

Document A: Comparison Chart: Size of World Conquests

Size of World Conquests

Conquerors	Square Miles Conquered
1. Genghis Khan (1162-1227)	4,860,000
2. Alexander the Great (356 - 323 BCE)	2,180,000
3. Tamerlane (1336 -1405)	2,145,000
4. Cyrus the Great (600 - 529 BCE)	2,090,000
5. Attila (406 - 453)	1,450,000
6. Adolf Hitler (1889 -1945)	1,370,000
7. Napoleon Bonaparte (1769 -1821)	720,000

Note: The area of the continental United States (excluding Alaska and Hawaii) is 3,036,885 square miles.

Document B: Chart, Reported Inhabitant Deaths

Reported Inhabitant Deaths From Varied Sources

Year	Place	Reported Deaths	Source
1220	Bukhara (Khwarazm)	30,000	Juvaini
1220	Samarkand (Khwarazm)	30,000	Persian chronicler
1221	Merv (Khwarazm)	700,000	Persian chronicler
1221	Nishapur (Khwarazm)	1,747,000	Persian chronicler
1223	Herat (Khwarazm)	1,600,000	Chronicler
1237	Riazan (Russia)	Few survivors	Russian chroniclers
1237	Kozelsk (Russia)	No survivors	Russian chroniclers
1258	Baghdad (Persia)	800,000 - 2,000,000	Persian chroniclers

Note: These casualty figures are found in George Marshall's *Storm from the East*. Despite very probable exaggeration, there is agreement among chroniclers of the time and historians of today that the number of deaths at Nishapur was staggering.

Document C: Primary Source, John of Plano Carpini, a Franciscan emissary of Pope Innocent IV, traveled to Karakorum between 1245 and 1247. It is believed that he was the first European to visit the Mongols in their homeland.

Genghis Khan ordained that the army should be organized in such a way that over ten men should beset one man and he is what we call a captain of ten; over ten of these should be placed one, named a captain of a hundred; at the head of ten captains of a hundred is placed a soldier known as a captain of a thousand, and over ten captains of a thousand is one man, and the word they use for this number (is *tuman*). Two or three chiefs are in command of the whole army, yet in such a way that one holds the supreme command.

When they are in battle, if one or two or three or even more out of a group of ten run away, all are put to death; and if a whole group of ten flees, the rest of the group of a hundred are all put to death, if they do not flee too. In a word, unless they retreat in a body, all who take flight are put to death. Likewise if one or two or more go forward boldly to the fight, then the rest of the ten are put to death if they do not follow and, if one or more of the ten are captured, their companions are put to death if they do not rescue them.

Document D: Secondary Source, Paul Ratchnevsky, *Genghis Khan: His Life and Legacy*, 1991.

The evidence of the chroniclers and travelers enables us to identify the striking changes wrought on Mongol morality by Genghis' Khan legislation. *Juvaini* comments that Genghis Khan rooted out...adultery and theft. "War, strife, bodily harm or murder do not exist, robbers and thieves on a grand scale are not to be found among them," remarks *Plano Carpini*, "and for this reason their houses and the carts in which they store their wealth have neither locks nor bolts." *Juzjani* writes that no one except the owner would dare pick up even a whip lying on the ground. *Ibn Battuta*, describing how during travels in Iraq two horses went astray during the night, reports that although the travelers left the country soon afterwards the horses were brought to them on their journey twenty days later. He also comments that although there were many pack animals in the Kipchak area, these could be left unattended because of the severity of (Mongol) laws against theft.

Document E: Primary Source, John of Plano Carpini, a Franciscan emissary of Pope Innocent IV, traveled to Karakorum between 1245 and 1247. It is believed that he was the first European to visit the Mongols in their homeland.

When ... they are going to join battle, they draw all the battle lines just as they are (about) to fight. The chiefs or princes of the army do not take part in the fighting but take up their stand some distance away facing the enemy, and they have beside them their children on horseback and their womenfolk and horses; and sometimes they make figures of men and set them on horses. They do this to give the impression that a great crowd of fighting men is assembled there.

