MEDIEVAL LATIN SERIES · VOLUME 33

The Journey of William of Rubruck

William of Rubruck
John of Plano Carpini

Itinerarium · Historia Mongalorum

The Journey of William of Rubruck
With John of Plano Carpini's History of the Mongols

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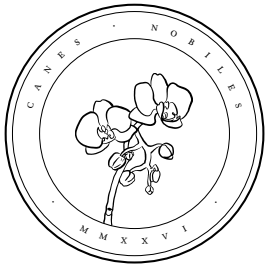
with a word-for-word interlinear English translation

preserving the original word order



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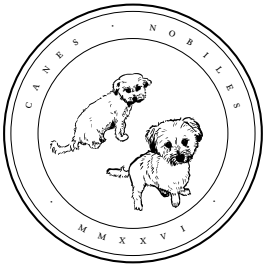

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WILLIAM OF RUBRUCK

Itinerarium

The Journey

THE LETTER TO KING LOUIS

William of Rubruck, least of the Friars Minor, greets King Louis of France. The wise man, says Ecclesiasticus, passes into the lands of foreign peoples and tries good and evil in all things. William has made such a journey, he fears more foolishly than wisely, and, as the king bade him when they parted, writes down all he saw among the Tartars, with fear and shame at his want of fitting words.

Excellentissimo domino et christianissimo Lodovyco Dei
to-the-most-excellent lord and most-christian Louis of-God
gratia regi Francorum illustri frater Willelmus de Rubruc,
by-the-grace king of-the-Franks illustrious brother William of Rubruck
in ordine fratrum minorum minimus, salutem, et semper
in the-order of-the-brothers minor the-least greeting and always
triumphare in Christo. Scriptum est in Ecclesiastico de
to-triumph in Christ written it-is in Ecclesiasticus of
Sapiente: «In terram alienarum gentium transiet, bona et
the-Wise-man into the-land of-foreign peoples he-will-pass good-things and
mala in omnibus temptabit.» Hoc opus, domine mi Rex,
evil-things in all-things he-will-try this work lord my King
feci, sed utinam ut sapiens et non ut stultus: multi
I-have-done but would-that as a-wise-man and not as a-fool many
enim faciunt quod facit sapiens, sed non sapienter, sed
for do what does the-wise-man but not wisely but
magis stulte; de quorum numero timeo me esse. Tamen
rather foolishly of whose number I-fear myself to-be yet
quocumque modo fecerim, quia dixistis mihi quando
in-whatever manner I-may-have-done-it since you-told me when
recessi a vobis ut omnia scriberem vobis quecumque
I-withdrew from you that all-things I-should-write to-you whatever
viderem inter Tartaros, et etiam monuistis ut non timerem
I-should-see among the-Tartars and also you-warned that not I-should-fear

vobis scribere longas literas, facio quod injunxistis, cum
to-you to-write long letters I-do what you-enjoined with
timore tamen et verecundia, quia verba congrua mihi non
fear yet and shame because words fitting to-me not
suppetunt que debeam tante scribere majestati.
are-at-hand which I-ought to-so-great to-write majesty

I · THE BLACK SEA AND GAZARIA

William enters the Black Sea in May 1253 and describes it, Gazaria with Kersona, Soldaia, and Matrica, and the peoples about it who do and do not obey the Tartars. At Soldaia merchants have already called him an envoy; he says he is going to Sartaq with the king's letters. He sets out by cart with four companions and two drivers, passes the Goths' castles and the salt lakes, and on the third day meets the Tartars, as if entering another world.

Noverit ergo vestra sancta majestas quod anno Domini
let-know therefore your holy majesty that in-the-year of-the-Lord
millesimo .ccliij. nonas maij ingressi sumus mare Ponti,
thousandth 253rd on-the-Nones of-May entered we-have the-sea of-Pontus
quod vulgariter vocant mare majus: et habet mille .cccc.
which commonly they-call the-sea great and it-has a-thousand 400
miliaria in longum, ut didici a mercatoribus, et distinguitur
miles in length as I-learned from the-merchants and it-is-divided
quasi in duas partes. Circa medium enim ejus sunt due
as-if into two parts about the-middle for of-it are two
puncte terre, una ad aquilonem et alia ad meridiem. Illa
points of-land one to the-north and the-other to the-south that
que est ad meridiem dicitur Sinopolis, et est castrum et
which is to the-south is-called Sinopolis and is a-castle and
portus soldani Turchie; que vero ad aquilonem est provincia
port of-the-sultan of-Turkey which but to the-north is a-province

quedam que nunc dicitur a Latinis Gasaria, a Grecis vero,
certain which now is-called by the-Latins Gasaria by the-Greeks but
qui inhabitant eam super litus maris, dicitur Cassaria,
who inhabit it upon the-shore of-the-sea is-called Cassaria
hoc est Cesaria. Et sunt promontoria quedam extendentia
that is Caesarea and there-are promontories certain stretching
se in mare, etiam contra meridiem versus Synopolim;
themselves into the-sea also against the-south toward Sinopolis
et sunt trecenta miliaria inter Synopolim et Cassariam,
and there-are three-hundred miles between Sinopolis and Cassaria
ita quod sint septingenta miliaria ab istis punctis versus
so that there-be seven-hundred miles from these points toward
Constantinopolim in longum et latum, et septingenta versus
Constantinople in length and breadth and seven-hundred toward
orientem, hoc est Hyberiam, que est provincia Georgie.
the-east that is Iberia which is a-province of-Georgia
Ad provinciam Gasarie sive Cassarie applicuimus, que est
at the-province of-Gasaria or of-Cassaria we-put-in which is
quasi triangulus, ad occidentem habens civitatem que dicitur
as-if a-triangle on the-west having a-city which is-called
Kersona, in qua fuit sanctus Clemens martirizatus. Et
Kersona in which was saint Clement martyred and
navigantes coram ea vidimus insulam in qua est templum
sailing before it we-saw an-island in which is the-temple
illud quod dicitur angelicis manibus preparatum. In medio
that which is-said by-angelic hands prepared in the-middle
vero quasi in cuspide ad meridiem habet civitatem que dicitur
but as-if on the-point to the-south it-has a-city which is-called
Soldaia, que ex transverso respicit Synopolim, et illuc
Soldaia which from across looks-at Sinopolis and thither
applicant omnes mercatores venientes de Turchia volentes
put-in all the-merchants coming from Turkey wishing

ire ad terras aquilonares, et a converso venientes de
to-go to the-lands northern and from the-converse coming from
Roscia et terris aquilonaribus volentes transire in Turkiam.
Russia and the-lands northern wishing to-cross into Turkey
Isti portant varium et grysiam et alias pelles pretiosas: alii
these carry vair and gray-fur and other furs precious others
portant telas de cotone sive gambasio et pannos sericos et
carry cloths of cotton or quilted-cotton and cloths silken and
spices aromaticas. Ad orientem vero illius provincie est civitas
spices aromatic on the-east but of-that province is a-city
que dicitur Matrica, ubi cadit fluvius Tanais in mare Ponti,
which is-called Matrica where falls the-river Tanais into the-sea of-Pontus
per orificium habens latitudinem .xij. miliarium. Ille enim
through a-mouth having a-breadth of-12 miles that for
fluvius, antequam ingrediatur mare Ponti, facit quoddam
river before it-enter the-sea of-Pontus makes a-certain
mare versus aquilonem habens in latitudine et longitudine
sea toward the-north having in breadth and length
septingenta miliaria, nusquam habens profunditatem ultra
seven-hundred miles nowhere having a-depth beyond
sex passus, unde magna vasa non ingrediuntur illud, sed
six paces whence great vessels not enter it but
mercatores de Constantinopolim applicantes ad predictam
the-merchants from Constantinople putting-in at the-aforesaid
civitatem Matricam mittunt barcas suas usque ad flumen
city Matrica send barques their all-the-way to the-river
Tanaim, ut emant pisces siccatos, sturiones scilicet et
Tanais that they-may-buy fish dried sturgeons namely and
hosas borbatas, et alios pisces infinite multitudinis.
hosa-fish bearded and other fish of-infinite multitude

Predicta ergo provincia Cessaria cingitur mari in tribus
the-aforesaid therefore province Cassaria is-girded by-the-sea on three
lateribus: ad occidentem scilicet, ubi est Kersona civitas
sides on the-west namely where is Kersona the-city
Clementis, et ad meridiem, ubi est civitas Soldaia, ad
of-Clement and on the-south where is the-city Soldaia at
quam applicuimus, que est cuspis provincie, et ad orientem
which we-put-in which is the-point of-the-province and on the-east
Maritandis, ubi est civitas Matrica et orificium maris
Maritandis where is the-city Matrica and the-mouth of-the-sea
Tanais. Ultra illud orificium est Ziquia, que non obedit
of-the-Tanais beyond that mouth is Zikhia which not obeys
Tartaris, et Suevi et Hiberi ad orientem, qui non obediunt
the-Tartars and the-Suevi and the-Iberians to the-east who not obey
Tartaris. Postea versus meridiem est Trapesunda, que habet
the-Tartars afterward toward the-south is Trebizond which has
proprium dominum nomine Guido, qui est de genere
its-own lord by-name Guido who is of the-race
imperatorum constantinopolitanorum, qui obedit Tartaris.
of-the-emperors Constantinopolitan who obeys the-Tartars
Postea Synopolis, que est soldani Turkie, qui similiter
afterward Sinopolis which is of-the-sultan of-Turkey who likewise
obedit. Postea terra Vastacii, cujus filius dicitur Ascar ab
obeys afterward the-land of-Vatatzes whose son is-called Ascar from
avo materno, qui non obedit. Ab orificio Tanais
his-grandfather maternal who not obeys from the-mouth of-the-Tanais
versus occidentem usque ad Danubium totum est eorum,
toward the-west all-the-way to the-Danube all is theirs
etiam ultra Danubium, versus Constantinopolim, Blakia, que
also beyond the-Danube toward Constantinople Wallachia which
est terra Assani, et minor Bulgaria usque in Sclavoniam,
is the-land of-Asen and lesser Bulgaria up-to into Slavonia

omnes solvunt eis tributum: et etiam ultra tributum
all pay to-them tribute and also beyond the-tribute
condictum sumpserunt annis nuper transactis de qualibet
agreed they-have-taken in-years lately passed from each
domo securim unam et totum ferrum quod invenerunt
house an-ax one and all the-iron which they-found
in massa. Applicuimus ergo Soldaiam in .xij.
in the-mass we-put-in therefore at-Soldaia on the-12th-day-before
kalendas Junii, et pervenerant nos quidam mercatores de
the-Kalends of-June and had-come-before us certain merchants from
Constantinopoli, qui dixerant venturos illuc nuncios de
Constantinople who had-said to-be-coming thither envoys from
Terra Sancta volentes ire ad Sarcac. Ego tamen predicaveram
the-Land Holy wishing to-go to Sartaq I yet had-preached
publice in ramis palmarum apud Sanctam Sophiam quod
publicly on the-branches of-palms at Saint Sophia that
non essem nuncius nec vester nec alicujus, sed ibam
not I-was an-envoy neither yours nor of-anyone but I-was-going
apud illos incredulos secundum regulam nostram. Tunc cum
among those unbelievers according-to rule our then when
applicuissem monuerunt me dicti mercatores ut caute
I-had-put-in warned me the-said merchants that cautiously
loquerer, quia dixerant me esse nuncium, et si dicerem me
I-should-speak because they-had-said me to-be an-envoy and if I-should-say me
non esse nuncium quod non preberetur michi in transitus.
not to-be an-envoy that not would-be-afforded to-me in transit
Tunc locutus sum hoc modo ad capitaneos civitatis, immo
then spoken I-have in-this way to the-captains of-the-city nay
ad vicarios capitaneorum, quia capitanei iverant ad Baatu in
to the-vicars of-the-captains because the-captains had-gone to Batu in
yeme portantes tributum, et nondum fuerant reversi: «Nos
winter carrying the-tribute and not-yet had returned we

audivimus dici de domino vestro Sarcaht, in Terra Sancta,
have-heard it-said of lord your Sartaq in the-Land Holy
quod esset christianus, et gavisi sunt inde vehementer
that he-was a-Christian and rejoiced have thereat vehemently
christiani, et precipue dominus rex Francorum christianissimus,
the-Christians and especially the-lord king of-the-Franks most-christian
qui ibi peregrinatur et pugnat contra Saracenos ut eripiat
who there goes-on-pilgrimage and fights against the-Saracens that he-may-snatch
loca sancta de manibus eorum: unde volo ire ad Sarchat,
the-places holy from the-hands of-them whence I-wish to-go to Sartaq
et portare ei litteras domini regis, in quibus monet
and to-carry to-him the-letters of-the-lord king in which he-admonishes
eum de utilitate totius christianitatis.» Et ipsi receperunt nos
him about the-utility of-all Christendom and they received us
gratanter, et dederunt nobis hospitium in ecclesia episcopali.
gladly and gave us lodging in the-church episcopal
Et episcopus illius ecclesie fuerat ad Sarchac, qui multa
and the-bishop of-that church had-been to Sartaq who many
bona dixit mihi de Sarcach, que ego postea non inveni.
good-things told me about Sartaq which I afterward not found
Tunc dederunt nobis optionem utrum vellemus habere bigas
then they-gave us the-option whether we-wished to-have carts
cum bobus ad portandum res nostras, vel equos pro
with oxen for carrying things our or horses for
saginariis: et mercatores constantinopolitani consuluerunt
pack-horses and the-merchants Constantinopolitan advised
mihi quod acciperem bigas, immo quod emerem proprias
me that I-should-take carts nay that I-should-buy my-own
bigas coopertas, in quibus portant Ruteni pelles suas, et in
carts covered in which carry the-Russians furs their and in
illis includerem res nostras quas nollem cotidie deponere,
them I-should-shut-in things our which I-would-not daily to-unload

quod si acciperem equos oporteret me in qualibet herbergia
because if I-took horses it-would-behoove me at every lodging
deponere et reponere super alios equos, et preterea equitarem
to-unload and to-reload upon other horses and besides I-should-ride
lentiori gressu juxta boves. Tunc acquievi consilio eorum,
with-slower pace beside the-oxen then I-acquiesced in-the-counsel of-them
malo tamen, quia fui in itinere usque Sarchat duobus
a-bad-one yet because I-was on the-journey all-the-way-to Sartaq for-two
mensibus, quod potuissem confecisse uno mense si ivissem
months which I-could have-done in-one month if I-had-gone
cum equis. Attuleram mecum de Constantinopoli fructus
with horses I-had-brought with-me from Constantinople fruits
et vinum muscatel et biscoctum delicatum, de consilio
and wine muscatel and biscuit delicate by the-counsel
mercatorum, ad presentandum capitaneis primis, ut facilius
of-the-merchants for presenting to-the-captains first that more-easily
pateret michi transitus, quia nullus apud eos respicitur
might-lie-open to-me the-passage because no-one among them is-regarded
rectis oculis qui venit vacua manu; que omnia posui
with-straight eyes who comes with-empty hand which all-things I-put
in una biga quando non inveni ibi capitaneos civitatis, quia
in one cart when not I-found there the-captains of-the-city because
dicebant michi quod gratissima forent Sarcaht si possem
they-said to-me that most-welcome they-would-be to-Sartaq if I-could
deferre ea usque ad eum. Arripuimus ergo iter circa
carry them all-the-way to him we-took therefore the-journey about
kalendas Junii cum bigis nostris .iiij.or coopertis, et cum
the-Kalends of-June with carts our four covered and with
aliis duabus quas accepimus ab eis, in quibus portabantur
other two which we-received from them in which were-carried
lectiscrinia ad dormiendum de nocte; et quinque equos
bed-chests for sleeping by night and five horses

dabant nobis ad equitandum, eramus enim quinque persone,
they-gave to-us for riding we-were for five persons
ego et socius meus frater Bartholomeus de Cremonia, et
I and companion my brother Bartholomew of Cremona and
Gossel lator presentium, et homo Dei Turgemannus, et
Gosset bearer of-the-present-letters and Homo Dei the-dragoman and
puer Nicholaus quem emeram Constantinopoli de vestra
the-boy Nicholas whom I-had-bought at-Constantinople from your
eleemosina. Dederunt etiam duos homines qui ducebant bigas
alms they-gave also two men who drove the-carts
et custodiebant boves et equos. Sunt autem alta promontoria
and guarded the-oxen and horses there-are moreover high promontories
super mare a Kersona usque ad orificium Tanais, et
over the-sea from Kersona all-the-way to the-mouth of-the-Tanais and
sunt quadraginta castella inter Kersonam et Soldaiam,
there-are forty castles between Kersona and Soldaia
quorum quodlibet fere habebat proprium ydioma; inter quos
of-which each almost had its-own language among whom
erant multi Goti quorum ydioma est Teutonicum. Post illa
were many Goths whose language is German after those
montana versus aquilonem est pulcherima silva in planicie
mountains toward the-north is a-most-beautiful forest on a-plain
plena fontibus et rivulis, et post illam silvam est planicies
full of-springs and streams and after that forest is a-plain
maxima que durat per .v. dietas usque ad extremitatem
very-great which lasts for 5 days'-journeys all-the-way to the-end
illius provincie ad aquilonem, que coartatur, habens mare
of-that province to the-north which narrows having the-sea
ad orientem et occidentem, ita quod est unum fossatum
on the-east and the-west so that there-is one ditch
magnum ab uno mari usque ad aliud. In illa planicie
great from one sea all-the-way to the-other in that plain

solebant esse Comani antequam venirent Tartari, et cogebant
were-wont to-be the-Cumans before came the-Tartars and they-compelled
civitates predictas et castra ut darent eis tributum;
the-cities aforesaid and castles that they-should-give to-them tribute
et quando venerunt Tartari tanta multitudo Comanorum
and when came the-Tartars so-great a-multitude of-Cumans
intravit provinciam illam, qui omnes fugerunt usque ad
entered the-province that who all fled all-the-way to
ripam maris, quod comedebant se mutuo vivi morientes,
the-bank of-the-sea that they-ate one-another mutually living the-dying
secundum quod narravit michi quidam mercator qui hoc vidit;
according-to what told me a-certain merchant who this saw
quod vivi devorabant et lacerabant dentibus carnes crudas
that the-living devoured and tore with-teeth the-flesh raw
mortuorum, sicut canes cadavera. Versus extremitatem illius
of-the-dead as dogs corpses toward the-end of-that
provincie sunt lacus multi et magni in quorum ripis sunt
province are lakes many and great on whose banks are
fontes salinastri, quorum aqua quam cito intrat lacum efficitur
springs salty whose water as soon-as enters the-lake is-made
sal durum ad modum glaciei, et de illis salinis habent Baatu
salt hard in the-manner of-ice and from those salt-pans have Batu
et Sarchath magnos redditus, quia de tota Ruscia veniunt
and Sartaq great revenues because from all Russia they-come
illuc pro sale, et de qualibet biga onusta dant duas telas de
thither for salt and from each cart laden they-give two cloths of
cotone valentes dimidiam yperperam. Veniunt etiam per mare
cotton worth half a-hyperpyron there-come also by sea
multe naves pro sale, que omnes dant tributum secundum
many ships for salt which all give tribute according-to
quantitatem sui. Postquam ergo recessimus de Soldaia
the-quantity of-itself after therefore we-withdrew from Soldaia

tertia die invenimus Tartaros, inter quos cum intravi visum
on-the-third day we-found the-Tartars among whom when I-entered seen
fuit michi recte quod ingrederer quoddam aliud seculum,
it-was to-me rightly that I-was-entering a-certain other world
quorum vitam et morem vobis describo prout possum.
whose life and manner to-you I-describe as I-can

II · THE TARTARS AND THEIR HOUSES

The Tartars have no abiding city but divide Scythia into pastures, going south in winter and north in summer. Their felt houses ride on carts drawn by as many as twenty-two oxen, beside carts of chests; a rich man's wives set out their courts in order, so that one court looks like a great town. William describes the places of master, women, and men, the felt images, the libations to the four quarters, and their drinking.

Nusquam habent manentem civitatem, sed futuram ignorant.
nowhere they-have an-abiding city but the-future-one they-know-not
Inter se diviserunt Cithiam, que durat a Danubio
among themselves they-have-divided Scythia which lasts from the-Danube
usque ad ortum solis; et quilibet capitaneus, secundum
all-the-way to the-rising of-the-sun and each captain according-to
quod habet plures vel pauciores homines sub se, scit
what he-has more or fewer men under himself knows
terminos pascuorum suorum et ubi debeat pascere in hyeme
the-bounds of-pastures his and where he-ought to-graze in winter
et estate, vere et autumpno. In hieme enim descendunt
and summer spring and autumn in winter for they-go-down
ad calidiores regiones versus meridiem: in estate ascendunt
to warmer regions toward the-south in summer they-go-up
ad frigidiores versus aquilonem. Loca pascuosa sine aquis
to colder-ones toward the-north places with-pasture without waters

pascunt in hyeme quando est ibi nix, quia nivem habent
they-graze in winter when is there snow because snow they-have
pro aqua. Domum in qua dormiunt fundant super rotam de
for water the-house in which they-sleep they-found upon a-wheel of
virgis cancellatis, cujus tigna sunt de virgis et conveniunt
rods latticed whose beams are of rods and they-meet
in unam parvulam rotam superius, de qua ascendit collum
in one little wheel above from which rises a-neck
sursum tanquam fumigatorium, quod cooperiunt filtro albo
upward like a-chimney which they-cover with-felt white
et frequentius imbuunt etiam filtrum calce vel terra alba
and more-often they-imbue also the-felt with-lime or earth white
et pulvere ossium ut albius splendeat; et aliquando
and powder of-bones that more-whitely it-may-shine and sometimes
nigro etiam. Filtrum illud circa collum superius decorant
with-black also felt that around the-neck above they-decorate
pulcra varietate picture. Ante hostium similiter suspendunt
with-beautiful variety of-painting before the-door likewise they-hang
filtrum opere polimitario variatum. Consuunt enim filtrum
felt with-work embroidered variegated they-sew-together for felt
coloratum, vel aliud, faciendo vites et arbores, aves et
colored or other making vines and trees birds and
bestias. Et faciunt tales domus ita magnas quod habent
beasts and they-make such houses so great that they-have
aliquando triginta pedes in latitudine. Ego enim mensuravi
sometimes thirty feet in breadth I for measured
semel latitudinem inter vestigia rotarum unius bige .xx.
once the-breadth between the-tracks of-the-wheels of-one cart 20
pedum, et quando domus erat super bigam excedebat extra
feet and when the-house was upon the-cart it-projected beyond
rotas in utroque latere .v. pedibus ad minus. Ego numeravi
the-wheels on each side 5 feet at least I counted

in una biga .xxij. boves trahentes unam domum, undecim
on one cart 22 oxen drawing one house eleven
in uno ordine secundum latitudinem bige, et alios .xj.
in one row according-to the-breadth of-the-cart and the-other 11
ante illos. Axis bige erat magnus ad modum arboris
before them the-axle of-the-cart was great in the-manner of-the-mast
navis, et unus homo stabat in hostio domus super bigam,
of-a-ship and one man stood in the-door of-the-house upon the-cart
minans boves. Insuper faciunt quadrangulos de virgulis fissis
driving the-oxen moreover they-make squares of little-rods split
attenuatis ad quantitatem unius arce magne, et postea de
thinned to the-size of-one chest great and afterward from
una extremitate ad aliam elevant testudinem de similibus
one end to the-other they-raise a-vault of like
virgis, et hostiolum faciunt in extremitate anteriori; et
rods and a-little-door they-make in the-end front and
postea cooperiunt illam cistam sive domumculam filtro nigro
afterward they-cover that chest or little-house with-felt black
imbuto cepo sive lacte ovino, ne possit penetrari pluvia,
soaked with-tallow or milk of-sheep lest it-can be-penetrated by-the-rain
quod similiter decorant opere polimitario vel plumario;
which likewise they-decorate with-work embroidered or feathered
et in talibus arcis ponunt totam supelectilem suam et
and in such chests they-put all furniture their and
thesaurum, quas ligant fortiter super bigas altas, quas
treasure which they-bind strongly upon carts high which
trahunt cameli, ut possunt transvadare flumina. Tales arcas
draw camels that they-can to-wade rivers such chests
nunquam deponunt de bigis. Quando deponunt domus
never they-unload from the-carts when they-set-down houses
suas mansionarias, semper vertunt portam ad meridiem, et
their for-dwelling always they-turn the-door to the-south and

consequenter collocant bigas cum arcis hinc inde prope
consequently they-place the-carts with the-chests on-this-side on-that near
domum ad dimidium jactum lapidis, ita quod domus stat
the-house at half a-throw of-a-stone so that the-house stands
inter duos ordines bigarum quasi inter duos muros. Matrone
between two rows of-carts as-if between two walls the-matrons
faciunt sibi pulcherimas bigas, quas nescirem vobis
make for-themselves most-beautiful carts which I-would-not-know to-you
describere nisi per picturam, immo omnia depinxissem
to-describe except through a-picture nay all-things I-would-have-painted
vobis si scivissem pingere. Unus dives Moal sive Tartar
for-you if I-had-known to-paint one rich Moal or Tartar
habet bene tales bigas cum arcis .c. vel .cc.; Baatu habet
has well such carts with chests 100 or 200 Batu has
.xxvj. uxores quarum quelibet habet unam magnam domum,
26 wives of-whom each has one great house
exceptis aliis parvis quas collocant post magnam, que sunt
apart-from other small-ones which they-place behind the-great-one which are
quasi camere, in quibus habitant puelle; et ad quamlibet
as-if chambers in which live the-girls and to each
istarum domorum appendent .cc. bige. Et quando deponunt
of-these houses belong 200 carts and when they-set-down
domus, prima uxor deponit suam curiam in capite occidentali,
the-houses the-first wife sets-down her court at the-head western
et postea alie secundum ordinem suum, ita quod ultima
and afterward the-others according-to order their so that the-last
uxor erit in capite orientali, et erit spacium inter
wife will-be at the-head eastern and there-will-be a-space between
curiam unius domine et alterius jactus unius lapidis. Una
the-court of-one lady and of-the-other a-throw of-one stone one
curia unius divitis Moal apparebit quasi una magna villa,
court of-one rich Moal will-appear as-if one great town

tamen paucissimi viri erunt in ea. Una muliercula ducet .xx.
yet very-few men will-be in it one little-woman will-drive 20
bigas vel .xxx.; terra enim plena est. Et ligant bigas cum
carts or 30 the-land for full is and they-bind the-carts with
bobus vel camelis unam post aliam, et sedebit muliercula
oxen or camels one after another and will-sit the-little-woman
in anteriori minans bovem, et omnes alie pari gressu
in the-front driving the-ox and all the-others at-equal pace
sequuntur. Si contingat venire ad aliquem malum passum,
follow if it-happen to-come to some bad pass
solvunt eas et transducunt sigillatim. Vadunt enim lento
they-loose them and lead-across one-by-one they-go for with-slow
gressu, sicut agnus vel bos potest ambulare.
pace as a-lamb or an-ox can to-walk
Postquam deposuerunt domus, versa porta ad meridiem,
after they-have-set-down the-houses turned the-door to the-south
collocant lectum domini ad partem aquilonarem. Locus
they-place the-bed of-the-master on the-side northern the-place
mulierum est semper ad latus orientale, hoc est ad sinistram
of-the-women is always on the-side eastern that is on the-left
domini domus, cum sedet in lecto suo versa facie ad
of-the-master of-the-house when he-sits on bed his turned the-face to
meridiem. Locus vero virorum ad latus occidentale, hoc
the-south the-place but of-the-men on the-side western that
est ad dextram. Viri ingredientes domum nullo modo
is on the-right men entering the-house in-no way
suspenderent pharetram ad partem mulierum. Et super capud
would-hang a-quiver on the-side of-the-women and over the-head
domini est semper una ymago quasi puppa vel statuuncula
of-the-master is always one image as-if a-doll or little-statue
de filtro, quam vocant fratrem domini, alia similis super
of felt which they-call the-brother of-the-master another like over

capud domine, quam vocant fratrem domine, affixe parieti:
the-head of-the-mistress which they-call the-brother of-the-mistress fixed to-the-wall
et superius inter utrasque illarum est una parvula macilenta,
and above between both of-them is one little thin-one
que est quasi custos totius domus. Domina domus
which is as-if the-guardian of-the-whole house the-mistress of-the-house
ponit ad latus suum dextrum, ad pedes lecti in eminenti
puts at the-side her right at the-feet of-the-bed in a-prominent
loco, pelliculam hedinam impletam lana vel alia materia,
place a-little-skin of-a-kid filled with-wool or other matter
et juxta illam statuunculam parvulam respicientem versus
and beside it a-little-statue small looking toward
famulas et mulieres. Juxta hostium ad partem mulierum
the-maidservants and women beside the-door on the-side of-the-women
est iterum alia ymago cum ubere vaccino pro mulieribus,
is again another image with an-udder of-a-cow for the-women
que mungunt vaccas; de officio enim feminarum est mungere
who milk the-cows of the-office for of-the-women it-is to-milk
vaccas. Ad aliud latus hostii versus viros est alia statua
the-cows at the-other side of-the-door toward the-men is another statue
cum ubere eque, pro viris qui mungunt equas. Et cum
with an-udder of-a-mare for the-men who milk the-mares and when
convenerunt ad potandum, primo aspergunt de potu
they-have-come-together for drinking first they-sprinkle of the-drink
illi ymagini que est super capud domini, postea aliis
on-that image which is over the-head of-the-master afterward on-the-other
ymaginibus per ordinem. Postea exit minister domum
images in order afterward goes-out a-servant from-the-house
cum cipho et potu, et spargit ter ad meridiem qualibet
with a-cup and drink and sprinkles thrice to the-south each
vice flectendo genu, et hoc ad reverentiam ignis; postea
time bending the-knee and this in reverence of-fire afterward

ad orientem, et hoc ad reverentiam aeris; postea ad
to the-east and this in reverence of-the-air afterward to
occidentem, ad reverentiam aque; ad aquilonem prohiciunt
the-west in reverence of-water to the-north they-throw
pro mortuis. Quando tenet dominus ciphum in manu, et
for the-dead when holds the-master the-cup in hand and
debet bibere, tunc primo antequam bibat infundit terre
ought to-drink then first before he-drink he-pours to-the-earth
partem suam. Si bibat sedens super equum, infundit
the-portion his if he-drink sitting upon a-horse he-pours
antequam bibat super collum vel crinem equi. Postquam
before he-drink upon the-neck or mane of-the-horse after
ergo minister sic sparserit ad quatuor latera mundi,
therefore the-servant thus will-have-sprinkled to the-four sides of-the-world
revertitur in domum, et sunt parati duo famuli cum
he-returns into the-house and are ready two servants with
duobus ciphis et totidem patenis, ut deferant potum
two cups and as-many patens that they-may-carry the-drink
domino et uxori sedenti juxta eum sursum in lecto.
to-the-master and to-the-wife sitting beside him up on the-bed
Et cum habet plures uxores, illa cum qua dormit in nocte
and when he-has several wives she with whom he-sleeps by night
sedet juxta eum in die, et oportet quod omnes alie
sits beside him by day and it-behooves that all the-others
veniant ad domum illam illa die ad bibendum, et ibi
come to house that on-that day for drinking and there
tenetur curia die illa, et exenia que deferuntur illa
is-held the-court on-the-day that and the-gifts which are-brought on-that
die deponuntur in thesauris illius domine. Bancus cum utre
day are-laid-down in the-treasuries of-that mistress a-bench with a-skin
lactis vel cum alio potu et cum cyphis stat in introitu.
of-milk or with other drink and with cups stands at the-entrance

Faciunt in hyeme optimum potum de risio, de milio, de
they-make in winter excellent drink from rice from millet from
tritico, de melle, clarum sicut vinum, et defertur eis vinum
wheat from honey clear as wine and is-brought to-them wine
a remotis partibus. In estate non curant nisi de cosmos.
from remote parts in summer not they-care except for cosmos
Cosmos stat semper infra domum, ante introitum porte,
the-cosmos stands always inside the-house before the-entrance of-the-door
et juxta illum stat citharista cum citherula sua. Citharas et
and beside it stands a-harpist with little-harp his harps and
viellas nostras non vidi ibi, sed multa alia instrumenta que
viols our not I-saw there but many other instruments which
apud nos non habentur. Et cum dominus incipit bibere, tunc
among us not are-had and when the-master begins to-drink then
unus ministrorum exclamat alta voce: «Ha!» et citharista
one of-the-servants cries-out with-high voice Ha and the-harpist
percutit citharam, et quando faciunt magnum festum tunc
strikes the-harp and when they-make a-great feast then
omnes plaudunt manibus, et etiam saltant ad vocem
all clap with-hands and also dance to the-sound
cithare viri coram domino et mulieres coram domina; et
of-the-harp the-men before the-master and the-women before the-mistress and
postquam dominus biberit, tunc exclamat minister sicut
after the-master will-have-drunk then cries-out the-servant as
prius, et tacet citharista. Tunc bibunt omnes in circuitu
before and is-silent the-harpist then drink all in a-circle
viri et mulieres, et aliquando bibunt certatim valde turpiter
men and women and sometimes they-drink vying very foully
et gulose. Et quando volunt aliquem provocare ad potum,
and gluttonously and when they-wish someone to-provoke to drink
arripiunt eum per aures, et trahunt fortiter ut dilatent
they-seize him by the-ears and pull strongly that they-may-widen

ei gulam, et plaudunt et saltant coram eo. Item
for-him the-gullet and they-clap and dance before him likewise
cum alicui volunt facere magnum festum et gaudium,
when for-someone they-wish to-make a-great feast and joy
unus accipit ciphum plenum, et alii duo sunt ei a
one takes a-cup full and other two are to-him on
dexteris et a sinistris, et sic illi tres veniunt cantantes et
the-right and on the-left and so those three come singing and
saltantes usque ad illum cui debent porrigere ciphum,
dancing all-the-way to him to-whom they-ought to-hold-out the-cup
et cantant et saltant coram eo, et cum porrigit manum
and they-sing and dance before him and when he-holds-out the-hand
ad recipiendum ciphum ipsi subito resiliunt, et iterum
for receiving the-cup they suddenly leap-back and again
sicut prius revertuntur, et sic illudunt ei ter vel quater
as before they-return and so they-mock him thrice or four-times
retrahendo ciphum donec bene fuerit exilatus, et bonum
drawing-back the-cup until well he-will-have-been exhilarated and good
habeat appetitum, et tunc dant ei ciphum, et cantant
he-have appetite and then they-give him the-cup and sing
et plaudunt manibus et ferunt pedibus donec biberit.
and clap with-hands and strike with-feet until he-will-have-drunk

III · THEIR FOOD

The Tartars eat any carrion, and in summer, while the cosmos lasts, care for no other food. A dead ox or horse is dried in strips in the sun and wind, its intestines made into sausages, and its hide into skins and shoes. The flesh of one ram feeds fifty or a hundred men, handed round a morsel at a time; a portion given to a man is his alone, and what he cannot eat goes into his square purse.

De cibis et victualibus eorum noveritis, quod indifferenter
about the-foods and victuals of-them know that indifferently
comedunt omnia morticina sua, et inter tot pecora et
they-eat all carrion their and among so-many flocks and
armenta non potest esse quin multa animalia moriantur.
herds not can it-be but-that many animals die
Tamen in estate, quamdiu durat eis cosmos, hoc est lac
yet in summer as-long-as lasts for-them cosmos that is milk
equinum, non curant de alio cibo. Unde tunc, si contingat
of-mares not they-care for other food whence then if it-happen
eis mori bovem vel equum, siccant carnes scindendo per
to-them to-die an-ox or a-horse they-dry the-flesh by-cutting into
tenues pecias et suspendendo ad solem et ventum, que
thin pieces and by-hanging to the-sun and wind which
statim sine sale siccantur absque aliquo fetore. De intestinis
at-once without salt are-dried without any stench from the-intestines
equorum faciunt andulges meliores quam de porcis, quas
of-horses they-make sausages better than from pigs which
comedunt recentes. Reliquas carnes reservant ad hyemen.
they-eat fresh the-rest of-the-flesh they-keep for winter
De pellibus boum faciunt utres magnos, quos mirabiliter
from the-hides of-oxen they-make skins great which wonderfully
siccant ad fumum. De posteriori parte pellis equine faciunt
they-dry at the-smoke from the-hinder part of-the-hide of-a-horse they-make

pulcherimos sotulares. De carne unius arietis dant comedere
most-beautiful shoes from the-flesh of-one ram they-give to-eat
.l. hominibus vel .c.; scindunt enim minutatim in scutella cum
50 men or 100 they-cut for small in a-dish with
sale et aqua; aliam enim salsam non faciunt; et tunc cum
salt and water other for sauce not they-make and then with
puncto cultelli vel furcinula, quas proprias faciunt ad hoc,
the-point of-a-knife or a-little-fork which their-own they-make for this
cum qualibet solemus comedere pira et poma cocta in vino,
with whichever we-are-wont to-eat pears and apples cooked in wine
porrigunt cuilibet circumstantium buccellam unam, vel duas,
they-hold-out to-each of-those-standing-around a-mouthful one or two
secundum multitudinem comedentium. Dominus antequam
according-to the-multitude of-those-eating the-master before
ponitur caro arietis, in primo ipse accipit quod placet ei;
is-set the-flesh of-the-ram in first himself takes what pleases him
et etiam, si dat alicui partem specialem, oportet quod
and also if he-gives to-anyone a-part special it-behooves that
accipiens comedat eam solus, et nemini licet ei dare;
the-receiver eat it alone and to-no-one is-it-allowed to-him to-give
sed si non potest totum comedere, asportet secum vel
but if not he-can the-whole to-eat let-him-carry-off with-him or
det garcioni suo, si est presens, qui custodiat ei; sin
give to-boy his if he-is present who may-keep it-for-him but-if-not
autem, recondat in captargac suo, hoc est in bursa quadrata
moreover let-him-store-it in captargac his that is in the-purse square
quam portant ad recondendum omnia talia, in quam etiam
which they-carry for storing all such-things in which also
ossa recondunt quando non habent spatium bene rodendi
bones they-store when not they-have room well of-gnawing
ea, ut postea rodant, ne pereat aliquid de cibo.
them that afterward they-may-gnaw-them lest perish anything of the-food

The mares are milked beside their foals tied along a cord, and the milk is churned in a skin until it bubbles like new wine and ferments; it is drunk when it pricks the tongue like raspei wine. Black cosmos, for the great lords, is churned until the thick part sinks, since mare's milk does not curdle. Batu's thirty men bring him the milk of three thousand mares a day. Cow's milk gives butter kept for winter and the dried curd called grut.

Ipsum cosmos, hoc est lac jumentinum, fit hoc modo.
the-very cosmos that is milk of-mares is-made in-this way
Extendunt cordam longam super terram ad duos palos fixos
they-stretch a-cord long over the-ground to two stakes fixed
in terra, et ad illam cordam ligant circa horam tertiam
in the-ground and to that cord they-tie about the-hour third
pullos equarum quas volunt mungere. Tunc stant matres
the-foals of-the-mares which they-wish to-milk then stand the-mothers
juxta pullos suos, et permittunt se pacifice mungi:
beside foals their and allow themselves peaceably to-be-milked
et si aliqua est nimis indomita, tunc accipit unus homo
and if any is too untamed then takes one man
pullum, et supponit ei permittens parvum sugere, tunc
the-foal and puts-it-under her allowing a-little to-suck then
retrahit illum et emunctor lactis succedit. Congregata
he-draws-back it and the-milker of-the-milk succeeds gathered
ergo magna multitudine lactis, quod est ita dulce sicut
therefore a-great multitude of-milk which is as sweet as
vaccinum, dum est recens, fundunt illud in magnum utrem
cow's-milk while it-is fresh they-pour it into a-great skin
sive butellum, et incipiunt illud concutere cum ligno ad
or bottle and they-begin it to-churn with a-stick for
hoc aptato, quod grossum est inferius sicut capud hominis
this fitted which thick is below as the-head of-a-man

et cavatum subtus, et quam cito concutiunt illud incipit
and hollowed beneath and as soon-as they-churn it it-begins
bullire sicut vinum novum, et acescere vel fermentari, et
to-bubble as wine new and to-sour or to-ferment and
excutiunt illud donec extrahant butirum. Tunc gustant illud,
they-churn it until they-extract the-butter then they-taste it
et quando est temperate pungitivum, bibunt. Pungit enim
and when it-is moderately pungent they-drink-it it-pricks for
super linguam sicut vinum raspei dum bibitur, et postquam
upon the-tongue as wine of-raspei while it-is-drunk and after
homo cessat bibere relinquit saporem super linguam lactis
a-man ceases to-drink it-leaves a-taste upon the-tongue of-milk
amigdalini, et multum reddit interiora hominis jocunda, et
of-almonds and much it-renders the-insides of-a-man joyful and
etiam inebriat debilia capita; multam etiam provocat urinam.
also it-inebriates weak heads much also it-provokes urine
Faciunt etiam caracosmos, hoc est nigrum cosmos, ad usum
they-make also caracosmos that is black cosmos for the-use
magnorum dominorum. Hoc modo lac equinum non
of-great lords in-this way the-milk of-mares not
coagulatur. Regula enim est quod nullius animalis in cujus
curdles the-rule for is that of-no animal in whose
fetus ventre lac non invenitur coagulum coagulatur. In
of-the-fetus belly the-milk not is-found rennet curdles in
ventre pulli equi non invenitur; unde lac eque
the-belly of-the-foal of-the-horse not it-is-found whence the-milk of-the-mare
non coagulatur. Cocutiunt ergo lac in tantum quod omne
not curdles they-churn therefore the-milk in so-much that all
quod spissum est in eo vadit ad fundum recte, sicut feces
that thick is in it goes to the-bottom just as the-dregs
vini, et quod purum est remanet superius, et est sicut lac
of-wine and what pure is remains above and is as milk

serum vel sicut mustum album. Feces sunt albe multum,
whey or as must white the-dregs are white much
et dantur servis, et faciunt multum dormire. Illud clarum
and are-given to-the-slaves and they-make much to-sleep that clear
bibunt domini, et est pro certo valde suavis potus, et bone
drink the-lords and it-is for certain very sweet drink and of-good
efficacie. Baatu habet xxx.a homines circa herbergiam suam
efficacy Batu has 30 men around lodging his
ad unam dietam; quorum quilibet qualibet die servit ei de
at one day's-journey of-whom each every day serves him with
tali lacte centum equarum, hoc est qualibet die lac trium
such milk of-a-hundred mares that is every day the-milk of-three
milium equarum, excepto alio lacte albo quod deferunt alii.
thousand mares apart-from other milk white which bring others
Sicut enim in Siria rustici dant tertiam partem fructuum,
as for in Syria the-peasants give the-third part of-the-fruits
ita oportet quod ipsi afferant ad curias dominorum suorum
so it-behooves that they bring to the-courts of-lords their
lac equarum tercie diei. De lacte vaccino primo
the-milk of-the-mares of-the-third day from the-milk of-cows first
extrahunt butirum, et bulliunt illud usque ad perfectam
they-extract butter and they-boil it all-the-way to complete
decoctionem, et postea recondunt illud in ventribus arietinis
boiling-down and afterward they-store it in the-bellies of-rams
quos ad hoc reservant; et non ponunt sal in butiro, tamen
which for this they-keep and not they-put salt in the-butter yet
propter magnam decoctionem non putrefit. Et reservant illud
because-of the-great boiling-down not it-rots and they-keep it
contra hyemem. Residuum lac quod remanet post butirum,
against winter the-remaining milk which remains after the-butter
permittunt acescere quantum acrius fieri potest, et
they-allow to-sour as-much-as more-sharply to-become it-can and

bulliunt illud, et coagulatur bulliendo, et coagulum illud
they-boil it and it-curdles by-boiling and curd that
siccant ad solem, et efficitur durum sicut scoria ferri, quod
they-dry in the-sun and it-becomes hard as the-slag of-iron which
recondunt in saccis contra hyemem. Tempore hyemali, quando
they-store in sacks against winter in-the-time wintry when
deficit eis lac, ponunt illud acre coagulum, quod ipsi
fails them the-milk they-put that sour curd which they
vocant grice, in utre, et super infundunt aquam calidam,
call grut in a-skin and on-it they-pour water hot
et concutiunt fortiter donec illud resolvatur in aqua, que
and churn strongly until it be-dissolved in the-water which
ex illo efficitur tota acetosa, et illam aquam bibunt loco
from it becomes wholly sour and that water they-drink in-place
lactis. Summe cavent ne bibant aquam puram.
of-milk most-highly they-take-care lest they-drink water pure

V · THEIR GAME AND THEIR DRESS

Great lords get millet from villages to the south, the poor by barter. They also eat mice of many kinds and the marmots that sleep the winter in their holes; there are wild asses, gazelles, and the great-horned arcali, and falcons ride on the right hand. Silks come from Cathay and Persia, furs from the northern forests. They wear two fur coats in winter, hunt by closing a ring around the game, and make felt of their wool.

Magni domini habent casalia versus meridiem, de quibus
great lords have villages toward the-south from which
afferunt eis milium et farinam contra hyemem. Pauperes
they-bring to-them millet and flour against winter the-poor
procurant sibi pro arietibus et pellibus commutando.
procure for-themselves for rams and hides by-exchanging

Sclavi etiam implent ventrem suum aqua crassa, et hoc
the-slaves also fill belly their with-water thick and with-this
contenti sunt. Capiunt etiam mures, quorum multa genera
content are they-catch also mice of-which many kinds
habundant ibi. Mures cum longis caudis non comedunt, sed
abound there mice with long tails not they-eat but
dant avibus suis. Glires comedunt et omne genus murium
they-give to-birds their dormice they-eat and every kind of-mice
habens curtam caudam. Sunt etiam ibi multe marmotes, quas
having a-short tail there-are also there many marmots which
ibi vocant sogur, que conveniunt in una fovea in hyeme .xx.
there they-call sogur which come-together in one hole in winter 20
vel .xxx. pariter, et dormiunt sex mensibus; quas capiunt
or 30 together and sleep for-six months which they-catch
in magna multitudine. Sunt etiam ibi cuniculi habentes
in great multitude there-are also there rabbits having
longam caudam sicut cata, et in summitate caude habentes
a-long tail as a-cat and at the-tip of-the-tail having
pilos nigros et albos. Habent etiam multas alias bestiolas
hairs black and white they-have also many other little-beasts
bonas ad comedendum, quas ipsi valde bene discernunt.
good for eating which they very well discern
Cervos non vidi ibi. Lepores paucos vidi; gaselos multos.
deer not I-saw there hares few I-saw gazelles many
Asinos silvestres vidi in magna multitudine, qui sunt quasi
asses wild I-saw in great multitude which are as-if
muli. Vidi etiam aliud genus animalis quod dicitur arcali,
mules I-saw also another kind of-animal which is-called arcali
quod habet recte corpus arietis, et cornua tortua ut aries,
which has just the-body of-a-ram and horns twisted like a-ram
sed tante quantitatis quod vix poteram levare una manu
but of-such size that scarcely I-could to-lift with-one hand

duo cornua: et faciunt de cornibus istis ciphos magnos.
the-two horns and they-make from horns these cups great
Habent falcones, girfaus, erodios, in magna multitudine, quos
they-have falcons gerfalcons hawks in great multitude which
omnes portant super manum dextram, et ponunt semper
all they-carry on the-hand right and they-put always
falconi unam corrigiam parvulam circa collum, que pendet
on-the-falcon one strap little around the-neck which hangs
ei usque ad medium pectoris, per quam, quando prohiciunt
to-it all-the-way to the-middle of-the-breast by which when they-cast
eum ad predam, inclinant cum sinistra manu capud et pectus
it at the-prey they-bend with the-left hand the-head and breast
falconis, ne reverbetur a vento vel ne feratur sursum.
of-the-falcon lest it-be-beaten-back by the-wind or lest it-be-borne upward
Magnam ergo partem victus sui acquirunt venatione.
a-great therefore part of-the-food their they-acquire by-hunting
De vestibus et habitu eorum noveritis, quod de Cataia
about the-garments and dress of-them know that from Cathay
et aliis regionibus orientis et etiam de Perside et aliis
and other regions of-the-east and also from Persia and other
regionibus austri, veniunt eis panni serici et aurei et
regions of-the-south come to-them cloths silken and golden and
tele de wambasio, quibus induuntur in estate. De Ruscia,
cloths of quilted-cotton with-which they-are-clothed in summer from Russia
de Maxel, et de majore Bulgaria et Pascatu, que est
from Moksha and from greater Bulgaria and Pascatu which is
major Hungaria et Kerkis, que omnes sunt regiones ad
greater Hungary and Kerkis which all are regions to
aquilonem et plene silvis, et aliis multis regionibus ad latus
the-north and full of-forests and other many regions on the-side
aquilonare que eis obediunt, adducuntur eis pelles preciose
northern which them obey are-brought to-them furs precious

multi generis, quas nunquam vidi in partibus nostris, quibus
of-many kinds which never I-saw in parts our with-which
induuntur in hyeme. Et faciunt semper in hyeme duas
they-are-clothed in winter and they-make always in winter two
pelliceas ad minus, unam cujus pilus est ad carnem, aliam
fur-coats at least one whose hair is toward the-flesh the-other
cujus pilus est extra ad ventum et nives; que multotiens
whose hair is outside toward the-wind and snows which many-times
sunt de pellibus lupinis vel vulpibus vel papionibus; et
are of skins of-wolves or of-foxes or of-baboons and
dum sedent in domo habent aliam delicatiorem. Pauperes
while they-sit in the-house they-have another more-delicate the-poor
faciunt illas exteriores de canibus et capris. Quando
make those outer-ones from dogs and goats when
volunt venari feras, conveniunt in magna multitudine et
they-wish to-hunt wild-beasts they-come-together in great multitude and
circumdant regionem in qua sciunt feras esse, et paulatim
they-surround the-region in which they-know the-beasts to-be and little-by-little
appropinquant sibi donec concludant feras inter se
they-approach one-another until they-enclose the-beasts between themselves
quasi infra circulum, et tunc sagittant ad eas. Faciunt etiam
as-if within a-circle and then they-shoot at them they-make also
braccas de pellibus. Divites etiam furrant vestes suas de
breeches of skins the-rich also line garments their with
stupa sete, que est supra modum mollis et levis et calida.
tow of-silk which is beyond measure soft and light and warm
Pauperes furrant vestes de tela, de wambasio, de delicatiori
the-poor line garments with cloth of quilted-cotton from the-more-delicate
lana quam possunt extrahere de grossiori. De illa grossiori
wool which they-can to-draw-out from the-coarser from that coarser
faciunt philtrum ad cooperiendum domos suas et cistas,
they-make felt for covering houses their and chests

et etiam ad lectiscrinia. De lana etiam et de tertia parte
and also for bed-chests from wool also and from the-third part
pilorum equi admixta faciunt cordas suas. De filtro etiam
of-hairs of-the-horse mixed they-make ropes their from felt also
faciunt panellos, subsellos, et cappas contra pluviam, unde
they-make saddle-cloths under-saddles and capes against rain whence
multum expendunt de lana. Habitum virorum vidistis.
much they-spend of wool the-dress of-the-men you-have-seen

VI · THE MEN'S HAIR AND THE WOMEN'S DRESS

The men shave a square on the crown and leave a tuft over the brow and braids behind the ears. A girl dresses like a man until the day after her marriage, when she shaves her forehead and puts on a wide tunic tied on the right. Married women wear the tall bocca, which makes them look like helmeted soldiers from afar; they ride astride, are very fat, and count the smallest nose the most beautiful.

Viri radunt in summitate capitis quadrangulum, et ab
the-men shave on the-top of-the-head a-square and from
anterioribus angulis ducunt rasuram per succuras coste
the-front corners they-draw the-shaving along the-seams of-the-side
capitis usque ad timpora. Radunt etiam tympora et
of-the-head all-the-way to the-temples they-shave also the-temples and
collum usque ad summum concavitatis cervicis, et frontem
the-neck all-the-way to the-top of-the-hollow of-the-nape and the-forehead
anterius usque ad frontenellam, super quam relinquunt
in-front all-the-way to the-crown over which they-leave
manipulum pilorum descendentium usque ad supercilia. In
a-tuft of-hairs descending all-the-way to the-eyebrows at
angulis occipitis relinquunt crines, quibus faciunt tricas quas
the-corners of-the-occiput they-leave locks with-which they-make braids which

succingunt nodando usque ad aures. Et habitus puellarum
they-gird-up by-knotting all-the-way to the-ears and the-dress of-the-girls
non differt ab habitu virorum, nisi quod aliquantulum
not differs from the-dress of-the-men except that somewhat
est longior. Sed in crastino, postquam est nupta, radit
it-is longer but on the-morrow after she-is married she-shaves
calvariam suam a medietate capitis versus frontem; et
skull her from the-middle of-the-head toward the-forehead and
habet tunicam latam sicut cucullam monialem, et per omnia
she-has a-tunic wide as a-cowl of-a-nun and in all-ways
latiorem et longiorem, fissam ante, quam ligant sub dextro
wider and longer split in-front which they-tie under the-right
latere. In hoc enim differunt Tartari à Turcis, quod
side in this for differ the-Tartars from the-Turks that
Turci ligant tunicas suas ad sinistram, Tartari semper ad
the-Turks tie tunics their at the-left the-Tartars always at
dextram. Preterea habent ornamentum capitis quod vocant
the-right besides they-have an-ornament of-the-head which they-call
bocca, quod fit de cortice arboris, vel alia materia quam
bocca which is-made from the-bark of-a-tree or other material which
possunt invenire leviorem, et est grossum et rotundum
they-can to-find lighter and it-is thick and round
quantum potest duabus manibus amplecti, longum verò unius
as-much-as can with-two hands embrace long but of-one
cubiti et plus, quadrum superius sicut capitellum unius
cubit and more square above as the-capital of-one
columpne. Istud bocca cooperiunt panno serico precioso,
column that bocca they-cover with-cloth silken precious
et est concavum interius, et super capitellum in medio,
and it-is hollow within and over the-capital in the-middle
vel super quadraturam illam ponunt virgulam de calamis
or over squareness that they-put a-little-rod of quills

pennarum vel cannis gracilibus longitudinis similiter unius
of-feathers or reeds slender of-the-length likewise of-one
cubiti et plus. Et illam virgulam ornant superius de pennis
cubit and more and that little-rod they-adorn above with feathers
pavonis, et per lungum in circuitu pennulis caude
of-peacock and along the-length in circuit with-little-feathers of-the-tail
marlardi, et etiam lapidibus preciosis. Divites domine istud
of-the-mallard and also with-stones precious rich ladies that
ornamentum ponunt in summitate capitis, quod stringunt
ornament put on the-top of-the-head which they-bind
fortiter almucia, que foramen habet in summitate ad hoc
strongly with-an-almuce which an-opening has at the-top for this
aptatum; et in isto recondunt crines suos, quos recolligunt
fitted and in that they-store hairs their which they-gather
in parte posteriori ad summitatem capitis quasi in nodo
in the-part back to the-top of-the-head as-if in a-knot
uno, et reponunt in illo bocca, quod postea fortiter ligant
one and they-put-back in that bocca which afterward strongly they-tie
sub gutture. Unde quando equitant plures domine simul,
under the-throat whence when ride several ladies together
et videntur a longe, apparent milites habentes galeas in
and are-seen from afar they-appear soldiers having helmets on
capitibus cum lanceis elevatis. Illud enim bocca apparet galea,
heads with lances raised that for bocca appears a-helmet
et virgula desuper lancea. Et sedent omnes mulieres super
and the-little-rod above a-lance and sit all the-women on
equos sicut viri, diversificantes coxas, et ligant cucullas
horses as men parting the-thighs and they-tie cowls
suas panno serico aerii coloris super renes, et alia
their with-a-cloth silken of-sky-blue color over the-loins and with-another
fascia stringunt ad mammillas, et ligant unam peciam albam
band they-bind at the-breasts and they-tie one piece white

sub oculis, que descendunt usque ad pectus. Et sunt
under the-eyes which descends all-the-way to the-breast and are
mulieres mire pinguedinis; et que minus habet de naso,
the-women of-wonderful fatness and she-who less has of nose
illa pulcrior reputatur. Deturpant etiam se turpiter
she more-beautiful is-reckoned they-disfigure also themselves foully
pingendo facies suas. Nunquam cubant in lecto pro puerperio.
by-painting faces their never they-lie in bed for childbirth

VII · THE WORK OF WOMEN AND MEN, AND THEIR MARRIAGES

The women drive the carts, set up the houses, milk the cows, and sew; they never wash clothes for fear of God's thunder. The men make bows, saddles, houses, and carts, guard the horses, and milk the mares. No man has a wife unless he buys her, and no widow remarries, since she returns to her first husband after death; so a son may take all his father's wives but his mother, and a bride is seized as if by force.

