu-qatagi, Buqatu-salji each took a share. Only Bodonchar-mungqag got no share for they thought him stupid and feeble minded and therefore did not claim kinship with him.

### 24

Bodonchar was not considered a kinsman. He thought, "Of what avail is it to be here?" and he said to himself "if I die, let me die, if I am alive, let me live." He rode on his gris-amber horse with pearl-grey dorsal stripe and scraggy tail and galloped toward the Onan River. On the isle of Baljun, he built a grass shack and lived in it.

### 25

While living in this manner, he saw a hen goshawk preying on a black grouse and eating it. He made a snare of the tail hairs of his gris-amber horse with pearl-grey dorsal stripe and scraggy tail. With it he ensnared and reared the hen goshawk.

### 26

When he was without food, he stalked the wild animals cornered by the wolves in the ravine and

shot them dead and ate the meat of the quarry. He also gathered and ate morsels of carrion devoured by the wolves and fed his hen goshawk on some of them. The year passed.

27

The spring came. The migratory ducks flew in. At this period he stinted his hen goshawk's food and kept at hawking.

The ducks and geese  
Fell prey to the female goshawk  
Their bodies were placed on the tree stumps and  
fallen branches  
Those on the stumps became a stale  
Those on the fallen branches emitted a putrid  
smell.

28

From the northern shoulder of Mount Düyireng, a band of people moved down and settled in the valley of the Tüנגgelig Stream. Bodonchar held his hen goshawk on a chain in the shack and came to the band of people and drank fermented milk during the day. He returned to his grass shack at night to sleep.

29

The band of people asked Bodonchar for his hen goshawk but he did not give it to them. They did not ask Bodonchar "Who and what is he?" Bodonchar did not ask them "Who are they?" Thus they went their own ways.

His elder brother Bugu-qatagi came out in search of his younger brother Bodonchar-mungqag who went toward the Onan River. He asked those people who had moved down along the Tünggelig Stream about such and such a man with such and such a horse.

They said: "There is a man and a horse similar to those you ask about. He also has a hen goshawk. Every day he comes to us and drinks fermented milk and leaves. Where he spends the night no one really knows; but when the wind blows from the north west, the fluff and feathers of the ducks and geese caught by his hen goshawk are strewn and flown over here like swirling snow. He must live nearby. Now is about the time of his coming, wait a little."

Within a short time a man came up along the Tünggelig Stream. When he arrived, it was indeed Bodonchar. His elder brother Bugu-qatagi looked at him and recognized him and led him away. They set out trotting off upstream along the Onan River.

Bodonchar, trotting along behind his elder brother, said to him: "My brother, my brother. It is better that if head is on its body, collar is on its garment".

His elder brother Bugu-qatagi did not attach any importance to his words.

34

When Bodonchar repeated the same words, his elder brother again ignored them and did not answer. Further along, Bodonchar once more uttered the same words, to which his elder brother said: "What kind of words are those you have just been repeating?"

35

Then Bodonchar said: "These people staying at the Tünggelig Stream equally treat each other regardless the seniors and the juniors, the big and the small. There is no chief among them. They are people easy to be captured. Let us raid them."

36

His elder brother then said: "If that is so, as soon as we reach home, let us consult with our brothers and raid those people".

37

When two brothers reached home, all the brothers gathered and discussed the matter together, and set out on their horses. Bodonchar was in the van of the raid.

## 38

**B**odonchar was in the van of the raid and seized a woman who was in the mid-term pregnancy. He asked her “Who are you?” The woman said: “I am Adangqan Uriangqai of the Jarchigud clan”.

## 39

**T**he five brothers together subjected those people to their rule, and in this manner they got livestock and property and people to serve them.

## 40

**T**his woman in the mid-term pregnancy came to Bodonchar as concubine and gave birth to a son. As he was the son of stranger they named him Jajiradai. He was the ancestor of the Jadaran. The son of that Jajiradai was named Tügügüdei. The son of Tügügüdei was Büri-bulchiru. The son of Büri-bulchiru was Qara-qadagan. The son of Qara-qadagan was Jamuqa. These became the Jadaran clan.

## 41

**T**hat woman also gave a birth to a son by Bodonchar. Since she was a captured woman, her son was named Bagaridai. He was the ancestor of the Bagarin. The son of Chiduqul-bökü, the wrestler, who had many wives and whose sons were in great numbers like spawn. These became the Menen Bagarin clan.

**B**elgünüdei became Belgünüd clan. Bünügüdei became Bүgүнүd clan. Bugu-qatagi became Qatagin clan. Buqatu-salji became Saljigud clan. Bodonchar became Borjigin clan.

**T**o Bodonchar's principal wife was born a son named Barim shigiratu Qabichi. Bodonchar made his mistress who came to him as a dowry of Qabichi-bagatur's mother. She bore a son. He was named Jegüredei. At first, Jegüredei participated in the ceremony of saving sacrifice.

**A**fter Bodonchar's death Jegüredei was excluded from the participation in the saving sacrifice, because there was a suspicion about the Adangqan Uriangqai man who was frequently at the home of Jegüredei. And he probably fathered him. This made the Jegüredei clan. The Jegüredei clan was the ancestor of the Jegüredei.

**T**he son of Qabichi-bagatur was Menen-tudun. The sons of Menen-tudun were Qachi-kүlүg, Qachin, Qachigu, Qachula, Qachigun, Qaraldai and Nachin-bagatur. They were seven brothers.

Qayidu, the son of Qachi-külüg, was born from mother Nomulun. The name of the son of Qachin was Noyakidai because of his arrogant character. Then the Noyakin clan originated from him. The son of Qachigu was named Baruladai because of his sturdy body and also his great consumption of food. The Barulas clan descended from him. The sons of Qachula were named as Yeke-barula and Öchügüken-barula for they gorged themselves on food. They were named the Barulas clan. The learned Barula and hasty Barulas and others joined the Barulas clan. The sons of Qaraldai were bustling like a whirl of millet without good order. They formed Budagad clan. The name of Qachigun's son was Adargidai. They formed the Adarkin clan for they were argumentative among themselves. The sons of Nachin-bagatur were named Urugudai and Manggudai and founded the Urugud and Manggud clan. The sons born of the principal wife of Nachin-bagatur were named Shijigudai and Doguladai.

The sons of Qayidu were Bai-shingqur dogshin, Charaqai-lingqu and Chaujin-örtegei. The son of Bai-Bai-shingqur was Tumbinai-sechen. Charaqai-lingqu's son was Senggüm-bilge. Senggüm-bilge's son was Ambagai. They became the Taichigud clan. A son was born of the sister-in-law of Charaqai-lingqu and his name was Besüdei. They formed the Besüd clan. Oronar, Qongqotan, Arulad, Sönid, Qaburgas, and Geniges, the sons of Chaujin-örtegei, formed the Geniges clan.

**Q**abul Qagan and Sem-sechüle were the sons of Tumbinai-sechen. Bültechü-bagatur was the son of Sem-sechüle. Qabul Qagan had seven sons. Ökin-barqag was his elder son. The rest were Bartan-bagatur, Qutugtu-mönggür, Qutula Qagan, Qulan, Qadagan and Tödegen-odchigin.

**Ö**kin-barqag's son was Qutugtu-yürki. Qutugtu-yürki's sons were Sacha-beki and Taichu. They formed the Yürkin clan.

**B**artan-bagatur had four sons: Menggetu-kiyan, Nekün-taishi, Yisükei-bagatur and Dagaridai-odchigin. Büri-bökü was the son of Qutugtu-mönggür. He made a deep slash on the shoulder of Belgüdei at the feast held in the bushes at the Onan River.

**T**he sons of Qutula Qagan were Jöchi, Girmagu and Altan. The son of Qulan-bagatur was Yeke-cheren. Badaï and Kishilig were the lords of Darqad. Qadagan and Tödögen were without issue.

**Q**abul Qagan ruled all the Mongols. Although Qabul Qagan had seven sons, after Qabul Qagan's

death, Ambagai Qagan, the son of Senggüm-bilge, ruled all the Mongols.

53

**A**mbagai Qagan gave his daughter as wife to the Ayirigud, Buyirugud Tatars who were living on the Urshigun River, between Buyir and Kölen Lakes. As he was taking his daughter to them in person, Ambagai Qagan was captured by a man called Tatar Jüyin. When Ambagai was taken to the Altan Qagan of the Kidan he contrived to send a message using Balagachi, a man of the Besüd as messenger. He said to him, to inform Qutula, the middle one of the seven sons of Qabul Qagan and tell Qadagan-taishi of my ten sons. The message said: "I was captured by Tatar man. So ban to take your own daughter in person to her betrothed forever while you are Qagan of all and lord of the people. I would be the last.

Avenge me

Until your five fingers' nails are ground down,  
Until your ten fingers are worn away."

54

**A**t that period Yisükei-bagatur was hawking along the Onan River and chanced upon Yeke-chiledü of the Merged tribe who took a girl of Olqunugud tribe as his wife and was on his way to home. He looked over the carriage and saw there was a charming maiden in it. Yisükei immediately rode to his home and returned with his elder brother Nekün-taishi and younger brother Dagaridai-odchigin.

Chiledü felt frightened at their arrival. He had a swift dun horse. He struck his horse's thigh with whip and galloped away over a rising ground. The three horsemen chased after him. Chiledü rounded the promontory of rising ground and rode back to his carriage. Then Ögelün-üjin, in the carriage, said to him. "Did you notice those three men? Their staring eyes were odd. They gave themselves airs. They could murder you.

If you are alive  
 There are girls  
 In each covered carriage.  
 There are maidens  
 In each fretted carriage.

If you were spared, you would find girls of high rank. If you find another girl, please name her Ögelün. Save your life. Smell my shirt." She took off her shirt and he leaned on his horse and seized it. As soon as three horsemen rounded the promontory of rising ground, Chiledü struck his swift dun horse's thigh with whip in a haste and run away toward the Onan River.

Three horsemen chased after and passed over the seven promontories of rising ground in a hot pursuit of him. They rode back to the carriage. Yisükei-bagatur held the halter of the horse, which was drawing Ögelün's carriage. Nekiün-taishi the elder brother, took the lead and Dagaridai-odchigin kept a pace with the carriage. Ögelün-üjin, said:

“Oh, my darling Chiledü,  
He probably feels hungry  
In the wildness,  
By flying his hairs into braids,  
In the wind.”

She wailed loudly, “Oh poor laddie, He is in the delicate state by tossing his braids sometimes over his back and sometimes over his breast and hanging down them one time forward and another time backward.

It was  
Until her voice stirred the water of the Onan River  
Until it resounded throughout the woods and the valleys.  
Dagaridai-odchigin rode beside her and said:  
The one you embraced  
Has crossed many ridges  
The one you cry for  
Has crossed many streams.  
However much you cry  
From such a distance, he will not see you  
However much you search for him  
You will not find his road”  
He told her to mollify her.

Then Yisükei brought Ögelün, the lady into his gher.  
This is how Yisükei took Ögelün-üjin.

57

According to the message of Ambagai Qagan, who had nominated both Qadagan and Qutula, all the Mongols and Taichigud gathered in the Qorqunag-jubur by the Onan and made Qutula Qagan. The enjoyment of Mongols were dancing and feasting. As soon as Qutula was elevated they footed the ground of

the sacred tree in its exuberant foliage around

Until they felt a cramp  
In their ribs,  
Until they got a sore  
In their knees.

58

**W**hen Qutula became Qagan, he and Qadagan-taishi set forth against the Tatar people. They thirteen times battled against the Tatar chiefs, Kötün-baraqa and Jali-buqa, but failed

To take revenge,  
To requite the wrong  
For murdering Ambagai Qagan

59

**T**hen Yisükei-bagatur captured the Tatars Temüjin-üge, Qori-buqa, and other Tatars when his house was at Deligün-boldag by Onan where pregnant Ögelün-üjin, was delivered of a son. It was right there that Chinggis Qagan was born. At the time of his birth he was clutching in his right hand a clot of blood the size of an anklebone. Because he was born when the Tatar Temüjin-üge had been captured, for this very reason they gave him the name Temüjin.

60

**Y**isükei-bagatur had these four sons born of Ögelün-üjin: Temüjin, Qasar, Qachigun and Temüge. One daughter was also born, named Temülün. When Temüjin was nine years old, Jöchi-qasar was seven,

Qachigun-elchi was five, Temüge-odchigin was three and Temülün was still in the cradle.

61

When Temüjin was nine years old, Yisükei-bagatur with his son Temüjin set out to go to the Olqunugud people, relative of mother Ögelün, to ask his cognitive uncles for a girl in marriage for him. On the way he met Dei-sechen of the Onggirad in the valley between the mounts of Chegcher and Chiqurgu.

62

Dei-Sechen said: "Yisükei Quda (*Quda = In-law relative*), to where are you traveling?" Yisükei-bagatur said: "I have come here on my way to the Olqunugud people, the cognitive uncle of my son to ask for a girl in marriage for him." Dei-sechen said:

"Your son has  
A fire in his eyes  
And a light in his face."

63

Dei-sechen also said: "Yisükei Quda, I had a dream last night. In my dream a white falcon claspng both sun and moon in its claws flew to me and perched on my hand. I told the people about my dream. We venerate the sun and moon. The white falcon had brought them to me and has perched on my hand. It was very conspicuous. It was the earnest of good omen. You, Yisükei Quda, came here with your son. This dream was harbinger of your arrival with your son. It was good dream

Since the old days  
 We, the Onggirad people,  
 Had been famous for  
 Our nieces' beauty  
 And our daughters' looks  
 We do not strive for dominion.  
 For those of you who have become Qagan,  
 We have our daughters with blooming cheeks  
 To ride on the chariot of Qans to which we harness  
 Black bull camel.  
 We trot them to the Qagan  
 And seat them by him on the lady's seat.  
 We and our people  
 Do not strive for dominion.  
 We brought up  
 Our dashing girls  
 And seated them in the covered carriage  
 To which we harnessed  
 Pearl grey bull camel  
 And led them off to the Qagan  
 And ascended the throne.  
 Since the old days  
 We, the Onggirad people,  
 Had had lady – protectors  
 And girl – mediators  
 By the sweetness of our nieces  
 And the comeliness of our daughters.

Our noble sons  
 Protect their home land  
 Our blooming girls

Attract others' sons.

Yisükei-Quda, let us go to my home.

"My daughter is still small, take a look at her" said Dei-sechen and led Yisükei to his home and dismounted him.

66

While Yisükei saw Dei-sechen's daughter, he brought her picture to his mind that

She has a beaming face  
And a fire in her eyes.

Her name was Börte. She was ten years old, one year older than Temüjin. Yisükei spent the night there, and on the following morning, when he requested Dei-sechen's daughter for Temüjin, Dei-sechen said:

"Her dignity shall be kept alive  
After much asking,  
Her dignity shall be lowered  
After less asking.

But the fate of a girl is not to grow old in the family in which she was born. I will consent to my daughter's betrothal on my part and leave your son here as my son-in-law." They agreed with each other. Yisükei-bagatur said: "I leave my son as your son-in-law, but my son is startled by a dog. Quda, do not let him be startled by a dog." He gave his spare horse as a pledge and left Temüjin as his son-in-law. He went off.

67

On the way back, Yisükei-bagatur came across some Tatars who were having a feast in the

Shira-kegere by Mount Chegcher. As he was thirsty, he got off his horse and joined them at the feast. But those Tatars recognized him. "Yisükei, the Kiyan, has come!" They said and remembered their grievance for his former raid upon them. With the secret intent to harm they gave him poison mixed with food. On the way back Yisükei felt a vile. After three days he reached his home and felt miserable.

68

Yisükei-bagatur said: "I feel wretched. Who is at hand?" When they told him that Mönглиg, the son of the Old Charaqa of Qongqutan was close by him. He called and told him: "Sonnie Mönглиg, my children are of tender ages. I left my son Temüjin as a son-in-law. On my way back, some Tatars secretly harmed me. I feel disgust. I entrust you with the task to take care of your widowed aunt in law and your orphan nephews of tender age. Sonnie, Mönглиg, ride quickly and bring back my son Temüjin." After it, he passed away.



## CHAPTER



69

Heeding the words of Yisükei-bagatur, Mönglig rode and said to Dei-sechen: “Uncle Yisükei has a tender conscience and longs to see his Temüjin. I have come to get Temüjin.” Dei-sechen said: “If my Quda is longing for his son, let him go. But after he has seen him, let him quickly ride back.” And so father Mönglig brought Temüjin back with him.

70

That spring, Örbei and Soqadai, the wives of Ambagai Qagan performed the shamanistic sacrifice for sanctifying their ancestors. Because Örbei and Soqadai were hindering Ögelün’s arrival on time, Ögelün-üjin, arrived late. Ögelün-üjin, said to them “You, two, say to yourselves that Yisükei-bagatur is dead and my sons are still in their tender ages and why you, two, have excluded me from the ancestors’ providence, ambrosia and nectar. You, two, enjoyed food in my eyes and moved away without awakening me.”

At these words, the wives, Örbei and Soqadai said:

“You are not engaged to be invited  
 You can share it if you chance upon it  
 You are not engaged to be requested  
 You can take a part in it if they are available.  
 In such manner even Ögelün treated us  
 For Ambagai Qagan was dead.”

“We must manoeuvre this mother and her children to leave behind on the site when we set out,” they said: “Do not take them when we move.” The next day the Taichigud people headed by Targudai-kiriltug and Tödegen-girte of the Taichigud people and others moved down the Onan River. They left behind Ögelün-üjin mothers and children. Old Charaqa of the Qongqutan went after them and tried to stop them but Tödegen-girte said:

“The whirling pool has ceased  
 The white stone has split”

He said: “What did you hinder us?” and speared Old Charaqa in the back.

Old Charaqa of the Qongqutan was wounded and returned to his home. Temüjin came to see Old Charaqa when he was lying in distress at his home. Old Charaqa said: “The people gathered by your

valourous father have been moved away for others are using powers of persuasion. When I tried to dissuade them, this is how I was treated.” At this time, Temüjin wept and went out. Ögelün-üjin held a flag and rode personally after the Taichigud who moved away and brought some of them back. But those people did not stay and moved off following the Taichigud people.

74

The Taichigud kinsmen left the widowed Ögelün-üjin, with her small sons on the site of migration and moved away.

Lady Ögelün was born  
An intelligent woman  
She arranged her hair in braids  
And wore them round her head.  
And tucked up her gown skirt  
And ran up and down  
Along the Onan River  
To pick up hurtle-berries and bird cherries  
And nourished her small sons with them.  
Day and night.  
The gloriously born Ögelün the mother,  
Dug the roots of burnet and of silver weed  
With the tapered stick of spruce  
To feed with them  
On her intelligent sons.  
The sons of Ögelün the mother  
Supported with the food  
Seasoned with the bulbs of red lily  
Attained to man's estate.  
The sons of prudent Ögelün provided with the food  
Seasoned with sorrels and senescent alliums  
Grew up to ascend the throne.

The lanky, over grown sons  
 Nourished with the food  
 Seasoned with linear and senescent alliums  
 By the beautiful Ögelün  
 Arrived at the age of gentle minister.  
 They grew into fine gallants.  
 They said to each other  
 "Let us look after our mother  
 By angling for all and sundry fishes  
 When they were sitting down  
 On the bank of the Onan River  
 To repair hooks.  
 They bended needles into hooks  
 And hooked salmon and grayling.  
 They made seines and gorges  
 And caught finger lings"  
 Then, with grateful heart  
 They fed their mother.

**O**ne day while Temüjin, Qasar, Begter and Belgüdei were sitting together on the river bank angling a shiny dace which came onto the line. Begter and Belgüdei snatched it away from Temüjin and Qasar. Temüjin and Qasar came home and said to the noble mother, "A shiny dace bit our hook, but it was snatched away from us by our brothers Begter and Belgüdei." Thereupon, the noble mother said: "Why be so malicious? Stop it! Why do you, older brothers and younger brothers, behave in this way to each other? Just when

We have no friend but our shadow,  
 We have no whip but our horse's tail,

and when we ask ourselves how to take vengeance for the outrage committed by our Taichigud kinsmen, how can you be at odds with each other, like the five sons of great grand-mother Alan? Stop it!"

77

Thereupon, Temüjin and Qasar, displeased with their mother's words, said: "Once already, the other day, a sparrow we shot with arrow, they snatched it away from us, just like that. And now, again, they have snatched something the same way. How can we live together with them?" They flung open the felt door and went out. At that time Begter was sitting on a hillock, guarding their nine horses with a palomino gelding. Temüjin, from behind and Qasar in front, were surreptitiously approaching and about to draw out their arrows when Begter saw them and said: "Just when we cannot put up with the outrage of our Taichigud kinsmen and ask ourselves who shall be able to take vengeance on them, why do you regard me as a mote in the eye, a disgorge in the mouth? When

We have no friend but our shadow,  
We have no whip but our horse's tail,

How can you harbour such thoughts towards me? Anyway, do not destroy my hearth, pray do not make away with Belgüdei! So he said, and sat cross-legged, waiting for their arrows. Temüjin and Qasar, one from the front and one from the rear, shot arrows at him at close range and went away.

78

When they came back and entered the home, the noble mother understood everything from the

leer of her two sons and said:

“You, companion losers,  
Are born from  
The same womb  
But you went out popping  
By clutching a black clot of blood  
But you have destroyed your brother’s life  
Like a dog Qasar swallows its afterbirth  
Like a panther makes a savage pounce on a bluff  
Like a lion unable to control its rage  
Like a dragon-snake swallows its prey alive  
Like a falcon swoops on its shadow  
Like a pike swallows in silence  
Like a bull camel bites its colt hocks  
Like a wolf stalks its prey under cover of a blizzard  
Like a mandarin duck eats its chicks  
Like a jackal gangs up with its pack when one threatens its den.  
Like a tiger never hesitates when it seizes its prey.  
Like a brach attacks wildly. Just when  
We have no friend but our shadow  
We have no whip but our horse’s tail,

And when, unable to put up with the outrage of our Taichigud kinsmen, we ask ourselves who shall take vengeance on them, you behave in this manner to each other.” Thus she mightily reviled her sons by

Citing old sayings,  
Quoting adages.

79

Soon after this, Targudai-kiriltug of the Taichigud came at the head of his bodyguard and said:

“Your cerumen have dried up  
Your slobbering has ceased”

The mothers, the older and younger brothers, barricaded themselves in the thick forest. Belgüdei tore out trees and, hauled them up together. He erected a palisade. Qasar exchanged arrow shots, Qachigun, Temüge and Temülün were hidden between crannies among crags.

They were battling in this fashion when the Taichigud shouted, “Send out your elder brother Temüjin; we have no need for the rest of you!” Upon this shouting, they put Temüjin on a horse and let him escape. The Taichigud saw him fleeing into the forest and went in pursuit, but Temüjin managed to steal into a thicket on the Tergüne Heights. The Taichigud could not get in, so they kept watching round the thicket.

80

Temüjin spent three days and nights in the thicket, then he said: “I will get out”. As he moved on leading his horse after him, his saddle worked itself loose, fell from the horse and was left behind. When he went back and looked, he saw that the saddle had loosened and remained behind even though the breast-strap was still attached and the saddle-girth was still fastened. He said: “The saddle-girth could of course have loosened up, but how could the breast-strap also have worked itself loose? Is this warning from Heaven?” He turned back and spent three more days and nights there. When he started out again, a white rock, the size of a gher, fell at the entrance of the thicket, blocking the orifice. He said: “Is this a warning from Heaven?” He turned back and spent three more days and nights there. After having been

already nine days and nights without food, he said: "Why must I die so ignominiously? I will get out!" With his arrow-sharpening knife he cut the bushes – so thick that it was impossible to get out – around that white rock, the size of a gher, which had fallen and blocked the entrance; he let his horse slip through and came out of the thicket. But the Taichigud were keeping watch: as soon as he emerged they seized him and took him away.

## 81

**A**fter having taken Temüjin away, Targudai-kiriltug gave the order to his people that he should spend one night in each family in rotation. As this was happening, on the full moon day of the first month of summer, the Taichigud held a feast on the bank of the Onan. At sunset they dispersed. Temüjin had been brought to this feast by a weak young man. After the people at the feast had dispersed, Temüjin pulled the leash of his wooden shackles away from that weakling, hit him once on the head and ran away. Then, telling himself that if he lay down in the thick bushes by the Onan he would be seen, he reclined on his back in the rapids of stream and letting his wooden shackles float with the current, he lay with only his face clear.

## 82

**W**hen the man who had let him escape called out in a loud voice, "I let the prisoner escape!" the scattered Taichigud gathered again. In the moonlight, which was as bright as daylight, they searched the thick bushes by the Onan. Sorqan-shira of the Süldüs happened to pass by and he saw Temüjin lying in the

stream. He said to him, "It is just because you are so clever and because

There is fire in your eyes,  
There is light in your face,

that your Taichigud kinsmen are so jealous and solicitous to catch you. Lie just so; I shall not tell them." And with these words he went off. When the Taichigud said: "Let's go back and search once more!" Sorqan-shira said: "Let's go back each on his own way and search and look at the places which we have not yet looked at." They agreed and made a search going back by the very same way. As Sorqan-shira again passed by him, he said: "Your kinsmen are approaching with zeal to find you. Lie just so and be careful!" And with these words he went off.

83

When the Taichigud said: "Let's go back and search once more", Sorqan-shira again spoke and said: "Taichigud princes, you have lost a whole man in a shining and bright day; how shall we find him now in the dark night? Let's back each by his own way and search once more, look at the places which we have not yet looked at, then let us disperse. Tomorrow we shall reassemble and look for him again. Where could that man go with a wooden shackles?" They agreed and went back searching. As Sorqan-shira again passed by Temüjin, he said to him, "We decided that we would go home after this search and look for you tomorrow. Now wait until we have completely dispersed, then go and look for your mother and younger brothers. If someone sees you, do not tell him you were seen. Do not reveal that it was I who saw you!" And with these words he went off.

Temüjin waited until they had completely dispersed, then he thought to himself, "The other day, when I was made to spend the night in each family in rotation, I spent one night in the gher of Sorqan-shira. His two sons, Chimbai and Chilagun, felt in their hearts very sorry for me, and seeing me at night they took my wooden shackles, relieved me of it and enabled me to spend the night resting. Again now, when Sorqan-shira saw me, he passed by without telling anyone. Now those same people will surely save me." He went downstream along the Onan River looking for the gher of Sorqan-shira.

The sign by which one recognized the gher was that, they tipped mare's milk of a pail into a hide-bag and used to churn their mare's milk through all the night until daybreak. As he went, listening for a sound, Temüjin heard it and arrived there. When he entered the gher, Sorqan-shira said: "Didn't I tell you to go and look for your mother and younger brothers? Why did you come here?" But his two sons Chimbai and Chilagun said: "When a hobby causes a sparrow to take covert in the shrubs, the shrubbery shelters the sparrow. How can you speak to him in this way, now that he has come to us?" They displeased at their father's words, smashed open Temüjin's wooden shackles, burnt it in the fire and put him into a cart loaded with wool which was standing behind the gher. They entrusted him to the care of their younger sister called Qadagan, who was told not to say a word to a living person.

On the third day the Taichigud said to each other that someone had probably hidden him. They said: "Let us hold a search among ourselves", and began searching one another. They searched Sorqan-shira's gher, his carts, even under the beds. They climbed onto the cart loaded with wool which was standing behind the gher and pulled out the wool near the front opening. They were reaching the rear of the cart when Sorqan-shira said: "Anyway, in such heat, how anyone could stand it amidst the wool?" The searchers then stepped down and went away.

After the searchers had left, Sorqan-shira said: "You nearly had me blown to the winds like hearth-ashes. Now go, look for your mother and younger brothers!" He set Temüjin on a barren mare of tawny coat with a white mouth, cooked him a hog fattened on the milk of two ewes and provided him with a lozenge-bucket and small leather sack containing mare's milk. He did not give him either saddle or steel for striking fire, but gave him a bow and two arrows. Having thus provided for him, he sent him on his way.

So Temüjin set out and reached the place where they had earlier built the palisade and barricaded themselves. Following some tracks in the grass upstream along the Onan River – the Kimurga Stream flowing into it from the west he followed the tracks up along this stream and came upon his own people who

were staying at the time at the Qorchuqui boldag of the Beder Spur by the Kimurga Stream.

89

Once they were reunited. They moved and settled in Kökö Lake of Qara-jirüken in the Senggür Stream along the Kürelkü valley at the Southern foot of Burqan-qaldun. Here they lived by hunting marmots and short tailed gophards.

90

One day some horse thieves came to rob and rounded up the eight geldings with palomino one that were standing by the gher. Temüjin and his brothers sighted the horse-thief. But they were on foot and fell behind. Belgüdei was then away on sorrel dobbin with stumpy tail for marmot-hunting. He arrived on foot in the evening after sunset, steering his sorrel dobbin with stumpy tail, which was so laden down with the good bag of marmots until its spine was sagged. When he was told that horse-thief had stolen the palomino gelding with its companions, Belgüdei said: "I will go after them!" Qasar said: "You cannot cope with them, I will go after them!" Temüjin said: "Neither of you can cope with them, I will go after them!" Temüjin got on the sorrel dobbin and went off in pursuit of the palomino gelding with its companions following the tracks left in the grass.

He spent three days and nights tracking, and in the early morning of the fourth day he met on the way a dashing lad milking mares in a large herd of horses. When Temüjin inquired about the geldings with palomino one, the lad said: "This morning, before sunrise, eight horses with palomino gelding were driven past

here. I will show you their trail.” He made Temüjin leave the sorrel dobbin there, set him on a gris-amber horse and he himself rode a fast dun horse. And without even going to his gher, he put down his lozenge-bucket and pail, concealed them in the grass.

“Friend”, he said: “You came to me being in great trouble, but men’s troubles are the same for all. I will be your companion. My father is called Naqu-bayan. I am his only son and my name is Bogurchu.” They spent three days and nights following the trail of horses with palomino. Then, in the evening of the fourth day, just as the sun was slanting on the hills, they came upon people in a circular train of horses. They saw the eight horses, with palomino, standing at the edge of that large train of horses grazing. Temüjin said: “Friend, you stay here. As for me – the geldings with palomino are those there – I will go and drive them off!” Bogurchu said: “I came with you as your companion. How can I stay here?” They raced in together and drove the geldings with palomino.

◀ 91 ▶

The men came after them in separate groups and began to pursue them. Away from the rest, one man on a white horse holding a sting and ling drew closer and caught up with them. Bogurchu said: “Friend, give me the bow and arrows. I’ll trade shots with him!” Temüjin said: “I am afraid of venturing your life to save me. I’ll trade shots with him!” He swung round and they began to shoot arrows at each other. The man on the white horse pointed out at him with his sting and ling. His companions, who had fallen behind, caught up with him, but the sun sank, dusk came down. Therefore those men restrained their horses and left behind altogether in darkness.

They rode all that night and then rode for three more days and nights before they reached their destination. Temüjin said: "Friend, would I ever have got these horses of mine back without you? Let's share them. How many would you say you'll take?" Bogurchu said: "I became your companion because you, a good friend, were in trouble and approached me, and I wished to be of help to a good friend. Am I now to take the horses as reward of virtue? My father is called Naqu-bayan. I am the only son of Naqu-bayan. The property of my father is ample for me. I won't take the horses. If I take some of them what kind of help would it be? I would not take them."

They arrived at the home of Naqu-bayan. Naqu-bayan was all in tears for the loss of his son Bogurchu. When they suddenly arrived and he saw his son, he began both to wail and to scold. His son Bogurchu said: "What is the matter? A good friend came to me in trouble, I became his companion and went with him. Now I have come back." With this he rode off to fetch his lozenge bucket and pail which he had concealed in the grass. They killed a hog fattened on the milk of two ewes and gave it to Temüjin as provisions for the road; they also prepared lozenge bucket and a leather sack containing mare's milk which they loaded on the horse. In this way, they provided for his journey. Then Naqu-bayan said: "You, two young men, keep each other close, never abandon each other!"

Temüjin left, and after traveling three days and three nights arrived at his gher on the Senggür Stream. Mother Ögelün, Qasar and his younger brothers were

worrying about him, but when they saw him they rejoiced.

94

Thereupon, Temüjin left with Belgüdei downstream along the Kerülen River to look for Börte-üjin, the daughter of Dei-sechen, from whom he had been separated since he had visited her at the age of nine. Dei-sechen, the Onggirad, lived between Mount Chegcher and Mount Chiquurqu. When Dei-sechen saw Temüjin he was very glad. He said: "I knew that your Taichigud kinsmen were jealous of you, and I worried and despaired; and now at last I see you!" He had him and Börte-üjin united as man and wife, and then accompanied her to her new home.

Dei-sechen accompanied her and, as they approached their destination and were still on the way, he turned back at the Urag-chöl Bend of the Kerülen. His wife, the mother of Börte-üjin, was called Chotan. Chotan escorted her daughter and took her to Temüjin's home, which at that time was on the bank of Senggür Stream in the valley of Kürelkü.

95

After Temüjin had seen off Chotan home, he sent Belgüdei to invite Bogurchu to join him as his companion. Belgüdei met Bogurchu. He did not say a word to his father, but

He jumped on his arch-backed sorrel horse,  
He draped his grey woollen cloak upon him.

He came with Belgüdei. In this manner they became trusted friends.

