

yards». But «Naimankürä» is a misreading of نمان کهر Tāmān-kähār (< Tāmā'an-kähār), «the Camel Steppe», mentioned in the *Secret History* (§ 190), the *Shêng-wu ch'in-chêng lu* (42 b), the YS (118, 2 b) and by Rašidu-'d-Dīn (*Ber*, II, 147; III, 110). It has nothing to do with the *ordo* of Chinghiz-khan.

In later Mongol history, we hear more than once of nobles or princes who sought refuge, mostly in vain, at «the *ordo* of the Lord» (äjäñ-u *ordo*) or at «the white tent (or chamber)» (čayāñ gār; cf. SCHMIDT, 151, 187, 195). The word used for «to seek refuge», «to hide», is *qoryula-*, *qoru'ula-*, and, in the passive form *qoryuda'uluqsan gār*, «the house where one has been made to hide». I wonder whether the root of this word may not be the same as of *qoriq*, «taboo precinct», and whether, in theory at least, a «droit d'asile» did not belong to Chinghiz-khan's tomb as well as to his *ordos*.

In the first half of the 15th cent., Toyon-taiši was for a short time a powerful leader in Mongolia; both the *Altan tobči* and «Sanang Setsen» give a curious account of his death. According to the *Altan tobči* (GOMBOEV, 75⁵⁻¹¹, 170), Toyon-taiši, on his accession to power, decided to go and bow to the «eight white chambers» and to ascend the imperial throne. But, being drunk, he abused «the guard of the Lord» (äjäñ-ü *käšik*; see «Quesitan»; *käšik* was misunderstood by GOMBOEV), saying [of Chinghiz-khan] in a loud voice: «You may be the Holy Majesty (*sutu boqda*, in the masculine); I am the descendant (*ürä*) of Her Majesty the Qatun (*sutai qatun*).» Throwing himself against the «pavilion» (*čomčaq*), he struck it. But as he wanted to turn his horse back, blood flew from his mouth and nose, and he fell, gripping the mane of his horse. At the same time, it was noticed that fresh blood dripped from an arrow in the quiver of the Lord. In «Sanang Setsen» (SCHMIDT, 151), Toyon-taiši rides three times round the «pavilion» (*čamaqa*) of the *ordo* of the Lord and strikes it with his sword, saying: «You may be the white chamber of the body of His Majesty (*sutu*); I am Toyon, the descendant of Her Majesty (*sutai*).» The officials remonstrated with Toyon, who retorted with arrogance. Finally, however, he rendered homage to the Lord. When he turned away, the central arrow in the golden quiver trembled, and blood spurted from Toyon's mouth and nose, and he fell. On taking off his clothes, there was a wound as from an arrow between his shoulderblades, and there was blood on the arrow in the quiver. The word *čamaqa*, which I have translated «pavilion», is not known in this form, but is clearly the same as *čamqaq* (> Manchu *čamhan*) and *čamya*, which denotes a «storeyed pavilion»; SCHMIDT's «enclosure» (Umzäunung) is not satisfactory; the Chinese translation (5, 11 a) gives the same word 亭 *t'ing*, «pavilion», which it uses a few lines before to render *ordo* (it adds from another source a third parallel account, where Toyon strikes with his sword the wall surrounding the wood at the tomb). The word *čomčaq* of the *Altan tobči* is rendered «obelisk» by GOMBOEV; in an earlier chapter, SCHMIDT (p. 42²) translates it «cupola»; it seems to apply to something high and pointed (cf. RAMSTEDT, *Kalm. Wörterbuch*, 430¹). The interest of the text lies in the fact that there must have been at the *ordo* of Chinghiz-khan a building, where his paraphernalia were kept (his quiver with arrows, his standard, his drum, and perhaps his portrait).

Except in the case of one sovereign who we know was put on the throne «in front of the first Empress» (*äši qatun-u ämünä*; SCHMIDT, 181) by a woman, his mother, most of the Mongol sovereigns of the 15th cent. and of the first half of the 16th were enthroned «in front of the Lord»