Officium feminarum est ducere bigas, ponere domos super
the-office of-the-women is to-drive the-carts to-put the-houses upon
eas et deponere, mungere vaccas, facere butirum et grut,
them and to-set-down to-milk the-cows to-make butter and grut
parare pelles et consuere illas, quas consuunt filo de
to-prepare hides and to-sew them which they-sew with-thread of
nervis. Dividunt enim nervos in minuta fila, et postea
sinews they-divide for the-sinews into tiny threads and afterward
illa contorquent in unum longum filum. Consuunt etiam
those they-twist into one long thread they-sew also
sotulares et soccos et alias vestes. Vestes nunquam lavant,
shoes and socks and other garments garments never they-wash
quia dicunt quod Deus tunc irascitur, et quod fiant
because they-say that God then is-angry and that there-would-be

tonitrua si suspendantur ad siccandum. Immo lavantes
thunders if they-were-hung for drying nay those-washing
verberant, et eis auferunt. Tonitrua supra modum
they-beat and from-them they-take-away thunders beyond measure
timent: tunc omnes extraneos emittunt de domibus suis,
they-fear then all strangers they-send-out from houses their
et involvunt se in filtris nigris in quibus latitant
and they-wrap themselves in felts black in which they-lie-hidden
donec transierit. Nunquam etiam lavant scutellos, immo,
until it-will-have-passed never also they-wash dishes nay
carne cocta, alveum in quo debent ponere eam lavant
the-meat cooked the-bowl in which they-ought to-put it they-wash
brodio bulliente de caldaria, et postea refundunt in
with-broth boiling from the-cauldron and afterward they-pour-it-back into
caldariam. Faciunt et philtrum, et cooperiunt domos. Viri
the-cauldron they-make also felt and they-cover the-houses the-men
faciunt arcus et sagittas, fabricant strepas et frena, et
make bows and arrows they-fashion stirrups and bridles and
faciunt sellas, carpentant domos et bigas, custodiunt equos
make saddles they-carpenter houses and carts they-guard the-horses
et mungunt equas, concutiunt ipsum cosmos, id est lac
and milk the-mares they-churn the-very cosmos that is milk
equinum, faciunt utres in quibus reconditur: custodiunt
of-mares they-make skins in which it-is-stored they-guard
etiam camelos et onerant eos. Oves et capras custodiunt
also the-camels and load them sheep and goats they-guard
mixtim, et mungunt aliquando viri aliquando mulieres.
mixed and milk-them sometimes the-men sometimes the-women
De lacte ovium acetoso inspissato et salso parant pelles.
with milk of-sheep soured thickened and salted they-prepare hides
Quando volunt manus vel capud lavare, implent os suum
when they-wish hands or head to-wash they-fill mouth their

aqua, et paulatim fundunt de ore super manus suas,
with-water and little-by-little they-pour from the-mouth upon hands their
et eadem humectant crines suos, et lavant capud suum.
and with-the-same they-moisten hairs their and wash head their
De nuptiis eorum noveritis, quod nemo habet ibi uxorem
about the-marriages of-them know that no-one has there a-wife
nisi emat eam, unde aliquando sunt puelle multum adulte
unless he-buy her whence sometimes are the-girls very grown
antequam nubant. Semper enim tenent eas parentes donec
before they-wed always for keep them the-parents until
vendant eas. Servant gradus consanguinitatis primum et
they-sell them they-keep the-degrees of-consanguinity first and
secundum, nullum servant affinitatis. Habent enim simul
second none they-keep of-affinity they-have for together
vel successive duas sorores. Nulla vidua nubit inter eos,
or in-succession two sisters no widow weds among them
hac ratione, quia credunt quod omnes qui serviunt eis in
for-this reason because they-believe that all who serve them in
hac vita servient in futura, unde de vidua credunt quod
this life will-serve in the-future whence about a-widow they-believe that
semper revertetur post mortem ad primum maritum. Unde
always she-will-return after death to the-first husband whence
accidit turpis consuetudo inter eos, quod filius scilicet ducit
there-happens a-foul custom among them that the-son namely takes
aliquando omnes uxores patris sui, excepta matre. Curia
sometimes all the-wives of-father his except the-mother the-court
enim patris et matris semper accidit minori filio. Unde
for of-the-father and mother always falls to-the-younger son whence
oportet quod ipse provideat omnibus uxoribus patris sui, que
it-behooves that he provide for-all the-wives of-father his who
adveniunt ei cum curia paterna, et tunc si vult utitur
come to-him with the-court paternal and then if he-wishes he-uses

eis pro uxoribus, quia non reputat sibi fieri injuriam
them for wives because not he-reckons to-himself to-be-done a-wrong
si revertatur ad patrem post mortem. Cum ergo aliquis
if she-return to the-father after death when therefore someone
fecerit pactum cum aliquo de filia accipienda, facit
will-have-made a-pact with someone about a-daughter to-be-taken makes
pater puelle convivium, et illa fugit ad consanguineos ut
the-father of-the-girl a-banquet and she flees to kinsmen that
ibi lateat. Tunc pater dicit: «Ecce, filia mea tua
there she-may-lie-hidden then the-father says behold daughter my yours
est; accipe eam ubicumque invenieris.» Tunc ille querit eam
is take her wherever you-will-find-her then he seeks her
cum amicis suis donec inveniat eam, et oportet quod vi
with friends his until he-find her and it-behooves that by-force
capiat eam et ducat eam quasi violenter ad domum suam.
he-take her and lead her as-if violently to house his

VIII · THEIR JUSTICE, BURIALS, AND SICKNESS

When two men fight no one intervenes, and the loser appeals to the lord's court. Homicide, adultery, great theft, false envoys, and sorceresses are punished with death, light theft with a beating. The burial places of Chingis's line are secret and guarded; the Cumans raise mounds and statues over their dead, and William sees sixteen horsehides hung for one newly dead man. A sick man's house is marked, and no one may enter.

De justiciis eorum noveritis, quod quando duo homines
about the-justices of-them know that when two men
pugnant nemo audet se intermittere, etiam pater non audet
fight no-one dares himself to-interpose even the-father not dares
juvare filium; sed qui pejorem partem habet appellet ad
to-help the-son but he-who the-worse part has let-him-appeal to

curiam domini, et si alius post appellationem tangat eum,
the-court of-the-lord and if the-other after the-appeal touch him
interficitur. Sed oportet quod statim absque dilatione vadat,
he-is-killed but it-behooves that at-once without delay he-go
et ille qui passus est injuriam ducit eum quasi captivum.
and he who suffered has the-wrong leads him as-if a-captive
Neminem puniunt capitali sententia, nisi deprehensus
no-one they-punish with-capital sentence unless caught
fuerit in facto vel confessus. Sed quando diffamatus est
he-will-have-been in the-deed or confessed but when defamed he-is
a pluribus, bene torquent eum ut confiteatur. Homicidium
by many well they-torture him that he-may-confess homicide
puniunt capitali sententia, et etiam coitum cum non sua.
they-punish with-capital sentence and also intercourse with one-not his-own
Non suam dico vel uxorem vel famulam. Sua enim sclava
not his-own I-say either wife or maidservant his-own for slave
licet uti prout libet. Item enorme furtum puniunt
it-is-allowed to-use as it-pleases likewise enormous theft they-punish
morte. Pro levi furto, sicut pro uno ariete, dummodo non
with-death for light theft as for one ram provided-that not
fuerit sepe dreprehensus in hoc, verberant crudeliter, et
he-will-have-been often caught in this they-beat cruelly and
si dant centum ictus oportet quod habeant centum baculos.
if they-give a-hundred strokes it-behooves that they-have a-hundred staves
De illis dico qui verberantur per sententiam curie. Item
of those I-speak who are-beaten by sentence of-the-court likewise
falsos nuncios, qui scilicet faciunt se nuncios et non
false envoys who namely make themselves envoys and not
sunt, interficiunt. Item sortilegas, de quibus tamen dicam
are they-kill likewise sorceresses about whom yet I-shall-tell
vobis postea plenius, quia tales reputant veneficas. Quando
you later more-fully because such they-reckon poisoners when

aliquis moritur, plangunt vehementer ululando, et tunc sunt
someone dies they-lament vehemently by-howling and then they-are
liberi, quod non dant vectigal usque ad annum. Et si
free that not they-give toll all-the-way to a-year and if
quis interest morti alicujus adulti, non ingreditur domum
anyone is-present at-the-death of-some adult not he-enters the-house
ipsius Manguchan usque ad annum. Si parvulus est
of-the-very Mangu-chan all-the-way to a-year if a-little-one it-is
qui moritur, non ingreditur usque post lunationem. juxta
who dies not he-enters until after a-month beside
sepulturam defuncti semper relinquunt domum unam si est
the-burial of-the-dead always they-leave a-house one if he-is
de nobilibus, hoc est de genere Chingis, qui fuit primus pater
of the-nobles that is of the-race of-Chingis who was the-first father
et dominus eorum. Illius qui moritur ignoratur sepultura;
and lord of-them of-him who dies is-unknown the-burial
et semper circa loca illa, ubi sepeliunt nobiles suos, est una
and always around places those where they-bury nobles their is one
herbergia hominum custodientium sepulturas. Non intellexi
camp of-men guarding the-burials not I-understood
quod ipsi recondant thesaurum cum mortuis. Comani faciunt
that they store treasure with the-dead the-Cumans make
magnum tumulum super defunctum, et erigunt ei statuam
a-great mound over the-dead-man and raise for-him a-statue
versa facie ad orientem, tenentem ciphum in manu sua
turned the-face to the-east holding a-cup in hand his
ante umbilicum. Fabricant etiam divitibus piramides, id est
before the-navel they-build also for-the-rich pyramids that is
domunculas acutas, et alicubi vidi magnas turres de tegulis
little-houses pointed and elsewhere I-saw great towers of tiles
coctis, alicubi lapideas domos, quamvis lapides non inveniuntur
baked elsewhere stone houses although stones not are-found

ibi. Vidi quemdam noviter defunctum, cui suspenderant
there I-saw a-certain newly dead-man for-whom they-had-hung
pelles .xvj. equorum, ad quodlibet latus mundi quatuor, inter
the-hides of-16 horses at each side of-the-world four between
perticas altas; et opposuerant ei cosmos ut biberet et
poles high and they-had-set-before him cosmos that he-might-drink and
carnes ut comederet, et tamen dicebant de illo quod fuerat
meat that he-might-eat and yet they-said of him that he-had-been
baptizatus. Alias vidi sepulturas versus orientem, areas scilicet
baptized other I-saw burials toward the-east areas namely
magnas stratas lapidibus, aliquas rotundas, aliquas quadratas,
great paved with-stones some round some square
et postea quatuor lapides longos erectos ad quatuor
and afterward four stones long erected toward the-four
regiones mundi citra aream. Quando aliquis infirmatur
regions of-the-world on-this-side-of the-area when someone falls-sick
cubat in lecto, et ponit signum super domum suam, quod
he-lies in bed and puts a-sign over house his that
ibi est infirmatus, et quod nullus ingrediatur. Unde nullus
there is a-sick-man and that no-one may-enter whence no-one
visitat infirmum, nisi serviens ei. Quando etiam aliquis de
visits the-sick-man except the-one-serving him when also someone of
magnis curiis infirmatur, ponunt custodes longe circa curiam,
the-great courts falls-sick they-put guards far around the-court
qui infra terminos illos neminem permittunt transire. Timent
who within bounds those no-one allow to-pass they-fear
enim ne malus spiritus vel ventus veniat cum ingredientibus.
for lest an-evil spirit or wind come with those-entering
Ipsos divinatores vocant tanquam sacerdotes suos.
the-very soothsayers they-call as priests their

Tartars on horseback surround the travelers, beg their bread and wine, and ask where they are going and whether they are envoys; William says he goes of his own will to Sartaq. They lead him toward the captain Scatatai, ask shamelessly for everything they see, and call him a cheat when he refuses. For two months the party sleeps under the sky; on the first evening William drinks cosmos, sweating with horror, and finds it savory.

Quando ergo ingressi sumus inter istos barbaros, visum
when therefore entered we-have among these barbarians seen
fuit michi, ut dixi superius, quod ingrederer aliud seculum.
it-was to-me as I-said above that I-was-entering another world
Circumdederunt enim nos in equis, postquam diu fecerant
they-surrounded for us on horses after long they-had-made
nos exspectare sedentes in umbra sub bigis nostris. Prima
us to-wait sitting in the-shade under carts our the-first
questio fuit, utrum umquam fuissemus inter eos. Habito
question was whether ever we-had-been among them held
quod non, inceperunt impudenter petere de cibariis nostris.
that not they-began shamelessly to-ask of foods our
Dedimus eis de pane biscocto et vino quod attuleramus
we-gave them of bread twice-baked and wine which we-had-brought
nobiscum de villa, et potata una lagena vini petierunt
with-us from the-town and drunk one flagon of-wine they-asked
aliam, dicentes quod homo non ingreditur domum uno
another saying that a-man not enters a-house with-one
pede, et non dedimus eis excusantes nos quod parum
foot and not we-gave to-them excusing ourselves that little
haberemus. Tunc quesiverunt unde veniremus et quo
we-had then they-asked whence we-came and whither
vellemus ire. Dixi eis superiora verba, quod audiveramus de
we-wished to-go I-told them the-above words that we-had-heard of

Sarcath quod esset christianus, et quod vellem ire ad eum,
Sartaq that he-was a-Christian and that I-wished to-go to him
quia habebam deferre ei litteras vestras. Ipsi diligenter
because I-had to-carry to-him letters your they diligently
quesierunt utrum irem de mea voluntate, vel mitterer. Ego
asked whether I-went of my-own will or was-sent I
respondi, quod nemo coegit me ad eundum, nec ivissem
answered that no-one compelled me to going nor would-I-have-gone
nisi voluissem, unde de mea voluntate ibam, et etiam de
unless I-had-wished whence of my-own will I-went and also by
voluntate superioris mei. Bene cavi quod nunquam dixi
the-will of-superior my well I-took-care that never I-said
me esse nuncium vestrum. Tunc quesiverunt quid esset in
myself to-be envoy your then they-asked what was in
bigis, utrum esset aurum vel argentum vel vestes preciose que
the-carts whether it-was gold or silver or garments precious which
deferrem Sarcath. Ego respondi quod Sarcath bene videret
I-was-carrying to-Sartaq I answered that Sartaq well would-see
quid deferremus ei quando perveniremus ad eum, et quod
what we-were-carrying to-him when we-should-arrive at him and that
non intererat eorum ista querere: sed facerent me
not it-concerned them these-things to-ask but they-should-have me
deduci usque ad capitaneum suum, et ipse si vellet michi
led all-the-way to captain their and he if he-wished to-me
prebere ducatum usque ad Sarcath, faceret: sin autem,
to-afford guidance all-the-way to Sartaq would-do-it but-if-not moreover
reverterer. Erat enim in illa provincia unus consanguineus
I-would-return there-was for in that province one kinsman
Baatu, capitaneus, nomine Scatatai, cui dominus imperator
of-Batu a-captain by-name Scatatai to-whom the-lord emperor
constantinopolitanus mittebat literas deprecatorias quod
Constantinopolitan was-sending letters of-request that

permitteret me transire. Tunc ipsi acquieverunt, prebentes
he-should-allow me to-pass then they acquiesced affording
nobis equos et boves et duos homines qui deducerent
us horses and oxen and two men who should-lead
nos; et alii qui adduxerant nos sunt reversi. Prius
us and the-others who had-brought us have returned before
tamen antequam predicta darent, fecerunt nos diu expectare,
yet than the-aforesaid they-gave they-made us long to-wait
petentes de pane nostro pro parvulis suis, et omnia que
asking of bread our for little-ones their and all-things which
videbant super famulos nostros, cultellos, cyrotecas, bursas,
they-saw on servants our knives gloves purses
corrigias, omnia admirantes et volentes habere. Excusabam
straps all-things admiring and wishing to-have I-excused
me, quia longa nobis restabat via, nec debebamus ita cito
myself because a-long for-us remained way nor ought-we so quickly
spoliare nos rebus necessariis ad tantam viam perficiendam.
to-strip ourselves of-things necessary for so-great a-way to-be-accomplished
Tunc dicebant quod essem baratator. Verum est quod nichil
then they-said that I-was a-cheat true it-is that nothing
abstulerunt vi; sed valde importune et impudenter petunt
they-took-away by-force but very importunately and shamelessly they-ask
quod vident, et si dat homo eis, perdit, quia sunt
what they-see and if gives a-man to-them he-loses because they-are
ingrati. Reputant se dominos mundi, et videtur eis
ungrateful they-reckon themselves lords of-the-world and it-seems to-them
quod nichil debeat eis negari ab aliquo: si non dat, et
that nothing ought to-them to-be-denied by anyone if not he-gives and
postea indigeat servitio eorum, male ministrant ei. Dederunt
afterward he-need the-service of-them badly they-minister to-him they-gave
nobis bibere de lacte suo vaccino, a quo contractum erat
us to-drink of milk their cow's from which drawn-off had-been

butirum, acetoso valde, quod ipsi vocant airam. Et sic
the-butter sour very which they call airan and so
recessimus ab eis, et visum fuit michi recte quod evasissem
we-withdrew from them and seen it-was to-me rightly that I-had-escaped
de manibus demonum. In crastino pervenimus ad capitaneum.
from the-hands of-demons on the-morrow we-arrived at the-captain
Ex quo recessimus a Soldaia usque ad Sarcath, in duobus
from when we-withdrew from Soldaia all-the-way to Sartaq in two
mensibus, nunquam jacuimus in domo nec in tentorio, sed
months never we-lay in a-house nor in a-tent but
semper sub divo vel sub bigis nostris, nec vidimus aliquam
always under the-sky or under carts our nor we-saw any
villam nec vestigium alicujus edificii ubi fuisset villa,
town nor trace of-any building where there-had-been a-town
nisi tumbas Comanorum in maxima multitudine. Illo sero
except the-tombs of-the-Cumans in very-great multitude that evening
dedit nobis garcio, qui ducebat nos, bibere cosmos, ad cujus
gave us the-boy who was-leading us to-drink cosmos at whose
haustum totus sudavi propter horrorem et novitatem, quia
draft wholly I-sweated because-of horror and novelty because
nunquam biberam de eo. Valde tamen sapidum videbatur
never I-had-drunk of it very yet savory it-seemed
michi, sicut vere est.
to-me as truly it-is

Scatatai's carts come on like a city, with herds beyond counting and few men. The travelers' gifts of wine, biscuit, and fruit disappoint his interpreter, since they bring no precious cloth. Scatatai's wife seems to William to have cut away her nose. William gives him the emperor's letters, which go to Soldaia for interpretation, and recites the creed through a witless interpreter; Scatatai keeps them traveling with him until after Pentecost.

Mane ergo obviavimus bigis Scatatay honustis domibus,
in-the-morning therefore we-met the-carts of-Scatatai laden with-houses
et videbatur michi quod obviaret michi civitas magna.
and it-seemed to-me that there-met me a-city great
Mirabar etiam super multitudine armentorum, boum, et
I-wondered also at the-multitude of-the-herds of-oxen and
equorum, et gregum ovium. Paucos tamen videbam homines
horses and of-the-flocks of-sheep few yet I-saw men
qui ista gubernarent. Unde quesivi quot homines haberet
who these should-govern whence I-asked how-many men he-had
sub se, et dictum fuit michi quod non plusquam
under himself and said it-was to-me that not more-than
quingentos, quorum medietatem transiveramus in alia
five-hundred of-whom the-half we-had-passed in another
herbergia. Tunc incepit mihi dicere garcio, qui ducebat nos,
camp then began to-me to-say the-boy who was-leading us
quod aliquid oporteret Scatauay ei dare, et ipse fecit nos
that something it-behooved to-Scatatai him to-give and he made us
stare et precessit nuncians adventum nostrum. Jam erat
stand and went-ahead announcing arrival our already it-was
hora plusquam tertia, et deposuerunt domos suas juxta
the-hour more-than third and they-set-down houses their beside
quandam aquam, et venit ad nos interpres ipsius, qui statim
a-certain water and came to us the-interpreter of-him who at-once

cognito quod nunquam fueramus inter illos, poposcit de cibis
known that never we-had-been among them demanded of foods
nostris, et dedimus ei. Poscebat etiam vestimentum aliquid,
our and we-gave to-him he-demanded also a-garment some
quia dicturus erat verbum nostrum ante dominum suum.
because about-to-say he-was word our before lord his
Excusavimus nos. Quesivit quid portaremus domino suo.
we-excused ourselves he-asked what we-were-carrying to-lord his
Accepimus unum flasconem de vino, et implevimus unum
we-took one flask of wine and filled one
veringal de biscocto et platellum unum de pomis et aliis
basket with biscuit and a-platter one of apples and other
fructibus, sed non placebat ei quia non ferebamus aliquem
fruits but not it-pleased him because not we-were-bearing any
pannum preciosum. Sic tamen ingressi sumus cum timore et
cloth precious thus yet entered we-have with fear and
verecundia. Sedebat ipse in lecto suo, tenens citherulam in
shame sat he on bed his holding a-little-harp in
manu, et uxor sua juxta eum, de qua credebam in veritate
hand and wife his beside him about whom I-believed in truth
quod amputasset sibi nasum inter oculos ut simior
that she-had-cut-off for-herself the-nose between the-eyes that more-snub-nosed
esset, nichil enim habebat ibi de naso; et unxerat
she-might-be nothing for she-had there of nose and she-had-anointed
locum illum quodam unguento nigro, et etiam supercilia,
place that with-a-certain ointment black and also the-eyebrows
quod erat turpissimum in oculis nostris. Tunc dixi ei
which was most-foul in the-eyes our then I-said to-him
verba supradicta. Ubique enim oportebat nos dicere idem
the-words above-said everywhere for it-behooved us to-say the-same
verbum; super hoc enim eramus bene premoniti ab illis qui
word about this for we-were well forewarned by those who

fuerant inter illos, quod nunquam mutaremus verba nostra.
had-been among them that never we-should-change words our
Rogavi etiam eum ut dignaretur accipere munusculum de
I-asked also him that he-would-deign to-accept a-little-gift from
manu nostra, excusans me, quia monachus eram, nec erat
hand our excusing myself because a-monk I-was nor was-it
ordinis nostri possidere aurum vel argentum vel vestes
of-the-order our to-possess gold or silver or garments
preciosas; unde non habebam aliquid talium quod possem
precious whence not I-had anything of-such-things which I-could
ei dare, sed de cibis nostris acciperet pro benedictione.
to-him give but of foods our he-should-accept for a-blessing
Tunc fecit recipi, et distribuit statim hominibus suis qui
then he-had-them received and distributed at-once to-men his who
convenerant ad potandum. Dedi etiam ei literas domini
had-come-together for drinking I-gave also to-him the-letters of-the-lord
imperatoris constantinopolitani. Hoc fuit in octavis Ascensionis.
emperor Constantinopolitan this was in the-octave of-the-Ascension
Qui statim misit eas Soldayam, ut ibi interpretarentur, quia,
who at-once sent them to-Soldaia that there they-might-be-interpreted because
erant in greco, nec habebat secum qui sciret literas grecas.
they-were in Greek nor had-he with-him one-who knew letters Greek
Quesivit etiam a nobis si vellemus bibere cosmos, hoc est
he-asked also of us if we-wished to-drink cosmos that is
lac jumentinum. Christiani enim Ruteni et Greci et Alani,
milk of-mares the-Christians for Russians and Greeks and Alans
qui sunt inter eos, qui volunt stricte custodire legem suam,
who are among them who wish strictly to-keep law their
non bibunt illud, immo non reputant se christianos
not drink it nay not they-reckon themselves Christians
postquam biberint, et sacerdotes eorum reconciliant eos
after they-will-have-drunk and the-priests of-them reconcile them

tanquam negassent fidem Christi. Tunc ego respondi, quod
as-if they-had-denied the-faith of-Christ then I answered that
habebamus adhuc sufficienter ad bibendum, et cum ille potus
we-had still enough for drinking and when that drink
deficeret nobis, oporteret nos bibere illud quod daret
should-fail us it-would-behoove us to-drink that which he-should-give
nobis. Quesivit etiam quid contineretur in literis nostris,
us he-asked also what was-contained in the-letters our
quas mittebatis Sarchat. Dixi quod clause erant bulle nostre,
which you-were-sending to-Sartaq I-said that closed were bulls our
et quod non erant in eis nisi verba bona et amicabilia.
and that not were in them anything-but words good and friendly
Quesivit etiam que verba diceremus Sarchat. Respondi: «Verba
he-asked also what words we-would-say to-Sartaq I-answered the-words
fidei christiane.» Quesivit que, quia libenter vellet audire.
of-faith Christian he-asked which because gladly he-would-wish to-hear
Tunc exposui ei prout potui per interpretem meum, qui
then I-set-forth to-him as I-could through interpreter my who
nullius erat ingenii nec alicujus eloquentie, symbolum fidei.
of-no was wit nor of-any eloquence the-creed of-faith
Quo audito, ipse tacuit, et movit caput. Tunc assignavit
which heard he was-silent and moved the-head then he-assigned
nobis duos homines, qui nos custodirent, et equos et
to-us two men who us should-guard and the-horses and
boves, et fecit nos bigare secum donec reverteretur nuncius
oxen and he-made us to-cart with-him until should-return the-envoy
quem ipse miserat pro interpretatione literarum imperatoris,
whom he had-sent for the-interpretation of-the-letters of-the-emperor
et ivimus cum eo usque in crastinum Pentecostes.
and we-went with him all-the-way to the-morrow of-Pentecost

XI · THE ALANS AT PENTECOST

On the vigil of Pentecost Christian Alans bring cooked meat and ask prayers for one of their dead; William will not eat meat on so great a vigil and teaches them about the feast. They and other Christians ask whether they can be saved when they must drink cosmos and eat carrion, and he comforts them. Nothing can be bought, the coins are sniffed for copper, and only the biscuit keeps the party alive.

In vigilia Pentecostes venerunt ad nos quidam Alani, qui
on the-vigil of-Pentecost came to us certain Alans who
ibi dicuntur Aas, christiani secundum ritum Grecorum, et
there are-called Aas Christians according-to the-rite of-the-Greeks and
habentes litteras grecas et sacerdotes grecos. Tamen non
having letters Greek and priests Greek yet not
sunt scismatici sicut Greci, sed sine acceptione persone
they-are schismatics as the-Greeks but without respect of-person
venerantur omnem christianum, et detulerunt nobis carnes
they-venerate every Christian and they-brought us meats
coctas, rogantes ut comederemus de cibo eorum, et oraremus
cooked asking that we-should-eat of food their and should-pray
pro quodam defuncto eorum. Tunc dixi quod vigilia erat
for a-certain dead-man of-theirs then I-said that the-vigil it-was
tante solempnitatis, et quod illa die non comederemus
of-so-great a-solemnity and that on-that day not we-would-eat
carnes, et exposui eis de solempnitate, super quo fuerunt
meats and I-set-forth to-them about the-solemnity at which they-were
multum gavisi, quia omnia ignorabant que spectant ad
much rejoiced because all-things they-were-ignorant-of which pertain to
ritum christianum, solo nomine Christi excepto. Quesiverunt
the-rite Christian only the-name of-Christ excepted asked
etiam ipsi et alii multi christiani, Ruteni et Hungari,
also they and others many Christians Russians and Hungarians

utrum possent salvari, quia oportebat eos bibere cosmos
whether they-could be-saved because it-behooved them to-drink cosmos
et comedere morticina et interficia a Saracenis et aliis
and to-eat carrion and things-killed by Saracens and other
infidelibus, que etiam ipsi Greci et Ruteni sacerdotes
infidels which also the-very Greek and Russian priests
reputant quasi morticina, vel ydolis immolata, etiam quia
reckon as-if carrion or to-idols sacrificed also because
ignorabant tempora jejunii, nec poterant custodire etiam
they-were-ignorant-of the-times of-fasting nor could-they to-keep even
si cognoscerent. Tunc rectificabam eos prout potui, docens et
if they-knew then I-set-right them as I-could teaching and
confortans eos in fide. Carnes quas detulerant reservavimus
comforting them in the-faith the-meats which they-had-brought we-kept
usque ad diem festum, nichil enim inveniebamus venale pro
up-to to the-day of-the-feast nothing for we-found for-sale for
auro et argento, nisi pro telis vel aliis pannis, et illas non
gold and silver except for cloths or other fabrics and those not
habebamus. Quando famuli nostri ostendebant eis iperpera,
we-had when servants our showed them hyperpyra
ipsi fricabant digitis, et ponebant ad nares ut odore
they rubbed-them with-fingers and put-them to the-nostrils that by-smell
sentirent, utrum esset cuprum. Nec dabant nobis cibum,
they-might-feel whether it-was copper nor gave-they us food
nisi lac vaccinum, acrum valde, et fetidum. Vinum jam
except milk cow's sour very and fetid wine already
deficiebat nobis; aqua ita turbabatur ab equis quod non
was-failing us the-water so was-troubled by the-horses that not
erat potabilis. Nisi fuisset biscoctum quod habebamus,
it-was drinkable unless there-had-been the-biscuit which we-had
et gratia Dei, forte fuissemus mortui.
and the-grace of-God perhaps we-would-have-been dead

A Saracen who hears the faith asks for baptism, then refuses it, believing that a Christian may not drink cosmos. Guides lead the party north through the ditch that closes Gazaria to a camp of wretched men who collect the salt tax, and then ten days east across the vast plain of the Cumans, between the Danube, the Tanais, and the Etilia, with Russia, wasted by the Tartars, to the north.

In die Pentecostes venit ad nos quidam Saracenus, qui cum
on the-day of-Pentecost came to us a-certain Saracen who when
loqueretur nobiscum, incepimus exponere fidem, qui audiens
he-spoke with-us we-began to-set-forth the-faith who hearing
beneficia Dei exhibita humano generi incarnatione et
the-benefits of-God shown to-the-human race by-the-incarnation and
resurrectione mortuorum et judicium futurum, quod ablutio
the-resurrection of-the-dead and the-judgment to-come that the-washing
peccatorum esset in baptismate, dixit se velle baptizari;
of-sins was in baptism said himself to-wish to-be-baptized
et cum pararemus nos ad baptizandum eum, ipse subito
and when we-were-preparing ourselves for baptizing him he suddenly
ascendit equum suum dicens se iturum domum et
mounted horse his saying himself about-to-go home and
habiturum consilium cum uxore sua. Qui in crastino loquens
about-to-have counsel with wife his who on the-morrow speaking
nobiscum dixit quod nullo modo auderet recipere baptisma,
with-us said that in-no way would-he-dare to-receive baptism
quia tunc non biberet cosmos. Christiani enim illius loci
because then not he-would-drink cosmos the-Christians for of-that place
hoc dicebant, quod nullus vere christianus deberet bibere, et
this said that no truly Christian ought to-drink and
sine potu illo non posset vivere in illa solitudine. A qua
without drink that not he-could to-live in that wilderness from which

opinione nullo modo potui divertere eum. Unde noveritis
opinion in-no way I-could to-divert him whence know
pro certo quod multum elongantur a fide propter illam
for certain that much they-are-removed from the-faith because-of that
opinionem, que jam viguit inter illos per Rutenos,
opinion which already has-flourished among them through the-Russians
quorum maxima multitudo est inter eos. Illa die dedit nobis
of-whom a-very-great multitude is among them on-that day gave us
ille capitaneus unum hominem, qui nos deduceret usque
that captain one man who us should-lead all-the-way
ad Sarcath, et duos qui ducerent nos usque ad proximam
to Sartaq and two who should-drive us all-the-way to the-next
herbergiam, que inde distabat quinque dietis prout boves
camp which thence was-distant five days'-journeys as the-oxen
poterant ire. Dederunt etiam nobis unam capram pro cibo,
could go they-gave also us one goat for food
et plures utres lactis vaccini, et de cosmos parum, quia
and several skins of-milk cow's and of cosmos a-little because
illud preciosum est inter illos. Et sic arripientes iter recte
it precious is among them and so taking-up the-journey straight
in aquilonem, visum fuit michi quod unam portam inferni
into the-north seen it-was to-me that one gate of-hell
transissemus. Garciones qui ducebant nos, incipiebant nobis
we-had-passed the-boys who were-driving us began from-us
audacter furari, quia videbant nos parum cautos. Tandem,
boldly to-steal because they-saw us little cautious at-last
amissis pluribus, vexatio dabat nobis intellectum. Pervenimus
lost many-things vexation gave us understanding we-arrived
tandem ad extremitatem illius provincie, que clauditur uno
at-last at the-end of-that province which is-closed by-one
fossato ab uno mari usque ad aliud, extra quam erat
ditch from one sea all-the-way to the-other outside which was

herbergia eorum apud quos cum intrassemus videbantur
the-camp of-them among whom when we-had-entered they-seemed
nobis omnes leprosi, quia erant viles homines, ibi collocati
to-us all lepers because they-were vile men there placed
ut reciperent tributum ab accipientibus sal a salinis
that they-might-receive tribute from those-taking salt from the-salt-pans
superius dictis. Ab illo loco, ut dicebant, oportebat nos
above said from that place as they-said it-behooved us
ambulare .xv. diebus, quod nos non inveniremus populum.
to-walk for-15 days that we not should-find people
Cum illis bibimus cosmos, et dedimus illis unum veringal
with them we-drank cosmos and we-gave to-them one basket
plenum biscocto; qui dederunt nobis octo personis unam
full of-biscuit who gave us eight persons one
capram pro tanto itinere, et nescio quot utres plenos
goat for so-great a-journey and I-know-not how-many skins full
lacte vaccino. Sic mutatis equis et bobus arripuimus iter,
of-milk cow's thus changed the-horses and oxen we-took-up the-journey
quod perfecimus .x. diebus usque ad aliam herbergiam,
which we-accomplished in-10 days all-the-way to another camp
nec invenimus aquam in ista via nisi in fossis in convallibus
nor did-we-find water on this way except in ditches in valleys
factis, exceptis duobus parvis fluminibus. Et tendebamus
made except two small rivers and we-tended
recte in orientem ex quo exivimus predictam provinciam
straight into the-east from when we-went-out-of the-aforesaid province
Gasarie, habentes mare ad meridiem et vastam solitudinem
of-Gasaria having the-sea on the-south and a-vast wilderness
ad aquilonem, que durat per .xxxa. dietas alicubi in
on the-north which lasts for 30 days'-journeys somewhere in
latitudine, in qua nulla silva, nullus mons, nullus lapis,
breadth in which no forest no mountain no stone

herba optima. In hac solebant pascere Commani, qui dicuntur
grass excellent in this were-wont to-graze the-Cumans who are-called
Capthat; a Teutonicis vero dicuntur Valani, et provincia
Kipchak by the-Germans but they-are-called Valani and the-province
Valania. Ab Ysidoro vero dicitur, a flumine Tanay usque
Valania by Isidore but is-called from the-river Tanais all-the-way-to
paludes Meotidis et Danubium, Alania, et durat ista terra in
the-marshes of-Maeotis and the-Danube Alania and lasts this land in
longitudine, a Danubio usque Tanayn, qui est terminus
length from the-Danube all-the-way-to the-Tanais which is the-boundary
Asie et Europe, itinere duorum mensium velociter equitando,
of-Asia and Europe by-a-journey of-two months swiftly by-riding
prout equitant Tartari, que tota inhabitabatur a Communis
as ride the-Tartars which wholly was-inhabited by the-Cumans
Capthat, et etiam ultra a Tanay usque Etiliam,
Kipchak and also beyond from the-Tanais all-the-way-to the-Etilia
inter que flumina sunt .x. diete magne. Ad aquilonem
between which rivers are 10 days'-journeys great to the-north
istius provincie jacet Ruscia, que ubique silvas habet, et
of-this province lies Russia which everywhere forests has and
protenditur a Polonia et Hungaria usque ad Thanain,
stretches from Poland and Hungary all-the-way to the-Tanais
que tota vastata est à Tartaris, et adhuc cotidie vastatur.
which wholly devastated is by the-Tartars and still daily is-devastated

XIII · THE CROSSING OF THE TANAIS

Beyond Russia lies Prussia, won by the Teutonic Knights, and the Tartars would flee if the pope proclaimed a crusade. The wilderness is easy; at the Tartars' dwellings William suffers their importunity, their filth, and an interpreter who will not preach. Before the feast of Mary Magdalene he reaches the Tanais, where a Russian village ferries envoys; stranded three days, the party goes on foot until it finds people again and reaches Sartaq's camp at the end of July.

Proponunt enim Ruthenis quia sunt christiani Sarracenos, et
they-set-over for the-Russians because they-are Christians Saracens and
cum non possunt dare amplius aurum vel argentum, ducunt
when not they-can give more gold or silver they-lead
eos et parvulos eorum tanquam greges ad solitudinem, ut
them and little-ones their like flocks to the-wilderness that
custodiant animalia eorum. Ultra Rusciam ad aquilonem est
they-may-guard the-animals of-them beyond Russia to the-north is
Pruscia, quam nuper subjugaverunt totam fratres Teutonici,
Prussia which lately subjugated wholly the-brothers Teutonic
et certe de facili adquirerent Rusciam, si apponerent
and certainly with ease they-would-acquire Russia if they-should-apply
manum. Si enim Tartari audirent quod magnus sacerdos,
the-hand if for the-Tartars should-hear that the-great priest
hoc est papa, faceret crucesignari contra eos, omnes
that is the-pope should-make to-be-signed-with-the-cross against them all
fugerent ad solitudines suas. Ibamus ergo versus orientem,
would-flee to wildernesses their we-were-going therefore toward the-east
nichil videntes nisi celum et terram, et aliquando mare ad
nothing seeing but sky and earth and sometimes the-sea on
dexteram, quod dicitur mare Tanays, et etiam sepulturas
the-right which is-called the-sea of-the-Tanais and also the-burials
Comanorum, que apparebant nobis a duobus leucis
of-the-Cumans which appeared to-us from two leagues

secundum quod solebant parentele eorum sepeliri simul.
according-to how were-wont the-families of-them to-be-buried together
Quamdiu eramus in solitudine bene erat nobis, quod tedium
as-long-as we-were in the-wilderness well it-was with-us what weariness
quod paciebar quando veniebamus ad mansiones eorum non
which I-suffered when we-came to the-dwellings of-them not
possum exprimere verbis. Volebat enim dux noster quod
I-can to-express in-words wished for the-leader our that
ad quemlibet capitaneum ingrederer cum exennio, et ad
to every captain I-should-go-in with a-gift and for
hoc non sufficiebant expense. Cotidie enim eramus octo
this not sufficed the-expenses daily for we-were eight
persone comedentes panem nostrum, exceptis survenientibus,
persons eating bread our apart-from those-coming-up
qui omnes volebant comedere nobiscum. Nos enim eramus
who all wished to-eat with-us we for were
quinque, et ipsi tres qui ducebant nos, duo ducentes bigas,
five and they three who were-leading us two driving the-carts
et unus iturus nobiscum usque ad Sarcath. Carnes quas
and one about-to-go with-us all-the-way to Sartaq the-meats which
dabant non sufficiebant, nec inveniebamus aliquid venale pro
they-gave not sufficed nor did-we-find anything for-sale for
moneta. Etiam quando sedebamus sub bigis nostris pro
money also when we-sat under carts our for
umbra, quia calor erat ibi magnus illo tempore, ipsi ita
shade because the-heat was there great at-that time they so
importune ingerebant se nobis, quod conculcabant nos,
importunately thrust themselves on-us that they-trampled us
volentes omnia nostra videre. Si arripiebat ea appetitus
wishing all-things our to-see if seized them the-appetite
purgandi ventrem, non elongabant se a nobis quam
of-purging the-belly not they-removed themselves from us than

possit faba jactari: immo juxta nos colloquentes mutuo
can a-bean be-thrown nay beside us talking with-one-another
faciebant immunditias suas, et multa alia faciebant que
they-did filthinesses their and many other-things they-did which
erant supra modum tediosa. Super omnia autem grevabat me,
were beyond measure wearisome above all-things moreover it-grieved me
quod non valebam eis dicere aliquod verbum predicationis;
that not I-was-able to-them to-say any word of-preaching
interpres meus dicebat: «Non faciatis me predicare, quia
interpreter my said not make me to-preach because
nescio talia verba dicere.» Et verum dicebat. Ego enim
I-know-not such words to-say and the-truth he-said I for
percepi postea, quando incepi aliquantulum intelligere ydioma,
perceived afterward when I-began somewhat to-understand the-language
quod quando dicebam unum ipse totum aliud dicebat
that when I-said one-thing he wholly another said
secundum quod ei occurrebat. Tunc videns periculum
according-to what to-him occurred then seeing the-danger
loquendi per ipsum, elegi magis tacere. Ambulavimus
of-speaking through him I-chose rather to-be-silent we-walked
ergo cum magno labore de mansione in mansionem, ita
therefore with great labor from dwelling to dwelling so
quod paucis diebus ante festum beate Marie Magdalene
that a-few days before the-feast of-blessed Mary Magdalene
pervenimus ad fluvium magnum Tanaim, qui dividit Asiam
we-arrived at the-river great Tanais which divides Asia
ab Europa, sicut fluvius Egipti Asiam ab Affrica. In illo
from Europe as the-river of-Egypt Asia from Africa in that
loco quo applicuimus fecerunt Baatu et Sarcath fieri quoddam
place where we-put-in had Batu and Sartaq made a-certain
casale de Rutenis in ripa orientali, qui transferunt nuncios
village of Russians on the-bank eastern who ferry envoys

et mercatores cum naviculis. Ipsi transtulerunt nos primo,
and merchants with little-boats they ferried us first
et postea bigas, ponentes unam rotam in una barca et
and afterward the-carts putting one wheel in one barge and
aliam in alia; ligantes barcas ad invicem et sic remigantes,
the-other in another tying the-barges to each-other and thus rowing
transibant. Ibi egit dux noster valde stulte. Ipse enim
they-crossed there acted the-leader our very foolishly he for
credebat quod illi de casali deberent nobis ministrare equos,
believed that those of the-village ought to-us to-furnish horses
et dimisit animalia que adduxeramus in alia ripa ut
and he-sent-back the-animals which we-had-brought on the-other bank that
redirent ad dominos suos, et quando postulavimus ab
they-might-return to masters their and when we-demanded from
eis animalia, ipsi responderunt quod habebant privilegium
them animals they answered that they-had a-privilege
a Baatu quod non tenerentur ad aliud nisi transferre
from Batu that not they-were-bound to other-thing except to-ferry
euntes et redeuntes. Etiam a mercatoribus accipiunt
those-going and those-returning also from merchants they-receive
magnum tributum. Stetimus ergo ibi in ripa fluminis
great tribute we-stood therefore there on the-bank of-the-river
tribus diebus. Prima die dederunt nobis magnam borbotam
for-three days on-the-first day they-gave us a-great barbot
recentem; secunda die, panem de siligine et parum de
fresh on-the-second day bread of rye and a-little of
carnibus quas acceperat procurator ville hostiatim per
meats which had-received the-steward of-the-town door-to-door through
diversas domus: tertia die pisces siccos, quos habent ibi
various houses on-the-third day fish dried which they-have there
in magna multitudine. Fluvius ille erat ibi tante latitudinis
in great multitude the-river that was there of-so-great breadth

quante est Secane Parisius. Et antequam pervenissemus
as-great-as is the-Seine at-Paris and before we-had-arrived
ad locum illum, transivimus multas aquas pulcherimas et
at place that we-crossed many waters most-beautiful and
piscosissimas, sed Tartari nesciunt eos capere, nec curant
most-full-of-fish but the-Tartars know-not them to-catch nor care-they
de pisce nisi sit ita magnus quod possint comedere carnes
for fish unless it-be so great that they-can to-eat the-flesh
ejus sicut carnes arietinas. Ille fluvius est terminus orientalis
of-it like the-flesh of-rams that river is the-boundary eastern
Ruscie, et oritur de paludibus Meotidis, que pertingunt
of-Russia and rises from the-marshes of-Maeotis which reach
usque ad Occeanum ad aquilonem. Fluvius vero currit
all-the-way to the-Ocean to the-north the-river but runs
ad meridiem faciens quoddam magnum mare septingentorum
to the-south making a-certain great sea of-seven-hundred
millium, antequam pertingat ad mare Ponti, et omnes
miles before it-reach to the-sea of-Pontus and all
aque quas transivimus vadunt ad illas partes. Habet etiam
the-waters which we-crossed go to those parts has also
predictum flumen magnam silvam in ripa occidentali. Ultra
the-aforesaid river a-great forest on the-bank western beyond
locum illum non ascendunt Tartari versus aquilonem, quia
place that not go-up the-Tartars toward the-north because
tunc temporis circa introïtum augusti incipiunt redire versus
at-that time about the-entry of-August they-begin to-return toward
meridiem, unde aliud est casale inferius, ubi transeunt nuncii
the-south whence another is village lower where cross the-envoys
tempore hyemali. Eramus ergo ibi in magna angustia quia
in-time wintry we-were therefore there in great straits because
nec equos nec boves inveniebamus pro pecunia. Tandem
neither horses nor oxen did-we-find for money at-last

postquam ostendi eis quod laborabamus pro communi
after I-showed them that we-labored for the-common
utilitate omnium christianorum, accommodaverunt nobis boves
utility of-all Christians they-lent us oxen
et homines; nos autem oportebat ire pedes. Tunc temporis
and men we moreover it-behooved to-go on-foot at-that time
metebant siliginem. Triticum non proficiebat ibi bene;
they-were-reaping rye wheat not prospered there well
milium habent in magna copia. Mulieres Rutene ornant
millet they-have in great abundance the-women Russian adorn
capita sicut nostre sed supertunicalia sua exterius ornant
heads as our-women but over-tunics their outside they-adorn
vario, vel grisio, a pedibus usque ad genua. Homines
with-vair or gray-fur from the-feet all-the-way to the-knees the-men
portant cappas sicut Teutonici, sed in capite portant pilleos
wear capes like the-Germans but on the-head they-wear caps
de filtro, acutos in summitate longo acumine. Ambulavimus
of felt pointed at the-top with-a-long point we-walked
ergo tribus diebus non invenientes populum, et cum
therefore for-three days not finding people and when
essemus valde fatigati, et boves similiter, nec sciremus
we-were very wearied and the-oxen likewise nor knew-we
quorsum possemus Tartaros invenire, accurerunt subito duo
whither we-could the-Tartars to-find there-ran-up suddenly two
equi ad nos, quos recepimus cum gaudio magno, et
horses to us whom we-received with joy great and
ascenderunt eos dux noster et interpres ut specularentur
mounted them leader our and the-interpreter that they-might-spy-out
quorsum possemus populum invenire. Tandem quarta
whither we-could people to-find at-last on-the-fourth
die inventis hominibus, gavisi sumus tanquam naufragi
day found men rejoiced we-have like shipwrecked-men

venientes ad portum. Tunc acceptis equis et bobus, ivimus
coming to harbor then received horses and oxen we-went
de mansione in mansionem, donec pervenimus usque ad
from dwelling to dwelling until we-arrived all-the-way at
herbergiam Sarcath secundo kalendas augusti.
the-camp of-Sartaq on-the-second-day-before the-Kalends of-August

XIV · THE PEOPLES BETWEEN THE TANAIS AND THE ETILIA

Beyond the Tanais lies a fair land of rivers and forests. To the north live the Moksha, pagans who hope the Germans will free them, and the Saracen Merdas, and then flows the Etilia, the greatest river William has seen. To the south rise mountains where the Christian Circassians and Alans still fight the Tartars, then the Lesgi and Alexander's Iron Gate. The Cumans once held all this land.

Regio ista ultra Tanayn est pulcherima, habens flumina et
region this beyond the-Tanais is most-beautiful having rivers and
silvas. Ad aquilonem sunt silve maxime, quas inhabitant duo
forests to the-north are forests very-great which inhabit two
genera hominum: Moxel scilicet qui sunt sine lege, puri
kinds of-men the-Moksha namely who are without law pure
pagani. Civitatem non habent, sed casulas in silvis. Dominus
pagans a-city not they-have but huts in the-forests the-lord
eorum et magna pars eorum fuerunt interfecti in Alemannia.
of-them and a-great part of-them were killed in Germany
Tartari enim duxerant eos usque ad introïtum Alemannie,
the-Tartars for had-led them all-the-way to the-entry of-Germany
unde ipsi multum commendant Alemannos, sperantes quod
whence they much commend the-Germans hoping that
adhuc liberabuntur per eos a servitute Tartarorum. Si
still they-will-be-freed through them from the-servitude of-the-Tartars if

mercator veniat ad eos, oportet quod ille apud quem primo
a-merchant come to them it-behooves that he with whom first
descendit provideat ei quam diu vult esse inter eos. Si
he-alights provide for-him as long-as he-wishes to-be among them if
quis dormiat cum uxore alterius, ille non curat nisi videat
anyone sleep with the-wife of-another he not cares unless he-see
propriis oculis: unde non sunt zelotipi. Habundant apud
with-his-own eyes whence not they-are jealous abound with
eos porci, mel et cera, pelles preciose et falcones. Post istos
them pigs honey and wax furs precious and falcons after these
sunt alii qui dicuntur Merdas, quos Latini vocant Merdinis,
are others who are-called Merdas whom the-Latins call Merdinis
et sunt Saraceni. Post istos est Etilia, que est major
and they-are Saracens after these is the-Etilia which is a-greater
fluvius quam unquam viderim, et venit ab aquilone, de
river than ever I-have-seen and it-comes from the-north from
majori Bulgaria tendens ad meridiem, et cadit in quemdam
greater Bulgaria tending to the-south and falls into a-certain
lacum habentem spacium .iiijor. mensium in circuitu, de
lake having a-space of-4 months in circuit about
quo postea dicam vobis. Ista ergo duo flumina Tanays et
which later I-shall-tell you these therefore two rivers the-Tanais and
Etilia, versus regiones aquilonis per quas transivimus, non
the-Etilia toward the-regions of-the-north through which we-crossed not
distant ab invicem nisi .x. dietis; sed ad meridiem
are-distant from each-other except by-10 days'-journeys but to the-south
multum dividuntur ab invicem. Tanays enim descendit in
much they-are-divided from each-other the-Tanais for descends into
mare Ponti. Etilia facit predictum mare, sive lacum, cum
the-sea of-Pontus the-Etilia makes the-aforesaid sea or lake with
aliis multis fluminibus que cadunt in illum de Perside.
other many rivers which fall into it from Persia

Habebamus autem ad meridiem montes maximos, in quibus
we-had moreover to the-south mountains very-great on which
habitant, in lateribus versus solitudinem illam, Cherkis
dwell on the-sides toward wilderness that the-Circassians
et Alani, sive Aas, qui sunt christiani et adhuc pugnant
and the-Alans or Aas who are Christians and still fight
contra Tartaros. Post istos, prope mare sive lacum Etilie,
against the-Tartars after these near the-sea or lake of-the-Etilia
sunt quidam Saraceni qui dicuntur Lesgi, qui similiter non
are certain Saracens who are-called Lesgi who likewise not
obediunt. Post hos est porta ferrea, quam fecit Alexander
obey after these is the-gate iron which made Alexander
ad excludendos barbaros gentes de Perside, de cujus situ
for shutting-out the-barbarian peoples from Persia about whose site
dicam vobis postea, quia transivi per eam in reditu, et
I-shall-tell you later because I-crossed through it on the-return and
inter ista duo flumina in illis terris per quas transivimus
between these two rivers in those lands through which we-crossed
habitabant Comani Capchac, antequam Tartari occuparent eas.
dwelt the-Cumans Kipchak before the-Tartars occupied them

XV · THE COURT OF SARTAQ

At Sartaq's great court the guide is scandalized that William brings no gift for the Nestorian Coiac, one of its chief men; William explains that a monk owns nothing but his books and chapel. Coiac sends for the king's letters, the vestments, and the books, since his lord wishes to see them. In his richest vestments and singing the Salve regina, William enters Sartaq's house, and Sartaq examines the censer, the queen's psalter, the Bible, and the cross; the king's letters are interpreted on the feast of Saint Peter in Chains.

