

because of their duties at the tomb). Tului-khan and his descendants — excepting Qubilai-qa'an — (the text is here in contradiction with the one translated above; I shall discuss the point later), Mānggü-qa'an (= Mongka-qa'an) and their (*sic*) descendants (*uruq*), were all buried in that 'forbidden precinct'. The 'forbidden precinct' of the rest of the descent of Chinghiz-khan is in other places.»

In the section of the Uryāngqāt proper, Rašīd repeats that they are not the same as the «Uryāngqāt of the Woods», and nevertheless speaks again of the latter (*Ber*, I, 144-145): «In the time of Chinghiz-khan, there was, belonging to the tribe of the Uryāngqāt of the Woods, a chiliarch who was a leader (*emir*) of the left hand, called Ūdāči (*Ūdāči). After the death of Chinghiz-khan, his children [decided] that [*Ūdāči], with his chiliarchy, should guard the 'forbidden precinct' of the great *yōsūn* (غروق یوسون نرک) of Chinghiz-khan, which is at a place called Būrqañ-qāldūn. These [men] do not have to join the army (*čerik*). Until now, [their office] has been perpetuated [by edicts] and they are attached to that same *yōsūn*. Among the children of Chinghiz-khan, the great *yōsūn* of Tului-khan, of Mānggü-qa'an (= Mongka-qa'an), and of the children of Qubilai-qa'an and his descendants (*uruq*) have all been deposited in the said place. People maintain that Chinghiz-khan once arrived at that place. An exceptionally verdant tree had grown on the steppe. He was extremely pleased by the fresh and flourishing appearance of the tree. He sat for an hour under that tree, and felt moved within himself; in that condition he said to the leaders and to the great: 'It must be that this will be my last [resting] place'. After he died, since they had heard such words from him, his great 'forbidden precinct' (*yorūq-i buzurg*) was fixed at that place, [and] under that tree. It is said that, in the same year, this steppe, on account of the numerous trees that grew up [there], became a great wood, so that it became impossible to recognize the original tree, and nobody [now] knows which it is. The great *yōsūn* of the other children [of Chinghiz-khan] are in another place. The descent (*uruq*) of this *Ūdāči continues through hereditary slaves (I read *او توکو بوغول* **ötügü boyol*, or **ötägü boyol*, instead of BEREZIN'S «*utalu boyol*» [cf. also *Ber*, I, 276; ERDMANN, *Temudschin*, 193]; whatever the correct form may be, it is certainly the same term as the one read *öngü-boyol* in *Ber*, I, 33 [and 227], 58, and II, 11), since they do not give away girls [to other tribes] nor do they take any [from them].»

In the account of the Mongol army, there is again the following text (*Ber*, III, 141): «Chiliarchy (*hāzarā*) of Ūdāči (*Ūdāči). He was from the tribe of the *هوین اوربانکفت* Hōin-Uryāngqāt. This tribe and the children of this *Ūdāči, according to the *yāsā* and the *yōsūn*, keep guard at the great 'forbidden precinct' (*yorūq-i buzurg*) which is at the place Būrqañ-Qāldūn. They do not [have to] join the army.»

The *yāsā* is the code laid down by Chinghiz-khan, and the *yōsūn* (Mong. *yosun*) is the Mongol customary law (on the word *yosun* in Persian texts, cf. QUATREMÈRE, *Hist. des Mongols*, 35). The use of *yosun* in the third text is quite regular. So it may be too in the second text when Rašīd says that the descendants of *Ūdāči went on keeping guard at the tomb, if we translate this passage as «according to that same rule» (*yosun*). But then the «forbidden precinct of the great *yōsūn*» makes no sense, nor do the «great *yōsūn*» of Tului and the «great *yōsūn*» of the other children. I have no certain solution to suggest. It may be that *yosun*