

## ***To what extent do the Mongols deserve the title "barbarian"?***

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*According to Chinggis Khan's shaman, reported in a Mongol-written history in 1228:*

"Before you were born [1167] . . . everyone was feuding. Rather than sleep they robbed each other of their possessions. . . The whole nation was in rebellion. Rather than rest they fought each other. In such a world one did not live as one wished, but rather in constant conflict. There was no respite [letup], only battle. There was no affection, only mutual slaughter" (Secret History of the Mongols, sec. 254, qtd. in Ratchnevsky 12).

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*According to the Italian friar John of Plano Carpini, who spent several months in the Great Khan's court in the late 1240s:*

"In the whole world there are to be found no more obedient subjects than the Tatar . . . they pay their lords more respect than any other people, and would hardly dare to lie to them . . . Their women are chaste . . . Wars, quarrels, the infliction [causing] of bodily harm, and manslaughter do not occur among them, and there are no large-scale thieves or robbers among them . . . They treat one another with due respect; they regard each other almost as members of one family, and, although they do not have a lot of food, they like to share it with one another. Moreover, they are accustomed to deprivation [doing without]; if, therefore, they have fasted for a day or two, and have not eaten anything at all, they do not easily lose their tempers . . . While riding they can endure extreme cold and at times also fierce heat They are extremely arrogant toward other people, [and] tend to anger . . . easily . . . They are the greatest liars in the world in dealing with other people . . . They are crafty and sly . . . [and] have an admirable ability to keep their intentions secret . . . They are messy in their eating and drinking and in their whole way of life, [and] cling fiercely to what they have. They have no conscience about killing other people . . . If anyone is found in the act of plundering or stealing in the territory under their power, he is put to death without any mercy. The chiefs or princes of the army . . . take up their stand some distance away from the enemy, and they have beside them their children on horseback and their womenfolk and horses . . . to give the impression that a great crowd of fighting- men is assembled there" (Qtd. in Spuler 78-79.).

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*According to the French friar William of Rubruck who spent several months in the Great Khan's court in the early 1250s:*

"It is the duty of the women to drive the carts, get the dwelling on and off them, milk the cows, make butter and to dress and sew skins . . . They also sew the boots, the socks, and the clothing, make the felt and cover the houses. The men make the bows and arrows, manufacture stirrups and bits, do the carpentering on their dwellings and carts; they take care of the horses, milk the mares, churn the mares' milk, make the skins in which it is put; they also look after the camels and load them. Both sexes look after the sheep and goats. At the entrance [of the palace] Master William of Paris has made for him [the Great Khan] a large silver tree, at the foot of which are four silver lions each having a pipe and all belching forth white mares' milk . . . The whole dwelling was completely covered inside with cloth of gold, and in the middle in a little hearth was a fire of twigs and roots of wormwood . . . and also the dung of oxen" (Qtd. in Spuler 96-97).

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*According to a letter by a Hungarian bishop who had custody of two Tartar (Mongol) captives taken in Russia, written to the bishop of Paris in 1257:*

"I asked them about their belief; and in few words, they believe nothing. They began to tell me, that they were come from their own country to conquer the world. They make use of the Jewish [actually, Uighur; the Uighurs were a semi-sedentary, literate steppe people, and early allies of the Mongols] letters, because formerly they had none of their own . . . They eat frogs, dogs, serpents and all things . . . Their horses are good but stupid" (Qtd. in Paris 449).

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