From the Senggür Stream they moved on and settled on the Bürgi Escarpment at the source of the Kerülen River. Chotan had brought a black sable coat as a wedding present for Temüjin's mother. Temüjin, Qasar and Belgüdei took away that coat. They knew that Ong Qan was staying in the thick bushes by the Tugula River. Temüjin said to Ong Qan that in earlier days, Ong Qan of the Kereyid tribe and their father Yisükei Qan had declared themselves as an alliance. Temüjin said to Ong Qan "As he and my father have declared themselves as allies, you are indeed like a father to me. When I took my wife, it came to me as dowry. I have brought this black sable coat to you. He gave it to Ong Qan who was very pleased. He said:

"In return for the black sable coat,  
I shall bring together for you  
Your divided people;  
In return for the sable coat,  
I shall unite for you  
Your scattered people. Just as,  
The phlegm must be in the chest  
The kidneys must be at the backbone!"

From there they returned home. While they were living on the Bürgi Escarpment from Burqan-qaldun came Old Jarchigudai, an old man of the Uriangqai tribe, carrying his smith's bellows on his back and leading his son called Jelme. The old man Jarchigudai said: "When your people were at Deligün-

boldag on the Onan River and you Temüjin was born, I gave you sable swaddling-clothes as a gift. I also gave you this son of mine Jelme, but since he was still small I took him back. Now let Jelme

Let him saddle your horse,  
And open your felt door.”

So he spoke and handed him over to Temüjin.

98

They settled on the Bürgi Escarpment at the source of the Kerülen River, when early one morning - the light was yellowish as day began to dawn - Qoagchin, the old woman who was serving in the home of Mother Ögelün, got up and said: “Mother, mother, rise up quickly! The earth is shaking and one can hear the sound of trampling hoofs: will they be wearisome Taichigud approaching? Mother, rise up quickly!”

99

Mother Ögelün said: “Quickly wake the sons!” Mother Ögelün also rose in haste. Temüjin and the other sons rose in haste too. They caught their horses. Temüjin rode one horse, Mother Ögelün rode one horse, Qasar rode one horse, Qachigun rode one horse, Temüge-odchigin rode one horse, Belgüdei rode one horse, Bogurchu rode one horse, Jelme rode one horse. Mother Ögelün put Temülün in front of her on the horse. One horse was made as a spare horse. There was no horse left for Börte-üjin.

While it was still early Temüjin and his brothers set out in the direction of Mount Burqanqaldun. In order to conceal Börte-üjin,

Seated her in the tilt-cart

And harnessed an ox with dappled loins, to it,

and moved upstream along the Tenggelig Stream. As she was proceeding in the dim light the day was breaking. Some soldiers came riding at a trot towards her. They surrounded her and went up to her, and asked her who she was. The old woman Qoagchin said: "I belong to Temüjin. I came to shear sheep at the big gher and now I am returning to my gher." On this, they said: "Is Temüjin at home? How far is his gher from here?" Old Qoagchin said: "The gher - it is nearby; but whether Temüjin is there or not I did not notice. I arose and left from the rear."

The soldiers then trotted off. The old woman Qoagchin struck the ox with the dapple-loins so that they would move along faster, but the axle (bar) of the cart broke in two. As the axle was broken, they decided to flee into the forest on foot, but at that very moment the same soldiers came trotting up. Forced to sit on one of the horses behind the rider was the mother of Belgüdei, both feet dangling in the air. "What are you carrying in this tilt-cart?" they said. The old woman Qoagchin said: "I am carrying wool." The elder one of the soldiers said to their young men, "Dismount and have a look!" The young man dismounted and, and took off the door of the tilt-cart.

They found a lady sitting inside. They dragged her out of the tilt-cart and made her come down; then, they made both her and Qoagchin riding pillions, they took them away. Following the tracks left in the grass they went after Temüjin in the direction of Mount Burqan-qaldun.

## 102

**I**n pursuit of Temüjin they encircled Burqan-qaldun three times but could not catch him. They made detours this way and that. The swallowing quagmires and the tangled woods made a forest so impenetrable. Even a gluttoned snake could not creep in and although they were on his heels they were unable to catch him. These pursuers were the three merged. They were Togtaga of the Uduyid Mergid, Dayir-usun of the Uwas Mergid and Qagatai-darmala of the Qagad Mergid. Now these three Mergid had come to take their revenge because Mother Ögelün had formerly been abducted from Chiledü. The Mergid said to each other, "We have now seized their women to take our revenge for Ögelün! We have had our revenge!" They descended from Burqan-qaldun and returned to their homes.

## 103

**T**emüjin said to himself, "Have these Three Mergids really returned home, or are they lying in ambush?" He sent Belgüdei, Bogurchu and Jelme after the Three Mergids to spy on them for three days and nights. When it was certain that the Mergid had gone a long way off, Temüjin came down from the Mount Burqan-qaldun and, clasping to his breast, said:

“As aunt Qoagchin  
Admonished me  
By her acute perception  
Like weasel’s hearing,  
And also by her fine sight  
Like stoat’s seeing  
I was in disguise  
And rode on dobbin  
And followed deer’s slot  
And lurked myself in the thick willows  
And ascended the Burqan-qaldun.  
My life like louse, was spared  
On the Burqan-qaldun.  
I cared for my sole life  
And rode on single dobbin  
And followed elk’s spoor  
And sheltered myself in the thick willows,  
And ascended the Burqan-qaldun.  
But I was frightened to death.  
In return to its rescue  
From generation to generation  
We should sacrifice  
Burqan-qaldun every morning;  
We should pray for it every day.

He spoke and faced the sun, hung his belt around his neck, put his hat over his hand, clasped to his breast with his fist, and nine times kneeled down towards the sun, he offered a libation and a prayer.



## CHAPTER



104

**H**aving thus spoken, Temüjin, with Qasar and Belgüdei, went to Toguril Ong Qan of the Kereyid, who was then staying in the thick bush by the Tugula River and said to him: "The Three Mergids attacked suddenly and seized my wife and son and carried them off. We have come now to ask you, Ong Qan, my father, to rescue my wife and son, return them to me. To these words Toguril Ong Qan replied: "Did I not speak with you last year? When you brought me the sable coat, you said: "Because you and my father declared yourselves allies in my father's time, you are, indeed, like a father to me." Then you put the coat on me." Then he said,

"In return for the sable coat,  
I shall unite for you  
Your scattered people;  
In return for the black sable coat,  
I shall bring together for you  
Your divided people.  
The phlegm must be in the chest  
The kidneys must be at the backbone!"  
Did not I say this?

I shall now fulfil that promise  
In return for the sable coat  
I will destroy all the Mergids,  
And rescue Börte-üjin?  
In return for the sable coat  
We shall crush all the Mergids,  
And bring back your wife, Börte.

Send a message to younger cousin Jamuqa who must now be in the Qorqunag-jubur. I shall set forth from here with two units of ten thousand and form the right wing of the army. Your younger cousin Jamuqa should set forth with two units of ten thousand to form the left wing. Let Jamuqa decide a time and place of our meeting!”

105

When Temüjin, Qasar and Belgüdei came back from the Toguril Qan's home and arrived at their home, Temüjin sent both Qasar and Belgüdei to Jamuqa and said, “Give my ally Jamuqa this message”:

“The Three Mergids assailed us.  
They emptied my bed.  
We are near kin, are we not?  
How can we take revenge?  
My bosom is in pain.  
We are not sanguine, are we?  
How will we take a revenge?”

He sent this message and these were the words he had them convey to his ally Jamuqa. He also told them to report to Jamuqa the words spoken by Toguril Qan of the Kereyid. “Remembering the help and good things done to me in former days by his father Yisükei Qan, I shall stand by Temüjin. I shall set forth with two units

of ten thousand and I shall form the right wing. Send a message to your younger cousin Jamuqa that he should set forth with two units of ten thousand. As to the time and place of our meeting and joining forces, let your younger cousin Jamuqa decide!" After they had finished delivering this message Jamuqa said:

"The message gave me  
Certain evidences.  
The bed of Temüjin, my ally  
Was emptied, therefore,  
I felt a pain in my chest.  
I was transfixed with terror  
Because of this abduction  
Which stirred my breast  
With stinging revenge  
To do away with the Uduyid and Uwas Mergids.  
We will rescue our Börte ujin  
With spiteful vengeance.  
Subdue the Qagad Mergid.  
We will rescue our lady Börte.  
The faint-hearted Togtaga  
Who gets into a state  
By interpreting the sound of saddle-flaps  
As the boom of drum  
Must be staying in the Bugura kegere.  
Coward Dayir-usun  
Who is convulsed with  
The feeble sight of small quiver  
Must be staying in the Talqun islet  
Between the Orqan and the Selenge Rivers.  
Qagatai-darmala who  
Quickly fleets into the thicket of forest  
By seeing a moving tumbleweed  
Must be staying in the Qaraji kegere  
Now, by the shortest way  
We will cross the Kilqo River  
The sedge may be in the luxuriant growth.

We will bind our raft with them.  
We will trespass upon  
The vainglorious Togtaga's estate  
And land on his crown of the gher  
Smite the adamantine doors  
Abduct all the maidens and girls.  
By taking off the fateful doors  
Conquer the total tribe  
Till nothing will be left."

106

**F**urther, Jamuqa said, 'Speak to my ally Temüjin and elder cousin Toguril Qan, on my behalf, "As for me,

I have consecrated  
My black standard  
I have beaten my drum with a boom  
Which is covered with the hide of a black bull;  
I have mounted my swift black courser  
I have put on my tough armour  
And held my steel spear;  
I have placed on my arrow darts on the bow-string  
I am ready, let us start  
And give battle to the Qagad Mergid!"  
Then say it to them,  
I have consecrated  
My long tasselled standard  
I have beaten my drum with a boom  
Which is covered with stretched parchment.  
I have mounted my swift grey courser  
I have put on my serried - armour.  
I have held my battering - shield  
I have fitted a nocked arrow to my bow - string.  
I am ready, let us fight to the death  
Against the Uduyid Mergid.

Then tell to them, "When elder cousin Toguril Qan has set out and, joined up my ally Temüjin on the southern side of Burqan-qaldun, then let us meet at Botugan Bogurji at the source of the Onan River from here I shall ride up the up Onan River to take one unit of ten thousand soldiers from his people. I shall take one unit of ten thousand soldiers from here. I shall join them. Let us join forces at the appointed place for a meeting in Botugan-bogurji." And he sent them off with this message.

107

**Q**asar and Belgiüdei came and reported these words of Jamuqa to Temüjin, who had them conveyed to Toguril Qan. Upon receiving Jamuqa's message, Toguril Qan took the field, two units of ten thousand altogether. When Toguril Qan set out, as he was approaching in the direction of the Bürgi Escarpment of the Kerülen on the southern side of Burqan-qaldun, Temüjin, who was then on the Bürgi Escarpment and therefore on the Toguril's path, made way for him and, moving upstream along the Tünggelig, set up camp on the Tana Stream on the southern side of Burqan-qaldun. Temüjin conscripted soldiers from there. Then Toguril Qan's younger brother Jaqa-gambu had one unit of ten thousand but he arrived with two units of ten thousand in all and joined to make a concerted attack at the Ayil-qaragana on the Kimurga Stream.

108

**T**emüjin, Toguril Qan and Jaqa-gambu joined and started off from there. When they arrived at Botugan-bogurji at the source of the Onan River,

Jamuqa had already reached the meeting place three days before. Jamuqa, seeing the troops of Temüjin, Toguril and Jaqa-gambu, took up position, ranging his two units of ten thousand troops in battle order. They – Temüjin, Toguril Qan and Jaqa-gambu – likewise ranged their troops in battle order. As soon as they came face to face and recognized each other, Jamuqa said: ‘Did we not agree that we would not be late

At the appointment  
Even if there be a raining.  
At the convention  
Even if there be a precipitating

Are we, Mongols, for whom a “yes” is the same as solemn oath.

We did agree that  
We shall reject from our ranks  
Whoever is remiss in his “yes.”

To the words of Jamuqa, Toguril Qan said: “As we are three days late to the meeting place, it is up to younger cousin Jamuqa to punish and distribute blame!” in this way they exchanged words of rebuke about the meeting.

## 109

Starting from Botugan Bogurji they arrived at the Skilqo River. They made rafts and crossed it. In the Bugura kegere,

They descended upon  
The gher of Togtaga-beki  
And flung his door open.  
And abducted his wives and children  
Till nobody was left there.

They smote  
Their adamantine doors  
And conquered all the people.  
Till nothing more was left.

It was possible to catch Togtaga-beki when he was asleep. But those fishermen, sable catchers and beast hunters contrived to bring a message to him that warriors were approaching within the night. When they received this news, Togtaga and Davir-usun of the Uwas Mergid joined together. With a few people they took flight to the Bargujin territory along the Selenge River.

## 110

At night the Mergid people fled in disarray down the Selenge River, but even in the night our troops chased after the hastily fleeing Mergid and plundered them. For a while Temüjin was among the fleeing people called “Börte, Börte!” and so he came upon Börte-üjin who was among those fleeing people. She heard the voice of Temüjin and recognized him, she got off the cart and came running towards him. Although it was still night, Börte-üjin and Qoagchin both recognized Temüjin. They grasped his reins. It was moonlight: he looked at them, recognized Börte-üjin, and they fell into each other’s arms. After this, that very night Temüjin sent a message to Toguril Qan and to his ally Jamuqa saying, “I have found what I was looking for. Let us stop fighting all night: let us camp here!” he had this message delivered to them. As for the Mergid people who had been fleeing in disarray at night. They were panic-stricken. They too stopped and spent the night right there. This is how Börte-üjin was rescued from the Mergid tribe, and how she was reunited with Temüjin.

In the past, Togtaga-beki of the Uduyid Mergid, Dayir-usun of the Uwas Mergid with three hundred men, said: "In former days Mother Ögelun was abducted by Yisükei-bagatur from Yeke-chiledü, the young brother of Togtaga-beki. They set out to take revenge for that. It was at the time when they encircled Burqan-qaldun three times in pursuit for Temüjin. During this period they captured Börte-üjin. They entrusted her to Chilger-bökü, the younger brother of Chiledü. Chilger-bökü had been looking after her ever since, when he deserted his own companions and fled. He said:

“Carrion – crow is liable by its lot  
 To feed on entrails and husks  
 But I attempt to dine on geese and cranes.  
 Defective Chilger  
 Despised his position  
 And made advances to Lady Börte.  
 It brought a disaster to all the Mergid.  
 Humble Chilger  
 Could be beheaded.  
 To save my skin  
 I, Chilger, had to flee into the dark fissure  
 By which could I make shield?  
 The honey-buzzard is liable by its lot  
 To feed on mice and field-voles  
 But I attempt to dine swans and cranes  
 Recreant Chilger  
 Abducted of the beautiful  
 And venevolent Börte the lady.  
 It brought disaster to all the Mergid.  
 Flimsy Chilger  
 Could loose his head.  
 To save my life as sheep droppings  
 I, Chilger, had to flee into the dark fissure

By which could I make a protect  
My life as sheep droppings.”

112

**T**hey seized Qagatai-darmala and brought him back,  
They forced him to put on wooden shackles.  
They sacrificed him to Burqan-qaldun.

Someone informed them that Belgüdei’s mother was in that house over there. Belgüdei went there to fetch his mother, but when he entered her gher by the right –hand side of the felt door, his mother, in a ragged sheepskin coat, went out by the left – handside of the same felt door. Outside she said to some people, “I am told that my sons have become qans, but here I have been joined with a base man. How can I now look my sons in the face?” So she spoke and ran off by slipping away into a dense wood. Belgüdei noyan immediately searched for her, but could not find her. He then shot knob-headed arrows at any man of the Mergid stock, saying “Bring me my mother!” As for the three hundred Mergid who had once encircled mount Burqan

They were exterminated,  
And blown to the winds like hearth-ashes.  
Their wives and children were alive.  
Some of them suitable to embrace,  
Were embraced:  
Some of them suitable to be in the ghers  
Were made slaves

113

**T**emüjin deferred to Toguril Qan and Jamuqa. He said “Being taken as a companion by my father

Ong Qan and ally Jamuqa, and my strength increased  
between Heaven and Earth,

Favoured by Mighty Heaven,  
Sustained by Mother Earth  
We emptied the breasts of the Mergid people  
Who avenged for injury as a man does,  
We emptied their beds  
And exterminated their relatives;  
The women of theirs remained  
We surely took them as captives!  
Thus we destroyed the Mergid people:  
Let us now withdraw!"

114

When the Uduyid Mergid fled in haste, they left  
alone a boy of five who was clad in coat of  
pieces of a chamois sewed to otter skin. He was in  
sable cap and moccasins of hind's spetch. Our soldiers  
found and gave him to mother Ögelün as present. His  
name was Küchü.

115

When Temüjin, Toguril Qan and Jamuqa, joined  
their forces

The cupola shaped ghers of Mergid were pinked  
Their charming girls were abducted.

When they withdrew from Talqun isle, between the  
Orqan and Selenge Rivers, Temüjin with Jamuqa,  
came back together jointly and went in the direction  
of the Qorqunag-jubur. On his way back, Toguril Qan  
passed by the Ökürtü-jubur in the northern side of  
Burqan-qaldun; then passing by Gachaguratu-sübchid

and Uliyastu-sübchid, where he hunted wild game. He withdrew in the direction of the thick bushes by the Tugula River.

116

Temüjin and Jamuqa got together and set up camps in the Qorqunag-jubur. Remembering how earlier they had become allies, they said: "Let us renew our mutual pledge of friendship, let us now reciprocate our good wishes!" Earlier, when they had first become allies, Temüjin was eleven years old. Jamuqa had given Temüjin a roebuck anklebone, Temüjin in return had given him a cast anklebone, and so they had become allies. Having declared themselves allies, they had played anklebones together on the ice of the Onan River. There they had declared each other allies by pledge for the first time. After that, in the spring, as they practised shooting with their firwood bows, Jamuqa glued two pieces of stirk's horn and bored it and made it whistle. He gave this whistling arrowhead of his to Temüjin. In exchange Temüjin gave him a knob-headed arrow with a tip of juniper wood, and they became allies once more. This is how they declared themselves allies by pledge for the second time. They said to each other.

117

They deferred to the maxims of ancestors

The purpose of allies is constant  
To keep each other close,  
To support each other as allies  
This is the bond of friendship

Remembering their pledge of friendship Temüjin engirdled his ally Jamuqa with the golden belt taken as loot from Togtaga of the Mergid. He also gave ally Jamuqa to ride on the Togtaga's Isabella horse, which was first and second year suckling. Jamuqa engirdled his ally Temüjin with the golden belt taken as loot from Dayir-usun of the Uwas Mergid and he gave Temüjin to ride on the inborn white horse with the tuft of hair between its ears also of Dayir-usun. Under the sacred tree in full foliage on the southern side of the Quldaqar-qun in the Qorqunag-jubur they declared themselves allies and reciprocated their friendship again. They enjoyed themselves banqueting and feasting. They spent one night under one roof.

118

Temüjin and Jamuqa remained companions for a year and a half. Then one day they decided to move from their present encampment. They set out moving on the full moon day on the sixteenth of the first month of summer. Temüjin and Jamuqa went together in front of the caravans which were proceeding Jamuqa said: "Ally, ally Temüjin,

Let us camp near the mountain:  
That will be continual lee  
For our horse-herds!  
Let us camp near the river:  
That will be perpetual lea  
For our shepherds and shepherdlings!"

Temüjin could not fathom these words of Jamuqa and remained silent. He fell behind, and waited for the carts in the middle of the moving. Then Temüjin said to mother Ögelün, "Ally Jamuqa said,

“Let us camp near the mountain:  
That will be continual lee.  
For our horse- herds!  
Let us camp near the river  
That will be perpetual lea.  
For our shepherds and shepherdlings!”

I couldn't fathom these words of his, so I did not give him any answer and decided to come and ask you, mother". Before mother Ögelün could utter a word, Börte-üjin said: "Ally Jamuqa, so they say, is easily weary of his friends. Now the time has come when he has become weary of us. The words which ally Jamuqa has spoken just now are, therefore, words alluding to us. Let us not pitch camp, but while we are on the move, let us separate completely from him and move further on and on at night!" this, then, is that she said.

## 119

**T**hey all approved of the words of Börte-üjin and without pitching camp, they set off travelling at night. As they proceeded, they passed by the Taichigud's encampment along the way. The Taichigud, for their part, became frightened in great commotion and that same night they actually moved to Jamuqa's side. In the site of the Besüd of the Taichigud there was a little boy called Kökechü. Our people found and gave him to mother Ögelün. Mother Ögelün fostered him.

## 120

**T**hey travelled all that night. At daybreak they saw Qachigun-toquragun, Qaraqai-toquragun and

Qaraldai-toquragun, the three Toquragun brothers of the Jalayir tribe, came there without stopping on their way. Then Qadagan-daldurqan of the Targud and his brothers arrived. Those Targuds were five in all. There also Önggür, Chanshigud and Bayagud, sons of Menggetü-kiyan were approaching. Qubilai and Qudus came from the Barulas. They were brothers. Jetei and Doqulqu cherbi came from the Manggud. They were brothers. The younger brother of Bogurchu, Ögele cherbi, separated from the Arulad and came to join his elder brother Bogurchu. Chagurqan and Sübegedei-bagatur, the younger brothers of Jelme separated from the Uriangqan and came to join Jelme. The two brothers Degei and Küchügür from the Besüd also became. There also came the brothers Chilgüdei, Taki and Taichigudai from the Süldüs. Seche domog of the Jalayir also came with his two sons Arqai-qasar and Bala. Also came Söyikerü cherbi from the Qongqutan. Came also Jegei of Sükeken and Sükekei-jegün, son of Qontaqor. And Chagagan-uwa of the Negüdei came also. There also came Kinggiyadai of the Olqunugud, Sechigür from the Gorulas, and Möchi-bedügün from the Dörben. Butu of the Ikires came here in order to become a son-in-law. Came also Jungso, from the Noyakin. Came also Jirgugan from the Oronar. Came also Sugu-sechen with his son Qarachar. Also came the old man Üsün of the Bagarin and Köke-chos with the Menen-bagarin tribe as one camp.

## 121

**W**hen Qorchi came and said: "As we were born from the same woman captured and taken as a wife by the great-grand ancestor Bodonchar,

We are from the same womb,  
We are from the same amnion as Jamuqa  
We would not have parted with him.

But a shamanist messenger demonstrated in my very eyes the following: A ruddy cow came and went around the Jamuqa's home and gored his gher-wagon and also Jamuqa himself. She broke the fellow of her horns and another one was standing stiff. She kept on lowing and lowing to restore the fellow of her horns. She pawed and pawed the ground by raising a cloud of dust. A pollard ox of ruddy colour lifted up the gher-wagon high and harnessed into it and kept on bellowing and bellowing along the broad way for Temüjin as the earnest of good intention that

Let the heaven and earth be in harmony,  
Make Temüjin as the lord of state.

This is a spiritual demonstration in my eyes. Temüjin, if you become lord of the people, how will you please me for this augury?"

Temüjin said: "If it is indeed given to me to rule over the people as you say, I will make you a leader of ten thousand". Qorchi said: "What kind of happiness is it for me, the man who foretold so many great affairs, to become the leader of ten thousand? Make me a leader of ten thousand, but in addition allow me to take beautiful and fine girls from the common people, and let me have thirty wives. And again, whatever I say, heed me closely!"

The Geniges, with Gunan at their head, also came as one camp. Then came Dagaridai-odchigin

– as one camp. Came also Mulqalqu from the Jadaran. And Ünjin of the Saqayid came – as one camp. When Temüjin had parted company from Jamuqa and had moved further on, and set up camp at the Ayil qaragana by the Kimurga Stream. Sacha-beki and Taichu, sons of the Jürkin of Sorqatu jürki separated from Jamuqa and formed one camp, came there. Quchar-beki, the son of Nekün-taishi formed one camp and Altan odchigin, son of Qutula Qan, also formed one camp. They separated from Jamuqa and joined Temüjin who was settling in the Ayil qaragana of Kimurga Stream. From there they went on, and camped at the Kökö Lake of Mount Qara-jirüken by the Senggür Stream in the Küreلكü mountains.

### 123

**A**ltan, Quchar and Sacha-beki, all of them had agreed among themselves, said to Temüjin, “We shall make you Qagan.

If you, Temüjin, become Qagan  
In the van of battling.  
We shall crumple up various foes  
And plunder the palatial ghers of their treasures  
We shall bring you  
Charming girls and maidens  
We shall bring you  
Ruddy cheeked girls and maidens  
And trotting geldings with fine croups  
Of alien citizens.  
We shall block  
The elusive beasts  
If you hunt them in battue.  
We shall drive  
Plain beasts

Until their bellies tightened up.  
We shall drive out  
The beasts ensconced in the gullies  
Until their legs are staggered.  
If we failed to obey  
Your command "attack"  
At a battling day  
Deprive us of  
Our lady wives  
And our alien quilted felts,  
Cut off our own pates,  
Throw them away.  
In the days of peace  
If we breach our amity  
Deprive us of our  
Wives and children  
Abandon ourselves to despair.  
With solemn promise  
To be loya!."

They uttered these words.  
And made him Qagan  
And named him Chinggis Qagan.

124

As soon as he became Qagan, Chinggis authorized  
Aögele cherbi, younger brother of Bogurchu to  
wear a quiver; Qachigun-toquragun to wear a quiver,  
Jetei and Doqulqu cherbi, brothers, each, to wear  
a quiver. Önggür, Söyiketü cherbi and Qadagan-  
daldurqan then spoke,

"We shall never fail to deliver  
Your morning food  
We shall never delay  
Your day's provisions."

And they became cooks. Then Degei spoke:

I shall make a soup  
Of hidders  
Every early morning  
I offer you your food in time  
I shall tend your flock of  
Very mended hidders  
And keep them in the sheep den  
I shall tend a flock of  
Well-rumpy hidders  
And keep them in the habitual lair  
I am ravenous for food and humble.  
I shall tend sheep,  
And eat its intestines as my viands.  
As Degei tended the sheep.

His younger brother, Küchügür spoke:

“I shall not let the linchpin slip  
Off a lock-cart;  
I shall not let an axle-cart collapse  
On the road.  
I shall manage the gher-wagon!

And Dödei cherbi said: “I shall be in charge of the domestics and servants in the gher.

Qubilai, Chilgüdei and Qaraqai-toquragun together with Qasar were ordered to wield swords.

To them Chinggis Qagan said:

“Cleave the necks of the ruffians,  
Cut the clavicles of the overbearing fellows”

And he said: “Let Belgüdei and Qaraldai-toquragun

Be in charge of the geldings,  
Be my equerries!”

And he said: "Qutu, Morichi, Mulqalqu and Taichigudai, three of you, shall tend the herds of horses!"

And he said: "Let Arqai Qasar, Taqai, Sükekei and Chagurqan, four of you,

Be my long ranged shafts,  
Be my short ranged arrows!"

Sübegedei-bagatur spoke:

"I shall be harvest-mouse,  
And accumulate your fortune.  
I shall be rook  
And administer all your estate.  
I shall be felt covers  
And protect you from wind  
I shall be fence  
And guard your gheres."

125

Thereupon, when Chinggis Qagan became Chinggis Qan, he said to Bogurchu and Jelme, "You, two,

Became my shadows;  
When I had no friend but my shadow,  
It truly eased my mind.  
In my mind you shall dwell!"

And he said:

"When I had no whip  
You became my horse's tail;  
It truly eased my heart.  
In my breast you shall dwell!"

So he said to them, "You, two, who stood by me from the beginning, will you not be at the head of all these here?"

Further, Chinggis Qagan said: “When Heaven and Earth increased my strength and took me into their protection, you, the senior ones, who for my sake came over from ally Jamuqa wishing to become companions, will you not be my trusted companions? I have appointed each of you to your respective office.”

126

**H**e sent Taqai and Sükekei as envoys to Toguril Qan of the Kereyid with the message that Chinggis had been made Qagan. Toguril Qan sent them back with the following message: “To make my son Temüjin the Qan is indeed correct. How can the Mongols be without a Qagan? In future

Do promote your amity,  
Do not dissolve your bond of friendship  
Do not be in disorder.



## CHAPTER

# IV

127

Chinggis Qagan sent Arqai qasar and Chagurqan as envoys to Jamuqa. Jamuqa said: “Give this message to Altan and Quchar: “Why did you, Altan and Quchar, cause a split between my ally Temüjin and myself, by

Poking in the flanks,  
Pricking the ribs

of the allies? Why did you not make my ally Temüjin Qan when we were still together. Just what did you have in mind now, when you made him Qan? You, Altan and Quchar, keep to the words you have spoken, put my ally’s mind at ease, be good companions to my ally!” He sent them back with this message.

128

After that, when Taichar, a younger brother of Jamuqa, stayed at Ölegei Spring on the southern side of Mount Jalama, he went to steal the herd of horses of our Jöchi-darmala, who was staying in the

Sagari-kegere. Taichar stole Jöchi-darmala's herd of horses and took them away. When the herd of horses of Jöchi-darmala was robbed his companions felt cowardice. So Jöchi-darmala went alone in pursuit. That night he arrived at the fringe of his herd. He fell prone over the mane of his horse and approached and shot Taichar to death with an arrow that split apart his spine. He then took his horses and returned.

129

**B**ecause his younger brother Taichar had been killed Jamuqa, at the head of the Jadaran and his backers making thirteen tribes and forming altogether three units of ten thousand, crossed the Alagud and Turqagut mountains and moved against Chinggis Qagan. News of their approach was brought to Chinggis Qagan, who was then staying in the Kürelkü Mountains, Mülke-totag and Boroldai of the Ikires. Chinggis Qagan had his thirteen camps. As soon as he got the message, he formed three units of ten thousand and set out against Jamuqa. They fought at Dalan-baljud. Chinggis Qagan was repulsed there by Jamuqa and lurked in the Jerene crags by the Onan River. Jamuqa said: "We have forced him to take refuge in the Jerene crags by the Onan", as he was about to return home. Jamuqa had the princes of the Chinos boiled alive in seventy cauldrons. He had the head of Chagagan-uwa of the Negüdei cut off and bound to the tail of his horse. He dragged it along.

130

**T**hen, letting Jamuqa return home from there, Jöchi of the Urugud at the head of the Urugud,

and Quyuldar of the Manggud at the head of the Manggud deserted Jamuqa and came over to Chinggis Qagan. Father Mönглиg of the Qongqutan was then with Jamuqa. Father Mönглиg with his seven sons also deserted Jamuqa and joined Chinggis Qagan. Because these tribes were coming in from Jamuqa's side, Chinggis Qagan rejoiced that the whole nation was coming over to him. Chinggis Qagan, Ögelün-üjin and Qasar, together with Sacha-beki, Taichus of the Jürkin, decided to hold a feast in the bushes by the Onan.

In the course of the feasting, every bowl was filled with the mare's fermented milk and handed to Chinggis Qagan, Ögelün-üjin, Qasar, Sacha-beki and others. As a bowl was also filled and handed to the women starting with Ebekei, the second mother of Sacha-beki, both Qorijin qatun and Qugurchin qatun said: "Why didn't they hand it to us first instead of beginning with Ebekei?" and they struck the cupbearer Shikigür. As he was struck, the cupbearer Shikigür said: "What sort of thing is it, your striking me like this, just because Yisükei-bagatur and Nekün-taishi are dead?" So he spoke and cried out loudly.

### 131

**T**hat feast had been arranged on our side by Belgüdei. He was standing outside the camp keeping Chinggis Qagan's geldings. From the Jürkin's side Büri-bökü had arranged the feast. A man of Qatagin tribe stole a leading-strap from our horses' hitching line. Belgüdei caught the thief. But Büri-bökü acted to protect him. Belgüdei was constantly prompt to wrestle, so he removed his right sleeve and bared his right hand. On this occasion Büri-bökü slashed Belgüdei's naked shoulder with sword. Belgüdei feigned indifference about his slash but his slash was

bleeding. But Chinggis Qagan, who was sitting in the shade, and saw what had happened. From the feast, he stepped out and said: "How can we be treated like this?" Belgüdei said: "The wound does not matter. On my account, we need not to have a bit of a scrap with our kinsmen. I shall be safe and sound, I am recovering. Elder brother, now we have just grown friendly with our kinsmen, do not act, wait a little while!"

132

Although warned in this way by Belgüdei, Chinggis Qagan did not comply: He broke off tree branches, and pulled out the churners of the mare's milk skin and grabbed them. They started to beat each other. Chinggis Qagan and our men overcame the Jürkin and forcibly seized both Qorijin qatun and Qugurchin qatun. The Jürkin said that they would live together amicably if Qorijin qatun and Qugurchin qatun were given back to them. There were exchanges of envoys to negotiate. In the meanwhile Altan Qan of the Kidan people did not settle his dispute with the Megüjin segültü in an amicable way. He had Ongging-chingsang arrange his troops and sent them to march without a halt. Chinggis Qagan got a message that Ongging-chingsang was driving the Tatars with Megüjin-segültü at their head and their livestock and others to the up Ulja River

133

Chinggis Qagan said:

"Since ancient days  
Tatar people have deprived us

Of our fathers and forefathers,  
They are our mortal enemies.  
Taking this opportunity  
Let us jointly attack them.”

And he sent an envoy to deliver this message to Toguril Qan: “It is reported that Altan Qan’s commander Ongging-chingsang has driven the Tatar Megüjin-segültü and other Tatars upstream along the Ulja. They are now approaching. Let us jointly attack the Tatars who have destroyed our fathers and forefathers. Toguril Qan, my father, should come quickly!”

When this message was delivered, Toguril Qan said: “The message my son has sent is right. Let us jointly attack!” Thereupon, on the third day, Toguril Qan, assembled his troops and set out with his army and quickly went to his assistance.