Invenimus ergo Sarchac prope Ethiliam, per tres dietas,
we-found therefore Sartaq near the-Etilia by three days'-journeys
cujus curia valde magna videbatur nobis, quia habet sex
whose court very great seemed to-us because he-has six
uxores, et filius ejus primogenitus juxta eum duas vel tres,
wives and son his first-born beside him two or three
et quelibet habet domum magnam et bigas forte ducentas.
and each has a-house great and carts perhaps two-hundred
Accessit autem ductor noster ad quemdam nestorinum, Coiac
approached moreover leader our to a-certain Nestorian Coiac
nomine, qui est unus de majoribus curie sue. Ille fecit
by-name who is one of the-greater-men of-court his he made
nos ire valde longe, ad dominum qui vocatur Iamiam.
us go very far to the-lord who is-called Iamiam
Ita vocant illum qui habet officium recipiendi nuncios. In
so they-call him who has the-office of-receiving envoys in
sero precepit dictus Coiac ut veniremus ad eum. Tunc
the-evening ordered the-said Coiac that we-should-come to him then
incepit querere ductor noster quid portaremus ei, et cepit
began to-ask leader our what we-were-carrying to-him and began
multum scandalizari quando vidit quod nichil parabamus
much to-be-scandalized when he-saw that nothing we-were-preparing

ad portandum. Stetimus coram eo, et ipse sedebat in gloria
for carrying we-stood before him and he sat in glory
sua, et faciebat sonare citharam et saltare coram se. Tunc
his and made to-sound a-harp and to-dance before himself then
dixi ei verba predicta, qualiter veneramus ad dominum
I-told him the-words aforesaid how we-had-come to the-lord
ejus, rogans eum ut juvaret nos ut dominus ejus videret
his asking him that he-would-help us that lord his might-see
literas nostras. Excusavi etiam me, quia monachus eram,
the-letters our I-excused also myself because a-monk I-was
non habens, neque recipiens, neque tractans aurum vel
not having nor receiving nor handling gold or
argentum vel aliquid preciosum, solis libris et capella,
silver or anything precious only the-books and the-chapel
in qua serviebamus Deo, exceptis, unde nullum exennium
in which we-served God excepted whence no gift
offerebamus ei nec domino suo, qui enim propria dimiseram
we-offered to-him nor to-lord his who for my-own had-left
non poteram esse portator alienorum. Tunc respondit satis
not could be the-bearer of-others'-things then he-answered quite
mansuete quod bene faciebam, ex quo eram monachus, si
gently that well I-did from which I-was a-monk if
servarem votum meum; et non indigebat rebus nostris, sed
I-kept vow my and not he-needed things our but
magis daret nobis de suis si indigeremus; et fecit nos
rather he-would-give us of his if we-should-need and he-made us
sedere et bibere de lacte suo, et post pauca rogavit ut
sit and drink of milk his and after a-few-things asked that
diceremus benedictionem pro eo, quod et fecimus. Quesivit
we-should-say a-blessing for him which also we-did he-asked
etiam quis esset major dominus inter Francos. Dixi:
also who was the-greater lord among the-Franks I-said

«Imperator, si haberet terram suam in pace.» «Non», inquit,
the-emperor if he-had land his in peace not he-said
«sed rex.» Audiverat enim de vobis a domino Baldeuino
but the-king he-had-heard for of you from the-lord Baldwin
de Hemmonia. Inveni etiam ibi unum de sociis David,
of Hainault I-found also there one of the-companions of-David
qui fuerat in Cipro, qui narraverat omnia que viderat.
who had-been in Cyprus who had-related all-things which he-had-seen
Tunc reversi sumus ad hospitium nostrum. In crastino
then returned we-have to the-lodging our on the-morrow
misi ei unum flasconem de vino muscatel, quod optime
I-sent him one flask of wine muscatel which excellently
se custodierat in tam longa via, et cophinum plenum
itself had-kept in so long a-way and a-basket full
biscocto, quod fuit ei gratissimum; et retinuit illo sero
of-biscuit which was to-him most-welcome and he-kept that evening
famulos nostros secum. In crastino mandavit michi quod
servants our with-himself on the-morrow he-sent-word to-me that
venirem ad curiam afferens literas regis et capellam et
I-should-come to the-court bringing the-letters of-the-king and the-chapel and
libros mecum, quia dominus ejus vellet videre ea: quod et
the-books with-me because lord his wished to-see them which also
fecimus, honerantes bigam unam libris et capella, et aliam
we-did loading cart one with-books and the-chapel and another
pane et vino et fructibus. Tunc fecit omnes libros et
with-bread and wine and fruits then he-had all the-books and
vestes explicari, et circonstabant nos in equis multi Tartari
vestments unfolded and there-stood-around us on horses many Tartars
et christiani et Saraceni. Quibus inspectis, quesivit si vellem
and Christians and Saracens which looked-at he-asked if I-wished
omnia ista dare domino suo: quo audito, expavi,
all these-things to-give to-lord his which heard I-was-terrified

et displicuit michi verbum. Dissimulans tamen respondi:
and displeased me the-word dissembling yet I-answered
«Domine, rogamus quatenus dominus vester dignetur recipere
lord we-ask that lord your deign to-receive
panem istum, et vinum et fructus non pro exennio, quia
bread this and wine and fruits not for a-gift because
exiguum quid est, sed pro benedictione, ne vacua manu
small something it-is but for a-blessing lest with-empty hand
veniamus coram eo. Ipse autem videbit literas domini regis,
we-come before him he moreover will-see the-letters of-the-lord king
et per eas sciet qua de causa venimus ad eum, et
and through them will-know what for cause we-come to him and
tunc stabimus mandato ejus et nos et omnes res nostre.
then we-shall-stand at-the-order his both we and all things our
Vestes enim sacrate sunt, et non licet eas contingere
the-vestments for consecrated are and not it-is-allowed them to-touch
nisi sacerdotibus.» Tunc precepit quod indueremus nos
except for-priests then he-ordered that we-should-clothe ourselves
ituri coram domino suo, quod et fecimus. Ego autem
about-to-go before lord his which also we-did I moreover
indutus preciosioribus vestibus, accepi in pectore pulvinar
clothed in-the-more-precious vestments took on the-breast a-cushion
quod erat valde pulcrum, et Bibliam quam dederatis michi,
which was very beautiful and the-Bible which you-had-given me
et psalterium pulcherimum, quod dederat michi domina
and the-psalter most-beautiful which had-given me the-lady
regina, in quo erant picture valde pulcre. Socius meus accepit
queen in which were pictures very beautiful companion my took
missale et crucem. Clericus indutus superpelliceo accepit
the-missal and the-cross the-clerk clothed in-a-surplice took
turribulum. Sic accessimus ante domum ejus, et levaverunt
the-censer thus we-approached before house his and they-raised

philtrum quod pendet ante hostium, ut nos posset videre.
the-felt which hangs before the-door that us he-could to-see
Tunc fecerunt flectere genua cum clerico et interpreti: a
then they-made bend the-knees with the-clerk and the-interpreter from
nobis non acquisierunt. Tunc monuerunt nos valde diligenter
us not they-required then they-warned us very diligently
ut caveremus ingrediendo et egrediendo ne tangeremus
that we-should-take-care in-entering and going-out lest we-touch
limen domus, et ut cantaremus aliquam benedictionem
the-threshold of-the-house and that we-should-sing some blessing
pro eo. Tunc ingressi sumus cantando: «Salve, regina.» In
for him then entered we-have singing Salve regina at
introítu autem hostii stabat bancus cum cosmos et cum
the-entrance moreover of-the-door stood a-bench with cosmos and with
cyphis, et convenerant omnes uxores ejus, et ipsi Moal
cups and had-come-together all wives his and the-very Moal
ingredientes nobiscum comprimebant nos. Ille Coiac tulit
entering with-us pressed us that Coiac carried
ei turribulum cum incenso, quod ipse respexit, tenens in
to-him the-censer with incense which he looked-at holding in
manu diligenter. Postea tulit ei psalterium, quod valde
hand diligently afterward he-carried to-him the-psalter which much
respexit, et uxor ejus sedens juxta eum. Postea tulit
he-looked-at and wife his sitting beside him afterward he-carried
Bibliam, et ipse quesivit si Evangelium esset ibi. Dixi
the-Bible and he asked if the-Gospel were there I-said
etiam tota Scriptura sacra. Accepit etiam crucem in manu
also the-whole Scripture holy he-took also the-cross in hand
sua, et quesivit de ymagine, utrum esset ymago Christi.
his and asked about the-image whether it-were the-image of-Christ
Respondi quod sic. Ipsi Nestoriani et Hermeni nunquam
I-answered that so the-very Nestorians and Armenians never

faciunt super cruces suas figuram Christi, unde viderentur
make on crosses their the-figure of-Christ whence they-may-seem
male sentire de passione, vel erubescant eam. Postea
badly to-think about the-passion or they-may-be-ashamed-of it afterward
fecit circumstantes nos retrahere se, ut plenius posset
he-made those-standing-around us withdraw themselves that more-fully he-could
videre ornamenta nostra. Tunc optuli ei literas vestras
to-see ornaments our then I-offered him letters your
cum transcriptis in arabico et syriano. Feceram enim eas
with the-transcripts in Arabic and Syriac I-had for them
transferri in Acon, in utraque lingua et litera; et ibi
translated in Acre into each language and letter and there
erant sacerdotes Hermeni qui sciebant turkum et arabicum,
were priests Armenian who knew Turkish and Arabic
et ille socius David qui sciebat syrianum et turkum et
and that companion of-David who knew Syriac and Turkish and
arabicum. Tunc exivimus, et deposuimus vestimenta nostra,
Arabic then we-went-out and laid-down vestments our
et venerunt scriptores et ille Coiac, et fecerunt literas
and came the-scribes and that Coiac and had the-letters
interpretari. Quibus auditis, fecit recipi panem et vinum
interpreted which heard he-had received the-bread and wine
et fructus, et vestimenta et libros fecit nos reportare ad
and fruits and the-vestments and books he-made us carry-back to
hospitium. Hoc actum est in festo sancti Petri ad Vincula.
the-lodging this done was on the-feast of-saint Peter in Chains

Sartaq dares do nothing without his father, so Coiac sends William on to Batu and keeps the carts of vestments and books, his brother seizing even the vestments William needs; William has saved the Bible, the Sentences, and his favorite books. On the third day they reach the Etilia. Coiac warns William not to call Sartaq a Christian, since the Moal take the name for a people and will be called only Moal.

In crastino mane venit quidam sacerdos, frater ipsius
on the-morrow in-the-morning came a-certain priest brother of-the-very
Coiac, postulans vasculum cum crismate, quia Sarcath volebat
Coiac demanding the-little-vessel with the-chrism because Sartaq wished
illud videre, ut dicebat; et dedimus ei. Hora vespertina
it to-see as he-said and we-gave to-him at-the-hour of-evening
vocavit nos Coiac, dicens nobis: «Dominus rex scripsit bona
called us Coiac saying to-us the-lord king has-written good
verba domino meo; sed sunt in eis quedam difficilia,
words to-lord my but there-are in them certain difficult-things
de quibus nichil auderet facere sine consilio patris sui;
about which nothing would-he-dare to-do without the-counsel of-father his
unde oportet vos ire ad patrem suum. Et duos bigas quas
whence it-behooves you to-go to father his and the-two carts which
adduxistis heri, cum vestimentis et libris, dimittetis michi,
you-brought yesterday with the-vestments and books you-will-leave to-me
quia dominus meus vult res diligentius videre.» Ego
because lord my wishes the-things more-diligently to-see I
statim suspicatus sum malum de cupiditate ejus, et dixi
at-once suspected I-have evil of the-cupidity his and said
ei: «Domine, non solum illas, sed etiam duas quas adhuc
to-him lord not only those but also the-two which still
habemus, relinquemus sub custodia vestra.» «Non», inquit;
we-have we-shall-leave under keeping your not he-said

«illas relinquetis, de aliis facietis velle vestrum.» Dixi ei
those you-will-leave about the-others you-will-do will your I-said to-him
quod nullo modo hoc posset fieri, sed totum dimitteremus
that in-no way this could be-done but the-whole we-would-leave
ei. Tunc quesivit si vellemus morari in terra. Ego dixi: «Si
to-him then he-asked if we-wished to-stay in the-land I said if
bene intellexistis literas domini regis, potestis scire quod
well you-have-understood the-letters of-the-lord king you-can to-know that
sic.» Tunc dixit quod oporteret nos esse multum pacientes
so then he-said that it-would-behoove us to-be very patient
et humiles. Sic discessimus ab eo illo sero. In crastino
and humble thus we-departed from him that evening on the-morrow
mane misit unum sacerdotem nestorium pro bigis, et
in-the-morning he-sent one priest Nestorian for the-carts and
nos duximus omnes quatuor. Tunc occurrens nobis frater
we led all four then meeting us the-brother
ipsius Coiac, separavit omnia nostra ab ipsis rebus quas
of-the-very Coiac separated all our-things from the-very things which
tuleramus pridie ad curiam, et illa accepit tanquam
we-had-carried the-day-before to the-court and those took as
sua, scilicet libros et vestimenta; et Coiac preceperat quod
his-own namely the-books and vestments and Coiac had-ordered that
ferremus nobiscum vestimenta quibus induti fueramus
we-should-carry with-us the-vestments with-which clothed we-had-been
coram Sarcath, ut illis indueremus coram Baatu, si
before Sartaq that with-them we-might-clothe-ourselves before Batu if
expediret, quas ille sacerdos abstulit a nobis vi,
it-should-be-expedient which that priest took-away from us by-force
dicens: «Tu attulisti eas ad Sarcath; modo vis ferre
saying you brought them to Sartaq now you-wish to-carry-them
Baatu.» Et cum vellem ei reddere rationem, respondit
to-Batu and when I-wished to-him to-render account he-answered

michi: «Ne loquaris nimis, et vade viam tuam.» Tunc
me not speak too-much and go way your then
necessaria fuit michi patientia, quia apud Sarchat non patebat
necessary was to-me patience because to Sartaq not lay-open
nobis ingressus, nec aliquis erat qui exhiberet nobis justitiam.
to-us entry nor anyone was who would-show us justice
Timebam etiam de interprete, ne ipse aliqua aliter dixisset
I-feared also about the-interpreter lest he some-things otherwise had-said
quam ego dixissem ei, quia ipse bene voluisset quod
than I had-said to-him because he well would-have-wished that
de omnibus fecissemus exennium. Unum erat michi solatium,
of all-things we-had-made a-gift one was to-me solace
quod quando presensi cupiditatem eorum, ego subtraxi
that when I-perceived the-cupidity of-them I withdrew
de libris Bibliam, et sententias et alios libros quos
from the-books the-Bible and the-Sentences and other books which
magis diligebam. Psalterium domine regine non fui ausus
more I-loved the-psalter of-the-lady queen not I-have dared
subtrahere, quia illud fuerat nimis notatum propter aureas
to-withdraw because it had-been too-much noted because-of the-golden
picturas que erant in eo. Sic ergo reversi sumus, cum duabus
pictures which were in it thus therefore returned we-have with the-two
residuis bigis, ad hospitium nostrum. Tunc venit ille qui
remaining carts to the-lodging our then came he who
debebat nos ducere ad Baatu, volens cum festinatione arripere
was-to us to-lead to Batu wishing with haste to-take-up
iter. Cui dixi quod nulla ratione adducerem bigas, quod
the-journey to-whom I-said that for-no reason would-I-take the-carts which
ipse retulit ad Coiac. Tunc precepit Coiac quod relinqueremus
he reported to Coiac then ordered Coiac that we-should-leave
eas apud ipsum, jam cum garcione nostro, quod et fecimus.
them with him now with boy our which also we-did

Sic ergo euntes versus Baatu recte in orientem, tertia
thus therefore going toward Batu straight into the-east on-the-third
die pervenimus ad Ethiliam, cujus aquas cum vidi, mirabar
day we-arrived at the-Etilia whose waters when I-saw I-wondered
unde ab aquilone descenderunt tante aque. Antequam
whence from the-north had-descended so-great waters before
recederemus a Sarcath, dixit nobis supradictus Coiac cum
we-withdrew from Sartaq said to-us the-above-said Coiac with
multis aliis scriptoribus curie: «Nolite dicere quod dominus
many other scribes of-the-court do-not say that lord
noster sit christianus. Non est christianus, sed Moal»; quia
our is a-Christian not he-is a-Christian but a-Moal because
enim nomen christianitatis videtur eis nomen cujusdam
for the-name of-Christianity seems to-them the-name of-a-certain
gentis. In tantam superbiam sunt erecti, quod quamvis
people into so-great pride they-are raised that although
forte aliquid credant de Christo, tamen nolunt dici
perhaps something they-believe about Christ yet they-wish-not to-be-called
christiani, volentes nomen suum, hoc est Moal, exaltare
Christians wishing name their that is Moal to-exalt
super omne nomen, nec volunt vocari Tartari. Tartari
above every name nor wish-they to-be-called Tartars the-Tartars
enim fuerunt alia gens de quibus sic didici.
for were another people about whom thus I-learned

Con cham ruled the north when the Franks took Antioch. After him a Nestorian shepherd of the Naiman became the King John of whom the Nestorians tell ten times the truth, and his brother Unc, an idolater, ruled at Caracorum. Chingis, a smith among the poor Moal, stole Unc's herds, was made captain by the Moal and the Tartars, and defeated him; Unc's daughter bore Mangu. The Moal now wish the Tartars' name forgotten.

Tempore enim quo Franci ceperunt Anthiochiam, tenebat
at-the-time for when the-Franks took Antioch held
monarchiam in illis lateribus aquilonis quidam qui vocabatur
the-monarchy in those sides of-the-north a-certain-one who was-called
Concham. Con est proprium nomen, cham nomen dignitatis,
Con-cham Con is a-proper name cham a-name of-dignity
quod idem est quod divinator. Omnes divinatores vocant
which the-same is as soothsayer all soothsayers they-call
cham. Unde principes dicuntur cham, quia penes eos spectat
cham whence princes are-called cham because with them pertains
regimen populi per divinationem. Unde legitur in historia
the-rule of-the-people through divination whence it-is-read in the-history
Anthiochie, quod Turci miserunt pro succursu contra
of-Antioch that the-Turks sent for help against
Francos ad regem Concham. De illis enim partibus venerunt
the-Franks to king Con-cham from those for parts came
omnes Turci. Iste Con erat Caratatay. Cara idem est quod
all the-Turks this Con was Kara-Cathay Kara the-same is as
nigrum, Catay nomen gentis, unde Caracatay idem est quod
black Cathay the-name of-a-people whence Kara-Cathay the-same is as
niger Catay. Et hoc dicunt ad differentiam ipsorum Catay,
black Cathay and this they-say for distinction of-the-very Cathay
qui sunt in oriente super occeanum, de quibus postea
who are in the-east over the-ocean about whom later

dicam vobis. Isti Catay erant in quibusdam alpibus per
I-shall-tell you these Cathay were in certain mountains through
quas transivi, et in quadam planicie inter illas alpes erat
which I-crossed and in a-certain plain between those mountains was
quidam nestorinus pastor potens et dominus super populum,
a-certain Nestorian shepherd powerful and lord over a-people
qui dicebantur Haiman, qui erant christiani nestorini. Mortuo
who were-called Naiman who were Christians Nestorian dead
Con cham, elevavit se ille nestorinus in regem et
Con cham raised himself that Nestorian into king and
vocabant eum nestorini regem Johannem, et plus dicebant
they-called him the-Nestorians King John and more they-said
de ipso in decuplo quam veritas esset. Ita enim faciunt
about him in tenfold than the-truth was so for do
nestorini venientes de partibus illis: de nichilo enim faciunt
the-Nestorians coming from parts those from nothing for they-make
magnos rumores, unde disseminaverunt de Sarchat quod
great rumors whence they-have-spread of Sartaq that
esset christianus, et de Mangucham et de Kencham, quia
he-was a-Christian and of Mangu-cham and of Ken-cham because
faciunt majorem reverentiam christianis quam aliis populis;
they-show greater reverence to-Christians than to-other peoples
et tamen in veritate christiani non sunt. Sic ergo exivit
and yet in truth Christians not they-are thus therefore went-out
magna fama de illo rege Johanne; et ego transivi per
great fame about that King John and I crossed through
pascua ejus, nullus aliquid sciebat de eo nisi Nestoriani
the-pastures his no-one anything knew about him except Nestorians
pauci. In pascuis ejus habitat Kencham, apud cujus curiam
few in the-pastures his dwells Ken-cham at whose court
fuit frater Andreas, et ego etiam transivi per eam in
was brother Andrew and I also crossed through it on

reditu. Huic Johanni erat frater quidam, potens pastor,
the-return to-this John was a-brother a-certain powerful shepherd
similiter nomine Unc; et ipse erat ultra alpes ipsorum
likewise by-name Unc and he was beyond the-mountains of-the-very
Caratay distans a fratre suo spacio trium ebdomadarum,
Kara-Cathay distant from brother his by-a-space of-three weeks
et erat dominus cujusdam villule que dicitur Caracarum,
and he-was lord of-a-certain little-town which is-called Caracorum
populum habens sub se qui dicebantur Crit et Merkit,
a-people having under himself who were-called Crit and Merkit
qui erant christiani nestorini. Sed ipse dominus eorum,
who were Christians Nestorian but the-very lord of-them
dimisso cultu Christi, sectabatur ydola, habens secum
abandoned the-worship of-Christ followed idols having with-him
sacerdotes ydolorum, qui omnes sunt invocatores demonum,
priests of-idols who all are invokers of-demons
et sortilegi. Ultra pascua istius, ad .x. vel .xv. dietas,
and sorcerers beyond the-pastures of-this-one at 10 or 15 days'-journeys
erant pascua Moal, qui erant pauperimi homines, sine
were the-pastures of-the-Moal who were most-poor men without
capitaneo et sine lege, exceptis sortilegiis et divinationibus,
captain and without law apart-from sorceries and divinations
quibus omnes in partibus illis intendunt. Et juxta Moal
to-which all in parts those attend and beside the-Moal
erant alii pauperes, qui dicebantur Jarcar. Rex Johannes
were other poor-men who were-called Jarcar King John
mortuus fuit sine herede, et ditatus est frater ejus Unc,
dead was without heir and enriched was brother his Unc
et faciebat se vocari chan, et mittebantur armenta et
and made himself to-be-called chan and were-sent the-herds and
greges ejus usque ad terminos Moal. Tunc temporis erat
flocks his all-the-way to the-bounds of-the-Moal at-that time was

Chingis faber quidam in populo Moal, et furabatur
Chingis a-smith a-certain-one among the-people Moal and stole
de animalibus Unc chan quod poterat, in tantum quod
from the-animals of-Unc chan what he-could in so-much that
conquesti sunt pastores Unc domino suo. Tunc congregavit
complained have the-shepherds of-Unc to-lord their then he-gathered
excercitum, et equitavit in terram Moal, querens ipsum
an-army and rode into the-land of-the-Moal seeking the-very
Chingis, et ille fugit inter Tartaros et latuit ibi. Tunc
Chingis and he fled among the-Tartars and lay-hidden there then
ipse Unc, accepta preda a Moal et a Tartaris, reversus
the-very Unc taken booty from the-Moal and from the-Tartars returned
est. Tunc ipse Chingis alloquutus est ipsos Tartaros et
has then the-very Chingis spoken has to-the-very Tartars and
ipsos Moal, dicens: «Quia sine duce sumus, opprimunt
to-the-very Moal saying because without leader we-are oppress
nos vicini nostri.» Et fecerunt ipsum ducem et capitaneum
us neighbors our and they-made him leader and captain
Tartari et Moal. Tunc latenter congregato exercitu irruit
the-Tartars and the-Moal then secretly gathered an-army he-rushed
super ipsum Unc, et vicit eum, et ille fugit in Cathaiam.
upon the-very Unc and conquered him and he fled into Cathay
Ibi capta fuit filia ejus, quam Chingis dedit uni
there taken was the-daughter his whom Chingis gave to-one
ex filiis suis in uxorem, ex quo ipsa suscepit istum qui
of sons his as wife from whom she received this-one who
nunc regnat Mangu. Tunc ipse Chingis premittebat ubique
now reigns Mangu then the-very Chingis sent-ahead everywhere
ipsos Tartaros, et inde exivit nomen eorum, quia ubique
the-very Tartars and thence went-out the-name of-them because everywhere
clamabatur: «Ecce, Tartari veniunt.» Sed per crebra bella
it-was-cried behold the-Tartars come but through frequent wars

modo omnes fere deleti sunt. Unde isti Moal modo volunt
now all almost destroyed are whence these Moal now wish
extinguere nomen illud et suum elevare. Terra illa, in
to-extinguish name that and their-own to-raise land that in
qua primo fuerunt, et ubi est adhuc curia Chingis chan,
which first they-were and where is still the-court of-Chingis chan
vocatur Onankerule. Sed quia Caracaron est regio circa
is-called Onan-Kerule but because Caracorum is the-region around
quam fuit prima adquisitio eorum, illam civitatem habent
which was first acquisition their that city they-hold
pro regali, et ibi prope eligunt suum chan.
for royal and there near they-elect their chan

XVIII · SARTAQ, AND THE ETILIA

Sartaq, on the road of the Christians who go to his father, will not be called a Christian and seems to mock them; Batu's brother Jerra, on the Saracens' road, makes himself a Saracen. On the way to Batu the party fears runaway slaves who kill by night. The Etilia, four times the Seine, falls into the Caspian, which, against Isidore, is a sea enclosed by land on every side.

De Sarcath autem, utrum credit in Christum vel non, nescio.
of Sartaq moreover whether he-believes in Christ or not I-know-not
Hoc scio, quod christianus non vult dici, immo magis
this I-know that a-Christian not he-wishes to-be-called nay rather
videtur michi deridere christianos. Ipse enim est in itinere
he-seems to-me to-deride Christians he for is on the-route
christianorum, scilicet Rutenorum, Blacorum, Bulgarorum
of-the-Christians namely of-the-Russians of-the-Wallachians of-the-Bulgarians
minoris Bulgarie, Soldainorum, Kerkisorum, Alanorum, qui
of-lesser Bulgaria of-the-Soldaians of-the-Kerkis of-the-Alans who

omnes transeunt per eum quando vadunt ad curiam patris
all pass through him when they-go to the-court of-father
sui, deferentes ei munera, unde magis amplectitur eos.
his bearing to-him gifts whence more he-embraces them
Tamen si Sarraceni veniant, et magis afferant, citius
yet if Saracens come and more bring more-quickly
expediuntur. Habet etiam circa se nestorinos sacerdotes, qui
they-are-dispatched he-has also around himself Nestorian priests who
pulsant tabulam et cantant officium suum. Est alius qui
strike the-board and sing office their there-is another who
dicitur Jerra, frater Baatu, qui pascit versus Portam Ferream,
is-called Jerra brother of-Batu who grazes toward the-Gate Iron
ubi est iter Sarracenorum omnium venientium de Perside
where is the-route of-the-Saracens all coming from Persia
et de Turkia, qui euntes ad Baatu et transeuntes per
and from Turkey who going to Batu and passing through
eum deferunt ei munera; et ille facit se Sarracenum,
him bring to-him gifts and he makes himself a-Saracen
et non permittit in curia sua comedi carnes porcinas.
and not allows in court his to-be-eaten meats of-pig
Tum Baatu in reditu nostro preceperat ei quod transferret
then Batu on return our had-ordered him that he-should-move
se de loco illo ultra Etiliam ad orientem, nolens
himself from place that beyond the-Etilia to the-east not-wishing
nuncios Sarracenorum transire per eum, quia videbatur
the-envoys of-the-Saracens to-pass through him because it-seemed
sibi dampnosum. .iiij. autem diebus quibus fuimus in curia
to-him damaging for-4 moreover days on-which we-were at the-court
Sarcath, nunquam provisum fuit nobis de cibo, nisi semel de
of-Sartaq never provided was for-us of food except once of
modico cosmos. In via vero inter ipsum et patrem suum
a-little cosmos on the-way indeed between him and father his

habuimus magnum timorem: Ruteni enim et Hungari et
we-had great fear the-Russians for and Hungarians and
Alani, servi eorum, quorum est maxima multitudo inter eos,
Alans slaves of-them of-whom is a-very-great multitude among them
associant se .xx. vel .xxx. simul, et fugiunt de nocte
associate themselves 20 or 30 together and flee by night
habentes pharetras et arcus, et quemcumque inveniunt de
having quivers and bows and whomever they-find by
nocte interficiunt. De die latitant, et quando sunt equi
night they-kill by day they-lie-hidden and when are the-horses
eorum fatigati, veniunt de nocte ad multitudinem equorum
their wearied they-come by night to the-multitude of-horses
in pascuis, et mutant equos, et unum vel duos ducunt
in the-pastures and change horses and one or two they-lead
secum ut comedant cum indiguerint. Occasum ergo
with-them that they-may-eat when they-will-have-needed a-mishap therefore
talem timebat multum dux noster. In illa via fuissemus
such feared much leader our on that way we-would-have-been
mortui fame, si non portavissemus nobiscum modicum
dead of-hunger if not we-had-carried with-us a-little
de biscocto. Venimus ergo ad Etiliam, maximum flumen.
of biscuit we-came therefore to the-Etilia a-very-great river
Est enim in quadruplo major quam Secana profundissima,
it-is for in fourfold greater than the-Seine very-deep
veniens de majori Bulgaria, que est ad aquilonem, tendens
coming from greater Bulgaria which is to the-north tending
in meridiem, cadens in quemdam lacum, sive in quoddam
into the-south falling into a-certain lake or into a-certain
mare, quod modo vocant mare Sirsan, a quadam civitate
sea which now they-call the-sea of-Sirsan from a-certain city
que est super ripam ejus in Perside. Sed Ysidorus vocat
which is on the-bank of-it in Persia but Isidore calls

illud mare Caspium. Habet enim montes Caspios et
that sea the-Caspian it-has for the-mountains Caspian and
Persidem a meridie, montes vero Muliech, hoc est
Persia on the-south the-mountains but of-the-Mulihet that is
Axasinorum, ad orientem, qui contiguantur cum montibus
of-the-Assassins on the-east which are-contiguous with the-mountains
Caspiis; ad aquilonem vero habet illam solitudinem in qua
Caspian on the-north but it-has that wilderness in which
modo sunt Tartari. Prius vero erant ibi quidam Comani
now are the-Tartars before indeed were there certain Cumans
qui dicebantur Cangle. Et ex illo latere recipit Etiliam,
who were-called Cangle and from that side it-receives the-Etilia
que crescit in estate sicut Nilus Egipti. Ad occidentem vero
which grows in summer like the-Nile of-Egypt on the-west but
habet montes Alanorum, et Lesgi, et Portam Ferream,
it-has the-mountains of-the-Alans and Lesgi and the-Gate Iron
et montes Georgianorum. Habet ergo illud mare tria
and the-mountains of-the-Georgians it-has therefore that sea three
latera inter montes. Aquilonare vero habet ad planitiem.
sides among mountains the-northern but it-has toward the-plain
Frater Andreas ipse circumdedit dua latera ejus, meridionale
brother Andrew himself went-round two sides of-it the-southern
scilicet et orientale. Ego vero alia duo, aquilonare scilicet
namely and eastern I but the-other two the-northern namely
in eundo a Baatu ad Mangu chan, et revertendo similiter:
in going from Batu to Mangu chan and in-returning likewise
occidentale vero in revertendo de Baatu in Siriam. .iiijor.
the-western but in returning from Batu into Syria in-4
mensibus potest circumdari, et non est verum quod dicit
months it-can be-gone-round and not it-is true what says

Ysidorus, quod sit sinus exiens ab occeano. Nusquam enim
Isidore that it-be a-gulf going-out from the-ocean nowhere for
tangit occeanum, sed undique circumdatur terra.
does-it-touch the-ocean but on-all-sides is-surrounded by-land

XIX · BEFORE BATU

A village of Russians and Saracens ferries envoys across the Etilia. Batu's court stretches like a city for leagues, and its people know their places like Israel round the tabernacle. Barefoot and bareheaded, William stands before Batu on his gilded throne, kneels on both knees, and tells him heaven is not his unless he becomes a Christian. Batu sends William and Bartholomew on to Mangu chan and the clerk Gosset back to Sartaq.

Tota illa regio, a latere occidentali istius maris, ubi sunt
the-whole that region from the-side western of-this sea where are
Porta Ferrea Alexandri et montes Alanorum, usque
the-Gate Iron of-Alexander and the-mountains of-the-Alans all-the-way
ad occeanum aquilonarem et Paludes Meotidis, ubi oritur
to the-ocean northern and the-Marshes of-Maeotis where rises
Tanays, solebat dici Albania. De qua dicit Ysidorus
the-Tanais was-wont to-be-called Albania about which says Isidore
quod habet canes ita magnos tanteque ferocitatis ut tauros
that it-has dogs so great and-of-so-great ferocity that bulls
premant et leones perimant: quod verum est prout intellexi
they-press and lions they-kill which true is as I-understood
a narrantibus, quod ibi versus occeanum aquilonarem faciunt
from those-relating that there toward the-ocean northern they-make
canes trahere in bigis sicut boves propter magnitudinem et
dogs draw in carts like oxen because-of the-greatness and
fortitudinem eorum. In illo ergo loco ubi nos applicuimus
strength of-them in that therefore place where we put-in

super Ethiliam est casale novum quod fecerunt Tartari de
on the-Etilia is a-village new which made the-Tartars of
Rutenis et Sarracenis mixtim, qui transponunt nuncios et
Russians and Saracens mixed who ferry the-envoys both
euntes et redeuntes ad curiam Baatu, quia Baatu est in
those-going and those-returning to the-court of-Batu because Batu is on
ulteriori ripa versus orientem, nec transit illum locum ubi
the-farther bank toward the-east nor passes-he that place where
nos applicuimus ascendendo in estate, sed jam incipiebat
we put-in when-going-up in summer but already he-was-beginning
descendere. A januario enim usque ad augustum ascendit
to-descend from January for all-the-way to August goes-up
ipse et omnes alii versus frigidas regiones, et in augusto
he and all the-others toward cold regions and in August
incipiunt redire. Descendimus ergo in navi ab illo casali
they-begin to-return we-descended therefore in a-ship from that village
usque ad curiam ejus, et ab illo loco usque ad villas
all-the-way to the-court his and from that place all-the-way to the-towns
majoris Bulgarie versus aquilonem sunt quinque diete.
of-greater Bulgaria toward the-north are five days'-journeys
Et miror quis diabolus portavit illuc legem Machometi. A
and I-wonder what devil carried thither the-law of-Mahomet from
Porta enim Ferrea, que est exitus Persidis, sunt plusquam
the-Gate for Iron which is the-exit of-Persia are more-than
triginta diete per transversum solitudinis, ascendendo
thirty days'-journeys through the-breadth of-the-wilderness going-up
juxta Ethiliam, usque in illam Bulgariam, ubi nulla civitas
beside the-Etilia all-the-way into that Bulgaria where no city
nisi quedam casalia prope ubi cadit Ethilia in mare; et
except certain villages near where falls the-Etilia into the-sea and
illi Bulgari sunt pessimi Sarraceni, fortius tenentes legem
those Bulgars are most-wicked Saracens more-strongly holding the-law

Machometi quam aliqui alii. Quando ergo vidi curiam
of-Mahomet than any others when therefore I-saw the-court
Baatu, expavi, quia videbantur proprie domus ejus quasi
of-Batu I-was-terrified because seemed properly houses his as-if
quedam magna civitas protensa in longum, et populis
a-certain great city stretched in length and with-people
undique circumfusus usque ad tres vel quatuor leucas. Et
on-all-sides poured-around all-the-way to three or four leagues and
sicut populus Israel sciebat unusquisque ad quam regionem
as the-people of-Israel knew each to which region
tabernaculi deberet figere tentoria, ita ipsi sciunt ad quod
of-the-tabernacle he-ought to-fix the-tents so they know at which
latus curie debeant se collocare quando ipsi deponunt
side of-the-court they-ought themselves to-place when they set-down
domus. Unde dicitur curia orda lingua eorum, quod sonat
the-houses whence is-called the-court orda in-tongue their which sounds
medium, quia semper est in medio hominum suorum, hoc
middle because always it-is in the-middle of-men his this
excepto quod recte ad meridiem nullus se collocat, quia
excepted that straight to the-south no-one himself places because
ad partem illam aperiuntur porte curie. Sed a dextris
to part that are-opened the-doors of-the-court but on the-right
et a sinistris extendunt se quantum volunt, secundum
and on the-left they-extend themselves as-far-as they-wish according-to
exigenciam locorum, dummodo recte ante curiam vel ex
the-requirement of-the-places provided-that straight before the-court or from
opposito curie non descendunt. Fuimus ergo ducti primo
opposite the-court not they-dismount we-were therefore led first
ad quemdam Saracenum, qui non providebat nobis de aliquo
to a-certain Saracen who not provided us with any
cibo. Sequenti die ducti fuimus ad curiam, et fecerat
food on-the-following day led we-were to the-court and he-had-had

extendi magnum tentorium, quia domus non potuisset
extended a-great tent because the-house not could
capere tot homines et mulieres quot convenerant. Monuit
to-hold so-many men and women as had-come-together warned
nos ductor noster, quod nichil loqueremur donec Baatu
us guide our that nothing we-should-speak until Batu
preciperet, et quod tunc loqueremur breviter. Quesivit etiam
should-order and that then we-should-speak briefly he-asked also
utrum misissetis nuncios ad eos. Dixi qualiter miseratis ad
whether you-had-sent envoys to them I-said how you-had-sent to
Kenchan, et quod nec ad ipsum misissetis nuncios nec
Ken-chan and that neither to him would-you-have-sent envoys nor
ad Sarcath literas, nisi credissetis eos fuisse christianos,
to Sartaq letters unless you-had-believed them to-have-been Christians
quia non pro timore aliquo sed ex congratulatione, quia
because not for fear any but from rejoicing because
audiveratis eos esse christianos, misistis. Tunc duxit nos ante
you-had-heard them to-be Christians you-sent then he-led us before
papilionem, et monebamur ne tangeremus cordas tentorii,
the-pavilion and we-were-warned lest we-should-touch the-cords of-the-tent
quas ipsi reputant loco liminis domus. Stetimus ibi
which they reckon in-place of-the-threshold of-the-house we-stood there
nudis pedibus in habitu nostro, discoopertis capitibus,
with-bare feet in habit our with-uncovered heads
et eramus spectaculum magnum in oculis nostris. Fuerat
and we-were a-spectacle great in the-eyes our had-been
enim ibi frater Johannes de Policarpo; sed ipse mutaverat
for there brother John of Plano-Carpini but he had-changed
habitum, ne contempneretur, quia erat nuncius domini
habit lest he-be-despised because he-was an-envoy of-the-lord
pape. Tunc introducti sumus usque ad medium tentorii,
pope then led-in we-were all-the-way to the-middle of-the-tent

nec requisierunt ut faceremus aliquam reverentiam genua
nor required-they that we-should-make any reverence the-knees
flectendo, sicut solent facere nuncii. Stetimus ergo coram
by-bending as are-wont to-do envoys we-stood therefore before
eo quantum posset dici: «Miserere mei, Deus,» et omnes
him as-long-as could be-said have-mercy on-me God and all
erant in summo silentio. Ipse vero super solium longum
were in highest silence he indeed on a-throne long
sedebat et latum sicut lectus, totum deauratum, ad quod
sat and wide like a-bed wholly gilded to which
ascendebatur tribus gradibus, et una domina juxta eum.
one-went-up by-three steps and one lady beside him
Viri vero diffusi sedebant a dextris domine et a sinistris:
the-men but spread-out sat on the-right of-the-lady and on the-left
quod non implebant mulieres ex parte sua, quia erant ibi
what not filled the-women on part their because they-were there
sole uxores Baatu, inplebant viri. Bancus vero cum cosmos
alone the-wives of-Batu filled the-men the-bench but with cosmos
et ciphis magnis aureis et argenteis, ornatis lapidibus
and cups great golden and silver adorned with-stones
preciosis, erat in introitu tentorii. Respexit ergo diligenter,
precious was at the-entrance of-the-tent he-looked therefore diligently
et nos eum, et videbatur mihi similis in statura domino
and we at-him and he-seemed to-me like in stature to-lord
Johanni de Bello-monte, cujus anima requiescat in pace.
John of Beaumont whose soul may-rest in peace
Erat etiam vultus ejus tunc perfusus gutta rosea. Tandem
was also face his then suffused with-a-drop rosy at-last
precepit ut loquerer. Tunc ductor noster precepit ut
he-ordered that I-should-speak then guide our ordered that
flecteremus genua et loqueremur. Flexi unum genu tanquam
we-should-bend the-knees and speak I-bent one knee as

homini. Tunc innuit quod ambo flecterem, quod et feci,
to-a-man then he-signaled that both I-should-bend which also I-did
nolens contendere super hoc. Tunc precepit quod loquerer,
not-wishing to-contend about this then he-ordered that I-should-speak
et ego cogitans quod orarem Deum, quia flexeram
and I thinking that I-was-praying-to God because I-had-bent
ambo genua, incepi verba ab oratione dicens: «Domine,
both knees began the-words from prayer saying lord
nos oramus Deum a quo cuncta bona procedunt, qui
we pray God from whom all good-things proceed who
dedit vobis ista terrena, ut post hoc det vobis
has-given to-you these earthly-things that after this he-may-give you
celestia, quia hec sine illis vana sunt.» Et ipse diligenter
heavenly-things because these without those vain are and he diligently
ascultavit, et subjunxi: «Noveritis pro certo quod celestia
listened and I-added know for certain that heavenly-things
non habetis nisi fueritis christianus. Dixit enim Deus:
not you-have unless you-will-have-been a-Christian has-said for God
«Qui crediderit et batizatus fuerit, salvus erit. Qui
who will-have-believed and baptized will-have-been saved will-be who
vero non crediderit condempnabitur.» Ad istud verbum
but not will-have-believed will-be-condemned at that word
ipse modeste subrisit, et alii Moal inceperunt plaudere
he modestly smiled and the-other Moal began to-clap
manus, deridendo nos, et obstupuit interpres meus, quem
hands deriding us and was-stunned interpreter my whom
oportuit me confortari ne timeret. Tunc facto silentio dixi:
it-behooved me to-hearten lest he-should-fear then made silence I-said
«Ego veni ad filium vestrum, quia audivimus quod esset
I came to son your because we-heard that he-was
christianus, et attuli ei literas ex parte domini regis
a-Christian and I-brought him letters from the-part of-the-lord king

Francorum. Ipse misit me huc ad vos. Vos debetis scire
of-the-Franks he sent me hither to you you ought to-know
qua de causa.» Tunc fecit me surgere, et quesivit nomen
what for cause then he-made me rise and asked name
vestrum et meum et socii mei et interpretis, et
your and mine and of-companion my and of-the-interpreter and
fecit omnia scribi, et quesivit etiam, quia intellexerat
had all-things written and asked also because he-had-understood
quod exieratis terram vestram cum exercitu, contra
that you-had-gone-out-of land your with an-army against
quos haberetis bellum. Respondi: «Contra Saracenos violantes
whom you-had war I-answered against the-Saracens violating
domum Dei Jerusalem.» Quesivit etiam si uncquam misissetis
the-house of-God Jerusalem he-asked also if ever you-had-sent
nuncios ad eum. «Ad vos», dixi, «nuncquam.» Tunc fecit
envoys to him to you I-said never then he-made
nos sedere, et dare de lacte suo ad bibendum, quod ipsi
us sit and give of milk his for drinking which they
valde magnum reputant, quando aliquis bibit cosmos cum
very great reckon when someone drinks cosmos with
eo in domo suo. Et dum sedens respicerem terram, precepit
him in house his and while sitting I-looked-at the-ground he-ordered
ut elevarem vultum, volens adhuc nos amplius respicere, vel
that I-should-raise the-face wishing still us more to-regard or
forte pro sortilegio; quia habent pro malo omine vel signo,
perhaps for sorcery because they-hold for an-evil omen or sign
vel pro mala pronostica, quando aliquis sedet coram eis
or for an-evil prognostic when someone sits before them
inclinata facie quasi tristis, maxime cum appodiat maxillam
with-bowed face as-if sad most-of-all when he-props the-jaw
vel mentum super manum. Tunc exivimus, et post pauca
or chin on the-hand then we-went-out and after a-few-things

venit ductor noster ad nos, et ducens nos ad hospitium,
came guide our to us and leading us to the-lodging
dixit michi: «Dominus rex rogat quod retinearis in terra
said to-me the-lord king asks that you-be-retained in land
ista, et hoc non potest Baatu facere sine conscientia
this and this not can Batu to-do without the-knowledge
Manguchan. Unde oportet quod tu et interpres tuus eatis
of-Mangu-chan whence it-behooves that you and interpreter your go
ad Manguchan. Socius vero tuus et alius homo revertentur
to Mangu-chan companion but your and the-other man will-return
ad curiam Sarcath, ibi expectantes donec revertaris.» Tunc
to the-court of-Sartaq there waiting until you-return then
incepit homo Dei interpres lugere, reputans se perditum;
began Homo Dei the-interpreter to-mourn reckoning himself lost
socius meus contestari, quod citius amputarent ei capud
companion my to-protest that sooner they-would-cut-off his head
quam quod divideretur a me; et ego dixi quod sine
than that he-should-be-divided from me and I said that without
socio non possem ire, et etiam quod bene indigebamus
companion not I-could go and also that well we-needed
duobus famulis quia si contingeret unum infirmari, non
two servants because if it-should-happen one to-fall-sick not
posset solus remanere. Tunc ipse reversus ad curiam, dixit
he-could alone to-remain then he having-returned to the-court told
verba ista Baatu. Tunc precepit: «Vadant duo sacerdotes et
words these to-Batu then he-ordered let-go the-two priests and
interpres, et clericus revertatur ad Sarchat.» Ille reversus
the-interpreter and the-clerk let-return to Sartaq he having-returned
dixit nobis sententiam; et quando volebam loqui pro clerico,
told us the-sentence and when I-wished to-speak for the-clerk
quod veniret nobiscum, dixit: «Non loquamini amplius,
that he-should-come with-us he-said not speak more

quia Baatu diffinivit, et ego amplius non audeo redire
because Batu has-decided and I more not dare to-return
ad curiam.» De elemosina vestra habebat Gosset clericus
to the-court from alms your had Gosset the-clerk
.xxvj. yperpera, et non plus, quorum .x. retinuit sibi
26 hyperpyra and not more of-which 10 he-kept for-himself
et puero, et .xvj. dedit homini Dei pro nobis, et sic
and the-boy and 16 he-gave to-Homo Dei for us and thus
divisi sumus cum lacrimis ab invicem. Illo redeunte ad
divided we-have-been with tears from each-other he returning to
Sarcath, et nobis ibi remanentibus.
Sartaq and we there remaining

XX · FIVE WEEKS WITH BATU'S COURT

The Nestorian priests wear William's vestments before Sartaq. Following Batu down the Etilia for five weeks, the friars go hungry until Hungarian former clerics bring them cosmos and meat; William writes out the Hours of the Virgin and the Office of the Dead for them. A Cuman baptized in Hungary greets them in Latin. About the Exaltation of the Cross a rich Moal comes to lead them four months to Mangu chan, gives them furs, and they ride east.

In vigilia Assumptionis pervenit ipse ad curiam Sarcath, et
on the-vigil of-the-Assumption arrived he at the-court of-Sartaq and
in crastino fuerunt sacerdotes nestorini induti vestimentis
on the-morrow were the-priests Nestorian clothed in-the-vestments
nostris coram Sarcath. Tunc ducti fuimus ad alium hospitem,
our before Sartaq then led we-were to another host
qui debebat nobis providere de domo et cibo et equis. Sed,
who was-to us to-provide with a-house and food and horses but
quia non habuimus quod daremus ei, omnia male faciebat.
because not we-had what we-might-give him all-things badly he-did

Et bigavimus cum Baatu, descendendo juxta Ethiliam .v.
and we-carted with Batu descending beside the-Etilia for-5
septimanis. Aliquando habuit socius meus tantam famem,
weeks sometimes had companion my such hunger
quod dicebat michi quasi lacrimando: «Videtur michi quod
that he-said to-me as-if weeping it-seems to-me that
nunquam comederim.» Forum semper sequitur curiam Baatu,
never I-have-eaten the-market always follows the-court of-Batu
sed illud erat ita longe a nobis quod non poteramus ire.
but it was so far from us that not we-could go
Oportebat enim ire nos pedes pro defectu equorum. Tandem
it-behooved for to-go us on-foot for lack of-horses at-last
invenerunt nos quidam Hungari, qui fuerant clerici, quorum
found us certain Hungarians who had-been clerics of-whom
unus sciebat adhuc cantare multa corde, et habebatur ab
one knew still to-sing many-things by-heart and was-held by
aliis Hungaris quasi sacerdos, et vocabatur ad exequias
the-other Hungarians as-if a-priest and was-called to the-funerals
defunctorum suorum; et alius fuerat competenter instructus
of-dead their and the-other had-been competently instructed
in grammatica, quia intelligebat quicquid dicebamus ei
in grammar because he-understood whatever we-said to-him
literaliter, sed nesciebat respondere; qui fecerunt nobis magnam
literally but knew-not to-answer who made us great
consolationem, afferentes cosmos ad bibendum et carnes
consolation bringing cosmos for drinking and meats
aliquando ad comedendum. Qui cum postulassent a nobis
sometimes for eating who when they-had-asked from us
aliquos libros, et non haberem quod possem dare, nullos
some books and not I-had what I-could give none
enim habebam nisi bibliam et breviarium, dolui multum.
for I-had except the-Bible and the-breviary I-grieved much

Tunc dixi eis: «Afferte nobis cartas, et ego scribam vobis
then I-said to-them bring us papers and I shall-write for-you
quamdiu erimus hic.» Quod et fecerunt, et scripsi utrinque
as-long-as we-shall-be here which also they-did and I-wrote on-both-sides
horas Beate Virginis et Officium defunctorum. Quadam
the-hours of-the-Blessed Virgin and the-Office of-the-dead a-certain
die junxit se nobis quidam Comanus, salutans nos verbis
day joined himself to-us a-certain Cuman greeting us with-words
latinis dicens: «Salvete, domini!» Ego mirans, ipso resalutato,
Latin saying greetings lords I wondering him greeted-back
quesivi quis eum docuerat illam salutationem, et ipse dixit
asked who him had-taught that greeting and he said
quod in Hungaria fuit baptizatus a fratribus nostris,
that in Hungary he-had-been baptized by brothers our
qui docuerant eam. Dixit etiam quod Baatu quesiverat ab
who had-taught it he-said also that Batu had-asked from
eo multa de nobis, et quod ipse dixerat ei conditiones
him many-things about us and that he had-told him the-conditions
ordinis nostri. Ego vidi Baatu equitantem cum turba
of-order our I saw Batu riding with crowd
sua; et omnes patresfamilias equitant cum eo. Secundum
his and all fathers-of-families ride with him according-to
estimationem meam, non erant quingenti viri. Tandem, circa
estimate my not they-were five-hundred men at-last about
festum Exaltationis Sancte Crucis, venit ad nos quidam
the-feast of-the-Exaltation of-the-Holy Cross came to us a-certain
dives Moal, cujus pater erat millenarius, quod magnum
rich Moal whose father was a-captain-of-thousands which great
est inter eos, dicens: «Ego debeo vos ducere ad Manguchan,
is among them saying I ought you to-lead to Mangu-chan
et est iter quatuor mensium, et tantum frigus est ibi
and it-is a-journey of-four months and so-great cold is there

quod finduntur lapides et arbores pro frigore. Videatis utrum
that are-split stones and trees for cold see whether
poteritis sustinere. Cui respondi: «Spero in virtute Dei
you-will-be-able to-sustain-it to-whom I-answered I-hope in the-virtue of-God
quod sustinebimus quod alii homines possunt sustinere.»
that we-shall-sustain what other men can to-sustain
Tunc dixit: «Si non poteritis sustinere, ego relinquam vos
then he-said if not you-will-be-able to-sustain-it I shall-leave you
in via.» Cui respondi: «Hoc non esset justum, quia nos
on the-way to-whom I-answered this not would-be just because we
non ivimus pro nobis nisi missi a domino vestro, unde ex
not went for ourselves but sent by lord your whence from
quo vobis committimus non debetis nos dimittere.» Tunc
which to-you we-entrust-ourselves not you-ought us to-dismiss then
dixit: «Bene erit.» Post hoc fecit nos ostendere sibi omnes
he-said well it-will-be after this he-made us show to-him all
vestes nostras, et quod sibi videbatur minus necessarium
garments our and what to-him seemed less necessary
fecit deponere sub custodia hospitis nostri. In crastino
he-made to-lay-down under the-keeping of-host our on the-morrow
attulerunt cuilibet nostrum unam pelliceam villosam arietinam,
they-brought to-each of-us one fur-coat shaggy of-ram
et braccas de eodem, et botas sive hocellos secundum
and breeches of the-same and boots or hocelli according-to
morem eorum, cum soccis de filtro, et almucias de pellibus
custom their with socks of felt and almuces of skins
secundum modum eorum. Et secunda die post Exaltationem
according-to manner their and on-the-second day after the-Exaltation
Sancte Crucis incepimus equitare, nos tres habentes duos
of-the-Holy Cross we-began to-ride we three having two
saginarios, et equitavimus continue versus orientem usque
pack-horses and we-rode continually toward the-east all-the-way

ad festum Omnium Sanctorum. Et per totam illam terram,
to the-feast of-All Saints and through all that land
et adhuc amplius, habitabant Cangle, quedam parentela
and still further dwelt the-Cangle a-certain kindred
Comanorum. Ad aquilonem habebamus Majorem Bulgariam,
of-the-Cumans to the-north we-had Greater Bulgaria
et ad meridiem predictum mare Caspium.
and to the-south the-aforesaid sea Caspian

XXI · PASCATUR, AND THE RIDE THROUGH THE CANGLE

Twelve days from the Etilia they cross the Jagat. From Pascatur, whose tongue is Hungarian, came the Huns, and from Greater Bulgaria the Bulgarians beyond the Danube; the Slavic peoples share the Vandals' tongue. From the Exaltation of the Cross to All Saints they ride through the land of the Cangle, each day as far as from Paris to Orleans, always given the worst horses, sometimes two on one.

