

Addendum

Episode from the life of Genghis Khan [\[+190\]](#)

DIALOGUE WITH COMPANIONS AT THE REST DURING HUNTING

Genghis Khan talking to Muqali, one of the greatest Mongolian general:

You are the one, who can be likened to a furious hurricane rushing at the enemy during battle,
my besotted elephant!

You are the one, who when in charge of my magnificent feasts never squanders my wealth,
my ever-lasting treasure!

You are the one, in whose hands during battle my banner never wavers,
my mighty stone pillar!

You are the one, who looks after my Mongolian Empire in my absence,
my unmatched Muqali, tell me a story!

Response of Muqali to Genghis Khan:

Oh, my Great Ruler and the one sent from the Blue Sky!

You are the one, pleasing everybody equally,
my great Demigod.

You are the one, born for power over the entire mankind,
my godlike “Hurmusta Teiigri!” [\[+191\]](#)

You are the one, telling the truth from a lie with a spark of thought,
my great wise man!

You are the one, bearing ever-growing juicy fruits,
my noble root of “sabaravas”! [\[+192\]](#)

You are the one, filled with a legendary strength and power,
my proud white lion!

You are the one, skillfully controlling his strength and talents,
my mighty eagle!

You are the one, born to be famous,
my ruler Sutu Bogdo!

Just like waves of the deep ocean, let your conscience and thought be just as majestic!

Subdue your crafty and fierce foes with harsh measures!

Get respect and love of those serving you faithfully!

Genghis Khan talking to the commander Hartia-Burguli:

You are the one, who when in battle knows no fear or confusion,
my loyal stone pillar!

You are the one, who when pierced with a steel arrow will not leave the battlefield,
my fierce Assyrian!

You are the one, who is capable of hammering a desperate foe into the ground,
my fabulous man of courage!

You are the one, like a tried and tested stallion,

my ever-loyal companion Burguli,
go tell me a story!

Response of Hartia-Burguli to Genghis Khan:

Oh, my Great Ruler!
You are my bottomless furious ocean!
You are my kingly eagle with excessive power!
You are the one, capable of fulfilling nine wishes of the mortal,
living manifestation of the priceless “zinidemne” stone! [\[+193\]](#)
You are the one, born as the chosen one of the Sky,
my Great Ruler!
Be able to equally and wisely utilize your powers, both matter and spiritual ones!
Be able to remain modest and show no pride even with such a legendary might of yours!
Be able to always have responsibility before the holy religion!
Be able to quickly and righteously avenge every cheeky bastard!
Be able to show your patronage equally to everyone!
Have enough time to do everything you plan to, my ruler!

Genghis Khan talking to the advisor and commander, Shikhikhutug:

You are the one, who during my deadly battles with his fearless sound of horn encourages my army
to do deeds,
my victorious dragon!
You are the one, just like a decent chieftain always going in front of many,
my cunning hero!
You are the one, who supported me in my poor days by providing war horses,
my famous rich man!
You are the one, whose refreshing drinks I would drink in moments of thirst,
my ever-loyal friend!
You are the one, who has never broken my powerful commands,
my righteous servant,
Shikhikhutug, share with me something as well!

Response of Shikhikhutug to Genghis Khan:

Oh, the powerful ruler!
You are the one, my great and wide Bayga river that can't be crossed on a war horse,
my greatest mountain!
You are the one, like a feeding mother for all the orphans and the wretched,
my gold-bearing vessel!
You are the one, taming the wearisome heat,
my sandal forest!
You are the one, who wipes out his enemies and foes like fire,
my sandal flame!
You are the one, who descended into this world for the good of mankind,
my Great Protector!
Bliss till the end of your days is your destiny!
Spare no effort on the Empire's affairs and religion!
Forget no companion who didn't spare themselves in being ever-loyal to you!
Do not get involved in any affair without giving it a thought and time!

Genghis Khan talking to one of his greatest generals, Jebe:

You are the one, who is like a shore ocean cliff proudly withstanding attacks of countless waves,
fearlessly moving towards the dark thickness of enemies,
my legendary hero!

You are the one, who holds overwhelming attacks during struggle with outlanders,
my dark-gray hawk!

You are the one, who can do great deeds with relentless energy,
my iron lever!

You are the one, capable of creating a friendly atmosphere with everybody,
my elastic friend and companion Jebe,
tell me something as well!

Response of Jebe to Genghis Khan:

My great ruler!

Turning my self-assertive foe into dust and ashes
is my great purpose!

You are the one, ever-full manifestation of two-fold forces on Earth (spirit and matter),
my unparalleled Khan!

As a manifestation of the three gems you ever blissfully remain in the sky.

So, in line with your divine principles, make no haste in dealing with your supreme, temporal and
religious affairs!

Take harsh measures to combat craftiness and treachery;
Fully devote yourself to devout deeds!

Genghis Khan talking to Ulaanbaatar:

You are the one, who enlivens me in my moments of weariness and who gives me hope in my
minutes of sadness,
my glorious cup-bearer Ulaanbaatar -
drop a beat about the great deeds!