Chinggis Qagan and Toguril Qan sent a message to the Jürkin Sacha-beki and Taichu, and other Jürkin.

Since ancient days  
The Tatars who have deprived us  
Of our fathers and forefathers.  
On this occasion  
Let us set forth against them.

They sent the message and waited for the Jürkins to arrive for six days. Chinggis Qagan and Toguril Qan, unable to wait any longer, together set out with their troops. They moved and approached downstream along the Ulja to launch the attack the Tatar Megüjün and the other Tatars. Ongging-chingsang got into contact with Chinggis Qagan and Toguril Qan. They built a barricade there, at Qusutu-shitügen and Naratu-shitügen by the Ulja. Chinggis Qagan and Toguril Qan captured those who had barricaded themselves in this way, among them was Megüjin-segültü. They

killed Megüjin-segültü on the spot; Chinggis Qagan then took as booty this silver cased cradle and his blanket decorated with big pearls.

134

Ongging-chingsang learned that Megüjin-segültü was killed by Chinggis Qagan and Toguril Qan. They approached Ongging-chingsang. He was very glad that Megüjin-segültü had been killed. He offered Chinggis Qagan the title Jagud-quri (= *coordinating officer*) and, at the same time, he gave the title of Ong (= duke) to Toguril of the Kereyid. The name Ong Qan thus originates from the time when it was first offered to Toguril as a title by Ongging-chingsang. Ongging-chingsang said: "You have done a very great service to the Altan Qan that Megüjin-segültü was killed by your joint attacks. I shall inform the Altan Qan of this service of yours. Let the Altan Qan decide whether a title Jau Tau (= *coordinating minister*) be further conferred on Chinggis Qagan." Ongging-chingsang was delighted by this manner and withdrew from there. On that occasion, Chinggis Qagan and Ong Qan plundered the Tatars and shared the booty, each taking his part; then they returned to their own homes.

135

At the time when our troops were plundering the camp at Naratu-shitügen where the Tatars had halted and barricaded themselves, they happened to find at the site a little boy who had been abandoned. He wore a golden earring and damask silk jacket lined with square shaped sables. Chinggis Qagan brought

and gave him as a present to Mother Ögelün to foster. Ögelün said: "He must be the son of good stock. He may be the offspring of a nobleman." The mother named him Shigiken-qutuqu and brought him up as the youngest brother of her five foster children and as her sixth foster child.

### 136

The base camp of Chinggis Qagan was at Ariltu Lake. The Jürkin looted the clothes of fifty persons and massacred ten persons of those remained at the base camp of Chinggis Qagan. Those who were left at the base camp told Chinggis Qagan that they had been treated in that way by the Jürkin. Chinggis Qagan, when he heard this news he got very angry and said: "How could we be treated in such a manner by the Jürkin? When we held a feast in the bushes by the Onan they also struck the cupbearer Shikigür, and they also slashed Belgüdei's shoulder. We were told we should make peace, and gave them back both Qorijin qatun and Qugurchin qatun. After that, we said that we would set out and jointly attack the Tatars with the full hatred and resentment from the past which had destroyed our fathers and forefathers. Although we had waited six full days for the Jürkin, they did not arrive to us. There are many foes but the Jürkins also became our enemies!" Then, Chinggis Qagan moved against the Jürkin.

When the Jürkin were staying at Dolugan-boldag of Ködüge-aral on the Kerülen river, Chinggis Qagan plundered their people. Sacha-beki and Taichu, with a few others escaped. He pursued and overtook them at the Teletü Outlet. He caught Sacha-beki and Taichu. After their capture, Chinggis Qagan said to Sacha and

Taichu, "What did we agree upon in the old days?" Sacha and Taichu said; "We did not keep the words we spoke. Now make us comply with our promise!" He made them remember what they had pledged. They admitted their pledges and got ready to be punished. They were stifled and cast.

137

As soon as Sacha and Taichu were put an end to breathe, the Jürkin people were forced to return. There were Gegün-uwa, Chilagun qayichi and Jebke, the three sons of Telegetü-bayan of the Jalayir, with these Jürkin. Telegetü-bayan with his sons, Gegün-uwa had his sons, Muqali and Buqa visited Chinggis Qagan and said:

"Let these sons of mine be  
The slaves at your door.  
If they stray from your threshold,  
Cut off their hamstrings.  
Let them be  
The guardians at your door;  
If they abandon your door,  
Impair their livers and  
Cast them away!  
He handed them over to him.

Chilagun-qayichi also had his two sons, Tüngge and Qashi visited Chinggis Qagan and spoke thus:

"Let them guard  
Your golden threshold",  
I have given you these sons of mine;  
If they depart from your golden threshold,  
Put an end to their lives and  
Cast them away!

“Let them lift for you  
The wide felt door”,  
I have given them to you;  
If they desert your wide felt door,  
Slit their substernals and  
Cast them away!”

Jebke was given to Qasar. Jebke, brought a little boy called Boruqul from the Jürkin camp and made him visit Mother Ögelün. She began to foster him.

### 138

**M**other Ögelün brought up these four sons in her Mgher: the boy called Küchü found in the Mergid camp, the boy called Kökechü found in the Besüd camp among the Taichigud, the boy called Shigikenqutuqu found in the Tatar camp, and the boy called Boruqul found in the Jürkin camp. Mother Ögelün said:

“I have fostered them  
To make eyes during days,  
And ears during nights.”

### 139

**T**he reason why those Jürkin people were called Jürkin is that the eldest one of the seven sons of Qabul Qan was Ökin-barqag, whose son was Sorqatujürki. They became the Jürkin clan. In the case of the eldest one of Qabul Qan's sons they were chosen from their own people for who are

Brave and gallant,  
Sharp at archery,

Stoutly dashing,  
Proper pride,  
Skilful at each thing.  
They were well chosen  
For their will  
And their courage.

So they were called as the Jürkin. Chinggis Qagan subjugated such a proud people and destroyed such a tribe who were of the Jürkin clan. He made its people his own subjects.

140

One day Chinggis Qagan said: "Let us make Būri-bökü and Belgüdei wrestle with each other!" Būri-bökü was with the Jürkin before. He used to hold of Belgüdei with one hand and trip him with one foot. He was able to topple and press him down until Belgüdei was unable to move. Būri-bökü was always the winner of Belgüdei when they engaged in wrestling-match. But Būri-bökü was loser this time. Belgüdei hardly upset Būri-bökü and was on him. Belgüdei cast his glance toward Chinggis Qagan. Chinggis Qagan bit his upper lip. Belgüdei took his cue from him and put much weight on Būri-bökü. He pressed with his knees on his back by pulling either ends of Būri-bökü's body. Belgüdei succeeded in breaking his spine. Būri-bökü with a broken spine said: "I was always the winner over Belgüdei. But I was in awe of Qagan,

I wanted to please the Qagan  
And did not give myself the determination  
And fell down.  
I lost my life." He died.

Thus Belgüdei, who broke Büri's spine, left him. The eldest of the seven sons of Qabul Qan was Ökin-barqag. The next one was Bartan-bagatur, whose son was Yisükei-bagatur. The next one after Bartan-bagatur was Qutuqtu möngler whose son was Büri. He was the strongest among the sons of Bartan-bagatur in wrestling-match. He associated with the courageous sons of Barqag. Because of this, Büri-bökü perished for his spine broken by Belgüdei.

141

After that, in the Year of the Hen (1201), the following strangers gathered at the Alqui spring to elevate Jajiradai Jamuqa as Qan. There were the Qatagins and the Saljiguds. They joined together. There were also the Qatagins led by Baqu-chorogi of the Qatagins; Chirgidai-bagatur of the Saljiguds who collaborated with the Dörben Tatars; the Qachigunbeki of the Dörben; Jalin-buqa of the Alchi-Tatar; Tüge-maqa of Ikires; Derkeg of Onggirad; Emel, Alqui, Chonag of Gorulas, Chagagans; Gorulas and also Buyirug Qan from the Naimans; Togtaga-beki's sons including Qutu from the Mergids; Qutuga beki from the Oyrads; Targudai-kiriltug from the Taichigud; Odun-orchang; Taichigud led Aguchubagatur. They hacked a stallion and mare as a token of their pledge of friendship. They moved away from there to the Ergüne River. They stayed at the vast low ground on the bank of the Kan River which emptied into the Ergüne River and elevated Jamuqa as Gür Qan. After it, they discussed and decided to attack Chinggis Qagan and Ong Qan. The message about the attack sent by Qoridai of the Gorulas came to Chinggis Qagan who was staying in the Küreلكü area.

As soon as Chinggis Qagan received the message he passed it immediately to Ong Qan. Ong Qan got the message and speedly marshalled his troops and arrived at Chinggis Qagan's camp.

142

After Ong Qan's arrival, Chinggis Qagan and Ong Qan decided to move jointly against Jamuqa. They set out downstream along the Kerülen River. Chinggis Qagan sent Altan, Quchar and Dagaridai as the advance-guard. Ong Qan for his part sent Senggüm, Jaqa-gambu and Bilge-beki as the advance-guard. Patrols were also dispatched ahead of this advance-guard: at Enegen-güiletü an observation post was set up; beyond that, at Mount Chegcher, another observation post was set up; and beyond that at Mount Chiqurqu, an observation post was also set up.

Altan, Quchar, Senggüm and others of our advance-guards arrived at Udkiya. While they were making decision whether to camp there, a man from the observation post, which had been set up at Chiqurqu came riding in haste and brought the news that the enemy was approaching. When this news came, without setting up camp they went towards the enemy in order to gain information. They met and gained the information: when they asked the enemy patrol who they were, it turned out to be Jamuqa's scouts consisting of Aguchu-bagatur from the Mongols, Buyirug Qan of the Naiman, Qutu, the son of Togtaga-beki of the Mergid and Qutuga beki of the Oyirad. These four had been going towards us as Jamuqa's scouts. Our advance-guards shouted at them, and they shouted back, but it was already getting late. "Tomorrow we shall

battle, our men withdrew and spent the night together with the main body of the army.”

143

**N**ext day the troops were sent forward and they met at the Köyiten. They battled. As they pressed on each other downhill and uphill, and reformed their ranks, those very same Buyirug Qan and Quduqa, knew how to produce a rainstorm by magic, started to conjure the storm. But the magic storm rolled back and fell on them. They were unable to advance. They slid down with the detritus. They said to each other that we were not in favour of heaven and dispersed.

144

**B**uyirug Qan of the Naiman separated from the rest and went towards Ülüg Tag on the southern side of the Altai Mountains. Qutu, the son of Togtaga of the Mergid, went towards the Selengge River. Quduqa beki of the Oyirad went towards the Shisgis River, heading for the forest. Aguchu-bagatur of the Taichigud went towards the Onan River. Jamuqa plundered the very people who had elected him Qan; then he moved homewards following the course of the Ergüne. As they were dispersing in this way, Ong Qan pursued Jamuqa downstream along the Ergüne while Chinggis Qagan pursued Aguchu-bagatur of the Taichigud in the direction of the Onan. As soon as Aguchu-bagatur reached his own people, he had them move along with him in haste. Aguchu-bagatur and Odun-orchang and other Taichigud arranged their troops who stationed at the fort on the other side of

the Onan, and stood in battle order and ready to do battle.

Chinggis Qagan came up and battled with the Taichigud. They battled back and forward incessantly until evening came; then, in the same place where they had been fighting, they were in billets next to each other at night. People, who fled in disarray and arrived there, were billeted in a circular camp in the same spot alongside their troops.

### 145

**I**n that battle Chinggis Qagan was wounded in the neck. He could not stop the bleeding and was in great difficulty. He waited till sundown, then he pitched camp just there where the two armies were billeted right next to each other. Jelme sucked the blood of Chinggis Qagan which clotted and his mouth was all smeared with blood. Still, Jelme, did not trust the other people, and stayed there and looked after him. Until the middle of the night he swallowed down or spat out mouthfuls of the clotting blood.

When midnight had passed Chinggis Qagan awoke to his surroundings and said: "The blood has dried up completely. I am so thirsty", then Jelme took off his hat, boots and clothes – everything and stark naked except of his pants, he ran into the midst of the enemy who had settled right next to them. He jumped on to a cart of the people who had set up a circular camp over there. He searched for fermented milk, but was unable to find any because those people had fled in disarray and had turned the mares loose without milking them.

As he could not find fermented milk, he took a pail of tarag (kind of curd) wrapped in thick cloth from one of

their carts and carried it back. In the time between his going and coming back Jelme was not seen by anyone. Heaven indeed protected him! Having brought the pail of tarag, the same Jelme, all by himself, searched for water and found it. He diluted the tarag with water and got the Qagan to drink it. With the three intervals, the Qagan drank the diluted tarag and then he spoke: "My sensibility and eyes have awoken". He sat up: it was daybreak and growing light. He looked and saw that, all about the place where he was sitting. There was the clotted blood that Jelme had kept on sucking and had spat about. That had formed small puddles. When he saw it, Chinggis Qagan said: "What is this? Couldn't you have spat further away?" Jelme then said: "When you were in a great plight, had I gone farther away I would have feared being separated from you. As I was in haste, I swallowed what I could swallow and what I could spit out; I was in a plight myself and quite a lot went also into my stomach!"

Chinggis Qagan again spoke: "When I was in this state, lying down, why did you run naked into their camp? Had you been caught, wouldn't you have revealed that I was like this?" Jelme said: "My thought, as I went naked, was that if somehow I got caught, I would have said: "I wanted to submit to you, but they found out and, seized me and decided to kill me. They removed my clothes – everything – only my pants had not yet been removed when I suddenly managed to escape and have just come in haste to join you. "They would have regarded me as sincere, they would have given me clothes and looked after me. Then, I would have jumped on a horse and while they were astonished watching me flee, in that brief moment I would have surely got back! So thinking, and because I wished to get back in time to satisfy the Qagan's craving for drink caused by his parching thirst, thinking

this and without so much as blinking an eye I went there.”

Chinggis Qagan said: “What can I say now? In former days, when the Three Mergids came and thrice encircled Mount Burqan. You saved my life for the first time. Now, once more, you have restored me to life with your mouth, you sucked the clotted blood from my wound. And, yet again, when I was in a great plight with a parching thirst, disregarding your life, you went among the enemy without so much as blinking an eye; you quenched my thirst and restored my life to me. These three services of yours will stay in my heart!” thus the Qagan appreciated him very much.

146

When the day was just dawning, it turned out that the enemy troops who were billeted right next to us had dispersed in the night; only the people who had set up the circular camp had not moved from the place where they had encamped because they would not have been able to get away. Chinggis Qagan moved from the place where he had spent the night in order to bring back the people who had fled. As he was bringing back the fugitives, Chinggis Qagan himself heard a woman in a red coat who was standing on the top of the ridge, was shouting: “Temjin!” and cried loudly. He sent a man to enquire what kind of woman who was crying like that. The man went and asked her. That woman said: “I am the daughter of Sorqan-shira and my name is Qadagan. The soldiers here captured my husband and were going to kill him. In order to save my husband, I shouted and cried and called on Temüjin to spare my husband.” So she said: and the man returned and reported these words to Chinggis

Qagan. Hearing these words, Chinggis Qagan rode at a trot and reached her. He dismounted near Qadagan and they embraced each other, but her husband had already been killed by our soldiers.

After Chinggis Qagan had brought back those people, he camped on the spot for the night with his great army. He invited Qadagan to come to him and had her sit by his side. The following day, Sorqan-shira and Jebe, who had been retainers of Tödegen of the Taichigud, also arrived – the two of them. Chinggis Qagan said to Sorqan-shira, “It was indeed a good service of you, father and sons,

You had broken  
The wooden shackle  
Off my neck  
You had removed and thrown  
The wooden sign.  
Off my collar  
To the ground

Why, then, did you delay coming to me?”

Sorqan-shira said: “In my heart I felt full confidence in you, but how could I make haste? Had I hurried and come to you earlier, my Taichigud masters would have blown my wife and children, and the cattle and provisions I had left behind to the winds, like hearth-ashes. Because of this I did not hurry, but now that the Taichigud have been defeated we came in haste to join our Qagan.” When he had finished speaking, Chinggis Qagan said: “You were correct.”

Again Chinggis Qagan said: “When we fought at the Köyiten we were retreating and advancing,

who shot an arrow to break the atlas of my dun courser with snip on its muzzle in to pieces.”

At these words Jebe replied:

“I shot an arrow from the top of the mountain.

If I am killed by Qagan

I will decay myself on palm-sized patch.

If I am spared by Qagan

I will mobilize with all my strength

Until the whirling pool ceased

And the white stone splitted.

By your command

I will reach where I need to go

And smash a blue empire.

By your command

I will conquer

And smash a black empire.”

Chinggis Qagan said: “A person, who was the enemy, concealed his killing and hostile intention to save one’s skin and juggled with words. As for this one, however, he does not hide his killing and hostile action, on the contrary, he revealed them. He is a man with whom to associate as a companion. He was named Jirgugadai, but because he shot an arrow at the atlas of my dun courser with snip on its muzzle, I shall call him Jebe and I will employ him as my arrow.” Qagan named him Jebe and said: “Keep by my side!” This is the way in which Jebe came from the Tayichigud and became a companion of Chinggis Qagan.



## CHAPTER

# V

148

There Chinggis Qagan, subdued the Taichiguds and extirpated the men of Taichigud lineage including Aguchu-bagatur, Odun-orchang, Qudugudars and their offspring like the ashes blown by wind. He let others move in. Chinggis Qagan wintered at Qubaqaya.

149

Old man Shirgüetü of the Nichügen Bagarin with his sons Alag and Naya looked on Targudai-kiriltug, the chief of Taichigud, as a knavish man and captured him when he was concealing himself in a holt. Because of his obesity Targudai was unable to ride on a horse and instead was placed on a cart. Then old man Shirgüetü with his sons Alag and Naya were negotiating with Targudai. But Targudai's sons and younger brothers made up their mind to intercept him. When they approached, old man Shirgüetü made Targudai supine for he was heavy and sluggish. Old man Shirgüetü firmly sat on him and drew his knife

from its scabbard and said: "Your sons and younger brothers have arrived to intercept you. They shall claim to kill me in the guise of encroaching upon the chief's right whether I spare you or kill you. So I want to make you a cushion before my death. He put more weight on Targudai and pretended to slash with his big knife at his throat. Targudai said loudly to his sons and younger brothers, "Shirgügetü is ready to kill me. If I am dead, what is the avail of transporting my dead body? All of you return at once to your homes while I am alive. Temüjin will never kill me. When Temüjin was small, and left behind on the desolate site I said:

"There is fire in his eyes  
And light in his face.

I myself went and brought him back. I found out his ability to learn. But when I taught him it was like taming a rough colt. It was very easy to kill him if I wished to do. It is now said that his intellect has increased and his mind has become lucid. Temüjin will never kill me. My sons and younger brothers, ride off quickly. Targudai shouted that Shirgügetü might kill me". Targudai's sons and younger brothers called back, "we have come here to save our father's life. If Shirgügetü kills him, there is no need of a corpse for us. Let us return home while our father is still alive." Immediately they rode away. The sons of Shirgügetü including Alag and Naya, who had run away, returned. When they were approaching Quduqul-nugu, Naya said: "If we brought this Targudai to Chinggis Qagan, he would ask what sort of subjects are they who have brought their chief by encroaching on his rights. Could they be trusted or not. How could we keep companions with them. They are not worthy to associate with. They encroached upon his chief's rights and captured him. They should be killed. He could kill us. But if we freed Targudai

here and came in person to offer our service to you. We have captured Targudai and proceeded on our way here. But we have reviewed our behaviours, and dare not to do away with our own chief. How could we make our chief die before our very eyes. We held you in high esteem and wanted to devote our efforts to you". His father and brother agreed to the suggestions of Naya. They released Targudai at Quduqul-nugu and sent him away. Old man Shirgüetü with his sons, Alag and Naya came to Chinggis Qagan. He asked for the purpose of their arrival. Old man Shirgüetü said to Chinggis Qagan, "We seized Targudai-kiriltug and were on our way here. But we asked each other "How can we make our chief die before our very eyes? We would not do away with him. We set him free and sent him off and came to you, Chinggis Qagan, to offer our services". At these words, Chinggis Qagan said: "if you had brought your chief Targudai by encroaching on your chief's rights to us, you and your sons could have been beheaded. Your thought that you could not do away with your chief is correct." He favoured Naya.

## 150

Jaqa-gambu of the Kereiyd came to Chinggis Qagan who was setting at Dersüd to be his companion. At the time of his arrival, the Mergid committed an offence. Chinggis Qagan, Jaqu gambu together fought with them and forced them to retreat. There Tümen Tübegens, Olan Dongqayids and the scattered people of the Kereiyd joined and became subjects of Chinggis Qagan.

Ong Qan of the Kereiyd lived amicably with Yisükei Qan when he was alive. They declared themselves allies. The origin of their alliance was as follows: Ong

Qan was preparing to do away with the young brothers of his father Qurchaques-buyirug Qan and became bellicose with his agnate uncle Gür Qan. They threw themselves into the breach and were compelled to go into the Qaragun gorge. Ong Qan with one hundred soldiers was forced to sneak away from Gür Qan and came to Yisükei Qan. Yisükei Qan moved his own army and drove Gür Qan toward Qashin country. He liberated Ong Qan's subjects and returned them to Ong Qan. In this manner they became allies.

151

After that, being conscious of the possibility that his elder brother Ong Qan might kill him Erke-qara Ong Qan's younger brother escaped and submitted to Inacha Qan of the Naiman tribe. Inacha Qan dispatched his troops. But Ong Qan wandered over the towns and arrived at the Gür Qan of the Qara Kidan. They broke off relations. Ong Qan wandered over the towns of the Uyigur and the Tanggud. He milked five nanny-goats by setting up triangled spikes laid across each muzzle of every kids and fed on the blood of his riding-camel bled by fleat and with hardships came to the Güsegür nagur. At this moment Chinggis Qagan sent Taqai-bagatur and Sükekei-jegün as envoys on his account of Ong Qan's alliance with his father Yisükei Qan. Chinggis Qagan was well aware of Ong Qan's suffering. He himself went from the Up Kerülen River to welcome him. He imposed a levy on his people and gave it to Ong Qan and kept him in his camp. In that winter they together moved. Chinggis Qagan wintered at Quba-qaya.

Then Ong Qan's younger brothers and the chiefs said to each other;

“This brother of us  
Is without character  
With bad intention  
Wandered he. Because of it  
His own brothers perished.  
He went to the Qara Kidan  
And brought the afflictions  
To his people.  
How can we deal with him?”

If we speak of his earliest days! When he was seven years old, he was taken away by the Mergid. They clothed him in the flecked kidskin coat and employed him to pestle the grain of the Mergid in a mortar. But his father Qurchaquis-buyirug Qan raided the Mergid. From there he rescued his son. And again, when he was thirteen years old, Ajai Qan of the Tatar carried him off together with his mother. When Ajai Qan made him tend Ajai Qan's camels, a sheep herd of Ajai Qan escaped and brought him to his home. After that, he was afraid of the Naiman tribe and fled and went to the Gür Qan of the Qara Kidan on the Chüi River in the country of the Sartagul. He lived there less than a year and wandered over the countries of the Uyigur and the Tanggud. He was in a dilemma. He milked five nanny-goats and set up triangled spikes laid across each kid's muzzle and fed on the blood of riding camel bled by fleam. He rode on Isabel horse with a sightless eye and came to Temüjin. Temüjin levied his people and fed him on them. At present he forgot these and harboured malign thoughts. “How can we deal with

him". These words were reported by Altun-ashug to Ong Qan. Altun-ashug said: "I too participated in this discussion. But I could not tolerate this malicious talking about my Qan." Then Ong Qan arrested his younger El-Qutur, Qulbari, Arin taishi and other chiefs who were in this talking-to. Only his younger brother Jaqa-gambu escaped and submitted to the Naiman. Those arrested were pinioned and pushed into the gher. Ong Qan said: "What did we talk about when we were wandering over the countries of the Uyigur and the Tanggud. Like you, what did you think of?"

He spat on their faces and untied them. When Ong Qan spat on them, those who were in the gher stood up and spat on him.

### 153

**T**hat winter Chinggis Qagan wintered. In the autumn of the Dog year (1202), before battling with the Chagagan Tatars, Alchi Tatars, Dutagud Tatars, and Aluqai Tatars at Dalan-nemürges, Chinggis Qagan issued the following decree: As soon as the enemy were defeated, do not rush for the booty. When the victory is completed, the booty belongs to us, we can share them among ourselves. When we were forced to retreat, let us turn back to the point where we started the attack. The heads of those who did not come back to the starting point should be cut off. It was his decree. They battled at the Dalan-nemürges and drove the Tatars in a corner. He subdued and rejoined them at Ulqui-Shilügeljid River. At the subjugation of the Chagagan Tatar, Alchi Tatar, Dutagud Tatar including eminent people, Altan, Quchar and Dagaridai violated the Qagan's decree and rushed for the booty. Chinggis Qagan sent Jebe and

Qubilai to confiscate Altan, Quchar and Dagaridai's horses and other possessions as punishment for the violation of the Qagan's decree.

154

After the subjugation of the Tatars, Chinggis Qagan and his kinsmen held a privy council in the single gher how to deal with the Tatar people.

“Since the old days  
The Tatar people have extirpated  
Our ancestors.  
We avenge them  
For our ancestors' injury.  
For the reason  
We will extirpate them  
By measuring the Tatars to the linchpin  
Others who are below the linchpin  
Can be enslaved  
Let us divide them among ourselves.”

After it they went out of the gher the Tatar's Yeke-cheren asked Belgüdei “What was the privy council?” Belgüdei said: “We have decided to measure all of you by the linchpin of a cart and those who are taller than the linchpin can be slain.” At these words of Belgüdei, Yeke-cheren issued a proclamation to his Tatars and made a barricade. Our troops attacked those Tatars who made a barricade and suffered heavy casualties. The barricaded Tatars were forced hardly to sustain a defeat. They were compared to the linchpin and slain. A Tatar said each person should hide a knife in his sleeve and let us make a cushion from every individual and die. Under this motto they also sustained heavy casualties. A number of Tatars were compared to the

linchpin and slain. Then Chinggis Qagan decreed, we, together with our kinsmen held the privy council. This fact was divulged by Belgüdei, therefore, our troops suffered a great loss. In the future Belgüdei should not attend any privy councils of our kinsmen. He should be in charge of outsider affairs until the privy council ends. Let him settle quarrels and deal with thefts and lies. After the end of privy council and meal Belgüdei and Dagaridai should enter the gher.

## 155

Chinggis Qagan espoused Yisüken, daughter of the Tatar's Yeke-cheren. Yisügen in Chinggis Qagan's favour said: "If Qagan gives your assent, please keep and take care of my holy estate of matrimony. But my sister, whose name is Yisüi, is beautiful than me. She is in Qagan's favour. Recently she was wedded to her husband. Now she is somewhere in this turbulence. "Chinggis Qagan heard these words and said: "If your elder sister is better than you, let us look for and bring her. If your elder sister comes here, will you give up your seat for her." So Yisüken qatun said: "If Qagan consents, if I see my elder sister, I will give up my seat for her." On this solemn word, Chinggis Qagan issued an order to hunt for her elder sister. Our troops found her with her husband. They concealed themselves in the thicket. Away run her husband. A lady Yisüi qatun was caught and brought. As soon as Yisüken saw her elder sister she gave up her seat as her solemn word and sat next to her elder sister. The words of Lady Yisüken were true. Chinggis Qagan was very pleased with her. He espoused and placed her on the Lady's throne.

Chinggis Qagan completely subdued the Tatar people. One day he was having his meal outside his gher. When he was sitting and having his meal between Yisüi qatun and Yisügen qatun, Yisüi qatun let out a very deep sigh. Chinggis Qagan immediately noticed it. He summoned Bogurchu and Muqali and his other officers. He ordered these mobs to be checked and divided them into their their clans and segregate strays. When they were grouped according to their clans, a dashing young man was left alone. He was asked "What sort of person are you?" He answered, "I am the husband of Yisüi, who is the elder daughter of the Tatar's Yeke-cheren. We were newly wedded. I am afraid of being arrested by the enemy and took flight. But now peace prevails and so I have returned and thought that my identity among the crowd could be unnoticed." When these words were reported, Chinggis Qagan ordered, "He stationed himself and led a secluded life. At present he prowled about the crowd to obtain news. And terminate such a sort of scouts by measuring them against the linchpin. Do it without demur. Cast him out of everybody's sight."

Also in that Dog year (1202) Chinggis Qagan Arode against the Tatars. Ong Qan rode against the Mergid. Ong Qan pursued Togtaga-beki in the direction of the Bargujin lowland and killed Tegüs, the eldest son of Togtaga-beki, and carried away Qutugtai and Chagalun, two princes of Togtaga-beki and seized his sons, Qutu and Chilagun, and his people. Ong Qan did not share his booty with Chinggis Qagan.

After that, Chinggis Qagan and Ong Qan both rode against Buyirug Qan of the Gorulas of the Naiman and approached him when he was staying at the Soqog-usun. Buyirug Qan was unable to engage in battle and crossed over the Altai mountains. They chased Buyirug Qan from the Soqog-usun and pursued him over the Altai to the Örünggü River of the Qumshinggir. In the meantime a chief called Yedi-tublug was patrolling for Buyirug Qan. At the first sight of our patrols Yedy-tublug run off toward the hills and his girths of saddle snapped. Our patrols overtook and caught him. They pursued after Buyirug Qan and caught up with him at the Kishil-Bashi Lake and finished him off.

Chinggis Qan and Ong Qan returned when Kögsegü-sabrag, combatant of the Naiman, was arranging and readying his troops at the Baidarag Confluence. Chinggis Qagan, Ong Qan likewise determined to fight and arrayed their troops. When they arrived there, it was getting late. They said: "Lets fight in the morning". They spent night together. There Ong Qan let a fire lit at the site of his troops' station and moved to the up Qara segül Stream in that night.

When Jamuqa with Ong Qan were on the move, he said to Ong Qan, "My ally Temüjin has been maintaining relations by exchanging messengers

with the Naiman for a long time. This time he has not arrived to us.

Qan, Qan,  
I have become (passerine) skylark  
My ally,  
He has become (peregrine) sparrow.  
He has remained behind to join the Naiman.

At these words of Jamuqa, Gürin-bagatur of the Ub-chig said: "How can you make a malicious remarks about your honest kinsmen to win his approval by flattery?"

## 161

Chinggis Qagan spent the night and wanted to battle in the early morning at the daybreak, but Ong Qan's station was empty. Chinggis Qagan said: "He intended to make us a fire-wood." He moved on and crossed Eder Altai Confluence and continued his moving and encamped at the Sagari-kegere. There Chinggis Qagan and Qasar understood the trouble making characteristics of the Naiman and reckoned them as worthless.

## 162

Kögsegü-sabrag chased after Ong Qan and captured Senggüm's daughter and people. He also captured some people and livestock of Ong Qan who were at the Telegetü Outlet and returned home. At the time of that engagement, Qutu and Chilagun, the two sons of Togtaga of the Mergid who were also there, separated from Ong Qan and, taking their own people with them, moved downstream along the Selenge River to join their father.

Ong Qan was looted by Kögsegü-sabrag. He sent messenger to Chinggis Qagan. The message says, "I have been lost my daughters and people to the Naiman. My son, I request your four doughty warriors. Please rescue my people from captivity." Chinggis Qagan sent his four warriors, Bogurchu, Muqali, Boruqul and Chilagun-bagatur with the troops. Before those warriors arrived, Senggüm engaged in fighting with the enemy at the red Quta and an arrow was shot into the thigh of Senggüm's horse. He was on the brink of being captured. At that moment the four warriors arrived and set Ong Qan's daughters and people free. Then Ong Qan said: "Earlier his good father rescued my scattered people like this manner. My son, now, has sent your four warriors. They rescued my lost people. Let the Heaven and Earth favour how to repay his kindness."

Ong Qan also said: "My ally Yisükei-bagatur once rescued my lost people for me. His son Temüjin has again rescued my people who scattered away for me. For whose sake did this father and son take the trouble to gather and return my people?"

I am aging, now.  
 Who will govern  
 My people  
 When I leave this world.  
 I am old at present.  
 Who will govern  
 All my subjects  
 When I go to my last home.

My younger brothers are without characters. There is my only son, Senggüm, who is alone. I want to make son Temüjin, the elder brother of Senggüm and it can ease my mind. Ong Qan and Chinggis Qagan met together in the thick bushes by the Tugula River and declared themselves to be as son and father in the manner of early days like Ong Qan and Yisükei Qan, Chinggis Qagan's father declared themselves allies. This is the reason for the allegation of father and son. They say,

“When we engage in fighting against foes  
Lets attack together as one.  
When we engage in hunting for elusive beasts  
Lets hunt together as one.”

Chinggis Qagan and Ong Qan also, said to each other

“Because of jealousy of us  
If a teethed snake might estrange us  
We should not be susceptible  
To the estrangement  
We should discuss it at mouth to mouth talk  
To find out the cause of the estrangement  
And believe each other  
If a fanged snake might estrange us  
We should not be susceptible  
To the estrangement  
We should settle it at mouth to mouth talk  
And believe each other.”

They reaffirmed their loyalties and reciprocal agreement.