Postquam iveramus .xij. diebus ab Etilia, invenimus magnum
after we-had-gone for-12 days from the-Etilia we-found a-great
flumen quod vocant Jagat, et venit ab aquilone de terra
river which they-call Jagat and it-comes from the-north from the-land
Pascatur, descendens in predictum mare. Ydioma Pascatur et
of-Pascatur descending into the-aforesaid sea the-language of-Pascatur and
Ungariorum idem est, et sunt pastores sine civitate aliqua,
of-the-Hungarians the-same is and they-are shepherds without city any
et contiguatur Majori Bulgarie ab occidente. Ab illa terra
and it-is-contiguous with-Greater Bulgaria on the-west from that land
versus orientem, in latere illo aquilonari, non est amplius
toward the-east on side that northern not is further
aliqua civitas. Unde Bulgaria Major est ultima regio habens
any city whence Bulgaria Greater is the-last region having

civitatem. De illa regione Pascatur exierunt Huni, qui postea
a-city from that region of-Pascatur went-out the-Huns who afterward
Hungari, unde est ipsa Major Bulgaria. Et dicit Ysodorus
Hungarians whence is the-very Greater Bulgaria and says Isidore
quod perniciosis equis claustra Alexandri, rupibus Caucasi
that on-swift horses the-barriers of-Alexander with-the-crags of-Caucasus
feras gentes cohibentia, transierunt, ita quod usque in
the-wild peoples restraining they-crossed so that all-the-way into
Egiptum solvebatur eis tributum. Destruxerunt et omnes
Egypt was-paid to-them tribute they-destroyed also all
terras usque in Franciam, unde fuerunt majoris potentie
lands all-the-way into France whence they-were of-greater power
quam sunt adhuc Tartari. Cum illis concurrerunt Blaci
than are still the-Tartars with them ran-together the-Wallachians
et Bulgari et Wandali. De illa enim Majori Bulgaria venerunt
and Bulgarians and Vandals from that for Greater Bulgaria came
illi Bulgari, qui sunt ultra Danubium prope Constantinopolim.
those Bulgarians who are beyond the-Danube near Constantinople
Et juxta Pascatur sunt Illac, quod idem est quod Blac,
and beside Pascatur are the-Ilac which the-same is as Blac
sed B nesciunt Tartari sonare, a quibus venerunt illi qui
but B know-not the-Tartars to-sound from whom came those who
sunt in terra Assani. Utrosque enim vocant Illac et hos
are in the-land of-Asen both for they-call Ilac both these
et illos. Lingua Rutinorum et Polonorum et Boemorum
and those the-language of-the-Russians and of-the-Poles and of-the-Bohemians
et Sclavonorum eadem est cum lingua Wandalorum,
and of-the-Slavonians the-same is with the-language of-the-Vandals
quorum omnium manus fuit cum Hunis, et nunc pro
of-whom all the-band was with the-Huns and now for
majore parte est cum Tartaris, quos Deus suscitavit a
the-greater part is with the-Tartars whom God has-raised from

remotioribus partibus, populum nullum et gentem stultam,
more-remote parts a-people none and a-nation foolish
secundum quod dicit Dominus: «Provocabo eos, id est, non
according-to what says the-Lord I-shall-provoke them that is not
custodientes legem suam, in eo qui non est populus et in
keeping law their in that which not is a-people and in
gente stulta irritabo eos.» Hoc completur ad literam super
a-nation foolish I-shall-anger them this is-fulfilled to the-letter upon
omnes nationes non custodientes legem Christi. Hoc quod
all nations not keeping the-law of-Christ this which
dixi de terra Pascatur scio per fratres predicatores,
I-have-said about the-land of-Pascatur I-know through brothers preachers
qui iverunt illuc ante adventum Tartarorum, et ex tunc
who went thither before the-coming of-the-Tartars and from then
erant ipsi subjugati a vicinis Vulgaris Saracenis, et plures
were they subjugated by neighboring Bulgars Saracens and many
eorum facti Saraceni. Alia possunt scire per cronica,
of-them made Saracens other-things they-can to-know through chronicles
quia constat quod ille provincie post Constantinopolim,
because it-is-established that those provinces after Constantinople
que modo dicuntur Bulgaria, Blakia, Sclavonia, fuerunt
which now are-called Bulgaria Wallachia Slavonia were
provincie Grecorum; Hungaria sic fuit Pannonia. Equitavimus
provinces of-the-Greeks Hungary thus was Pannonia we-rode
ergo per terram Cangle a festo Sancte Crucis
therefore through the-land of-the-Cangle from the-feast of-the-Holy Cross
usque ad festum Omnium Sanctorum, qualibet fere die
all-the-way to the-feast of-All Saints each almost day
quantum est a Parisius usque Aurelianum, secundum
as-far-as it-is from Paris all-the-way-to Orleans according-to
quod possum estimare, et plus aliquando, secundum quod
what I-can to-estimate and more sometimes according-to that

habebamus copiam equorum. Aliquando enim mutabamus bis
we-had abundance of-horses sometimes for we-changed twice
in die vel ter equos, aliquando ibamus duobus diebus vel
in a-day or thrice horses sometimes we-went two days or
tribus quod non inveniebamus populum, et tunc oportebat
three that not we-found people and then it-behooved
lentius ire. De .xx. vel .xxxa. equis nos semper habebamus
more-slowly to-go of 20 or 30 horses we always had
pejores, quia extranei eramus. Omnes enim accipiebant ante
the-worse because strangers we-were all for took before
nos equos meliores; michi semper providebant de forti
us the-horses better for-me always they-provided with strong
equo, quia eram ponderosus valde; sed utrum suaviter
horse because I-was heavy very but whether smoothly
ambularet vel non, de hoc non audebam facere questionem,
it-walked or not about this not I-dared to-make question
nec etiam audebam conqueri si dure portaret, sed fortunam
nor also did-I-dare to-complain if hard it-carried but fortune
suam oportebat unumquemque sustinere. Unde oriebatur
his it-behooved each-one to-bear whence arose
nobis difficilimus labor, quia multotiens fatigabantur equi
for-us most-difficult labor because many-times were-wearied the-horses
antequam possemus pervenire ad populum, et tunc oportebat
before we-could to-arrive at people and then it-behooved
nos percutere et flagellare equos, ponere etiam vestes
us to-strike and lash the-horses to-put also the-garments
super alios saginarios, mutare equos pro saginariis, aliquando
upon other pack-horses to-change horses for pack-horses sometimes
nos duos ire in uno equo.
us two to-go on one horse

They eat only at evening, sometimes half-raw meat, and on Fridays William fasts until night and then must eat meat in sorrow. Their guide, scornful at first, comes to lead them through the courts of rich Moal, who marvel that they refuse gold and ask whether the pope is five hundred years old. On the vigil of All Saints they turn south through the mountains, see the swift kulan, and reach the Saracen town of Kinchat, where William drinks wine.

De fame et siti, frigore et fatigatione, non est numerus.
of hunger and thirst cold and fatigue not there-is number
Non enim dant cibum nisi in sero. In mane
not for they-give food except in the-evening in the-morning
dant aliquid bibere vel sorbere milium. In sero autem
they-give something to-drink or to-sup millet in the-evening moreover
dabant nobis carnes, scapulam arietis cum costis, et de
they-gave us meats the-shoulder of-a-ram with ribs and of
brodio ad mensuram bibere. Quando habebamus de brodio
the-broth by measure to-drink when we-had of the-broth
carnium ad saturitatem, optime reficiebamur, et videbatur
of-meats to satiety excellently we-were-refreshed and it-seemed
michi suavissimus potus et maxime nutriens. Feria sexta
to-me a-most-sweet drink and most nourishing on-the-day sixth
permanebam jejunus usque ad noctem nichil hauriens.
I-remained fasting all-the-way to night nothing drinking
Tunc oportebat me cum tristitia et dolore comedere carnes.
then it-behooved me with sadness and grief to-eat meats
Aliquando oportebat nos comedere carnes semicoctas vel
sometimes it-behooved us to-eat meats half-cooked or
fere crudas, propter defectum materie ignis, quando
almost raw because-of the-lack of-the-material of-fire when
jacebamus in campis et de nocte descendebamus, quia tunc
we-lay in the-fields and by night dismounted because then

non poteramus bene colligere stercora boum vel equorum.
not we-could well to-gather the-dung of-oxen or horses
Aliam materiam ignis rare inveniebamus, nisi forte alicubi
other material of-fire rarely we-found except perhaps somewhere
aliquas spinas. In ripis etiam aliquorum fluminum sunt
some thorns on the-banks also of-some rivers there-are
alicubi silve, sed hoc rare. In principio despiciebat nos
somewhere woods but this rarely in the-beginning despised us
multum ductor noster, et fastidiebat eum ducere tam
much guide our and it-disgusted him to-lead such
viles homines. Postea tamen, quando incepit nos melius
vile men afterward yet when he-began us better
cognoscere, ducebat nos per curias divitum Moallorum,
to-know he-led us through the-courts of-rich Moal
et oportebat nos orare pro ipsis. Unde si habuissem bonum
and it-behooved us to-pray for them whence if I-had-had a-good
interpretem, habebam oportunitatem seminandi multa bona.
interpreter I-had opportunity of-sowing many good-things
Ille Chingis, primus chan, habuit quatuor filios, de quibus
that Chingis first chan had four sons from whom
egressi sunt multi, qui omnes habent modo magnas curias,
gone-out have many who all have now great courts
et cotidie multiplicantur et diffunduntur per illam vastam
and daily are-multiplied and are-spread through that vast
solitudinem, que est sicut mare. Per multos ergo illorum
wilderness which is like a-sea through many therefore of-them
ducebat nos dux noster. Et mirabantur supra modum quare
led us guide our and they-wondered beyond measure why
nolebamus recipere aurum, vel argentum, vel vestes preciosas.
we-would-not receive gold or silver or garments precious
Querebant etiam de magno papa, si esset ita senex sicut
they-asked also about the-great pope whether he-was so old as

audierant. Audierant enim quod esset quingentorum annorum.
they-had-heard they-had-heard for that he-was of-five-hundred years
Querebant de terris nostris, si ibi essent multe oves et
they-asked about lands our whether there were many sheep and
boves et equi. De occeano mari non potuerunt intelligere
oxen and horses about the-ocean sea not they-could to-understand
quod esset sine termino, vel sive ripa. In vigilia Omnium
that it-was without bound or or shore on the-vigil of-All
Sanctorum dimisimus viam in orientem, quia jam populus
Saints we-left the-way into the-east because already the-people
descenderat multum versus meridiem, et direximus iter
had-descended much toward the-south and we-directed the-journey
per quosdam alpes recte in meridiem, continue per
through certain mountains straight into the-south continually for
.viij. dies. In illa solitudine vidi multos asinos, quos vocant
8 days in that wilderness I-saw many asses which they-call
culam, qui magis assimulantur mulis, quos multum persecuti
kulan which more resemble mules which much pursued
sunt dux noster et socii ejus, sed nichil proficerunt
have the-guide our and companions his but nothing they-profited
propter nimiam velocitatem illorum. Septima die inceperunt
because-of the-excessive swiftness of-them on-the-seventh day began
nobis apparere ad meridiem montes altissimi, et intravimus
to-us to-appear to the-south mountains very-high and we-entered
planiciem que irrigabatur sicut ortus, et invenimus terras
a-plain which was-watered like a-garden and we-found lands
cultas. In octavis Omnium Sanctorum intravimus villam
cultivated in the-octave of-All Saints we-entered a-town
quamdam Saracenorum nomine Kinchat, cujus capitaneus
certain of-the-Saracens by-name Kinchat whose captain
occurrit extra villam duci nostro cum cervisia et ciphis.
ran-to-meet outside the-town guide our with beer and cups

Hic est enim mos eorum, quod de omnibus villis
this is for the-custom of-them that from all towns
subditis eis occurratur nunciis Baatu et Manguchan cum
subject to-them be-met the-envoys of-Batu and Mangu-chan with
cibo et potu. Tunc temporis ibant ibi super glaciem,
food and drink at-that time they-went there upon the-ice
et prius a festo sancti Michaelis habueramus gelu in
and before from the-feast of-saint Michael we-had-had frost in
solitudine. Quesivi de nomine provincie illius; quia jam
the-wilderness I-asked about the-name of-province that because already
eramus in alio territorio nesciverunt michi dicere, nisi
we-were in another territory they-knew-not to-me to-say except
a nomine civitatis, que erat valde parva. Et descendebat
from the-name of-the-city which was very small and descended
magnus fluvius de montibus, qui irrigabat totam regionem
a-great river from the-mountains which watered the-whole region
secundum quod volebant aquam ducere, nec descendebat in
according-to as they-wished the-water to-lead nor descended-it into
aliquod mare, sed absorbebatur a terra, et faciebat etiam
any sea but it-was-absorbed by the-earth and it-made also
multas paludes. Ibi vidi vites, et bibi bis de vino.
many marshes there I-saw vines and I-drank twice of wine

William asks after Buri's German slaves at Talas, a city off his road, and learns that Batu beheaded Buri for a drunken boast and that Mangu has moved the Germans to Bolat to dig gold and make arms. Received with songs by Mangu's men, the party passes the old land of the Kara Cathay, the town of Equius, and a great lake, and rests twelve days at Cailac, in the land once called Organum, where William first sees idolaters.

Sequenti die venimus ad aliud casale propinquius montibus,
on-the-following day we-came to another village nearer to-the-mountains
et quesivi de montibus, de quibus intellexi quod essent
and I-asked about the-mountains of which I-understood that they-were
montes Caucasi, qui contiguantur ex utraque parte
the-mountains of-Caucasus which are-contiguous on each side
maris ab occidente usque in orientem, et quod jam
of-the-sea from the-west all-the-way into the-east and that already
transiveramus mare supradictum quod intrat Etilia. Quesivi
we-had-passed the-sea above-said which enters the-Etilia I-asked
etiam de Talas civitate in qua erant Teutonici servi
also about Talas the-city in which were Germans slaves
Buri, de quibus dixerat frater Andreas, de quibus etiam
of-Buri about whom had-spoken brother Andrew about whom also
quesiveram multum in curia Sarcath et Baatu. Nichil
I-had-asked much at the-court of-Sartaq and Batu nothing
poteram intelligere, nisi quod Buri, dominus eorum, fuerat
I-could to-understand except that Buri the-lord of-them had-been
interfectus tali occasione: Ipse non erat in bonis pascuis, et
killed on-such occasion he not was in good pastures and
quadam die, dum esset ebrius, loquebatur ita cum hominibus
a-certain day while he-was drunk he-spoke thus with men
suis: «Nonne ego sum de genere Chingis Chan sicut Baatu?
his surely I am of the-race of-Chingis Chan as-is Batu

(et ipse erat nepos Baatu vel frater) Quare non vadam super
and he was the-nephew of-Batu or brother why not shall-I-go upon
ripam Etilie sicut Baatu, ut pascham ibi?» Que verba
the-bank of-the-Etilia as Batu that I-may-graze there which words
fuerunt relata Baatu. Tunc ipse Baatu scripsit hominibus
were reported to-Batu then the-very Batu wrote to-the-men
illius, ut adducerent ei dominum ipsorum vinctum, quod
of-him that they-should-bring to-him the-lord their bound which
et fecerunt. Tunc Baatu quesivit ab eo si dixisset tale
also they-did then Batu asked of him if he-had-said such
verbum, et ipse confessus est. Tamen excusavit se, quia
a-word and he confessed has yet he-excused himself because
ebrius erat, quia solent condonare ebriis. Et Baatu
drunk he-was because they-are-wont to-pardon the-drunk and Batu
respondit: «Quomodo audebas me nominare in ebrietate tua?»
answered how did-you-dare me to-name in drunkenness your
Et fecit ei amputari capud. De illis Teutonicis nichil potui
and he-had him to-be-cut-off the-head about those Germans nothing I-could
cognoscere usque ad curiam Manguchan, sed in predicto
to-learn all-the-way to the-court of-Mangu-chan but in the-aforesaid
casali intellexi quod Jalas erat post nos juxta montes per
village I-understood that Talas was behind us beside the-mountains by
.vj. dietas. Quando veni in curia Manguchan, intellexi
6 days'-journeys when I-came into the-court of-Mangu-chan I-understood
quod ipse Mangu transtulerat eos, de licencia Baatu,
that the-very Mangu had-transferred them by the-leave of-Batu
versus orientem spacio itineris unius mensis a Talas,
toward the-east by-a-space of-the-journey of-one month from Talas
ad quamdam villam que dicitur Bolac, ubi fodiunt aurum
to a-certain town which is-called Bolat where they-dig gold
et fabricant arma, unde non potui ire nec redire per
and fabricate arms whence not I-could go nor to-return through

eos. Tamen transivi eundo satis prope per tres dietas
them yet I-passed in-going quite near within three days'-journeys
forte civitatem illam. Sed ego ignoravi, nec potuissem etiam
perhaps the-city that but I knew-not nor could-I even
declinasse extra viam si bene scivissem. A predicto casali
have-turned-aside outside the-way if well I-had-known from the-aforesaid village
ivimus ad orientem juxta montes predictos, et ex tunc
we-went to the-east beside the-mountains aforesaid and from then
intravimus inter homines Manguchan, qui ubique cantabant
we-entered among the-men of-Mangu-chan who everywhere sang
et plaudebant coram ductore nostro, quia ipse erat nuncius
and clapped before guide our because he was an-envoy
Baatu. Hunc enim honorem exhibent sibi mutuo, ut
of-Batu this for honor they-show to-themselves mutually that
homines Mangu recipiant nuncios Baatu predicto modo,
the-men of-Mangu receive the-envoys of-Batu in-the-aforesaid way
et similiter homines Baatu nuncios Mangu. Tamen homines
and likewise the-men of-Batu the-envoys of-Mangu yet the-men
Baatu superiores sunt, ne executur ita diligenter. Paucis
of-Batu superior are nor carry-it-out so diligently a-few
diebus post hoc intravimus alpes, in quibus solebant
days after this we-entered mountains in which were-wont
habitare Caracatai, et invenimus ibi magnum fluvium,
to-dwell the-Kara-Cathay and we-found there a-great river
quod oportuit nos transire navigio. Post hoc intravimus
which it-behooved us to-cross by-ship after this we-entered
quamdam vallem, ubi vidimus castrum quoddam destructum,
a-certain valley where we-saw a-castle certain destroyed
cujus muri non erant nisi de luto, et terra colebatur ibi.
whose walls not were except of mud and the-land was-cultivated there
Et post hoc invenimus quamdam bonam villam, que dicitur
and after this we-found a-certain good town which is-called

Equius, in qua erant Saraceni loquentes persicum. Longissime
Equius in which were Saracens speaking Persian very-far
tamen erant a Perside. Sequenti die, transgressis illis
yet they-were from Persia on-the-following day crossed those
alpibus que dependebant a magnis montibus qui erant ad
mountains which hung from the-great mountains which were to
meridiem, ingressi sumus pulcherimam planiciem, habentem
the-south entered we-have a-most-beautiful plain having
montes altos a dextris, et quoddam mare a sinistris, sive
mountains high on the-right and a-certain sea on the-left or
quemdam lacum qui durat .xxv. dietas in circuitu. Et illa
a-certain lake which lasts 25 days'-journeys in circuit and that
planicies tota irrigatur ad libitum aquis descendentibus de
plain wholly is-watered at will by-waters descending from
montibus, que omnes recipiuntur in illud mare. In estate
the-mountains which all are-received into that sea in summer
redivimus ad latus aquilonare illius maris, ubi similiter erant
we-returned to the-side northern of-that sea where likewise were
magni montes. In planicie predicta solebant esse multe valle,
great mountains in the-plain aforesaid were-wont to-be many towns
sed pro majori parte omnes erant distracte, ut pascerent
but for the-greater part all were torn-apart that might-graze
ibi Tartari, quia optima pascua erant ibi. Invenimus ibi
there the-Tartars because excellent pastures were there we-found there
unam magnam villam nomine Cailac, in qua erat forum,
one great town by-name Cailac in which was a-market
et frequentabant eam multi mercatores. In illa quievimus
and frequented it many merchants in it we-rested
.xij. diebus, expectantes quemdam scriptorem Baatu, qui
for-12 days awaiting a-certain scribe of-Batu who
debebat esse socius ducis nostri in negociis expediendis
was-to be the-companion of-guide our in the-business to-be-dispatched

in curia Mangu. Terra illa solebat dici Orgonum, et
at the-court of-Mangu land that was-wont to-be-called Orgonum and
solebant habere proprium ydioma et propriam literam. Sed
they-were-wont to-have their-own language and their-own letters but
modo tota erat occupata a Turcomannis. Etiam in literatura
now wholly it-was occupied by the-Turkomans also in literature
illa et ydioma solebant facere Nestorini de partibus illis
that and language were-wont to-perform the-Nestorians from parts those
officium suum et scribere libros, et forte ab illis dicuntur
office their and to-write books and perhaps from them are-called
Organa quia solebant esse optimi cithariste, sive organiste,
Organa because they-were-wont to-be excellent harpists or organists
ut dicebatur michi. Ibi primo vidi ydolatras, de quibus
as it-was-said to-me there first I-saw idolaters about whom
noveritis quod sunt multe secte in Oriente.
know that there-are many sects in the-East

XXIV · THE IDOLATERS' TEMPLES

At Cailac William enters the Uighurs' idol houses and at first takes a man with an ink cross on his hand for a Christian. He describes the rites common to all the idolaters: they pray toward the north with joined hands, set their temples east to west with a chamber like a choir, place the chief idol behind a long chest that serves as an altar, open their doors to the south, and have great bells.

Primi sunt Iugures, quorum terra contiguatur cum predicta
the-first are the-Uighurs whose land is-contiguous with the-aforesaid
terra Organum, inter montes illos versus orientem; et in
land Organum among mountains those toward the-east and in
omnibus civitatibus eorum sunt mixti Nestorini et Saraceni,
all cities their are mixed Nestorians and Saracens

et ipsi etiam sunt diffusi versus Persidem in civitatibus
and they also are spread toward Persia in the-cities
Saracenorum. In predicta civitate Caalat habebant ipsi tres
of-the-Saracens in the-aforesaid city Cailac had they three
ydolatrias, quarum duas intravi ut viderem stultitias eorum. In
idol-houses of-which two I-entered that I-might-see the-follies of-them in
prima inveni quemdam qui habebat cruciculam de atramento
the-first I-found a-certain-one who had a-little-cross of ink
super manum suam, unde credidi quod esset christianus, quia
on hand his whence I-believed that he-was a-Christian because
ad omnia que querebam ab eo respondebat ut christianus.
to all-things which I-asked of him he-answered as a-Christian
Unde quesivi ab eo: «Quare ergo non habetis hic crucem et
whence I-asked of him why therefore not have-you here a-cross and
ymaginem Jhesu Christi?» Et ipse respondit: «Non habemus
an-image of-Jesus Christ and he answered not we-have
consuetudinem.» Unde ego credidi quod essent christiani,
the-custom whence I believed that they-were Christians
sed ex defectu doctrine omitterent. Videbam enim ibi post
but from lack of-teaching they-omitted-it I-saw for there behind
quamdam cistam, que erat eis loco altaris, super quam
a-certain chest which was to-them in-place of-an-altar upon which
ponunt lucernas et oblationes, quamdam ymaginem habentem
they-put lamps and offerings a-certain image having
alas quasi sancti Michaelis, et alias quasi episcoporum
wings as-if of-saint Michael and others as-if of-bishops
tenentes digitos sicut ad benedicendum. Illo sero non potui
holding the-fingers as for blessing that evening not I-could
aliud invenire, quia Saraceni in tantum vitant eos, quod
other-thing to-find because the-Saracens in so-much avoid them that
nec etiam volunt loqui de eis. Unde quando querebam
not even they-wish to-speak about them whence when I-asked

a Saracenis de ritu talium, ipsi scandalizabant. In crastino
of the-Saracens about the-rite of-such they were-scandalized on the-morrow
fuerunt kalende et pascha Saracenorum, et mutavi hospitium,
were the-Kalends and the-Easter of-the-Saracens and I-changed lodging
ita quod fui hospitatus prope aliam ydolatriam. Homines
so that I-have lodged near another idol-house the-men
enim colligunt nuncios quilibet secundum posse suum, vel
for gather envoys each according-to power his or
portionem suam. Tunc intrans ydolatriam predictam inveni
portion his then entering the-idol-house aforesaid I-found
sacerdotes ydolorum. In kalendis enim aperiunt templa sua,
the-priests of-the-idols on the-Kalends for they-open temples their
et ornant se sacerdotes, et offerunt thura, et ascendunt
and adorn themselves the-priests and offer incense and light
lucernas, et offerunt populi oblationes de pane et fructibus.
lamps and offer the-peoples offerings of bread and fruits
Primo ergo describo vobis ritus omnes omnium ydolatrarum,
first therefore I-describe to-you the-rites all of-all idolaters
et postea istorum Iugurum, qui sunt quasi secta divisa
and afterward of-these Uighurs who are as-if a-sect divided
ab aliis. Omnes adorant ad aquilonem, complosis
from the-others all adore toward the-north with-clapped-together
manibus, et prosternentes se genibus flexis ad terram,
hands and prostrating themselves with-knees bent to the-earth
ponentes frontem super manus. Unde Nestorini in partibus
putting the-forehead upon the-hands whence the-Nestorians in parts
illis nullo modo jungunt manus orando, sed orant extensis
those in-no way join hands in-praying but pray with-extended
palmis ante pectus. Porrigunt templa sua ab oriente in
palms before the-breast they-stretch temples their from the-east into
occidentem, et in latere aquilonari faciunt cameram unam
the-west and on the-side northern they-make a-chamber one

quasi corum exeuntem, vel aliquando, si est domus quadrata,
as-if a-choir going-out or sometimes if it-is a-house square
in medio domus. Ad latus aquilonare intercludunt unam
in the-middle of-the-house on the-side northern they-shut-off one
cameram in loco cori. Ibi ergo collocant unam archam
chamber in the-place of-the-choir there therefore they-place one chest
longam et latam sicut mensam unam. Et post illam
long and broad like a-table one and behind that
archam, contra meridiem, collocant principale ydolum, quod
chest toward the-south they-place the-principal idol which
ego vidi apud Caracarum ita magnum sicut pingitur beatus
I saw at Caracorum as great as is-painted blessed
Christoforus. Et dixit michi quidam sacerdos Nestorinus, qui
Christopher and told me a-certain priest Nestorian who
venerat de Cataia, quod in terra illa est ydolum ita magnum
had-come from Cathay that in land that is an-idol so great
quod potest videri a duabus dietis. Et collocant alia
that it-can be-seen from two days'-journeys and they-place other
ydola in circuitu, omnia pulcherime deaurata. Super cistam
idols in circuit all most-beautifully gilded upon chest
illam, que est quasi mensa una, ponunt lucernas et
that which is as-if a-table one they-put lamps and
oblaciones. Omnes porte templorum sunt aperte ad meridiem
offerings all the-doors of-the-temples are open to the-south
contrario modo Saracenis. Item habent campanas magnas
in-contrary way to-the-Saracens likewise they-have bells great
sicut nos: ideo credo quod orientales christiani noluerunt
as we therefore I-believe that the-eastern Christians have-not-wished
habere eas. Ruteni tamen habent et Greci in Gazaria.
to-have them the-Russians yet have-them and the-Greeks in Gazaria

The idol priests shave head and beard, wear saffron, keep chastity, sit silent in their temples, and carry prayer strings, always saying on man baccam. The Uighur priests look to William like Franks; the Tartars took their script. They tell him they believe in one God, a spirit, and make images only to remember the dead. The Moal too believe in one God but keep felt images of their dead in carts guarded by their soothsayers.

Item omnes sacerdotes eorum radunt totum capud et
likewise all priests their shave the-whole head and
barbam, et sunt vestiti de croceo, et servant castitatem
beard and are clothed in saffron and keep chastity
ex quo radunt capud, et vivant pariter .c. vel ducenti in
from when they-shave the-head and they-live together 100 or two-hundred in
una congregatione. Diebus quibus intrant templum, ponunt
one congregation on-the-days on-which they-enter the-temple they-put
duo scanna, et sedent e regione corus contra corum
two benches and sit from the-opposite-side choir against choir
in terra, habentes libros in manibus, quod aliquando
on the-ground having books in hands which sometimes
deponunt super illa scanna, et habent capita discooperta
they-lay-down upon those benches and have heads uncovered
quamdiu sunt in templo, legentes in silentio et tenentes
as-long-as they-are in the-temple reading in silence and keeping
silentium. Unde cum ingressus fuissem apud Carachorum
silence whence when entered I-had at Caracorum
quoddam templum eorum, et invenissem eos ita sedentes,
a-certain temple their and had-found them so sitting
multis modis temptavi eos provocare ad verba, et nullo
in-many ways I-tried them to-provoke to words and in-no
modo potui. Habent etiam quocumque vadunt semper in
way could-I they-have also wherever they-go always in

manibus quamdam testam .c. vel ducentorum nucleorum,
hands a-certain string of-100 or two-hundred beads
sicut nos portamus pater-noster, et dicunt semper hec verba,
as we carry the-paternoster and they-say always these words
on man baccam, hoc est, Deus, tu nosti, secundum quod
on man baccam that is God you know according-to what
quidam eorum interpretatus est michi, et totiens exspectat
a-certain-one of-them interpreted has to-me and so-often he-awaits
remunerationem a Deo quotiens hoc dicendo memoratur
reward from God as-often-as this by-saying he-remembers
Dei. Circa templum suum semper faciunt pulcrum atrium,
God around temple their always they-make a-beautiful court
quod bene includunt muro, et ad meridiem faciunt portam
which well they-enclose with-a-wall and to the-south they-make a-gate
magnam in qua sedent ad colloquendum. Et super illam
great in which they-sit for conversing and over that
portam erigunt perticam longam que emineat, si possunt,
gate they-raise a-pole long which may-tower if they-can
super totam villam; et per illam perticam potest cognosci
over the-whole town and through that pole it-can be-known
quod domus illa sit templum ydolorum. Ista communia sunt
that house that is a-temple of-idols these common-things are
omnibus ydolatris. Quando ergo ingressus fui predictam
to-all idolaters when therefore entered I-had the-aforesaid
ydolatriam, inveni sacerdotes sedentes sub porta exteriori.
idol-house I-found the-priests sitting under the-gate outer
Quos vidi, videbantur michi Franci esse, rasis barbis.
whom I-saw they-seemed to-me Franks to-be with-shaven beards
Thiaras habebant in capitibus tartareas. Istorum Ingurum
tiaras they-had on heads Tartar of-these Uighurs
sacerdotes habent talem habitum: quocumque vadunt semper
the-priests have such dress wherever they-go always

sunt in tunicis croceis satis strictis, accincti desuper recte
they-are in tunics saffron quite tight girded above straight
sicut Franci, et habent pallium super humerum sinistrum
as the-Franks and they-have a-pallium over the-shoulder left
descendens involutum per pectus et dorsum ad latus
descending wrapped across the-breast and back to the-side
dextrum, sicut diaconus portans casulam in quadragesima.
right as a-deacon carrying the-chasuble in Lent
Istorum literas acceperunt Tartari. Ipsi incipiunt scribere
of-these the-letters received the-Tartars they begin to-write
sursum, et ducunt lineam deorsum, et eodem modo ipsi
upward and draw the-line downward and in-the-same way they
legunt, et multiplicant lineas a sinistra in dexteram. Isti
read and multiply the-lines from the-left to the-right these
multum utuntur cartis et caracteribus pro sortilegio, unde
much use papers and characters for sorcery whence
templa sua plena sunt brevibus suspensis. Et Manguchan
temples their full are of-slips hung and Mangu-chan
mittit eis literas in ydiomate Moal et litteratura
sends to-them letters in the-language of-the-Moal and the-script
eorum. Isti comburunt mortuos suos secundum antiquum
of-them these burn dead their according-to the-ancient
modum, et recondunt pulverem in summitate piramidis.
manner and store the-dust at the-top of-a-pyramid
Cum ergo sedissem juxta predictos sacerdotes, postquam
when therefore I-had-sat beside the-aforesaid priests after
ingressus fueram templum, et vidissem ydola eorum multa
entered I-had the-temple and had-seen idols their many
magna et parva, quesivi ab eis quid ipsi crederent de
great and small I-asked of them what they believed about
Deo. Qui responderunt: «Non credimus nisi unum Deum.»
God who answered not we-believe except one God

Et ego quesivi: «Creditis quod ipse sit spiritus, vel aliquid
and I asked do-you-believe that he be a-spirit or something
corporale?» Dixerunt: «Credimus quod sit spiritus.» Et ego:
bodily they-said we-believe that he-be a-spirit and I
«Creditis quod nunquam sumpserit humanam naturam?»
do-you-believe that never he-took human nature
Dixerunt: «Minime.» Tunc ego: «Ex quo creditis quod non
they-said not-at-all then I from which you-believe that not
sit nisi unus et spiritus, quare facitis ei ymagines
he-be but one and a-spirit why do-you-make for-him images
corporales et tot? Insuper ex quo non creditis quod
bodily and so-many moreover from which not you-believe that
factus sit homo, quare facitis ei magis ymagines
made he-be man why do-you-make for-him rather images
hominum quam alterius animalis?» Tunc responderunt: «Nos
of-men than of-another animal then they-answered we
non figuramus istas ymagines Deo, sed quando aliquis dives
not figure these images for-God but when someone rich
moritur ex nostris, vel filius ejus, vel uxor, vel aliquis carus
dies of ours or son his or wife or someone dear
ei, facit fieri ymaginem defuncti, et ponit eam hic, et
to-him he-has made an-image of-the-dead and puts it here and
nos veneramur eam ad memoriam ejus.» Quibus ego: «Tunc
we revere it for the-memory of-him to-whom I then
ergo non facitis ista nisi propter adulationem hominum.»
therefore not you-do these-things except because-of flattery of-men
«Immo,» dixerunt, «ad memoriam.» Tunc quesierunt a me,
nay they-said for memory then they-asked of me
quasi deridendo: «Ubi est Deus?» Quibus ego: «Ubi est
as-if mocking where is God to-whom I where is
anima vestra?» Dixerunt: «In corpore nostro.» Quibus ego:
soul your they-said in body our to-whom I

«Nonne ubique in corpore tuo, et totum regit, et tamen
surely everywhere in body your and the-whole rules and yet
non videtur? Ita Deus ubique est, et omnia gubernat:
not it-is-seen so God everywhere is and all-things governs
invisibilis tamen, quia intellectus et sapientia est.» Tunc
invisible yet because understanding and wisdom he-is then
cum vellem plura rationari cum illis, interpres meus fatigatus,
when I-wished more to-reason with them interpreter my wearied
non volens verba exprimere, fecit me tacere. Istorum secte
not wishing words to-express made me be-silent of-these the-sects
sunt Moal, sive Tartari, quantum ad hoc quod ipsi non
are the-Moal or Tartars as-far-as to this that they not
credunt nisi unum Deum, tamen faciunt de filtro ymagines
believe except one God yet they-make of felt images
defunctorum suorum, et induunt eas pannis pretiosissimis,
of-dead their and clothe them with-cloths most-precious
et ponunt in una biga vel duabus, et illas bigas nullus
and put-them in one cart or two and those carts no-one
audet tangere, et sunt sub custodia divinatorum suorum
dares to-touch and they-are under the-keeping of-soothsayers their
qui sunt eorum sacerdotes, de quibus postea narrabo vobis.
who are their priests about whom later I-shall-tell you
Isti divinatores semper sunt ante curiam ipsius Mangu
these soothsayers always are before the-court of-the-very Mangu
et aliorum divitum. Pauperes enim non habent eos, nisi
and of-other rich-men the-poor for not have them except
illi qui sunt de genere Chingis. Et cum debent bigare,
those who are of the-race of-Chingis and when they-ought to-cart
ipsi precedunt sicut columpna nubis filios Israel, et ipsi
they precede like the-pillar of-cloud the-sons of-Israel and they
considerant locum metandi castrum, et post deponunt
consider the-place of-measuring-out the-camp and afterward they-set-down

domos suas, et post eos tota curia. Et tunc cum sit
houses their and after them the-whole court and then when it-be
dies festus, sive kalende, ipsi extrahunt predictas ymagines,
a-day festal or Kalends they draw-out the-aforesaid images
et ponunt eas ordinate per circuitum in domo sua.
and put them in-order through the-circuit in house their
Tunc veniunt ipsi Moal, et ingrediuntur domum illam,
then come the-very Moal and enter house that
et inclinant se ymaginibus illis, et venerantur illas.
and bow themselves to-images those and revere them
Et illam domum nemini ingredi extraneo licet. Quadam
and that house to-no-one to-enter stranger it-is-allowed a-certain
enim vice volui ingredi, et multum dure increpatus fui.
for time I-wished to-enter and very harshly rebuked I-was

XXVI · THE PEOPLES OF THE EAST, AND THE NESTORIANS

The Uighurs, the Moal's scribes, have come to believe in one God. Beyond them live the Tangut with their great yaks, the Tebec who once ate their dead parents, the Longa and Solanga, whose envoy looks only at his ivory tablet, the Muc, whose unguarded herds come at a shout, and great Cathay, land of silk, skilled crafts, and physicians, which pays a vast tribute. The Nestorians there are ignorant, usurious, simoniac, and worse in life than the idolaters.

Predicti vero Ingures, qui sunt mixti cum Christianis et
the-aforesaid but Uighurs who are mixed with Christians and
Saracenis, per frequentes disputaciones, ut credo, pervenerunt
Saracens through frequent disputations as I-believe have-come
ad hoc, quod non credunt nisi unum Deum. Et isti fuerunt
to this that not they-believe except one God and these were
habitantes in civitatibus, qui primo obedierunt Chingis Chan,
dwelling in cities who first obeyed Chingis Chan

unde ipse dedit regi eorum filiam suam. Et ipsa
whence he gave to-the-king of-them daughter his and the-very
Caracarum est quasi in territorio eorum, et tota terra
Caracorum is as-if in the-territory of-them and the-whole land
regis sive Presbiteri Johannis, et Unc, fratris ejus, circa
of-the-king or of-Prester John and of-Unc brother his around
terras eorum. Sed isti in pascuis ad aquilonem, illi Ingures
the-lands of-them but these in pastures to the-north those Uighurs
inter montes ad meridiem. Inde est quod ipsi Moal
among mountains to the-south thence it-is that the-very Moal
sumpserunt literas eorum, et ipsi sunt magni scriptores
took the-letters of-them and they are the-great scribes
eorum, et omnes fere nestorini sciunt literas eorum. Post
of-them and all almost Nestorians know the-letters of-them after
istos sunt et ipsi Tangut ad orientem inter montes
these are also the-very Tangut to the-east among mountains
illos, homines fortissimi, qui ceperunt Chingis in bello;
those men very-strong who took Chingis in war
et, pace facta, dimissus ab eis; postea subjugavit eos. Isti
and peace made released by them afterward he-subjugated them these
habent boves fortissimos, habentes caudas plenas pilis sicut
have oxen very-strong having tails full of-hairs like
equi, et ventres pilosos et dorsa. Bassiores sunt aliis
horses and bellies hairy and backs lower they-are than-other
bobus in tibiis, sed fortiores multum. Isti trahunt magnas
oxen in the-shins but stronger much these draw the-great
domos Moallorum, et habent cornua gracilia, longa, arcuosa,
houses of-the-Moal and have horns slender long curved
acutissima, ita quod oportet semper secare summitates eorum.
very-sharp so that it-behooves always to-cut the-tips of-them
Vacca non permittit se mungi nisi cantetur ei. Habent
the-cow not allows herself to-be-milked unless it-be-sung to-her they-have

etiam naturam bubali, quia si vident hominem indutum
also the-nature of-the-buffalo because if they-see a-man clothed
rubeis insiliunt in eum, volentes interficere. Post istos sunt
in-red they-leap upon him wishing to-kill-him after these are
Tebec, homines solentes comedere parentes suos defunctos, ut
the-Tebec men wont to-eat parents their dead that
causa pietatis non facerent aliud sepulcrum eis nisi
for-the-sake of-piety not they-might-make other tomb for-them except
viscera sua. Modo tamen hoc dimiserunt, quia abhominabiles
bowels their now yet this they-have-left-off because abominable
erant omni nationi. Tamen adhuc faciunt pulcros ciphos de
they-were to-every nation yet still they-make beautiful cups from
capitibus parentum, ut illis bibentes habeant memoriam
the-heads of-parents that from-them drinking they-may-have memory
eorum in jocunditate sua. Hoc dixit michi qui viderat. Isti
of-them in joyfulness their this told me one-who had-seen-it these
habent multum de auro in terra sua, unde qui indiget auro
have much of gold in land their whence he-who needs gold
fodit donec reperiat, et accipit quando indiget, residuum
digs until he-find and takes when he-needs the-rest
recondens in terra. Quia si reponeret in thesauro vel in
storing in the-earth because if he-put-it in a-treasury or in
arca, credit quod Deus auferret ei aliud quod est
a-chest he-believes that God would-take-away from-him the-other which is
in terra. De istis hominibus vidi personas multum deformes.
in the-earth of these men I-saw persons much deformed
Tangut vidi homines magnos, sed fuscos. Ingures sunt
the-Tangut I-saw men great but dark the-Uighurs are
mediocris stature, sicut nostri. Apud Ingures est fons
of-middling stature like ours among the-Uighurs is the-fountain
et radix ydiomatis turci et commanici. Post Tebec sunt
and root of-the-language Turkish and Cuman after the-Tebec are

Longa et Solanga, quorum nuncios vidi in curia, qui
the-Longa and Solanga whose envoys I-saw at the-court who
adduxerant magnas bigas plus quam decem, quarum quelibet
had-brought great carts more than ten of-which each
trahebatur sex bobus. Isti sunt parvi homines, et fusci
was-drawn by-six oxen these are small men and dark
sicut Hyspani, et habent tunicas sicut supertunicale diaconi,
like Spaniards and have tunics like the-over-tunic of-a-deacon
manicis parum strictioribus; sed habent in capitibus mitras
with-sleeves a-little narrower but they-have on heads miters
sicut episcopi, sed pars anterior est parum inferior quam
like bishops but the-part front is a-little lower than
posterior, et non terminatur in unum angulum, sed sunt
the-back and not ends in one angle but they-are
quadre desuper, et sunt de stamina rigidata per coleram
square above and they-are of straw stiffened with bile
nigram, et limata in tantum quod fulget ad radium solis
black and polished in so-much that it-shines at the-ray of-the-sun
sicut speculum vel galea bene burnita; et circa timpora
like a-mirror or a-helmet well burnished and around the-temples
habent longas bendas de eadem materia assutas ipsi
they-have long bands of the-same material sewn to-the-very
mitre, que se extendunt ad ventum sicut duo cornua
miter which themselves extend to the-wind like two horns
egredientia de timporibus; et, quando ventus nimis jactat
going-out from the-temples and when the-wind too-much tosses
eas, plicant eas per medium mitre superius a tympore
them they-fold them across the-middle of-the-miter above from temple
in timpus, et jacent sicut circulus ex transverso capitis;
to temple and they-lie like a-circle from across of-the-head
et est valde pulchrum ornamentum capitis. Et principalis
and it-is very beautiful ornament of-the-head and the-principal

nuncius semper quando veniebat ad curiam habebat tabulam
envoy always when he-came to the-court had a-tablet
de dente elefantino, ad longitudinem unius cubiti et ad
of tooth of-elephant to the-length of-one cubit and to
latitudinem unius palme, rasam multum. Et quandocumque
the-breadth of-one palm smoothed much and whenever
loquebatur ipsi Chan, vel alicui magno viro, semper
he-spoke to-the-very Chan or to-any great man always
aspiciebat in illam tabulam ac si inveniret ibi ea
he-looked into that tablet as if he-found there those-things
que dicebat, nec respiciebat ad dextram vel sinistram, nec
which he-said nor looked-he to the-right or left nor
in faciem illius cui loquitur. Etiam accedens coram
into the-face of-him to-whom he-speaks also approaching before
domino et recedens nusquam respicit nisi in tabulam suam.
the-lord and withdrawing nowhere he-looks except into the-tablet his
Ultra istos sunt alii homines, ut intellexi pro vero, qui
beyond these are other men as I-understood for true who
dicuntur Muc, qui habent villas, sed nulla animalia sibi
are-called Muc who have towns but no animals to-themselves
appropriant. Tamen sunt multi greges et multa armenta
appropriate yet there-are many flocks and many herds
in terra ipsorum, et nullus custodit ea; sed quando aliquis
in the-land of-them and no-one guards them but when someone
indiget aliquo, ascendit collem et clamat, et omnia animalia
needs anything he-climbs a-hill and shouts and all the-animals
audientia clamorem accedunt circa illum, et permittunt
hearing the-shout come around him and allow
se tractari quasi domestica. Et si nuncius vel aliquis
themselves to-be-handled as-if domestic and if an-envoy or some
extraneus accedat ad regionem illam, ipsi includunt eum in
stranger approach to region that they shut him in

domo, ministrantes neccessaria, donec negotium ejus fuerit
a-house ministering necessities until business his will-have-been
expeditum, quia, si iret extraneus per regionem, animalia
dispatched because if should-go the-stranger through the-region the-animals
ad odorem ejus fugerent et efficerentur silvestria. Ultra est
at the-smell of-him would-flee and would-become wild beyond is
magna Cataya, qui antiquitus, ut credo, dicebantur Seres.
great Cathay who anciently as I-believe were-called Seres
Ab ipsis enim veniunt optimi panni serici, qui dicuntur
from them for come the-best cloths silken which are-called
serici ab illo populo, et ille populus dicitur Seres a
silken from that people and that people is-called Seres from
quodam opido eorum. Bene intellexi quod in illa regione
a-certain town of-theirs well I-understood that in that region
est opidum habens muros argenteos et propugnacula aurea.
is a-town having walls silver and battlements golden
In ista terra sunt multe provincie, quarum plures adhuc
in this land are many provinces of-which many still
non obediunt Moallis, et inter eos et Indiam interjacet
not obey the-Moal and between them and India lies
mare. Isti Catai sunt parvi homines, loquendo multum
a-sea these Cathayans are small men in-speaking much
aspirantes per nares, et hoc est generale quod omnes
breathing through the-nostrils and this is general that all
Orientales habent parvam aperturam oculorum. Isti sunt
Orientals have a-small opening of-the-eyes these are
optimi artifices in omni arte, et valde bene cognoscunt
excellent craftsmen in every art and very well know
medici eorum vires erbarum, et de pulsu optime
the-physicians of-them the-strengths of-herbs and of the-pulse excellently
judicant; sed urinalibus non utuntur, nec sciunt aliquid de
they-judge but urinals not they-use nor know-they anything about

urina: hoc enim vidi. Multi ex istis sunt apud Caratorum,
urine this for I-saw many of these are at Caracorum
et semper consueverunt ut de quacunque arte servit
and always they-have-been-accustomed that in whatever art serves
pater, oportet quod omnes filii ejus serviant. Et ideo
the-father it-behooves that all sons his serve and therefore
tantum reddunt tributum; dant enim Moallis qualibet
so-much they-render tribute they-give for to-the-Moal each
die mille quingentos iascot, vel cosmos; iacot est pecia
day a-thousand five-hundred iascot or cosmos iascot is a-piece
argenti ponderans decem marchas; hoc est omni die .xv.
of-silver weighing ten marks this is every day 15
milia marcharum, exceptis pannis sericis et cibariis que
thousand of-marks apart-from cloths silken and foods which
inde recipiunt, et aliis servitiis quibus serviunt eis. Omnes
thence they-receive and other services with-which they-serve them all
iste nationes sunt inter montes Caucasi, ad latera tamen
these nations are among the-mountains of-Caucasus on the-sides yet
aquilonaria ipsorum montium usque ad occeanum orientalem,
northern of-those mountains all-the-way to the-ocean eastern
ex parte meridionali ipsius Sithie, quam inhabitant pastores
on the-part southern of-the-very Scythia which inhabit the-shepherds
Moal, que omnes sunt tributarie eis, et omnes ydolatrie
Moal which all are tributary to-them and all to-idolatry
dedite, et fabulantur multitudinem deorum et quosdam
given and they-tell-tales-of a-multitude of-gods and certain
homines deificatos et genologiam deorum, sicut nostri poete
men deified and a-genealogy of-gods as our poets
faciunt. Sunt mixti inter eos, tanquam advene, Nestorini
do there-are mixed among them as strangers Nestorians
et Sarraceni usque in Cathaiam. In .xv. civitatibus Cataye
and Saracens all-the-way into Cathay in 15 cities of-Cathay

sunt Nestorini, et habent ibi episcopatum in civitate que
are Nestorians and they-have there a-bishopric in the-city which
dicitur Segin, sed ulterius pure sunt ydolatrie. Sacerdotes
is-called Segin but further purely they-are idolatrous the-priests
ydolorum dictarum nationum habent omnes cucullas latas
of-the-idols of-the-said nations have all cowls wide
croceas. Sunt etiam inter eos quidam hermite, ut intellexi,
saffron there-are also among them certain hermits as I-understood
in silvis et montibus, mire vite et austeritatis. Nestorini
in forests and mountains of-wonderful life and austerity the-Nestorians
nichil sciunt ibi. Dicunt enim servitium suum, et habent
nothing know there they-say for service their and have
libros sacros in Siriano, quam linguam ygnorant, unde
books sacred in Syriac which language they-are-ignorant-of whence
cantant sicut monachi apud nos nescientes gramaticam, et
they-sing like monks among us not-knowing grammar and
hinc totaliter sunt corrupti. Sunt in primis usurarii,
hence wholly they-are corrupt they-are in the-first-place usurers
ebriosi; etiam aliqui eorum, qui sunt cum Tartaris, habent
drunkards also some of-them who are with the-Tartars have
plures uxores sicut Tartari. Quando ingrediuntur ecclesiam,
several wives like the-Tartars when they-enter the-church
lavant inferiora membra sicut Sarraceni; comedunt carnes
they-wash the-lower members like the-Saracens they-eat meats
feria sexta, et tenent comessationes suas illa die
on-the-day sixth and hold carousals their on-that day
more Sarracenorum. Tarde venit episcopus in terris illis,
in-the-manner of-the-Saracens rarely comes a-bishop into lands those
forte vix semel in quinquaginta annis. Tunc faciunt omnes
perhaps scarcely once in fifty years then they-have all
parvulos etiam in cunabulis ordinari in sacerdotes, unde
the-little-ones even in cradles ordained as priests whence

fere omnes viri eorum sunt sacerdotes. Et post hoc nubunt,
almost all men their are priests and after this they-marry
quod est plane contra statuta patrum, et sunt bigami,
which is plainly against the-statutes of-the-fathers and they-are bigamists
quia mortua prima uxore ducunt aliam ipsi sacerdotes.
because dead the-first wife they-take another the-very priests
Sunt et omnes symoniaci, nullum sacramentum exhibentes
they-are also all simoniacs no sacrament showing
gratis. Sunt solliciti pro uxoribus et parvulis, unde non
freely they-are anxious for wives and little-ones whence not
intendunt dilatationi fidei sed lucro. Unde contigit
they-attend to-the-spreading of-the-faith but to-gain whence it-has-happened
cum aliqui eorum nutriant aliquos filios nobilium Moal,
when some of-them rear some sons of-noble Moal
quamvis doceant eos Evangelium et fidem, tamen per
although they-teach them the-Gospel and the-faith yet through
malam vitam et cupiditatem magis elongant eos a ritu
bad life and cupidity more they-remove them from the-rite
christianorum, quia vita ipsorum Moal et etiam Tuinorum,
of-the-Christians because the-life of-the-very Moal and also of-the-Tuins
hoc est ydolatrarum, innocentior est quam vita ipsorum.
that is of-the-idolaters more-innocent is than the-life of-them

Leaving Cailac on the feast of Saint Andrew, the friars sing in a Nestorian church, pass a stormy lake and a windy valley, and ride by night through snowy mountains, where they sing the creed to put demons to flight. William gives the conflicting reports of Kuyuk's death, Mangu's election, and Siremon's betrayed plot. On Saint John's day they reach Mangu's court by the straight road, and Batu's scribe says Batu's letters had the king ask for an army against the Saracens; William keeps silent.