Ulaanbaatar:

The Great Ruler!

You embellish mankind!

You were born to keep up the honorable status of the “Chosen One of the Sky” maintained from
generation to generation and to tempt bliss of this world!

Oh, may Blue Sky help me to gain trust of its chosen one!
(Sings.)

Wishes of Genghis Khan (end of the conversation).

Oh, my Blue Sky! Oh, my Father of inexhaustible godliness! Isn't that you, whom I owe one for the
supreme power over destiny of people!

It is my life purpose to keep up and consolidate the glorious name of the Great Mongolia that has
spread all over the world!

By giving to Your sacred will my mind, soul and consciousness, I hereby beg You to bestow my
modest powers with Your wisdom, so I can honorably hold up my Empire's banner throughout my
entire life journey!

Help me with Your bounties to share plenty of milk and koumiss with, and to settle, my multilingual servants and their nomad camps scattered around the vast Earth, close to the cold water sources in the green meadows!

Share inexhaustible life happiness with my companions who sacrificed all their energy to subdue peoples of the world until the end of their days!

Oh, my Blue Sky! Let Your stronghold never falter. Let teachings of numerous Gods [\[+194\]](#) shine as sun rays. Let everybody from the four parts of the world have a taste of the good and happiness!

Addendum to Chapter VI

Yassa [\[+195\]](#)

I. BILIK

1. Genghis Khan ordered: their children didn't follow moral advise of their fathers; younger brothers didn't pay attention to the words of the older brothers; a husband didn't trust his wife, and wife didn't listen to commands of her husband, fathers-in-law acted unkindly to their daughters-in-law, whereas daughters-in-law didn't respect their fathers-in-law; seniors didn't teach juniors, and juniors didn't follow advise of the seniors; magnates were close to the hearts of the vassals and didn't let outsiders be part of the government, wealthy men saw the good, but didn't make governing persons powerful and didn't provide support; Yusun, the language of reason and satisfaction, was unknown.

That is why there were oppositionists, thieves, liars, rebels and outlaws, whose dwellings saw no sun, because they were into robberies; horses and herds were restless; vanguard horses had no rest until such horses inevitably died, rotted, and were then obliterated. Such was the life of this tribe – disorderly and pointless [\[+196\]](#).

When Genghis Khan's happiness came along, they obeyed him and he ruled them through a strictly defined law [\[+197\]](#). Clever and young ones were made officers of the army; skilful and sneaky ones were made horse wranglers; silly ones were made shepherds. That is why Genghis Khan's work is growing by the day like a new moon; from the Sky, by the force of the Almighty God, comes victorious assistance, and on Earth with his assistance came well-being; his summer-time nomad camps became a place for rejoicing and feasting, whereas winter-time ones were pleasant and warm. By the kindness of the Great God I had these thoughts about calmness, rejoicing and feasting. If five hundred, a thousand, or ten thousand years from now my descendants will preserve and won't modify Yusun and law of Genghis Khan, then such descendants will be assisted by the Sky and will have well-being, rejoice and feasts. Just do as follows:

1. The stricter the state, the stronger it is.

2. If children of the rulers that will come after Genghis Khan and their magnates, heroes and officers will not comply with the law, then the empire will fall. They will be eager to find Genghis Khan, but they never will.

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5. Anyone who can cleanse himself from within can cleanse his dwelling of thieves.

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7. Any word that was agreed upon by three clever ones can be said anywhere; otherwise such word can't be relied upon.

Compare your word and that of others to the word of the clever ones; if such word matches the word of the clever ones one can use it, otherwise nothing should be said at all.

8. Anyone approaching the older one shouldn't say a word, unless such older one asks a question; then he can answer such question, accordingly. If he says a word before that, he is lucky if he is heard; otherwise he forges cold iron.

9. Any horse that gallops well, when fat and skinny alike, is a good horse.

But no horse is good when it gallops well only when either fat or skinny.

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12. Any said word has power unless said jokingly.

13. Treat others as you would treat yourself.

14. A man is ain't no sun to be everywhere; a wife shall, when her man is busy hunting or waging war, maintain the household, so that if a herald or a guest drops by, he can see that everything is nice and neat, she will then cook him some tasty buttermilk biscuits, and such guest will need anything no more; a reception like that will instantly boost reputation of such woman's husband just like a mountain holding its peak. Good husbands are known by their good wives. If a wife is stupid, useless, brainless and disorderly, than that's her husband's fault. In the household everything resembles its master.

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16. We go hunting and kill many mountain bulls; we go to war and kill many enemies. When the God Almighty shows a path to facilitate, they forget and change.

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19. The ones after us will be wearing clothes of gold, eating fat and sweet food, riding well-behaved horses, busting nuts with pretty young things, and they won't say: (all that) was due to our fathers and older brothers, and they will forget us and that great day, (on which that happened).