They send a detachment of captives and men of other nationalities who are fighting with them to meet the enemy head-on, and some of the Tartars (Mongols) may perhaps accompany them. Other columns of stronger men they dispatch far off to the right and the left so that they are not seen by the enemy and in this way they surround them and close in and so the fighting begins from all sides. Sometimes when they are few in number they are thought by the enemy, who are surrounded, to be many, especially when the latter catch sight of the children, women, horses and dummy figures....

They reduce fortresses in the following manner. If the position of the fortress allows it, they surround

it, sometimes even fencing it round so that no one can enter or leave. They make a strong attack with engines (catapults for slinging large stones) and arrows and they do not leave off fighting by day or night, so that those inside the fortress get no sleep; the Tartars however get some rest, for they divide up their forces and they take it in turns to fight so that they do not get too tired. If they cannot capture it in this way they throw Greek fire (napalm); sometimes they even take the fat of the people they kill and, melting it, throw (catapult) it on to the houses, and wherever the fire falls on this fat it is almost inextinguishable.

While they are pitched before the fortification they speak enticing words to the inhabitants making them many promises to induce them to surrender into their hands. If they do surrender to them, they say: "Come out, so that we may count you according to our custom" and when they come out to them they seek out the artificers (artisans) among them and keep these, but the others, with the exception of those they wish to have as slaves, they kill with the axe....

Document F: Mongol Law Codes

Document Note: There were two codes of conduct that guided Mongol life. One of these was the **yasa**, usually referred to as the Mongol law. The second was the **billik**, which was a set of rules to live by.

On Hospitality

Source: Rashid ad-Din, *Collected Chronicles*.

When a husband goes hunting or to war, his wife must maintain the household, so that the messenger or guest who dismounts there finds all in order and the wife is able to provide him with good food and anything else he may require.

Source: John of Plano Carpini, *History of the Mongols*.

They show considerable respect to each other and are friendly together, and they willingly share their food with each other, although there is little of it.... When they are without food, eating nothing at all for one or two days, they do not easily show impatience, but they sing and make merry as if they had eaten well.

On Drinking

Source: Rashid ad-Din, *Collected Chronicles*.

If then there is no means to prevent drunkenness, a man may become drunk thrice a month; if he oversteps this limit he makes himself guilty of a punishable offense. If he is drunk only twice a month, that is better – if only once, that is more praiseworthy. What could be better than that he should not drink at all? But where shall we find a man who never drinks?

Source: John of Plano Carpini, *History of the Mongols*.

Drunkenness is considered an honorable thing by them and when anyone drinks too much, he is sick there and then, nor does this prevent him from drinking again....

On Adultery

Source: Yasa fragment, in Paul Ratchnevsky, *Genghis Khan*.

Whosoever commits adultery will be executed, whether or not they have previous convictions.

Source: Juvaini, trans. L.A. Khanlaryan in Paul Ratchnevsky, *Genghis Khan*.

If a woman who is captured by a Mongol has a husband no one will enter into a relationship with her. If an Unbeliever (i.e. a Mongol) desires a married woman he will kill the husband and then have relations with the woman.