Egressi autem sumus in festo sancti Andree a predicta
gone-out moreover we-have on the-feast of-saint Andrew from the-aforesaid
civitate, et invenimus ibi prope ad tres leucas unum
city and we-found there near at three leagues one
casale totum nestorinorum. Ingressi autem ecclesiam eorum
village wholly of-Nestorians entered moreover the-church of-them
cantavimus cum gaudio, quantum altius potuimus: «Salve,
we-sang with joy as-much-as more-loudly we-could Salve
regina,» quia diu erat quod non videramus ecclesiam.
regina because long it-was that not we-had-seen a-church
Inde profecti tribus diebus pervenimus ad capud illius
thence set-out in-three days we-came to the-head of-that
provincie, in capite predicti maris, quod videbatur nobis ita
province at the-head of-the-aforesaid sea which seemed to-us as
tempestuosum sicut occeanus. Et magnam insulam vidimus
stormy as the-ocean and a-great island we-saw
in eo. Socius meus appropriavit litori ejus et humectavit
in it companion my approached the-shore of-it and moistened
pannum lineum in eo, ut gustaret de aqua, que erat
a-cloth linen in it that he-might-taste of the-water which was
parum salsa, potabilis tamen. Veniebat quedam vallis ab inter
a-little salty drinkable yet there-came a-certain valley from between

montes magnos a regione inter meridiem et orientem, et
mountains great from the-region between the-south and the-east and
ibi inter montes erat aliud quoddam mare magnum, et
there among the-mountains was another certain sea great and
veniebat fluvius per vallem illam de illo mari in istud, et
there-came a-river through valley that from that sea into this-one and
tantus ventus quasi continue venit per vallem illam, quod
so-great a-wind almost continually comes through valley that that
homines cum magno periculo transeunt, ne ventus portet eos
men with great peril cross lest the-wind carry them
in mare. Transivimus ergo vallem, tendentes in aquilonem
into the-sea we-crossed therefore the-valley tending into the-north
ad magna montana cooperta nivibus magnis, que tunc erant
to great mountains covered with-snows great which then were
super terram; ita quod in festo sancti Nicholai incepimus
upon the-earth so that on the-feast of-saint Nicholas we-began
multum accelerare iter, quia jam non inveniebamus
much to-hasten the-journey because already not we-found
populum, sed ipsos iam, hoc est homines constitutos de
people but the-very yam that is men set from
dieta in dietam ad colligendos nuntios, quia in multis
day's-journey to day's-journey for gathering envoys because in many
locis inter montana via arta est et pascua pauca, ita
places among the-mountains the-way narrow is and pastures few so
quod inter diem et noctem comprehendebamus duos iam,
that between day and night we-reached two yams
unde faciebamus de duabus dietis unam, et ibamus
whence we-made of two days'-journeys one and we-went
plus de nocte quam de die. Ibi erat maximum frigus,
more by night than by day there was very-great cold
unde mutuabant nobis pelliceas caprinas pilo extraverso.
whence they-lent us fur-coats of-goat with-the-hair turned-outward

Sabbato secundo adventuum in sero transibamus per
on-Saturday second of-the-Advents in the-evening we-were-passing through
quoddam locum inter rupes valde horribiles, et misit ductor
a-certain place among crags very horrible and sent guide
noster ad me rogans ut dicerem aliqua bona verba, quibus
our to me asking that I-should-say some good words by-which
possent fugari demones, quia in passu illo solebant
could be-put-to-flight the-demons because in pass that were-wont
ipsi demones homines asportare subito. Et nesciebatur
the-very demons men to-carry-off suddenly and it-was-not-known
quid fiebat de eis. Aliquando arripiebant equum, homine
what became of them sometimes they-seized the-horse the-man
relicto; quandoque extrahebant homini viscera, busto relicto
left sometimes they-drew-out from-the-man the-bowels the-trunk left
super equo; et multa talia contingebant ibi frequenter.
upon the-horse and many such-things happened there frequently
Tunc cantavimus alta voce «Credo in unum Deum,» et
then we-sang with-loud voice I-believe in one God and
transivimus per gratiam Dei, cum tota societate, illesi.
we-passed through the-grace of-God with the-whole company unharmed
Ex tunc ceperunt me rogare ut scriberem eis cartas, que
from then they-began me to-ask that I-should-write for-them papers which
ferent super capita sua, et ego dicebam eis: «Docebo
they-should-carry upon heads their and I said to-them I-shall-teach
vos verbum quod feretis in corde vestro, per quod
you a-word which you-will-carry in heart your through which
salvabuntur anime vestre et corpora vestra in eternum.»
will-be-saved the-souls your and bodies your for ever
Et semper cum vellem docere, deficiebat michi interpres.
and always when I-wished to-teach failed me the-interpreter
Scribebam tamen eis: «Credo in Deum» et «Pater noster,»
I-wrote yet for-them I-believe in God and Father our

dicens: «Hic scriptum est illud quod homo credere debet
saying here written is that which a-man to-believe ought
de Deo, et oratio in qua petitur a Deo quicquid
about God and the-prayer in which is-asked from God whatever
est neccessarium homini; unde credite firmiter quod hic
is necessary for-man whence believe firmly what here
scriptum est, quamvis non possetis intelligere, et petite a
written is although not you-could to-understand and ask from
Deo ut faciat vobis quod in oratione hic scripta continetur,
God that he-do for-you what in the-prayer here written is-contained
quam ipse docuit proprio ore amicos suos, et spero quod
which he taught with-his-own mouth friends his and I-hope that
salvabit eos.» Aliud non poteram facere, quia loqui verba
he-will-save them other-thing not I-could to-do because to-speak words
doctrine per interpretem talem erat magnum periculum,
of-doctrine through an-interpreter such was great peril
immo impossibile, quia ipse nesciebat. Post hoc intravimus
nay impossible because he knew-not after this we-entered
planiciem illam in qua erat curia Keucan, que solebat esse
plain that in which was the-court of-Kuyuk which was-wont to-be
terra Naiman, qui erant proprii homines ipsius Presbiteri
the-land of-the-Naiman who were the-own men of-the-very Prester
Johannis. Sed tunc non vidi illam curiam, sed in reditu.
John but then not I-saw that court but on the-return
Tamen hic narro vobis quid accidit de parentela ejus et
yet here I-tell you what happened about the-family of-him and
filio et uxoribus. Ipso Kenchan mortuo, Baatu voluit quod
son and wives the-very Ken-chan dead Batu wished that
Mangu esset Chan. De morte vero ipsius Keu nichil potui
Mangu should-be Chan about the-death indeed of-the-very Kuyuk nothing could-I
certum intelligere. Frater Andreas dixit quod mortuus fuit
certain to-understand brother Andrew said that dead he-was

per quamdam medicinam sibi datam, et suspicabatur quod
through a-certain medicine to-him given and he-suspected that
Baatu fecisset fieri. Tamen ego aliud audivi. Ipse enim
Batu had-had-it done yet I another-thing heard he for
citaverat Baatu ut veniret ad inclinandum se ei, et
had-summoned Batu that he-should-come for bowing himself to-him and
Baatu arripuit iter cum magno apparatu. Timebat tamen
Batu took-up the-journey with great array he-feared yet
multum ipse et homines sui, et premisit quemdam fratrem
much he and men his and sent-ahead a-certain brother
suum, Sticam nomine, qui cum pervenisset ad Keu et
his Sticam by-name who when he-had-arrived at Kuyuk and
deberet ei servire de cifo, orta lite, interfecerunt se
was-to him to-serve with the-cup arisen a-quarrel they-killed themselves
mutuo. Vidua ipsius Stichan retinuit nos per unam diem,
mutually the-widow of-the-very Sticam kept us for one day
ut ingrederemur domum ejus et benediceremus ei, hoc est,
that we-should-enter house her and should-bless her that is
oraremus pro ea. Mortuo ergo Keu, ipse Mangu est electus
should-pray for her dead therefore Kuyuk the-very Mangu was elected
de voluntate Baatu, et jam erat electus quando frater
by the-will of-Batu and already he-was elected when brother
Andreas fuit ibi. Keu habebat quemdam fratrem, nomine
Andrew was there Kuyuk had a-certain brother by-name
Seremon, qui, de consilio uxoris Keu et vassallorum
Siremon who by the-counsel of-the-wife of-Kuyuk and of-vassals
suorum, ivit cum magno apparatu versus Mangu tanquam
his went with great array toward Mangu as-if
inclinaturus ei. Tamen in veritate proponebat interficere
about-to-bow to-him yet in truth he-purposed to-kill
eum, et totam curiam ejus extinguere. Et cum jam prope
him and the-whole court his to-extinguish and when already near

esset Mangu per unam dietam vel duas, remansit quedam
he-was to-Mangu by one day's-journey or two remained a-certain-one
de bigis ejus fracta in via, et dum auriga laboraret
of carts his broken on the-way and while the-driver labored
reparare eam, supervenit quidam de hominibus Mangu, qui
to-repair it came-up a-certain-one of the-men of-Mangu who
juvavit eum, et ille in tantum inquisivit de itinere eorum
helped him and he in so-much inquired about the-journey of-them
quod ille auriga revelavit ei id quod proponebat Siremon
that that driver revealed to-him that which purposed Siremon
facere. Tunc ille divertens quasi parum curaret ivit ad
to-do then he turning-aside as-if little he-cared went to
armentum equorum, et accepit fortiorem equum quod potuit
the-herd of-horses and took the-strongest horse which he-could
eligere, et nocte et die currens cum festinatione pervenit
to-choose and by-night and by-day running with haste he-arrived
ad curiam Mangu, nuncians ei ea que audierat.
at the-court of-Mangu announcing to-him those-things which he-had-heard
Tunc Mangu, convocatis cito omnibus hominibus suis, fecit
then Mangu convoked quickly all men his made
fieri .iiijor. circulos hominum armatorum circa curiam
to-be-made 4 circles of-men armed around court
suam, ut nullus posset ingredi. Reliquos misit contra ipsum
his that no-one could enter the-rest he-sent against the-very
Siremon, qui ceperunt eum non suspicantem quod consilium
Siremon who took him not suspecting that counsel
suum esset manifestatum, et adduxerunt eum ad curiam cum
his was revealed and brought him to the-court with
omnibus suis. Cui Mangu imponens illud crimen, statim
all his to-whom Mangu imputing that crime at-once
confessus est. Tunc interfectus est et major filius Keuchan
confessed he-has then killed was also the-elder son of-Kuyuk

et trecenti cum eis de majoribus Tartarorum. Missum
and three-hundred with them of the-greater-men of-the-Tartars sent
est etiam pro dominabus, que omnes fuerunt fustigate cum
was also for the-ladies who all were cudgeled with
titionibus ardentibus ut confiterentur. Que confesse, interfecte
brands burning that they-might-confess who confessed killed
sunt. Parvulus filius Keu, qui non potuit esse capax vel
were the-little son of-Kuyuk who not could be capable or
conscius consilii, ille relictus est vivus, et illi remansit
aware of-the-counsel he left was alive and to-him remained
curia patris cum omnibus spectantibus ad eam animalibus
the-court of-the-father with all pertaining to it animals
et hominibus. Et per illam transivimus in reditu, nec
and men and through it we-passed on the-return nor
fuerunt ductores mei eundo vel redeundo ausi declinare
were guides my going or returning dared to-turn-aside
ad illam. Sedebat enim in tristitia domina gentium, et
to it there-sat for in sadness the-lady of-the-nations and
non erat qui consolaretur eam. Tunc iterum ascendivimus
not there-was who should-console her then again we-climbed
montana, semper tendentes in aquilonem. Tandem in die
mountains always tending into the-north at-last on the-day
beati Stephani intravimus planiciem magnam sicut mare,
of-blessed Stephen we-entered a-plain great like a-sea
ita quod nullus monticulus apparebat, et in crastino in
so that no hillock appeared and on the-morrow on
festo sancti Johannis Evangeliste pervenimus ad curiam illius
the-feast of-saint John the-Evangelist we-arrived at the-court of-that
magni domini. Cum autem essemus prope eam per quinque
great lord when moreover we-were near it by five
dietas, voluit nos ille iam, apud quem dormivimus, dirigere
days'-journeys wished us that yam with whom we-slept to-direct

per quamdam viam in circuitu, ita quod oportuisset
through a-certain way in a-circuit so that it-would-have-behooved
nos adhuc laborasse plus quam per quindecim dies. Et
us still to-have-labored more than for fifteen days and
hoc erat, ut intellexi, quod ut iremus per Onankerule,
this was as I-understood that that we-should-go through Onan-Kerule
terram scilicet eorum propriam in qua est curia Chingis
the-land namely of-them own in which is the-court of-Chingis
cham; alii dicebant quod hoc volebant facere ut viam
cham others said that this they-wished to-do that the-way
facerent prolixiorem, et majorem ostenderent potentiam
they-might-make longer and greater show power
suam. Ita enim solent facere hominibus venientibus de
their so for they-are-wont to-do to-men coming from
regionibus non subditis eis. Et cum magna difficultate
regions not subject to-them and with great difficulty
optinuit dux noster ut iremus rectam viam. Detinuerunt
obtained the-guide our that we-should-go the-straight way they-detained
nos super hoc facto a summo diluculo usque ad horam
us over this matter from the-very dawn all-the-way to the-hour
terciam. In illa etiam via dixit michi scriptor ille, quem
third on that also way told me the-scribe that whom
expectaveramus apud Cailat, quod in literis Baatu, quas
we-had-awaited at Cailac that in the-letters of-Batu which
mittebat Manguchan, continebatur quod vos requirebatis
he-was-sending to-Mangu-chan was-contained that you were-requesting
exercitum et adjutorium a Sarcath contra Sarracenos.
an-army and help from Sartaq against the-Saracens
Tunc incepi multum mirari, et etiam solicitus esse, quia
then I-began much to-wonder and also anxious to-be because
sciebam tenorem literarum vestrarum, et quod nulla mentio
I-knew the-tenor of-letters your and that no mention

fiebat de hoc in literis vestris, nisi quod monebatis eum
was-made of this in letters your except that you-admonished him
ut esset amicus omnium christianorum, et exaltaret
that he-should-be a-friend of-all Christians and exalt
crucem, et esset inimicus omnium inimicorum crucis;
the-cross and be an-enemy of-all the-enemies of-the-cross
et etiam, quia interpretes fuerant Hermeni de majori
and also because the-interpreters had-been Armenians from greater
Herminia multum odientes Sarracenos, ne forte in odium
Armenia much hating the-Saracens lest perhaps in hatred
et gravamen Sarracenorum gratius fuissent interpretati
and grievance of-the-Saracens more-pleasingly they-had interpreted
secundum placitum eorum. Tacui ergo, non dicens aliquid
according-to the-pleasure of-them I-was-silent therefore not saying anything
nec pro nec contra, quia timebam contradicere verbis
neither for nor against because I-feared to-contradict the-words
Baatu ne incurrerem calumpniam sine rationabili causa.
of-Batu lest I-should-incur calumny without reasonable cause

XXVIII · FIRST AUDIENCE WITH MANGU CHAN

Asked their purpose, William says they came to Sartaq because they heard he was a Christian, and Sartaq and Batu sent them on. Barefoot in the cold, they sing Ave regina in an Armenian monk's chapel. In the octave of the Innocents they sing a hymn before Mangu, who sits with his wife and daughter; their interpreter grows drunk. Mangu grants them two months.

Venimus ergo predicto die ad dictam curiam. Ductori
we-came therefore on-the-aforesaid day to the-said court to-the-guide
nostro fuit assignata magna domus, nobis tribus parvulum
our was assigned a-great house to-us three a-tiny

tuguriunculum in quo vix potuimus reponere res nostras
little-hut in which scarcely we-could to-put-away things our
et facere lectulos et modicum de igne. Multi venerunt
and make little-beds and a-little of fire many came
visitare ducem nostrum, et allata fuit ei cervisia de risio
to-visit guide our and brought was to-him beer of rice
in lagunculis longis, strictis desuper, de qua nullam potui
in flasks long narrow above from which no I-could
discernere differentiam ab optimo vino autisiodorensi, excepto
to-discern difference from the-best wine of-Auxerre except
quod odorem vini non habebat. Fuimus vocati et inquisiti
that the-smell of-wine not it-had we-were called and questioned
fortiter super quo negotio veneramus. Ego respondebam:
strongly about what business we-had-come I answered
«Audivimus de Sarcath quod esset christianus; venimus ad
we-heard of Sartaq that he-was a-Christian we-came to
eum. Rex Francorum misit ei literas clausas per nos;
him the-king of-the-Franks sent him letters closed through us
ipse misit nos ad patrem suum, pater ejus misit nos huc.
he sent us to father his father his sent us hither
Ipse deberet scripsisse causam quare.» Ipsi querebant si vos
he ought to-have-written the-cause why they asked if you
velletis facere pacem cum eis. Ego respondi: «Misit ipsi
wished to-make peace with them I answered he-sent to-the-very
Sarcath literas tanquam christiano, et si scivisset quod non
Sartaq letters as to-a-Christian and if he-had-known that not
esset christianus, nunquam misisset ei literas. De pace
he-was a-Christian never would-he-have-sent him letters of peace
facienda, dico quod nullam fecit vobis injuriam. Si aliquid
to-be-made I-say that no he-has-done to-you wrong if anything
fecisset quare deberetis ei vel genti sue facere guerram,
he-had-done why you-ought to-him or to-people his to-make war

ipse libenter, tanquam homo justus, vellet se emendare
he gladly as a-man just would-wish himself to-amend
et requerere pacem. Si vos sine causa volueritis ei
and to-seek peace if you without cause will-have-wished on-him
inferre bellum, vel genti sue, speramus quod Deus, qui
to-bring war or on-people his we-hope that God who
justus est, juvabit eos.» Et ipsi mirabantur semper, repetentes:
just is will-help them and they wondered always repeating
«Quare venistis, ex quo non venistis facere pacem?» Ipsi
why did-you-come from which not you-came to-make peace they
enim jam in tantam superbiam sunt erecti, quod credunt
for already into so-great pride are raised that they-believe
quod totus mundus desideret facere pacem cum eis. Et
that the-whole world desires to-make peace with them and
certe si permitteretur michi, ego in toto mundo pro posse
certainly if it-were-allowed me I in the-whole world for power
meo predicarem bellum contra eos. Ego autem nolebam
my would-preach war against them I moreover was-unwilling
eis aperte explicare causam adventus mei, ne forte aliquid
to-them openly to-unfold the-cause of-the-coming my lest perhaps something
dicerem contra verba que mandaverat Baatu. Et ideo totam
I-should-say against the-words which had-commanded Batu and therefore the-whole
causam adventus mei illuc dicebam, quia ipse miserat me.
cause of-the-coming my thither I-said because he had-sent me
Sequenti die ducti sumus ad curiam, et credebam quod
on-the-following day led we-were to the-court and I-believed that
possem ire nudis pedibus sicut in nostris partibus; unde
I-could go with-bare feet as in our parts whence
deposueram sotulares. Venientes autem ad curiam, descendunt
I-had-laid-down shoes coming moreover to the-court they-dismount
longe a domo in qua est ipse Chan quantum arcus jacere
far from the-house in which is the-very Chan as-far-as a-bow to-shoot

potest, et ibi remanent equi et garciones custodientes
can and there remain the-horses and the-boys guarding
equos. Unde cum descendissemus ibi, et ductor noster
the-horses whence when we-had-dismounted there and guide our
ivisset ad domum ipsius Chan, affuit ibi unus garcio
had-gone to the-house of-the-very Chan was-present there one boy
hungarus qui recognovit nos, hoc est ordinem nostrum; et
Hungarian who recognized us that is order our and
cum circumdarent nos homines et respicerent nos tanquam
when surrounded us men and looked-at us as
monstra, maxime quia eramus nudis pedibus, et quererent si
monsters most-of-all because we-were with-bare feet and asked if
nos non indigeremus pedibus nostris, quia supponebant quod
we not needed feet our because they-supposed that
statim admitteremus eos. Ille Hungarus redidit eis rationem,
at-once we-would-lose them that Hungarian rendered them account
narrans eis conditiones ordinis nostri. Tunc venit magnus
telling them the-conditions of-order our then came the-great
scriptor, qui erat christianus nestorinus, cujus consilio fere
scribe who was a-Christian Nestorian whose by-counsel almost
omnia fiunt, ut videret nos; et respexit nos diligenter,
all-things are-done that he-might-see us and he-looked-at us diligently
et vocavit illum Hungarum, a quo multa quesivit. Tunc
and called that Hungarian from whom many-things he-asked then
dictum est nobis ut reverteremur ad hospicium; et cum
said it-was to-us that we-should-return to the-lodging and when
reverteremur, vidi ante extremitatem curie versus orientem,
we-were-returning I-saw before the-end of-the-court toward the-east
longe a curia quantum posset balista jacere duabus
far from the-court as-far-as could a-crossbow to-shoot two
vicibus, domum super quam erat crucicula. Tunc gavisus
times a-house over which was a-little-cross then rejoiced

multum, supponens quod ibi esset aliquid christianitatis,
much supposing that there was something of-Christianity
ingressus confidenter, et inveni altare paratum vere pulchre.
entered confidently and I-found an-altar prepared truly beautifully
Erant enim in panno aureo brosdate, sive bistrate, ymago
there-were for on a-cloth golden embroidered or brocaded an-image
Salvatoris et beate Virginis et Johannis Baptiste et
of-the-Savior and of-the-blessed Virgin and of-John the-Baptist and
duorum angelorum, lineamentis corporis et vestimentorum
of-two angels with-the-lineaments of-the-body and of-the-garments
distinctis margaritis, et crux magna argentea habens gemmas
distinguished with-pearls and a-cross great silver having gems
in angulis et in medio sui, et alia philateria multa, et
in the-corners and in the-middle of-itself and other phylacteries many and
lucerna cum oleo ardens ante altare, habens octo lumina; et
a-lamp with oil burning before the-altar having eight lights and
sedebat ibi unus monachus armenus, nigellus, macilentus,
sat there one monk Armenian darkish thin
inductus tunica cilicina asperrima usque ad medias tibias,
clothed in-a-tunic haircloth most-rough all-the-way to mid shins
habens desuper pallium nigrum de seta furratum, vario
having above a-pallium black of silk furred with-vair
ligatus ferro sub cilicio. Statim post ingressum, antequam
bound with-iron under the-haircloth at-once after the-entry before
salutaremus monachum, prostrati cantavimus «Ave regina
we-greeted the-monk prostrate we-sang Ave regina
celorum,» et ipse surgens orabat nobiscum. Tunc, ipso
celorum and he rising prayed with-us then him
salutato, sedimus juxta eum habentem modicum de igne
greeted we-sat beside him having a-little of fire
coram se in patella. Narravimus autem ei causam
before himself in a-pan we-told moreover to-him the-cause

adventus nostri, et ipse incepit nos multum confortare,
of-coming our and he began us much to-comfort
dicens ut loqueremur audacter, quia eramus nuncii Dei,
saying that we-should-speak boldly because we-were envoys of-God
qui est major omni homine. Postea narravit nobis de
who is greater than-every man afterward he-told us about
adventu suo, dicens quod prevenerat nos per mensem illuc,
coming his saying that he-had-preceded us by a-month thither
et quod fuerat heremita in territorio Ierosolimitano, et
and that he-had-been a-hermit in the-territory of-Jerusalem and
quod Deus apparuerat ei tribus vicibus precipiens ei ut
that God had-appeared to-him three times ordering him that
iret ad principem Tartarorum; et cum ipse dissimularet
he-should-go to the-prince of-the-Tartars and when he delayed
ire, tercia vice comminatus est ei Deus, prosternens eum
to-go the-third time threatened has him God prostrating him
in terram, dicens quod moreretur nisi iret, et quod
to the-earth saying that he-would-die unless he-went and that
ipse dixerat Manguchan quod si vellet fieri christianus,
he had-said to-Mangu-chan that if he-wished to-become a-Christian
quod totus mundus veniret ad obedientiam ejus, et quod
that the-whole world would-come to obedience his and that
Fransci et quod magnus papa obedierent ei; et monuit
the-Franks and that the-great pope would-obey him and he-warned
me ut similia dicerem ei. Tunc respondi: «Frater, libenter
me that like-things I-should-say to-him then I-answered brother gladly
monebo eum ut fiat christianus: ad hoc enim veni, ut
I-shall-warn him that he-become a-Christian for this for I-came that
omnibus hoc predicem. Promittam etiam ei quod Franci
to-all this I-may-preach I-shall-promise also to-him that the-Franks
et papa multum gaudebunt, et habebunt eum pro fratre
and the-pope much will-rejoice and will-have him for brother

et amico. Sed quod debeant fieri servi ejus et solvere
and friend but that they-ought to-become slaves his and to-pay
ei tributum sicut iste alie nationes, nunquam promittam,
him tribute as these other nations never shall-I-promise
quia loquerer contra conscientiam meam.» Tunc ipse tacuit.
because I-would-speak against conscience my then he was-silent
Ivimus ergo ad hospitium nostrum, quod frigidum inveni,
we-went therefore to lodging our which cold I-found
nec comederamus aliquid in die. Coximus modicum de
nor had-we-eaten anything in the-day we-cooked a-little of
carnibus, et milium in brodio carnium ad sorbendum.
meats and millet in broth of-meats for supping
Dux noster et socii ejus inebriabantur ad curiam. De
guide our and companions his got-drunk at the-court of
nobis habebatur parva cura. Erant tunc ibi juxta eos
us was-had small care there-were then there beside them
nuncii Valzani, quod ignorabamus. Et diluculo fecerunt nos
envoys of-Vatatzes which we-were-ignorant-of and at-dawn made us
homines de curia surgere cum festinatione. Ego autem ivi
men from the-court rise with haste I moreover went
cum eis, nudis pedibus, modica via ad domum dictorum
with them with-bare feet a-short way to the-house of-the-said
nunciorum, et quesiverunt ab illis si nos cognoscerent. Tunc
envoys and they-asked of them if us they-knew then
miles ille Grecus, recognoscens ordinem et etiam socium
soldier that Greek recognizing the-order and also companion
meum, quia viderat eum in curia Nastacii cum fratre
my because he-had-seen him at the-court of-Vatatzes with brother
Thoma ministro nostro, cum universis sociis suis exhibuit
Thomas minister our with all companions his showed
magnum testimonium de nobis. Tunc quesiverunt si
great testimony about us then they-asked whether

vos haberetis pacem vel bellum cum Nastatio. «Nec pacem»,
you had peace or war with Vatatzes neither peace
dixi, «nec bellum»; et ipsi quesiverunt commodo hoc posset
I-said nor war and they asked how this could
esse. «Quia», dixi, «sunt terre eorum remote ab invicem,
be because I-said they-are the-lands of-them remote from each-other
nec habent aliquid facere ad invicem.» Tunc dixit nuncius
nor have-they anything to-do with each-other then said the-envoy
Nastacii quod pacem, reddens me cautum. Tunc tacui. Illo
of-Vatatzes that peace rendering me cautious then I-was-silent that
mane congelate sunt summitates articulorum pedum meorum,
morning frozen were the-tips of-the-toes of-feet my
ita quod amplius non potui ire nudis pedibus. Accutissimum
so that further not I-could go with-bare feet very-sharp
est enim in illis regionibus frigus, et ex quo incipit gelare
is for in those regions the-cold and from when it-begins to-freeze
nunquam cessat usque ad madium; immo mense madio.
never it-ceases all-the-way to May nay in-the-month of-May
Gelabat enim omni mane; sed in die virtute solis
it-froze for every morning but in the-day by-the-strength of-the-sun
solvebatur. Sed in hyeme nunquam dissolvitur, sed cum
it-was-loosed but in winter never is-it-dissolved but with
omni vento continuatur gelu. Et si esset ibi ventus in
every wind is-continued the-frost and if there-were there wind in
hyeme sicut apud nos, nichil posset ibi vivere; sed semper
winter as among us nothing could there to-live but always
est aer quietus usque ad aprilem; et tunc surgunt venti.
is the-air quiet all-the-way to April and then rise winds
Et interfecit tunc quando fuimus ibi, circa Pascha, infinita
and killed then when we-were there around Easter infinite
animalia frigus, quod surrexit cum vento. Modicum cecidit
animals the-cold which rose with the-wind a-little fell

ibi de nive in hyeme, sed circa Pascha, quod fuit in
there of snow in winter but around Easter which was at
exitu aprilis, cecidit tanta quod omnes vici Caracarum
the-end of-April fell so-much that all the-streets of-Caracorum
fuerunt pleni, et oportebat eam exportare cum bigis. Tunc
were full and it-behooved it to-carry-out with carts then
attulerunt nobis de curia primo pelliceas arietinas et
they-brought us from the-court first fur-coats of-ram and
braccas de eodem et sotulares, quos receperunt socius meus
breeches of the-same and shoes which received companion my
et Turgemannus. Ego autem non credebam me indigere,
and the-dragoman I moreover not believed myself to-need-them
quia videbatur michi quod mea pellicea, quam tuleram
because it-seemed to-me that my fur-coat which I-had-brought
de Baatu, sufficeret michi. Tunc in octavis Innocentium
from Batu would-suffice me then in the-octave of-the-Innocents
fuimus ducti ad curiam; et venerunt sacerdotes nestorini, de
we-were led to the-court and came priests Nestorian of
quibus ignorabam quod essent christiani, querentes quorsum
whom I-was-ignorant that they-were Christians asking which-way
adoraremus. Dixi: «Ad orientem». Et hoc querebant quia
we-adored I-said to the-east and this they-asked because
feceramus barbas nostras radi, de consilio ductoris nostri,
we-had-had beards our shaved by the-counsel of-guide our
ut appararemus coram Chan secundum morem patrie
that we-might-appear before the-Chan according-to the-custom of-country
nostre. Unde ipsi credebant quod essemus Turvi, hoc est
our whence they believed that we-were Tuins that is
ydolatre. Fecerunt etiam nos exponere de Biblia. Tunc
idolaters they-made also us set-forth from the-Bible then
quesiverunt quam reverentiam vellemus facere ipsi Chan,
they-asked what reverence we-wished to-do to-the-very Chan

vel more nostro, vel more eorum. Quibus respondi:
either in-manner our or in-manner theirs to-whom I-answered
«Sacerdotes sumus, dediti servitio Dei. Nobiles domini
priests we-are given to-the-service of-God noble lords
non sustinent in partibus nostris quod sacerdotes flectant
not endure in parts our that priests bend
coram eis genua propter honorem Dei. Tamen nos volumus
before them the-knees because-of the-honor of-God yet we wish
nos humiliare omni homini propter Deum. Nos de longe
ourselves to-humble to-every man because-of God we from afar
venimus: primo si placet vobis cantabimus laudes Deo, qui
have-come first if it-please you we-shall-sing praises to-God who
nos salvos de tam longinquo usque huc perduxit, et
us safe from so distant all-the-way hither has-brought and
postea faciemus secundum quod placuerit ipsi domino
afterward we-shall-do according-to what will-have-pleased to-the-very lord
vestro, hoc excepto, quod nichil precipiatur nobis quod sit
your this excepted that nothing be-ordered us which be
contra cultum et honorem Dei.» Tunc ingressi domum
against the-worship and honor of-God then entered the-house
dixerunt verba mea. Placuit domino, et statuerunt nos ante
they-told words my it-pleased the-lord and they-set us before

portam domus, levantes filtrum quod pendebat ante portam;
the-door of-the-house raising the-felt which hung before the-door
et, quia erat in Natalitiis, incepimus cantare:
and because it-was in the-Christmas-days we-began to-sing

«A solis ortus cardine
from of-the-sun of-the-rising the-hinge
Et usque terre limitem
and up-to of-the-earth the-limit
Cristum canamus principem
Christ let-us-sing the-prince
Natum Maria virgine.»
born of-Mary the-virgin

Quod impnum cum cantavissemus, scrutati sunt tibias et
which hymn when we-had-sung searched have the-shins and
sinum et brachia nostra, utrum haberemus cutellos super
bosom and arms our whether we-had knives on
nos. Interpretem fecerunt distinguere, et relinquere corrigiam
us the-interpreter they-made ungird and leave the-belt
cum cutello extra sub custodia unius hostiarii. Tunc ingressi
with knife outside under the-keeping of-one doorkeeper then entered
sumus, et bancus cum cosmos erat in introitu, juxta quem
we-have and a-bench with cosmos was in the-entrance beside which
fecerunt stare interpretem. Nos vero fecerunt sedere super
they-made stand the-interpreter us but they-made sit on
scamnum ante dominas. Domus vero erat tota tecta panno
a-bench before the-ladies the-house indeed was wholly covered with-cloth
aureo intus, et fiebat ignis in quadam arula, in
golden inside and there-was-made a-fire in a-certain little-hearth in
medio domus, de spinis et radicibus abscinchii, quod ibi
the-middle of-the-house of thorns and roots of-wormwood which there

crescit valde magnum, et etiam ex stercoribus boum. Ipse
grows very great and also from the-dung of-oxen he
vero sedebat in lecto indutus pelle maculosa et lucente
indeed sat on a-bed clothed in-a-skin spotted and glossy
valde, qualis est pellis bovis marini. Et est homo simus,
very such-as is the-skin of-the-ox marine and he-is a-man snub-nosed
mediocris stature, in etatem quadraginta quinque annorum;
of-middling stature at the-age forty five of-years
et sedebat uxor juvencula juxta eum; et quedam filia
and there-sat a-wife young beside him and a-certain daughter
sua valde turpis, Cirina nomine, adulta, cum aliis parvulis,
his very ugly Cirina by-name grown with other little-ones
sedebat in lecto post eos. Illa enim domus fuerat cujusdam
sat on the-bed behind them that for house had-been of-a-certain
domine cristiane, quam multum dilexerat, de qua susceperat
lady Christian whom much he-had-loved from whom he-had-received
predictam filiam. Et super induxerat illam juvenculam
the-aforesaid daughter and over(-her) he-had-brought-in that young
uxorem, sed tamen filia erat domicella totius illius
wife but yet the-daughter was the-mistress of-the-whole of-that
curie, que fuerat matris ejus. Tunc ipse fecit a nobis
court which had-been of-the-mother her then he had from us
queri quid vellemus bibere, utrum vinum vel terracinam,
asked what we-wished to-drink whether wine or terracina
hoc est cervisiam de risio, vel caracosmos, hoc est clarum
that is beer of rice or caracosmos that is clear
lac jumenti, vel bal, hoc est medonem de melle. Istis enim
milk of-mares or bal that is mead of honey these for
quatuor potibus utuntur in hyeme. Tunc respondi: «Domine,
four drinks they-use in winter then I-answered lord
nos non sumus homines querentes voluntatem in potu;
we not are men seeking (our)-will in drink

sufficit nobis bene placitum vestrum.» Tunc fecit nobis
suffices us the-good pleasure your then he-had us
dari de potu de risio claro et sapido sicut vinum album,
given of drink of rice clear and savory like wine white
de quo gustavi propter reverentiam ejus paululum; et ad
of which I-tasted because-of reverence his a-little and to
infortunium nostrum interpres noster stabat juxta pincernas,
the-misfortune our interpreter our stood beside the-cupbearers
qui dederunt ei multum bibere, et statim fuit ebrius. Tunc
who gave him much to-drink and at-once he-was drunk then
ipse Chan fecit afferri falcones et alias aves, quas accepit
the-very Chan had brought falcons and other birds which he-took
super manum suam et respexit, et post longum spatium
on hand his and looked-at and after a-long space
precepit ut loqueremur. Tunc oportuit nos flectere genua.
ordered that we-should-speak then it-behooved us to-bend the-knees
Et ipse habebat suum interpretem, quemdam Nestorinum,
and he had his interpreter a-certain Nestorian
de quo ignorabam quod christianus esset, et nos habebamus
of whom I-was-ignorant that a-Christian he-was and we had
nostrum interpretem, talem qualem, qui jam etiam erat
our interpreter such as-he-was who already also was
ebrius. Tunc dixi: «Nos in primis reddimus gratias et
drunk then I-said we in the-first-place render thanks and
laudes Deo, qui adduxit nos de tam longinquis partibus ut
praises to-God who has-brought us from so distant parts that
videamus Manguchan, cui Deus dedit tantam potestatem
we-may-see Mangu-chan to-whom God has-given so-great power
in terra. Et oramus Cristum, cujus imperio omnes
on earth and we-pray Christ whose under-the-empire all
vivimus et morimur, ut ipse det ei bene et diu vivere.»
we-live and die that he may-give him well and long to-live

Hoc enim volunt, ut oretur pro vita eorum. Tunc narravi
this for they-wish that it-be-prayed for the-life of-them then I-told
ei: «Domine, audivimus de Sarchat quod esset Cristianus, et
him lord we-heard of Sartaq that he-was a-Christian and
gavisi sunt christiani qui hoc audierunt, et precipue dominus
rejoiced have the-Christians who this heard and especially the-lord
rex Francorum. Unde nos venimus ad eum, et dominus
king of-the-Franks whence we came to him and the-lord
rex misit ei literas per nos in quibus erant pacifica
king sent him letters through us in which were peaceful
verba, et inter alia verba ipse testificabatur ei de nobis
words and among other words he testified to-him about us
cujusmodi homines sumus, et rogabat eum ut permitteret
of-what-kind men we-are and asked him that he-would-allow
nos morari in terra sua. Nostrum enim officium est docere
us to-stay in land his our for office is to-teach
homines vivere secundum legem Dei. Ipse vero nos misit
men to-live according-to the-law of-God he but us sent
ad patrem suum Baatu. Baatu autem misit nos huc ad vos.
to father his Batu Batu moreover sent us hither to you
Vos estis cui Deus dedit magnum dominium in terra.
you are-the-one to-whom God has-given great dominion on earth
Rogamus ergo potentiam vestram ut detis nobis licenciam
we-ask therefore power your that you-give us leave
remanendi in terra vestra, ad faciendum servitium Dei pro
of-remaining in land your for doing the-service of-God for
vobis et uxoribus et liberis vestris. Non habemus aurum vel
you and wives and children your not we-have gold or
argentum vel lapides preciosas que possimus presentare vobis,
silver or stones precious which we-could to-present to-you
nisi nosmetipsos, quos presentamus ad serviendum Deo et
except ourselves whom we-present for serving God and

orandum Deum pro vobis. Ad minus detis nobis licenciam
praying God for you at least give us leave
remanendi donec istud frigus transierit. Socius enim meus
of-remaining until this cold will-have-passed companion for my
est ita debilis quod nullo modo salva vita sua potest amplius
is so weak that in-no way safe life his can-he further
laborare in equitando.» Ipse enim socius meus dixerat michi
to-labor in riding he for companion my had-told me
infirmitatem suam, et adjuraverat me ut peterem licenciam
infirmity his and had-adjured me that I-should-ask leave
remanendi. Supponebamus enim bene quod oporteret nos
of-remaining we-supposed for well that it-would-behoove us
redire ad Baatu, nisi de speciali gracia daret nobis licenciam
to-return to Batu unless of special grace he-gave us leave
remanendi. Tunc ipse incipit respondere: «Sicut sol est
of-remaining then he begins to-answer as the-sun is
ubique diffundens radios suos, ita mea potencia et ipsius
everywhere spreading rays its so my power and of-the-very
Baatu diffundit se undique. Unde non indigemus auro vel
Batu spreads itself on-all-sides whence not we-need gold or
argento vestro.» Usque huc intellexi interpretem meum, sed
silver your up-to here I-understood interpreter my but
ulterius nullam integram sentenciam potui comprehendere:
further no whole sentence could-I to-comprehend
unde percepi bene quod ebrius erat. Et etiam ipse Mangu
whence I-perceived well that drunk he-was and also the-very Mangu
Chan videbatur michi temulentus. In hoc tamen finiunt
Chan seemed to-me tipsy in this yet they-end
verba sua, ut visum fuit michi, quod non placebat ei
words their as seemed it-was to-me that not it-pleased him
quod prius venissemus ad Sarcach quam ad eum. Tunc ego,
that first we-had-come to Sartaq than to him then I

videns defectum interpretis, tacui, hoc excepto, quod rogavi
seeing the-failing of-the-interpreter was-silent this excepted that I-asked
eum ut non displiceret ei quod dixeram de auro et
him that not it-should-displease him that I-had-said about gold and
argento, quia non dixeram quia ipse indigeret talibus vel
silver because not I-had-said that he needed such-things or
talia cuperet, sed quia libenter vellemus eum honorare
such-things desired but because gladly we-would-wish him to-honor
temporalibus et spiritualibus. Tunc fecit nos surgere et
with-temporal and spiritual-things then he-made us rise and
iterum sedere, et post pauca ipso salutato exivimus, et
again sit and after a-few-things him greeted we-went-out and
scriptores ejus et ille interpres suus, qui nutrit unam de
scribes his and that interpreter his who rears one of
filiabus suis, nobiscum; et inceperunt multum inquirere de
daughters his with-us and began much to-inquire about
regno Francie, utrum essent ibi multi arietes et boves
the-kingdom of-France whether there-were there many rams and oxen
et equi, ac si statim deberent ingredi et capere omnia. Et
and horses as if at-once they-ought to-enter and to-take all-things and
multociens alias oportebat me facere magnam vim in
many-times at-other-times it-behooved me to-make great force in
dissimulando indignationem et iram; et respondi: «Multa
dissembling indignation and anger and I-answered many
bona sunt ibi, que vos videbitis si contingat vos illuc
good-things are there which you will-see if it-happen you thither
ire.» Tunc assignaverunt nobis quemdam qui debebat habere
to-go then they-assigned to-us a-certain-one who was-to to-have
curam nostri, et ivimus ad monachum. Et cum exiremus
care of-us and we-went to the-monk and when we-went-out
inde ituri ad hospicium, venit ad nos predictus interpres
thence about-to-go to the-lodging came to us the-aforesaid interpreter

dicens: «Manguchan compatitur vobis et dat vobis spacium
saying Mangu-chan pities you and gives you space
morandi hic per duos menses: tunc transactum erit magnum
of-staying here for two months then past will-be the-great
frigus. Et mandat vobis, hic prope ad decem dietas
cold and he-sends-word to-you here near at ten days'-journeys
est civitas bona que dicitur Caracarum. Si vultis illuc ire,
is a-city good which is-called Caracorum if you-wish thither to-go
ipse faciet vobis ministrare neccessaria; si autem vultis hic
he will-make to-you be-ministered necessities if moreover you-wish here
manere, potestis, et habebitis neccessaria. Tamen laboriosum
to-remain you-can and you-will-have necessities yet laborious
erit vobis equitare cum curia.» Et ego respondi: «Dominus
it-will-be for-you to-ride with the-court and I answered the-Lord
custodiat Manguchan et det ei bonam vitam et longam!
guard Mangu-chan and give him good life and long
Nos invenimus hic istum monachum, de quo credimus quod
we found here this monk about whom we-believe that
sit sanctus homo et quod per voluntatem Dei venerit ad
he-is a-holy man and that by the-will of-God he-has-come to
partes istas. Unde libenter staremus cum eo, quia monachi
parts these whence gladly we-would-stay with him because monks
sumus, et diceremus orationes nostras simul pro vita ipsius
we-are and we-would-say prayers our together for the-life of-the-very
Chan.» Tunc ille silens recessit. Et ivimus ad domum magnam,
Chan then he silent withdrew and we-went to the-house great
quam frigidam invenimus et absque materia ignis, adhuc
which cold we-found and without material of-fire still
jejuni a cibo, et nox erat. Tunc ille cui recommendati
fasting from food and night it-was then he to-whom recommended
eramus providit nobis de materia ignis et de modico cibo.
we-were provided us with material of-fire and with a-little food

Pascha of Metz tells William of the Parisian goldsmith William Buchier at Caracorum. William hears of the impostor Theodolus and sees that Mangu, whom the monk Sergius says he will baptize at Epiphany, favors all religions alike and divines by burned shoulder blades. The friars visit Mangu and his wives with the cross; Bartholomew is seized for touching a threshold; the monk's rhubarb water cures the lady Cota. Mangu rebukes the monk, Lent brings hunger, and the goldsmith's son arrives.

Ductor noster reversus est ad Baatu, postulans a nobis
guide our returned has to Batu demanding from us
unam carpitam, sive unum tapetium, quod reliqueramus
one carpet or one tapestry which we-had-left
de mandato ejus in curia Baatu. Concessimus, et ipse
by order his at the-court of-Batu we-granted and he
pacifice recessit, postulans dextram nostram et dicens culpam
peaceably withdrew demanding right-hand our and saying fault
suam. Permiserat nos habere famem vel sitim in via.
his he-had-allowed us to-have hunger or thirst on the-way
Condonavimus ei, pariter ab ipso et a tota familia
we-pardoned him equally from him and from the-whole household
sua postulantes veniam si quod eis malum exemplum
his asking pardon if any to-them evil example
ostendissemus. Invenit nos quedam mulier de Metis in
we-had-shown found us a-certain woman from Metz in
Lotaringia, que capta fuit in Hungaria, nomine Pascha, que
Lorraine who captured was in Hungary by-name Pascha who
fecit nobis magnum pascha pro posse suo, et spectabat
made for-us a-great Easter for power her and she-belonged
ad curiam illius domine que fuerat cristiana, de qua
to the-court of-that lady who had-been Christian about whom

dixi superius, que narravit nobis inauditas paupertates quas
I-spoke above who told us unheard-of poverties which
sustinuerat antequam venisset ad curiam. Sed modo erat
she-had-endured before she-had-come to the-court but now it-was
ei satis bene. Habebat enim juvenem maritum rutenum,
with-her quite well she-had for a-young husband Russian
de quo habebat tres puerulos valde pulchros, qui sciebat
from whom she-had three little-boys very beautiful who knew-how
facere domos, quod est bonum artificium inter eos. Insuper
to-make houses which is a-good craft among them moreover
narravit nobis quod apud Carecarum esset quidam magister
she-told us that at Caracorum was a-certain master
aurifaber, Willelmus nomine, oriundus Parisius: cognomen
goldsmith William by-name native of-Paris surname
ejus est Buchier, et nomen patris ejus Laurentius Buchier.
his is Buchier and the-name of-father his Laurence Buchier
Et adhuc credit se habere fratrem super Magnum
and still he-believes himself to-have a-brother on the-Great
Pontem, nomine Rogerus Buchier. Dicebat etiam illa michi
Bridge by-name Roger Buchier she-said also she to-me
quod ipse haberet quemdam juvenem quem nutrierat, quem
that he had a-certain youth whom he-had-reared whom
habebat pro filio, qui erat optimus interpres. Sed Manguchan
he-held for son who was an-excellent interpreter but Mangu-chan
tradiderat dicto magistro trescenta iascot, hoc est tria
had-handed to-the-said master three-hundred iascot that is three
milia marcarum, et .l. artifices pro opere quodam faciendo:
thousand of-marks and 50 craftsmen for a-work certain to-be-made
itaque timebat quod non posset filium suum mittere ad
and-so she-feared that not he-could son his to-send to
me. Ipsa enim audierat in curia dicentes ei: «Homines
me she for had-heard at the-court men-saying to-her the-men

qui venerunt de terra tua sunt boni viri, et Manguchan
who have-come from land your are good men and Mangu-chan
libenter loqueretur eis, sed interpres eorum nichil valet.»
gladly would-speak to-them but interpreter their nothing is-worth
Ideo erat sollicita pro interprete. Tunc scripsi dicto
therefore she-was anxious for an-interpreter then I-wrote to-the-said
magistro de adventu meo, rogans eum ut si posset
master about the-arrival my asking him that if he-could
mitteret michi filium suum; et rescripsit quod in illa
he-would-send me son his and he-wrote-back that in that
lunatione non posset, sed in sequenti compleretur opus
month not he-could but in the-following would-be-finished work
suum et tunc mitteret eum michi. Stabamus ergo cum
his and then he-would-send him to-me we-stayed therefore with
aliis nunciis, et aliter fit de nunciis in curia Baatu
the-other envoys and otherwise it-is-done with envoys at the-court of-Batu
et curia Mangu. In curia enim Baatu est unus Iam ad
and the-court of-Mangu at the-court for of-Batu there-is one yam on
latus occidentale, qui recipit omnes venientes ab occidente,
the-side western who receives all those-coming from the-west
et sic de aliis regionibus mundi. Sed in curia Mangu
and so with the-other regions of-the-world but at the-court of-Mangu
omnes sunt simul sub uno Iam, et possunt se mutuo
all are together under one yam and they-can each-other mutually
visitare et videre. In curia Baatu ignorant se, et
to-visit and see at the-court of-Batu they-know-not each-other and
nescit unus de alio utrum sit nuncius, quia nesciunt
knows-not one about another whether he-be an-envoy because they-know-not
hospicia mutua, nec vident se nisi in curia. Et quum
lodgings mutual nor see-they each-other except at the-court and when
unus vocatur, alius forte non vocatur: non enim vadunt
one is-called another perhaps not is-called not for they-go

ad curiam nisi vocati. Invenimus ibi quemdam cristianum
to the-court unless called we-found there a-certain Christian
de Damasco, qui dicebat se venisse pro soldano de
from Damascus who said himself to-have-come for the-sultan of
Monte Regali et de Crac, qui volebat fieri tributarius
Mont Real and of Krak who wished to-become tributary
et amicus Tartarorum. Anno etiam precedenti antequam
and friend of-the-Tartars in-the-year also preceding before
venirem illuc, fuerat ibi quidam de Acon clericus,
I-came thither there-had-been there a-certain-one from Acre a-clerk
qui vocabat se Raimmundum, sed in veritate nomen ejus
who called himself Raymond but in truth name his
erat Theodolus. Et arripuerat iter de Cipro cum fratre
was Theodolus and he-had-taken-up the-journey from Cyprus with brother
Andrea, et ivit cum eo usque in Persidem, et comparavit
Andrew and went with him all-the-way into Persia and procured
sibi quedam organa ab Ammorico ibi in Perside, et
for-himself certain organs from Amaury there in Persia and
remansit post fratrem Andream. Fratre Andrea reverso, ipse
remained after brother Andrew brother Andrew returned he
processit cum organis suis et pervenit ad Manguchan.
proceeded with organs his and arrived at Mangu-chan
Qui requisitus pro quo venisset, dixit quod ipse erat cum
who asked for what he-had-come said that he was with
quodam sancto episcopo cui Deus miserat literas de celo
a-certain holy bishop to-whom God had-sent letters from heaven
scriptas literis aureis et mandabat ei quod mitteret ad
written in-letters golden and commanded him that he-should-send to
dominum Tartarorum, quia futurus erat dominus orbis
the-lord of-the-Tartars because about-to-be he-was lord of-the-globe
terrarum, et quod persuaderet hominibus quod facerent
of-lands and that he-should-persuade men that they-should-make

pacem cum eo. Tunc dixit ei Mangu: «Si attulisses
peace with him then said to-him Mangu if you-had-brought
literas illas que de celo venerunt et literas domini tui,
letters those which from heaven came and the-letters of-lord your
tunc bene venisses.» Tunc respondit quod afferebat
then well you-would-have-come then he-answered that he-was-bringing
literas, sed erant cum aliis rebus suis super saginarium
letters but they-were with other things his on a-pack-horse
quendam indomitum qui evadens fugerat per silvas et
certain untamed which escaping had-fled through forests and
montana, ita quod amiserat omnia. Et bene est verum
mountains so that he-had-lost all-things and well it-is true
quod tales casus frequenter contingunt. Unde oportet quod
that such chances frequently happen whence it-behooves that
homo valde caute teneat equum suum, quum descendit pro
a-man very cautiously hold horse his when he-dismounts for
necessitate. Tunc quesivit Mangu nomen episcopi. Dicebat
necessity then asked Mangu the-name of-the-bishop he-said
quod vocaretur Oto. Unde dicebat illi de Damasco et
that he-was-called Oto whence he-said to-that-one from Damascus and
magistro Willelmo quod fuerat clericus domini legati. Tunc
to-master William that he-had-been a-clerk of-the-lord legate then
quesivit ipse Chan in cujus regno esset. Cui respondet
asked the-very Chan in whose kingdom he-was to-whom he-answers
quod sub rege quodam Francorum qui vocabatur rex Moles.
that under a-king certain of-the-Franks who was-called king Moles
Audierat enim jam de eo quod contigerat apud Mensuram,
he-had-heard for already of him what had-happened at Mansourah
et volebat dicere quod esset de vestris hominibus. Insuper
and he-wished to-say that he-was of your men moreover
dicebat ipsi Chan quod Sarraceni erant inter Francos et
he-said to-the-very Chan that the-Saracens were between the-Franks and

ipsum, qui impediebant viam: quod, si via esset aperta,
him who were-hindering the-way that if the-way were open
mitterent nuncios et facerent libenter pacem cum eo. Tunc
they-would-send envoys and would-make gladly peace with him then
Manguchan quesivit si vellet ducere nuncios ad illum
Mangu-chan asked if he-would-wish to-lead envoys to that
regem et ipsum episcopum. Respondit quod sic, etiam ad
king and to-the-very bishop he-answered that so also to
papam. Tunc Mangu fecit fieri arcum fortissimum quem duo
the-pope then Mangu had made a-bow very-strong which two
homines vix poterant tendere, et duos bousiones quorum
men scarcely could to-stretch and two arrows whose
capita erant argentea, plena foraminibus, et sibulant quum
heads were silver full of-holes and they-whistle when
jaciuntur quasi fistule. Et injunxit ipsi Moal, quem
they-are-shot like pipes and he-enjoined on-the-very Moal whom
debebat mittere cum dicto Crodelo: «Tu ibis ad regem
he-was-to to-send with the-said Crodelus you will-go to king
illum Francorum, ad quem iste te ducet, et offeres ei
that of-the-Franks to whom this-one you will-lead and you-will-offer him
ista ex parte mea. Et si vult habere pacem nobiscum,
these-things on behalf my and if he-wishes to-have peace with-us
et nos aquiremus terram super Sarracenos usque ad ipsum,
and we shall-acquire the-land over the-Saracens all-the-way to him
et concedimus ei residuum terre usque in occidentem.
and we-grant him the-rest of-the-land all-the-way into the-west
Sin autem, referas arcum ad nos et sagittas, dicens ei
but-if-not moreover bring-back the-bow to us and the-arrows saying to-him
quod talibus arcubus longe jacimus, et fortiter percutimus.»
that with-such bows far we-shoot and strongly we-strike
Tunc fecit exire ipsum Theodolum, cujus interpres erat
then he-made go-out the-very Theodolus whose interpreter was

filius magistri W., et ipso audiente dixit ipsi Moal:
the-son of-master William and he hearing said to-the-very Moal
«Tu ibis cum isto homine; explora vias bene et regionem
you will-go with this man explore the-ways well and the-region
et civitates et castra et homines et arma eorum.» Tunc
and the-cities and castles and men and arms of-them then
ipse juvenis increpavit ipsum Theodolum, dicens quod male
the-very youth rebuked the-very Theodolus saying that badly
faceret ducendo nuncios Tartarorum secum, qui non ibant
he-did by-leading envoys of-the-Tartars with-him who not went
nisi causa explorandi. Tunc respondit quod poneret eos
except for-the-sake of-exploring then he-answered that he-would-put them
in mari, ita quod nescirent unde venissent aut quorsum
on the-sea so that they-should-not-know whence they-had-come or whither
redirent. Dedit etiam Mangu ipsi Moal bullam suam,
they-should-return gave also Mangu to-the-very Moal bull his
platam scilicet auream ad latitudinem unius palme et
the-plate namely golden to the-breadth of-one palm and
longitudinem semis cubiti, in qua scribitur mandatum suum.
the-length of-half a-cubit on which is-written command his
Qui illam portat potest imperare quod vult, et fit
who it carries can to-command what he-wishes and it-is-done
sine mora. Sic ergo venit Theodolus usque ad Vastacium,
without delay thus therefore came Theodolus all-the-way to Vatatzes
volens transire ad papam et decipere papam sicut deciperat
wishing to-cross to the-pope and to-deceive the-pope as he-had-deceived
Manguchan. Tunc Vastacius quesivit ab eo, si haberet literas
Mangu-chan then Vatatzes asked of him if he-had letters
pape, quod esset nuncius et quod deberet ducere nuncios
of-the-pope that he-was an-envoy and that he-was-to to-lead the-envoys
Tartarorum. Ipsum autem non valentem ostendere literas cepit
of-the-Tartars him moreover not being-able to-show letters he-took

et spoliavit omnibus que acquisiverat et posuit in carcerem.
and stripped of-all-things which he-had-acquired and put in prison
Ipse vero Moal incurrit infirmitatem et mortuus est ibi.
the-very indeed Moal incurred sickness and dead is there
Vastacius vero per famulos ipsius Moal remisit bullam
Vatatzes indeed through the-servants of-the-very Moal sent-back the-bull
auream ipsi Manguchan, quibus ego obviavi apud Arseron,
golden to-the-very Mangu-chan whom I met at Erzerum
in introitu Turquie, qui narraverunt michi eventum ipsius
at the-entry of-Turkey who told me the-outcome of-the-very
Theodoli. Tales trufatores currunt per mundum, quos
Theodolus such tricksters run through the-world whom
Moal interficiunt cum possunt eos deprehendere. Instabat
the-Moal kill when they-can them to-catch was-at-hand
autem dies Epiphanie, et ille monachus armenus, Sergius
moreover the-day of-Epiphany and that monk Armenian Sergius
nomine, dicebat michi quod ipse baptizaret Manguchan
by-name said to-me that he would-baptize Mangu-chan
in die festo. Ego autem rogavi eum quod omnibus
on the-day of-the-feast I moreover asked him that in-all
modis laboraret ut interessem ita quod possem prebere
ways he-should-labor that I-might-be-present so that I-could to-furnish
testimonium de visu. Et ipse spospondit. Venit dies festus,
testimony from sight and he promised came the-day festal
non vocavit me monachus; sed hora sexta fui vocatus
not called me the-monk but at-the-hour sixth I-was called
ad curiam, et vidi monachum cum sacerdotibus revertentem
to the-court and I-saw the-monk with the-priests returning
de curia cum cruce sua, et sacerdotes cum turribulo et
from the-court with cross his and the-priests with the-censer and
evangelio. Ipsa enim die fecerat convivium Manguchan, et
gospel on-that for day had-made a-banquet Mangu-chan and

mos ejus est quod talibus diebus quos divini sui dicunt
the-custom his is that on-such days which soothsayers his tell
ei festos vel sacerdotes nestorini aliqui sacros, quod ipse
him festal or the-priests Nestorian some holy that he
tunc tenet curiam, et talibus diebus primo veniunt sacerdotes
then holds court and on-such days first come the-priests
cristiani cum suo apparatu, et orant pro eo et benedicunt
Christian with their apparatus and pray for him and bless
cifum suum. Istis recedentibus, veniunt sacerdotes Sarraceni
cup his these withdrawing come the-priests Saracen
et faciunt similiter. Post hos veniunt sacerdotes ydolatre,
and do likewise after these come the-priests idolatrous
idem facientes. Et dicebat michi monachus quod solum
the-same doing and said to-me the-monk that only
credit christianis, tamen vult ut omnes orent pro eo. Et
he-believes the-Christians yet he-wishes that all pray for him and
ipse mentiebatur, quia nullis credit, sicut postea audietis,
he lied because none he-believes as later you-will-hear
cum omnes sequuntur curiam suam, sicut musce mel, et
when all follow court his like flies honey and
omnibus dat, et omnes credunt se esse familiares ejus,
to-all he-gives and all believe themselves to-be intimates his
et omnes prophetant ei prospera. Tunc sedimus ante
and all prophesy to-him prosperous-things then we-sat before
curiam suam per longum spatium, et attulerunt nobis carnes
court his for a-long space and they-brought us meats
ad comedendum, quibus respondi quod non comederemus
for eating to-whom I-answered that not we-would-eat
ibi, sed si vellent nobis providere de cibo, providerent
there but if they-wished for-us to-provide with food they-should-provide
nobis apud domum nostram. Tunc dixerunt: «Eatis ergo
for-us at house our then they-said go therefore

ad domum vestram, quia alia de causa non fuistis vocati
to house your because other for cause not you-were called
nisi ut comederetis.» Reversi ergo sumus per monachum,
except that you-might-eat returned therefore we-have through the-monk
qui erubescebat de mendacio quod dixerat michi, et
who blushed for the-lie which he-had-told me and
ideo nolui ponere eum in verbis de illa materia.
therefore I-was-unwilling to-put him into words about that matter
Quidam tamen nestorini volebant michi asserere quod esset
certain yet Nestorians wished to-me to-assert that he-was
baptizatus; quibus dicebam quod nunquam crederem nec
baptized to-whom I-said that never would-I-believe nor
aliis dicerem, ex quo non videram. Venimus ad domum
to-others would-I-say from which not I-had-seen we-came to house
nostram frigidam et vacuam. Lectisternia providebant et
our cold and empty bedding they-provided and
coopertoria. Afferebant etiam nobis materiam ignis, et dabant
coverlets they-brought also us material of-fire and gave
carnem unius arietis parvi et macilenti tribus nobis, cibum
the-meat of-one ram small and thin to-three to-us as-food
pro sex diebus, cotidie, et scutellam plenam de mellis et
for six days daily and a-dish full of honey and
unam quartam in die de cervisia de milio, et mutuabant
one quart in a-day of beer of millet and they-lent
caldariam et tripodem ad coquendum carnem nostram; qua
a-cauldron and a-tripod for cooking meat our which
cocta, milium coquebamus in brodio carnium. Iste erat cibus
cooked the-millet we-cooked in the-broth of-the-meats this was food
noster; et bene suffecisset nobis, si permisissent nobis
our and well would-have-sufficed us if they-had-allowed us
comedere in pace. Sed tot sunt famelici quibus non
to-eat in peace but so-many are the-starving for-whom not