20. When a man gets drunk on wine or vodka, he is just like a blind man who can't see anything, a deaf man who can't hear when he's called, and a mute who can't reply when he's spoken to. When a man gets drunk he is like someone in a state of death: he can't sit up straight even if he wants to. He's as dazed and senseless as someone who's been hit over the head. Neither are there intelligence and skill in a wine-drinker nor are there morals or good conduct. He does bad things: he fights and kills. It keeps a person from doing the things he knows how to do and from practicing the skills he possesses. If a ruler is avid for wine and vodka, he cannot perform weighty deeds and important functions; any officer who drinks too much wine or vodka is incapable of commanding his unit; a guard who is avid for drinking wine will suffer great catastrophe; a servant who is addicted to drink

will pass his days in torment. Wine and vodka make the heart drunk, and they intoxicate good and bad people alike [so that one] is unable to say whether [a thing] is good or bad. They intoxicate the hand so that it is incapable of holding; they intoxicate the foot so that it cannot walk; they intoxicate the heart so that it cannot have correct thoughts; they keep all the senses and limbs from functioning. If unable to abstain from drinking, a man may get drunk three times a month; if he does it more than three times he is culpable; if he gets drunk twice a month it is better; if once a month, this is still more laudable; and if one does not drink at all what can be better? But where can I find such a man? If such a man were found he would be worthy of the highest esteem.

21. When planning an attack in Chinese regions against Altan Khan, Genghis Khan climbed the hill, wrapped his belt around his neck, unbelted his coat, fell on his knees and said “Oh, Ancient God! You are aware of the fact that previously Altan Khan started a riot and hostility. He guiltlessly murdered Ukin Barkhah and Ambagay Khan, who were captured and sent to him by Tatar tribes, and those were elder bros of my father and my grandpa. I seek revenge. If you know that my intention is right, then send me some assistance from above and order angels and people from above to help me as well”.

During that prayer he was absolutely serene. After the prayer he set out. Due to the transparency and righteousness of his intention he was victorious in the war against Altan Khan who was a ruler of great powerful and greatness, and whose great army’s end could not be seen, the same can be said about his vast lands and his steadfast strongholds. Genghis Khan took possession of all Altan Khan’s lands and children.

22. Once Genghis Khan stood on the hill called Altai and, having scanned the horizon filled with servants and hordes, said, “my arrows and warriors are growing black just as numerous forests; wives, daughters-in-law and women are growing crimson just as red flame”.

My intention is to delight their mouths with sweet sugar, embellish their front, butt and shoulders with brocade clothing, give them good geldings to ride, who would quench their thirst by drinking from clean tasty rivers, and appease their hunger by feeding on meadows thick with grass; order to remove garbage, twigs and other shit from national highways; and to not let all kinds of muff and blackthorn appear in tents.

23. If anybody of our kin violates the law once, let them be punished by word; when violating twice, let them be punished by rhetoric; when violating thrice, let them be exiled to Balgiun-Huldjur. Once there and back again, they will be more attentive. If they are still stupid, let them be imprisoned. If they walk out of the prison all clever and stuff – so be it, good then; if not, let their relatives gather and decide what to do with such a blithering idiot.

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26. When he sent Muqali and his army to China and when they captured 72 fortresses of that country, Muqali sent an ambassador to serve to Genghis Khan along with a message informing about his conquests and asking whether he should come back or not, whereafter the Khan issued a yarlyk ordering to keep going until they conquer even more fortresses. Upon his returning, Muqali asked, “When you came to serve to Genghis Khan and passed him my message, what did he do?” on which he answered, “He squeezed his thumb”. Muqali then asked, “Did he flip a bird?” the answer was, “He did”. Muqali said, “That means it is not in vain that I serve to death and put in every effort”. He also asked, “Whom else did he flip a bird to?” - flipping a bird meant promotion for

services rendered – the ambassador answered, “He flipped a bird to Burji, Boorgool, Hoobilay, Djeelogen, Harajar, Djahdai, Badai and Kishlyl – to each and everyone of them – and Genghis Khan said, “they all served me well, shot some bad-ass arrows, managed some powerful mustangs, sneaky birdies and hunting dogs”.

27. Once Bala-Haladja, one of the former respected officers, asked Genghis Khan, “They call you a man of power and a hero – what marks do you have on your hand to prove your conquests and victories?” and Genghis Khan was kind enough to answer, “First off, etc.” [\[+198\]](#).

28. I was on my way from Bo’orchu once. A dozen of people were in ambush atop the mountain ridge. Bo’orchu was riding behind. I didn’t wait for him and, having overestimated my strength and power, rushed into attack against them. All twelve of them have suddenly released arrows, and I had arrows swooshing by me all around, but I kept going, when suddenly one arrow hit me in the mouth. I fell off and lost my consciousness from such severe pain. At that time Bo’orchu arrived and saw me roll around with legs tremble uncontrollably like some crazy motherfucker with agony. He boiled some water right away and brought it to me. I rinsed my throat and spit out the gore. The soul that left came back again and senses and movements came along. I rose and rushed into offense. They were scared shitless by the mighty power of mine and jumped off the mountain to meet their death. Bo’orchu was awarded with tarkhanship [\[+199\]](#) for the timely assistance he provided in such time.