On Marriage

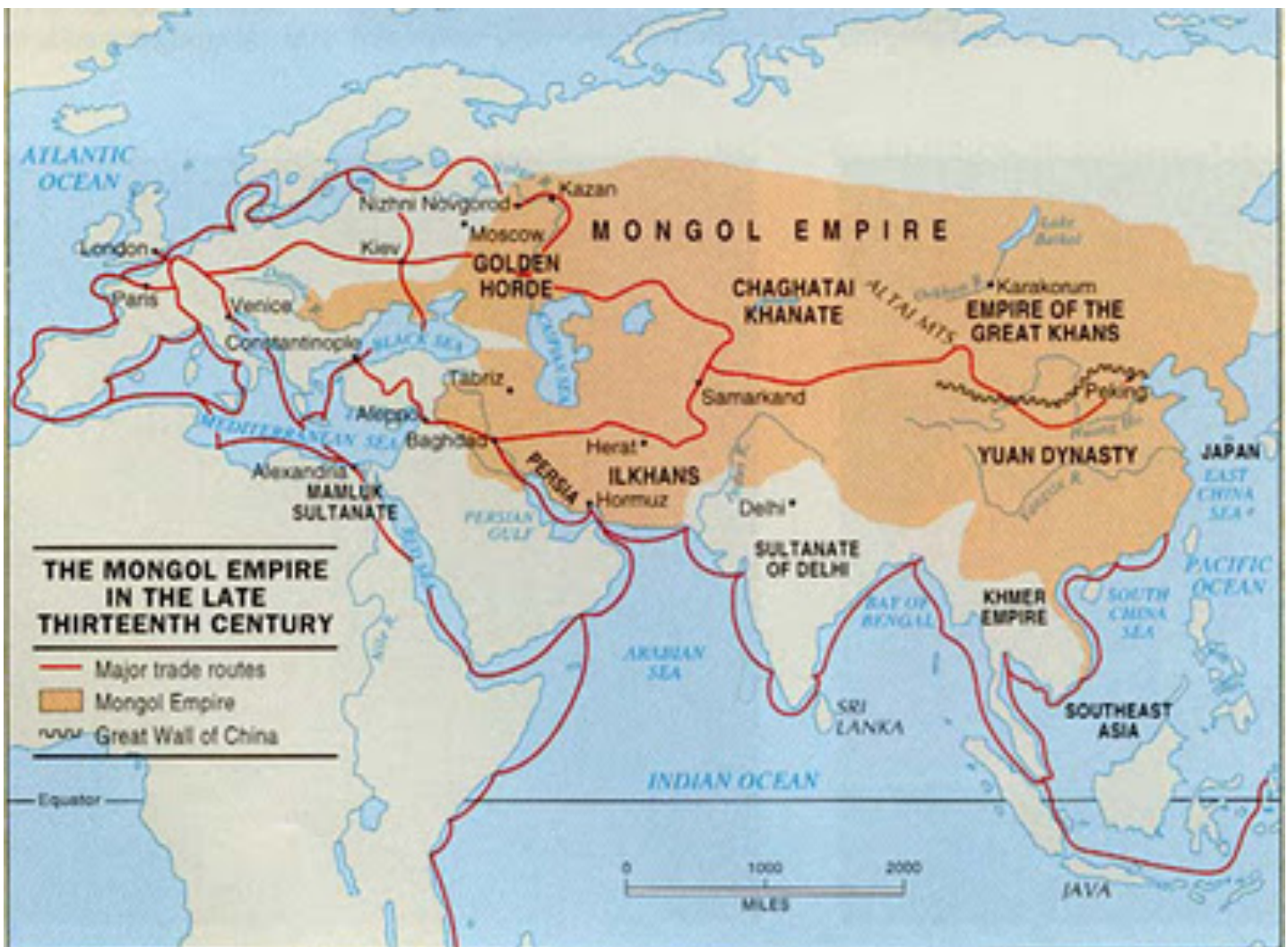
Source: John of Plano Carpini, *History of the Mongols*.

Each man has as many wives as he can keep, one a hundred, another fifty, another ten – one more, another less. It is the general custom of them to marry any of their relations, with the exception of their mother, daughter and sister by the same mother. They can however take in marriage their sisters who have only the same father, and even their father's wives after his death.... All other women they take as wives without any distinction and they buy them at a very high price from their parents.

Document G: Primary Source, John of Plano Carpini, a Franciscan emissary of Pope Innocent IV, traveled to Karakorum between 1245 and 1247.

“Girls and women ride and gallop as skillfully as men. We even saw them carrying quivers and bows, and the women can ride horses for as long as the men; they have shorter stirrups, handle horses very well, and mind all the property. The Tartar (commonly used term for Mongols) women make everything: skin clothes, shoes, leggings, and everything made of leather. They drive carts and repair them, they load camels, and are quick and vigorous in all their tasks. They all wear trousers, and some of them shoot just like men.”

Document H: Map of Mongolian Empire in the late 13th century



The Mongols extended their hegemony over a major part of the Eurasian landmass, from the Danube to the Pacific for the better part of two centuries.