## 165

“L ets enhance our reciprocal affections even more,” Chinggis Qagan said to himself and

requested Chagur-beki, younger sister of Senggüm for his Jöchi and asked Senggüm's son Tusaqa to marry our Qojin-beki. When this request was made, Senggüm himself haughtily said: "If our kinswoman goes there, she might stand by the door and look towards altar's place of the gher. But if their kinswoman comes to us she might sit on the altar's place of our gher and look towards the door. Senggüm was in his own conceit and displayed his disparagement of us and refused Chagur-beki's marriage." At these words Chinggis Qagan displeased with Ong Qan and his "adopted" brother Senggüm. He was inwardly disappointed.

## 166

Jamuqa learned of Chinggis Qagan's displeasure. In the spring of the year of the Pig (1203) Jamuqa, Altan, Quchar, Qartakidai, Ebügejin, Noyakin, Sügegedei, Toguril, Qachigun-beki all these came in the alliance and moved on and went to the "adopted" brother Senggüm who was staying at the Berke Eled in the ridge of the Jejeger Heights. Jamuqa made malicious remarks.

Our ally Temujin, he keeps surreptitious contact by exchanging messengers and messages with Tayang Qan of the Naiman.

His mouth alleges father and son.

His behaviour is mysterious.

Do you still rely on him?

If you set yourself

Against my ally, Temüjin

I will attack his flank.

Altan and Quchar said:

We shall murder.

The eldest son and forsake  
The younger ones of mother Ögelün.  
Ebügejin, Noyakin and Qartagad said:  
Let us tie their arms  
And fetter their legs.

Toguril Qan said: "Let's take away his people from Temüjin by hook or crook. What will they do if they lose their people or if there are no people." Qachigun-beki said: Senggüm brother,

Whatever decision you made  
To the extend of distance and depth  
I will take part in it  
To be implemented.

167

These words were discussed. Younger brother Senggüm sent Sayıqan-tödegen with message to father Ong Qan. Ong Qan heard of this message and said: "How can you think such things about my son Temüjin. He has been our staunch supporter. Now if we harbour such evil intentions, Heaven, will never love us. Jamuqa is a talebearer. Is it credible or not? What are you saying?" Sayıqan-tödegen was sent back with displeasure of message.

Senggüm sent another message, which says, "A person with the average ability of speaking has told it. How can you ignore it?" He has sent several messages to his father, but has not convinced him. At last he himself went and said: "At this moment when you are still alive. They do not esteem us.

When you, father Qan, emit your last breath  
As you got stuck a curdle in your windpipe or  
You got stuck a lump of meat in your throat.

Who will govern your people that your father Quchaqus-Buyirug Qan gathered labouriously in such great number. At this word Ong Qan said: "My sonny how can we malign him? Up to now he has been our staunch supporter, but how can we be discontented with him. Heaven never favours us." At this word son Senggüm got angry and opened the gher's felt door wide and left it. However, Ong Qan entertained his son Senggüm's proposal and called him back. Ong Qan said: "Is it sure that we can be loved by Heaven. All of you, how can you deal with him. If you can, do it. It is up to all of you to decide."

168

Then Senggüm said: "They recently requested our Chagur-beki. Now lets invite them to share the throat and make an appointment and capture them." The others said: "Yes". They sent a message saying, "We accepted the proposal about Chagur-beki. Now come to the betrothal feast." The invited Chinggis Qagan together with his ten attendants spent the night in father Mönglig's gher on the way to the destination. Then father Mönglig said: "When we requested Chagur-beki, those people disdained us and rejected our proposal. Now why, on the contrary, they invite you to dine at the betrothal feast. They are themselves haughty people and suddenly have changed their attitudes and invited you. Why? Is it sincere consent? Is it not a mask of solemnity? Did you ever think over it?" "On this pretext, a spring has come. Our horses are jaded. They need to be batted." Buqadai and Kiradai were sent to dine at the betrothal feast. Chinggis Qagan went back from father Mönglig's home. As soon as Buqadai and Kiradai arrived there,

Senggüm and his companions said to each other "We fell under suspicion. Let encircle and capture them earlier tomorrow."

169

There was a solemn promise to encircle and seize Chinggis Qagan. Yeke-cheren, younger brother of Altan, came to his gher and said "They agreed to seize Temüjin early tomorrow. If this message is delivered to Temüjin, what sort of reward can a messenger receive?" The words he uttered, his wife Alag-jid said: "Of what avail of this senseless idea is. Who can take it seriously?" When they were conversing, their horse-herd Badai carried a milk in. He overheard the conversation and returned home. Badai told his companion Kishilig, the horse-herd, the words Yeke-cheren uttered.

Kishilig said: "Let me verify your words." He went to Yeke-cheren's home. His son Narin-kegen was sitting outside of his gher and sharpening his arrows. He said:

Recently what have we convened about  
To padlock whose mouth  
And to curb whose tongue?

After these words, Narin-kegen said to horse-herd Kishilig, "Catch and hitch two horses, Mergidei-chagan and snipped bay. I want to hitch them in order to stint their food in night and set forth early morning." Kishilig came back and said to his companion Badai, "Your recent over-hearing is accurate. It is trustful. Now you and me, lets bring this news to Temüjin." They agreed with each other. They caught and hitched two geldings Mergidei white and snipped bay, to the horse-line. In the evening they took the life of hog and

cooked it. They rode on geldings, Mergidei white and snipped bay were ready on the horse-line and set out in the night. Within the night they reached Chinggis Qagan's camp-residence. Badai and Kishilig were behind the camp-residence and reported that what Yekecheren was conversing with his wife. How his son Narin-kegen was sharpening his arrows and what he said. They were ordered to catch and hitch two geldings: Mergidei white and snipped bay. They said all what they knew. Also Badai and Kishilig said: "Take heart of grace. It is unquestionable verity. They agreed with each other to encircle and seize you."



## CHAPTER

# VI

170

On this intelligence Chinggis Qagan placed his trust in the words of Badai and Kishilig and informed all his loyal people who were near him in that night. He lightened his baggage and all fled in the night. When he was proceeding behind the Magu Heights where he made handsome Jelme of the Uriangqad because of his loyalty stay as rearguard, he set up patrols and moved on. He continued his advance. At full noon on the following day when the sun was setting, he reached Qaraqaljid sands and encamped. At the moment when Chigidei and Yadir, gelding herdsman of Alchidai, was grazing his herds of geldings on the various tufts of grass on the fresh pasture he saw that the rising dust of warriors was traversing the Ulagan burgas on the face of Magu Heights in the wake of them. He thought that his enemies were approaching and rounded up his herds of geldings. He came and said that the enemies were approaching. When Chinggis Qagan heard words "The enemies were approaching" he saw that the rising dust which was passing over the Ulagan Burgas at the face of the Magu Heights was the dust of Ong Qan who

was in the hot pursuit. As soon as Chinggis Qagan saw the rising dust he had all the geldings catch and load and then rode away. If he had not noticed them, it is sure that Chinggis Qagan would have been in trouble. Those, who were approaching, were Jamuqa and Ong Qan. Ong Qan asked Jamuqa, what kind of doughty warriors has, son Temüjin had to battle. Jamuqa said: "There are his people called the Urugud and the Manggud. Those people knew how to battle.

At each turn  
They form harmonious combination  
At each shift  
They replace each other without a hitch.  
They are people  
Who are accustomed  
To swords and spears  
From childhood.

They are holders of standard of watchers and butchers. They are the people of whom we must be wary." At these words Ong Qan said: "If this is so, we will take the lead of our doughty Jirkins headed by Qadagan of the Jirkin warriors to attack. In wake of the Jirkin Achig-shirun of the Tümen Tübegen shall be set. In the wake of the Tübegen the warriors of the Olan dongqayid shall be set to attack. In the wake of the Olan dongqayid the thousand bodyguards headed by Qori-shilemün taishi shall be set to attack. In the wake of the thousand bodyguards our standing force shall be set to attack." Ong Qan also said: "Young cousin Jamuqa, I have given you the right to array and command our troops." At these words Jamuqa drew apart and told his companions, "Ong Qan has given me the right to array and command his troops. I have never been able to battle with my ally (Temüjin). But it looks as though Ong Qan never excels me and is feeble. And

he is worthless. So I want to send word to my ally. Let my ally, put himself on his mettle". Jamuqa surreptitiously sent the following message to Chinggis Qagan: "Ong Qan asked me what kind of doughty warriors son Temüjin has to battle? In reply to him I put the emphasis on the Urugud and the Manggud. At these words of mine, they arrayed their troops with the leading-men of the Jirkin. They said that Achig-shirun of the Tümen Tübegen were to attack you in the wake of the Jirkin. They also said that the Olan dongqayid were to attack you in the wake of the Tübegen. In the wake of the Dongqayid, Qori-shilemün taishi the leader of the thousand bodyguards of Ong Qan was appointed to attack. The standing force of Ong Qan's own army is in readiness in the wake of them. Ong Qan also relied on me and said: "My younger cousin Jamuqa, array and command my troops. It is clear from this that he is worthless and unable to array his troops. I have never been able to fight with my ally in previous times. Ong Qan never excels me and is feeble. My ally, do not be discouraged. Put yourself on your mettle."

## 171

When he received this news Chinggis Qagan said: "Agnate uncle Jöchi of the Urugud, I want to make you my vanguard in this battle. What do you think?" Before Jöchi could utter a word. Quyildur sechen of the Manggud said: "Shall I fight in front of my Qagan? My ally, please take care of my children who might be left behind and orphaned." Jöchi said: "let us, the Urugud and the Manggud, battle as vanguard in front of Chinggis Qagan." Then Jöchi and Quyildar together with the Urugud and the Manggud arranged their troops in front of Chinggis Qagan in battle order. At the moment when battle started, the

enemy set on. The Jirkins were at the forefront. In this case the Urugud and the Manggud counter-attacked and defeated them. At their failure Achig-shirun of the Tümen Tübenen made an offensive attack. On the offensive Achig-shirun tilted and dismounted Quyildar. The Manggud turned over to guard Quyildar. Jöchi together with the Urugud subdued the Tümen Tübenen. In this tumult, the Olan dongqayid rebelled. The Jöchi also subdued the Dongqayid. At this moment Qori-shilemün taishi with the thousand bodyguards also rebelled. The Jöchi also rejected and threw Qori-shilemün taishi and his troops away.

At this moment Senggüm without consulting his father Ong Qan counter-attacked and got an arrow-dart in his ruddy cheek and fell down. All the Kereyid turned over him to guard him when he fell.

The enemy was defeated when the setting sun was slanting over the down-lands. Our troops turned back to fetch Quyildar who wounded and fell. In the night they moved away from the place where Chinggis Qagan and Ong Qan were battling.

## 172

**T**hey encamped and spent the night. At day-break, they held a roll-call. Ögedei, Boruqul and Bogurchu were missing. Ögedei remained behind with Bogurchu and Boruqul both are trustworthy. They are together whether they are alive or dead. "Our people caught and hitched our geldings in readiness," Chinggis Qagan said: "If they arrive after us in hot pursuit, let us fight against them" and arrayed his troops. A man on horseback was approaching from the rear when day came. As he came closer it was Bogurchu. When he arrived, Chinggis Qagan said: "Let eternal heaven

grace” and beat his breast. Bogurchu said: “During the attack my horse was shot with an arrow. When I was running on my feet, the Kereiýd crowded around Senggüm. At this moment I saw a sumpter-horse was bucking its packs and the packs were lop-sided. I cut off its lashings and bestrode on the pack-saddle of the buckler and followed the tracks left by our people who parted with them.”

### 173

Soon afterwards, a man on horse back was approaching. But the legs on either side of this horse were dangling when you looked at it. The rider seemed single. When this rider came, it was Ögedei. Behind him Boruqul was riding pillion and his mouth was full of blood. It was trickling down from the corner of his mouth. Ögedei’s splenius was shot with an arrow and his bleeding was clotted. Boruqul sucked his clotting blood. Boruqul mouth was covered with blood. Some of it was trickling from the corner of his mouth. Chinggis Qagan saw it and tears fell from his eyes. He felt a forlorn. A fire was immediately made and Ögedei’s wound was cauterized. The food and beverages were brought and delivered to Ögedei. They said: “If the enemy comes after us, let’s fight against them”. Boruqul said: “The dust raised by the enemy has sheered away toward the Ulagan burgas on the southern side of the Magu Heights in the opposite direction from us. The trail of the raised dust was long and receded in a farther distance.” At these words of Boruqul, Chinggis Qagan said: “If the enemy arrives let’s fight against them. If they take flight, we will rearrange our troops and fight against them.” They moved and proceeded along the upstream of Ulqui and Shilügeljid and came into the Dalan-nemürges.

After that, Qadagan-daldurqan parted with his daughters and came. He dismounted and spoke the following as words of Ong Qan. When his son Senggüm's ruddy cheek was shot with an arrow-dart he was wounded and fell. Ong Qan was in a fit of remorse at his failure and said:

“We ourselves participated  
 In various battles  
 We ourselves were  
 In attacks and counter-attacks  
 But our beloved son's cheek  
 Was pinned with an arrow  
 Lets attack to save  
 My son's life.”

At these words, Achig-shirun said:

“Qan, Qan, do not do!  
 We pray for  
 Having an offspring  
 By charming magic,  
 By saying spell.  
 So lets take care of  
 Senggüm who  
 Are grown up  
 The son of you.”

The majority of Mongols are with Jamuqa, Altan and Quchar, are with us. There is no destination for the Mongols who fled with Temüjin.

“They are mere horseriders  
 And mere tree coverts  
 Without warriors,  
 If they do not arrive immediately

Let set forth and smash them like horses droppings.  
And bring them in our skirts.”

At these words of Achig-shirun, Ong Qan said: “yes, if so, Sonny, take it easy. Do not disturb Sonny. And care for him. Lets withdraw from this battle-field.”

175

Then Chinggis Qagan counted his people before he made the move from the Dalan-nemürges down to the Qalqa River. They were two thousand and six hundred. Chinggis Qagan with one thousand and three hundred people moved along the western bank of the Qalqa River. The Urugud and the Manggud with one thousand and three hundred people moved along the eastern bank of the Qalqa River. While they were on the move, they hunted for their provisions. Chinggis Qagan endeavoured to dissuade the unhealthy Quyildar from hunting the wild beasts but he failed. He rushed at the game and had a relapse and soon died. Upon Chinggis Qagan’s orders he was buried in the place called Keltegei cliffs at Or-nugu of the Qalqa River.

176

Chinggis Qagan learned that the Onggirad people, who are good at making carts and saddles, were staying upstream of the Qalqa River running into the Buyir Lake and sent Jöchi and Urugud. When he sent them off, he said,

“From an ancient time  
The Onggirad people have been  
Living happily by virtue of  
Their granddaughters’ charm

And of their own daughters' beauty.  
They might join us,  
Lest battle with them if they resist."

They accepted the Jöchi's proposal. For this reason Chinggis Qagan did not disturb them.

177

After the submission of the Onggirad, they moved and encamped on the eastern bank of the Tüנגge Stream. Chinggis Qagan sent Arqai qasar and Sükekei-jegün as messengers and said: "We have encamped on the eastern bank of the Tüנגge Stream. The pasture is good. The geldings are in fine fettle." Then he said: "My father Qan, what was your motivation to put me in the wrong? Why did you give me a scare? Why did you look down on your sons and daughters-in-law? Why did you disturb their sleep?"

My father Qan  
Why did you scare us  
In such a manner  
You reduced the numbers of bench  
On which we could sit.  
You reduced smokes  
Which belch from chimneys.  
What kind of interloper  
Instigated you?  
What kind of interlocutor  
Goaded you on.  
My father Qan, what did we agree, you and me!  
Did not we discuss the matters at  
The Ulagans and among the hills of Jorgal-qun?  
If a toothed snake might estrange us  
We should not be susceptible to the estrangement

But we should discuss face to face  
To find the cause of the estrangement.  
And believe each other  
Did not we agree to discuss it at mouth to mouth  
talk?  
Did you keep your pledge? My father Qan.  
If a fanged snake might estrange us  
We should not be susceptible to the estrangement.  
And believe each other.  
But we should discuss it at mouth to mouth talk.

Did not we agree to discuss? At present have you settled by discussing at mouth to mouth talk? My father Qan. Even though my people are few, we are able to defeat the majority. Even though we are not strong, we are able to defeat the strong. When a fellow of the thills is broken, an ox is unable to draw its cart. Am I not one piece of the thills for you? If one wheel of the two wheels of a cart is broken off this cart is unable to move. Am I not one companion of the two wheels of a cart for you? If I speak of the past, after your father Qurchaquis-buyirug Qan you became Qan because you were the eldest of forty sons. When you became Qan you killed your two younger brothers, Tai Temür taishi and Buqa-temür. When your younger brother Erke-qara was wary of killing he escaped to save his life and submitted to Inancha-bilge Qan of the Naiman. Because you had become the murderer of your younger brothers, your agnate uncle Gür Qan assailed you. You with hundred troops fled down the Selenge River to save your life and slipped out of the Qaragun gorge. When you got out of there you gave your daughter Ujagur-üjin to Togtaga of the Mergids for fawning on him. As you got out of the Qaragun gorge, you came to my father Yisükei Qan and said to him, rescue my people for me from your agnate uncle Gür Qan. My father Yisükei Qan promised to help you. He led

Baqaji and Gunan from the Taichigud to get your people rid of your agnate uncle Gür Qan and arranged troops. He attacked Gür Qan who stayed at the Gurban Deresüd and drove him with his thirty followers off toward Qashin country and rescued your people. You came from here to the thick bushes by the Tugula River and made covenant with Yisükei Qan as allies. Then my father Ong Qan expressed your gratitude and said: "I repay your kindness to the offsprings of your offsprings. Let Heaven and Earth grace it." After that Erke-qara requested Inancha-bilge of the Naiman and moved against you. You saved your skin and abandoned your own people and fled with a few people and went to Gur Qan of Qara Kidan on the Chüi River in the country of the Sartagul.

In less than year you rebelled against the Qan of the Qara Kidan and drove off. When you went through the countries of the Uyigur and the Tanggud you were in straitened circumstances. You milked five nanny-goats by setting up triangled spikes laid across each muzzle of every kids and fed on the blood of your riding-camel bled by fleat. Dear father, you rode on an Isabel horse with a sightless eye and came to us. I learned that you were in straitened circumstances and recollected as you had made covenant with Yisükei Qan as ally, my father. I sent Taqai and Sükekei as envoys to you. Also I, myself, went to receive you from the Bürgi Encarpment. We met at the Güsegür Lake. I was aware that you had been in such straits and levied taxes and gave them to you. Because of your alliance with my father the two of us declared ourselves father and son at the thick bushes by the Tugula River, is this not so? In that winter I kept you in my camp and took care of you. We wintered and summered. In the autumn I rode against Togtaga-beki of the Mergid and battled with him at Mörüche segül of Qadiglig Ridge,

driving Togtaga-beki in the direction of the Bargujin-töküm. I plundered the Mergid: I seized their herds of horses and palatial ghers and their grain-stores and gave all the things to you, my father Qan. Due to this,

Your hunger

Had not lasted to the middle of day.

Your emaciation

Had not lasted to the middle of month.

Then we pursued Buyirug Qan of Güchügür and forced him to cross the Altai from Soqog-usun of the Ulug-tag. We drove him toward the Örünggü River and finished him at the Lake Kishil-Bashi. Then we were back on the way, Kögsegü-sabrag arranged his troops at the Bayidarag Confluence and readied to battle. It was getting dark. So we were arrayed to do battle at the earliest morning. We spent the night in battle order. Then you, my father Qan had fires lit in the place where you stationed and in the night you moved up along the Qara segül River. When I looked out early next morning, you were away in your position. But you have moved out. I said: "they certainly treated us like burnt wood." We moved out too and crossed the Confluence of the Eder and the Altai. We encamped in the Sagari-kegere. Then Kögsegü-sabrag pursued you and seized Senggüm's daughters and his people all. He plundered some people and horses and other animals and belongings of yours, which were in the Telegetü Outlet and went away.

Qudu and Chilagun, sons of Togtaga of the Mergid, were together with you. At this moment they joined their father. Because they were scared of you they moved into the Bargujin-töküm. You requested me to send my four warriors for your people who were plundered by Kögsegü-sabrag of the Naiman. I did not treat it like you. Then I sent you my four warriors;

Bogurchu, Muqali, Boruqul and Chilagun. They arrayed my troops. Before my warriors arrived there, Senggüm was battling in the Ulagan qud and the thigh of his horse was shot with an arrow. He was on the brink of failure. My four warriors reached there and rescued Senggüm, his own daughters and his people. Then you, my father Qan gratefully said that my son Temüjin sent his four warriors. They rescued my lost people. This is your word. Now, my father Qan, on what motivation are you putting me in the wrong? For this reason the envoys were sent. When you send envoys, please send Qulbari quri and Idürgen. If you are not willing to send them, please send your next officers to us.”

178

**A**t these words, Ong Qan said: Borjigidai

“Alas, I am parting with  
My son, in a mean while  
I am parting with  
My throne  
There is a despondency  
In which I have fallen. It was his regretful word.  
Now I bear him malice  
Bleed myself like this.” This was his pledge.

He jabbed his tip of little finger with his arrow notching-knife and let his blood run down and tipped it into small cask of cork. He gave it to messengers and said: “pass it on to my son.”

179

**A**lso Chinggis Qagan said: “Convey a message to my ally Jamuqa that you have detested me. You

have caused a rift between my father Qan and me. In the past who was the earliest riser was to take milk beverage from father Qan's blue cup. You have been jealous of me that I was the earliest riser and had a milk beverage. Now please have a milk beverage from the blue cup of father Qan. How much can you consume?"

Then Chinggis Qagan said: "Tell Altan and Quchar, that both of you have despised and forsaken me. Two of you have sought ways and means to forsake me. I offered you, Quchar, to accede to the throne by reckoning you as son of Nekün-taishi. But you rejected the offer. Qutula Qan has been governing and he was your father, for this reason I offered you, Altan, to accede to the throne. You rejected the offer. Except of these, I offered you Sacha and Taichu to accede to the throne because you, two, were sons of Bartan-bagatur and I did my best. But you told me to be Qagan. So I ruled the state. If you became Qagan

I should be  
Avant-courier  
In various wars  
If I am favoured by the Heaven  
I can defeat the enemies  
And bringing maidens and ladies  
With beautiful cheeks,  
Trotting geldings with  
Fine croups for you.  
When you go for hunting  
I shall be leader in it  
When you hunt for elusive beasts  
I will drive off  
Beasts among rocks  
Until their shoulders pressed together  
I will drive off

Beasts in the gullies  
Until their thighs pressed together  
: I will drive off,  
Beasts in the plains  
Until their bellies pressed together.

Now, be the good companions of my father the Qan, for I fear people might say that you grow easily tired of your friends. Don't let it be said that your achievements were only due to the support of me, the Jagudquri. And do not let anyone settle at the source of the Three Rivers!" he sent this message.

180

Also Chinggis Qagan said: "Tell younger cousin **A**Toguril: The reason for calling your younger cousin is this. Nogta was slave of Tumbinai and Charaqai-lingqu. And brought as captive. Son of slave Nogta was Sübekei. Son of slave Sübekei was Kökechü kirsagan. Son of slave Kökechü kirsagan was Yegei-qongtagar. Son of slave Yegei-qongtagar was you, Toguril. You constantly fawn and say "I will give you people", "whose people?" Altan and Quchar will not anyone allow to rule my people. The reason for my calling you younger cousin is that you are

The threshold slave  
Of my great-great-grandfather  
The door slave  
Of my great-grandfather. This is my message."

181

Chinggis Qagan also said: "Tell my ally Senggüm; **C**I was born clothed, you were born naked. Our

father Qan could treat us, you and me, equally. Because somebody intruded between us, Senggüm was jealous and drove out me: do not bother father Qan's heart, please call for him in morning and evening. Revive him. You have not still relinquished your intention to become Qan when your father Qan is alive. Stop rending hearts of your father Qan and of me by your intention. My ally Senggüm, send me two messengers. Jamuqa ally, send me two messengers. Quchar send me two messengers. Qachigun, send me two messengers." Arqai qasar and Sükekei-jegün were sent with these messages. When the messages were delivered, Senggüm said:

“When does he call my father Qan?  
He was not called an old murderer.  
When does he call me, ally?  
He does not call me an inseparable companion  
To Shaman Togtaga  
As if a tail of sheep to be sold.

I know how to take a hint. This is an indication to do battle. Bilge-beki and Tödögen, hoist the war standard! Fatten our geldings. There is no doubt about the battle.” When Arqai qasar rode back, Sukekei Jegun was not willing to ride back because his wife and daughter were living under Toguril. He remained there. Arqai qasar arrived to the Chinggis Qagan and delivered the reply.

182

Then Chinggis Qagan moved and settled at Baljun Lake. He encountered there Chogos-chagan of the Gorulas. The Gorulas submitted without resistance. He also encountered Asan, the white cameleer and pelt-monger who drove a flock of one thousand hidders

off from Ala-Qush Digid-Quri of the Onggud to trade with the sables and squirrel skins to the Ergüne River and was watering his hidders at the Baljuna Lake.

183

When Chinggis Qagan was watering his animals at the Baljuna Lake, Qasar came to him. He left behind his wife and sons Yegü, Yesüingke and Tuqutan to Ong Qan. He fled with a few companions. They experienced great hardship on the way. They searched for Chinggis Qagan and rode up and down the Qaragun gorge ranges. They were unable to find him and boiled and ate hides and tendons. Chinggis Qagan held counsel with Qasar to send messengers and chose Qaligudar of the Jegüred, Chagurqan of the Uruangqai to be messengers to Ong Qan. Chinggis Qagan said: "Tell father Qan the words of Qasar.

I searched for  
My own brother,  
My eyes strained  
I searched for  
My brother's trail,  
My search failed  
When I shouted nearby  
My voice echoed and fell.  
When I looked at stars  
And spent nights under the sky  
I made a lump of earth as my pillow.  
My wife and sons are at father Qan.  
When my confidence is revived  
I will come back to you, father Qan."

He also said to them, "We will move in the wake of you, two. Let us make an appointment at the Argalgeügi of the Kerülen. Two of you come there." They

agreed the place of meeting. Qaligudar and Chagurqan set off. Jöchi and Arqai were advance-guards. After them Chinggis Qagan set out his move and reached the Argal-geügi of the Kerülen.

184

Qaligudar and Chagurqan came to Ong Qan and conveyed the verbal message of Chinggis Qagan as the message of Qasar. Ong Qan's pantheon of golden colour was erected in which he was feasting without suspicion to the message of Qaligudar and Chagurqan, Ong Qan replied: "if so, let Qasar come back. As an earnest of my good intention I will send Itergun as envoy." Then Qaligudar, Chagurqan and Itürgen rode near the Argal-geügi where Qaligudar and Chagurqan should arrive. They sighted of the grandeur, which was magnanimous. Envoy Itürgen was in a bewilderment and ran away. The horse of Qaligudar was fast. Qaligudar did not venture to seize him but he was in front of or behind him obstructing his way. The horse of Chagurqan was slow. So he shot the hind quarters of Itürgen's gold cased saddled black gelding with an arrow until it pranced. Then Itürgen was caught and brought by Qaligudar and Chagurqan to Chinggis Qagan. Chinggis Qagan did speak to Itürgen and said: "Take him to Qasar. Let Qasar decide it." When Itürgen was brought to Qasar, Qasar did not speak to him. He was hacked and cast away.

185

Qaligudar and Chagurqan said to Chinggis Qagan "Ong Qan was without a suspicion. His pantheon of golden colour was erected and he was feasting in it.

Quickly move and encircle them in the middle of night with surprise. Chinggis Qagan approved this proposal; Jöchi and Arqai were leading as advance-couriers. They reached there in the mouth of Jer qabchigai of the Jejeger Heights. They fought three days and three nights. On the fourth day they were exhausted in the encirclement and surrendered. Ong Qan and Senggüm escaped at night. Nobody knows how they escaped.

The fighter was Qadag-bagatur of the Jirkin. He surrendered and said: "We battled three days and three nights. How I can allow my lord be killed before my very eyes. So I struggled until they escaped to save their lives. They escaped. Now if you kill me, let me kill. If Chinggis Qagan spares my life, I will do my best." Chinggis Qagan approved the words of Qadag-bagatur and decreed, "A man, who fought to save his lord's life and struggled until his lords escaped, is worthy of companionship. He favoured him and his life was spared." Because Quyildar lost his life, Qadag-bagatur with his one hundred men must serve Quyildar's wife and children.

If boys are born to them, they must in turn serve Quyildar's descendants, down to the offspring of his offspring. If girls are born to them, their parents must not betroth them according to their own wishes, for their daughters must be servants and attend to Quyildar's wife and children. Chinggis Qagan considered first proposal of Quyildar-sechen which called for prompt action and favoured it. He decreed that on account of Quyildar's services, Quyildar's descendants, down to the offspring of his offspring, should receive the bounty granted to orphans.



## CHAPTER

# VII

186

Soon the Kereyid people were conquered, split up, plundered and distributed to all sides. Taqai-bagatur of the Süldüdei was awarded one hundred Jirkins for his services. Chinggis Qagan ordered: "The Ong Qan's younger brother, Jaqa-gambu, has two daughters. I'll take the elder daughter Ibaqa-beki. And he gave to Tolui the younger daughter Sorqagtanibeki." For this reason, Chinggis Qagan favouring Jaqa-gambu let him to keep intact all his subjects. He favoured him by saying "be the companion of the thill of my cart." And would not allow the pillaging of his people.

187

Further, Chinggis Qagan ordered: "For their services Badai and Kishilig shall have the whole golden palatial panteon of the Ong Qan, his golden pails, cups and vessels, together with the attendants and the people, including the Ongqojid Kereyid, who shall carry quivers and serve as your body guards.

Badai and Kishilig, you two, shall be served food and drinks at feast, and enjoy these privileges to the offspring of your offspring.

If you two join in many battles  
And take the booty  
Let the loot would be yours  
If you hunt elusive bucks  
Let the kill would be yours” so he ordered.

Chinggis Qagan further ordered: “Thanks to the crucial service of Badai and Kishilig to me personally, under the protection of Eternal Heaven, the Kereyid people have been crushed and I have attained the high throne. In the future, let the seed of my seed who would sit on this high throne of mine be cognizant and reward those who serve as these two.

The Kereyid people were subjugated  
And distributed to every one.  
The Tümen Tübegens were divided  
And everyone got his share.  
The Olan Dongqayid were pillaged  
In less than a day.  
The hunters for bloody prize  
The Jirkin heroes were  
Divided and scarcely apportioned.

Thus vanquishing and subduing the Kereyid people Chinggis Qagan wintered at Abjiga güdeger.

## 188

**B**oth the Ong Qan and Senggüm escaped barely saving their lives. Reaching the Nekün-usun in Didig saqal, the Ong Qan feeling thirsty dismounted but was surprised by Qori-sübechi, a Naiman spotter.

When Qori-sübechi seized the Ong Qan declared: "I am the Ong Qan." But Qori-sübechi neither recognised nor believed him, and slew him on the spot. Senggüm did not go to the Nekün-usun at Didig saqal. Instead he skirted around it, entering the Gobi desert. Suffering from thirst and in search for water, Senggüm dismounted from his horse and stealthily approached some wild asses that were standing there beset by flies. Senggüm's companion, his equerry Kökechü had his wife with him, thus there were three of them. He gave his horse to Kökechü to hold. But Kökechü the equerry took the horse by the halter turned around and started trotting back. His wife said:

“When clad in golden dress,  
While enjoying tasty food  
He called you “My Kökechü”.  
How can you forsake and abandon  
Your Qan Senggüm in this way?”

So saying his wife halted there and remained behind. Kökechü said: “Does it mean that you say “I want to take Senggüm as my man”. To these words of she said: “Are you saying of me “You are a shameless bitch.” Give him his golden cup! Let him draw water for drink.” Equerry Kökechü saying: “Take it,” threw the golden cup back and trotted away. Soon Equerry Kökechü came to Chinggis Qagan and said: “I have thus abandoned Senggüm behind in the Gobi desert and came to you.” He reiterated every word spoken between him and his wife. Chinggis Qagan then ordered: “I pardon his wife, as for Equerry Kökechü himself, who came to us abandoning behind his own rightful Qan, how can such man now be a friend of anyone and be trusted ?” Then he had him cut down and thrown aside.

Gürbesü, the mother of Tayang Qan of the Naiman, said: "Ong Qan was a grand old man of former days and a Great Qan. Bring in his head! If it really is his, we will make an offering to it." She sent a messenger to Qori-sübechi and had him cut off the head and bring it to her. She recognised it and placed it on a white felt carpet. She got her daughters-in-law to perform the rites of daughters-in-law. Wine was offered. The qugur (fiddle) was played and compliments and toasts were offered. During these rites of worship the head of the Ong Qan grinned. "It grinned", said the enraged Tayang Qan and had it trampled into pieces. Kögsegü-sabrag then said: "You have had the dead Qan's head cut off and brought to you, and then you smashed it to pieces. Is it appropriate? The sound of our dogs' barking is ominous of disaster." Inancha-bilge Qan once said:

"My wife is young  
 I grew old,  
 This Tayang of mine  
 I begot through prayer.  
 Alas, my son is a weakling  
 Will he be able to take care of  
 The multitude of our native people and

The unfortunate country of mine? So he spoke. "The dogs' barking warns us of approaching time of destiny.

The rule of Gürbesü, our Qatun,  
 Has conspicuously turned harsh.  
 You are weak, my Qan Tayang.  
 You humble your pride  
 You have no virtues nor desires  
 Other than falconry and hunting."