29. One early morning, while still in his young years, Genghis Khan woke up. Some of his curled hair turned white. Closed ones exclaimed, “Oh, ruler! You are in your young jolly years and are far from being old. How come then that you have gray hair?” to which exclamation he responded, “Since God Almighty desired to make me in charge over darkness and thousands, and to raise a banner of welfare upon me, he therefore gave me this attribute of the old ones i.e. attribute of seniority”.

30. Genghis Khan once asked Bo’orchu, who was his chief officer, “What should bring pleasure and rejoice to a man?”, Bo’orchu said, “A pleasure is when early in the spring a man holds in his hand a blue falcon – that fed on kerkis and changed its feathers in winter – while riding a well-fed gelding and hunting blue-headed birdies and wearing some swag raiment”. Genghis Khan then said to Boorgool, “Oi, mate! What about you?”

To which Boorgool answered, “The pleasure is when a predators, such as falcons, hover over cranes until the latter become so weak from claw wounds, made by the former, that they can no longer stay in the air”.

Thereafter he asked Hoobilay children the same question and they said, “A man’s bliss is to hunt and be skilful enough to make birds fly at will”. To which Genghis Khan responded, “You are all fools! Pleasure and bliss for a man should be in suppressing the rioter and in defeating the enemy, eliminating him completely, taking everything he has (what he holds dear most), make his servants wail, make them have tears on their faces and their noses, ride their slick well-fed geldings, admire and kiss rosy cheeks of their wives and suck on their scarlet lips”.

II. THE YASSA [\[+200\]](#)

The survived Yassa fragments are as follows [\[+201\]](#):

1. An adulterer (whether married or not) is to be put to death.

2. A sodomite is to be also put to death.

3. Whoever intentionally lies, or practices sorcery, or spies upon the behavior of others, or intervenes between the two parties in a quarrel to help the one against the other is also to be put to death.

4. Urinating in water or ashes is punishable by death [\[+202\]](#).

5. Whoever takes goods (on credit) and becomes bankrupt, then again takes goods and again becomes bankrupt, then takes goods again and yet again becomes bankrupt is to be put to death after the third time.

6. Whoever gives food or clothing to a captive without the permission of his captor is to be put to death.

7. Whoever finds a runaway slave or captive and does not return him to the person to whom he belongs is to be put to death.

8. Forbidden to cut the throats of animals slain for food; when an animal is to be eaten, its feet must be tied, its belly ripped open and its heart squeezed in the hand until the animal dies; then its meat may be eaten; but if anyone slaughters an animal after the Mohammedan fashion, he is to be himself slaughtered. [\[+203\]](#)

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10. He (Genghis Khan) ordered that each and every descendant of Ali ibn Abi Talib was to be exempt from duties and taxes, same as fakirs, Koran readers, lawmakers, scholars, people who devote themselves to prayer and asceticism, muezzins and those who wash the bodies of the dead.

11. All confessions were to be respected and that no preference was to be shown to any of them. All that was ordered as means to please God.

12. He forbid his people to eat food offered by another until the one offering the food tasted of it himself, even though one be a prince and the other a captive; he forbade them to eat in the presence of another without having invited him to partake of the food; he forbade to eat more than others and to step over a fire for cooking food or over a dish used for eating [\[+204\]](#).

13. If a wayfarer passes by a group of people eating, he must eat with them without asking for permission, and they must not forbid him this [\[+205\]](#).

14. He forbid them to dip their hands into water and said they must instead use some kind of a vessel for the drawing of water.

15. It was forbidden to wash clothing until completely worn out [\[+206\]](#).

16. Khan forbid to speak about any thing, word or affair as dirty; he claimed that all things are equally clean and made no difference between clean and not clean ones.

17. He forbade them to show preference to any of the sects, to address somebody by their title and when addressing a sultan or anybody else use his name and nothing else.

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19. Women accompanying the troops are to do work and perform duties of men, when the latter are away fighting.

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21. At the beginning of each year, all people must present their daughters to the Khan so he may choose some of them for himself and his children.

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23. The eldest of the emirs, having made an offense and thus causing an Emperor to send to him the last of the servants to punish him, must submit to the servant until the Emperor's punishment is complete, even though such punishment be decapitation.

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25. The Khan established a postal system so that he could quickly learn about events of the empire.

26. He ordered his son Chagatai to see that the Yassa was observed.

According to Mirhovend (or Mirkhond)

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28. In cases of murder (punishment for murder) one could ransom himself by paying fines which were: for a Mohammedan - 40 golden coins (Balysh); and for a Chinese - one donkey.

According to Ibn Battuta

29. The man in whose possession a stolen horse is found must return it to its owner and add nine horses of the same kind: if he is unable to pay this fine, his children must be taken instead of the horses, and if he have no children, he himself shall be slaughtered like a sheep.

