

revolted, and agreed to depose him, for he had violated the laws of the *Yasák*, that is to say, of the code established by their ancestor Tankíz Khan, who ravaged the lands of Islam.<sup>1</sup> They deserted to the camp of the emperor's cousin who was in rebellion, and wrote to the Kán to abdicate and be content to retain the city of Khansá for his apanage. The Kán refused, engaged them in battle, and was defeated and slain.<sup>2</sup>

This news was received a few days after our arrival at the capital. The city upon this was decked out, and the people went about beating drums and blowing trumpets and horns, and gave themselves over to games and amusements for a whole month. The Kán's body was then brought in with those of about a hundred more of his cousins, kinsfolk, and favourites who had fallen. After digging for the Kán a great *Náwús* or crypt,<sup>3</sup> they spread it with splendid carpets, and laid therein the Kán with his arms. They put in also the whole of the gold and silver plate belonging to the palace, with four of the Kán's young slave girls, and six of his chief pages holding in their hands vessels full of drink. They then built up the door of the crypt and piled earth on the top of it till it was like a high hill. After this they brought

<sup>1</sup> The *Yasa* or ordinances which Chinghiz laid down for the guidance of his successors may be seen more or less in Petis de la Croix, D'Ohsson, Deguignes, in V. Hammer's *Golden Horde*, and in *Univers Pittoresque* (Tartarie, p. 313). The word is said to mean any kind of ordinance or regulation. Baber tells us in his *Autobiography*: "My forefathers and family had always sacredly observed the Rules of Chenghiz. In their parties, in their courts, their festivals, and their entertainments, in their sitting down, and in their rising up, they never acted contrary to the Institutions of Chenghiz" (p. 202).

<sup>2</sup> The Emperor Togontimur or Shunti, who was on the throne at the time of Ibn Batuta's visit (1347), had succeeded in 1333, and continued to reign till his expulsion by the Chinese and the fall of his dynasty in 1368. Nor can I find in Deguignes or De Mailla the least indication of any circumstance occurring about this time that could have been made the foundation of such a story.

<sup>3</sup> Defrémery says from the Gr. *ναός*. Meninski gives *Náwús* (or *Náús*). "Cœmeterium, vel delubrum magorum."