providetur de cibo, qui quam cito videbant nos parare
is-provided with food who as soon-as they-saw us prepare
cibum ingerebant se super nos, quos oportebat comedere
food thrust themselves upon us whom it-behooved to-eat
nobiscum. Ibi expertus sum quantum martirium sit largiri
with-us there experienced I-have how-great a-martyrdom it-is to-be-generous
in paupertate. Tunc incepit frigus invalescere, et misit
in poverty then began the-cold to-grow-strong and sent
nobis ipse Manguchan tres pelliceas de pellibus papionum,
us the-very Mangu-chan three fur-coats of skins of-baboons
quorum pilum vertunt extra, quos recepimus cum gratiarum
whose hair they-turn outside which we-received with of-thanks
actione. Quesiverunt etiam qualiter haberemus neccessaria
the-action they-asked also how we-had the-necessities
ciborum. Quibus dixi quod modica cibaria sufficiunt nobis,
of-foods to-whom I-said that a-little food suffices us
sed domum non haberemus in qua possimus orare pro
but a-house not we-had in which we-could to-pray for
Manguchan. Tugurium enim nostrum erat ita parvum quod
Mangu-chan the-hut for our was so small that
non poteramus stare erecti in eo nec aperire libros quam
not we-could to-stand erect in it nor open books as
cito faciebamus ignem. Tunc retulerunt verbum ad eum, et
soon-as we-made a-fire then they-reported the-word to him and
misit ad monachum cognoscere si vellet societatem nostram,
he-sent to the-monk to-learn if he-wished the-company our
qui gaudenter respondit quod sic. Ex tunc provisum est
who gladly answered that so from then provided was
nobis de meliori domo, et decendimus cum monacho ante
for-us with a-better house and we-descended with the-monk before
curiam, ubi nullus hospitabatur nisi nos et divinatores
the-court where no-one lodged except us and soothsayers

eorum: sed illi propinquius et ante curiam majoris domine;
their but they nearer and before the-court of-the-greater lady
nos autem in extremitate versus orientem, ante curiam
we moreover at the-end toward the-east before the-court
ultime domine. Istud autem est pridie octavas Epiphanie.
of-the-last lady this moreover is the-day-before the-octave of-Epiphany
In crastino, scilicet in octavis Epiphanie, convenerunt omnes
on the-morrow namely on the-octave of-Epiphany came-together all
sacerdotes nestorini ante diem ad capellam, et pulsaverunt
the-priests Nestorian before day to the-chapel and struck
tabulam, et cantaverunt matutinas sollempniter, et induerunt
the-board and sang matins solemnly and clothed
se ornamentis suis, parantes turribulum et incensum.
themselves in-ornaments their preparing the-censer and incense
Et dum sic expectarent in ipsa area ecclesie, prima
and while thus they-waited in the-very area of-the-church the-first
uxor, nomine Catota Caten (caten idem est quod domina,
wife by-name Cotota Caten caten the-same is as lady
Cotota proprium nomen), ingressa est capellam cum aliis
Cotota a-proper name entered has the-chapel with other
dominabus pluribus et cum filio suo primogenito, nomine
ladies several and with son her first-born by-name
Balcu et aliis parvulis suis; et prostraverunt se in
Balcu and other little-ones her and prostrated themselves to
terram dando frontes more nestorinorum, et post
the-earth giving foreheads in-the-manner of-the-Nestorians and after
hoc tetigerunt omnes ymagines manu dextra, osculando
this they-touched all the-images with-hand right kissing
semper manum post tactum; et post hoc dederunt dextras
always the-hand after the-touch and after this they-gave right-hands
omnibus circumstantibus in ecclesia. Hoc est enim mos
to-all those-standing-around in the-church this is for the-custom

nestorinorum ingredientium ecclesiam. Tunc cantaverunt
of-the-Nestorians entering a-church then sang
sacerdotes multa, dando incensum domine in manu sua;
the-priests many-things giving incense to-the-lady into hand her
et ipsa ponebat illud super ignem, et tunc thurificabant ei.
and she put it upon the-fire and then they-censed her
Post hoc, cum jam esset clara dies, ipsa incepit deponere
after this when already it-was clear day she began to-lay-down
ornamentum capitis sui, quod dicitur bocca, et vidi calvariam
the-ornament of-head her which is-called bocca and I-saw skull
ejus nudam, et ipsa tunc precepit quod exiremus, et in
her bare and she then ordered that we-should-go-out and in
exeundo vidi afferri pelium de argento. Utrum baptizaverunt
going-out I-saw brought a-basin of silver whether they-baptized
eam vel non, ego nescio; sed scio quod ipsi non celebrant
her or not I know-not but I-know that they not celebrate
missam in tentorio, sed in ecclesia stabili. Et in Pascha
mass in a-tent but in a-church fixed and at Easter
vidi eos baptizare, et cum magna sollempnitate consecrare
I-saw them baptize and with great solemnity consecrate
fontes, quod tunc non fecerunt. Et dum ingressi essemus
fonts which then not they-did and while entered we-had
domum nostram, venit ipse Manguchan, et ingressus est
house our came the-very Mangu-chan and entered has
ecclesiam sive oratorium, et allatus fuit lectus aureus super
the-church or oratory and brought was a-bed golden on
quem ipse sedit juxta dominam ex opposito altaris. Tunc
which he sat beside the-lady from opposite the-altar then
vocati sumus ignorantes quod venisset Mangu, et janitores
called we-were not-knowing that had-come Mangu and the-doorkeepers
scrutati sunt nos, ne haberemus cutellos super nos. Ingressus
searched have us lest we-had knives on us entered

autem oratorium, habens Bibliam et breviarium in pectore.
moreover the-oratory having the-Bible and breviary on the-breast
Primo inclinavi me ad altare et postea ipsi Chan,
first I-bowed myself to the-altar and afterward to-the-very Chan
et transeuntes stetimus inter monachum et altare. Tunc
and crossing we-stood between the-monk and the-altar then
fecerunt nos psallere psalmum more nostro et cantare.
they-made us chant a-psalm in-manner our and sing
Cantavimus autem de prosa illa: «Veni, Sancte Spiritus.»
we-sang moreover from sequence that Veni Sancte Spiritus
Ipse autem Chan fecit sibi afferri libros nostros, Bibliam
the-very moreover Chan had for-himself brought books our the-Bible
et breviarium, et quesivit de ymaginibus diligenter, quid
and breviary and asked about the-images diligently what
significarent. Nestorini responderunt ei pro velle suo, quia
they-signified the-Nestorians answered him for will their because
interpres noster non erat nobiscum ingressus. Etiam cum
interpreter our not was with-us entered also when
prima vice fueram ante eum, habebam Bibliam in pectore,
the-first time I-had-been before him I-had the-Bible on the-breast
quam fecit sibi afferri, et multum respexit eam. Tunc
which he-had for-himself brought and much looked-at it then
ipse recessit, et domina remansit ibi et distribuit munera
he withdrew and the-lady remained there and distributed gifts
omnibus cristianis qui ibi erant. Monacho dedit unum
to-all Christians who there were to-the-monk she-gave one
iascot, et archidiacono sacerdotum aliud. Coram nobis fecit
iascot and to-the-archdeacon of-the-priests another before us she-had
poni unum nasic, hoc est pannum latum sicut coopertorium
put one nasic that is a-cloth broad like a-coverlet
lecti et longum valde, et unum buccaranum; que cum
of-a-bed and long very and one buckram which when

nollem recipere, miserunt interpreti, et ipse habuit sibi.
I-would-not receive they-sent to-the-interpreter and he had for-himself
Nassic attulit usque in Ciperum, quem vendidit octoginta
the-nasic he-brought all-the-way into Cyprus which he-sold for-eighty
besanciis de Cipro, sed deterioratum multum fuerat in via.
bezants of Cyprus but deteriorated much it-had in the-way
Tunc allatus fuit potus, cervisia scilicet de risio et vinum
then brought was drink beer namely of rice and wine
rubeum, sicut vinum de Rupella, et cosmos. Tunc domina
red like the-wine of La-Rochelle and cosmos then the-lady
tenens ciphum in manu plenum, flexis genibus, petebat
holding a-cup in hand full with-bent knees asked
benedictionem, et sacerdotes omnes cantabant alta voce,
a-blessing and the-priests all sang with-loud voice
et ipsa bibebat totum. Etiam me et socium meum opportuit
and she drank the-whole also me and companion my it-behooved
cantare alia vice, quum voluit bibere. Quando fuerunt
to-sing another time when she-wished to-drink when were
omnes fere ebrii, tunc allatus est cibus, caro scilicet unius
all almost drunk then brought was food the-meat namely of-one
arietis, que statim fuerat devorata, et post hoc pisces magni
ram which at-once had-been devoured and after this fish great
qui dicuntur carpes, sine sale, sine pane, de quibus comedi.
which are-called carp without salt without bread of which I-ate
Ita deduxerunt diem usque ad vesperam. Et cum jam
so they-spent the-day all-the-way to evening and when already
esset ipsa domina temulenta, ascendit bigam, sacerdotibus
was the-very lady tipsy she-mounted a-cart the-priests
cantantibus et ululantibus, et ivit viam suam. Sequenti
singing and howling and went way her on-the-following
dominica, cum legitur: «Nuptie facte sunt in Chana,» venit
Sunday when is-read the-nuptials made were in Cana came

filia ipsius Chan, cujus mater fuerat cristiana, et fecit
the-daughter of-the-very Chan whose mother had-been Christian and she-did
similiter, non tamen cum tanta sollempnitate: non enim
likewise not yet with so-great solemnity not for
dedit munera, sed dedit sacerdotibus bibere usque ad
she-gave gifts but she-gave to-the-priests to-drink all-the-way to
ebrietatem, et comedere milium frixum. Ante dominicam in
drunkenness and to-eat millet fried before Sunday in
septuagesima jejunant ipsi Nestorini tres dies, quos vocant
Septuagesima fast the-very Nestorians three days which they-call
jejunium Jone, quod predicavit Ninivitis; et Ermeni tunc
the-fast of-Jonah which he-preached to-the-Ninevites and the-Armenians then
jejunant quinque diebus, quod ipsi vocant jejunium sancti
fast five days which they call the-fast of-saint
Serkis, qui est major sanctus inter eos, quem Greci
Sergius who is the-greater saint among them whom the-Greeks
dicunt fuisse canon. Nestorini incipiunt feria tertia
say to-have-been a-canon the-Nestorians begin on-the-day third
jejunium, et terminant feria quinta, ita quod feria
the-fast and end on-the-day fifth so that on-the-day
sexta comedunt carnes. Et ego vidi tunc temporis quod
sixth they-eat meats and I saw at-that time that
cancellarius, hoc est major scriptor curie, nomine Bulgai,
the-chancellor that is the-greater scribe of-the-court by-name Bulgai
fecit eis tunc temporis pitanciam de carnibus in feria
made for-them at-that time a-pittance of meats on the-day
sexta; et benedixerunt eas cum magna sollempnitate, sicut
sixth and they-blessed them with great solemnity as
benedicitur agnus paschalis. Tamen ipse non comedit, et
is-blessed the-lamb paschal yet he not ate and
hoc ex doctrina magistri Willelmi parisiensis, qui est
this from the-teaching of-master William of-Paris who is

multum familiaris ejus. Ipse monachus mandavit Mangu
much intimate his the-very monk sent-word to-Mangu
ut jejunaret per illam ebdomadam, quod et fecit, ut
that he-should-fast through that week which also he-did as
audivi. Itaque in sabbato LXXe, quando est quasi
I-heard and-so on the-Saturday of-Septuagesima when it-is as-if
pascha Hermenorum, ivimus processionaliter ad domum
the-Easter of-the-Armenians we-went in-procession to the-house
Mangu; et monachus et nos duo, scrutati prius utrum
of-Mangu and the-monk and we two searched first whether
haberemus cutellos, ingressi sumus cum sacerdotibus coram
we-had knives entered we-have with the-priests before
eo. Et dum ingrediemur exibat quidam famulus exportans
him and while we-were-entering there-went-out a-certain servant carrying-out
ossa scapularum arietum, combusta usque ad nigredinem
bones of-shoulder-blades of-rams burned all-the-way to the-blackness
carbonum, super quo miratus sum valde quid hoc sibi
of-coals at which wondered I-have greatly what this for-itself
vellet. De quo cum postea inquisivissem, intellexi quod
meant about which when afterward I-had-inquired I-understood that
nichil facit in toto mundo quin primo consulat in
nothing he-does in the-whole world but-that first he-consult in
ossibus illis, unde nec permittit hominem ingredi domum
bones those whence nor allows-he a-man to-enter house
suam, primo consulat os illud. Quod genus divinationis ita
his first he-consults bone that which kind of-divination thus
fit: quando vult aliquid facere, facit sibi afferri tria
is-done when he-wishes something to-do he-has for-himself brought three
de ossibus illis nondum combustis, et tenens ea cogitat
of bones those not-yet burned and holding them he-thinks
de illo facto de quo vult consulere, utrum faciet vel
about that deed about which he-wishes to-consult whether he-will-do or

non; et tunc tradit famulo ossa ad comburendum. Et
not and then he-hands to-a-servant the-bones for burning and
sunt due parvule domus, juxta domum in qua jacet, in
there-are two little houses beside the-house in which he-lies in
quibus comburuntur ossa illa, et queruntur diligenter cotidie
which are-burned bones those and they-are-sought diligently daily
per totam herbergiam. Combustis ergo illis usque ad
through the-whole camp burned therefore those all-the-way to
nigredinem, referuntur ei, et tunc ipse inspicit si
blackness they-are-brought-back to-him and then he inspects if
ossa fixa fuerint ad calorem ignis recte per longum.
the-bones fixed will-have-been at the-heat of-the-fire straight through the-length
Tunc via aperta est quod ipse debeat facere. Si autem
then the-way open is that he ought to-do-it if moreover
crepata fuerint ossa ex transverso, vel pecie rotunde
cracked will-have-been the-bones from across or pieces round
exilierunt, tunc non facit. Semper enim finditur ipsum os
have-leapt-out then not he-does-it always for is-split the-very bone
in igne, vel quedam tela que est extensa desuper. Et si de
in the-fire or a-certain film which is stretched above and if of
tribus unum recte findatur, ipse facit. Cum ergo ingressi
three one straight be-split he does-it when therefore entered
essemus coram eo, premoniti prius ne tangeremus limen,
we-had before him forewarned first lest we-should-touch the-threshold
sacerdotes nestorini tulerunt ei incensum, et ipse posuit
the-priests Nestorian carried to-him incense and he put-it
super turribulum, et incensaverunt ei. Tunc cantaverunt
on the-censer and they-censed him then they-sang
benedicendo potum suum, et post eos dixit monachus
blessing the-drink his and after them said the-monk
benedictionem suam, et ultimo oportebat nos dicere. Et
blessing his and last it-behooved us to-say and

cum vidisset nos tenentes Biblias coram pectore, fecit
when he-had-seen us holding Bibles before the-breast he-had
sibi afferri, ut videret, quas multum diligenter respexit.
for-himself brought that he-might-see which much diligently he-looked-at
Tunc postquam ipse biberat, et major sacerdotum servierat
then after he had-drunk and the-greater of-the-priests had-served
ei de cipho, dederunt sacerdotibus bibere. Post hoc egressi
him with the-cup they-gave to-the-priests to-drink after this gone-out
sumus, et socius meus remansit posterius; et tamen cum
we-have and companion my remained behind and yet when
essemus extra, socius meus, cum debuisset exisse post
we-were outside companion my when he-ought to-have-gone-out after
nos, vertit faciem ad ipsum Chan, inclinans se ei, et
us turned the-face to the-very Chan bowing himself to-him and
tunc sequens nos offendit ad limen domus; et cum
then following us struck against the-threshold of-the-house and when
nos precederemus cum festinatione versus domum Baltu
we went-ahead with haste toward the-house of-Baltu
filii ejus, injecerunt observantes limen manus in socium
son his threw those-watching the-threshold hands upon companion
meum, et fecerunt eum stare ne sequeretur nos, vocantes
my and made him stand lest he-should-follow us calling
quemdam, et precipientes ei ut duceret eum ad Bulgay,
a-certain-one and ordering him that he-should-lead him to Bulgai
qui est major scriptor curie, et judicat reos morte.
who is the-greater scribe of-the-court and judges the-guilty to-death
Ego autem ignorabam istud. Tamen cum respexissem et non
I moreover was-ignorant-of this yet when I-had-looked-back and not
vidissem eum venientem, credidi quod detinuissent eum ut
had-seen him coming I-believed that they-had-detained him that
darentur ei leviora vestimenta. Erat enim debilis, et ita
might-be-given to-him lighter garments he-was for weak and so

honeratus pelliceis quod vix poterat ire. Tunc vocaverunt
laden with-fur-coats that scarcely he-could go then they-called
interpretem nostrum, et fecerunt eum sedere cum eo. Nos
interpreter our and made him sit with him we
autem ivimus ad domum filii ejus Chan primogeniti, qui
moreover went to the-house of-the-son of-him Chan first-born who
jam habet duas uxores, qui collocatur ad dexteram curie
already has two wives who is-placed on the-right of-the-court
patris sui; qui statim cum vidit nos venientes, exiliens de
of-father his who at-once when he-saw us coming leaping-out from
lecto in quo sedebat, prostravit se in terram, percutiens
the-bed on which he-sat prostrated himself to the-earth striking
frontem ad terram, adorans crucem; et surgens fecit eam
the-forehead to the-earth adoring the-cross and rising made it
reponi super pannum novum in excelso loco juxta se
be-put-back on a-cloth new in a-high place beside himself
valde honorifice. Iste habet magistrum quendam nestorinum
very honorably this-one has a-master a-certain Nestorian
sacerdotem, David nomine, ebriosum valde, qui docet eum.
priest David by-name drunken very who teaches him
Tunc fecit nos sedere, et dare sacerdotibus ad bibendum.
then he-made us sit and give to-the-priests for drinking
Et ipse etiam bibit, recepta benedictione ab eis. Tunc
and he also drank received the-blessing from them then
ivimus ad curiam secunde domine que vocabatur Cota,
we-went to the-court of-the-second lady who was-called Cota
et sequebatur ydolatras, quam invenimus jacentem in lecto
and followed the-idolaters whom we-found lying in bed
egrotantem. Tunc monachus fecit eam surgere de lecto,
sick then the-monk made her rise from the-bed
et fecit eam adorare crucem genua flectendo et frontem
and made her adore the-cross with-knees bending and forehead

dando ad terram, ipso stante cum cruce ad latus occidentale
giving to the-earth he standing with the-cross on the-side western
domus, et illa ad orientale. Hoc facto, mutaverunt loca,
of-the-house and she on the-eastern this done they-changed places
et monachus ivit cum cruce ad orientem, et ipsa ad
and the-monk went with the-cross to the-east and she to
occidentem; et ipse precepit audacter ei, quamvis esset ita
the-west and he ordered boldly her although she-was so
debilis quod vix posset stare super pedes, ut iterum se
weak that scarcely she-could to-stand on feet that again herself
prosterneret ter adorando crucem ad orientem, more
she-should-prostrate thrice adoring the-cross toward the-east in-the-manner
cristianorum: quod et fecit. Et docuit eam facere signum
of-the-Christians which also she-did and he-taught her to-make the-sign
crucis ante faciem suam. Post, ipsa reclinata in lecto, et
of-the-cross before face her after she reclined on the-bed and
edictis orationibus pro ea, ivimus ad tertiam domum, in
said prayers for her we-went to the-third house in
qua solebat esse domina cristiana. Qua defuncta, successit
which was-wont to-be the-lady Christian who dead succeeded
ei juvencula que pariter cum filia domini suscepit
her a-young-woman who equally with the-daughter of-the-lord received
nos gaudens, et adoraverunt omnes in illa domo crucem
us rejoicing and adored all in that house the-cross
reverenter, et posuit eam super pannum sericum in eminenti
reverently and she-put it on a-cloth silken in a-prominent
loco, et fecit afferri cibum, carnem scilicet unius arietis;
place and had brought food the-meat namely of-one ram
qua posita coram domino, fecit eam distribui sacerdotibus.
which placed before the-lord she-had it distributed to-the-priests
Ego autem et monachus cavebamus a cibo et a
I moreover and the-monk took-care-to-abstain from food and from

potu. Devorata autem illa carne, et potato multo potu,
drink devoured moreover that meat and drunk much drink
oportuit nos ire ad cameram illius domicelle Cherime,
it-behooved us to-go to the-chamber of-that damsel Cirina
que erat post illam magnam domum que fuerat matris
who was behind that great house which had-been of-the-mother
sue; que ad ingressum crucis prostravit se in terra, et
her who at the-entry of-the-cross prostrated herself on the-earth and
adoravit eam valde devote, quia bene docta erat in hoc,
adored it very devoutly because well taught she-was in this
et posuit eam in eminenti loco super pannum sericum; et
and she-put it in a-prominent place on a-cloth silken and
omnes isti panni super quos ponebatur crux erant ipsius
all these cloths on which was-put the-cross were of-the-very
monachi. Hanc crucem attulerat quidam Hermenus, qui
monk this cross had-brought a-certain Armenian who
venerat cum monacho, ut dicebat, de Jerusalem, et erat
had-come with the-monk as he-said from Jerusalem and it-was
argentea appendens forte quatuor marchas, et habebat iiijor
silver weighing perhaps four marks and it-had 4
gemmas in angulis et unam in medio; ymaginem Salvatoris
gems in the-corners and one in the-middle the-image of-the-Savior
non habebat, quia erubescunt Ermeni et Nestorini ut
not it-had because are-ashamed the-Armenians and Nestorians that
appareat Cristus affixus cruci. Et presentaverant eam per
appear Christ fixed to-the-cross and they-had-presented it through
ipsum ipsi Manguchan, et Mangu quesivit ab eo quid
him to-the-very Mangu-chan and Mangu asked of him what
peteret. At ille dixit se esse filium cujusdam sacerdotis
he-sought but he said himself to-be the-son of-a-certain priest
hermeni, cujus ecclesiam destruxerant Saraceni, et petebat
Armenian whose church had-destroyed the-Saracens and he-sought

auxilium ab eo ad restaurationem illius ecclesie. Tunc
help from him for the-restoration of-that church then
quesivit pro quanto posset reedificari, et ille respondit pro
he-asked for how-much it-could be-rebuilt and he answered for
ducentis iascot, hoc est pro duobus mille marchis. Et
two-hundred iascot that is for two thousand marks and
precepit ei dari literas ad illum qui recipit tributa
he-ordered to-him to-be-given letters to him who receives the-tributes
in Persidi et in majori Hermenia, ut solveret ei dictam
in Persia and in greater Armenia that he-should-pay him the-said
summam argenti. Hanc crucem portabat ubique monachus
sum of-silver this cross carried everywhere the-monk
secum, et sacerdotes videntes questum ejus inceperunt ei
with-him and the-priests seeing the-gain his began him
invidere. Fuimus ergo in domo dicte domicelle, et dedit
to-envy we-were therefore in the-house of-the-said damsel and she-gave
sacerdotibus bibere copiose. Hinc ivimus ad quartam domum,
to-the-priests to-drink copiously hence we-went to the-fourth house
que erat ultima et numero et honore. Illam enim dominam
which was the-last both in-number and in-honor that for lady
non frequentabat, et domus ejus vetusta erat, et ipsa erat
not he-frequented and house her old was and she was
parum graciosa, sed post Pascha fecit ei ipse Chan fieri
little gracious but after Easter had for-her the-very Chan made
novam domum et novas bigas. Ista similiter, ut secunda,
a-new house and new carts this-one likewise as the-second
parum vel nihil sciebat de cristianissime, sed sectabatur
little or nothing knew about Christianity but followed
devinos et ydolatras. Tamen ad ingressum nostrum adoravit
soothsayers and idolaters yet at entry our she-adored
crucem, prout monachus et sacerdotes docebant eam. Ibi
the-cross as the-monk and the-priests taught her there

iterum biberunt sacerdotes, et ex illo loco reversi sumus
again drank the-priests and from that place returned we-have
ad oratorium nostrum, quod erat ibi prope, sacerdotibus
to oratory our which was there near the-priests
cantantibus cum ululatu magno in ebrietate sua, que ibi
singing with howling great in drunkenness their which there
non est reprehensibilis neque in viro neque in muliere.
not is reprehensible neither in a-man nor in a-woman
Tunc adductus est socius meus, et monachus increpavit
then brought was companion my and the-monk rebuked
eum valde dure, quia tetigerat limen. In crastino venit
him very harshly because he-had-touched the-threshold on the-morrow came
Bulgai, qui erat justiciarius, et quesivit diligenter si quis
Bulgai who was the-justiciar and asked diligently if anyone
monuisset nos ut caveremus a tactu liminis, et ego
had-warned us that we-should-beware of the-touch of-the-threshold and I
respondi: «Domine, non habebamus interpretem nobiscum,
answered lord not we-had an-interpreter with-us
quomodo potuissemus intellexisse?» Tunc condonavit ei.
how could-we have-understood then he-pardoned him
Nunquam postea permissus est ingredi aliquam domum
never afterward allowed was-he to-enter any house
ipsius Chan. Contingit postea quod illa domina Cocta,
of-the-very Chan it-happened afterward that that lady Cota
que infirmabatur circa dominicam in sexagesima, infirmata
who was-sick around Sunday in Sexagesima sickened
est usque ad mortem, et sortilega idolatrorum nichil
was all-the-way to death and the-sorceries of-the-idolaters nothing
poterant ei prodere. Tunc misit Mangu ad monachum,
could to-her to-avail then sent Mangu to the-monk
querens ab eo quid posset fieri de eo, et monachus
asking of him what could be-done about it and the-monk

indiscrete respondit quod nisi sanaretur amputaret ei
indiscreetly answered that unless she-were-healed he-should-cut-off from-him
caput. Facta ista sponsione, monachus vocavit nos, exponens
the-head made this promise the-monk called us setting-forth
nobis negotium cum lacrimis, rogans nos ut illa nocte
to-us the-business with tears asking us that that night
vigilaremus cum ipso in oratione: quod et fecimus. Et
we-should-keep-vigil with him in prayer which also we-did and
ille habebat radicem quemdam que dicitur reubarbe, et
he had a-root certain which is-called rhubarb and
illam scindebat quasi in pulverem, et ponebat in aqua cum
that he-cut as-if into powder and put in water with
quadam crucicula quem habebat, in qua erat elevata ymago
a-certain little-cross which he-had on which was raised the-image
Salvatoris, de qua dicebat quod per ipsam cognoscebat
of-the-Savior about which he-said that through it he-knew
quum infirmus deberet convalescere vel mori. Si enim debebat
when the-sick-man was-to to-recover or die if for he-was-to
evadere, adherebat pectori infirmi quasi conglutanaca; sin
to-escape it-clung to-the-breast of-the-sick as-if glued but-if-not
autem, non herebat. Et ego credebam adhuc quod illa
moreover not it-clung and I believed still that that
reubarba escet aliquid sanctum quod ipse attulisset de terra
rhubarb was something holy which he had-brought from the-land
sancta Jherusalem. Et de illa aqua dabat bibere omnibus
holy of-Jerusalem and of that water he-gave to-drink to-all
infirmatis, nec poterat esse quin viscera eorum turbarentur
the-sick nor could it-be but-that the-bowels of-them were-troubled
ex tam amara potatione. Et illam alterationem in corpore
from so bitter a-drink and that alteration in the-body
eorum reputabant miraculum. Tunc dixi ei, cum ipse
of-them they-reckoned a-miracle then I-said to-him when he

pararet, facere talem aquam de aqua benedicta que
was-preparing to-make such water from the-water holy which
fit in Ecclesia Romana, quia habet magnam virtutem
is-made in the-Church Roman because it-has great virtue
ad expellendos demones, quia intellexeramus quod vexabatur
for driving-out demons because we-had-understood that she-was-vexed
a demone; et ad preces ejus fecimus ei de aqua
by a-demon and at prayers his we-made for-him of the-water
benedicta, et ipse admiscuit reubarbe, et apposuit crucem
holy and he mixed rhubarb and applied the-cross
temperare per totam noctem in aqua. Dixi etiam quod
to-temper through the-whole night in the-water I-said also that
si ipse escet sacerdos, quod magnam vim habet ordo
if he were a-priest that great force has the-order
sacerdotalis ad expellendos demones. Et ipse dixit quod sic;
priestly for driving-out demons and he said that so
et tamen mentitus est, quia nullam habebat ordinem, nec
and yet lied he-has because no he-had order nor
aliquam sciebat literam, sed textor telarum erat, ut postea
any knew-he letter but a-weaver of-cloths he-was as afterward
intellexi in patria sua, per quam reversus sum. In crastino
I-understood in country his through which returned I-have on the-morrow
ergo ivimus ad dictam dominam, monachus et ego et duo
therefore we-went to the-said lady the-monk and I and two
sacerdotes nestorini, et ipsa erat in parvula post domum
priests Nestorian and she was in a-little-one behind house
suam majorem. Ingredientibus ergo nobis, resedit in lecto,
her greater entering therefore we she-sat-up in bed
et adoravit crucem, et posuit eam honorifice juxta se
and adored the-cross and put it honorably beside herself
super pannum sericum, et bibit de aqua benedicta cum
on a-cloth silken and drank of the-water holy with

reubarba, et lavit pectus suum; et rogavit monachus ut
rhubarb and washed breast her and asked the-monk that
legerem evangelium super eam. Legi Passionem Domini
I-should-read the-gospel over her I-read the-Passion of-the-Lord
secundum Johannem. Tandem ipsa exilarata est, sentiens se
according-to John at-last she gladdened was feeling herself
melius, et fecit afferri quatuor iascot argenti, quos primo
better and had brought four iascot of-silver which first
posuit ad pedes crucis, et postea dedit unum monacho, et
she-put at the-feet of-the-cross and afterward gave one to-the-monk and
michi porrexit unum quod nolui recipere. Tunc monachus
to-me held-out one which I-would-not receive then the-monk
extendens manum arripuit illud. Et utrique de sacerdotibus
stretching the-hand seized it and to-each of the-priests
dedit unum, itaque illa vice dedit quadraginta marchas.
she-gave one and-so at-that time she-gave forty marks
Tunc fecit adduci vinum, et dedit bibere sacerdotibus, et
then she-had brought wine and gave to-drink to-the-priests and
me etiam oportuit bibere ter de manu ejus in honorem
me also it-behooved to-drink thrice from hand her in honor
Trinitatis. Incepit etiam docere me ydeoma, jocando mecum
of-the-Trinity she-began also to-teach me the-language jesting with-me
quia mutus eram, non habens interpretem mecum. In crastino
because dumb I-was not having an-interpreter with-me on the-morrow
iterum reversi sumus ad eam, et Mangu Cham audiens
again returned we-have to her and Mangu Cham hearing
quod transiremus illac, fecit nos ingredi ad se, quia
that we-were-passing that-way had us enter to himself because
intellexerat quod domina illa melius haberet; et invenimus
he-had-understood that lady that better had and we-found
eum cum paucis famulis sorbantem liquidam terram, hoc est
him with few servants sipping liquid earth that is

cibum de pasca, pro comfortatione capitis, et jacebant ossa
food of paste for the-comforting of-the-head and there-lay bones
scapularum arietis combusta coram se, et accepit crucem
of-shoulder-blades of-a-ram burned before himself and he-took the-cross
in manu sua; sed quod ipse oscularetur eam vel adoraret,
in hand his but that he kissed it or adored
hoc non vidi, sed respiciebat eam querens nescio quid. Tunc
this not I-saw but he-looked-at it asking I-know-not what then
postulavit monachus licentiam portandi crucem super lanceam
asked the-monk leave of-carrying the-cross on a-lance
in excelso, quia super hoc locutus fuerat cum monacho
in high because about this spoken he-had with the-monk
prius, et Mangu respondit: «Portetis eam secundum quod
before and Mangu answered carry it according-to what
scitis melius faciendum.» Tunc ipso salutato ivimus ad
you-know better to-be-done then him greeted we-went to
predictam dominam, et invenimus eam sanam et alacrem,
the-aforesaid lady and we-found her healthy and cheerful
et bibit adhuc de aqua benedicta, et legimus Passionem
and she-drank still of the-water holy and we-read the-Passion
super eam. Et miseri illi sacerdotes nunquam docuerunt
over her and wretched those priests never taught
eam fidem, nec monuerunt ut baptizaretur. Ego autem
her the-faith nor warned that she-should-be-baptized I moreover
sedebam ibi mutus, non valens aliquid dicere, sed ipsa
sat there dumb not being-able anything to-say but she
docebat me adhuc ydoma. Nec reprehenderent sacerdotes in
taught me still the-language nor would-reprove-it the-priests in
aliquo sortilegio; ibi enim vidi quatuor gladios a vagina
any sorcery there for I-saw four swords from the-scabbard
extractos usque ad medietatem, unum ad capud lectuli
drawn all-the-way to the-half one at the-head of-the-bed

domine, alium ad pedes, et alios duos ad utrumque latus
of-the-lady another at the-feet and the-other two at each side
hostii unum. Vidi et ibi unum calicem argenteum de
of-the-door one I-saw also there one chalice silver of
calicibus nostris, qui forte fuerat raptus in aliqua ecclesia
chalices our which perhaps had-been seized in some church
Hungarie, et erat suspensus ad parietem plenus cineribus,
of-Hungary and it-was hung on the-wall full of-ashes
et super cinerem illum erat unus niger lapis, et de
and on ash that was one black stone and of
talibus nunquam docent eos sacerdotes quod mala sint.
such-things never teach them the-priests that evil they-be
Immo ipsi faciunt et docent talia. Tribus ergo diebus
nay they do and teach such-things for-three therefore days
visitavimus eam, itaque fuit perfecte restituta sanitati. Ex
we-visited her and-so she-was perfectly restored to-health from
tunc fecit monachus vexillum plenum crucibus, et quesivit
then made the-monk a-banner full of-crosses and sought
canam longam tanquam lanceam, et portabamus crucem
a-cane long like a-lance and we-carried the-cross
elevatam. Honorabam eum tanquam episcopum meum, quia
raised I-honored him as bishop my because
sciebat ydoema. Tamen multa faciebat que non placebant
he-knew the-language yet many-things he-did which not pleased
michi. Fecit enim fieri sibi cathedram plicabilem, sicut
me he-had for made for-himself a-chair folding as
solent episcopi habere, et cirothecas et pilleum de pennis
are-wont bishops to-have and gloves and a-cap of feathers
pavonum, et desuper cruciculam auream, quod bene placuit
of-peacocks and above a-little-cross golden which well pleased
michi de cruce. Habebat ungulas scabiosas quas laborabat
me as-for the-cross he-had nails scabby which he-labored

decorare unguentis. Efficiebatur etiam presumptuosus in
to-adorn with-ointments he-was-made also presumptuous in
loquendo. Ipsi etiam Nestorini dicebant nescio quos versus
speaking the-very also Nestorians said I-know-not what verses
psalmi, ut dicebant, super duas virgas, que jungebantur
of-a-psalm as they-said over two rods which were-joined
ad invicem cum tenerentur a duobus hominibus. Ipse
to each-other when they-were-held by two men the-very
monachus intererat, et multe alie vanitates apparebant in
monk was-present and many other vanities appeared in
ipso que displicebant michi. Tamen adherebamus societati
him which displeased me yet we-clung to-the-company
ejus propter honorem crucis. Portabamus enim crucem
his because-of the-honor of-the-cross we-carried for the-cross
elevatam per totam herbergiam, cantantes «Vexilla regis
raised through the-whole camp singing Vexilla regis
prodeunt,» super quo Sarraceni multum stupebant.
prodeunt at which the-Saracens much were-astounded
Ex quo venimus in curia Mangu, ipse non bigavit nisi
from when we-came into the-court of-Mangu he not carted except
bis versus meridiem, et ex tunc incepit redire versus
twice toward the-south and from then he-began to-return toward
aquilonem, quod erat versus Caracarum. Unum notavi per
the-north which was toward Caracorum one-thing I-noted through
totam viam, super quo dixerat michi dominus Baldewinus de
the-whole way about which had-said to-me the-lord Baldwin of
Hannonia Constantinopoli, qui fuit illuc, quod hoc solum
Hainault at-Constantinople who had-been thither that this alone
viderat mirabile, quod semper ascendit eundo, et nunquam
he-had-seen wonderful that always he-went-up in-going and never
descendit. Omnia enim flumina veniebant ab oriente in
went-down all for rivers came from the-east into

occidentem, vel directe vel indirecte, hoc est declinando
the-west either directly or indirectly that is by-turning-aside
in meridiem vel aquilonem. Et quesivi a sacerdotibus, qui
into the-south or the-north and I-asked of the-priests who
venerant de Cataya, qui hoc testabantur, ab illo loco in
had-come from Cathay who this testified from that place in
quo inveni Manguchan usque in Cathaiam erant .xx.
which I-found Mangu-chan all-the-way into Cathay were 20
diete tendendo; inter meridiem et orientem, usque ad
days'-journeys tending between the-south and the-east all-the-way to
Onam Kerule, que est propria terra Moal, ubi est curia
Onan Kerule which is the-own land of-the-Moal where is the-court
Chingis, erant .x. diete recte in orientem, et ad partes
of-Chingis were 10 days'-journeys straight into the-east and in parts
illas orientis nulla erat civitas. Tamen erant populi qui
those of-the-east no was city yet there-were peoples who
dicuntur Su-Moal, hoc est Moal aquarum; su enim idem
are-called Su-Moal that is the-Moal of-the-waters su for the-same
est quod aqua. Isti vivunt piscibus et venatione, nullos
is as water these live on-fish and hunting no
greges, nulla armenta habentes. Versus aquilonem similiter
flocks no herds having toward the-north likewise
nulla est civitas, sed populus nutriens pecora, qui dicuntur
no is city but a-people rearing cattle who are-called
Kerkis. Sunt etiam ibi Orengai, qui ligant ossa limata sub
Kerkis there-are also there the-Orengai who tie bones polished under
pedibus suis, et impellunt se super nivem congelatam,
feet their and drive themselves over the-snow frozen
et super glaciem cum tanta velocitate ut capiant aves
and over the-ice with so-great swiftness that they-catch birds
et bestias. Et plures alii pauperes populi sunt ad latus
and beasts and several other poor peoples are on the-side

aquilonis quousque possunt se extendere pre frigore,
of-the-north as-far-as they-can themselves to-extend because-of the-cold
et contingantur ad occidentem cum terra Pascaver, que
and they-are-contiguous to the-west with the-land of-Pascatur which
est major Hungaria, de qua dixi vobis superius. Terminus
is greater Hungary about which I-told you above the-end
anguli aquilonaris ignoratur pre magnis frigoribus. Sunt
of-the-corner northern is-unknown because-of the-great colds there-are
enim ibi perpetue pruine nivium. Quesivi de monstris, sive
for there perpetual frosts of-snows I-asked about monsters or
de monstruosis hominibus, de quibus narrat Ysodorus et
about monstrous men about whom tell Isidore and
Solinus. Ipsi dicebant michi quod nunquam viderunt talia,
Solinus they said to-me that never they-had-seen such-things
de quo multum miramur si verum sit. Omnes predicte
at which much we-wonder whether true it-be all the-aforesaid
nationes quantumcunque sint pauperes de aliquo oportet
nations however-much they-be poor in something it-behooves
eos servire. Fuit enim preceptum Chingis, quod nullus homo
them to-serve it-was for the-precept of-Chingis that no man
sit liber a servitute, donec sit ita senex quod nullo modo
be free from servitude until he-be so old that in-no way
possit amplius laborare. Quadam vice sedebat mecum quidam
he-can further to-labor a-certain time sat with-me a-certain
sacerdos de Cathaia indutus panno rubeo optimi coloris, et
priest from Cathay clothed in-cloth red of-the-best color and
quesivi ab eo unde haberent talem colorem, et ipse narravit
I-asked of him whence they-had such color and he told
michi quod in orientalibus partibus Cathaie sunt rupes
me that in the-eastern parts of-Cathay are cliffs
excelse, in quibus habitant quedam creature habentes per
lofty in which dwell certain creatures having in

omnia formam humanam, excepto quod genua non flectunt,
all-things form human except that the-knees not they-bend
sed ambulant nescio qualiter saltando, et non sunt
but walk I-know-not how by-leaping and not they-are
longitudinis nisi unius cubiti, et vestitur totum corpusculum
of-length except of-one cubit and is-clothed the-whole little-body
crinibus, et habitant in cavernis inaccessibilibus, et vadunt
with-hairs and they-dwell in caves inaccessible and go
venatores eorum portantes secum cervisiam quam possunt
the-hunters of-them carrying with-them beer which they-can
facere magis inebriantem, et faciunt foveas in rupibus in
to-make more intoxicating and make pits in the-cliffs in
modum ciforum, implentes eas cervisia illa. Cathaia enim
the-manner of-cups filling them with-beer that Cathay for
vinum non habet, sed modo incipiunt plantare vineas, sed
wine not has but now they-begin to-plant vineyards but
potum faciunt de risio. Abscondunt ergo se venatores,
drink they-make from rice they-hide therefore themselves the-hunters
et exeunt predicta animalia de cavernis suis et gustant
and go-out the-aforesaid animals from caves their and taste
predictum potum, et clamant «Chin, chin,» unde nomen
the-aforesaid drink and cry chin chin whence the-name
acceperunt a clamore illo; dicuntur enim Chinchin. Tunc
they-received from cry that they-are-called for Chinchin then
conveniunt in maxima multitudine, et bibunt predictam
they-come-together in very-great multitude and drink the-aforesaid
cervesiam, et inebriantur, et obdormiunt ibidem. Tunc
beer and get-drunk and fall-asleep there then
accedunt venatores, ligantes eis manus et pedes dormientibus.
approach the-hunters binding their hands and feet sleeping
Deinde aperiunt eis venam in collo, et extrahunt tres
then they-open their vein in the-neck and draw three

vel quatuor guttas sanguinis, et permittunt eos abire
or four drops of-blood and allow them to-go-away
liberos; et ille sanguis, ut dixit michi, est preciosissimus ad
free and that blood as he-said to-me is most-precious for
colorandum purpuras. Narrabant etiam pro vero, quod tamen
coloring purples they-told also for true which yet
non credo, quod ultra Cathaiam est provincia; cujuscunque
not I-believe that beyond Cathay is a-province at-whatever
etatis homo ingreditur eam, in tali etate perseverat in qua
age a-man enters it at such age he-persists at which
ingreditur. Cataia est super occeanum. Et narravit michi
he-enters Cathay is upon the-ocean and told me
magister W. quod ipse vidit nuncios quorumdam hominum
master William that he saw the-envoys of-certain men
qui dicuntur Taule et Manse, qui habitant in insulis quorum
who are-called Taule and Manse who dwell on islands whose
mare congelatur in hyeme, ita quod tunc possunt Tartari
sea is-frozen in winter so that then can the-Tartars
currere ad eos, qui offerebant triginta duo milia tumeniascot
to-run to them who offered thirty two thousand tumen-iascot
annuatim dum modo dimitterent eos in pace. Tumen est
yearly provided only they-should-leave them in peace a-tumen is
nummus continens decem milia. Volgaris moneta Cathaie
a-coin containing ten thousand the-common money of-Cathay
est carta de wambasio ad latitudinem et longitudinem
is paper of cotton to the-breadth and length
unius palme, super quam inprimunt lineas sicut est sigillum
of-one palm on which they-print lines like is the-seal
Mangu. Scribunt cum punctorio quo pingunt pictores, et
of-Mangu they-write with a-brush with-which paint painters and
faciunt in una figura plures literas comprehendentes unam
they-make in one figure several letters comprehending one

dictionem. Thebec scribunt sicut nos, et habent figuras valde
word the-Tebec write like us and have figures very
similes nostris. Tangut scribunt a dextra in sinistram
like ours the-Tangut write from right into left
sicut Arabes, sed multiplicant lineas ascendendo sursum;
like the-Arabs but multiply lines ascending upward
Iugur, ut supradictum est, a sursum deorsum. Moneta
the-Uighurs as above-said is from above downward the-money
Rutenorum communis sunt pellicule varium varii et grisii.
of-the-Russians common are little-skins of-vair varied and of-gray
Quando venimus cum monacho, ipse caritative monuit nos
when we-came with the-monk he charitably warned us
ut abstineremus a carnibus, et quod famulus noster
that we-should-abstain from meats and that servant our
sumeret carnes cum famulis suis; nobis autem provideret
should-take meats with servants his for-us moreover he-would-provide
de farina et oleo sive butiro: quod et fecimus, quamvis
with flour and oil or butter which also we-did although
multum gravaret socium meum propter debilitatem suam.
much it-burdened companion my because-of weakness his
Unde cibus noster erat milium cum butiro, vel pasta
whence food our was millet with butter or paste
cocta in aqua cum butiro, vel lacte acro et panis azimus
cooked in water with butter or milk sour and bread unleavened
coctus in stercoribus bovum vel equorum. Venit autem
baked in the-dung of-oxen or horses came moreover
quinquagesima, que est carnis primum omnium orientalium,
Quinquagesima which is of-meat the-first of-all Orientals
et major domina Cotata cum societate sua jejunavit illa
and the-greater lady Cotota with company her fasted that
ebdomada, et veniebat qualibet die ad oratorium nostrum, et
week and came every day to oratory our and

dabat cibaria sacerdotibus et aliis cristianis, quorum magna
gave foods to-the-priests and other Christians of-whom a-great
multitudo confluebat illuc per illam primam ebdomadam ad
multitude flowed-together thither through that first week for
audiendum officium; et ipsa dedit michi et socio meo
hearing the-office and she gave to-me and to-companion my
utrique tunicam et braccas de samico grisio, forratas de
to-each a-tunic and breeches of samite gray lined with
stupa secte, quia socius meus conquestus fuerat multum
tow of-silk because companion my complained had much
de ponderositate pellium; que recepi propter consolationem
about the-heaviness of-the-skins which I-received because-of the-consolation
socii mei, excusans me tamen quod tales vestes non
of-companion my excusing myself yet that such garments not
portarem. Dedi quod ad me spectabat interpreti meo. Tunc
I-would-wear I-gave what to me belonged to-interpreter my then
videntes janitores curie quod tanta multitudo cotidie
seeing the-doorkeepers of-the-court that so-great a-multitude daily
influebat ad ecclesiam que erat infra metas curie, custodes
flowed to the-church which was within the-bounds of-the-court the-guards
curie miserunt unum ex suis ad monachum, nunciantes
of-the-court sent one from their-own to the-monk announcing
ei quod ipsi nolebant quod tanta multitudo conveniret
to-him that they did-not-wish that so-great a-multitude should-come-together
illuc infra metas curie. Tunc monachus aspere respondens
thither within the-bounds of-the-court then the-monk harshly answering
quod ipse vellet scire utrum hoc mandarent de voluntate
that he wished to-know whether this they-commanded by the-will
Mangu, addidit etiam quasdam minas quasi accusaturus eos
of-Mangu added also certain threats as-if about-to-accuse them
apud Mangu. Tunc ipsi prevenientes eum, accusaverunt eum
before Mangu then they forestalling him accused him

apud Magu quod nimis loqueretur et quod congregaret
before Mangu that too-much he-spoke and that he-gathered
nimis magnam multitudinem ad colloquia sua. Deinde
too great a-multitude to conversations his then
dominica in quadrigesima vocati ad curiam, et monacho
on-Sunday in Lent called to the-court and the-monk
satis turpiter inquisito si haberet cutellum, in tantum
quite foully searched whether he-had a-knife in so-much
quod ipse deposuit sotulares suos, ingressi sumus coram
that he laid-down shoes his entered we-have before
ipso Chan, qui habens scapulam arietinam in manu
the-very Chan who having a-shoulder-blade of-ram in hand
sua combustam, inspiciebat eam; et quasi legens in ea,
his burned inspected it and as-if reading in it
incepit reprehendere monachum, querens, cum esset homo
began to-rebuke the-monk asking since he-was a-man
qui deberet orare Deum, quare tantum loqueretur cum
who ought to-pray-to God why so-much he-spoke with
hominibus. Ego autem stabam retro discooperto capite, et
men I moreover stood behind with-uncovered head and
dixit ei Chan: «Quare non discooperis caput tuum, quum
said to-him Chan why not uncover-you head your when
venis coram me, sicut facit ille Francus?» et fecit me vocari
you-come before me as does that Frank and he-had me called
propius. Tunc monachus multum confusus elevavit pilleum
nearer then the-monk much confounded raised cap
suum, contra consuetudinem Grecorum et Hermenorum; et
his against the-custom of-the-Greeks and Armenians and
cum ipse Chan multa aspere dixisset ei, exivimus. Et
when the-very Chan many-things harshly had-said to-him we-went-out and
tunc monachus tradidit michi crucem portandam usque ad
then the-monk handed to-me the-cross to-be-carried all-the-way to

oratorium, quia ipse pre confusione non volebat eam portare.
the-oratory because he for confusion not wished it to-carry
Post paucos dies reconciliatus est ipsi Chan, promittens
after a-few days reconciled was-he to-the-very Chan promising
quod iret ad papam, et quod adduceret ad obedienciam
that he-would-go to the-pope and that he-would-bring to obedience
suam omnes nationes occidentis; unde ipse reversus ad
his all the-nations of-the-west whence he returned to
oratorium post illud colloquium ab ipso Chan, incepit
the-oratory after that conversation with the-very Chan began
a me inquirere de papa, si crederem quod vellet
of me to-inquire about the-pope whether I-believed that he-would-wish
eum videre, si veniret ad eum ex parte Mangu, et si
him to-see if he-came to him on behalf of-Mangu and whether
vellet ministrare ei equos usque ad Sanctum Jacobum.
he-would-wish to-furnish him horses all-the-way to Saint James
Quesivit etiam de vobis si crederem quod velletis
he-asked also about you whether I-believed that you-would-wish
mittere filium vestrum ad Mangu. Tunc monui eum ut
to-send son your to Mangu then I-warned him that
ipse caveret ne promitteret ipsi Mangu mendacia,
he should-beware lest he-promise to-the-very Mangu lies
quia fieret novissimus error pejor priore, nec Deus
because there-would-be the-last error worse than-the-former nor God
indiget mendaciis nostris ut pro ipso loquamur dolum. In
needs lies our that for him we-should-speak guile in
illis diebus orta est quedam questio inter monachum et
those days arisen has a-certain question between the-monk and
quendam sacerdotem Jonas nomine, hominem bene literatum,
a-certain priest Jonas by-name a-man well lettered
cujus pater fuerat archidiaconus, et habebant eum alii
whose father had-been archdeacon and held him the-other

sacerdotes pro magistro archidiacono. Monachus enim dicebat
priests for master archdeacon the-monk for said
quod homo fuit factus ante paradisum, et quod hoc diceret
that man was made before paradise and that this said
Evangelium. Tunc vocatus fui arbiter illius questionis. Ego
the-Gospel then called was-I arbiter of-that question I
autem nesciens quod contendissent super hoc, respondi quod
moreover not-knowing that they-had-contended about this answered that
paradisus factus fuit tertia feria, quando et alie arbores;
paradise made was on-the-third day when also the-other trees
homo vero sexta feria. Tunc monachus incepit dicere:
man but on-the-sixth day then the-monk began to-say
«Nonne Diabolus prima die attulit terram ex quatuor
surely the-Devil on-the-first day brought earth from the-four
partibus mundi, et plasmavit facto luto corpus humanum,
parts of-the-world and molded made mud the-body human
et Deus inspiravit animum?» Tunc audiens istam heresim
and God breathed-in the-soul then hearing this heresy
Manchei, et quod eam ita publice et impudenter recitaret,
of-Mani and that it so publicly and shamelessly he-recited
increpavi eum dure, dicens ut poneret digitum super os
I-rebuked him harshly saying that he-should-put the-finger over mouth
suum, quia nesciebat Scripturas, et caveret ne diceret unde
his because he-knew-not the-Scriptures and should-beware lest he-say whence
haberet culpam. Et ipse incepit me deridere, quia nesciebam
he-should-have blame and he began me to-deride because I-knew-not
ydyoma. Discessi ergo ab eo, vadens ad domum nostram.
the-language I-departed therefore from him going to house our
Postea contingit quod ipse et sacerdotes processionaliter
afterward it-happened that he and the-priests in-procession
iverunt ad curiam, me non vocato, quia monachus non
went to the-court me not called because the-monk not

loquebatur michi propter predictam increpationem, nec volebat
spoke to-me because-of the-aforesaid rebuke nor wished
me ducere secum sicut consueverat. Quando ergo
me to-lead with-him as he-had-been-accustomed when therefore
venerunt coram Mangu, me non viso inter illos, quesivit
they-came before Mangu me not seen among them he-asked
diligenter ubi essem, et quare non venissem cum eis.
diligently where I-was and why not I-had-come with them
Sacerdotes autem timentes, excusaverunt se. Reversi autem
the-priests moreover fearing excused themselves returned moreover
narraverunt michi verba ipsius Mangu, et murmurabant
they-told me the-words of-the-very Mangu and murmured
de monacho. Post hoc monachus reconciliatus est michi,
about the-monk after this the-monk reconciled was to-me
et ego ei, rogans eum ut juvaret me ydiomate suo,
and I to-him asking him that he-should-help me with-language his
et ego juvarem eum Sacra Scriptura. Frater enim qui
and I would-help him with-Sacred Scripture a-brother for who
adjuvatur a fratre, quasi civitas firma.
is-helped by a-brother (is)-as-if a-city firm
Post primam ebdomadam jejunii cessavit domina venire ad
after the-first week of-the-fast ceased the-lady to-come to
oratorium et dare cibaria et cervesiam quam solebamus
the-oratory and to-give foods and the-beer which we-were-wont
habere. Non permittebat monachus afferri, dicens quod
to-have not allowed the-monk it-to-be-brought saying that
poneretur in confectione ejus pinguedo arietina. Oleum etiam
was-put in the-making of-it fat of-ram oil also
non dabat nisi rare. Itaque nichil habebamus nisi panem
not he-gave except rarely and-so nothing we-had except bread
subcinericeum et pastam coctam in aqua, ut sorberemus
baked-under-the-ashes and paste cooked in water that we-might-sup

brodium, quia non habebamus aquam nisi de nivibus
the-broth because not we-had water except from snows
resolutis vel de glacie, que pessima erat. Tunc incepit
melted or from ice which most-wretched was then began
multum affligi socius meus. Tunc ostendi necessitatem
much to-be-afflicted companion my then I-showed the-necessity
nostram ipsi Davit, magistro filii majoris ipsius Cham,
our to-the-very David the-master of-the-son greater of-the-very Cham
et ipse retulit verbum ad ipsum Chan, et ipse precepit
and he reported the-word to the-very Chan and he ordered
nobis dari vinum et farinam et oleum. Pisces nullo modo
us to-be-given wine and flour and oil fish in-no way
comedunt Nestorini in quadragesima, nec Hermeni. Tunc
eat the-Nestorians in Lent nor the-Armenians then
datus fuit nobis unus uter de vino. Monachus dicebat se
given was to-us one skin of wine the-monk said himself
non comedere nisi die dominico, et tunc mittebat ipsa
not to-eat except on-the-day of-the-Lord and then sent the-very
domina cibum de pasta cocta, cum aceto ad sorbendum. Ipse
lady food of paste cooked with vinegar for supping he
autem habebat juxtà se, sub altare, cistam cum amigdali
moreover had beside himself under the-altar a-chest with almonds
et cum una passa et prunis siccis et multis aliis fructibus,
and with one raisin and prunes dried and many other fruits
que tota die comedebat quando erat solus. Nos semel
which the-whole day he-ate when he-was alone we once
comedebamus de die, et hoc in maxima afflictione: ex
ate in the-day and this in very-great affliction from
quo enim sciverunt quod Mangu Chan dederat nobis vinum,
when for they-knew that Mangu Chan had-given us wine
impudentissime sicut canes ingerebant se super nos, et
most-shamelessly like dogs they-thrust themselves upon us both

Nestorini sacerdotes qui tota die inebriabantur in curia, et
the-Nestorian priests who the-whole day got-drunk at the-court and
ipsi Moal, et famuli monachi. Ipse etiam monachus, quum
the-very Moal and the-servants of-the-monk the-very also monk when
aliquis veniebat ad eum cui volebat dare ad bibendum,
someone came to him to-whom he-wished to-give for drinking
mittebat ad nos pro vino. Itaque istud vinum majorem
sent to us for wine and-so this wine greater
nobis fecit afflictionem quam consolationem, quia negare
for-us made affliction than consolation because to-refuse
non poteramus sine scandalo. Si daremus, nobis defficiebat;
not we-could without scandal if we-gave to-us it-failed
nec audebamus, illo evacuato, amplius petere a curia.
nor dared-we that emptied further to-seek from the-court
Circa mediam quadragesimam, venit filius magistri Willielmi
about mid Lent came the-son of-master William
afferens pulchram crucem argenteam, fabricatam more
bringing a-beautiful cross silver fashioned in-the-manner
gallicano, habens ymaginem Cristi argenteam affixam desuper.
French having the-image of-Christ silver fixed above
Quam videntes, monachi et sacerdotes amoverunt eam, et
which seeing the-monks and priests removed it and
illam debebat presentare ex parte magistri sui ipsi Bulgai,
it he-was-to to-present on behalf of-master his to-the-very Bulgai
qui est major scriptor curie; quod ego audiens multum
who is the-greater scribe of-the-court which I hearing much
scandalizabar. Denunciavit etiam idem juvenis ipsi Mangu
was-scandalized he-announced also the-same youth to-the-very Mangu
Chan quod opus quod preceperat fieri esset completum,
Chan that the-work which he-had-ordered to-be-made was completed
quod opus vobis describo.
which work to-you I-describe

XXX · CARACORUM AND EASTER

At Caracorum Master William has made Mangu a silver tree whose four pipes pour wine, cosmos, mead, and rice beer at an angel's trumpet. A storm on the road ceases after the monk sends Mangu incense. On Palm Sunday the friars enter the city and dine with the goldsmith. William studies the Nestorians' rites, hears the captive Christians' confessions, forbids them to fight Christians, and celebrates Maundy Thursday and Easter in the goldsmith's vestments; the Nestorians baptize over sixty.