According to Vardapet

30. The Yasa of Chingis Khan forbids lies, theft and adultery and prescribes love of one's neighbor as one's self; it orders men not to hurt each other and to forget offences completely, to spare countries and cities which submit voluntarily, to free from taxes temples consecrated to God, and to respect old people and beggars. Whoever violates these commands is to be put to death.

According to MAHAKIA

31. (The Yasa prescribes these rules:) to love one another, not to commit adultery, not to steal, not to give false witness, not to be a traitor, and to respect old people and beggars. Whoever violates these commands is put to death.

From VARIOUS SOURCES

32. (The Yasa of Chingis Khan prescribes that) a man who chokes on food must be driven out of the camp and immediately killed; and whosoever puts his foot on the threshold of the tent of the commander of an army shall also be put to death [\[+207\]](#).

33. If unable to abstain from drinking, a man may get drunk three times a month; if he does it more than three times he is culpable; if he gets drunk twice a month it is better; if once a month, this is still more laudable; and if one does not drink at all what can be better? But where can I find such a man? If such a man were found he would be worthy of the highest esteem. (Riasanovsky considers this fragment to belong to the Maxims of CHINGIS KHAN, maxim 20).

34. Children born of a concubine are to be considered as legitimate, and receive their share of the heritage according to the disposition of it made by the father. (Beats the law of primogeniture in Europe where only oldest inherited. Much more civilized.) The distribution of property is to be carried out on the basis of the senior son receiving more than the junior, the younger son inheriting the household of the father. The seniority of children depends upon the rank of their mother; one of the wives must always be the senior, this being determined chiefly by the time of her marriage.

35. After the death of his father, a son may dispose of the father's wives, all except his mother; he may marry them or give them in marriage to others.

36. All except the legal heirs are strictly forbidden to make use of any of the property of the deceased [\[+208\]](#).

According to LAMB [\[+209\]](#)

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38. (On exempting clergymen of any denomination from taxation.)

39. It is forbidden under penalty of death that any one, whoever he be, shall be proclaimed emperor unless he has been elected previously by the princes, khans, officers, and other Mongol nobles in a general council.

40. Tribe and people chieftains subdued by Mongolians are forbidden to bear honorable titles.

41. Forbidden to ever make peace with a monarch, a prince or a people who have not submitted.

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46. (On observing certain rules of slaughtering animals for food.)

47. (On allowing people to drink blood and eat intestines of animals.)

48. (List of military privileges and benefits granted to chieftains and officers of the Empire.)

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50. (Ranging punishments for thievery: from death to bodily punishment - from 7 to 700 lashes.)
51. No subject of the empire may take a Mongol for servant or slave.
52. (On death punishment for harboring and feeding captive slaves, etc.)
53. The marriage law required the payment of a bride price and marriage between the first and second degrees of kinship was forbidden. A man could marry two sisters, or have several concubines. (The original text goes on to describe household duties of the wife.) Men are only allowed to hunt and wage war. (The original text goes on to describe rights of heirs from different wives.)
54. Adultery is to be punished by death. An adulterer may be killed in the act.
55. (On allowing parents to make marriage arrangements for their underage children, etc.)
- 56 [\[+210\]](#). It is forbidden to bathe or wash garments in running water during thunder.
57. A spy, anybody who gives false witness, anybody addicted to vice, and wizards are to be put to death.

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When Genghis Khan was establishing main rules and orders to them, and wrote all that in a book, Al-Maqrizi narrates, he called it Yassa or Yasaka. Maqrizi goes on to say that, “When the book was finished he (Genghis Khan) ordered to etch these laws in steel plaques and made them a code for his nation...”

Addendum to Chapter VII

STRUCTURE AND ORGANIZATION OF TAMERLANE’S TROOPS [\[+211\]](#)

Tamerlane’s troops consisted of infantry and horsemen. However, during long marches his infantry would be provided with horses; horsemen, or at least most of them, were trained to fight among infantry and, therefore, could be likened to dragoons; they would fight on foot to have more accurate and more powerful bow shots, but otherwise, they definitely fought better when on horses, rather than when on foot [\[+212\]](#).

Horsemen were divided into regular and select warriors, who made up light and heavy cavalry. There was also khan’s personal guard called Kheshig. Other than that there also were 1) pontoniers who were used for shipbuilding and for building bridges; 2) Greek fire throwers; 3) various workers who could build siege engines and use missile weapon. The last two were brought to perfection. In order to throw Greek fire copper vessels were used, i.e. primitive mortars. Based on the way Tamerlane held sieges, it is obvious that he knew almost every method of capturing fortresses that had been used by Greeks and Romans; 4) for military action in mountains, Tamerlane had a special type of infantry that consisted of mountain dwellers.

His troops, just like Genghis Khan's, were divided into tens, hundreds, thousands and tens of thousands that would be headed by captains of the tens, captains of the hundreds, captains of the thousands and emirs, respectively.