At these words, Tayang Qan said: "I have been told there are a few Mongols in the East. They terrified the Great Qan of olden time with their quivers and bows; they forced him to flee and perish. Do they now contemplate becoming a Qan? Both the sun and the moon shine in the sky above so that there would be a lot of light. That is the reason why both sun and moon are there. However, how can there be two Qans on earth? Let us go and bring those Mongols." His mother Gürbesü said: "What is the use of them? Mongol people have foul smell and wear dirty clothes. Let them stay at a greater distance from us. Perhaps, we could have their fine daughters-in-law and girls brought here make them wash their hands and feet and let them milk our cows and ewes." At these words Tayang Qan said: "If that is so, what is the impediment. Let us go to those Mongols and take away their quivers and bows."

## 190

**K**ögsegü-sabrag countered saying: "Alas, what kind of pomposities you speak. Oh, my poor Torlug qan you lack in power Forget about it." In spite of Kögsegü-sabrag's dissuasion, Tayang sent a messenger named Torbi tashi to Ala-Qush Digid-Quri of the Onggud and said: "It is said that there are a few Mongols yonder in the east. You act as my right flank. I will join in the attack from here. We will take away their quivers and bows." Ala-Qush Digid-Quri replied to these words: "I can not be your right flank." And sent the messenger back. After that Ala-Qush Digid-Quri through his messenger named Yuqunan conveyed to Chinggis Qagan the following message: "Tayang Qan of the Naimans is coming to take away your quivers and bows. He has asked me to be his right flank. I refused. I send you this warning. Be

on guard, do not lose your quivers and arms to the enemy." At that time, having finished hunting on the Temegen-kegere, Chinggis Qagan was rounding up Tülkinchegüd in a circular battue when the messenger of Ala-Qush Digid-Quri Yoqunan arrived. Receiving the message while still on a hunting trip, they at once held a discussion on "what to do" Many men said: "Our geldings are thin and exhausted. What shall we do now?" Odchigin noyan retorted, "How can one say as an excuse that our horses are weary and thin? My geldings are strong and well fed. How can we sit idling after hearing such words as these?" Then Belgüdei noyan spoke: "If you are alive yet lose your quivers and bows to an enemy, what is the use of staying alive? It is the only right thing for one born as a man at the time of his death to lay down his bones together with his quiver and bow. The Naiman people boast that their country is vast and the people are numerous. In response to these presumptuous words we should ride out against them, removing their quivers and bows would not be that difficult.

If we thrust forward  
Won't they leave behind  
Their herds of horses  
Won't they abandon  
Their palatial ghers  
Won't their numerous people  
Seek refuge in high mountains

Today how can we put stay, after having heard their bragging? Let us at once ride out against them." So he spoke.

191

Chinggis Qagan approved Belgüdei noyan's words. After returning from the hunt, he left Abjiga

güdeger and set up camp at Keltegei Cliffs at Or-nugu of the Qalqa River. There, he counted his troops and on the spot formed units of a thousand warriors, appointed the commanders of a thousand, the commanders of a hundred and the commanders of ten. It is there that the Cherbins (chamberlains) were appointed. Six of them Dödei cherbi, Doqulqu cherbi, Ögele cherbi, Tolun cherbi, Bucharan cherbi, and Söyiketü cherbi were appointed there. Having formed the units of a thousand, a hundred, and ten, he recruited eighty men to serve as nightguards and seventy men to serve as dayguards. From among the sons and younger brothers of the commanders of the thousand and the hundred, as well as the sons and younger brothers of the common free people only those of good physical constitution and versatile were selected and drafted for the duty. Showing his favour to Arqai qasar he ordered: "Let him pick up himself brave warriors for a unit of a thousand to fight before me in time of battle; in other days of serenity they shall serve as my dayguards." He also said: "Ögele cherbi shall be the commander of the seventy dayguards! And act in consultation with Qudus qalchan!"

## 192

**C**hinggis Qagan further ordered: "The quiver-bearers, the dayguards, cooks, door-keepers, and equerries will carry out their duties during the day. Before the sun sets, they shall retire to make way for the night-guards, go out to graze their geldings and spend the night there. At night, the night-guards whose duty is to lie around my gher do so and those whose duty is to stand at the door do guard it in shift. The following morning, when we finish our morning broth and drink, the quiver-bearers, dayguards, cooks,

and door-keepers shall report to nightguards and shall take up the respective duties in their assigned posts. The turn of duties will continue for three-days and three-nights. After completion of the turn of duties of three nights they shall be relieved and only the nightguards will continue to carry out their duties. They should spend the night lying nearby my gher.” Thus Chinggis Qagan, after having formed the units of a thousand, appointed the chamberlains, recruited and put into service the eighty night-guards, and the seventy dayguards, he also picked out brave warriors for Arqai qasar and set out against Naiman people from the Keltegei Cliffs at Or-nugu on the Qalqa River.

### 193

**I**n the Year of the Mouse (1204), on the red full moon day the sixteenth of the first month of Summer, Chinggis Qagan consecrated his black standard and set out. Jebe and Qubilai were sent in the vanguard and the army moved upstream of the Kherülen River. When they reached the Sagari-kegere, the Naiman spotters were already set up on the top of the Mount Qangqar Qan. Our patrols and theirs both charged against each other. Then we lost a jaded sorrel horse with a poor saddle to the Naiman patrols. The Naiman patrol caught the horse, and they said to each other that “The geldings of the Mongols are exhausted.” Our troops reached the Sagari-kegere, and halted there for a while to discuss what to do next. Then Dödei cherbi advised Chinggis Qagan as follows: “We are less in numbers. In addition to being a few we have arrived here weary and exhausted. So for a while we should stay here so that our geldings rest and graze to their full. In the meantime, we camp all over

the Sagari-kegere. Every single man light five camp fires and startle the enemy by plenty of camp fires. The Naiman people are said to be numerous, but their Qan is said to be a pampered coward and has not ventured out of his palace. While they are puzzled by our fires our geldings will rest and graze. Once our geldings are sated, we shall chase and kill the Naiman patrols till they rush into the ranks of the main force. And in that chaos we shall attack them. Wouldn't this be to our advantage?" Chinggis Qagan approved these words and said, "If that is the case, let them light the fires!" Proclaiming this as his order to the soldiers. Soon the troops set up their camp all over the Sagari-kegere and every single person lit five fires. At night, the Naiman patrols seeing so many fires burning in the dark of night from the top of Mount Qangqar-Qan said to one another: "Did we not say that the Mongols are few in numbers? Their camp fires are more numerous than the stars!" They sent to Tayang Qan the jaded sorrel horse with pool saddle with the words that "Mongol soldiers have set up camp all over the Sagari-kegere. They appear to grow in numbers daily, and their camp fires are more numerous than the stars."

194

When this message from the patrols reached Tayang Qan who was staying at the Qachir-usun in Qanggai Mountains, after receiving the message, he sent word to his son, KÜCHÜLÜG QAN: "The geldings of the Mongols are exhausted. However, they say that their camp fires are more numerous than the stars. So, the Mongols are many.

If we jointly attack and engage fully,  
Won't it be difficult to disengage

Attacking and combating jointly,  
Wouldn't force them to blink their eyes.  
Even if their cheeks are pierced  
And their black blood gushes out,  
They will not shrink from fighting.  
Can we be certain to prevail jointly  
Over these hardened Mongol warriors?

They say that the geldings of the Mongols are exhausted. Let us withdraw and move our people briskly across the Altai mountains. While on the move we shall ready and drill our troops, provoke and lure the Mongols into dog fights until we reach the southern slopes of the Altai. Our geldings are strong. We shall stint their food and tighten their bellies while wearing down the geldings of the Mongols. Then, we shall turn back and smash into their faces." This was his message. To these words Küchülüg Qan responded:

"That old effeminate Tayang  
Disheartened by fear  
Told these words.  
Where did so many Mongols come from  
Most of Mongol princes are here with Jamuqa.  
The one who has not ventured beyond  
Gravid women's pissing place,  
The one who has not reached  
The pasture of a tethered calf  
That effeminate Tayang loosing courage,  
Spoke and sent me these words."

Küchülüg said these words to his father's messenger and sent him back in order to hurt and offend his father. Being called as a woman in these words, Tayang Qan said:

"Let us hope  
This arrogant Küchülüg

Will not lose his ferocity  
On the day of killing and being killed.  
If we jointly attack and engage fully,  
Surely it would be hard to disengage”

Upon these words Qori-sübechi, a powerful chieftain under Tayang Qan, retorted: “Your father, Inanchabige Qan, had never showed to an adversary of equal strength his man’s back or the rump of his gelding. Now, how can your courage fail you at such an early stage, just like in the morning of the day? Had we known that you would be discouraged in this manner, we would have brought your mother, Gürbesü, though she is only a woman, and given her the command of the troops. Alas, as the invaluable Kögsegü-sabrag grew old, our military power has declined. Apparently, this is the time and destiny of the Mongols. We are finished. Oh, Tayang - the weakling. This is evidence of your incapacity.” With these words, he struck his quiver and trotted back.

195

At this, Tayang Qan grew indignant and said: “A dying life and a suffering body are the destiny for all. That being so, let us fight.” Moving downstream along the Tamir River from the Qachirusun, he crossed the Orqan River. Passing through the eastern slopes of the Mount Naqu-qun, he reached Chakirmagud. Chinggis Qagan’s patrol saw them approaching and sent message that the Naiman were drawing closer. When the message arrived, Chinggis Qagan said: “The more numerous, the greater is the damage. The less numerous, the lesser is the damage.” He rode out against them. Having driven away their patrols, he arranged his troop, and decided with his

commanders to advance in “bush-clump” marching-order, hold “lake array” battle position, and attack in the “chisel” formation. Chinggis Qagan himself took the overall command and put Qasar in command of the main forces. Odchigin noyan was put in charge of the units with reserve horses. The Naiman withdrew from Chakirmagud moved along the steep southern slopes of Naqu-qun mountain. Our patrolmen then charged the Naiman patrols until they fled and joined the main force of their army on the southern slope of Naqu-qun. Tayang Qan, on seeing the hot pursuit after his patrol, asked Jamuqa who at the time was riding together with the Naiman army. Tayang Qan asked Jamuqa: “Who are those as a pack of wolves chasing a flock of sheep right up to the sheep-den? What sort of people, consumed in a hot pursuit, are approaching us?” Jamuqa said: “My ally Temujin has been feeding “four hounds” on human flesh, leashing them with iron chains. They are the ones in hot pursuit after our patrol.

Of these four doughty warriors:

Foreheads are of cast-iron  
They have chisel for snouts  
And bradawls for tongues.  
With sub-sternum of iron  
And whips of swords,  
Drinking the dew  
And riding the wind they go.  
On days of killing  
They eat the animal flesh  
On days of battle  
They consume human flesh.  
Freed from the chains  
Released from the leashes  
They are full of delight,

Throwing furious glare  
They are looming on us.”  
If you ask who these four warriors are.  
“They are: Jebe and Qubilai,  
Jelme and Subegedei.  
Those are the four.”

Tayang Qan said: “Let us stay away from these vicious and lowly creatures.” He retreated back and ascended the mountain. Seeing the enemy forces approach, leaping and encircling them from the rear, Tayang Qan again asked Jamuqa:

“Who are those  
Like foals set free  
And sated with milk,  
Frisking around the mother,  
Why are they approaching us,  
Encircling in this manner?” Jamuqa said:  
“They kill men armed with spears,  
Pillage blood stained spoils.  
They chase men armed with swords,  
Cut them down and take bloody loots.  
These plunderers are known as the Uruguds and  
the Mangguds.  
Now they rejoice in anticipation  
And draw nearer in leaps and bound”

Thereupon, Tayang Qan said: “If that is so, let us stay away from these vicious and lowly creatures.” And retreating further he climbed up the mountain. “Behind them comes a man with prying eyes of a starved falcon, who is in the forefront of his troops?” again asked Tayang Qan.  
Jamuqa said:

“It is my ally Temujin.  
His whole body is

Clad in cast iron,  
There is no slot  
That an awl could penetrate;  
Forged from wrought iron,  
There is no slot  
That a leather needle could penetrate.  
Fierce as a starved falcon.  
My ally is approaching  
Haven't you seen him?

You Naiman friends used to say that when you lay hands on the Mongols you would leave them not even the skin of a kid's shins? Have a try at them now!" On these words, Tayang Qan said: "Let us climb up the mountain along this ridge." And climbed the mountain. Again Tayang Qan asked Jamuqa: "And who is the hulking creature that is approaching from the rear?" Jamuqa said: "Mother Ögelün raised one of her sons on human flesh.

His body is three fathoms high,  
And he dines on a three-year old heifer.  
Wearing three layers of armour,  
And approaching in a cart drawn by three bulls.  
Even if he gulps a man with his quiver,  
It does not get stuck in his throat.  
If he swallows a whole man  
It does not fill his stomach.  
In anger he draws his bow  
And releases his cloven arrow  
It pieces ten or twenty people  
On the far side of the mountain.  
In quarrel he releases  
His iron dart swinging arrow,  
Which pierces his enemies in string.  
When he draws his bow to the full,  
His arrows fly nine hundred fathoms.

When he draws in half his bow,  
His arrows fly five hundred fathoms.  
He is not like any other man;  
He was born like a monster lizard.  
His name is Jöchi-qasar.”

Then Tayang Qan said: “If that is so, let us ascend towards the peak of the mountain.” And they climbed up the mountain further. Again Tayang Qan asked Jamuqa: “Who is approaching after him?” Jamuqa said: “He is the youngest son of Mother Ögelün called the amiable Odchigin.

He is an early sleeper  
And late riser,  
Yet he neither lags behind,  
Nor is late in time of combat.

Tayang Qan said: “If that is so, let us go up to the top of the mountain.”

## 196

After speaking such words to Tayang Qan, Jamuqa separated and slipped away from the Naiman. He sent a messenger to Chinggis Qagan to deliver the following message verbally saying, “Tell my ally:

Tayang Qan  
Deadly scared by my words  
He struggled upwards  
To distance himself from you.  
Devastated by words of mouth  
And frightened out of sense  
He has climbed the mountain.  
My ally be brave and steadfast.

They climbed up the mountain. They appeared unable to offer any resistance. I have separated from the Naiman.” He sent this message. Late in the day Chinggis Qagan encircled the Mount Naqu-qun with his troops and spent the night there. That night, the Naiman tried to retreat and slip away, but they tumbled down from the summit of Naqu-qun, piling on top of each other, smashing their bones. They died crushing each other, heaped like rotten tree-stumps. The following day, Chinggis Qagan finished Tayang Qan off. Küchülüg Qan, who was stationed separately, fled with a few men. When caught up, he tried to resist by setting a circular defense camp on the Tamir River. However, unable to hold that camp, he abandoned it and fled further away. The Naiman people were conquered and subjugated on the southern slopes of the Altai Mountains. Those who have been with Jamuqa - the Jadaran, the Qatagin, the Saljigud, the Dörben, the Tayichigud, the Onggirad and others also surrendered on that occasion. Chinggis Qagan had Tayang’s mother, Gürbesü, brought to him and said to her: “You used to say that the Mongols are foul smelling? Why did, you come now?” And Chinggis Qagan took and made her his subject.

( 197 )

**I**n the autumn of that same Year of the Mouse (1204), Chinggis Qagan fought with Togtaga-beki of the Mergid at the source of the Qaradal. He drove away Togtaga and subjugated all his people on the Sagari-kegere. Togtaga, together with his sons Qutu and Chilagan, together with a few other men, ran for their lives. When the Mergid people were thus being subjugated, Dayir-usun of the Uvas Mergid

took his daughter Qulan qatun with him to present her to Chinggis Qagan. On the way, while being held back by soldiers Dayir-usun met Naya noyan of the Bagaridai and told him: "I am on my way to present this daughter of mine to Chinggis Qagan." Naya noyan then said: "Let us go together to present your daughter to him and made him wait. Then explained to Dayir-usun: "If you go alone, in these turbulent times, the soldiers along the way will harm you and molest your daughter." Thus he kept them waiting for three days and three nights. After that, Naya noyan took Qulan qatun and Dayir-usun and brought them to Chinggis Qagan. There, Chinggis Qan got very angry and said, "Why did you hold her up Naya?" "Question him rigorously and punish according to law" he ordered. While the interrogation was proceeding Qulan qatun interposed: "Naya said, "I am a high officer of Chinggis Qagan, we shall travel together to present your daughter to the Qagan. Unruly soldiers along the way may cause you trouble. And he, indeed, persuaded us to do so. Now, had we met with other soldiers except Naya we would surely have not avoided getting into trouble. Oh, meeting Naya was our good fortune. Now instead of questioning Naya, if the Qagan favours so, how about asking my tender body, born by the will of Heaven to my father and mother." So she spoke. When questioned Naya pleaded:

"I have never turned  
My face away from my Qagan  
Whenever I stumble upon  
Beautiful girls and maidens  
And geldings of fine croup  
From the distant land  
I have always think of fetching  
And presenting them to my Qagan.

Had I harboured any other thought  
I'd honestly ask you to put me to death."

Chinggis Qagan acquiesced to Qulan qatun's testimony. On that same day, he verified and found out that Qulan qatun's words to be indeed true. Chinggis Qagan showed favour to Qulan qatun and loved her. As Naya's words had been confirmed, he approved him and showing favour to him said, "He is a truthful man" I shall assign him to a very important task."



## CHAPTER

# VIII

198

After conquering the Mergid people of the two wives of Qudu-the eldest son of Togtaga-beki - Tügei and Döregene, Chinggis Qagan gave Döregene to Ögedei. Some of the Mergid people revolted. Running away they built a stronghold in the Taiga (dense forest). Chinggis Qagan put Sorqan-shira's son Chimbai in the command of the troops of left flank and ordered him to attack against the entrenched Mergid." Chinggis Qagan then set out in pursuit of Togtaga, who together with his two sons Qudu and Chilagun and a handful of men slipped away. Chinggis Qagan spent the winter on the southern slope of the Altai Mountains. In the spring of the Year of the Ox (1205), Chinggis Qagan crossed the Arai Pass of the Altai. Küchülüg of the Naiman, when his people were captured, ran off with a small number of his men, formed a band together with Togtaga of the Mergid, and they jointly arrayed their troops at the confluence of Bugdurma and the Erdish (Irtysh) River. Chinggis Qagan arrived and attacked them. In barrage of arrows Togtaga was hit and fell to the ground. His sons neither could bury him nor take away his body, so

they severed his head and took it with them when they fled. Though the Naiman and Mergid fought together, unable to withstand the onslaught, they were forced flee. In crossing the Erdis River most of them fell into the river and drowned. A few surviving Naiman and Mergid, after crossing the Erdish, split up and went on their way. Kūchūlüg Qan of the Naiman passed through the countries of Uigur dai and the Qarlugud. He joined the Gür Qan of the Qara Kidan on the Chüi River in the land of the Sartagul.

The Mergid, led by the sons of Togtaga of the Mergid - Qudu, Gal and Chilagan, went off across the lands of the Qanglins and the Kibchagud. From there, Chinggis Qagan returned across the Arai Pass to his base camp at Agurugud.

Chimbai had finished off the Mergid at the Taiga stronghold. Then Chinggis Qagan issued an order concerning the Mergid: "Those who deserved it, were put to death. The rest have been plundered by our soldiers. The Mergid who had formerly submitted, rebelled at the Agurugud base camp and tried to get away. Our orderlies at the base camp subdued them." Then Chinggis Qagan issued another order: "We wanted them to stay together as a tribe. But they continue to rebel and try to break away." So he spoke and he broke up and scattered the Mergid to all directions until the last person.

## 199

**I**n the same Year of the Ox (1205), Chinggis Qagan ordered Sübegedei to track down the sons of Togtaga-qudu, Gal and Chilagan in an iron cart provided to him for this purpose. When he sent Subege dei on this mission, Chinggis Qagan conveyed

the following verbal message to Subegedei: "The sons of Togtaga Qudu, Gal, and Chilagun:

Sprang away from us  
Shooting arrows at us  
Like wild asses with lasso on neck  
Like deer with an arrow in flesh  
If they grow wings  
And soar into the sky,  
Won't you Subegedei become a falcon  
And catch them in flight?  
If they become marmots,  
And burrows into the ground,  
Won't you turn to a crowbar  
And dig their burrow to catch them up?  
If they become fish  
And plunge into the seas,  
Won't you, Subegedei, become a fish net  
And scoop them from the sea?  
I send you  
To cross high mountain passes  
To ford across wide rivers.

Think that you are to travel far and wide. Take good care of the mounts of your soldiers before you get them jaded! Save your provisions before they are too scarce. Once a gelding is already too emaciated and thin, caring will not do any good. Once your provisions run out, there is no way of saving them. There are plenty of wild game along the way. While traveling with your mind set on the future, do not let your soldiers gallop in pursuit of wild game! Do not hunt down too many wild game! If you hunt to supplement the provisions of your soldiers, hunt sparingly. Except during the moderate hunting, do not allow your soldiers to fix cruppers to the saddles! Let the bit of the bridle hang free! If they abide by this order, the

soldiers will not be able race at full gallop. Impose this order and seize those who transgresses it and punish by beating. If those who transgress our order are our probable acquaintances they must be escorted back to us. As for the many others who are not known to us, by your decision put them to death on the spot.

While beyond the rivers  
Pursuing the foes  
You should adhere to the principles of loyalty!  
While beyond the mountains  
Traveling out of reach  
You should think only of your mission!

If Eternal Heaven grants you the added strength and take hold of the sons of Togtaga, what is the use of bringing them back to us? Send them off (put to death) on the spot.” So he spoke. Further, Chinggis Qagan said to Sübegedei: “I send you on this mission because at my tender age, I was frightened by the Uduyid of the Three Mergid as they encircled Mount Burqan-qaldun three times. My sworn enemies are, now, again swearing vengeance against me. In this Year of the Ox, I send you to chase them to the end distance and to the bottom of the depths in the iron tilted cart that I have had made for you. If you assume that though we are out of your sight, we are not out of your mind, and while we are far away, we are always at your side, then only you will be protected by Heaven Above.”

## 200

When Chinggis Qagan finally destroyed the Naiman and the Mergid, Jamuqa, who was with the Naiman, saw his people taken away. With only

five companions, he became a fugitive. They climbed the Tanglu (Tagna) Mountains, killed a wild sheep and roasted. While eating the meat Jamuqa said to his companions: "Whose sons except us, having killed today a wild sheep, are eating like this?" While they were eating the meat of that wild sheep, Jamuqa's five companions laid hands on him and brought him to Chinggis Qagan. When Jamuqa was captured by his own companions and thus brought he asked, "Convey to my ally the Qagan:

It happens that rook  
Preys upon shel-drake.  
It happens that slaves  
Lay hands on their Qan  
My ally knows that  
Spar hawks  
Prey upon shel-duck.  
Slaves and servants  
Seize their rightful lords  
My ally knows that."

To these words of Jamuqa Chinggis Qagan said: "How can we let live those men who raised their hands against their rightful Qan? Who will befriend such men? Cut down these people who raised their hands against their rightful Qan to the offspring of offspring." So he ordered and had the people who laid hands on Jamuqa, cut down before his eyes.

Chinggis Qagan then said: "Tell Jamuqa this. Now, let the two of us be companions!

When we were like the thills of a cart,  
You thought and acted separately  
Now we are united once again.  
Let's remind each other what we've forgotten  
let's light what's been left to flicker out.

Pursuing your separate path yet  
You remained my bosom ally.  
Even though on the other side  
In days of battle for life and death  
Your heart ached for me,  
In days of killing and being killed  
Your lungs and heart ached for me.  
I can tell you when and how;  
It was when I fought the Kereyid people  
At Qar qalzan Sands  
You alerted me by your words  
Told to father, the Ong Qan.  
That message was your service to me.  
Again your message  
How you petrified the Naiman by your words,  
And how you killed them by your mouth  
Was of great help to me.

201

**A**fter Chinggis Qagan had spoken Jamuqa said:  
“A long time ago, as small child when I made the  
covenant of ally with you – Qagan, in the Qorqunag-  
jubur:

Together, we ate the food  
That is not to be digested  
And spoke the words  
Never to be forgotten.  
We had shared a single quilt  
And had slept beneath it.  
Fluttered by adversaries  
Goaded by intruders  
We were alienated.  
Since the day we separated.  
I was dreadful that



**The Grand Khurildai**

*Oil-painting by B.Purevsukh*



My swarthy complexion  
Would be flayed by shame  
Because of my injurious words.  
Thus unable to come close  
And look into the kind face  
Of my ally – the Qagan, I went.  
For speaking offensive words  
I was afraid that my red face  
Would be peeled with shame  
And unable to see the face  
Of my serene ally, I went.

Now my ally the Qagan shows favour to me and says:  
“Let us be companions.” At the time we should have  
been companions, I did not befriend. Now, ally,

You have pacified the entire nation,  
Brought the aliens in your domain.  
The Qagan’s throne has been assigned to you.

Now that the world is at your disposal, what’s the use  
of my being your companion? My ally:

In the dark night  
I will haunt your dream,  
In the bright day  
I will trouble your heart.  
I would be a louse in your collar,  
And a thorn in your lapel.  
I am faulty of countless blunders  
Trying to see further than you  
I grossly misjudged.

In our present lives my ally, our fame has spread from  
where the sun rises to where it sets. My ally has a wise  
mother and is born to be a great hero. You have skilful  
younger brothers, great warrior friends and seventy-  
three geldings (heroes) as your powerful companions.

That is why I was overwhelmed by you, my ally.

I lost my parents  
When I was still young  
I have no younger brothers.  
My wife is a prattler  
I had unreliable companions.  
For this reason,  
I was prevailed by my ally  
Ordained by Heaven.

If you favour my ally, put a quick end to me, then your heart will be at peace. My ally in condescending to my death, have me killed without shedding blood.

My breathless corpse and  
The bones buried in the earth  
Will rest forever in peace  
And will protect the seed of your seeds  
This would be my blessing to you.  
Born from a different clan  
I was overwhelmed  
By your high origins  
And the mighty spirit of my ally.  
Do not forget the words  
I have just spoken  
Weigh them every day  
In the evening and in the morning  
And remind them to each other.  
Now put a quick end to me.”

To these words Chinggis Qagan said:

“My ally  
Though set himself apart  
And had spoken mouthfuls against us  
Yet, I have not heard  
Of his intentions to harm my life.

He is a man who could put himself right. But he is not willing to do so. Condemning him to death would not appear in divine signs. Harming one's life without good reason is inappropriate. He is a man of noble origins. But I'll give him reasons for my action: "When both Jöchi-darmala and Taichar robbed each other's horse-herds, you my ally Jamuqa, came to us with wicked intentions and we had to fight each other at Dalan-baljud. You had forced me to hide in the Jerene gorge. Thus did you not frighten me? Now when I ask you to be my companion, you rejected my offer. I offered to spare your life, you would not wish that either. Tell him that according to his wish, he will be put to death without shedding his blood." Then Chinggis Qagan decreed that Jamuqa should be put to death without his blood being shed and that his bones (corpse) should not be left in the open but buried with due respect. So Jamuqa was executed there and his bones (corpse) were buried.

## 202

**I**n the Year of the Tiger (1206) the unification of the people of the felt-walled gher was completed. An assembly was held at the source of the Onan River after hoisting nine white standards of horse tail, the title "Qagan" was bestowed on Chinggis Qagan. The title "Gui-Ong" – prince of state was also conferred on Muqali over there. Jebe was sent in pursuit of KÜchülig Qan of the Naiman from there.

After having thus pacified the Mongol peoples, Chinggis Qagan issued the following decree: "I wish to bestow favours on those of you who have served me in establishing this state by awarding them one thousand households and appointing them as their respective

commanders.” He named the following commanders of the thousands: Father Mönглиг, Bogurchu, Muqali gue-ong, Qorchi, Ilügei, Jürchidei, Gunan, Qubilai, Jelme, Tüge, Degei, Tolun, Önggür, Chülgedei, Boruqul, Shigi qutuqu Küchü, Kökechü, Qorgusun, Üstün, Quyildar, Shilügei, Jetei, Taqai, Chagagan-uwa, Alag, Sorqan-shira, Bulugan, Qarachar, Köke-chos, Söyiketü, Naya, Jungsai, Küchügür, Bala, Oronardai, Dayir, Müge, Bujir, Mönngügür, Dolugadai, Bögen, Qudus, Maral, Jebke, Yuruqan, Köke, Jebe, Ududai, Bala cherbi, Kete, Sübegedei, Mönngke, Qalja, Qurchaqus, Geügi, Badai, Kishilig, Ketei, Chagurqai, Onggiran, Togon-temür, Megetu, Qadagan, Moroqa, Dori-buqa, Idugadai, Shiraqul, Dagun, Tamachi, Qaguran, Alchi, Tobsaqa, Tungquidai, Tobuqa, Ajinai, Tüyidker, Sechegür, Jeder, Olar kürgen, Kinggiyadai, Buqa kürgen, Qoril, Ashig kürgen, Qadai kürgen, Chigü kürgen, Alchi kürgen, commander of three thousand Onggirats, Butu kürgen, commander of two thousand Ikires, and Ala-Qush Digid-Quri kürgen of the Önggüd, commander of five thousand Ongguts. Excluding the people of the forest, these were the commanders of the thousands of the Mongol people named by Chinggis Qagan and they constituted the commanders of ninety-five thousand.

## 203

After appointing those named - including my sons-in-law-to be each the commander of one of the ninety-five thousand households, Chinggis Qagan issued a further decree: “I wish to grant favours to those who helped me.” When Chinggis Qagan summoned Bogurchu, Muqali, and the other commanders to come. Shigi qutuqu was inside the

gher at the time. Chinggis Qagan said to him: "Go and invite them." But Shigi qutuqu responded: "What greater services have Bogurchu, Muqali, and others rendered to you that distinguish them from the rest? Whose efforts were greater than the others? Why in granting the favours, you consider my services to be less important than that of the others? What did I lack in my service to you. How did I not serve you fully?"

From the time in the cradle  
At your noble threshold  
Until beard grew on my chin  
I have thought of no one else.  
From the time I had urine at my crotch  
At your golden threshold  
Until beard grew at my mouth  
I made no false steps.  
She let me lie at her feet,  
And raised as her own son.  
She let me lie at her side,  
And raised me as your younger brother.  
What favour will you bestow on me?"

At these words, Chinggis Qagan said to Shigi qutuqu: "Are you not the sixth younger brother? On you, my youngest brother, I bestow the same shares as on the other younger brothers. Furthermore, in recognition of your services, your nine errors will be forgiven. He also said:

"Under the protection of Eternal Heaven, when I  
rule this great state,  
You should be my eyes to see,  
And ears to hear.  
Divide the entire nation among our mother, us,  
my younger brothers, and my sons as shares by  
their tribal and clan names.

Divide the people  
In felt-walled tents,  
Separate the inhabitants  
With wooden doors. Let none countermand your  
words.”

Again he said to Shigi qutuqu:

“Punish the thieves  
Of this great state  
Refute the lies.  
Punish those liable  
Penalise those culpable”

And he appointed Shigi qutuqu as the Supreme Judge of the whole state. Then he decreed: “Write down in a blue book the list of the shares into which you divided the entire nation and judgments you’ve delivered on legal matters. The register of Shigi qutuqu’s blue book, ordained in consultation with me, written and compiled on white paper, should be kept intact unto the seed of my seed. Anyone who alters it shall be culpable.” Shigi qutuqu responded by saying: “How can an adopted younger brother like me take the same share as the others? If the Qagan so favours would he not agree graciously to bestow on me from towns with pounded earth-walls.” Chinggis Qagan responded: “You have humbled yourself, you do it your way” Having been favoured in this way, Shigi qutuqu went out and invited Bogurchu, Muqali, and the other commanders to the gher.

204

Chinggis Qagan, then addressed Father Mönqlig:  
“You are my blessed one,

You were born with me,  
You grew up with me.  
You rendered to me  
Immense favour and protection.

Including the one, when my father the Ong Qan and my ally and brother Senggüm enticed me and invited to attend the betrothal feast. On my way, I spent the night at Father Mönглиг's home. If father Mönглиг you had not persuaded me otherwise,

They could have tricked me  
Into swirling waters,  
And raging fire.

How can seed of my seed will forget this service alone? In recognition of that service, today he will take this seat of honour at the top of the row. Every year and every month, I shall bestow gifts upon you. This favour will continue unto the seed of your seed."

## 205

**T**o Bogurchu, Chinggis Qagan said: "When young, I was robbed of my eight geldings, including a palomino. I pursued the robbers for three nights before I met you. You said to me: "You are in need of help I will become your companion." Without even warning to your father or sending a message to your home, while you were milking mare, you hid your lozenge-bucket and pail in the field. You made me release my short-tailed sorrel horse and set me on a gris-amber horse to ride. You mounted your swift dun horse and we rode off together. You left your horseherds without a master and became my companion of the steppe. We spent a further three nights in pursuit

of the robbers. We reached the camp of the robbers who stole the eight geldings, including the palomino. The geldings stood on the edge of the camp. We drove them off, escaping from the pursuers and brought them back. Your father was Naqu-bayan. The only son of a rich man, you became my companion not knowing much about me? You became a friend of mine by the call of your heart. Since then you were always in my mind and when I sent Belgüdei saying let us be companions.

Riding your sorrel horse with arch-back,  
Draped in your grey woolen cloak, you arrived to  
be my companion.