Ipse Mangu habet apud Caracarum magnam curiam juxta
the-very Mangu has at Caracorum a-great court beside
muros ville, clausam muro latentio sicut clauduntur
the-walls of-the-town enclosed with-a-wall of-brick as are-enclosed
prioratus monachorum apud nos. Ibi est unum magnum
the-priories of-monks among us there is one great
palatium, in quo tenet potationem suam bis in anno, semel
palace in which he-holds drinking his twice in the-year once
circa Pascha quum transit illac, et semel in estate quando
about Easter when he-passes that-way and once in summer when
revertitur. Et hoc ultima est major, quia tunc conveniunt ad
he-returns and this last is greater because then come-together to
curiam suam omnes nobiles qui longe sunt itinere duorum
court his all the-nobles who far-off are by-a-journey of-two
mensium alicubi; et tunc largitur eis vestes et munera,
months somewhere and then he-bestows on-them garments and gifts
et ostendit magnam gloriam suam. Sunt ibi multe domus
and shows great glory his there-are there many houses
longe sicut grangie, in quibus reconduntur cibaria sua et
long like granges in which are-stored foods his and
thesauri sui. In introitu illius magni palatii, quia turpe
treasures his at the-entrance of-that great palace because unseemly

erat ibi inferre utres cum lacte et aliis potibus, fecit
it-was there to-bring-in skins with milk and other drinks made
ei magister Willielmus parisiensis unam magnam arborem
for-him master William of-Paris one great tree
argenteam, ad cujus radices sunt quatuor leones argentei,
silver at whose roots are four lions silver
habentes unum cannale, et vomentes omnes lac album
having one pipe and vomiting all milk white
jumenti. Et ducuntur intro arborem quatuor casnalia usque
of-mares and are-led within the-tree four pipes all-the-way
ad summitatem arboris, quorum summitates repansa sunt
to the-top of-the-tree whose tops spread-back are
deorsum, et similiter quolibet eorum serpens unus deauratus,
downward and likewise on-each of-them a-serpent one gilded
quorum caude involvunt truncum arboris. Et unum ex
whose tails wrap the-trunk of-the-tree and one of
illis canalibus fundit vinum, aliud caracosmos, hoc est lac
those pipes pours wine another caracosmos that is milk
jumenti defecatum, aliud boal, hoc est potum de melle,
of-mares refined another bal that is drink from honey
aliud cervesiam de risio, que dicitur terracina; et cuilibet
another beer of rice which is-called terracina and for-each
potui est preparatum suum vas argenteum ad pedem arboris
drink is prepared its-own vessel silver at the-foot of-the-tree
ad recipiendum inter illa quatuor cannalia. In summo fecit
for receiving between those four pipes at the-top he-made
angelum tenentem tubam, et subter arborem fecit criptam
an-angel holding a-trumpet and beneath the-tree he-made a-crypt
unam in qua homo potest abscondi. Et ascendit cannale per
one in which a-man can be-hidden and ascends a-pipe through
medium cordis ipsius arboris usque ad angelum. Primo
the-middle of-the-heart of-the-very tree all-the-way to the-angel first

fecerat sufflatoria, sed non dabant satis de vento. Extra
he-had-made bellows but not they-gave enough of wind outside
palatium est caverna in qua reconducti sunt potus, et stant
the-palace is a-cellar in which stored are the-drinks and stand
ibi ministri parati ad fundendum quando audiunt angelum
there servants ready for pouring when they-hear the-angel
tubicinantem. Et sunt rami in arbore argentei et folia
trumpeting and there-are branches on the-tree silver and leaves
et pira. Cum ergo indigetur potu magister pincernarum,
and pears when therefore is-needed of-drink the-master of-the-cupbearers
clamat ad angelum ut tuba canat. Tunc audiens ille
cries to the-angel that with-the-trumpet he-blow then hearing he
qui est absconditus in cripta, insufflat cannale vadens in
who is hidden in the-crypt blows-into the-pipe going to
angelum valide, et angelus ponit tubam ad os, et
the-angel strongly and the-angel puts the-trumpet to the-mouth and
canit tuba valde alte. Tunc audientes ministri qui sunt in
sounds the-trumpet very loudly then hearing the-servants who are in
caverna, fundunt unusquisque potum suum proprio cannali,
the-cellar pour each drink his into-its-own pipe
et cannalia fundunt desursum et deorsum in vasa ad
and the-pipes pour from-above and downward into the-vessels for
hoc preparata, et tunc pincerne hauriunt et portant per
this prepared and then the-cupbearers draw and carry through
palatium viris et mulieribus. Et est palatium sicut ecclesia,
the-palace to-men and to-women and is the-palace like a-church
habens in mediam navem, et duo latera post duos ordines
having in the-middle a-nave and two sides behind two rows
columpnarum, et tres portas ad meridiem; et ante mediam
of-columns and three doors to the-south and before the-middle
portam intra stat arbor, et ipse Chan sedet in capite
door inside stands the-tree and the-very Chan sits at the-head

aquilonari in excelso loco, ita quod potest videri ab omnibus;
northern in a-high place so that he-can be-seen by all
et sunt duo gradus ascendentes ad eum: per unum ascendit
and there-are two steps ascending to him by one ascends
portans ei cifum, et per alium descendit. Illud spatium
he-who-carries to-him the-cup and by the-other descends that space
quod est in medio inter arborem et ipsos gradus per quos
which is in the-middle between the-tree and the-very steps by which
ascenditur ad ipsum, est vacuum; ibi enim stat ministrans
one-ascends to him is empty there for stands he-who-serves
cifum, et etiam nuntii qui afferunt exenia; et ipse sedet
the-cup and also the-envoys who bring gifts and he sits
ibi sursum quasi unus deus. Ad dextrum latus, hoc est ad
there above as-if a god at the-right side that is at
occidentale, sunt viri, ad sinistrum mulieres. Palatium enim
the-western are the-men at the-left the-women the-palace for
protensum est ab aquilone. Ad meridiem, juxta columpnas
stretched is from the-north at the-south beside the-columns
ad dextrum latus, sunt exedre elevate in modum solarii,
on the-right side are platforms raised in the-manner of-a-sun-room
in quibus sedent filius ejus et fratres. In sinistra parte
on which sit son his and brothers on the-left part
fit similiter, ubi sedent uxores ejus et filie. Una sola
it-is-done likewise where sit wives his and daughters one alone
mulier sedet ibi sursum juxta eum, non tamen ita alte sicut
woman sits there above beside him not yet so high as
ipse. Cum ergo audisset quod opus esset completum,
he when therefore he-had-heard that the-work was completed
mandavit magistro ut collocaret illud in loco suo et
he-commanded the-master that he-should-place it in place its and
bene aptaret, et ipse circa dominicam in Passione precessit
well fit-it and he about Sunday in the-Passion went-ahead

cum parvis domibus, relinquens magnas domus post se.
with the-small houses leaving the-great houses behind himself
Et monachus et nos secuti sumus eum, et misit nobis
and the-monk and we followed have him and he-sent us
alium utrem vini. Et transiit inter montana, in quibus erat
another skin of-wine and he-crossed among mountains in which was
magnus ventus et magnum frigus, et cecidit magna nix.
a-great wind and great cold and fell a-great snow
Unde ipse misit circa mediam noctem ad monachum et
whence he sent about mid night to the-monk and
ad nos, rogans ut oraremus Deum quatinus illud frigus
to us asking that we-should-pray-to God that that cold
et ventum illud temperaret, quia periclitabantur omnia
and wind that he-would-temper because were-imperiled all
animalia que erant in comitatu, maxime quia tunc feta
the-animals which were in the-retinue especially because then pregnant
erant et pariebant. Tunc monachus misit ei incensum,
they-were and were-bearing then the-monk sent him incense
mandans illi ut illum poneret super carbones, offerens
commanding him that it he-should-put upon the-coals offering-it
Deo. Quod utrum fecerit nescio, sed tempestas quievit que
to-God which whether he-did I-know-not but the-storm ceased which
jam duraverat duobus diebus, et jam instabat tercia dies.
already had-lasted for-two days and already was-at-hand the-third day
In Ramis palmarum fuimus prope Caracaron. Benedicimus
on the-branches of-palms we-were near Caracorum we-bless
summo diluculo ramos, in quibus adhuc nichil apparebat
at-the-very dawn the-branches on which still nothing appeared
germinis. Et circa nonam ingressi sumus civitatem illam,
of-bud and about the-ninth-hour entered we-have city that
elevata cruce cum vexillo, transeuntes per medium vicum
raised the-cross with the-banner passing through mid street

Sarracenorum, ubi est forum et nundine, usque ad
of-the-Saracens where is the-market and the-fair all-the-way to
ecclesiam. Et Nestorini occurrerunt processionaliter nobis.
the-church and the-Nestorians came-to-meet in-procession us
Ingressi autem ecclesiam invenimus eos ad celebrandum
entered moreover the-church we-found them for celebrating
missam paratos; qua celebrata, ipsi omnes communicaverunt
mass prepared which celebrated they all communicated
et quesiverunt a me utrum vellem communicare. Ego
and asked of me whether I-wished to-communicate I
respondi quod biberam semel et non debet recipi
answered that I-had-drunk once and not ought to-be-received
sacramentum nisi a jejunio. Missa dicta, jam erat hora
the-sacrament except from fasting the-mass said already it-was the-hour
vespertina, duxit [nos] magister Willielmus cum magno
of-evening led us master William with great
gaudio ad hospitium suum, cenaturos secum; qui habet
joy to lodging his about-to-dine with-him who has
uxorem filiam Lecoringi oriundam in Hungaria, scientem
a-wife the-daughter of-a-Lorrainer native of Hungary knowing
bene gallicum et comanicum. Invenimus etiam quendam
well French and Cuman we-found also a-certain
alium, Basilium nomine, filium Anglici, qui natus erat
other Basil by-name son of-an-Englishman who born was
in Hungaria, et scit predicta ydeomata. Facta cena cum
in Hungary and knows the-aforesaid languages made the-dinner with
magno gaudio, deduxerunt nos ad tugurium nostrum, quod
great joy they-led us to the-hut our which
nobis collocaverant ipsi Tartari in quadam area prope
for-us had-placed the-very Tartars in a-certain area near
ecclesiam, cum oratorio ipsius monachi. In crastino ingressus
the-church with the-oratory of-the-very monk on the-morrow entered

est ipse Chan palatium suum, et monachus et ego et
has the-very Chan palace his and the-monk and I and
sacerdotes ivimus ad eum. Socium meum non permiserunt
the-priests went to him companion my not they-allowed
ire, quia calcaverat limen. Ego multum deliberabam de
to-go because he-had-trodden the-threshold I much deliberated about
me quid deberem facere, vel ire vel non ire; et timens
myself what I-ought to-do either to-go or not to-go and fearing
scandalum si discederem ab aliis cristianis, et quia
scandal if I-should-depart from the-other Christians and because
ipsi Chan placebat, et timens ne bonum impediretur
to-the-very Chan it-was-pleasing and fearing lest the-good be-hindered
quod sperabam me posse optinere, eligebam magis ire,
which I-hoped myself to-be-able to-obtain I-chose rather to-go
quamvis viderem facta eorum plena sortilegiis et ydolatria.
although I-saw the-deeds of-them full of-sorceries and idolatry
Nec aliud ibi faciebam nisi orare pro tota ecclesia
nor other-thing there I-did except to-pray for the-whole church
alta voce, et etiam pro ipso Chan, ut Deus dirigeret
with-loud voice and also for the-very Chan that God might-direct
eum in viam salutis eterne. Sumus ergo ingressi curiam
him into the-way of-salvation eternal we-have therefore entered court
illam que erat satis bene disposita; et in estate ducuntur
that which was quite well disposed and in summer are-led
rivi ubique, quibus irrigatur. Post hoc intravimus palatium
streams everywhere with-which it-is-watered after this we-entered the-palace
plenum viris et mulieribus, et stetimus coram Chan,
full of-men and women and we-stood before the-Chan
habentes predictam arborem ad dorsum, que occupabat cum
having the-aforesaid tree at the-back which occupied with
vasis magnam partem palatii. Sacerdotes attulerant panulos
the-vessels a-great part of-the-palace the-priests had-brought little-loaves

duos benedictos, et fructus in scutella, que presentaverunt
two blessed and fruits in a-dish which they-presented
ei, dicta benedictione. Et pincerna tulit ei sedenti
to-him said the-blessing and the-cupbearer carried-them to-him sitting
sursum in valde excelso loco et elevato; et ipse statim
above in a-very high place and raised and he at-once
unum de panibus incepit comedere, et alium misit filio
one of the-loaves began to-eat and the-other he-sent to-son
suo et fratri cuidam suo minori, qui fuit nutritus a
his and to-brother a-certain his younger who had-been reared by
quodam Nestorino, et scit Evangelium; qui etiam misit pro
a-certain Nestorian and knows the-Gospel who also sent for
Biblia mea, ut videret eam. Post sacerdotes, dixit monachus
Bible my that he-might-see it after the-priests said the-monk
orationem suam, et ego post monachum. Tunc promisit quod
prayer his and I after the-monk then he-promised that
in crastino veniret ad ecclesiam, que est satis magna et
on the-morrow he-would-come to the-church which is quite great and
pulchra, et celatura desuper tota tecta panno serico intexto
beautiful and the-ceiling above wholly covered with-cloth silken interwoven
auro. In crastino ivit viam suam, mandans sacerdotibus
with-gold on the-morrow he-went way his sending-word to-the-priests
excusando se quod non audebat venire ad ecclesiam, quia
excusing himself that not he-dared to-come to the-church because
intellexerat quod illuc deferentur mortui. Nos autem cum
he-had-understood that thither would-be-carried the-dead we moreover with
monacho remansimus Caracarum, et alii sacerdotes de
the-monk remained at-Caracorum and the-other priests of
curia, ut ibi celebrarent Pascha. Appropinquabat autem
the-court that there they-might-celebrate Easter approached moreover
dies Cene et ipsum Pascha, et non habebam vestimenta
the-day of-the-Supper and the-very Easter and not I-had vestments

nostra, et considerabam modum conficiendi Nestorinorum, et
our and I-considered the-manner of-consecrating of-the-Nestorians and
angustiabar multum quid facerem, vel reciperem sacramentum
was-distressed much what I-should-do either receive the-sacrament
ab eis, vel celebrarem in vestibus eorum et calice et super
from them or celebrate in vestments their and with-chalice and upon
altare eorum, vel quod penitus abstinerem a sacramento.
altar their or that utterly I-should-abstain from the-sacrament
Tunc affuit magna multitudo cristianorum hungarorum,
then was-present a-great multitude of-Christians Hungarian
alanorum, rutenorum, georgianorum, hermenorum, qui omnes
Alan Russian Georgian Armenian who all
non viderant sacramentum ex quo fuerant capti, quia
not had-seen the-sacrament from when they-had-been captured because
ipsi Nestorini nolebant eos admittere ad ecclesiam suam,
the-very Nestorians would-not them admit to church their
nisi rebaptizarentur ab eis, prout dicebant. Tamen nobis
unless they-were-rebaptized by them as they-said yet to-us
nullam mentionem fecerunt super hoc: immo confitebantur
no mention they-made about this nay they-confessed
quod Ecclesia Romana esset capud omnium ecclesiarum, et
that the-Church Roman was the-head of-all churches and
quod ipsi deberent recipere patriarcham a papa, si vie
that they ought to-receive a-patriarch from the-pope if the-ways
essent aperte. Et nobis libere offerebant sacramentum suum,
were open and to-us freely they-offered sacrament their
et faciebant me stare in hostio chori ut viderem modum
and they-made me stand in the-door of-the-choir that I-might-see the-manner
conficiendi eorum, et in vigilia Pasche juxta fontem ut
of-consecrating their and on the-vigil of-Easter beside the-font that
viderem modum baptizandi. Ipsi dicunt se habere de
I-might-see the-manner of-baptizing they say themselves to-have of

illo unguento quo unxit Maria Madalena pedes Domini,
that ointment with-which anointed Mary Magdalene the-feet of-the-Lord
et semper infundunt de oleo. Tamen cum illo quantum
and always they-pour-in of oil yet with it as-much-as
amovent, et pistant inde panem suum. Omnes enim illi
they-take-away and they-knead thence bread their all for those
orientales ponunt pinguedinem in pane suo, loco fermenti,
Orientals put fat in bread their in-place of-leaven
vel butirum, vel sepum de cauda arietina, vel oleum. Dicunt
either butter or tallow from the-tail of-a-ram or oil they-say
etiam se habere de farina qua factus fuit panis
also themselves to-have of the-flour of-which made was the-bread
quem Dominus consecravit, et semper cum illa refundunt
which the-Lord consecrated and always with it they-pour-back
quantum amovent; et habent cameram juxta corum suum,
as-much-as they-take-away and they-have a-chamber beside the-choir their
et furnum ubi facient panem quem debent consecrare
and an-oven where they-will-make the-bread which they-ought to-consecrate
cum magna reverentia. Conficiunt ergo cum predicto oleo
with great reverence they-make therefore with the-aforesaid oil
unum panem latum ad modum palme, quem frangunt
one loaf broad in the-manner of-a-palm which they-break
primo in .xij. partes secundum numerum Apostolorum, et
first into 12 parts according-to the-number of-the-Apostles and
postea illas partes dividunt secundum multitudinem populi,
afterward those parts they-divide according-to the-multitude of-the-people
et dat sacerdos unicuique corpus Cristi in manu sua, et
and gives the-priest to-each the-body of-Christ into hand his and
tunc ipse homo assumit de palma cum reverentia, et
then the-very man takes-it from the-palm with reverence and
tergit palmam suam ad summitatem capitis sui. Instabant
wipes palm his on the-top of-head his pressed

predicti cristiani et ipse monachus, rogantes pro Deo
the-aforesaid Christians and the-very monk asking for God
ut celebraremus. Tunc feci eos confiteri per interpretem
that we-should-celebrate then I-made them confess through the-interpreter
prout potui, enumerans .x. precepta et .vij. peccata
as I-could enumerating the-10 commandments and the-7 sins
mortalia et alia de quibus debet homo conteri et
mortal and other-things of which ought a-man to-be-contrite and
confiteri omnes publice. Excusabant se de furto, dicentes
to-confess all publicly they-excused themselves of theft saying
quod sine furto non possent vivere, quia domini eorum
that without theft not they-could to-live because masters their
non provident eis neque vestes neque victum. Tunc ego
not provide for-them neither garments nor food then I
considerans quod abstulissent et res et personas sine
considering that they-had-taken-away both things and persons without
justa causa, dixi eis quod de rebus dominorum suorum
just cause said to-them that of the-things of-masters their
licebat eis sumere neccessaria, et paratus eram hoc dicere
it-was-allowed them to-take necessities and ready I-was this to-say
in facie ipsius Mangu chan. Quidam etiam ex eis erant
to the-face of-the-very Mangu chan certain also of them were
homines bellatores, qui excusabant se quod oporteret
men warriors who excused themselves that it-behooved
eos ire ad bellum, alioquin interficerentur. Firmiter inhibui
them to-go to war otherwise they-would-be-killed firmly I-forbade
eis quod super cristianos non irent, nec eos lederent;
them that against Christians not they-should-go nor them harm
citius permitterent occidi, quia sic martiros fierent;
sooner they-should-allow to-be-killed because thus martyrs they-would-become
et dixi si quis vellet me super hac doctrina accusare
and I-said if anyone wished me for this teaching to-accuse

apud ipsum Mangu chan, paratus eram hoc ipso audiente
before the-very Mangu chan ready I-was this himself hearing
predicare. Aderant enim ipsi Nestorini de curia cum
to-preach were-present for the-very Nestorians from the-court when
ista docerem, de quibus suspicabar ne forte detraherent
these-things I-taught about whom I-suspected lest perhaps they-detract-from
nobis. Et tunc magister Willelmus fecit nobis fieri ferrum
us and then master William had for-us made an-iron
ad faciendum hostias, et habebat quedam vestimenta que
for making hosts and he-had certain vestments which
fecerat sibi. Novit enim parum de literis, et gerit
he-had-made for-himself he-knows for a-little of letters and bears
se ut clericus. Fecit fieri modo gallicano ymaginem
himself as a-clerk he-had made in-the-manner French an-image
beate Virginis sculptam, et in fenestris claudentibus
of-the-blessed Virgin sculpted and on the-shutters enclosing
eam sculpsit ystoriam Evangelii valde pulchre, et quamdam
it he-carved the-story of-the-Gospel very beautifully and a-certain
pixidem argenteam ad recondendum corpus Cristi, et reliquias
pyx silver for storing the-body of-Christ and relics
in quibusdam loculis fabrefactis in lateribus pixidis.
in certain little-compartments wrought on the-sides of-the-pyx
Fecerat etiam quoddam oratorium super currum, valde
he-had-made also a-certain oratory upon a-cart very
pulchre depictum ystoriis sacris. Accepi ergo vestimenta
beautifully painted with-stories sacred I-took therefore the-vestments
ejus, et benedixi ea, et fecimus hostias more nostro
his and blessed them and we-made hosts in-manner our
valde pulchras, et assignaverunt michi Nestorini baptisteium
very beautiful and assigned to-me the-Nestorians baptistery
suum in quo erat altare. Et patriarcha eorum mittit eis
their in which was an-altar and the-patriarch their sends them

de Baldach corium quadrangulum sicut altare portatile,
from Baghdad a-leather square like an-altar portable
confectum crismate, quo utuntur loco lapidis consecrati.
made with-chrism which they-use in-place of-a-stone consecrated
Celebravi ergo in die Cene in calice eorum argenteo
I-celebrated therefore on the-day of-the-Supper in chalice their silver
et patena, que vasa erant valde magna; et similiter in die
and paten which vessels were very great and likewise on the-day
Pasche. Et communicavimus populum cum benedictione Dei,
of-Easter and we-communicated the-people with the-blessing of-God
sicut spero. Ipsi autem baptizaverunt in vigilia Pasche plus
as I-hope they moreover baptized on the-vigil of-Easter more
quam sexaginta personas valde ordinate, et fuit magnum
than sixty persons very orderly and there-was great
gaudium communiter apud omnes cristianos.
joy commonly among all Christians

XXXI · THE MONK'S RHUBARB AND THE ARCHDEACON'S DEATH

The monk nearly kills Master William with a dose of rhubarb, and Friar William rebukes the monk. When the Nestorian archdeacon falls sick, a Saracen soothsayer blames the angered monk; William has the sick priest acknowledge the pope, gives him communion and anointing, and leaves at the monk's warning. The monk boasts of having killed him by prayer, and William finds that he has consulted soothsayers.

Tunc contigit magistrum Willelmum graviter infirmari; et
then it-happened master William gravely to-fall-sick and
cum esset in convalescentia, monachus visitans eum dedit
when he-was in convalescence the-monk visiting him gave
ei bibere de reubarba; ita quod fere interfecit eum. Tunc
him to-drink of rhubarb so that almost he-killed him then

cum visitans eum invenissem eum ita gravatum, quesivi
when visiting him I-had-found him so burdened I-asked
quid comedisset seu bibisset. Et ipse dixit michi qualiter
what he-had-eaten or drunk and he said to-me how
monachus dedisset ei potionem predictam, et ipse bibisset
the-monk had-given him the-potion aforesaid and he had-drunk
duas scutellas plenas, credens quod esset aqua sancta.
two dishes full believing that it-was water holy
Tunc accessi ad monachum, et dixi ei: «Aut vadas
then I-approached to the-monk and said to-him either go
ut apostolus faciendo vere miracula per virtutem orationis
as an-apostle by-doing true miracles through the-virtue of-prayer
et Spiritus Sancti, aut facias ut phisicus secundum artem
and of-the-Spirit Holy or act as a-physician according-to the-art
medicam. Tu das hominibus non preparatis bibere fortem
medical you give to-men not prepared to-drink a-strong
potionem medicine, quasi esset quiddam sacrificatum, pro
potion of-medicine as-if it-were something sacrificed for
quo incurres pessimum scandalum si perveniat ad notitiam
which you-will-incur most-wicked scandal if it-reach to the-notice
hominum.» Ex tunc incepit timere et cavere sibi a me.
of-men from then he-began to-fear and to-guard himself from me
Contigit etiam tunc temporis infirmari illum sacerdotem qui
it-happened also at-that time to-fall-sick that priest who
erat quasi archidiaconus aliorum, et amici ejus miserunt
was as-if archdeacon of-the-others and the-friends his sent
pro quodam divinatore sarraceno, qui dixit eis: «Quidam
for a-certain soothsayer Saracen who said to-them a-certain
homo macilentus non manducans, nec bibens, neque dormiens
man thin not eating nor drinking nor sleeping
in lecto, iratus est ei. Si posset optinere benedictionem
on a-bed angered is with-him if he-could to-obtain the-blessing

ejus, posset convalescere.» Tunc intellexerunt de monacho, et
his he-could to-recover then they-understood of the-monk and
circa mediam noctem venerunt uxor sacerdotis et soror et
about mid night came the-wife of-the-priest and the-sister and
filius ad monachum, rogantes ut veniret et benediceret
the-son to the-monk asking that he-should-come and bless
ei. Excitaverunt etiam nos ut rogaremus monachum. Tunc
him they-roused also us that we-should-ask the-monk then
nobis rogantibus, dixit ipse: «Dimittatis eum, quia ipse, cum
we asking said he let-go him because he with
aliis tribus qui similiter ibunt malas vias, inierat consilium
other three who likewise will-go evil ways had-entered a-plan
eundi ad curiam et procurandi apud Manguchan quod
of-going to the-court and procuring before Mangu-chan that
expelleremur ego et vos de partibus istis.» Orta enim
we-should-be-expelled I and you from parts these arisen for
fuerat quedam contentio inter eos, quia Mangu et uxores
had a-certain contention between them because Mangu and wives
ejus miserunt in vigilia Pasche quatuor iascot et pannos
his sent on the-vigil of-Easter four iascot and cloths
sericos ipsi monacho et sacerdotibus ad distribuendum
silken to-the-very monk and to-the-priests for distributing
inter se, et ipse monachus retinuerat sibi unum
among themselves and the-very monk had-kept for-himself one
iascot pro parte sua, et de reliquis tribus unum fuit
iascot for part his and of the-remaining three one was
falsum, quia cupreum: unde videbatur sacerdotibus quod
false because copper whence it-seemed to-the-priests that
monachus nimis magnam portionem retinuerat sibi; unde
the-monk too great a-portion had-kept for-himself whence
potuit esse quod ipsi aliqua verba habuerant inter se,
it-could be that they some words had-had among themselves

que fuerant relata ipsi monacho. Die facta, ivi ad
which had-been reported to-the-very monk day made I-went to
dictum sacerdotem habentem gravissimum dolorem lateris
the-said priest having most-grievous pain of-the-side
et spuentem sanguinem, unde cogitavi quod apostema esset.
and spitting blood whence I-thought that an-abscess it-was
Tunc monui eum ut recognosceret papam patrem esse
then I-warned him that he-should-acknowledge the-pope the-father to-be
omnium christianorum, quod statim fecit, faciens votum
of-all Christians which at-once he-did making a-vow
quod si Deus daret ei sanitatem quod visitaret pedes
that if God gave him health that he-would-visit the-feet
pape, et quod procuraret bona fide quod papa mitteret
of-the-pope and that he-would-procure in-good faith that the-pope should-send
suam benedictionem ipsi Manguchan. Monui etiam eum
his blessing to-the-very Mangu-chan I-warned also him
ut restituerit si quid habuisset ex alieno. Dixit quod
that he-should-restore if anything he-had of another's he-said that
nichil. Dixi etiam ei de sacramento extreme unctionis.
nothing I-told also him about the-sacrament of-extreme unction
Ipse respondit: «Nos non habemus in consuetudinem, nec
he answered we not have-it in custom nor
sacerdotes nostri sciunt facere; rogo quatinus faciatis michi
priests our know-how to-do-it I-ask that you-do for-me
secundum quod nostis faciendum.» Monui etiam eum de
according-to what you-know to-be-done I-warned also him about
confessione, quam ipsi non frequentant. Locutus fuit breviter
confession which they not frequent spoken he-has briefly
in aure cujusdam sacerdotis de sociis suis. Post hoc incepit
in the-ear of-a-certain priest of companions his after this he-began
melius habere, et rogavit me ut irem pro monacho. Ivi.
better to-have and asked me that I-should-go for the-monk I-went

Monachus in primo noluit venire, tamen quando audivit quod
the-monk at first would-not come yet when he-heard that
melius haberet, ivit cum cruce sua; et ego ivi portans in
better he-had he-went with cross his and I went carrying in
pixide magistri Willielmi corpus Cristi, quod reservaveram in
the-pyx of-master William the-body of-Christ which I-had-reserved on
die Pasche ad preces magistri Willielmi. Tunc monachus
the-day of-Easter at the-prayers of-master William then the-monk
incepit eum calcare pedibus suis, et ille amplexabatur pedes
began him to-tread with-feet his and he embraced feet
ejus humillime. Tunc dixi ei: «Mos est Ecclesie Romane
his most-humbly then I-said to-him the-custom is of-the-Church Roman
quod infirmi participiun corpus Cristi, tanquam viaticum et
that the-sick partake the-body of-Christ as viaticum and
munimen contra omnes insidias inimici. Ecce corpus Cristi
defense against all the-ambushes of-the-enemy behold the-body of-Christ
quod conservavi in die Pasche. Tu debes confiteri et
which I-have-kept on the-day of-Easter you ought to-confess and
petere.» Tunc ait cum fide magna: «Ego peto toto
to-ask then he-said with faith great I ask with-the-whole
corde.» Quod cum discooperuissem, ipse magno affectu dixit:
heart which when I-had-uncovered he with-great affection said
«Ego credo quod iste sit Creator et Salvator meus, qui
I believe that this is the-Creator and Savior my who
dedit michi vitam, et restituet eam michi post mortem in
gave me life and will-restore it to-me after death in
resurrectione generali.» Et sic percepit corpus Cristi de manu
the-resurrection general and thus he-received the-body of-Christ from hand
mea confectum, more Ecclesie Romane. Tunc monachus
my consecrated in-the-manner of-the-Church Roman then the-monk
remansit cum eo, et dedit ei, me absente, nescio quas
remained with him and gave him me absent I-know-not what

potiones. In crastino incepit laborare ad mortem. Tunc ego
potions on the-morrow he-began to-labor toward death then I
accipiens oleum eorum, quod ipsi dicebant sanctum, unxi
taking oil their which they said holy anointed
eum secundum formam Ecclesie, prout rogaverat me. Oleum
him according-to the-form of-the-Church as he-had-asked me oil
nostrum non habebam, quia omnia retinuerant sacerdotes
our not I-had because all had-kept the-priests
Sarcaht. Et cum diceremus commendationem, et vellem
of-Sartaq and when we-said the-commendation and I-wished
interesse exitui ejus, monachus misit ad me dicens ut
to-be-present at-the-departure his the-monk sent to me saying that
discederem, quia si interessem non possem ingredi domum
I-should-depart because if I-were-present not I-could enter the-house
Mangu chan usque ad annum. Quod cum indicassem amicis
of-Mangu chan all-the-way to a-year which when I-had-indicated to-friends
ejus, ipsi dixerunt quod verum esset, et rogabant me ut
his they said that true it-was and asked me that
discederem ne impedirer a bono quod possem promovere.
I-should-depart lest I-be-hindered from the-good which I-could to-promote
Ipso mortuo, monachus dixit michi: «Ne curetis,» dixit;
he dead the-monk said to-me do-not care he-said
«ego precibus meis interfeci eum. Iste solus erat literatus,
I by-prayers my killed him he alone was lettered
et adversabatur nobis. Alii nichil sciunt. De cetero ipsi
and opposed us the-others nothing know from the-rest they
omnes et ipse Mangu chan venient ad pedes nostros.»
all and the-very Mangu chan will-come to feet our
Tunc narravit michi supradictum responsum divinatoris, quod
then he-told me the-above-said answer of-the-soothsayer which
ego non credens inquisivi a sacerdotibus amicis defuncti si
I not believing inquired of the-priests friends of-the-dead whether

verum esset. Qui dixerunt quod sic; sed utrum fuisset
true it-was who said that so but whether he-had-been
preinstructus, vel non, hoc nesciebant. Postea deprehendi
instructed-beforehand or not this they-knew-not afterward I-discovered
quod ipse monachus vocavit predictum divinatorem in
that the-very monk called the-aforesaid soothsayer into
capella sua et uxorem suam, et faciebat cribrari pulverem et
chapel his and wife his and had sifted dust and
sibi divinare. Habebat etiam quemdam rutenum diaconum
for-himself divined he-had also a-certain Russian deacon
secum, qui ei divinabat. Quod postquam cognovissem,
with-him who for-him divined which after I-had-learned
horrui stultitiam ejus, et dixi ei: «Frater, homo plenus
I-shuddered-at the-folly his and said to-him brother a-man full
Spiritu Sancto, qui omnia docet, non debet querere responsa
of-the-Spirit Holy who all-things teaches not ought to-seek answers
sive consilium a divinatoribus; et omnia talia prohibita
or counsel from soothsayers and all such-things forbidden
sunt, et excommunicati sunt qui talia sectantur.» Tunc
are and excommunicated are who such-things pursue then
cepit se excusare, quod non erat verum quod talia
he-began himself to-excuse that not it-was true that such-things
quereret. Ego autem non valebam discedere ab eo, quia
he-sought I moreover not was-able to-depart from him because
ibi collocatus eram de mandato ipsius Chan, nec poteram
there placed I-was by command of-the-very Chan nor could-I
me transferre sine mandato speciali ipsius.
myself transfer without command special of-him

XXXII · CARACORUM, THE INQUIRY, AND ARABUCCHA

Caracorum is worth less than Saint-Denis, with a Saracen and a Cathayan quarter, twelve idol temples, two mosques, and one church. Because Mangu hears of four hundred Assassins sent to kill him, his chief scribe questions the monk's circle. Of Mangu's eight brothers, one goes against the Assassins, another into Persia, and Arabuccha keeps their Christian mother's court. When the monk calls two Saracens dogs, Arabuccha says the Messiah is God; the lady Cota dies, and the monk's quarrels cost the friars their place at court.

De civitate Caracaron noveritis quod, excluso palatio ipsius
about the-city Caracorum know that excluded the-palace of-the-very
Chan, non est ita bona sicut burgus Sancti Dyonisii, et
Chan not it-is so good as the-town of-Saint Denis and
monasterium Sancti Dyonisii in decuplo valet plus illo
the-monastery of-Saint Denis in tenfold is-worth more than-that
palatio. Ibi sunt duo vici: unus Sarracenorum in quo sunt
palace there are two quarters one of-the-Saracens in which are
nundine, et multi mercatores confluunt ibi propter curiam, que
markets and many merchants flock-together there because-of the-court which
semper est prope illam, et propter multitudinem nunciorum;
always is near it and because-of the-multitude of-envoys
alius est vicus Catharanorum, qui omnes sunt artifices.
the-other is the-quarter of-the-Cathayans who all are craftsmen
Extra istos vicos sunt magna palatia, que sunt scriptorum
outside these quarters are great palaces which are of-the-scribes
curie. Sunt ibi duodecim ydolatrie diversarum nationum,
of-the-court there-are there twelve idol-temples of-different nations
due mahummerie in quibus clamatur lex Machometi, una
two mosques in which is-proclaimed the-law of-Mahomet one
ecclesia cristianorum in extremitate ville. Villa clausa est
church of-Christians at the-end of-the-town the-town enclosed is

muro luteo, et habet .iiijor. portas. Ad orientalem venditur
by-a-wall of-mud and has four gates at the-eastern is-sold
milium et aliud granum, quod tamen raro infertur; ad
millet and other grain which yet rarely is-brought-in at
occidentalem venduntur arietes et capre; ad meridionalem
the-western are-sold rams and goats at the-southern
venduntur boves et bige; ad aquilonarem venduntur equi.
are-sold oxen and carts at the-northern are-sold horses
Ante Ascensionem secuti curiam pervenimus illuc dominica
before the-Ascension followed the-court we-arrived there on-the-Sunday
ante Ascensionem. In crastino fuimus vocati a Bulgai, qui est
before the-Ascension on the-morrow we-were called by Bulgai who is
major scriptor et justiciarius, monachus et tota familia sua
the-chief scribe and justiciar the-monk and the-whole household his
et nos et omnes nuncii et extranei qui frequentabant domum
and we and all the-envoys and foreigners who frequented the-house
monachi, et fuimus sigillatim vocati coram Bulgai, primo
of-the-monk and we-were one-by-one called before Bulgai first
monachus, et post ipsum nos; et ceperunt diligenter inquirere
the-monk and after him we and they-began diligently to-inquire
unde essemus, ad quid venissemus, quid esset servitium
whence we-were for what we-had-come what was the-service
nostrum. Et hec inquisitio fiebat quia nunciatum erat
our and this inquiry was-made because announced it-had-been
ipsi Manguchan quod egressi erant quadringenti Hacsasini
to-the-very Mangu-chan that gone-out had four-hundred Assassins
ad interficiendum ipsum, in diversis habitibus. Circa tempora
for killing him in different dress about times
illa recidivavit supradicta domina, et misit pro monacho,
those relapsed the-above-said lady and sent for the-monk

et ipse nolens ire respondit: «Ipsa revocavit circa se
and he not-willing to-go answered she has-called-back around herself
ydolatras, curent eam si possint. Ego amplius non vadam.»
idolaters let-them-cure her if they-can I more not shall-go
In vigilia Ascensionis Domini, fuimus in omnibus domibus
on the-vigil of-the-Ascension of-the-Lord we-were in all the-houses
ipsius Manguchan; et vidi quando debebat bibere, qualiter
of-the-very Mangu-chan and I-saw when he-was-to to-drink how
projecebant cosmos ydolis suis de filtro. Tunc dixi ipsi
they-threw cosmos to-the-idols their of felt then I-said to-the-very
monacho: «Que communicatio Cristi ad Belial? Que pars
monk what fellowship of-Christ with Belial what part
crucis nostre cum istis ydolis?»
of-the-cross our with these idols
Insuper ipse Manguchan habet octo fratres: tres uterinos,
moreover the-very Mangu-chan has eight brothers three by-the-mother
et quinque de patre. Unum ex uterinis misit in terram
and five of the-father one of the-uterine he-sent into the-land
Hasasinorum, qui dicuntur Mulibet ab eis, et precepit
of-the-Assassins who are-called Mulibet by them and ordered
quod omnes interficiantur. Alius venit versus Persidem, ac
that all be-killed another came toward Persia and
jam ingressus est eam, ingressurus, ut creditur, terram
already entered has it about-to-enter as is-believed the-land
Turkie, et inde missurus exercitus contra Baldac et contra
of-Turkey and thence about-to-send armies against Baghdad and against
Vastacium. Unum ex aliis misit in Cathaiam, contra
Vatatzes one of the-others he-sent into Cathay against
quosdam qui nondum obediunt. Minorem fratrem uterinum,
certain-men who not-yet obey the-younger brother uterine
nomine Arabuccha, retinuit juxta se, qui tenet curiam
by-name Arabuccha he-kept beside himself who holds the-court

matris ipsorum, que fuit cristiana, cujus servus est
of-the-mother of-them who was Christian whose servant is
magister Willelmus. Quidam enim ex fratribus ipsius ex
master William a-certain-one for of the-brothers of-him on
parte patris cepit eum in Hungaria, in quadam civitate que
the-side of-the-father took him in Hungary in a-certain city which
dicitur Belegrave, in qua erat episcopus normanus de Belevile
is-called Belgrade in which was a-bishop Norman from Belleville
prope Rothomagum, cum nepote quodam episcopi, quem
near Rouen with a-nephew a-certain of-the-bishop whom
vidi ibi apud Caratharum. Ille dedit magistrum Willelmum
I-saw there at Caracorum he gave master William
matri ipsius Mangu, quia ipsa multum institit pro
to-the-mother of-the-very Mangu because she much insisted for
eo habendo; qua mortua, magister Willelmus devolutus est
him to-be-had she dead master William passed-down was
ad ipsum Arabuccha, cum omnibus aliis pertinentibus ad
to the-very Arabuccha with all the-others belonging to
curiam matris, et ab illo pervenit ad notitiam ipsius
the-court of-the-mother and from him he-came to the-notice of-the-very
Manguchan, qui post completionem predicti operis dedit
Mangu-chan who after the-completion of-the-aforesaid work gave
ipsi magistro .c. iascot, hoc est mille marchas.
to-the-very master 100 iascot this is a-thousand marks
In vigilia ergo Ascensionis, dixit Manguchan quod vellet
on the-vigil therefore of-the-Ascension said Mangu-chan that he-wished
ire ad curiam matris sue, et visitare eam, quia erat
to-go to the-court of-the-mother his and to-visit it because it-was
jam prope. Monachus autem dixit quod vellet ire cum eo,
already near the-monk moreover said that he-wished to-go with him
et dare benedictionem suam anime matris ejus. Placuit
and to-give the-blessing his to-the-soul of-the-mother of-him it-pleased

ipsi Chan. In sero, die Ascensionis, aggravata est
the-very Chan in the-evening on-the-day of-the-Ascension worsened was
valde predicta domina, et capitaneus ipsorum divinatorum
greatly the-aforesaid lady and the-captain of-those soothsayers
misit ad monachum mandato quod non pulsaretur tabula.
sent to the-monk with-command that not should-be-struck the-board
In crastino, cum tota curia recederet, remansit curia
on the-morrow when the-whole court withdrew remained the-court
predicte domine. Cum autem venissemus ad locum
of-the-aforesaid lady when moreover we-had-come to the-place
deponendi curiam, preceptum est monacho ut discederet
of-setting-down the-court ordered it-was to-the-monk that he-should-depart
longius a curia quam solebat, quod et fecit. Tunc ipse
farther from the-court than he-was-wont which also he-did then the-very
Arabuccha occurrit fratri suo ipsi Chan. Monachus autem
Arabuccha came-to-meet brother his the-very Chan the-monk moreover
et nos videntes eum transiturum juxta nos, occurrimus ei
and we seeing him about-to-pass beside us went-to-meet him
cum cruce. Ipse autem recognoscens nos, quia alias
with the-cross he moreover recognizing us because at-another-time
fuerat ad oratorium nostrum, extendens manum fecit nobis
he-had-been at oratory our stretching-out his-hand made to-us
crucem tanquam episcopus. Tunc monachus, ascendens equum,
a-cross as-if a-bishop then the-monk mounting a-horse
secutus est eum, ferens secum fructus. Ipse autem descenderat
followed has him carrying with-him fruits he moreover had-dismounted
ante curiam fratris sue, expectans eum donec veniret
before the-court of-the-brother his awaiting him until he-should-come
a venatione. Tunc monachus descendit ibidem, offerens ei
from hunting then the-monk dismounted there offering him
fructus suos, quos ipse recepit; et sedebant juxta eum duo
fruits his which he received and were-sitting beside him two

majores de curia ipsius Chan, Sarraceni. Ipse autem
greater-men of the-court of-the-very Chan Saracens the-very moreover
Arabuccha, sciens contentionem que est inter Cristianos
Arabuccha knowing the-contention which is between Christians
et Sarracenos, quesivit a monacho si cognosceret dictos
and Saracens asked from the-monk if he-knew the-said
Sarracenos. At ille respondit: «Cognosco, quia canes sunt:
Saracens but he answered I-know-them that dogs they-are
quare habes eos juxta te?» At illi: «Quare,» inquiunt, «dicis
why have-you them beside you but they why they-say do-you-say
nobis injuriam, cum nullam dicamus tibi?» Quibus monachus:
to-us insult since none we-say to-you to-whom the-monk
«Verum,» inquit, «dico, et vos et Macometus vester estis
the-truth he-says I-say both you and Mahomet your are
viles canes.» Tunc inceperunt respondere blasphemias contra
vile dogs then they-began to-answer blasphemies against
Cristum, et Arabuccha prohibuit eos dicens: «Nolite dicere,
Christ and Arabuccha forbade them saying do-not say
quia nos scimus quod Messias est Deus.» In illa hora
because we know that the-Messiah is God in that hour
surrexit tantus ventus subito per totam contractam, quod
arose so-great a-wind suddenly through the-whole district that
videbantur currere demones per illam; et post pauca
seemed to-run demons through it and after a-little
venerunt rumores quod illa domina esset mortua. In crastino
came reports that that lady was dead on the-morrow
ipse Chan reversus est versus curiam suam per aliam
the-very Chan returned has toward the-court his by another
viam per quam veniunt: hoc est enim sortilegium eorum,
way by which they-come this is for the-superstition of-them
quod nunquam revertuntur per eam viam per quam veniunt.
that never they-return by that way by which they-come

Propterea cum hic sederit curia, post recessum ejus nullus
therefore when here has-sat a-court after the-withdrawal of-it no-one
audet transire, neque eques neque pedes, per locum in quo
dares to-pass neither horseman nor footman through the-place in which
sederat, quamdiu appareant vestigia ignis qui factus fuerat
it-had-sat as-long-as appear the-traces of-the-fire which made had-been
ibidem. Illa die junxerunt se quidam Sarraceni monacho
there that day joined themselves certain Saracens to-the-monk
in via, provocantes eum, disputantes cum eo; et cum
on the-way provoking him disputing with him and since
se nesciret deffendere rationibus, et ipsi subsannarent
himself he-knew-not-how to-defend with-arguments and they mocked
eum, voluit eos flagello quod tenebat in manu castigare;
him he-wished them with-the-whip which he-held in hand to-chastise
et tantum fecit quod verba illa predicta relata fuerunt ad
and so-much he-did that words those aforesaid reported were to
curiam, et preceptum est nobis quod descenderemus cum
the-court and ordered it-was to-us that we-should-dismount with
aliis nunciis, et non ante curiam ubi consuebamus.
the-other envoys and not before the-court where we-were-accustomed

William asks Mangu's intentions for the friars and tells his scribes that God, not the idols, gave Mangu his power; told to go home, he will not take Mangu's envoys. Christians, Saracens, and Tuins are bidden to set down their faiths and debate before three arbiters. On the vigil of Pentecost William argues against a Tuin that God is one and almighty; the Tuin, pressed, says no god is almighty, and the Saracens laugh. The Saracens decline to dispute the Gospel, and all drink.