ARMAMENT AND MARCHING SUPPLIES. PROMOTION. POWER OF THE OFFICERS AND THEIR PAY.

Tamerlane demanded that during wartime regular horsemen and light cavalry have a bow, a quiver with arrows, a regular sword or a broadsword, a saw, an awl, a needle, ropes (used as belts), a hatchet, 10 arrowheads, a sack, a wineskin, and two horses; besides, every 18 men were to have a kibitka (nomad tent made of felt).

Select warriors and heavy cavalry were armed with helmets, armor, swords, bows and arrows; each of them was to have two horses and every 5 men were to have a kibitka.

Moreover, there were siege troops armed with clubs, pole-axes, sabers, whose horses were covered with tiger skin. Such troops were likely to be Tamerlane's bodyguards.

Aside from their regular arms, captains of thousands and emirs were to have with them a substantial amount of weaponry to share with regular warriors. Such weaponry would be transported on horses and camels.

Infantry unit was to have a sword, a bow, some arrows, but prior to upcoming battles number of arrows per warrior was specified in a special order *предписывалось особым повелением* [\[+213\]](#). There only was light infantry.

Tamerlane strictly observed the law of Genghis Khan whereby prior to a march or battle, troops, their weapons and belongings were to be inspected.

From among every ten select warriors they would choose one, who had both reason and courage, to make him their captain [\[+214\]](#). Normally, captain of the thousand would be chosen from among children of emirs or knyazes as well as from among those who had courage and who gained reputation in the art of war. Every captain would have an assistant who would act as captain, when necessary.

Captains of the ten could hire warriors to eliminate shortage in their ten; captains of the hundred could appoint captains of the ten, whereas captains of the thousand could appoint captains of the hundred. Power of the captains included punishing the unruly ones, expelling and replacing the violators. (Judging by this list, captains, it seems, weren't allowed to punish their subordinates with the death penalty.) Tamerlane wasn't fond of the corporal punishment and therefore forbid such punishment, rationalizing it by saying that captain, whose power is weaker than patronage and fear, doesn't deserve to be a captain. For insubordination, cowardice, and violation of the discipline, punishments prescribed by the Yassa of Genghis Khan were used; cowards, prior to the punishment in place, were dressed in a female dress and groomed, whereafter they would be tied to the donkey tail and would be carried like that around the crowded locations.

Regular warriors could also be promoted to a captain of the ten and a captain of the hundred; high offices were allotted to the noblemen, whereas common people could only enter a high office after completing some great feat.

The amount of the pay was measured not with coins, but with horse prices. A captain of the ten would receive 10 times as much as a regular warrior; such principle clearly illustrates importance of that office that could be likened to the junior non-commissioned officer (infantry squad leader). Captains of the ten were paid twice as much as captains of the hundred; whereas captains of the thousand were paid three times as much as captains of the hundred [+215]. Minor offences were punished by deductions from the pay.

They had established a system of military awards for special services such as commendation, pay raise, presents, bigger share of the loot, promotion, titles of honor (bagadur, etc.). When an entire troop unit showed distinction, such unit was rewarded with timpani, banners, etc.

PRINCIPLES OF REGULARITY IN TAMERLANE'S TROOPS

That principle denoted consistency of the military organization, correct corps formations and discipline, uniform differences of various corps as well as uniformity of horse coat color in cavalry.

Infantry was used in places unreachable for cavalry; it was also used for safeguarding the army during marches, in mountains and forests. Besides, it was also of use during fortress sieges.

TAMERLANE'S TACTICS AND ORDER OF BATTLE

Prior to battle, squad consisting of less than 12,000 horses would normally be divided into nine units (unequally), namely: principal corps, or reserve, would make one unit (consisting of 1/4 to 1/2 of the entire squad), right wing would consist of three units, same goes for the left wing, vanguard would make one unit, advanced posts would also make one unit. Each wing, in its turn, would be divided into three sections: their own (private) vanguard, right half and left half.

Wings would be formed on both sides of the primary vanguard uniting behind it and in front of the principal reserve. Principal and private vanguards consisted of the light cavalry; wings consisted of dragoons, whereas principal reserve would mainly consist of heavy and light cavalry with an approximate ratio of 1 to 4.

A vast level field would be chosen for battles; ideally, the squad would be placed in such a way so as to avoid sun shining in the eyes. When going into offense against a foe, moving in the right direction and striking with force was crucial; light troops would pre-attack with a missile weapon.

A battle would commence with arrows and darts, shot first by advanced posts and followed by vanguards. If the situation called for support of the latter, vanguard one of the wings would come into play, followed by one of the units of that wing and then by the other one; similarly, if it was called for, the other wing would come into play later on [+216]. If all that would turn out to be insufficient, emir would rush into attack against an enemy along with principal forces, i.e. reserve, with utter confidence that the ninth attack, similarly to the ninth wave of the furious sea, will bring victory.

