

does not seem here to draw his information from Plan Carpine, and by the Armenian Kirakos (cf. PATKANOV, *Istoriya Mongolov*, II, 47).

Rašidu-'d-Din's account of the burial of Chinghiz-khan must be quoted in full and compared with other passages in his work. The Persian historian says (*Ber*, III, 99-100; cf. also ERDMANN, *Temudschin*, 443-444) : « One day, Chinghiz-khan was out hunting, when he saw at one place a solitary tree. The sight of that tree pleased him, and he sat for an hour under it. Within himself he was moved [by it] and thus gave his orders : 'This place is suitable for my burial; remember it'. At the time of the wailing, people who had heard these words repeated them. The princes (*šahzādagān*) and the leaders (*umārā*, the emirs) in compliance with this order chose [that place]. It is said that in the very year of the burial, trees and grass grew beyond measure over that steppe, and now the wood is so thick that it leaves no passage and they do not know [which is] the original tree or the place of the burial, so much so that even the old keepers of the 'forbidden precinct' (*qorūqčīān*) do not find their way to it. Among Chinghiz-khan's children, this is also the burial ground of his youngest son Tolui-khan and of [the latter's] children, — Mängü-qa'an (= Mongka-qa'an), Qubilai-qa'an, Arīq-bögä, — and those of their children who remained in that land. The other children of Chinghiz-khan (I think that the nonsensical *āz* and its Russian translation *ot*, 'among', 'from', which follows this in BEREZIN should be omitted), Jöči, Čayatai, Ögödäi and their children and their kin (*ūrūq*) have their burial grounds elsewhere (*i. e.* in other regions; not 'in other parts of the burial ground' as in BEREZIN's translation). The keepers (*qarūqčīān*) of this 'great forbidden precinct' (*yarūq-i buzurg*) are leaders (*umārā*) of the tribes of the *اوريانگقت* Uryāngqāt. In the four 'great *ordo*' (*ordōi-buzurg*) of Chinghiz-khan, wailing took place every day, in each *ordo*. When the news reached regions and places far and near, wives (*ḥatūnān*) and princes flocked there within a few days from every place and wailed. Since many came from the most remote quarters, about three months [thus] elapsed, during which one after the other they came in succession and performed the mourning rites. » The story of the tree seems to belong to some popular tradition connected with one of the sacred « lone trees » so often mentioned in different parts of Asia (see « Caccia Modun » and « Lone Tree »). It reminds one also of the « leafy tree » (*saqlaqar modun*) mentioned in the *Secret History* (§ 57) at Qorqonaq-ḡubur of the Onon, round which, at the election of Qutula-khan, the Mongols are said to have danced with such frenzy that a waist-deep moat was formed around it.

In the section of Rašid's description of the tribes which is devoted to the « Uryāngqat of the Woods » (*Uryāngqāt-i bēšä*; *Ber*, I, 92), we read : « ... In the time of Chinghiz-khan, there was, belonging to that tribe, a leader (*emir*), who was one of the chiliarchs of the left hand, called *اورادجي* *Ūdāčī* (probably **Ūdāčī* < *Ä'ūdāčī*, *lit.* « Door-keeper », but here used as a personal name; 'Ouradji' [= *Uraḡil*] is a misreading in *Not. et Extr.*, XIII, I, 275). After him (*i. e.* after the death of Chinghiz-khan), it was decided that he (= **Ūdāčī*), with his chiliarchy (*ḥazārä*), should keep guard at the 'great forbidden precinct' (*qorūq-i buzurg*) of Chinghiz-khan which is at the place [called] *Bürqān-qāldūn*, and none of the [men of this chiliarchy] should [have to] enter the (Imperial) guard (*کازیک* *kāzīk*; see 'Quesitan'; but the proper reading is *چریک* *čerīk*, 'the army', as in the parallel passages below; these men were exempt from military service