When the Three Mergid attacked and besieged us three times at Mount Burqan- qaldun, you were with me. Later, when we were battling the Tatar people at Dalan-nemürges and the rain poured down ceaselessly day and night, you stood over me with your cloak stretched so that I could have a little sleep, shielding me from the down pour. Throughout the whole night, you only once shifted your weight from one foot to the other. This act was a sign of your valour and dedication. How can I recount all braveries you had displayed.

Bogurchu and Muqali, you encouraged me to press on the right path and dissuaded me from doing wrongs and brought me to this throne. Now, you shall sit on these high seats above all the others and you will be exonerated for your nine wrongs. Bogurchu, you will be in charge of the ten thousand men of the right flank, extending to the Altai." This was his decree.

Chinggis Qagan said to Muqali: “When we set up our camp in the Qorqunag-jubur, by the tree with thick branches under which Qutula Qan used to foot the ground, I pledged my word to Muqali, according to the instructions given and signs shown to Muqali by the shaman diviner and in memory of his father Gui-Ong. Now he shall sit on the upper seat; and unto the seed of his seed, Muqali shall be the Gui-Ong of the state. He conferred Muqali the title of Gui-Ong and decreed: “Let Gui-Ong Muqali take charge of the left wing extending right up to the Qaragun gorge and the peoples living therein.

Chinggis Qagan then said to Qorchi: “Once you made a prophesy on me.

From the days of infancy  
 Until this day,  
 In wet, we endured the rain together,  
 In cold, we endured the chill together  
 You’ve always been my blessing.

At the time Qorchi, you said to me: “Should my prophecy come true and with the blessings of the Heaven, and you achieve your goal, let me to have thirty women.” For your predictions became true, I shall favour you. Feast your eyes on the fine maidens and beautiful girls of the subjugated peoples and pick thirty of them” So he ordered. Again he ordered: “In addition to his three thousand Bagarins, Qorchi shall, with both Taqai and Ashig, take the Chinos of the

Adarkins, the Tögeles, and the Telenggüds thus making a full the ten thousand men. You are entitled the right to camp freely along the Erdish River as far as the people of the forest. You will be in charge of the peoples of the forest. Let Qorchi take the command of the ten thousand men." And he ordered: "Without consulting Qorchi, the peoples of the forest shall do nothing. If they disobey, punish them!"

## 208

**T**o Jürchedei, Chinggis Qagan said: "When we were fighting the Kereyid at Qaraqaljid sands – a worrying time for us, you rendered your most important service to me. Although my ally Quyildar dared to undertake the protection of me, it was you, Jürchedei, who shouldered the assignment. In so doing, you attacked the Jirkins, the Tübegens, the Dongqayids, the Qori-shilemün, the thousand Turqagud (day guards) and the important soldiers. You crushed them all. On reaching their main forces, you pierced Senggüm's ruddy cheek by an arrow-dart. As a result, the doors of favour of Eternal Heaven had been opened before me. Had Senggüm not been wounded, what would have become of us? That was Jürchedei's greatest service. Afterwards, we parted from him. While we were moving to the Qalqa River, Jürchedei was always in my mind, like the lee of a high mountain. We went to the Baljuna Lake to water our horses. When we rode out from Baljuna Lake, Jürchedei was sent in vanguard against the Kereyid. Our strength boosted by the Heaven and Earth, we finished them off and subjugated them. The Erkin people were crushed, the Naiman and the Mergid desolated and failed to offer any resistance and

scattered. However, while the Mergid and the Naiman were thus defeated, Jaqa-gambu of the Kereyid had, because of his two daughters, kept his subjects intact. When Jaqa-gambu once again rebelled and parted from us, Jürchedei went and devised the trick to capture Jaqa-gambu and put him to death by suffocation. He then chased and plundered Jaqa-gambu's people. This was Jürchedei's second service."

In the days of slaying,  
He disregarded own his life.  
In the days of killing,  
He fought in the front line.

Because of this Chinggis Qagan, favouring Jürchedei, gave Ibaqa-beki to him as a wife. He said to Ibaqa:

"Neither I doubt in your wisdom,  
Nor I find your beauty less attractive.  
I cradled you in my embrace  
And ranked high among my wives.  
But mindful of his great deeds  
I give you to Jürchedei as a favour.  
In fighting days  
He had been our shield.  
In facing the enemy  
He had been our shelter.  
He united  
The divided people  
He brought together  
The scattered people.

Mindful of his services for the cause of the state, I give you to him. From now on, my seed who sits upon this throne should keep in mind this principle and without contravening my words, accordingly reward for services such as these. Until the offspring of my offspring,

Ibaqa's rightful place among the imperial wives should not be abolished." So he ordered. Further, Chinggis Qagan said to Ibaqa: "Your father, Jaqa-gambu, gave you two hundred servants as dowry. He also gave you the two cooks, Ashig-temür and Alchig. Now, you are going to the Urugud people. From your dowry, give me as your legacy your cook Ashig-temür, and one hundred servants, and then leave." Chinggis Qagan again said to Jürchedei, showing his favour to him: "I give to you my Ibaqa. As to your four thousand Urugud, you will be in charge of them, won't you?"



## CHAPTER

# IX

209

**T**hen Chinggis Qagan said to Qubilai: For me you made:

“The powerful to bend,  
The wrestlers to kneel.

You, Qubilai, Jelme, Jebe, and Sübegedei – my four warriors when I send you off to accomplish my aim,

You reached there smashing,  
Huge stones boulders.  
Told to attack,  
Splitting and shattering,  
The hardest of stones,  
Fording the deepest of waters  
You attacked .

When I sent you, Qubilai, Jelme, Jebe, and Sübegedei, you my four hounds, to a place I aimed at, and when I took Bogurchu, Muqali, Boruqul, and Chilagun-bagatur – the “four steeds” of mine, at my side, and when the day of battle came if I had Jürchedei and Quyildar standing before me with their Urugud and Manggud

troops, then my mind was always be at rest. Qubilai, will you not be in charge of all military affairs? Thus he decreed favouring him. He continued: "Because of Bedügün's stubbornness, I was wary of him and did not give him a unit of a thousand. I think you are conciliatory towards him. Let him command your thousand with you." He then added: "We shall keep Bedügün in our mind."

## 210

Chinggis Qagan said to the Gunan of the Genigedei: "For you, the commanders with Bogurchu, Muqali at their head, and for you, Dödei, Doqulqu cherbi, and the others, this Gunan was like:

A wolf in the dark night,  
A rook in the bright day.  
When we were on the move,  
He would not fall behind;  
When we halted,  
He would not move on.  
He never connived  
Fiendish and wicked.  
He never showed  
Compassion to vindictive persons.

Do not act without the agreement of both Gunan and Köke-chos!. This was his decree. He then issued a further decree saying: "The eldest of my sons is Jöchi. Gunan, at the head his Geniges shall be the commander of ten thousand under Jöchi." He continued: "Gunan, Köke-chos, Degei, and old man Üsün – those four,

Never hid from me what they saw,  
Never concealed from me what they heard  
These four are worthy of trust."

Chinggis Qagan then said to Jelme: “Old Jarchigutai, carrying his bellows on his back, while you Jelme were still in your cradle, came down from Burqan-qaldun and gave a sable swaddling-clothes when I was born at Deligün-boldag on the Onan River. Since he became my companion, Jelme has been:

The slave of my threshold,  
 The property of my door  
 Jelme’s services are many  
 You were born with me,  
 You grew up with me.  
 Our companionship  
 Originates from that sable swaddling clothes,  
 My fortunate and blessed Jelme  
 You will not be punished for your nine errors.”

Chinggis Qagan then said to Tolun: “How father and son would be in charge of a separate thousand? In gathering the people you strove as one of the two wings of your father. It is indeed, for that effort of yours to bring these people together, that I bestowed upon you the title of cherbi (chamberlain). Now, will you not form your own thousand with the people you have acquired and assembled yourself, and command in consultation with Turuqan?” And that was his decree.

Again, Chinggis Qagan said to Önggür the cook: “You, the Three Toquragud and the Five Targud, and you Önggür, the son of Möngetü kiyan, with your Changshigud and Bayagud, have formed one camp for me. You Önggür,

In fog did not stray,  
In battle did not separate.  
In wet, we tussled together,  
In cold, we brawled together.

Now, what kind of reward will you take from me?’ At this Önggür said: “If you let me to choose the reward since my Bayagud kinsmen are scattered among the different tribes, allow me by your favour, to bring my Bayagud kinsmen together.” Thereupon, Chinggis Qagan decreed: “Yes, be it so. Bring your Bayagud brothers together and take the charge of a thousand.”

Chinggis Qagan said further: “When you, two stewards Önggür and Boruqul, distribute food to the right and left sides,

The one who is on the right,  
See to it that food doesn’t fall short.  
The other who is on the left,  
See to it that the seniority of ranks,  
Are strictly observed.

If you distribute the food in this way, my throat will not choke and my heart will be at ease. Now, Önggür and Boruqul prepare food and ride off and distribute the food to the multitude.” So he ordered and pointing out their seats, he said: “You must sit at the top of the rows on the right and left sides of the large pitches for airag (fermented mare’s milk), with sufficient supply of food and drink. Tolun, you should sit in the centre.

Then Chinggis Qagan spoke to Boruqul saying: "As for Shigi qutuqu, Boruqul, KÜchü and Kökechü – the four of you-my mother,

Found you on a deserted camp  
 In stranger's land,  
 She fondled you on her lap,  
 Cared you as her own sons.  
 She stretched your necks  
 And brought you into adulthood  
 She stretched your shoulders  
 And made you into men.

She brought you up in order to make the companions of us her sons. Who knows how much did you give to our mother in return for her care and favour? Boruqul, you became my companion;

On swift sorties or rainy nights  
 You never let me spend  
 A night with an empty stomach.  
 When we were locked in a battle,  
 You never let me spend  
 The night without a broth.  
 Again, when we crushed  
 Murderers of our forefathers  
 The loathsome Tatars  
 And took revenge  
 Repaying their misdeeds

We killed the Tatar people, measuring them against the lynchpin of the wheel of a cart. As they were being slain, Qargil shira of Tatar escaped and became a fugitive. Being in dire straits and suffering from hunger he came back, entering my mother's gher he said to my

mother: "I am looking for some food." "If you seek food sit there," he was told and he sat at the end of the bed on the western side of the gher close to the door. At that moment Tolui, who was then five years old entered the gher from outside. Then, as he was running out again Qargil shira rose and snatching the boy, tucked him under his arm's pit and ran away, fingering for his knife. Boruqul's wife, Altani, was sitting in the eastern side of my mother's gher. When my mother shouted "The boy is done for", Altani ran out after him and caught up with Qargil shira: With one hand she seized his plaits and with the other grasped his hand that was drawing the knife. She pulled so hard that he dropped the knife. At that very moment, north of the gher, Jetei and Jelme were slaughtering a pollard black ox for provisions. At Altani's cry they came running, wielding their axes, their fists red with blood. They slew Qargil shira of the Tatar on the spot with axe and knife. Altani, Jetei, and Jelme - the three of them challenged each other on the merit for having saved the life of the boy. Jetei and Jelme said: "If we weren't there, had we not quickly come and killed him, what could Altani, a woman, have done? He would have harmed the boy. Surely, the merit is ours." But Altani said: "If you had not heard me shouting, how would you have come? I ran and caught up with him, seized his plaits and pulled his hand as he was drawing the knife out. If he had not dropped the knife he would surely have harmed the boy." Then everyone agreed that the merit was Altani's. Thus Boruqul's wife Altani, by saving Tolui's life, became the second thill of the cart to her husband Boruqul. "Again, when Boruqul was fighting with us against the Kereyid at the Qaraqaljid sands, Ögedei was hit by an arrow in the splenius (neck muscle) and fell from his horse. Boruqul got off his horse and stood by him, sucked clotting blood with

his mouth and spent the night with him. The following morning, he put him on a horse, but Ögedei could not sit up. They double rode, Boruqul clasped Ögedei from behind and continued to remove the clotting blood by sucking until the corners of his mouth turned red with it. And so brought back Ögedei alive and safe. Thus my mother's suffering in bringing him up was returned by saving the lives of my two sons. Boruqul was a companion to me,

In cheering  
Our clamour and call  
He never tarried

Borgul shall be exonerated from his nine faults." That was his decree.

## 215

**H**e also said: "Let us give him as a favour a female descendent of ours in marriage."

## 216

**F**urther Chinggis Qagan said to Old Üsün: "Üsün, Gunan, Köke-chos, and Degei four of you,

Never concealed from me  
What you had seen and heard,  
And advised me accordingly.  
You reported to me  
Your thoughts truthfully.  
In the Mongol traditions of statehood  
There is the custom of making a beki.  
You are a descendant of the elder brother Bagarin.  
As the most senior amongst us  
Let Old Üsün become a beki.

After raising him to the rank of beki, he shall wear a white dress and ride a white gelding; He shall take the high seat of honour, offerings shall be made to him, and he will be venerated for months and years to come." So he decreed.

217

Chinggis Qagan said: "My faithful friend Quyildar lost his life in battle, fulfilling his promise to be the first in fight, and his offspring shall be entitled to receive the orphan's bounty to the seed of his seed."

218

Further, Chinggis Qagan said to Narin-toguril the son of Chagagan uwa: "Your father, Chagagan-uwa fought hard for me in battle at Dalan-baljud and he was killed by Jamuqa. Now, Toguril, for your father's services you shall receive the orphan's share of the bounty." To this Toguril said, "If you grant me a favour, as my Neküs kinsmen are scattered across various tribes, by your favour let me bring together my Neküs kinsmen." Thereupon, Chinggis Qagan said, "If so, after having brought together your Neküs brothers, you will be in charge of them to the seed of your seed, won't you?" So he ordered.

219

Then Chinggis Qagan said to Sorqan-shira, "At the time when I was still young, Targudai-kiriltug of the Tayichigud and his brothers captured me out of jealousy. You Sorqan-shira, seeing that my brothers

were jealous of me, with your sons Chilagun and Chimbai, you had your daughter Qadagan take care of me and hide me. Later you released and sent me away.

In dark night in my dreams  
In bright day in my heart,  
I kept in my memory  
That generous service of yours.

But you did delay your arrival from the Tayichigud to me. If I grant you favour, what kind of favour do you wish receive?" Sorqan-shira, who was together with his sons Chilagun and Chimbai said: "If you favour us, entitle us a land right. Let me settle the Mergid land along the Selenge River. As for any additional favours, let Chinggis Qagan himself decide." To these words Chinggis Qagan responded, "Settle on the territory of the Mergid land on the Selenge River and the land will be yours! You will carry quivers through the generations and feast and drink at your will. You will not be punished for your nine faults." Further Chinggis Qagan showing favour to Chilagun and Chimbai gave the following order, "Remember the words that you Chilagun and Chimbai once spoke, now what do want me to do for you? Chilagun and Chimbai, if you want to say what you have in mind or request something that you lack, do not tell it to an intermediary! In your person, through your own mouths tell me what you have in mind! Request from me yourselves whatever you lack." Further, he ordered, "Sorqan-shira, Badai, and Kishilig, you are now darhads (men enjoying special privileges granted by the Qagan). In granting the privileges he said:

"If you defeat many enemies,  
Let the spoils be yours;  
If you hunt elusive games,  
Let the quarry be yours."

Chinggis Qagan ordered “ As for Sorqan-shira, he was but a subject of Tödege of the Tavichigud. Badai and Kishilig were but herdsmen of Cheren. Now you are now my props and quiver bearers, you will be served food and drinks and live happily enjoying the lives of the privileged.”

220

**F**urther, Chinggis Qagan said to Naya, “When Old man Shirgüetü, together with you-his sons Alag and Naya – seized Targudai-kiriltug and was on their way to us and as you arrived at Quduqul-nugu, Naya there and then said: “How can we seize our rightful Qan and forsake him in this way?” And set him free and send away. When Old Shirgüetü, together with you-his sons Alag and Naya – arrived, Naya - a good talker said: “We laid hands on our rightful lord Targudai-kiriltug and were bringing him here, but we could not stand the thought of betraying our lord so we set him free and send him off, and came to Chinggis Qagan to offer our serves. If we were to seize and bring our lord people would have said of us: “How can those who laid hands on their rightful lord be trusted?” “That is how we could not betray our lord” I endorsed his words assuming that “mindful of the principles of loyalty he did not betray his lord” and said: “I shall entrust him an important task.” “Now, Bogurchu shall take charge of the ten thousand of the right wing. I confer the title of Gui-Ong on Muqali and put him in charge of the ten thousand of the left wing. Now, Naya will be in charge of the ten thousand of the centre.” So he ordered.

## 221

Further, Chinggis Qagan said: “Let Jebe and Sübegedei each form and command a thousand from the people they have acquired and collected.”

## 222

Further, Chinggis Qagan made the shepherd Degei bring together the unregistered households and put him in charge of a thousand.

## 223

The carpenter Küchügür lacked subjects so men from here and there were collected for him, together with Mulqalqu of the Jadarans who joined on his own will. Chinggis Qagan said: “You two—Küchügür and Mulqalqu, be jointly in command of a thousand and consult with one another.”

## 224

Chinggis Qagan made commanders of a thousand, those who had established the nation together with him and had endured the hardship together with him. Forming units of a thousand, he appointed the commanders of the units of thousand, hundred and ten. Forming units of ten thousand, he appointed the commanders of ten thousand. The commanders of ten thousand and of a thousand to whom a favour seemed appropriate he granted favour and those who were to be commended, he commended. Chinggis Qagan

issued a further decree, "Formerly, I had eighty as night-guards and seventy men to serve as day-guards. Now, by strength of Eternal Heaven, my power has been increased by Heaven and Earth, and I have the entire people to allegiance, causing them to come under my sole rule, so now choose men to serve as day and night guards from each thousand for me. Recruit night-guards, quiver bearers and day-guards so that their number reaches a full ten thousand." So he ordered. Further, Chinggis Qagan proclaimed the following order to each thousand regarding the and recruitment of guards: "When recruiting the guards for Us from the sons of the commanders of the ten thousands of a thousand, and of a hundred or sons of ordinary people, select only those who are competent, and physically strong and worth serving by our side. The sons of commanders of a thousand, when recruited, shall each bring with them ten companions and one younger brother. The sons of commanders of a hundred, when recruited, shall each bring five companions and one younger brother. The sons of commanders of ten or the sons of ordinary people, when recruited, shall each bring three companions and likewise, one younger brother. They shall be provided with fully equipped mounts supplied by the respective units to which they belonged. In strengthening the unit serving Us ten companions must be conscripted from the respective thousands and hundreds they originally came, and given to each sons of the commanders of one thousand! Whether they have share or favour given by their fathers, or personally acquired men or geldings or not, a levy shall be raised for them according to the amount fixed by us. And exactly in the same manner, independently of their personal share or possessions and levying in precisely the same way, five companions each shall be given to the sons of the

commanders of a hundred and three companions each to the sons of the commanders of ten as well as to the sons of the ordinary people. And he ordered: "This order of Ours should be delivered to the commanders of a thousand, a hundred, and ten, and the numerous ordinary people, and those who transgress this order of ours after having received or heard of it shall be found guilty and punished! As to the people who have been recruited to serve for Us, if anyone evade his duty or any untrustworthy commoner consider it too demanding to serve us, he should be punished and sent off to a far away place out of our sight and others must be recruited to replace them." Then he added: "Do not hinder ordinary people who come with the wish to serve and be our close confidants and learn from us."

## 225

As decreed by Chinggis Qagan guards were recruited from the of the units of a thousand, the sons of the commanders of a hundred and ten were also drafted according to the decree. Formerly there were only eighty night-guards. Now they numbered eight hundred. And he ordered: "Increase the number of eight hundred to make up a full thousand." He also ordered: "Do not hinder those who want to enroll as the night-guards." And he ordered: "Yeke-negürin shall be the commander of the night-guards and he shall be in charge of the thousand." "Earlier four hundred quiver-bearers had been chosen. He said: "Yisün-tege, the son of Jelme shall be the commander of the selected quiver-bearers and he shall act in consultation with Bügidei son of Tüge" He then ordered: "When the quiver-bearers together with the dayguards join to form a shift, Yisün-tege shall join as the commander

of the shift of quiver-bearers! Bügidei shall join as commander of one shift of quiver-bearers! Orqudag shall join as commander of one shift of quiver-bearers and Lablaqa shall join as the commander of one shift of quiver-bearers!. The shift of quiver-bearers join the various companies of dayguards to carry quivers and so be their commanders. Yisün-tege shall add to the number of quiver-bearers to make up a full thousand and be the overall commander.”

## 226

Chinggis Qagan, increased the number of dayguards who had formerly serviced under Ögele cherbi up to a full thousand said: “Let Ögele cherbi of the Bogurchu family be in charge of them.” He said as for one thousand dayguards, Buqa from the family of the Muqali be in charge of them. He said “Alchi from family of Ilügei shall be in charge one thousand dayguards.” He added: “Dödei cherbi shall be in charge of one thousand dayguards and Dogolqu cherbi shall be charge of one thousand dayguards. And he ordered, “Chanai from the family of Jurchedei shall be in charge of one thousand dayguards; Aqu dai from the family of Alchi shall be in charge of one thousand dayguards; Arqai qasar shall be in charge of one thousand dayguards - one thousand selected brave warriors - who, in the days of peace shall serve as dayguards, and in the days of battle shall fight before me as a shield of heroes.” Thus, there were eight thousand dayguards chosen from various thousands. Night-guards together with quiver-bearers numbered two thousands. Chinggis Qagan ordered: “Ten thousand guards attached to us should be strengthened and constitute the core of the force of army.”

Further, Chinggis Qagan issued a decree appointing the leaders of the four shifts of dayguard companies, he said: “Buqa shall be in charge of one company of guards; he shall marshal them and take his turn of duty. Alchidai shall be in charge of one of the company of guards; he shall take his turn of duty; Dödei cherbi shall be in charge of one company of guards; he shall marshal them and take his turn of duty. Dogolqu cherbi shall be in charge of one company. Commander of guards, he shall marshal them and take his turn of duty.” So he appointed the leaders of the four shifts of dayguard companies on roster of duty. Chinggis Qagan issued the order on their turn of duties saying, “On taking his turn of duty, the commander of the company will himself muster the guards who are to serve on roster and then take his turn of duty. After spending three days and nights with them the company shall be relieved by another company. If a guard fails to take his turn of duty, the guard that has so failed shall punished with three strokes of stick. If the same guard fails again – for the second time – to take his turn of duty, he shall be punished with seven strokes of stick. If the same man, without being sick in body and without notice from the commander of the shift, he fails his duty three times, he shall be punished with thirty-seven strokes of stick. Such person who thus regarded his service by Our side as too demanding shall be sent to a distant place.” So he ordered. And he said: “The leaders of the shift companies shall proclaim this order to the guards three times during each shift. Leaders of the shift companies, who has not proclaimed thus, shall be found guilty and liable to punishment. If the guards

who have heard the order contravene it and fail to take their turn of duty according to the order those guards shall be guilty and liable to punishment. So he ordered. He said: "Leaders of the guards, because you are an elder, shall not reprimand the guards, who entered my service on an equal footing with you, without my permission! If any of them contravene the law report it to me. If any one is liable to put to death let us do that. If liable to be beaten, we shall make him to lie down and beat. After becoming a leader, if you as a punishment punch or beat with stick my guards, who enjoys equal rights with you, you shall be repaid in kind with strokes for strokes, and fists for fists."

## 228

Further, Chinggis Qagan decreed, "My guards rank higher than the outside commanders of a thousand. The equerries of my guards rank higher than the outside commanders of a hundred and of ten. If members of an outside thousand, regarding themselves as equal to my guards, and quarrel with them, We shall punish those members of a thousand." So he ordered.

## 229

Further, Chinggis Qagan issued the following order and proclaimed it to the commanders of the various companies of shifts: "The dayguards, the quiverbearers shall carry out their day's duties, each following their respective schedule, and at their respective post. By the sun set, they shall be relieved from their duties by the nightguards and shall go outside and spend the night there. The nightguards shall spend the

night with us! The quiverbearers shall leave their quivers, and stewards their bowls and cooking utensils - to the nightguards! The quiverbearers, dayguards and stewards who spent the night outside shall remain at the horse hitching post till we finish our morning soup. When we are through it nightguards shall be told so, and the quiverbearers shall return to their quivers. The dayguards to their appointed posts and the stewards shall take over their cooking utensils! Every shift, entering their duties should follow these rules and act accordingly." So he ordered. He said, "Any one who might sneak in front or behind of my gher palace after the sun set shall be arrested by the nightguards, who shall hold him in custody for the night. The following morning the nightguards shall question him. During the change of duties, the leader of the incoming the shift shall personally bring in the new shift and he should also accompany out of the palace the nightguards being relieved." He said, "During the night the nightguards shall lie around the palace. The nightguards guarding the door, shall smash the skulls of any one who tries to enter and hack until their shoulders fall apart. If any one arrives during the night with an urgent message, he must report to the nightguards and communicate the message to me while standing together with the nightguards outside at the rear of the gher." So he ordered. "No one should sit in a place above the nightguards, and no one shall enter the confines without permission from the nightguards. No one shall walk beyond the position of nightguards. One must not walk near the posts of nightguards. No one should ask the number of nightguards. The nightguards shall arrest the people who trespass the limits of the confines. The nightguards shall arrest the people who walk by the edge of the confines. The

nightguards shall arrest the person who asked their number and seize the gelding with the saddle and bridle the person was riding that very day, as well as the clothes that he was wearing.” He said: “Remember how Eljigedei, a trustworthy person, was arrested by nightguards when he happened to walk up beyond them by the night?”



## CHAPTER

# X

230

**C**hinggis Qagan said:

“In cloudy nights  
Guarding my gher  
With smoke-hole  
Elder nightguards of mine  
Protected my sleep in peace,  
And elevated me to this throne.  
In the starry nights  
Standing around my palace  
Blessed night-guards of mine  
Secured that I am not startled  
And elevated me to the high throne.  
In the pouring rains  
In the shivering cold,  
And in the blustering storms  
Elder nightguards of mine  
Stand around my latticed gher  
Make me feel at ease  
And brought happiness to me.  
In the midst of seething foes  
Devoted and loyal nightguards of mine

Defend my felt-covered gher  
Without blinking an eye.  
The trusted nightguards of mine hearing  
The rattle of enemy birch bark quiver  
Rushed to stand by me  
My guards are swift in action,  
When willow-wood quivers rattle  
They came and stood by me in a moment.  
The blessed nightguards of mine  
Would, henceforth, be called the "Elder night-  
guards".  
The Seventy guards who entered the service with  
Ögele cherbi  
Henceforth be known as the "Noble guards"  
The brave warriors of Arqai be known as the  
"Elder warriors".  
Yusün-tege, Bügidei, and the other quiver-bearers,  
Henceforth be known as the "Noble quiver-bear-  
ers". So he ordered.

231

Then Chinggis Qagan said: "Sons of mine, who sit on my throne later from generation to generation, should assume as my legacy the ten thousand guards, chosen from the ranks of ninety-five thousand men specially to be my personal bodyguards. Give them no cause for discontent and take good care of them! These ten thousand guards – had not they been my blessing?"

232

Again, Chinggis Qagan said: "The night-guards shall take charge of the female attendants of the palace, the house-boys, the camel herders and the cow

herders; and shall also take care of the gher-wagon of the palace. The nightguards shall keep watch over the standards, drums, pikes and spears. They shall also take care of bowls and vessels. The nightguards shall supervise our food and drink! The preparation and cooking of meat for our food shall be done under supervision of the nightguards! If there are not enough food or drink, the supervising nightguards shall be responsible. And he said: "When the quiver-bearers distribute the drink and food, they must not distribute them without the permission from the supervising nightguards! The distribution of the food should start from the night-guards before any one else. And he said: "The nightguards must regulate entering into and going out of the Palace! The door-keepers of the nightguards must stand at the door of the gher! Two from night-guards shall enter the tent and serve drinks from the great pitchers of airag (fermented milk of mare)! And he said: "The camp-masters from the nightguards shall travel before us and set up the gher palace." And he said: "When we go falconing or hunting, the night-guards shall join us in falconing and hunting, but some of them must remain with the gher carts."

◁ 233 ▷

**F**urther, Chinggis Qagan said: "If we ourselves do not mount a military operation, the night-guards must not participate in any military actions." And he issued the following order, "If a cherbi in charge of troops transgresses this order and out jealousy for the night-guards sends them into military action, he shall be found guilty and liable to punishment." And he said: "Why the night-guards are not sent

to battlefields, you could ask? It is the nightguards who protect my golden life. When I go falconing or hunting, they sweat together with me. They maintain the Palace and look after the draft animals and carts when we are on the move.

Is it an easy thing to spend the night protecting me? Is it an easy thing to look after the gher-wagon when the main camp is on the move or settled? The reason, why I say that they must not take the battlefield separately from us, is because they already have so many different and distinct duties.

## 234

**F**urther Chinggis Qagan gave the following order, "When Shigi qutuqu is making a judgment on a case, some of the night-guards shall be present and hear the claims of the petitioners." And he said: "Some of night-guards shall take care of quivers, bows, armours and weapons, and they shall distribute them. They shall also look after the geldings, securing the lashings and keeping the load intact. And he said: "Some of the night-guards shall distribute, together with the chamberlains, goods and textiles." As for the camping sites of the guards he said: "The quiverbearers Yisün-tege and Bükidei, dayguards such as quiverbearer Alchidai, Ögele and Aqu dai, shall accompany the Palace on its right side. And he said: "Dayguards such as Buqa, Dödei cherbi, Doqulqu cherbi and Chanai, shall accompany the Palace on its left side." "The brave warriors of Arqai shall take their position in front of the Palace. And he said: "The nightguards shall look after the gher-wagon and accompany the Palace on its left side. And he ordered:

“Dödei cherbi shall supervise the proximity of the Palace and be in charge of all the dayguards, the sons of house, horse herders, sheepherders, camel-keepers and cowherders, constantly remain at the rear of the Palace. When appointing, he gave the following order to him: “Dödei cherbi shall follow immediately after the Palace,

He shall clean the campsite  
And burn horse dung.

### 235

**Q**ubilai noyan was sent to conquer the Qarlugut. But Arslan Qan of the Qarlugud came to Qubilai in submission. Qubilai noyan brought Arslan Qan back with him so that he would pay homage to Chinggis Qagan in person. Because he had not offered any resistance Chinggis Qagan favoured Arslan and said: “I would give you a daughter in marriage.”

### 236

**S**übegedei-bagatur went on the campaign of pursuit after the sons of Togtaga of the Mergid led by Qudu and Chilagun, who fled on cart of with iron-rimmed wheels. He overtook them at Chüi River, wiped them out and came back.

### 237

**J**ebe pursued Küchülüg Qan of the Naimans, overtook him at Sarig-qun. He destroyed Küchülüg and came back.

The Idugud of the Uyigud sent envoys to Chinggis Qagan. Through his envoys Adkirag and Darbai he sent the following message:

“As the clouds clear  
The Mother Sun appears  
As the ice melts,  
The River flows,  
I greatly rejoiced  
When I heard Chinggis Qagan’s fame.

Through your favour, Oh Chinggis Qagan,

If I could get  
A link of your golden belt,  
A thread of your scarlet garment,  
I will become your fifth son  
And will serve you.”

Chinggis Qagan showing favour to him, in reply to those words sent the following message. “I shall give my daughter in marriage. Be my fifth son. Idugud must come bringing gold and silver, pearls as well as mother of pearls, Damask brocades and silks.” The Idugud rejoiced because he had found favour and brought with him gold and silver, pearls as well as mother of pearls, silks and brocades, damasks and satins, and paid homage to Chinggis Qagan. Chinggis Qagan favoured the Idugud and gave his daughter Al-Altun in marriage.

In the Year of the Hare (1207), Chinggis Qagan sent Jöci with the troops of the right wing on a campaign

against the people of the forest. Buqa went with him as the guide. Quduqa beki of the Oyirad came to submit ahead of the Tümen Oyirads. Upon arrival acting as a guide, he led Jöchi to the territory of Tümen Oyirads and made them submit at Shigshid (Shishiged) River. Jöchi brought under submission the Oyirad, Buriyad, Bargud, Ursud, Qabqanas, Qangqas, and Tubas. When he reached the territory of tümen Kirgisud, their leaders Yedi-Inal, Al-Dier, and Örebek-digin came to submit. Bringing with them gifts of white falcons, white geldings, and black sables, and paid homage to Jöchi. Jöchi made the nearby forest peoples, the Shibir, Keshdiyim, Bayid, Tuqas, Tengleg, Tögeles, Tas, and Bajjigid, submit to our side. He came back bringing with him the commanders of ten thousand and thousands of the Kirgisud, and the leaders of the forest people. He made them pay homage to Chinggis Qagan with the gift of white falcons, white geldings and black sables. Chinggis Qagan welcomed Quduqa-beki of the Oyirad for his submission before the others and leading the Tümen Oyirad to join us. He granted favour to him by giving Checheyiken to his son Inalchi. He gave Jöchi's daughter Oluiqan to Törülchi, elder brother of Inalchi. He gave Alaqa-beki to the ruler of the Onggud. Chinggis Qagan bestowed favour on Jöchi saying: "You, the eldest of my sons, having left home for the first time, opened the path of good luck. Without wounding or causing suffering to men and geldings in the land where you went, you came back having subjugated the blessed people of the forest. I shall give these people to you," So he ordered.