When troops of virtually any other people, without having correct formations and encouraged by the example and effort of their valorous generals, would fight as a disorderly crowd, Tamerlane's troops in correct formations would make a flexible order of battle that ensured systematic battle development and repeated strikes. Presence of the strong principal reserve that would be introduced in the battle after a thorough clarification of the situation, would allow them to find the weakest spot of the enemy that would be a target for the primary strike. Being built of the best corps and introduced into action in bulk, it, thus, was the corps that defined victory. On the other hand, the

same order of battle allowed them to evade the battle and keep most of the forces unharmed in case that intelligence found out about great advantage of the enemy or an unreachable site.

It would seem that the war genius himself shared with Genghis Khan and Tamerlane the above mentioned battle strategy, stunningly adapted to the Asian theater of war. That strategy is so well thought out that almost every battle of that era was rapid and devastating for the foe of the Mongolians.

FOR THE CAVALRY CORPS OF 12 TO 40 THOUSAND

Mikhail Ivanin illustrates a sketch of the order of battle for a 40 thousand cavalry corps [\[+217\]](#). Order of battle for a cavalry of four Tumens was as follows: troops would be divided into 14 units, one of which, presumably accounted for no less than 1/8 of the entire army, under personal guidance of the commander, would constitute a reserve; both right and left wing would have 3 units each and formed the second line, of which one unit would constitute a private vanguard, and the remaining two would make right and left half of each wing; in front of the vanguard of each of these wings of the 2nd line there would be three more units that formed the front line, of which one would form vanguards; in between the wings a principal vanguard would be placed, which included light cavalry consisting of fearless and seasoned warriors; they were to rush ahead with screams and disorganize vanguard of the foe; in front of the vanguard there would be advanced posts [\[+218\]](#). Private vanguards of the wings also included light cavalry (that also formed reserve in the ratio of about 1 to 3). Main force of the wings consisted of dragoons, whereas main force of the principal reserve consisted of the heavy cavalry.

Vanguard would rush in after archers who formed vanguards. In that order of battle role of the principal vanguard is the one that stands out, because with its rash actions it was supposed to misguide the enemy about the size of its forces to let other units of the army do maneuvers befitting the situation, moving out right after the curtain formed by the vanguard (the Lava). Principal vanguard would be gradually assisted by the 1st line vanguards, and then by the units of the same line; and if those seven attacks wouldn't define outcome of the battle, then it would be assisted by units of the 2nd line and, finally, by the principal reserve (3rd line).

FOR THE ENTIRE ARMY

Order of battle for the cavalry of over 40,000 horsemen differs from the previous two in that its third line or principal reserve, which is the same thing, that would make up nearly half of the entire army, would consist of not one, but three separate groups; the strongest of the three was the central one that would consist of 40 regiments [\[+219\]](#) of select purely heavy cavalry, whereas two other weaker groups would consist of three types of cavalry with approximately the same ratio. At the forefront of the central group, of which Tamerlane was personal commander, his main banner would be placed. Principal vanguard of that order of battle would have its own special vanguard regardless of the lines of advanced posts. Conduct of combat would go in the same way as the combat of smaller combat units, i.e. it was based on feeding the battle from the middle and on repeated strikes.

Same as in the previous two examples, this one draws attention by the void in the center of the battle of order, covered only by a relatively weak principal vanguard. It is not clear whether Tamerlane cleared the center to lure a foe in the middle of the order of battle so as to encircle and eliminate him later, or whether he purposely stretched out the flanks with strong reserves behind (back then no other peoples knew of such reserves) to encourage the enemy to stretch out as well, so that his center could be hit hard by the reserve or be separated into small groups. Rather, these orders of battle

when in combat never really had a specific purpose, simply representing rough norms for the ones in charge from which, as seen by the examples, Tamerlane himself would deviate to a great extent.

Depending on the land environment order of the battle could also include infantry (sometimes even war elephants); however, during combats in the plains, when the above orders of battle were applied, where infantry wasn't used in the battle, it was probably used for establishing the rear, protecting the camp, and covering led horses that were kept in the cart before the upcoming battle.

ON CAPABILITIES OF NOMADS FOR WAGING WARS, SMALL ONES IN PARTICULAR

Nomad lifestyle develops astounding memory of places and extraordinary vigilance. Present day Mongolian or a Kirghiz will see a man, hiding and peeking from behind a bush or a rock, 5-6 versts away (1 verst equals 1.0668 km). He will detect smoke of the burning fire or steam of the boiling water from afar. When the air is clear, he can discern animals and people in the plain 25 versts away [\[+220\]](#). Nomads also have extraordinary hearing as compared to settlers.

Such prerequisites were a good starting point for turning nomads into a perfect light cavalry, particularly because they didn't need to learn riding skills and horse handling. In the era of Genghis Khan and Tamerlane, boys would partake in warfare as early as 12-13 years old; little as they were, they made great archers and could be used for waging small wars, protecting carts and led horses, etc.