240

Further, he sent Boruqul noyan to fight the Qori Tümed people. Since the death of Daiduqul-soqur,

the leader of the Tümed people, his wife Botuquirtargun was governing the Tümed people. On reaching their territory, Boruqul noyan sent three men ahead of the main force. In the fall of night they had to follow a trail in the thick forest the Tümed patrol attacked them from rear. Blocking the trail they captured and killed Boruqul noyan. When Chinggis Qagan learnt that the Tümed had killed Boruqul, his indignation was so great that he himself wanted to move against them. But Bogurchu and Muqali pleaded him until he desisted. Thereupon, in appointing Dörbei-dogshin of the Dörbets and ordered. "Impose strict order on his troops, pray to Eternal Heaven, and subdue the Tümed people." In preparation for the assault Dörbei launched distractive mock attacks along the paths and trails of expected incursions kept by the enemy patrol under surveillance. He ordered his troops to follow the path trodden by the red bull; if anyone lost heart or refused to proceed he should be beaten and the one who were assigned to beat carried ten rods of stick on his back for this purpose. He made his troops to prepare axes, adzes, saws, chisels and other weapons. Moving along the path trodden by the red bull he had his men to clear the path by chopping, cutting and sawing the trees. When they reached the top of the mountain the unsuspecting Tümed people were feasting. As if falling through the smoke-hole the troops descended, took the Tümed people by surprise, plundered and subjugated.

**E**arlier, Qorchi noyan and Quduqa-beki had been captured by the Tümed and were held at Botuquirtargun's camp. This is how Qorchi was seized: When Chinggis Qagan said to Qorchi "Take thirty beautiful

girls of the Tümed people as wives” Qorchi went intending to take the girls. But these people who had formerly submitted, now rebelled and seized Qorchi noyan. When Chinggis Qagan learned that Qorchi had been seized by the Tümed, he sent Quduqa as the one minding the affairs of the people of the forest. But Quduqa was also seized.

After he had brought the Tümed people under complete submission, Chinggis Qagan, for the life of Boruqul, gave one hundred Tümed to his family. Qorchi took thirty girls. Chinggis Qagan gave Botuqui-targun to Quduqa-beki.

## 242

Chinggis Qagan decreed: “I shall apportion the subject people among my mother, my sons and my younger brothers.” When he gave them their shares he said: “The one who sweated most in gathering the people together was my mother. Jöchi is the eldest of my sons. The youngest of my younger brothers is Odchigin.” To his mother, including Odchigin’s share, he gave ten thousand people. His mother was dissatisfied but she did not utter a word. To Jöchi he gave nine thousand people. To Chagadai he gave eight thousand people. To Ögedei he gave five thousand people. To Tolui he gave five thousand people. To Qasar he gave four thousand people. To Alchidai he gave two thousand people. To Belgüdei he gave one thousand five hundred. He said: “Since Dagaridai was pairing with the Kereyid put an end to him out of my sight. On this Bogurchu, Muqali, and Shigi qutuqu -three of them said: “ This would be tantamount to extinguishing your own hearth-fire and breaking your own home. As a legacy of your good father, he is the

only paternal uncle of yours. How can you do away with him? He did not comprehend his action, spare him. Allow him to live and let his hearth smoke rise over the land of your good father's youth." Thus they reasoned until he felt a stinging sensation in his nose. "Let it be as you say," he said, thinking of his good father and calmed down by the words of counsel of Bogurchu, Muqali, and Shigi qutuqu.

243

**T**hen Chinggis Qagan said: "I have given ten thousand people to my mother and to Odchigin, and for the two I have appointed four commanders Küchü, Kökechü, Jungsai, and Qorgasun. For Jöchi I have appointed Gunan, Mönškegür, and Kete. For Chagadai I have appointed the three commanders Qarachar, Mönške, and Idoqudai." Further Chinggis Qagan said, "Chagadai is a difficult and quick-tempered person to deal with. Köke-chos shall stay at his side morning and evening and tell him what he thinks" So he ordered. For Ögedei he appointed both Ilüge and Degei. For Tolui he appointed Jedei and Bala. For Qasar he appointed Jebege. For Alchidai he appointed Chagurqai."

244

**T**he sons of Father Mönшлиg of the Qongqutan were seven. The middle one was Kökechü Tebtenggeri. Those seven Qongqutans ganged up and beat Qasar. Qasar, kneeling before Chinggis Qagan, told him that the seven Qongqutan ganged up and had beaten him. But Chinggis Qagan who was furious on others said angrily: "You claimed that no living men

could ever vanquish you, how come that you are now vanquished?" At this Qasar cried, then rose and left. Qasar felt hurt and did not visit Chinggis Qagan for three successive days. After this, Teb-tenggeri said to Chinggis Qagan: "According to the decree of Eternal Heaven conveyed through the great shamans: Once Temüjin will rule the nation, once Qasar will. If you don't take Qasar by surprise, there is no knowing what will happen." Chinggis Qagan that very night rode off to seize Qasar. As soon as he left, Küchü and Kökechü informed the mother that he had gone to seize Qasar. When the mother learnt about it, she harnessed a white camel and in her covered cart set out after them. Traveling through the night when she reached the camp at sunrise, Chinggis Qagan had tied Qasar's sleeves, removed his hat and belt and was interrogating him. Chinggis Qagan, surprised by the mother descending upon him, became afraid of her. The mother was furious. As soon as she got there and dismounted from the cart, she herself untied Qasar's sleeves and gave him his hat and belt. The mother was so angered that she was unable to contain her fury. She sat cross-legged, took out both her breasts, laid them over her knees and said, "Have you seen them? They are the breasts that suckled you,

Gulpers of your after-birth  
With growling noise  
Cutters of your umbilical cord.  
What has Qasar done?

Temujin could suck one breast dry when he was young, Qachigun and Odchigin could not finish one breast between them. But Qasar - he could suck two full breasts until they sagged. He set my breasts free and made them comfortable. To my mind therefore my Temüjin's virtue is his wisdom, while my Qasar's virtue is his strength. Because of this,

Those who rebelled  
Shooting his arrows  
He forced to submit.  
Those who run away  
By the might of his arrows  
He forced to surrender.

But now, assuming that you have destroyed the enemy people, you can no longer bear the sight of Qasar.” So she spoke. After Chinggis Qagan had at last calmed the mother, he said: “I was afraid of mother getting so angry and really became frightened. I felt shame and was really abashed.” And saying, “We will withdraw,” he withdrew and returned home. But, without letting the mother know, he quietly took away the subjects of Qasar and let Qasar have only one thousand four hundred people. The mother learned about it, this is why and how, from emotional anguish and grief she prematurely grew old and deteriorated. Jebke of the Jalayir then left in fright and fled into the Bargujin land.

## 245

After that, the “people of the nine languages” flocked to join Teb-tenggeri. There were many more horses tethered at Teb-tenggeri’s hitching post for horses than that of Chinggis Qagan. When they had thus gathered, the people who were subject to Temüge-odchigin went over Teb-tenggeri. Odchigin noyan then sent his envoy by the name Soqur to request the return of people who had departed. Teb-tenggeri mocked the envoy Soqur saying: “And now Odchigin and you have an envoy to send.” After battering envoy Soqur, he made him carry his own saddle and return back on foot. The day after his envoy Soqur had been beaten and sent back on foot,

Odchigin himself went to Teb-tenggeri and said: "When I sent my envoy Soqur to you, you beat him and sent him back on foot. Now I have come to request the return of my people." On this the seven Qongqutan surrounded Odchigin from all sides intending to seize and be at saying: "Was it right for you to send envoy Soqur." Odchigin noyan, afraid of being seized and beaten said: "No, I was wrong to send my envoy." The seven Qongqutan then said: "If you were wrong, then kneel down and pray in penitence. And they made him kneel down behind Teb-tenggeri. Odchigin was not given his people. Early in the next morning, while Chinggis Qagan had not yet got up and was still in his bed, Odchigin came to him. He wept and kneeling down said, "As the "people of the nine languages" flocked Teb-tenggeri, I sent an envoy by the name of Soqur to request from Teb-tenggeri the return of my subjects to me. They battered my envoy Soqur, they made him carry the saddle on his back and he was sent back on foot. When I, in person, went to request the return of my people, I was surrounded from all sides by the seven Qongqutan. They compelled me to pray in penitence and kneel down behind Teb-tenggeri." And wept. Before Chinggis Qagan could utter a sound, Börte-üjin sat up in bed, covering her breasts with the edge of the blanket. Seeing Odchigin cry, she herself shed tears and said: "What a nasty bunch are those Qongqutan! Yesterday, they ganged up and beat Qasar. And now again, they made Odchigin kneel down behind them. What an attitude is this? In your presence, they are displaying such an animosity towards the younger brothers of yours, splendid like cypresses and pines.

And truly, later on you  
When your body which is  
As majestic as a towering tree

Withers and crumbles down,  
Whom will they let govern  
The motley of diverse people of yours.  
When your body as strong  
As the stone base of a pillar,  
Withers and crumbles down,  
Whom will they then let govern  
Your people like flock of birds?

Those who harbour hatred against your younger brothers, like splendid cypresses and pines and insult them at present, when my three or four little "naughty ones" grow up, what an authority they would allow them to exercise? What a terrible bunch are those Qongqutan. How can you stand the maltreatment of your younger brothers in such a manner?" So spoke Börte-üjin and shed tears. On these words of Börte-üjin, Chinggis Qagan said to Odchigin: "Teb-tenggeri will come soon. It is for you to decide, whatever you could do with him, do it to your best". Whereupon, Odchigin got up and wiped away his tears. Going out of the tent, he readied three strong wrestlers. After a while, Father Mönglig came with his seven sons. The seven all entered and Teb-tenggeri sat down on the right side of the airag pitchers. Odchigin seized the collar of Teb-tenggeri and said: "Yesterday you compelled me to repent. Let us now see who is stronger." Holding his collar he dragged him towards the door. Teb-tenggeri, then, facing Odchigin, seized his collar and wrestled with him. As they were tussling, Teb-tenggeri's hat fell behind the fireplace. Father Mönglig took his hat, smelled it, placed it at his bosom. Chinggis Qagan said: "Go out and see who is the strongest wrestler." When Odchigin dragged Teb-tenggeri out, the three wrestlers warned beforehand were standing near the door in readiness. They seized him, dragged him away from the gher, broke his spine, and cast him

down at the end of the carts lined to the east of the gher. Odchigin came back into the tent and said: "Teb-tenggeri had compelled me to plead forgiveness. When I said let us see who is stronger, he refused to wrestle and pretends to lie down. He was only a fair weather companion." Father Mönglig realising what had happened, shedding tears said:

“Since the brown earth  
Was nothing but a clod,  
Since the oceans and rivers  
Were nothing but streams,  
I have been your companion. 6

At these words, his six Qongqutan sons barred the door and stood around the fireplace, rolling up their sleeves. Startled by their pressure Chinggis Qagan said: "Make way. Let me out." As soon as he stepped out the quiver-bearers and dayguards surrounded Chinggis Qagan and stood by. Chinggis Qagan saw that after breaking his spines, they had cast Teb-tenggeri down at the end of the line of carts. He had a small brown gher brought from the back of the camp and set up over Teb-tenggeri. He said: "Harness the oxen's, bring the horses, let's move on." And they moved out from there.

## 246

The smoke-hole of the small tent, where Teb-tenggeri's body had been placed, was covered. The felt door was closed and men watch over were assigned. On the third night at the crack of the dawn, opening the cover of smoke-hole a figure rose out and left. An inspection established that Teb-tenggeri had, indeed, vanished from there. Chinggis Qagan

said: "Because Teb-tenggeri laid hands on my younger brothers and spread baseless slanders among them, the Heaven was displeased with him. His life and body have been spirited away." Chinggis Qagan reprimanded Father Mönglig: "You did not restrain the ambition of your sons by wise counsel, did not abandon your dream to be our equals, for that you have, now, paid by the head of Teb-tenggeri. If I realised that you would behave this way, I should have dealt with you as I did with Jamuqa, Altan, Quchar, and the rest." After he had finished he said:

"If one disavows in the evening  
What he uttered in the morning  
What was said in the evening  
By the next morning

That would indeed be a shame. That is, the words we swore to each other. Let that be so and calmed down. He also said: "If only they were able to hold back their overweening character, who could have touched the relatives of Father Mönglig?" With the demise of Teb-tenggeri, the confidence of Qongqutan had died.



## CHAPTER

# XI

247

After that, in the Year of the Sheep (1211), Chinggis Qagan set out against the Kidan people. He took Wujiu, crossed over Ünegen Pass and took Söndiiwu (*Hsüan te-fu*), and sent Jebe and Güyigüneg bagatur as vanguards. On reaching Chabchiyal, seeing that Chabchiyal Pass is well guarded Jebe said: "Let's provoke and entice them move and come after us. Then we shall put them to test." So saying, turned back. The Kidan soldiers saw him withdraw and "decided to pursue." In pursuit they went choking valleys and covering mountains with Kidan soldiers. Upon reaching the promontory of Söndiiwu, Jebe turned back the rein of the horses and destroyed the enemies who were pouring in successive waves. The main body of Chinggis Qagan's army repeatedly chased out the Kidan from its positions, crushed the valiant and brave soldiers of the Qara Kidan, the Juin of Jürched and slaughtered them until their dead bodies were piled up like rotten logs all the way to Chabchiyal. Jebe took the gate of Chabchiyal, after capturing the pass and he had occupied it, Chinggis Qagan pitched his camp at Shira degter. While attacking Jungdu, he ordered

his troops to attack the surrounding towns and cities as well. He sent Jebe to attack the city of Dungchang. Jebe reached the city of Dungchang but unable to capture it, turned back and moved away at a distance of a six day's march. Then, to take the enemy by surprise, he ordered his troops back. Each soldier with a fresh mount on lead and rode throughout the night. On arrival they caught the enemy off guard and took the city of Dungchang.

248

After taking the city of Dungchang, Jebe returned to join Chinggis Qagan. With Jungdu under siege, a high lord of the Altan Qan Ongging-chingsang approached him with the following petition: "By the ordinance of Heaven and Earth has the time, the great throne would fall, arrived? The Mongols are coming in great strength, they have crushed and utterly slaughtered our valiant and brave elite troops of the Qara Kidan and Jüyin of the Jürched. And also the Chabchiyal Pass, on which we placed our trust, had been wrestled away from us. If we now call up troops and send them out to fight, and should they again be crushed by the Mongols, they will no doubt, scatter and flee to their home towns. And if we were to recruit them against their will, they would become to our enemies rather than associates. If you Altan Qan, grant permission, let us for the present submit and come to make peace with the ruler of the Mongols. If the Mongols agree to withdraw, after their withdrawal we shall there and then would consider other possible options. It is said that the men and geldings of the Mongols find it difficult to getting used in this land, and fall ill. Let us give a princess to their ruler, and let

us also give gold, silver, satin and goods in abundance to the men in his army. Who knows whether they will or will not accept our conciliatory proposal?" The Altan Qan approved these words of Ongging-chingsang, saying: "Let it be so." Then, offering submission he sent to Chinggis Qagan a princess by name of Gungju. Great amount of gold, silver, satin, and other goods were procured from Jungdu for distribution to the soldiers. And the soldiers took all that, in their judgment, they would be able to carry away with them. Ongging-chingsang, in person, brought these offerings to Chinggis Qagan. Chinggis Qagan accepted their submission, and ordered back his soldiers that were attacking various towns and withdrew. Ongging-chingsang accompanied Chinggis Qagan as far as Mojiu (*Mo-Chou*) and Wujiu (*Fu-Chou*), bid farewell and returned. As for the goods our soldiers loaded as much as their pack animals could carry, tying the loads with bonds of heavy silk fabric.

## 249

**I**n the course of that military campaign, Chinggis Qagan set out towards the Qashin (Tangud) people. When he reached the country, Burqan Qan of the Qashin people said: "I shall submit and becoming your right wing, I shall serve you." And he offered his daughter called Chaga to Chinggis Qagan. Further, Burqan Qan said: "When we heard the name of Chinggis Qagan and learnt his fame, we were filled with awe. Now you have arrived in your august person, in all your might and we are indeed, filled with fear. Being in awe of you, we have said, "We, the Tangud people, shall become your right wing and serve you." And: "When we serve you know that

We live in permanent camps  
With pounded earth walls,  
So as your companions  
In conducting swift campaigns,  
We can hardly keep the swift pace.  
In engaging deadly combat  
We can hardly stand the fierce fight.

But if Chinggis Qagan show favour to us we the Tangud people,

In the shelter of tall feathergrass  
We shall bread numerous camels,  
And offer to the Qagan as a levy.  
We shall weave gingham  
And present satin and silk.  
We shall train falcons  
And present you the best ones.”

Thus he petitioned, and he kept his word. He levied camels from his Tangud people and brought so many that it was almost impossible to drive them back home.

## 250

**O**n that campaign Chinggis Qagan obtained the submission of the Altan Qan of the Kidan people and took large quantity of satin and other goods. He also obtained the submission of Burqan of the Qashin people and took great number of camels. Having obtained the submission of the Altan Qan Aqutai of the Kidan people, and of Iluqu-burqan of the Tangud people in that campaign of the year of the Sheep (1211), Chinggis Qagan returned home and set up his camp on the Sagari-kegere.

Again, after that, since Jubqan and many other envoys of ours who were sent to Jçu-gon to seek allegiance had been detained by the Altan Qan Aqutai of the Kidan people in the Year of the Dog (1214) Chinggis Qagan set out once more against the Kidan people. On setting out he said, "After they had already submitted themselves, how could they detain the envoys sent to Jçu-gon?" Chinggis Qagan headed towards the mouth of Tunggon Outlet, ordering Jebe to go by the way of Chabchiyal. Realising that Chinggis Qagan had gone by the Tunggon Outlet, the Altan Qan entrusted the command of his troops to Ile, Qada, and Öbögetür, strengthened the army with the Ulagan-degelen as vanguard, ordering them, "Defend the mouth of the Tunggon Outlet and do not let the enemy cross the ridge!" He dispatched the troops of Ile, Qada and Öbögetür immediately. When Chinggis Qagan arrived at the Tunggon Outlet he found numerous Kidan troops that seemingly the ground could hardly bear the sheer weight of them. Chinggis Qagan fought against Ile, Qada and Öbögetür and forced Ile and Qada to retreat. Tolui and Chügükürgen charging at the flanks, forced the Ulagan degelen to retreat, chased and crushed Ile and Qada, wiped out the Kidan troops like rotten tree stumps. When Altan Qan learned that his troops had been completely wiped out, he fled from Jingdu and entered the city of Nanging. Dying of starvation, the remnants of his troops fought each other and ate human flesh. Chinggis Qagan greatly favoured Tolui and Chügükürgen for their brilliant performance.

Chinggis Qagan set up camp at Qoshiwu (*Hoshiwu*), then in the Shira-kegere of Jungdu. Jebe broke down the gate of Chabchiyal and having routed the enemy troops who were holding Cabchiyal, came and joined Chinggis Qagan. When Altan Qan moved out of Jingdu, before leaving the city he appointed Qada as Liushiu (as acting governor) in Jungdu. When Chinggis Qagan had the inventory taken of the gold, silver, goods, satin and other things gathered in Jungdu, he sent the stewards Önggür, Arqai qasar and Shigi qutuqu to do it. As these three were approaching, Qada came forward to greet them, taking with him gold-embroidered and patterned satins. He came out of Jungdu and welcomed them. Shigi qutuqu said to Qada, "Formerly, the goods of this Jungdu, the very city of Jungdu, did belong to the Altan Qan. Now Jungdu surely belongs to Chinggis Qagan. How can you give us the goods and satins of Chinggis Qagan, stealing then and bringing them here behind his back? I shall not take them." Thus spoke Shigi qutuqu did not take them but stewards Önggür and Arqai both took them. After making an inventory of goods and other things of Jungdu, these three came back. Chinggis Qagan then asked Önggür, Arqai, and Qutuqu: "What did Qada give you?" Shigi qutuqu replied: "He brought out some gold-embroidered and patterned satins. I said, "Formerly this Jungdu belonged to the Altan Qan. Now it belongs to Chinggis Qagan. Now it has surely become the property of Chinggis Qagan. How can you Qada, give us Chinggis Qagan's goods, stealing them behind his back?" This I said and did not take them, but Önggür and Arqai took what Qada had given them." So spoke Shigi qutuqu. Chinggis Qagan then rebuked

Önggür and Arqai very sharply. As for Shigi qutuqu, he greatly favoured him, saying to Shigi qutuqu: “ You were mindful of the norms of the great law.” Then he said: “You shall, henceforth, be my eyes to see and my ears to hear, won’t you?”

## 253

After the Altan Qan had entered Namging (*Nanching*), he submitted himself and, making obeisance, sent his son called Tenggeri with one hundred companions to Chinggis Qagan, wishing them to be his dayguards. Upon their submission, there and then Chinggis Qagan said: “Let’s withdraw” and withdrew by the Chabchiyal Pass, sending Qasar along the sea coast with the troops of the left with the following instructions: “Set up camp at the city of Beijing. After you have subjugated the city of Beijing, proceed further and pass through the land of Wuqanu of Jürchen people. If Wuqanu is hostile and intends to resist, go for it. If it submits, pass through its border towns and proceeding along the banks of the rivers Ula and Nau, and crossing the Tagur River upstream, join forces with me at the main base camp.” With Qasar he sent three commanders - Jürchidei, Alchi and Tolun cherbi. Qasar brought the city of Beijing into subjection, forced Wuqanu of the Jürched to submit and brought under control every towns that came across on his way. Qasar then proceeded upstream along the Tagur River and disembarked at the main base camp.

## 254

After that, as Chinggis Qagan’s one hundred envoys with Uquna at their head had been detained and

slain by the Sartagul people. Chinggis Qagan said: "How can I stand the severance of my golden tether by the Sartagul people?" And when he was about to ride out against the Sartagul people to take revenge of the one hundred envoys headed by Uquna and to requite the wrong, Yisüi qatun reminded and appealed to Chinggis Qagan with the following words:

"The Qagan think of:  
Crossing high ridges  
Fording wide rivers,  
Waging long campaigns  
And pacify your many nations.  
But, living beings are mortal.  
When your body which is  
As majestic as a towering tree  
Withers and crumbles down,  
To whom you will bequeath your people.  
When your body as strong  
As the stone base of a pillar,  
Withers and crumbles down,  
To whom you will bequeath your people.

Of your four sons, of your four steeds, which one you will designate as your successor? Your sons, younger brothers, the common people as well as we, all, are at loss on this matter, so I decided to bring what is on my mind, to your attention. Your order shall decide." So she spoke and Chinggis Qagan declared: "Though she is only a queen, Yisüi's words are more right than right. No matter who - younger brothers and sons and Bogurchu, Muqali, and others - no one has advised me like this. Me too:

I forgot,  
As if I shall not follow my forefathers.  
I slept,  
As if I would not be caught by death.

Having said this, he said: The eldest of my sons is Jöchi. What do you Jöchi say? Speak up!" But before Jöchi could utter a sound, Chagadai said: "When you say, Jöchi, speak up," does it imply appointing Jöchi as your successor? How can we let ourselves be ruled by this bastard forsaken by the Mergid? At these words, Jöchi rose and grabbing Chagadai by the collar said: "My father the Qagan has never regarded me an outsider. How can you be so prejudiced against me? In what skill are you better than me? Only in obstinacy you are, perhaps, better.

We shoot arrows at a long distance  
If I am outdone by you,  
I'll cut my thumb and throw away!  
We wrestle and if I am defeated,  
I shall not rise from where I've fallen!

Let the order of my father the Qagan decide," So he said. As Jöchi and Chagadai both stood holding each other by the collar, with Bogurchu pulling Jöchi by the arm and Muqali pulling Chagadai by the arm, though he had heard every thing Chinggis Qagan sat in silence. Then, Köke-chos sat to the left side and said: "Chagadai, why are you in such a hurry? Your father the Qagan, from all the sons had placed greatest expectations in you. Before you were born,

The starry sky was turning  
And the people fought each other.  
With no pause to enter their beds,  
They were abducting each other.  
The crusty earth was turning,  
The entire nation was in turmoil.  
Under quilt they take no rest  
But mercilessly slew the rest.  
At such a time:

On her will she didn't go  
Abducted she had to go.  
Your mother did not slip away  
She was snatched in a fray.  
She was not at leisure  
It happened in a battle.  
What you have spoken  
Brings chill to her affection  
Sours her holy as milk heart!  
Had not you two emerged  
From the same warm womb,  
Had not you two  
Were born from the same belly?  
If you were to blame  
Your mother who has borne you  
You will never be able to soften  
Her grieved heart again.  
If you incur reproach of  
The mother from whose womb  
You came forth  
Slim is the chance  
To regain her affection again.  
When your father the Qagan  
Forged the entire nation,  
He didn't thought of his life,  
He didn't spare his blood.  
He didn't blink his eyes,  
He didn't rest his ear on a pillow  
His sleeve was his pillow and  
The flap of his robe was a mattress.  
Quenching thirst with his saliva,  
Munching on the flesh  
Caught between his teeth,  
Till the sweat of his forehead  
Trickled to the soles of his feet,  
Till the sweat of soles surged up

To his forehead  
He strove fiercely, and  
Applied himself fully to his great task.  
Your mother enduring the hardship with him:  
Wearing her tall hat proudly  
Kept her head high.  
Fastening her belt tightly,  
Shortened her skirt, thus  
She brought up her sons.  
Whenever she swallowed  
She gave you half of her food.  
When her throat was choking  
She gave you all of it  
And herself went hungry.  
Stretching your shoulders  
She strove to make you  
The equal of other men.  
Stretching your necks,  
She strove to make you  
The equal of other men.  
Bathing your bodies,  
Making you lift your heels  
She made you reach  
To men's shoulders,  
And to rumps of geldings.  
Now, does she not wish to see  
The happiness of you, her sons?  
Our august Qatun has a heart  
As bright as the sun,  
As wide as a lake." So he spoke.

255

**A**t this, Chinggis Qagan said: "How can you speak thus about Jöchi? Isn't Jöchi the eldest of my sons? Henceforth, never talk like this. So he said.

And at these words, Chagadai forced a smile and said:  
“Neither I’ll dispute Jöchi’s strength nor reply his  
claims of skill,

Game killed by tongues  
Cannot be loaded.  
Game slain by words  
Cannot be flayed.  
Jöchi and I are the eldest sons  
We’ll serve jointly  
Our father the Qagan  
If one fails his duty  
His head will be chopped off.  
If one lags behind  
His tendons will be cut off.  
Ögedei is mellow and amiable

Let us agree on him. As Ögedei is close to our father - the Qan. If the Qan introduce him to the duties and powers of the ruler, this will be fine. So he spoke. At these words Chinggis Qagan said: “What do you say, Jöchi? Speak up.” Whereupon, Jöchi said: “Chagadai has just spoken for me. Chagadai and I shall, jointly, serve the Qagan. Let us agree on Ögedei.” So he spoke. At this Chinggis Qagan declared: “Why should you two go so far as to act jointly? Mother Earth is vast. There are plenty of rivers and waters. By extending our realm, I’ll separate you two and make the rulers of foreign lands.” He added: “You Jöchi and Chagadai, keep to your words:

Beware of amusement of commoners  
Beware of the mockery of outsiders!

In the past both Altan and Quchar had given their word of honour, but they failed to keep it, and what had happened, how they were dealt with? Now, I shall

divide between you some of the offspring of Altan and Quchar. Seeing them will remind you to keep but not neglect your word” Having spoken thus, Chinggis Qagan said: “Ögedei, what do you say? Speak up!” Ögedei said: “When my father the Qagan favours and tells me to speak, what am I to say? How can I say that I am not capable? I shall be persistent in my efforts to live up to the expectations. Later, if some among my descendants will be born so worthless that

Even if wrapped in fresh sedge  
They would not be eaten by an ox  
Even if wrapped in fat,  
They would not be eaten by a dog,  
And so awkward an archer  
He misses an elk before his eyes  
Not to mention a small target as a mouse.

I’ll say that much as of now. What else could I say,” So he spoke and at these words Chinggis Qagan declared: “If Ögedei speaks these words, that will be suffice.” Further he said: “Tolui, what do you say? Speak up.” Tolui said: “Being at the side of my elder brother whom our father the Qagan has just designated,

I shall remind what he has forgotten  
Wake him when he falls sleep.  
I shall be a companion of “yes”  
And the whip of his chestnut horse.  
Not being remiss in my “yes”  
Not being absent from the ranks  
I shall campaign for him in distant places  
And fight for him close combats.”

When Tolui had spoken thus, Chinggis Qagan endorsed saying: “Descendants of Qasar, appoint one of you who shall govern! Descendants of Alchidai,

appoint one of you who shall govern! Descendants of Odchigin, appoint one of you who shall govern! Descendants of Belgüdei, appoint one who shall govern! Thinking in this way and appointing one of my descendants to govern, and if you do not rescind my order or breach it, then you will not err, and you will not commit blunder. Supposing that the descendants of Ögedei are all born worthless that

Even if wrapped in fresh grass  
They would not be eaten by an ox  
Even if wrapped in fat,  
They would not be eaten by a dog.

If this happens, surely a boy who is good enough, will be born into one of my descendents, wouldn't he?" So he spoke.

## 256

Setting out on the campaign Chinggis Qagan sent his envoy to Burqan of the Tanggud with a message: "You swore to be my right wing. As my golden tether had been severed by the Sartagul people, I have embarked on a campaign to call them to account. You should also set forth as the right wing of my army." On receiving the message, before Burqan could utter a word, Asha-gambu said: "If he is not powerful enough why did he become the Qagan?" Saying so he did not supply auxiliary troops and sent the envoy back with his haughty words. Thereupon, Chinggis Qagan said, "How can we tolerate this abusive language of Asha-gambu?" And he said, "What difficulty would there be, if we were change direction and send troops against them? But as of now our destination is, indeed, other people, so let's leave them. If I am protected by Eternal Heaven, when I come

back pulling strongly my golden tethers, then certainly this matter shall be dealt with!

257

In the Year of the Hare (1219), Chinggis Qagan crossing the Arai set out against the Sartagul people. From among the ladies, he took Qulan qatun on the campaign. From among his younger brothers Odchigin noyan was left in charge of the main base camp. He sent Jebe as vanguard. Sübegedei was sent as rearguard of Jebe and sent Toquchar as rear guard of Sübegedei. Sending these three ahead he ordered, "Travel along the outside perimeter of the Sultan's land, take position behind him and upon our arrival attack him from the rear." Jebe then went and, detoured the cities of Qan-Melig without touching them. Behind him Sübegetei detoured in the same manner without touching them. But Toquchar, coming behind him, attacked the border towns of Qan Melig and pillaged his peasants. As his cities had been ransacked, Qan Melig rebelled and joined Jalaldin sultan. Jalaldin sultan and Qan Melig moved against Chinggis Qagan. Shigi qutuqu went as vanguard before Chinggis Qagan. Jalaldin sultan and Qan Melig fought Shigi qutuqu. After defeating him they continued to advance, and rapidly approached Qagan. At that very moment, Jebe, Sübegedei and Toquchar attacking Jalaldin sultan and Qan Melig from the rear, overran and utterly destroyed them. By so doing, they prevented them from entering the cities of Buqar (*Bukhara*), Semisgab (*Samarkand*) and Udarar (*Otrar*). They pursued them as far as the Shin River. Being pressed, the Sartagul started throwing themselves into it and many of them perished there in the Shin River. Jalaldin sultan and Qan Melig, saving their lives, fled

upstream of the Shin River. Chinggis Qagan advanced upstream and plundered Badkesen (*Badakhshan*). He reached the Eke Stream and the Gegün Stream. Then set camp in the Barugan-kegere. He sent Bala of the Jalayir in pursuit of Jalaldin sultan and Qan Melig. Chinggis Qagan greatly favouring Jebe and Sübegedei said, "Jebe, you were called Jirgugadai. After coming to me from the Tayichigud, your name indeed became Jebe. "They discussed that for attacking on his own arbitrary will, the border towns of Qan Melig's and causing him to rebel against us, to condemn Toquchar to death." However, he was not executed. After strong reprimand, he was demoted and stripped of his right to command troop.

## 258

Then Chinggis Qagan, returning from the Barugan-kegere, sent his three sons Jöchi, Chagadai and Ögedei, ordering, "Cross the Amui River (*Amu Darya*) with the troops of the right wing and set up camp at the city of Örünggechi (*Gurganj*).” He sent Tolui, ordering, "Set camp at such cities as Iru, Isabur (*Nishabur*), and many other towns!" Chinggis Qagan himself has encamped at the city of Udarar. The three sons Jöchi, Chagadai, and Ögedei sent the following message: "Troops are amassed and ready. We have reached the city of Örünggechi. Whose instructions should we follow?" On receiving the message, Chinggis Qagan sent a message ordering: "Act according to the instructions of Ögedei."

## 259

Then Chinggis Qagan after having brought the city of Udarar to submission, set out from the city

of Udarar and pitched camp at the city of Semisgab. Setting out of the city of Semisgab, he pitched camp at the city of Buqar. Therupon, Chinggis Qagan waited for Bala and spent the summer at the ridge of Altan Stream in the former summer quarters of the Sultan. From there he sent messengers to Tolui, saying, "The summer heat has arrived. The rest of the troops have set up their camps. You come and join us." Tolui had taken Iru, Isabur and other cities and destroyed the city of Sisten (*Sîstân*). He was demolishing the city of Chügcheren when he messengers reached him. Tolui, after demolishing the city of Chügcheren, returned for camping and joined Chinggis Qagan.