History shows that nomads could be trained not only as light, but also regular and heavy cavalry. Such cavalry could be stopped by neither mountains, nor rivers; it would defeat not only well-trained Janissaries, but also Indian infantry supported by elephants, Greek fire and missiles, and western chivalry. That cavalry of Genghis Khan and Tamerlane could cross high mountain ridges, forests and swamps; that's why, admittedly, with those conquerors in place taking over the world had never been closer [\[+221\]](#).

Commentary

[\[*1\]](#) References given by the author in the text are as follows.

Notes

[\[+190\]](#) Unknown author. Translated from Kalmuck by Sanjee Bayanov J.D.; published by Kalmuck Commission of Cultural Workers in 1928.

[\[+191\]](#) Sky-born.

[\[+192\]](#) A fruit tree that grows in Mongolia.

[\[+193\]](#) A diamond.

[\[+194\]](#) Back then Mongolians were shamans; they switched to Buddhism after the death of Genghis Khan.

[\[+195\]](#) The Great Yassa, which consists of Bilik and Yassa itself, made it to our days in fragments. The first fragment is based on the work of *Rashid-al-Din Hamadani* (as translated by *Ilya Berezin*). These fragments seem to comprise everything that's left of those monuments of Genghis

Khan's legislation. Articles, not indicated in Chapter VI, among others, have been omitted. Some detailed Articles have been shortened.

[+196] Translation of *Rashid-al-Din Hamadani* from Mongolian is not always on point and sometimes unclear.

[+197] Yassa is the name of the law.

[+198] The Article is ending as follows, "On the way back I happened to pass by dead bodies and six geldings were wandering without their owners and I took 'em all".

[+199] Tarkhan is the commanding person in charge.

[+200] Yassa is the name of the law/regulations.

[+201] According to *Al-Maqrizi*.

[+202] Water and fire (ashes) are considered cleansing among Mongols (Kalmyks).

[+203] Kalmyk people observe that Article to this day.

[+204] To avoid poisoning that was common at the time.

[+205] Kalmyk people observe that Article to this day.

[+206] Due to the superstition that lightning may strike during the bathing.

[+207] Evidently, based on superstition.

[+208] Articles 9, 18, 20, 22, 24 and 27 can be found in Chapter VII.

[+209] Lamb borrowed the list of articles below from Petit Delacroix who admitted that his list was far from exhaustive. Numbering of the articles, which were in their turn borrowed by Delacroix from various sources, is not random. In the absence of opportunity to collate these articles to their sources, they had been printed according to Lamb. Numbers of Lamb's articles 10, 16 and 18 have been kept, since they are identical to articles 8, 7 and 1 according to *Al-Maqrizi* and *Nicholas V. Riasanovsky*.

[+210] French explorer Rubruck says that such superstition did exist. Mongols are intimidated by thunder. *Rashid-al-Din Hamadani* says that in Mongolia lightning often strikes people and animals.

[+211] All articles of that Addendum to Chapter VII are excerpts, whereas partly shortened retelling of the corresponding chapters are writings of *Mikhail Ivanin*, pages 2, 147, 174 and 203.

[+212] Riding infantry and dragoon horsemen could also be a part of Genghis Khan's army, but back then these corps was not differentiated from the common ones to such a degree as to deserve separate mentioning.

[+213] In the march against Tokhtamysh every man was to have 30 arrows. During Poland and Ukraine raids, Crimean Tatars would have about 18-20 arrows in their quivers. From Beauplan's description of armament and combat strategy of Crimean Tatars made in XVIII century, it is evident that at the time they still had a lot of Genghis Khan's establishments in place.

[+214] Therefore those were not elections per se, but rather certain balloting of the proposed candidates.

[+215] Genghis Khan's troops had no pay due. *Mikhail Ivanin*, page 30.

[+216] Naturally, depending on the situation, sequence of entering into battle of military units could vary.

[+217] General *Mikhail Ivanin* also illustrates sketches of Tamerlane's orders of battle for 12 and 100 thousand cavalry troops; but since all those orders were essentially the same, we gave example of only one of them, the one for the regular-size unit; not least because during war Genghis Khan's cavalry wouldn't exceed 40,000 warriors.

[+218] For some reason, the listed advanced posts are not considered special military units, however it was the case in description of the 12 thousand cavalry. However, one shouldn't think that number 14 (number of military units) wasn't invariable; it could be volatile to a degree depending on the army strength. Tamerlane, let alone Genghis Khan, knew all too well that sticking to the same routine would do no good.

[+219] That number – 40 regiments (thousand) – probably corresponded to the army strength of approximately 100,000 horsemen.

[+220] Medicine has proven that narrow eyes of the plains dweller, similarly to the narrow camera aperture, are geared towards long sight and clarity. There is plain and horizons all around, which develops long sight in a plains dweller. Urbanites, on the other hand, have big eyes and short sight.

[+221] The last paragraph, except for the information in parentheses, is a word for word quoting of *Mikhail Ivanin*, page 169.