260

Jöchi, Chagadai and Ögedei - the three sons who occupied the city of Örünggechi, divided the city and its people between them, but did not set aside a share for Chinggis Qagan. Upon the return of the three sons, Chinggis Qagan discontented with this conduct of the three - Jöchi, Chagadai and Ögedei, for three days did not allow them into his presence. Then Bogurchu, Muqali and Shigi qutuqu petitioned him as follows: "We brought down the Sultan of the Sartagul people who had bitterly opposed you and we took his cities and peoples. The ransacked and divided city of Örünggechi as well as the youthful sons who divided the spoils between themselves, all rightfully belong to you Chinggis Qagan. Now with our strength increased by Heaven and Earth, we have brought the Sartagul people down, we - the men and the geldings of your army - are rejoicing and proud with ourselves. Why should the Qagan be so angry? Your sons have realized that they have done wrong and are afraid. Let this be

a lesson for the future! Your sons may be discouraged. Why not show them your favour and allow them into your presence?" Upon this, Chinggis Qagan relented, allowed the three sons Jöchi, Chagadai and Ögedei into his presence. He rebuked them,

Citing old sayings,  
Quoting adages.  
Until they almost sank  
Into ground where they stood,  
Until they were barely able  
To wipe sweat from their foreheads.

As he was sternly reprimanding and tutoring them in morality, Qongqai qorchi, Qongtagar qorchi, and Chormaqan qorchi - these three quiver-bearers petitioned Chinggis Qagan as follows: "Like sparrowhawks being trained, your sons are barely learning how to wage a military campaign, at such a time, why you rebuke and discourage them in this manner. The sons, frightened, may lose their heart. From where the sun sets to the where it rises there are many enemy peoples. If you incite us like Tibetan dogs, and send on a mission, with our strength increased by Heaven and Earth we shall bring back for you enemy people, gold, silver, satin, and other goods! You say, "Which people?" We say, "It is said that in the west there is the Qalibai (*Caliph*) sultan of the Bagdad (*Baghdad*) people. Let us move against him." So they petitioned him. Qagan was appeased by these words and his anger abated. He endorsed their proposal and showed his favour to the three quiverbearers Qongqa, Qongtagar, and Chormaqan." He ordered, "Be at my side." To Qongqai of the Adargin and Qongtagar of the Dolunggir, and he sent Chormaqan of the Ötegen on a campaign against the Bagdad people and the Qalibai sultan.

Further, Chinggis Qagan sent Dörbei-dogshin of the Dörbets on a campaign to seize the cities of Aru and Maru (*Marv*) and the city of Abtu of the Madasari people between the lands of the Hindus people (*Indian*) and the Bagdad people.

Further, he sent Sübegedei-bagatur northwards to campaign in the land of the eleven different alien peoples. Namely: the Qanglin, Kibchagud, Bajigit (*Bashkir*), Orusud, Majarud (*Madyars*), Asud, Sasud, Sergesüd, Keshimir, Bolar and Raral (*Kerel*), making Sübegedei-bagatur to cross the great rivers Ejil (*Volga*) and the Jayag (*Yayiq*), and operate as far as the cities of Kiwa (*Kiev*) Menkermen.

Having completed the conquest of the Sartagul people, Chinggis Qagan issued a decree setting up resident administrator in every city. At that time, two sartagul of the Qurumshi (*Xwârizmî*) – father and son called Yalawachi and Masqud (*Mas'ûd*) came from the city of Örünggechi. They enlightened Chinggis Qagan on the customs and laws of the cities. Both of them were equally well versed in these customs, Masqud Qurumshi - the son- was put in charge, with our resident commanders, of Buqar, Semisgen (*Sämiz Känd*), Örünggechi, Udan (*Hotan*), Kisqar (*Kashgar*), Uiryang (*Yarken*), and Güsen daril (*Kusen-tarim*) and other cities. He brought back with him father

Yalawachi and put him in charge of the city of Jungdu of the Kidan. Because from among the Sartagtai people the Yalawachi and Masqud of were adept in the laws and customs of cities, Chinggis Qagan appointed the two, putting them in charge of Kidan people.

264

Chinggis Qagan spent seven years in the country of the Sartagtai people. Then, at the time when he was waiting for Bala of the Jalayir, Bala, having crossed the Shin River, was pursuing Jalaldin sultan and Qan Melig as far as the country of the Hindus. He lost track of Jalaldin sultan and Qan Melig and, even though he sought them as far as the middle of the country of the Hindus, he was unable to find them and returned. He came back subjugating and pillaging the people on the frontier of the Hindus, and seizing many camels and cut-bucks. Then Chinggis Qagan returned home. On the way he spent the summer on the Erdish River. In the autumn of the Year of the Cock -the seventh year of the campaign - he settled at his Palaces in the thick bush by the Tugula River.



## CHAPTER

# XII

265

After passing the winter there, Chinggis decided to launch a fresh campaign against the Tanggud people. He took the count of his troops once more and in the autumn of the Year of the Dog (1226) set out against the Tanggud people. From among the wives, he took with him Yisüi qatun. On the way, in the winter, when they hunted many wild asses of Arbuqa, Chinggis Qagan was riding his steed Josutu boru (reddish grey horse). When a herd of wild asses came rushing, Josutu boru took fright and Chinggis Qagan was thrown off the horse. Since he was in great pain, it was decided to camp at Chogorqad. After spending that night there, the following morning Yisüi qatun said, “Princes and commanders consult and decide on what to do: the Qagan has spent the night hot with fever. Thereupon, the princes and commanders assembled and Tolun cherbi of the Qongqutan advised:

“Sedentary Tanggud people  
Live in pounded-earth homes,  
They can’t run away  
Carrying on their backs

Their pounded-earth homes,  
They will not forsake,  
Their stationary camps.

Let us withdraw. When Qagan's fever subsides, we shall move out again!" All the princes and commanders agreed with his words and petitioned Chinggis Qagan accordingly, but Chinggis Qagan said, "The Tanggud people will say that we turned back because we lost heart. We must send envoys to them. Nurse my illness at Chogorqad. If we withdraw after receiving their reply, that would do." And he sent envoys to carry the following words: "In the past, you, Burqan, said, "We, the Tanggud people, shall be your right wing." Thus assured by you I requested you let us set out on a campaign to bring the Sartagul people to submission. But you, Burqan, did not keep your word and not only didn't give additional troops, but sent the envoy back with haughty and mocking words. Since I was moving in the of direction a different people at the time, I said that I would call you to account later. Setting out against the Sartagul people and being protected by Eternal Heaven I brought them duly under submission. Now I have come to call, you, Burqan to account for your words." Burqan said, "I did not speak the mocking words." Thereupon Asha-gambu said, "It was I who spoke those mocking words. By now, you Mongols should have learned to fight, and if you want to combat, then I am from the land of Alashai,

We live in spread ghers of thin woolen cloth ,  
And carry our possessions on camel back.

Come to the Alashai! Let us fight there! If you need gold, silver, satin and other goods, turn towards Eri-gaya or Erijeü instead. "So he spoke and sent this message to Chinggis Qagan. When these words were conveyed to Chinggis Qagan, his body was still hot with

fever. Chinggis Qagan said, "Do you see that! After having heard these haughty words, how can one withdraw? Even if I die, I must confront this challenge!" And, saying, "Eternal Heaven, you take the command!", Chinggis Qagan headed towards the Alashai, where he fought with Asha-gambu. He overcame Jaqa-gambu who was forced to barricade on the Alashai mountain. He captured Jaqa-gambu, his people with spread tents of thin woolen cloth, and camels to carry their possessions were pillaged until they were blown to winds like ashes. He then gave the order: "Kill the valiant, the bold, and the manly Tanggud. Soldiers take "as many common Tanggud as they can lay hands on or capture."

## 266

**T**hat summer Chinggis Qagan pitched his camp on Snowy Mountain. He sent out soldiers against the Tanggud people with spread tents of thin woolen cloth, and camels to carry their possessions, who had fled to the mountains with Jaqa-gambu and were offering resistance. The soldiers plundered and utterly destroyed those Tanggud as expected they would do. And showing favour to Bogurchu and Muqali, he ordered that they should take as much booty as they can carry away. Further, Chinggis Qagan ordered: "Since I did not give any share from the Kidan people to Bogurchu and Muqali, two of you take the Jüyin of the Kidan people, dividing equally between you! Make their fine sons follow behind you, holding your falcons! Bring up their fine daughters to arrange the hems of your wives' skirts. The devoted friends of the Altan Qan of the Kidan people were the Qara Kidan Jüyin people who had destroyed the ancestors of the

Mongols. Now, you two, Bogurchu and Muqali, are my devoted friends.”

267

Chinggis Qagan moved out from the Snowy Mountain and set up camp at the city of Uraqai. After leaving the city of Uraqai, and while he was destroying the city of Dörmegei, Burqan came to pay homage to Chinggis Qagan. In paying homage he brought many gifts. First came golden statuettes of Buddha, then the golden and silver bowls and vessels, nine of each kind; they were followed by nine boys and nine girls; nine geldings and nine camels; and all sorts of other objects arranged in sets of nines according to their colour and form. During the audience Chinggis Qagan kept the door closed and made Burqan pay homage from the exterior of the door. During the audience Chinggis Qagan felt revulsion within his heart. On the third day, Chinggis Qagan issued an order giving Iluqu-burqan the name Shidurgu. Then Iluqu-burqan Sidurgu was summoned, and Chinggis Qagan ordered, “Iluqu be put to death” and that “Tolun cherbi should personally execute him.” Afterwards, when Tolun cherbi reported that he had personally put him to death, Chinggis Qagan issued the following decree: “Coming to the Tanggud people to call them to account, on my way while hunting the wild asses of Arbuqa I was hurt. It was indeed Tolun who spoke out, expressing anxiety about my life and insisted on curing my injured body. Driven by the poisonous words of the enemy we came here. Our strength increased by Eternal Heaven, the enemy fell into our hands and we took our revenge. Tolun shall take for himself this movable palace brought by Iluqu, together with the bowls and vessels.” So he ordered.



**Ögödei Khan**

*Silk-screen printing. 14th Century  
National Palace Museum Taipei, Taiwan*



After he had subjugated the Tanggud people and making Iluqu-burqan change his name to Shidurqu, and after finishing him off through suffocation as well as after having exterminated the Tanggud peoples' elders - mothers and fathers from generation to generation up to their very roots, Chinggis Qagan ordered: "While you take your meal you should say that we have exterminated them until no trace of their roots were left." Because the Tanggud people gave their word but did not keep it, Chinggis Qagan for the second time campaigned against them. Having destroyed the Tanggud people, Chinggis Qagan came back and in the Year of the Pig (1227) ascended to Heaven. After he had ascended to Heaven a great part of the Tanggud people was given to Yisüi qatun.

In the Year of the Mouse (1228), the princes of the right hand headed by Chagadai and Batu, the princes of the left hand headed by Odchigin noyan, Yegü and Yisüngke, the princes of the heartland headed by Tolui, the princesses, the imperial sons-in-law, the commanders of ten thousand and those of a thousand, all gathered in unison at Ködüge-aral and held a great national assembly on the Kerülen River. In accordance with the decree by which Chinggis Qagan had designated him they enthroned Ögedei Qan as the Qagan. Elder brother Chagadai after elevating his younger brother Ögedei Qan as the Qagan elder brother Chagadai and Tolui handed over to him in entirety the nightguards and the quiverbearers as

well as the eight thousand dayguards who had been protecting the precious life of their father Chinggis Qagan, also the ten thousand personal body guards who had been in close attendance to his father the Qagan. The heartland of the (Mongol) nation were also handed over to him in the same manner.

270

Ögedei Qagan, after having been inaugurated as the Qagan and after receiving the ten thousand nightguards and the heartland of the nation, first of all consulted with elder brother Chagadai on further steps. To complete the campaign which his father Chinggis Qagan had not been able to wrap up he sent Ogutur and Möngetü after Chormaqañ qorchi who had been campaigning against the Qalibai sultan of the Bagdad people. Sübegedei-bagatur, who earlier campaigned to the Qanglin, Kibchagud, Bajigid, Orusud, Asud, Sasud, Majar, Keshimir Sergesüd, Buqar and Kerel peoples, and crossed the great rivers Idil (Volga) and the Jayaq, and operated as far as the cities of Menkermen, and Keyibe (Kiev), has now been put in difficult situation by those peoples. So Ögedei Qagan sent out Batu, Büri, Güyüg, Möngeke and many other princes in support of Sübegedei. He ordered, "Batu shall be in command" of all those princes on the campaign and that Güyüg shall be in command of the troops coming from the heartland. He further ordered, "The princes who are in charge of a domain send the eldest of their sons to join in this campaign! Those the princes who have no domain, the commanders of a ten thousand, of a thousand, of a hundred and of ten, and any commoners, whoever they are, send the eldest of their sons in this campaign. Likewise, the princesses and imperial sons-in-law send the eldest of

their sons.” Further, Ögedei Qagan said, this principle of sending our eldest sons on a campaign originates from elder brother Chagadai. Elder brother Chagadai sent a message saying, “On this campaign in support of Sübegedei every eldest son of us shall be sent. If the eldest of the sons go into the field, larger number of troop will go into action. If we have a large number of troops morale of the army would be higher and they will go into battle with an air of superiority and might. The enemy people beyond consist of many hostile states, and these peoples at the far corner of the world are very hard people. In anger they would rather die by their own swords than submit. It is said that their weapons are sharp.” That was his message. Ogödei Qagan said “In response to the strong appeal of our elder brother Chagadai, let us send out the eldest of the sons, and proclaimed this order to every corner of the nation, and this how Batu, Buri, Güyüg, Möngke and the other princes were sent to take part in this campaign.”

271

Further, Ögedei Qagan sent the following message to elder brother Chagadai seeking his advice “I have sat on the throne made ready by my father Chinggis Qagan. Will people not say of me, “By the virtue of what merit has he sat on it?” If elder brother Chagadai approves, since the subjugation of the Altan Qan of the Kidan people had been left unfinished by our father the Qagan, I shall now set out to conquer the Kidan people.” So he sent this message asking for advice. Elder brother Chagadai in return message approved his suggestion as follows: “What is the big problem? Appoint a capable man in charge of the main base camp and set forth. I shall send out troops from

here.” Having put Oldagar qorchi in charge of the Great Palaces.

272

In the Year of the Hare (1231) Ögedei Qagan set forth against the Kidan people. He sent Jebe as vanguard. Soon he crushed the Kidan troops, cutting them down like heaps of rotten logs. He crossed Chabchiyal and ordered his troops to advance and attack the towns and cities in every direction. Then Ögedei Qagan pitched camp at Shira degder. There Ogödei Qagan 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 local spirit masters and geniuses of the land and rivers of the Kidan, enraged by the subjugation of their people, ravage and destruction inflicted on their cities and towns, have cast bad spell over the Qagan.” When divined whether they would be appeased by the sacrifice of men, gold, silver and goods. They raged even more violently. The shamans then asked by means of divination, “Could a person from the Qagan’s family serve a substitute? Whereupon, the Qagan, opened his eyes, and asked for a drink of water, drank it and asked, “What has happened?” The shamans then reported to the Qagan: “The local spirit masters and geniuses of the land and rivers of the Kidan people are enraged by the ravaging of their land and waters and subjugation of the people. When we appeased the spirits asking whether we can offer some other sacrifice, they raged even more violently. When we asked, “Could a person from the Qagan’s family serve as a substitute?” their grip was loosened. Now your order shall decide.” When they so spoke, the Qagan asked, “Who is at my side from among the princes?” To these words Prince

Tolui, who was at his side said, "Though we have elder brothers above you and younger brothers below you, our father the genius Chinggis Qagan chose you, elder brother to be the Qagan after him,

He chose you as a gelding  
Examined you as a wether  
And seated on the great throne.  
Placed upon you the burden  
To rule over his many peoples.  
As for myself, I was told,  
"Being at the side of my elder brother the Qagan,  
Remind him of things forgotten,  
Wake him up when he is asleep."  
Now, if I should lose you, my elder brother the  
Qagan,  
Whom shall I remind of things forgotten,  
Whom shall I wake when he is asleep?

In fact, if my elder brother the Qagan passes away, the numerous Mongol people would be left orphans; the Kidan people would rejoice at their good fortune. I shall sacrifice myself instead of my elder brother the Qagan.

I have, in my time  
Split the back of trout,  
Sliced the back of sturgeon;  
Ile I overcame,  
And Qada I impaled.  
My face is handsome,  
And I am tall in stature.  
Shamans, perform your spells and incant your  
curses!"

Thus he spoke, and Prince Tolui drank the water with the spell of curses sworn by the shamans. There he sat and after a while said, "It has made me drunk. Until

I wake up from my drunkenness, I leave it to you my elder brother the Qagan to take care of your orphaned younger brothers and your widowed sister-in-law to their fullest gratification and containment. I have said all I have to say. I am drunk." On that, he went out and passed away. This is how he died.

273

Then Ögedei Qagan destroyed the Altan Qan and gave him the name Següse (*Hsiao-ssu*). He took into possession his gold, silver, gold-embroidered and patterned satins, goods, his subjects and slaves. Having appointed governors, administrators and garrison commanders as well as resident commissioners in Namging, Jungdu and in cities everywhere, he returned home relieved and reassured, set up his camp at Qaraqorum.

274

Chormaqan qorchi brought the Bagdad people under subjection. When Ogödei Qagan learned that the land was reputedly good and that the goods and wares therein were also reputedly magnificent, he ordered: "Chormaqan qorchi shall reside at that very place as the garrison commander. Every year he shall make the people to pay tributes in yellow gold, golden brocade fabrics, brocades and damasks with gilded thread, small and big pearls, fine Arab horses with long legs and tall necks, wicker baskets filled with date, peacocks, pack camels, pack-mules, and he shall deliver them to us annually." Batu, Büri, Güyüg, Möngke and several other princes who had gone on a campaign in support of Sübegeidei-bagatur brought

the Qanglin, Kibachagud and Bajigid people under submission. They crossed the Ejil and Jayaq Rivers, destroyed the city of Meged, slew the Orusud and plundered them until they were utterly crushed. They ravaged and brought under submission the peoples of Asud, Sesüd, Bolar, Mankermen, Kiwa and having appointed administrators and commissioners returned home. Ögedei Qagan sent Yisüder qorchi to reinforce Jalayirtai qorchi who has been campaigning against the Jürched and the Solanggas, with instructions “to remain there as administrator” once they had been subdued.

275

From the Kibchaq campaign Batu through his envoy reported to Ögedei Qagan the following: “By the strength of Eternal Heaven and the ingenuity of my uncle the Qagan, I have destroyed the city of Meged, the Orusud people and brought eleven foreign countries and peoples duly under submission. Pulling our golden reigns, we decided to hold a parting feast. A large tent was erected and, as we began feasting, Büri and Güyüg accused me saying that I drank one or two ceremonial bowls of the wine before the others, as if I have become the most senior one among the princes who were present. And they refused to join the feast and rode off. As they rode off, Büri said, “Why did Batu drink first, in spite of being ours equal?”

When bearded old women like him,  
Claim to be our equals  
I crave to pound them by my heels,  
And trample them under my feet.”

On that Güyüg said, “Let us also beat the bosoms of those old women with quivers!” To which Eljigedei’s

son Argasun added: "Let's attach wooden tails to them!" Since, we were on a campaign against enemy people of a different race, we tried to reason them and sought reconciliation, but Büri and Güyüg spoke to us in this manner and we parted in disaccord. Now, the order of my uncle the Qagan shall decide the matter!" Thus he reported.

276

Hearing these words of Batu, the Qagan became very angry. He did not allow Güyüg into his presence but said, "Following whose counsel does this mean creature speak such a mouthful of filthy words against a person senior to him? May he rot like an abandoned egg! He has turned hostile towards a person who is senior to him.

I shall make him a scout  
And make him to climb  
The town walls as high as mountains  
Until the nails of his ten fingers  
Worn out and peel away;  
I shall send him to the garrison  
And make him to climb  
The pounded earth walls  
Until the nails of his five fingers are worn out.

And you, good for nothing and belligerent Argasun, with whom you wanted to be equal and speak such haughty words against our family? Let us send Güyüg and Argasun away together. It would have been in order if we executed Argasun, but you would then say that I was prejudiced. As for Büri, tell Batu to send him to elder brother Chagadai, informing him of what he said. Let elder brother Chagadai decide on this matter!

Then Mönggei on behalf of the princes, and Alchidai, Qongqurdai, and Janggi on behalf of lords respectfully advised: “Your father Chiggis Qagan had decreed that field matters should be judged in the field, just as domestic matters should be judged in the Palace. The Qagan is angry with Güyüg. This is a field matter: will the Qagan not show favour and send Güyüg to Batu, entrusting him with the decision?” So they advised him. The Qagan agreed with their words, calmed down and allowed Güyüg into his presence. He rebuked him with the following words of admonition: “It is said of you that while on the campaign you whipped the buttocks of every man with buttocks! And it is also said that by your cruelty you broke the spirit of every soldier and people under your command. Did you make yourself believe as if the Orusud (Russian) people have surrendered because they were afraid of the wrath and anger of yours? Do you assume that you alone forced the Orusud people to submission and have you, being overconfident showed enmity towards a person who is your senior? Remember the words decreed by Our father Chinggis Qagan, did he not say: “The danger of multitude and the depth of water conceal certain death” Do you suppose that you have won the victory on your own? But you set out under the refuge of Sübegedei and Bujek, and with joint efforts of all, brought the Orusud and Kibchagud under submission. You took one or two Orusud and Kibchagud, but you are parading your manliness, while you haven’t yet acquired as booty even the hoof of a kid, having left the home but once, why you return bragging as if you have prevailed single handedly. Mönggei, Alchidai, Qongqurdai and Janggi who are at my side,

Being my good companions  
Calmed my agitated heart,  
Like a broad ladle they contained  
My overflowing anger spill over the cauldron.

I say, "Right! This is a field matter. They have said that it is Batu's concern. Let then Batu decide on Guyüg and Arqasun." He sent them both to him, and said, "Elder brother Chagadai shall decide about Büri." so he spoke.

278

Further Ögedei Qagan issued a decree, saying: "This is a decree proclaiming anew the duties of all the guards – nightguards, quiverbearers and dayguards – who have served my father Chinggis Qagan before me." You should carry out your duties in the same manner and in the same capacity as you served before in accordance with my father the Qagan's order, so shall you serve now." The quiverbearers and the dayguards shall, in accordance with the previous order, carry out their day duties, at their respective post. While there is still sunlight, they shall retire so as to be replaced by the nightguards and they shall spend the night outside." 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 Gher Palace. The nightguards shall patrol the rear and front of the Palace. The nightguards shall seize people who sneak around at night – after sunset and shall hold them in custody for the night. After the crowds have dispersed, except for those nightguards who shall enter on duty during the night, any other person intruding the precinct shall be seized by the nightguard

and the nightguard who caught the intruder will chop off his head and cast aside. 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 rear of the Gher Palace. The supervisors Qongqurdai, Shiraqan and others, together with the nightguards, shall supervise all comings and goings at the Gher Palace. And because Eljigidei, even though he was a trustworthy person, was arrested by the nightguards when in the evening he happened to walk up beyond them. Nightguards who rigorously follow these orders are worthy of trust." Thus he spoke, and issued the following order: "One must not ask the number of nightguards. One must not walk beyond the position held by the nightguards. One must not walk between the nightguards. The nightguards shall arrest the people who walk beyond or between their post. With regard to any person who shall have asked their number, the nightguards shall seize the gelding that person was riding, together with saddle and bridle, and 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, bowls and vessels. The nightguards shall supervise the preparation of drink and cooking of meat for food. And he ordered: "The nightguards shall take care of the gher-wagon of the Palace. If we ourselves do not go on a military campaign, the nightguards must not take part in military actions separately from us. When we go falconing or hunting, one half of the nightguards shall stay at the gher-wagon 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 Qadagan shall be in charge

of all the nightguards.” Further, when he appointed the commanders of the shifts of various companies of nightguards, he said, ‘Qadagan and Bulagadar, forming one company of shift, shall consult together; when taking the turn of duty they shall stay on the right and left’ side of the Palace respectively and marshal their guards accordingly! Amal and Chanar, consulting together, shall form one company. When taking the turn of duty, they shall stay on the right and left’ side of the Palace respectively and marshal their guards accordingly. Qadai and Qori qachar shall consult together and, when taking the turn of duty, they shall stay on the right and left’ side of the Palace respectively and marshal their guards accordingly! Yalbag and Qaragudar, consulting together, shall form one company. When taking the turn of duty, they shall stay on the right side of the Palace respectively and marshal their guards accordingly! Further, the company of Qadagan and Bulagadar, and the company of Amal and Chanar - these two companies shall encamp on the left side of the Palace and take their turn of duty there. The company of both Qadai and Qori qachar and the company of both Yalbag and Qaragudar - these two companies shall encamp on the right side of the Palace and take their turn of duty there.” And he ordered: “Qadagan 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. Two men from the nightguards shall enter into the Palace and be in charge of the large airag (fermented mare’s milk) pitchers.” Further he ordered: “As to the quiverbearers, Yisüntöge, Bügidei, Orqudag and Lablaqa, forming four separate companies and marshalling their quiverbearers of the bodyguards, shall respectively join the four separate companies of the dayguards to carry quivers.” Further, when he appointed leader of the dayguards’

companies from among the offspring of those who had earlier been in charge of them, he ordered: "Alchidai and Qongqurtaqai who were earlier in charge of the dayguards, after consulting together and having marshaled one company of dayguards, shall join the dayguards' service! Temüder and Yegü after consulting together and having marshaled one company of dayguards shall join the dayguards' service. Mangudai, taking the command the entourage, shall marshal one shift of the company of dayguards." Further, the Qagan 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 order he shall be disciplined with three strokes of the stick. 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 stick. If, once more, the same man, without sickness or other reason and without having first consulted the leader 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 stick and shall be sent to a distant place out of our sight. Further, if the leaders 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 leaders of the companies. Further, the elders of the companies shall proclaim this order to the guards at the time when they take every third turn of duty and at the time when they are relieved. The guards after having heard this order, fail to take their turn of duty we shall punish them according to the previous order. But if the leaders of the companies do not proclaim this order to the guards they shall be guilty and liable to punishment. Further, leaders

of the Companies, without permission from us shall not, merely on the ground of seniority, reprimand my guards who have enrolled as guards on equal footing with them. If any of them breaks the law let it be reported to us. If one must die we'll put him to death. Those to be punished, we'll certainly punish. If, without informing us, they themselves on the ground of seniority lay hands on my guards, as requital they shall be repaid fist for fist, and strokes for strokes." Thus he spoke. Further, he ordered as follows: "My guards are of higher standing than the outside commanders of a thousand; the equerries 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"

## 279

Further, Ogödei Qagan said, "We shall not cause suffering to the nation that Our father Chinggis Qagan established through such an uphill struggle. We shall make the people happy 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 Qagan, I have no wish to make the people to suffer, so every year one three-year-old sheep out of every flock shall be given as levy for Our soup by the people." They shall also provide one sheep out of every hundred and give it to the impoverished and needy within the same unit. And how could food and drink be levied from the people, at every occasion, when my brothers, with their multitude of troops, guards and their geldings gather for an assembly? Therefore, from the various units of a thousand of different areas mares shall be provided and milked, and the mare-milkers shall

tend them. The camp-masters shall be appointed who provide on constant basis the milch mares, and who shall raise the stud of mares with young and known as the herders of foals and colts. And when the relatives, and brothers of the Qagan's gather together we shall favour them by gifts, rewards, and alms. Various goods, ax, quivers, bows, breastplates, weapons should be delivered to the treasury to be kept in protected and guarded town storages. The guards of stores and grain keepers selected from various quarters must stand on guard of the storehouses! And, we shall divide and distribute to the people the pasture and water. For this purpose, I think it should be sufficient to appoint a camp master responsible for allocating and use of the pasture from each and every unit of a thousand. Moreover, only wild beasts roam in the desert land. For the people to make use of this vast area, camp masters headed by Chanai and Uyigurdai must dig wells in the desert region, strengthen and line the inner walls and fence them. Further, the messengers we send out along the way rely on requisition of horses to continue riding. Consequently their pace is slow and they have become an affliction on the people. Now, we shall settle the matter once and for all by establishing post relay stations with guides, and drafting relay-horse keepers and attendants from the various units of a thousand of different areas. A direct route between the post relay stations would be set up, the messengers would be discouraged to take other routes without a good reason. Instead they would have to gallop swiftly from one station to the next. Would it not be an appropriate thing to do? When Chanai and Bulagadar devised and proposed to us these measures, assuming that they were indeed right, we bring it to your attention you elder brother Chagadai! If elder brother Chagadai finds these measures as appropriate and approves them, these measures shall be implemented as proposed." After the

message was sent seeking the advice of elder brother Chagadai, in the return message Chagadai approved these very measures in their entirety with the words "Act accordingly!" Further, elder brother Chagadai's word came, saying, "From here I shall establish post stations connecting with yours. 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, saying, "The establishment of post relay stations is the most appropriate and fitting of all our deeds."

280

Thereupon Ögedei Qagan said, "Elder brother Chagadai, Batu, and the princes of the right hand, all my elder and younger brothers; Odchigin noyan and Yegü, and the elder and younger brothers, all the princes of the left hand; 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 approved the following: "If one provides annually one three-year-old wether out of his flock for the soup of the Dalai Qagan, it won't be a burden at all. It would be good to provide one theave out of every hundred sheep and give it to the impoverished and needy. If we have post stations set up and appoint post relay station masters and guides, and relay-horse keepers and attendants to administer them, many people would be at peace. It would, in particular, promote the travel of the messengers." The Qagan further said: "In consultation and with approval of elder brother Chagadai, the following order was issued and put into effect: According to the Qagan's order all the people of entire nation, all the units of a thousand of different quarters provide annually one three-year-old wether out

of their flock for the soup of the Qagan, and one theave out of every hundred sheep for the poor and needy. He made the people to provide milch mares, and herders of foals. Milch mare herders, store-keepers and grain-keepers were conscripted. Post relay station guides, and attendants were drafted. Arasen and Toquchar were put in charge of improving the roads, measuring the distance in between the stages and establishing a station manned with twenty horse-keepers and attendants each. Every post relay station had been provided with, at least about twenty horses and attendants. The Qagan ordered: The geldings for post horses, the sheep for provisions, milk cows, the oxen and the carts should be supplied according the amount fixed by us,

For a shortfall piece of packing rope,  
Appropriate half of the culprit's possessions.  
For a shortfall of a spoon-shaped spoke  
Confiscate half of the culprit's belongings.

## 281

Ögedei Qagan said: "This is what I have done after I assumed the throne of my father: "I campaigned against the Jaqud people and I destroyed it. As my second deed, I had post stations set up so that messengers they could gallop swiftly between us, I had roads built to carry out our business; As to the next deed, I had wells dug in places without water and had provided the people with access to water and pasture. "Further, I appointed administrators, and assigned garrison troops to the cities and towns in every direction, thus I let the people live in peace, and at ease, causing them to rest their feet upon the ground, their hands upon the earth. After my father the Qagan I have indeed added four good deeds to his. "Although, I was seated on the great throne of my father the Qagan,

and carry upon my shoulders the burden of ruling my many peoples, I was at fault for letting myself to be prevailed by wine. This was indeed one fault of mine. As to my second fault, to heed the word of an indecent female, and to have the girls of my uncle Odchigin's domain brought to me was surely a mistake. Being the Qagan and lord of the nation - I was drawn in wrongful and unprincipled actions, this was indeed one fault of mine. "Accusing unjustly Doqulqu was also a fault of mine. And why was it a fault? Because condemning Doqulqu who strove fiercely in the service of his rightful lord, my father the Qagan, was a fault. Who will now strive so hard in my service? Therefore, I blame myself for seeking vengeance against a man who loyally served my father the Qagan and indeed, all of us without understanding and appreciating his diligence. Furthermore, being greedy and fairing that the wild beasts born with their destiny predestined by Heaven and Earth would migrate to the territory of my brothers, I had fences and walls built of pounded earth confining their movement, for that I heard words of complaints and resentment from my brothers. That, too, was a fault of mine. Thus after my father the Qagan, I have, indeed, added four good deeds to his, but I committed four faults." Thus he spoke.

## 282

**W**hen the Great Assembly convened in the Year of the Mouse (1228), in the month of the Roebuck, as the Palaces were set up among the Dolugan-boldag and Silkincheg of Ködüge-aral, we finished writing this book.

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The translators jointly devised the scheme and methods of translation and compared various Mongolian versions with four English and one Russian translation. They also consulted all of the available scholarly works pertaining to the *Secret History of the Mongols*, and they standardized a transcription of different spellings of the geographical names and names of Mongolian clans.

Mr. N. Dorjgotov and Mr. Z. Erendo, who graduated from the Mongolian National University in 1960s, were entrusted with a task of translation. Professors T. Dashtsedon, D. Tumurtogoo, and Sh. Choimaa assisted the aforementioned translators by elucidating the meanings of difficult words and phrases in the text; and Professors T. Dashtsedon and Jamigansuren illustrated the book.

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Since we are among the first Mongolian translators to render the *Secret History of the Mongols* into English, we are aware that our translation may contain overlooked errors. For this reason, we welcome your appraisals and suggestions, which you may send to us at the following address: School of Mongolian Language and Culture at the Mongolian National University, Ulaanbaatar. We will seriously consider your suggestions and constructive comments and will apply them in the second edition of the book.

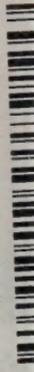
May our work inspire young and promising translators in Mongolia, and may it serve as the Milky Way guiding their work. This is a sole purpose this humble work of ours.

*Prof. T.Dashtsedn*





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