Ego autem semper sperabam quod rex Hermenie veniret.
I moreover always was-hoping that the-king of-Armenia would-come
Etiam quidam venerat circa Pascha de Bolat, ubi sunt
also a-certain-man had-come about Easter from Bolat where are
illi Theutonici pro quibus illuc pro magna parte ivi,
those Germans for whom thither for great part I-went
qui dixerat michi quod sacerdos ille theutonicus debebat
who had-told me that priest that German was-to
venire ad curiam. Et ideo nullam movebam questionem
to-come to the-court and therefore no I-raised question
apud ipsum Mangu de mora nostra vel recessu, et a
with the-very Mangu about the-stay our or departure and from
principio non dederat nobis licentiam standi ibi nisi
the-beginning not he-had-given us leave of-staying there except
duobus mensibus, et jam transierant quatuor menses, immo
for-two months and already had-passed four months nay
quinque. Ista enim agebantur circa exitum maii, et
five these-things for were-done about the-end of-May and
steteramus ibi per totum januarium, februarium, martium
we-had-stayed there through all January February March
aprilem et maium. Ego autem nullos audiens rumores
April and May I moreover no hearing reports
de rege vel dicto sacerdote, et timens ne oporteret nos
of the-king or the-said priest and fearing lest it-behoove us

redire in hyeme, cujus asperitatem experti fueramus, feci
to-return in winter whose harshness experienced we-had I-caused
queri a Manguchan quid vellet facere de nobis, quia
to-be-asked of Mangu-chan what he-wished to-do with us because
libenter in perpetuum staremus ibi si ei placeret; si autem
gladly for ever we-would-stay there if him it-pleased if moreover
oportebat nos redire, levius erat nobis redire in estate
it-behooved us to-return easier it-was for-us to-return in summer
quam in hyeme. Ipse statim misit ad me, precipiens quod
than in winter he at-once sent to me ordering that
me non elongarem, quia in crastino vellet loqui mecum.
myself not I-should-remove because on the-morrow he-wished to-speak with-me
Ego autem dixi quod si vellet loqui mecum, mitteret
I moreover said that if he-wished to-speak with-me he-should-send
pro filio magistri Willelmi, quia meus turgemanus non erat
for the-son of-master William because my dragoman not was
sufficiens. Ille autem qui loquebatur mecum erat Sarracenus,
sufficient he moreover who was-speaking with-me was a-Saracen
et fuerat nuntius apud Vastacium. Et consuluerat Vastacio,
and had-been envoy with Vatatzes and had-advised Vatatzes
excecatus muneribus, ut mitteret ad Manguchan nuncios,
blinded by-gifts that he-should-send to Mangu-chan envoys
et interim transiret tempus; quia Vastacius credebat quod
and meanwhile should-pass the-time because Vatatzes believed that
statim deberent ingredi terram suam. Et ipse misit, et
at-once they-were-to enter land his and he sent and
postquam cognovit eos, parum curavit de eis, nec ipse
after he-knew them little he-cared about them nor he
fecit pacem cum eis, nec adhuc ingressi sunt terram suam.
made peace with them nor yet entered have land his
Nec potuerunt, dummodo audeat se deffendere. Nec
nor could-they provided-that he-dare himself to-defend nor

unquam aliquam terram ceperunt vi, nisi dolo; et quia
ever any land have-they-taken by-force except by-guile and because
homines faciunt pacem cum eis, sub illa pace destruunt
men make peace with them under that peace they-destroy
eos. Tunc incepit ille multum querere de papa et de
them then began he much to-ask about the-pope and about
rege Francorum, et de viis eundi ad eos. Monachus
the-king of-the-Franks and about the-ways of-going to them the-monk
autem audiens hoc, monuit me occulte ne responderem
moreover hearing this warned me secretly lest I-should-answer
ei, quia ipse vellet procurare quod mitteretur nuncius:
him because he wished to-procure that should-be-sent an-envoy
unde tacui, nolens ei respondere. Et ipse dixit michi
whence I-kept-silent unwilling him to-answer and he said to-me
nescio quod verbum injurie, pro quo voluerunt sacerdotes
I-know-not what word of-insult for which wished the-priests
nestorini eum accusare, et fuisset vel interfectus vel
Nestorian him to-accuse and he-would-have-been either killed or
verberatus usque ad feces; sed ego nolui. In crastino,
beaten all-the-way to the-dregs but I was-unwilling on the-morrow
dominica scilicet ante Penthecostem, duxerunt me ad curiam;
Sunday namely before Pentecost they-led me to the-court
et venerunt majores scriptores curie ad me, unus Moal,
and came the-chief scribes of-the-court to me one a-Moal
qui servit ipsi Chan de cifo suo, et alii Sarraceni,
who serves the-very Chan with cup his and others Saracens
inquirentes ex parte Chan ad quid venissem. Tunc
inquiring on the-part of-the-Chan for what I-had-come then
narravi eis supradicta verba, qualiter veneram ad Sarchac,
I-told them the-above-said words how I-had-come to Sartaq
et de Sarcath ad Baatu, et qualiter Baatu miserat me
and from Sartaq to Batu and how Batu had-sent me

illuc; unde dixi ad ipsum: «Nullum habeo verbum dicere ex
thither whence I-said to him no I-have word to-say on
parte alicujus hominis (ipse enim debet scire quid Baatu
the-part of-any man he for ought to-know what Batu
scripsit ei) nisi dicerem verba Dei, si vellet ea audire.»
wrote to-him unless I-should-say the-words of-God if he-wished them to-hear
Huic verbo adheserunt, querentes que verba Dei vellem
to-this word they-clung asking what words of-God I-wished
ei dicere, credentes quod vellem ei aliquid prosperum
to-him to-say believing that I-wished to-him something prosperous
prophetare, sicut multi alii faciunt. Quibus respondi: «Si
to-prophesy as many others do to-whom I-answered if
vultis quod dicam ei verba Dei, faciatis michi
you-wish that I-say to-him the-words of-God you-should-make me
habere interpretem.» Qui dixerunt: «Misimus pro eo; tunc
to-have an-interpreter who said we-have-sent for him then
dicatis per istum prout potestis: bene intelligemus vos.»
say through this-one as you-can well we-shall-understand you
Et multum coartaverunt me ut dicerem. Tunc dixi: «Cui
and much they-pressed me that I-should-speak then I-said to-whom
plus committitur, plus ab eo requiretur. Item aliud, cui
more is-committed more from him will-be-required likewise another to-whom
plus donatum est, plus debet diligere. Ex hiis verbis Dei
more given is more he-ought to-love from these words of-God
dico ipsi Mangu quia Deus dedit ei multam potestatem,
I-say to-the-very Mangu that God gave him much power
et divitias quas habet non dederunt ei ydola Tuinorum,
and the-riches which he-has not gave him the-idols of-the-Tuins
sed Deus omnipotens, qui fecit celum et terram, in manu
but God almighty who made heaven and earth in the-hand
cujus sunt omnia regna, et transfert ea de natione in
whose are all kingdoms and he-transfers them from nation to

nationem propter peccata hominum. Unde si diligat eum,
nation because-of the-sins of-men whence if he-love him
bene erit ei; sin autem, noverit ipse quod Deus
well it-will-be to-him but-if-not moreover let-him-know he that God
requirit omnia ab eo usque ad novissimum quadrantem.»
requires all-things from him all-the-way to the-last farthing
Tunc dixit unus ex eis Sarracenis: «Estne aliquis homo
then said one of them Saracens is-there any man
qui non diligit Deum?» Respondi: «Deus dicit: Si quis
who not loves God I-answered God says if anyone
diligit me, mandata mea servabit; et qui non diligit
loves me the-commandments my he-will-keep and who not loves
me, mandata mea non servat. Ergo qui non servat
me the-commandments my not keeps therefore who not keeps
mandata Dei non diligit Deum.» Tunc ille: «Fuistis
the-commandments of-God not loves God then he were
vos in celo, ut sciatis mandata Dei?» — «Non,» dixi;
you in heaven that you-know the-commandments of-God no I-said
«sed ipse de celo dedit ea sanctis hominibus, et ad
but he from heaven gave them to-holy men and at
ultimum ipse de celo descendit docens nos, et habemus
the-last he from heaven descended teaching us and we-have
ea in scriptis, et videmus per opera hominum quando
them in writings and we-see by the-works of-men when
ipsi ea privant, vel non.» At ille: «Vultis ergo dicere
they them deprive or not but he do-you-wish therefore to-say
quod Manguchan non custodiat preceptum Dei.» Cui ego:
that Mangu-chan not keeps the-precept of-God to-whom I
«Turgemannus veniet, ut dicitis, et ego coram Manguchan,
the-dragoman will-come as you-say and I before Mangu-chan
si placuerit ei, recitabo mandata Dei, et ipse de
if it-will-have-pleased him shall-recite the-commandments of-God and he of

se judicet utrum ea observat vel non.» Tunc recesserunt,
himself let-judge whether them he-observes or not then they-withdrew
et dixerunt ei quod ego dixissem ipsum esse ydolatram,
and told him that I had-said him to-be an-idolater
sive Tuinum, et quod non servaret mandata Dei. In
or a-Tuin and that not he-kept the-commandments of-God on
crastino, misit ad me scriptores suos, dicentes: «Dominus
the-morrow he-sent to me scribes his saying lord
noster mittit nos ad vos, dicens vos estis hic Cristiani,
our sends us to you saying you are here Christians
Sarraceni et Tuini. Et unusquisque vestrum dicit quod
Saracens and Tuins and each-one of-you says that
lex sua sit melior, et sue littere, hoc est libri, veriores.
law his is better and his letters this is books truer
Unde ipse vellet quod omnes conveniretis in unum,
whence he would-wish that all you-should-come-together into one
et haberetis collationem, et scriberet unusquisque dicta
and you-should-have a-conference and should-write each-one sayings
sua, ita quod ipse posset cognoscere veritatem.» Tunc dixi:
his so that he could to-know the-truth then I-said
«Benedictus Deus, qui hoc misit in cor ipsius Chan! Sed
blessed God who this put into the-heart of-the-very Chan but
scriptura nostra dixit, servum Dei non decet litigare, sed
scripture our said a-servant of-God not it-befits to-quarrel but
mansuetum esse ad omnes: unde paratus sum sine lite et
gentle to-be toward all whence ready I-am without strife and
contentione reddere rationem de fide et spe Cristianorum
contention to-render a-reason of the-faith and hope of-Christians
omni poscenti.» Illi scripserunt verbum, et retulerunt ei.
to-everyone asking they wrote the-word and reported to-him
Tunc fuit indictum Nestorinis ut ipsi providerent sibi,
then it-was enjoined on-the-Nestorians that they should-look-to themselves

et scriberent ea que vellent dicere; et Sarracenis
and should-write those-things which they-wished to-say and on-the-Saracens
similiter et ipsis Tuinis eodem modo. In crastino misit
likewise and on-the-very Tuins in-the-same way on the-morrow he-sent
iterum scriptores, dicentes: «Manguchan vellet scire qua
again scribes saying Mangu-chan would-wish to-know what
de causa venistis ad partes istas.» Quibus ego: «Hoc debet
for cause you-came to parts these to-whom I this ought
ipse scire per literas Baatu.» Tunc illi: «Litere Baatu
he to-know through the-letters of-Batu then they the-letters of-Batu
perdite sunt, et ipse tradidit oblivioni id quod scripsit
lost are and he gave to-oblivion that which wrote
ei Baatu: unde vellet scire a vobis.» Tunc securior
to-him Batu whence he-would-wish to-know from you then more-secure
factus, dixi eis: «Officium nostre religionis est predicare
made I-said to-them the-office our of-religion is to-preach
Evangelium omnibus hominibus. Unde quando audivi famam
the-Gospel to-all men whence when I-heard the-fame
de gente Moal, habui desiderium veniendi ad eos; et dum
of the-people Moal I-had the-desire of-coming to them and while
essem in hoc desiderio, audivimus de Sarcath quod esset
I-was in this desire we-heard of Sartaq that he-was
cristianus. Tunc direxi iter meum ad eum. Et dominus
a-Christian then I-directed the-journey my to him and the-lord
rex Francorum misit ei literas continentes bona verba, et
king of-the-Franks sent to-him letters containing good words and
inter alia verba testabatur ei de nobis quales homines
among other words he-testified to-him of us what-sort-of men
sumus, rogans ut permitteret nos morari inter homines
we-are asking that he-should-allow us to-stay among the-men
Moal. Tunc ipse misit nos ad Baatu, et Baatu misit nos
Moal then he sent us to Batu and Batu sent us

ad Manguchan: unde rogavimus eum et adhuc rogamus ut
to Mangu-chan whence we-asked him and still we-ask that
permittat nos morari.» Ipsi omnia scripserunt et retulerunt
he-allow us to-stay they all-things wrote and reported
ei in crastino. Iterum misit ad me dicentes: «Ipse Chan
to-him on the-morrow again he-sent to me saying the-very Chan
bene cognoscit quod non habetis aliquem nuncium ad
well knows that not you-have any message to
eum, sed venistis orare pro eo, sicut justi alii sacerdotes;
him but you-came to-pray for him as righteous other priests
sed ipse querit si unquam de vestris nunciis fuerunt ad
but he asks if ever of your envoys there-were to
nos, vel de nostris ad vos.» Tunc narravi eis omnia de
us or of ours to you then I-told them all-things about
David et de fratre Andrea, et illi, omnia redigentes in
David and about brother Andrew and they all-things putting into
scriptis, retulerunt ei. Tunc iterum misit ad me, dicentes:
writings reported to-him then again he-sent to me saying
«Dominus Chan dicit: «Vos diu stetistis hic; ipse vult quod
the-lord Chan says you long have-stayed here he wishes that
revertamini ad terram vestram, et querit utrum velletis
you-return to land your and he-asks whether you-would-wish
ducere nuncium ejus vobiscum.» Quibus respondi: «Nuncios
to-lead the-envoy of-him with-you to-whom I-answered the-envoys
suos non auderem ducere extra terram suam, quia est
his not I-would-dare to-lead outside land his because there-is
terra guerre inter nos et vos, et mare et montes; et ego
a-land of-war between us and you and the-sea and mountains and I
sum pauper monachus: unde non auderem eos assumere
am a-poor monk whence not I-would-dare them to-take
in ducatu meo.» Et ipsi, omnia scribentes, reversi sunt.
into conduct my and they all-things writing returned have

Venit vigilia Pentecostes. Nestorini scripserunt cronica
came the-vigil of-Pentecost the-Nestorians wrote a-chronicle
a creatione mundi usque ad Passionem Cristi; et
from the-creation of-the-world all-the-way to the-Passion of-Christ and
pertranseuntes Passionem, tetigerunt de Ascensione et
passing-beyond the-Passion they-touched on the-Ascension and
resurrectione mortuorum et adventu ad judicium, in quibus
the-resurrection of-the-dead and the-coming to judgment in which
aliqua fuerunt reprehensibilia, que docui eos. Nos autem
some-things were reprehensible which I-showed them we moreover
similiter scripsimus simbolum misse, «Credo in unum
likewise wrote the-creed of-the-mass I-believe in one
Deum.» Tunc quesivi ab eis qualiter vellent procedere.
God then I-asked from them how they-wished to-proceed
Dixerunt quod primo vellent disputare cum Sarracenis.
they-said that first they-wished to-dispute with the-Saracens
Ostendi quod hoc non esset bonum, quia Sarraceni conveniunt
I-showed that this not was good because the-Saracens agree
nobiscum in hoc quod dicunt unum Deum: «Unde habetis
with-us in this that they-say one God whence you-have
adjutores contra Tuinos.» Et acquieverunt. Tunc quesivi ab
helpers against the-Tuins and they-assented then I-asked from
eis si scirent qualiter ydolatria ortum habuit in mundo, et
them if they-knew how idolatry origin had in the-world and
illi ignorabant. Tunc narravi eis, et illi dixerunt: «Ista
they did-not-know then I-told them and they said these-things
narrabitis eis, et tunc dimittetis nos loqui, quia difficile est
you-will-tell them and then you-will-let us speak because difficult it-is
loqui cum interprete.» Quibus dixi: «Experiamini qualiter vos
to-speak with an-interpreter to-whom I-said try how you
habebitis contra eos. Ego assumam partem Tuinorum, et vos
will-fare against them I shall-take the-part of-the-Tuins and you

sustinete partem Cristianorum. Ego sum de illa secta, ponatur
uphold the-part of-the-Christians I am of that sect let-it-be-put
ita; quia dicunt quod Deus non est, probate quod Deus
so because they-say that God not is prove that God
sit.» Est enim quedam secta ibi que dicit quod quelibet
is there-is for a-certain sect there which says that every
anima et quelibet virtus in qualibet re est Deus illius rei,
soul and every power in every thing is the-God of-that thing
et quod non sit aliter Deus. Tunc Nestorini nesciverunt
and that not is otherwise God then the-Nestorians knew-not-how
probare aliquid, nisi solum narrare quod Scriptura narrat.
to-prove anything except only to-tell what Scripture tells
Dixi: «Ipsi non credunt Scripturis; sed vos narretis unum, et
I-said they not believe the-Scriptures but you may-tell one-thing and
ipsi narrabunt aliud.» Tunc consului eis quod permitterent
they will-tell another then I-advised them that they-should-allow
me primo convenire cum eis, quia, si ego confunderer, adhuc
me first to-meet with them because if I were-confounded still
remaneret eis locus loquendi: si ipsi confunderentur, ego
would-remain to-them room of-speaking if they were-confounded I
postea non haberem auditum. Acquieverunt. Fuimus ergo
afterward not would-have a-hearing they-assented we-were therefore
congregati in vigilia Pentecostes ad oratorium nostrum, et
gathered on the-vigil of-Pentecost at oratory our and
Manguchan misit tres scriptores qui essent arbitri, unum
Mangu-chan sent three scribes who should-be arbiters one
Cristianum, et unum Sarracenum, et unum Tuinum; et
a-Christian and one a-Saracen and one a-Tuin and
preconizatum est: «Hoc est preceptum Mangu, ut nullus
proclaimed it-was this is the-command of-Mangu that no-one
audeat dicere quod preceptum Dei sit aliud. Ipse precipit
dare to-say that the-command of-God is other he commands

quod nullus audeat dicere verba contentiosa, vel injuriosa
that no-one dare to-say words contentious or injurious
alteri, nec faciat aliquis tumultum quo impediatur istud
to-another nor make anyone an-uproar by-which may-be-hindered this
negotium, super penam capitis.» Tunc siluerunt omnes. Et
business under pain of-the-head then were-silent all and
erat ibi populus magnus: vocavit enim unaqueque pars
there-was there a-people great called for each party
sapientiores sue gentis, et multi alii confluxerant. Tunc
the-wiser of-its people and many others had-flocked-together then
Cristiani posuerunt me in medio, dicentes Tuinis ut
the-Christians set me in the-middle saying to-the-Tuins that
loquerentur mecum. Tunc illi, quorum erat ibi magnus
they-should-speak with-me then they of-whom was there a-great
conventus, inceperunt murmurare contra Manguchan, quia
gathering began to-murmur against Mangu-chan because
numquid aliquis Chan hoc attemptaverat ut scrutaretur de
whether any Chan this had-attempted that he-should-search into
secretis eorum. Tunc opposuerunt michi unum qui venerat
the-secrets of-them then they-set-against me one who had-come
de Cataya, habentem interpretem suum. Et ego habebam
from Cathay having interpreter his and I had
filium magistri Willelmi, et ille primo dixit michi: «Amice,
the-son of-master William and he first said to-me friend
si fueris conclusus, queras sapientiorem te.» Ego
if you-will-have-been shut-in seek one-wiser than-yourself I
tacui. Tunc quesivit de quo vellem prius disputare, vel
was-silent then he-asked of what I-wished first to-dispute either
qualiter mundus factus fuisset, vel quid fiat de animabus
how the-world made had-been or what becomes of souls
post mortem. Cui respondi: «Amice, istud non debet esse
after death to-whom I-answered friend this not ought to-be

initium nostri sermonis. A Deo sunt omnia, et ipse est
the-beginning of-our discourse from God are all-things and he is
fons et capud omnium: unde primo debemus loqui de
the-fountain and head of-all whence first we-ought to-speak of
Deo, de quo vos aliter sentitis quam nos, et Mangu vult
God of whom you otherwise think than we and Mangu wishes
cognoscere qui melius credat.» Tunc judicaverunt arbitri
to-know who better believes then judged the-arbiters
quod hoc justum esset. Ab illis predictis questionibus volebat
that this just was from those aforesaid questions he-wished
incipere, quia illas habent pro fortioribus: sunt enim omnes
to-begin because them they-hold for stronger they-are for all
istius heresis Manicheorum, quod medietas rerum sit mala,
of-that heresy of-the-Manichees that half of-things is evil
et alia bona, et quod adminus sunt duo principia; et
and the-other good and that at-least there-are two principles and
de animabus sentiunt omnes quod transeant de corpore in
of souls they-think all that they-pass from body into
corpus. Etiam sapientior sacerdos inter Nestorinos quesivit
body even the-wiser priest among the-Nestorians asked
a me de animabus brutorum, utrum alicubi possent
from me of the-souls of-brutes whether anywhere they-could
fugere, quod non cogerentur ad laborem post mortem.
to-flee so-that not they-would-be-forced to labor after death
Ad confirmationem etiam istius erroris, prout narravit michi
for the-confirmation also of-that error as told me
magister Willelmus, quidam puer fuit addutus de Cataya,
master William a-certain boy was brought from Cathay
qui secundum quantitatem corporis non erat trium annorum.
who according-to the-size of-body not was of-three years
Tamen erat capax omnis rationis, et ipse de se ipso
yet he-was capable of-all reason and he of self himself

dicebat quod fuerat ter incorporatus; et sciebat literas
said that he-had-been three-times incarnated and he-knew letters
et scribere. Dixi ergo predicto Tuino: «Nos firmiter
and to-write I-said therefore to-the-aforesaid Tuin we firmly
corde credimus et ore confitemur quod Deus
with-the-heart believe and with-the-mouth confess that God
est, et non est nisi unus Deus, et unus perfecta unitate.
is and not is except one God and one perfect in-unity
In quid credis?» Et ipse dixit: «Stulti dicunt quod non
in what do-you-believe and he said fools say that not
sit nisi unus Deus, sed sapientes dicunt quod plures
there-is except one God but the-wise say that many
sunt. Nonne in terra tua sunt magni domini, et hic
there-are surely in land your are great lords and here
est major dominus Manguchan? Ita est de hiis, quia
is the-greater lord Mangu-chan so it-is of these because
in diversis regionibus sunt diversi.» Cui ego dixi: «Tu
in different regions are different-ones to-whom I said you
malum ponis exemplum sine similitudine de hominibus ad
bad set an-example without likeness from men to
Deum; sic enim quilibet potens in terra sua posset dici
God so for any mighty-man in land his could be-called
deus.» Et cum vellem dissolvere similitudinem, preocupavit
a-god and when I-wished to-dissolve the-likeness he-forestalled
me, querens: «Qualis est deus tuus, de quo dicis quod
me asking of-what-sort is god your of whom you-say that
non est nisi unus?» Respondi: «Noster deus, preter quem
not there-is except one I-answered our god besides whom
non est alius, est omnipotens, et ideo non indiget alicujus
not is another is almighty and therefore not needs of-anyone
auxilio. Immo omnes indigemus auxilio ejus. Non sic est
help nay all we-need the-help of-him not so it-is

de hominibus. Nullus homo potest omnia, et ideo oportet
with men no man can-do all-things and therefore it-behooves
esse plures dominos in terra, quia nullus potest omnia
to-be many lords on earth because no-one can all-things
portare. Item ipse novit omnia, et ideo non indiget
to-carry likewise he knows all-things and therefore not needs
consiliario. Immo omnis sapientia ab ipso est. Item ipse
a-counselor nay all wisdom from him is likewise he
est summe bonus, et bonorum nostrorum non eget. Immo
is supremely good and of-goods our not needs nay
in ipso vivimus, movemus et sumus. Talis est deus noster,
in him we-live we-move and we-are such is god our
et ideo non oportet alium ponere.» — «Non,» inquit, «est
and therefore not it-behooves another to-posit not he-says it-is
ita. Immo unus est altissimus in celo, cujus generationem
so nay one is highest in heaven whose generation
adhuc ignoramus, et decem sunt sub illo, et sub illis
still we-do-not-know and ten are under him and under them
est unus inferior. In terris sunt infiniti.» Cum et alias
is one lower on earth are infinite-ones when also other
fabulas volebat texere, tunc quesivi de illo altissimo, utrum
fables he-wished to-weave then I-asked of that highest-one whether
crederet quod esset omnipotens, vel de aliquo deo. Et timens
he-believed that he-was almighty or of any god and fearing
respondere, quesivit: «Si deus tuus talis est ut dicis, quare
to-answer he-asked if god your such is as you-say why
fecit dimidietatem rerum malam?» «Falsum est,» dixi;
did-he-make half of-things evil false it-is I-said
«qui fecit malum non est Deus. Et omnia quecumque sunt,
who made evil not is God and all-things whatever are
bona sunt.» Ad istud verbum mirati sunt omnes Tuini, et
good are at that word wondered have all the-Tuins and

redigerunt in scripto illud tanquam falsum vel impossibile.
they-put into writing that as-if false or impossible
Tunc incepit querere: «Unde ergo est malum?» — «Tu
then he-began to-ask whence therefore is evil you
male queris,» dixi. «Primo debes querere quid sit malum,
wrongly ask I-said first you-ought to-ask what is evil
quam queras unde sit. Sed revertere ad primam questionem,
than you-ask whence it-is but return to the-first question
utrum credas quod aliquis deus sit omnipotens, et postea
whether you-believe that any god is almighty and afterward
respondebo tibi ad omnia que volueris querere.» Et ipse
I-shall-answer you to all-things which you-will-have-wished to-ask and he
sedit diu, nolens respondere, ita quod oportuit ut scriptores
sat long unwilling to-answer so that it-behooved that the-scribes
auditores ex parte Chan preciperent ei ut responderet.
hearers on the-part of-the-Chan should-order him that he-should-answer
Tandem respondit quod nullus deus esset omnipotens. Tunc
at-length he-answered that no god was almighty then
eruperunt in magnum risum omnes Sarraceni. Facto silentio,
burst-out into great laughter all the-Saracens made silence
dixi: «Ergo nullus deorum tuorum potest te salvare in
I-said therefore none of-gods your can you to-save in
omni periculo, quia potest inveniri casus in quo non habet
every danger because can be-found a-case in which not he-has
potestatem. Preterea, nemo potest duobus dominis servire:
power besides no-one can two masters to-serve
quomodo potes tot diis servire in celo et in terra?»
how can-you so-many gods to-serve in heaven and on earth
Dixerunt ei auditores ut responderet, at ille obmutuit.
said to-him the-hearers that he-should-answer but he was-dumb
Et cum vellem reddere rationes de unitate divine essentie
and when I-wished to-render reasons of the-unity of-the-divine essence

et trinitate in audientia omnium, dixerunt michi Nestorini
and the-Trinity in the-hearing of-all said to-me the-Nestorians
de terra quod sufficeret, quia ipsi volebant loqui. Tunc
of the-land that it-sufficed because they wished to-speak then
cessi eis, et cum vellent disputare cum Sarracenis, ipsi
I-yielded to-them and when they-wished to-dispute with the-Saracens they
responderunt: «Nos concedimus quod lex vestra sit vera, et
answered we grant that law your is true and
quod verum est quicquid est in Evangelio: unde nolumus
that true is whatever is in the-Gospel whence we-do-not-wish
in aliquo disputare vobiscum.» Et confessi sunt quod in
in anything to-dispute with-you and confessed have that in
omnibus orationibus orant quod Deus det eis morte
all prayers they-pray that God grant them by-the-death
Cristianorum mori. Erat ibi quidam senex sacerdos de
of-Christians to-die there-was there a-certain old priest of
secta Iugurum, qui dicunt unum deum, tamen faciunt ydola;
the-sect of-the-Uighurs who say one god yet make idols
cum quo multa loquti sunt, narrantes omnia usque ad
with whom much spoken have telling all-things all-the-way to
adventum Antecristi ad mundum, et etiam per similitudines
the-coming of-Antichrist to the-world and also by likenesses
ostendentes ei et Sarracenis Trinitatem. Omnes audierunt
showing to-him and to-the-Saracens the-Trinity all heard
absque ulla contradictione, nullus tamen dixit: «Credo; volo
without any contradiction no-one yet said I-believe I-wish
fieri Cristianus.» Hiis peractis, Nestorini pariter et
to-become a-Christian these-things completed the-Nestorians equally and
Sarraceni cantaverunt alte, Tuinis tacentibus, et postea
the-Saracens sang loud the-Tuins being-silent and afterward
biberunt omnes copiose.
drank all copiously

On Pentecost Mangu calls William and confesses that the Moal believe in one God, who has given men different ways as he gave the hand different fingers; the Christians have scriptures and do not keep them, the Moal have soothsayers and live in peace. He dismisses William with letters for the king and a guide to Armenia, through Batu. William asks leave to come back afterward for the German slaves at Bolat; Mangu is long silent, then has him given drink for the road.

In die Pentecostes, ipse Manguchan vocavit me coram
on the-day of-Pentecost the-very Mangu-chan called me before
se, et illum Tuinum cum quo disputaveram; et antequam
himself and that Tuin with whom I-had-disputed and before
ingrederer, dixit michi interpres, filius magistri Willelmi,
I-entered said to-me the-interpreter the-son of-master William
quod oporterer nos redire ad partes nostras et quod non
that it-behooved us to-return to parts our and that not
contradicerem, quia sic intellexerat pro certo. Cum venissem
I-should-gainsay because so he-had-understood for certain when I-had-come
ante eum, oportuit me flectere genua, et Tuinum juxta
before him it-behooved me to-bend the-knees and the-Tuin beside
me cum interprete suo. Tunc dixit michi: «Dicatis michi
me with interpreter his then he-said to-me tell me
veritatem, utrum dixistis alia die quando misi scriptores
the-truth whether you-said the-other day when I-sent scribes
meos ad vos, quod ego essem Tuinus.» Tunc respondi:
my to you that I was a-Tuin then I-answered
«Domine, hoc non dixi; sed dicam vobis verba que dixi,
lord this not I-said but I-shall-tell you the-words which I-said
si placeat vobis.» Tunc recitavi ea que dixeram, et ille
if it-please you then I-recited those-things which I-had-said and he
respondit: «Bene cogitavi quod vos non dixistis, quia non
answered well I-thought that you not said-it because not

erat verbum quod deberetis dicere; sed interpres vester male
it-was a-word which you-ought to-say but interpreter your badly
interpretatus fuit.» Et porrexit erga me baculum cui
interpreted has and he-stretched-out toward me the-staff on-which
appodiabatur, dicens: «Nolite timere.» Et ego subridens dixi
he-was-leaning saying do-not fear and I smiling said
tacite: «Si timerem, non venissem huc.» Et ipse quesivit
silently if I-feared not I-would-have-come hither and he asked
ab interprete quid dixissem, et ille recitavit ei. Deinde
from the-interpreter what I-had-said and he recited-it to-him then
cepit michi confiteri fidem suam: «Nos Moal,» inquit,
he-began to-me to-confess faith his we Moal he-says
«credimus quod non sit nisi unus deus, per quem
believe that not there-is except one god through whom
vivimus et per quem morimur, et ad ipsum habemus
we-live and through whom we-die and toward him we-have
rectum cor.» Tunc dixi: «Hoc tribuet ipse, quia sine dono
an-upright heart then I-said this will-grant he because without the-gift
ejus hoc non potest fieri.» Et ipse quesivit quid dixissem:
of-him this not can be-done and he asked what I-had-said
interpres dixit ei; et postea addidit: «Sed sicut Deus dedit
the-interpreter told him and afterward he-added but as God gave
manui diversos digitos, ita dedit hominibus diversas vias.
to-the-hand different fingers so he-gave to-men different ways
Vobis dedit Deus scripturas, et vos Cristiani non custoditis
to-you gave God scriptures and you Christians not keep
eas. Vos non invenitis quod unus debet alium vituperare;
them you not find that one ought another to-revile
invenitis-ne?» — «Non, Domine,» dixi; «sed significavi vobis
do-you-find no lord I-said but I-signified to-you
a principio quod nollem litigare cum aliquo.» —
from the-beginning that I-did-not-wish to-quarrel with anyone

«Non dico,» ait, «pro vobis. Similiter non invenitis quod
not I-say he-says for you likewise not you-find that
pro pecunia debet homo declinare a justitia.» — «Non,
for money ought a-man to-turn-aside from justice no
Domine,» dixi. «Et certe nec ego veni ad partes istas pro
lord I-said and certainly nor I came to parts these for
acquirenda pecunia, immo recusavi illam que dabatur michi.»
acquiring money nay I-refused that which was-given to-me
Et erat scriptor presens, perhibens testimonium quod
and there-was the-scribe present bearing witness that
recusaveram unum iascot et pannos sericos. «Non dico,»
I-had-refused one iascot and cloths silken not I-say
dixit, «pro illo. Vobis ergo dedit Deus scripturas, et non
he-said for that to-you therefore gave God scriptures and not
custoditis eas; nobis autem dedit divinatores, et nos facimus
you-keep them to-us moreover he-gave soothsayers and we do
quod ipsi dicunt nobis, et vivimus in pace.» Ipse bibit,
what they say to-us and we-live in peace he drank
ut credo, quater antequam perdiceret ista. Et cum
as I-believe four-times before he-finished-saying these-things and when
attente audirem utrum alia adhuc vellet confiteri de
attentively I-listened whether other-things still he-wished to-confess about
fide sua, incepit loqui de reditu meo, dicens: «Tu diu hic
faith his he-began to-speak about the-return my saying you long here
stetisti; ego volo quod tu revertaris. Tu dixisti quod non
have-stayed I wish that you return you said that not
audes ducere nuncios meos tecum: velles-ne tu portare
you-dare to-take envoys my with-you would-you-wish you to-carry
verba mea, vel literas meas?» Et ex tunc non potui habere
words my or letters my and from then not I-could to-have
locum vel tempus ostendendi ei fidem catholicam. Homo
room or time of-showing him the-faith catholic a-man

enim non potest loqui coram eo nisi quantum velit, nisi
for not can speak before him except as-much-as he-wish unless
esset nuncius; sed nuncius potest dicere quecunque vult,
he-were an-envoy but an-envoy can to-say whatever he-wishes
et semper querunt utrum velit adhuc alia dicere. Me
and always they-ask whether he-wish still other-things to-say me
autem non permisit amplius loqui, sed oportebat me audire
moreover not he-allowed further to-speak but it-behooved me to-hear
ipsum, et respondere ad interrogata. Tunc respondi ei
him and to-answer to the-things-asked then I-answered him
quod faceret me intelligere verba sua, et redigerentur
that he-should-make me to-understand words his and they-should-be-put
in scriptis: ego libenter portarem ea pro posse meo.
into writings I gladly would-carry them according-to ability my
Tunc quesivit si vellem aurum vel argentum vel vestes
then he-asked if I-wished gold or silver or garments
preciosas. Dixi: «Nulla talia recipimus; sed expensas non
precious I-said no such-things we-receive but expenses not
habemus, et sine adjutorio vestro non possumus exire
we-have and without help your not we-can to-go-out-of
terram vestram.» Tunc dixit: «Ego faciam tibi habere omnia
land your then he-said I shall-make you to-have all-things
neccessaria per terram meam; vis amplius?» Respondi:
necessary through land my do-you-wish more I-answered
«Sufficit michi.» Tunc quesivit: «Quousque vis deduci?»
it-suffices me then he-asked how-far do-you-wish to-be-conducted
Dixi: «Usque in terram regis Hermenie durat posse
I-said all-the-way into the-land of-the-king of-Armenia lasts ability
nostrum; si essem usque illuc, sufficeret michi.» Respondit:
our if I-were as-far-as there it-would-suffice me he-answered
«Ego faciam te deduci usque illuc; deinde caveas tibi.» Et
I shall-have you conducted as-far-as there thenceforth look-out for-yourself and

addidit: «Duo sunt oculi in uno capite; et quamvis sunt
he-added two are eyes in one head and although they-are
duo, tamen unus est eorum aspectus, et quo unus dirigit
two yet one is of-them the-sight and whither one directs
visum et alius. Tu venisti de Baatu, et ideo oportet
the-sight also the-other you came from Batu and therefore it-behooves
quod tu revertaris per eum.» Hoc dicto, petivi licentiam
that you return through him this said I-asked leave
ab eo loquendi. «Dicas,» inquit. Tunc dixi: «Domine, nos
from him of-speaking speak he-says then I-said lord we
non sumus homines bellatores. Vellemus quod illi haberent
not are men warriors we-would-wish that they should-have
dominium mundi qui illum justius gubernarent, secundum
the-lordship of-the-world who it more-justly would-govern according-to
voluntatem Dei. Nostrum officium est docere homines vivere
the-will of-God our office is to-teach men to-live
secundum voluntatem Dei. Ad hoc venimus ad partes istas,
according-to the-will of-God for this we-came to parts these
et libenter remansissemus si placuisset vobis. Ex quo placet
and gladly we-would-have-remained if it-had-pleased you from which it-pleases
vobis quod revertamur, oportet ita fieri. Ego revertar, et
you that we-return it-behooves so to-be-done I shall-return and
portabo literas vestras pro posse meo, secundum quod
shall-carry the-letters your according-to ability my according as
preceperitis. Ego vellem petere a vestra magnificentia
you-will-have-ordered I would-wish to-ask from your magnificence
ut cum portavero literas vestras, liceret michi
that when I-shall-have-carried letters your it-might-be-allowed me
secundum placitum vestrum redire ad vos: precipue, quia
according-to the-pleasure your to-return to you especially because
vos habetis pauperes servos vestros apud Bolac, qui sunt
you have poor servants your at Bolat who are

lingue nostre, et ipsi indigent sacerdote qui doceat eos
of-tongue our and they need a-priest who may-teach them
et filios eorum legem ipsorum, et libenter starem
and the-children of-them law their and gladly I-would-stay
cum eis.» Tunc respondit: «Si domini tui remitterent te ad
with them then he-answered if lords your should-send-back you to
me.» Tunc dixi: «Domine, ego nescio consilium dominorum
me then I-said lord I know-not the-counsel of-lords
meorum; sed ego habeo licentiam ab eis eundi quocunque
my but I have leave from them of-going wherever
voluero, ubi esset necessarium predicare verbum Dei;
I-shall-have-wished where it-would-be necessary to-preach the-word of-God
et michi videtur quod bene esset neccessarium in partibus
and to-me it-seems that well it-would-be necessary in parts
istis: unde, sive remittat nobis nuncios sive non, si placeret
these whence whether he-send-back to-us envoys or not if it-pleased
vobis ego redirem.» Tunc ipse tacuit et sedit longo
you I would-return then he was-silent and sat for-a-long
intervallo quasi cogitans, et interpres dixit michi ne
interval as-if thinking and the-interpreter said to-me that-not
amplius loquerer. Ego autem expectabam, sollicitus quid
more I-should-speak I moreover was-waiting anxious what
responderet. Tandem dixit: «Tu habes facere viam longam,
he-would-answer at-length he-said you have to-make a-way long
confortere te cibariis, ut possis fortis venire ad terram
strengthen yourself with-food so-that you-can strong to-come to land
tuam.» Et fecit michi dare ad bibendum. Tunc exivi a
your and he-had to-me to-give to drink then I-went-out from
facie ejus, postea non reversus. Si habuissem potestatem
the-face of-him afterward not returned if I-had-had the-power
faciendi signa sicut Moyses, forte humiliasset se.
of-doing signs as Moses perhaps he-would-have-humbled himself

XXXV · THE SOOTHSAYERS

The soothsayers, under a chief who is their pontiff, predict eclipses and lucky days, purify with fire all that comes to court, and consecrate the white mares in May. When the keeper of a Christian lady's treasure accuses them of taking furs, they accuse her of sorcery and she is beaten, but Mangu spares her; they then accuse the Christian nurse of Cirina, who is tortured and killed. When Mangu's first wife loses a son, she has the nurse's grown children killed, and Mangu punishes her. They also work weather charms and summon demons.

Divini ergo, sicut ipse confessus est, sunt sacerdotes
the-soothsayers therefore as he confessed has are the-priests
eorum; et quicquid ipsi precipiunt fieri, absque dilatione
of-them and whatever they command to-be-done without delay
completur. Quorum officium vobis describo, prout potui a
is-fulfilled of-whom the-office to-you I-describe as I-could from
magistro Willelmo addiscere et ab aliis qui verisimilia
master William learn and from others who likely-things
dicebant michi. Ipsi sunt multi, et semper habent unum
told me they are many and always have one
capitaneum, tanquam pontificem, qui semper collocat domum
captain as a-pontiff who always places house
suam ante majorem domum ipsius Manguchan, prope
his before the-greater house of-the-very Mangu-chan near
quantum posset lapide jactari. Sub custodia ipsius sunt,
as-far-as could with-a-stone be-thrown under the-custody of-him are
ut supradixi, bige que portant ydola eorum. Alii sunt
as I-said-above the-carts which carry the-idols of-them others are
post curiam in locis sibi assignatis; et veniunt ad eos
behind the-court in places to-them assigned and come to them
de diversis partibus mundi qui confidunt in arte illa.
from different parts of-the-world those-who trust in art that

Istorum aliqui sciunt de astronomia, maxime ipse princeps,
of-these some know of astronomy most-of-all the-very chief
et predicant eis eclipsim solis et lune; et quando
and they-predict to-them the-eclipse of-the-sun and of-the-moon and when
hoc debet evenire omnis populus preparat sibi cibaria, ita
this is-to to-happen all the-people prepares for-itself food so
quod non oporteat eos egredi hostium domus sue. Et cum
that not it-behoove them to-go-out-of the-door of-house their and when
fit eclipsis, ipsi sonant timpana et organa, et faciunt
there-is an-eclipse they sound drums and organs and make
magnum strepitum et magnum clamorem. Peracto autem
great din and great clamor finished moreover
eclipsi, tunc vacant potationibus et comessationibus,
the-eclipse then they-give-themselves to-drinkings and feastings
et faciunt magnum gaudium. Ipsi predicunt dies festos
and make great rejoicing they foretell days festal
vel infestos ad omnia negotia agenda: unde nunquam
or unlucky for all business to-be-done whence never
faciunt exercitum nec ineunt bellum sine dicto eorum; et
they-make an-army nor enter war without the-word of-them and
diu est quod reversi fuissent in Hungariam, sed non
long-ago it-is that returned they-would-have into Hungary but not
permittunt divini. Ipsi trahiciunt omnia que mittuntur ad
permit-it the-soothsayers they pass all-things which are-sent to
curiam inter ignes, et habent inde debitam portionem. Ipsi
the-court between fires and have thence a-due portion they
etiam purgant omnem supellectilem defunctorum ducendo
also purify all the-household-goods of-the-dead by-leading-them
inter ignes. Cum enim aliquis moritur, separantur omnia
between fires when for anyone dies are-separated all-things
que spectant ad eum, nec permiscentur aliis de curia
which belong to him nor are-they-mixed with-the-others of the-court

donec omnia lustrentur per ignes. Ita vidi de curia ipsius
until all-things be-purified by fires so I-saw of the-court of-the-very
domine que defuncta fuit dum eramus ibi. Unde hoc fuit
lady who dead was while we-were there whence this was
duplex causa quare oportuit fratrem Andream et socios
a-double cause why it-behooved brother Andrew and companions
ejus ire inter ignes: tum quia portabant exennia, tum
his to-go between fires both because they-were-carrying gifts and
quia illa spectabant ad illum qui jam defunctus fuerat,
because those-things belonged to him who already dead had-been
scilicet Ken Chan. A me nichil requisitum est de talibus,
namely Ken Chan from me nothing required was of such-things
quia nichil portavi. Si aliquid animal vel aliquid aliud cadet
because nothing I-carried if any animal or anything else will-fall
ad terram dum transducunt ita inter ignes, hoc est ipsorum.
to the-ground while they-lead-them so between fires this is theirs
Ipsi etiam nona die lunacionis maii congregant omnes
they also on-the-ninth day of-the-moon of-May gather all
albas equas gregis et consecrant eas. Oportet etiam illuc
the-white mares of-the-herd and consecrate them it-behooves also thither
convenire sacerdotes cristianos cum turribulo suo. Tunc
to-come-together the-priests Christian with censer their then
prohiciunt novum cosmos super terram et faciunt magnum
they-throw new cosmos on the-ground and make a-great
festum in illa die, quia tunc reputant se bibere primo
feast on that day because then they-reckon themselves to-drink first
novum cosmos, sicut alicubi fit apud nos de vino in
the-new cosmos as somewhere is-done among us with wine on
festo Bartholomei vel Syxti, et de fructibus in festo Jacobi
the-feast of-Bartholomew or of-Sixtus and with fruits on the-feast of-James
et Cristofori. Ipsi etiam vocantur cum aliquis puer natus
and of-Christopher they also are-called when any boy born

est, ut predicant fatum ejus; et cum aliquis infirmatur
is that they-may-predict the-fate of-him and when anyone falls-sick
vocantur, et dicunt carmina sua, et judicant utrum sit
they-are-called and say charms their and judge whether it-be
naturalis infirmitas vel ex sortilegio: unde illa mulier
a-natural sickness or from sorcery whence that woman
Methensis, de qua supradixi, narravit michi mirabile quid.
of-Metz of whom I-said-above told me a-wonderful thing
Quadam vice presentate fuerunt valde preciose pelles, que
on-a-certain occasion presented were very precious furs which
deposite fuerant ad curiam domine sue, que erat cristiana,
deposited had-been at the-court of-the-lady their who was Christian
sicut supradixi; et divini traduxerunt eas inter ignes,
as I-said-above and the-soothsayers passed them between fires
et sumpserunt ex illis plus quam deberent. Et quedam
and took from them more than they-ought and a-certain
femina, sub cujus custodia erat thesaurus ipsius domine,
woman under whose custody was the-treasure of-the-very lady
accusavit eos apud dominam suam super hoc: unde domina
accused them before lady her upon this whence the-lady
ipsa reprehendit eos. Contigit post hoc quod ipsa domina
herself rebuked them it-happened after this that the-very lady
incepit infirmari et pati quasdam passiones subitaneas
began to-fall-sick and to-suffer certain pains sudden
per diversa membra corporis sui. Vocati fuerunt divini,
through different members of-body her called were the-soothsayers
et ipsi sedentes a longe precipiebant une ex puellis ut
and they sitting from afar ordered one of the-girls that
poneret manum super locum doloris, et arriperet si
she-should-put her-hand upon the-place of-pain and should-snatch-out if
quid inveniret. Tunc illa surgens faciebat ita, et inveniebat
anything she-found then she rising did so and found

in manu sua peciam filtri, vel alicujus rei alterius. Tunc
in hand her a-piece of-felt or of-some thing other then
precipiebant ut poneret super terram; quo deposito,
they-ordered that she-should-put-it on the-ground which put-down
incipiebat serpere quasi aliquod animal vivum. Tunc ponebatur
began to-crawl as-if some animal living then it-was-put
in aqua, et convertebatur quasi in sanguisugam, et
into water and was-turned as-if into a-leech and
dicebant: «Domina, aliqua sortilegia ita vos lesit sortilegiis
they-said lady some sorceress so you has-hurt with-sorceries
suis.» Et accusaverunt illam que accusaverat eos de pellibus.
her and they-accused her who had-accused them of the-furs
Que ducta extra castra ad agros, .vij. diebus fuit baculata
who led outside the-camp to the-fields for-seven days was beaten
et aliis penis afflicta, ut confiteretur. Et interim ipsa
and with-other pains afflicted that she-might-confess and meanwhile the-very
domina mortua fuit. Quod illa audiens dixit eis: «Scio quod
lady dead was which she hearing said to-them I-know that
domina mea mortua est; interficite me, ut vadam post illam,
lady my dead is kill me that I-may-go after her
quia nunquam feci ei malum.» Et cum nichil confiteretur,
because never did-I to-her evil and when nothing she-confessed
Mangu precepit ut permitteretur ea vivere; et tunc ipsi
Mangu ordered that should-be-allowed she to-live and then the-very
divinatores accusaverunt nutricem filie ipsius domine,
soothsayers accused the-nurse of-the-daughter of-the-very lady
de qua supradixi, que erat cristiana, et maritus ejus
of whom I-said-above who was Christian and the-husband of-her
honorabilior inter omnes sacerdotes nestorinos. Que ducta fuit
more-honorable among all the-priests Nestorian who led was
ad supplicium cum quadam ancilla sua, ut confiteretur; et
to torture with a-certain maidservant her that she-might-confess and

ancilla confessa est quod miserat eam domina sua loqui
the-maidservant confessed has that had-sent her mistress her to-speak
cum quodam equo, ut quereret ab eo responsa. Ipsa etiam
with a-certain horse that she-might-ask from it answers she also
mulier confessa est quedam que fecerat ut diligeretur
the-woman confessed has certain-things which she-had-done that she-might-be-loved
a domino et ut faceret ei bene, sed nichil fecerat
by the-lord and that he-might-do her good but nothing she-had-done
quod posset ei nocere. Inquisita fuit etiam utrum maritus
which could him to-harm asked was also whether husband
ejus conscius fuisset. Ipsa excusavit eum, quia combussisset
her aware had-been she excused him because he-had-burned
caracteres et literas quas ipsa fecerat. Tunc interfecta fuit;
the-characters and letters which she had-made then killed was-she
et ipse Mangu misit maritum illius, ipsum sacerdotem, ad
and the-very Mangu sent the-husband of-her the-very priest to
episcopum suum judicandum, qui erat in Cataia, quamvis
bishop his to-be-judged who was in Cathay although
non fuisset inventus culpabilis. Interim contigit quod
not he-had-been found guilty meanwhile it-happened that
prima uxor ipsius Manguchan peperit filium; et vocati
the-first wife of-the-very Mangu-chan bore a-son and called
divinatores ad fatandum de puero, omnes prophetizaverunt
the-soothsayers for fortune-telling of the-boy all prophesied
prospera, dicentes quod diu viveret et magnus futurus
prosperous-things saying that long he-would-live and great about-to-be
esset dominus. Post paucos contigit dies quod ille puer
he-was lord after a-few it-happened days that that boy
mortuus est. Tunc mater furiosa vocavit divinos, dicens:
dead is then the-mother raging called the-soothsayers saying
«Vos dixistis quod filius meus viveret, et ecce mortuus est.»
you said that son my would-live and behold dead he-is

Tunc illi: «Domina, ecce videmus sortilegam illam, nutricem
then they lady behold we-see the-sorceress that nurse
Chirine, que alia die fuit interfecta. Ipsa interfecit filium
of-Cirina who the-other day was killed she killed son
vestrum, et ecce videmus quod asportat eum.» Remanserant
your and behold we-see that she-carries-off him there-had-remained
autem unus filius et una filia illius mulieris adulti in
moreover one son and one daughter of-that woman grown in
herbergia, et ipsa domina furibunda misit pro eis, et fecit
the-lodging and the-very lady furious sent for them and had
interfici juvenem a viro et puellam a femina in ultionem
killed the-youth by a-man and the-girl by a-woman in vengeance
filii sui, quem dixerant divini interfectum a matre
of-son her whom had-said the-soothsayers killed by the-mother
ipsorum. Post hoc sompniavit ipse Chan de illis pueris, et
of-them after this dreamed the-very Chan of those children and
quesivit mane quid factum esset de predictis pueris.
asked in-the-morning what done had-been with the-aforesaid children
Servientes ejus timuerunt indicare, et ipse magis sollicitus
servants his feared to-tell and he more anxious
quesivit ubi essent, quia apparuerant ei per visionem
asked where they-were because they-had-appeared to-him through a-vision
in nocte. Tunc dixerunt ei; et ille statim mittens ad
in the-night then they-told him and he at-once sending to
uxorem suam, quesivit ab ea unde haberet quod mulier
wife his asked from her whence she-had-it that a-woman
faceret judicium mortis ignorante viro suo; et fecit eam
should-make a-judgment of-death not-knowing husband her and he-had her
includi .vij. diebus, precipiens ut non daretur ei
shut-up for-seven days ordering that not should-be-given to-her
cibus. Virum vero qui interfecerat juvenem fecit decapitari,
food the-man indeed who had-killed the-youth he-had beheaded

et capud ejus suspendi ad collum mulieris que interfecerat
and the-head of-him hung on the-neck of-the-woman who had-killed
juvenculam, et fecit fustigari eam ardentibus titionibus per
the-maiden and he-had beaten her with-burning firebrands through
castra et postea interfeci. Uxorem etiam interfecisset nisi
the-camp and afterward killed the-wife also he-would-have-killed except
propter liberos quos habet ex ea; et exivit curiam
because-of the-children whom he-has from her and she-went-out-of court
suam, nec est reversa donec post lunationem unam.
her nor has she-returned until after a-moon one
Ipsi etiam perturbant aera carminibus suis; et quum est
they also trouble the-air with-charms their and when there-is
tantum frigus naturaliter quod non possunt apponere aliquid
so-great cold naturally that not they-can apply any
remedium, tunc explorant aliquos in castris quos accusant
remedy then they-search-out some-men in the-camp whom they-accuse
quod per eos venit frigus, et illi interficiuntur absque
that through them comes the-cold and they are-killed without
ulla cunctatione. Parum antequam recederem illinc, erat
any delay a-little before I-withdrew thence there-was
quedam ex concubinis infirma, et languerat diu; et ipsi
a-certain-one of the-concubines sick and she-had-languished long and they
dixerunt carmina super quamdam sclavam ejus teutonicam,
said charms over a-certain slave-girl her German
que obdormivit tribus diebus. Que cum reversa esset ad se,
who slept for-three days who when returned she-had to herself
quesiverunt ab ea quid vidisset; et viderat multas personas,
they-asked from her what she-had-seen and she-had-seen many persons
de quibus omnibus judicaverunt quod cito essent moriture;
of whom all they-judged that soon they-would-be about-to-die
et quia non viderat ibi dominam suam, judicaverunt quod
and because not she-had-seen there mistress her they-judged that

de illa infirmitate non moreretur. Puellam vidi dolentem
of that sickness not she-would-die the-girl I-saw aching
adhuc valde capud ex illa dormitione. Aliqui etiam ex
still greatly in-the-head from that sleep some also of
eis invocant demones, et convocant illos qui volunt habere
them invoke demons and call-together those who wish to-have
responsa a demone de nocte ad domum suam, et carnem
answers from a-demon by night to house their and flesh
coctam ponunt in medio domus; et ille Chan qui invocat
cooked they-put in the-middle of-the-house and that shaman who invokes
incipit dicere carmina sua, et habens timpanum percutit illud
begins to-say charms his and having a-drum strikes it
fortiter ad terram. Tandem incipit furere, et incipit se
hard on the-ground at-length he-begins to-rave and begins himself
ligari. Tunc venit demon in tenebris, et dat ei comedere
to-be-bound then comes the-demon in the-darkness and gives him to-eat
carnes, et dat responsa. Quadam vice, ut dixit michi
the-flesh and gives answers on-a-certain occasion as told me
magister Willelmus, abscondit se quidam Hungarus cum eis;
master William hid himself a-certain Hungarian with them
et demon existens super domum clamabat quod non posset
and the-demon being upon the-house cried that not he-could
ingredi, quia Cristianus quidam erat cum eis. Hoc audiens,
enter because a-Christian a-certain was with them this hearing
ille fugit cum festinatione, quia incipiebant eum scrutari.
he fled with haste because they-were-beginning him to-search
Hoc et multa alia faciunt, que longum esset narrare.
this and many other-things they-do which long it-would-be to-tell

At Caracorum's feast William sees the caliph's envoy, an Indian sultan's leopards, and the Turkish sultan's gifts. Mangu's letter declares one eternal God in heaven and one lord on earth, calls David a liar and Kuyuk's widow a worthless witch, and asks the king to send envoys and say whether he will have peace or war. Bartholomew stays with Master William; William, refusing gold, takes a simple garment, baptizes six souls, and parts from him in tears.

A festo Penthecostes inceperunt facere literas quas debebat
from the-feast of-Pentecost they-began to-make the-letters which he-was-to
vobis mittere. Interim reversus est Caracarum, et tenuit
to-you to-send meanwhile returned he-has to-Caracorum and held
magnam sollempnitatem suam recte in octavis Penthecostes,
great solemnity his right on the-octave of-Pentecost
et voluit quod omnes nuncii interessent ultima die. Misit
and wished that all the-envoys should-be-present on-the-last day he-sent
etiam pro nobis; sed iveram ad ecclesiam baptizare tres pueros
also for us but I-had-gone to the-church to-baptize three children
cujusdam pauperis Teutonici, quem invenimus ibi. Magister
of-a-certain poor German whom we-found there master
Willelmus fuit in illo festo princeps super pincernas, quia
William was at that feast chief over the-butlers because
ipse fecerat arborem fundentem potum; et omnes pauperes
he had-made the-tree pouring-out drink and all poor
et divites psallebant et saltabant et plaudebant manibus
and rich sang and danced and clapped with-hands
coram ipso Chan. Tunc incepit eis predicare, dicens: «Ego
before the-very Chan then he-began to-them to-preach saying I
elongavi a me fratres meos, et misi in periculum
have-sent-far from me brothers my and have-sent-them into danger
ad extraneas nationes. Nunc apparebit quid vos facturi
to foreign nations now it-will-appear what you about-to-do

estis, quando voluero vos mittere ut augmentetur res
are when I-shall-have-wished you to-send that may-be-increased the-weal
publica nostra.» Qualibet die, in illis quatuor diebus, mutabant
public our on-each day in those four days they-changed
vestes, quas dabant eis omnes unius coloris unoquaque die
the-garments which they-gave them all of-one color on-each day
a calceamentis usque ad tyaram. Tunc temporis vidi ibi
from the-shoes all-the-way to the-tiara then at-the-time I-saw there
nuncium caliphe de Baldach, qui faciebat se afferri super
the-envoy of-the-caliph of Baghdad who had himself carried on
lecticam inter duas mulas ad curiam, de quo quidam dicebant
a-litter between two mules to the-court of whom certain-men said
quod fecerat pacem cum eis, ita quod debebant eis dare
that he-had-made peace with them so that they-were-to them give
in exercitu .x. milia equitum. Alii dicebant quod Mangu
in the-army ten thousand horsemen others said that Mangu
dixerat quod non facerent pacem nisi destruerent omnes
had-said that not they-would-make peace unless they-destroyed all
munitiones suas, et nuncius respondit: «Quando vos auferetis
fortifications their and the-envoy answered when you will-take-off
omnes ungulas equorum vestrorum, nos destruemus omnes
all the-hooves of-the-horses your we shall-destroy all
munitiones nostras.» Vidi etiam nuncios cujusdam soldani
fortifications our I-saw also the-envoys of-a-certain sultan
de India, qui aduxerat .viij. leopardos et decem leporarios
of India who had-brought eight leopards and ten greyhounds
doctos sedere super posteriora equi, sicut leopardi sedent.
taught to-sit on the-hindquarters of-a-horse as leopards sit
Quando quesivi de India quorsum esset ab illo loco, ipsi
when I-asked of India in-what-direction it-was from that place they
ostendebant michi versus occidentem. Et illi nuncii reversi
pointed me toward the-west and those envoys returned

sunt mecum fere per tres septimanas semper in occidentem.
have with-me almost for three weeks always into the-west
Vidi etiam ibi nuncios soldani Turkie, qui attulerunt ei
I-saw also there the-envoys of-the-sultan of-Turkey who brought him
preciosa munera; et ipse respondit, ut audivi, quod non
precious gifts and he answered as I-heard that not
indigebat auro vel argento, sed hominibus: unde volebat
he-needed gold or silver but men whence he-wished
quod provideretur ei de exercitu. In festo sancti Johannis
that should-be-provided to-him of an-army on the-feast of-Saint John
tenuit magnam potionem, et ego feci numerare centum
he-held a-great drinking and I had counted a-hundred
et quinque bigas honustas lacte jumentino, et nonaginta
and five carts laden with-milk of-mares and ninety
equos; et in festo apostolorum Petri et Pauli similiter.
horses and on the-feast of-the-apostles Peter and Paul likewise
Tandem completis literis, quas mittit vobis, vocaverunt me
at-length completed the-letters which he-sends to-you they-called me
et interpretati sunt eas. Quarum tenorem scripsi, prout
and interpreted have them of-which the-tenor I-have-written as
potui eas comprehendere per interpretem, qui talis est:
I-could them to-understand through the-interpreter which such is
«Preceptum eterni Dei est, in celo non est nisi unus
the-command of-the-eternal God is in heaven not is except one
Deus eternus, super terram non sit [nisi] unus dominus
God eternal on earth not let-there-be except one lord
Chingis chan. Filii Dei, Demugin, Cingei,» idest, sonitus
Chingis chan of-the-Son of-God Demugin Cingei that-is the-sound
ferri. Ipsi vocant Chingis sonitum ferri, quia faber fuit;
of-iron they call Chingis the-sound of-iron because a-smith he-was
et in superbiam elati, dicunt eum modo filium Dei.
and into pride lifted they-call him now the-son of-God

«Hoc est verbum quod vobis dictum est. Quicunque sumus
this is the-word which to-you said is whoever we-are
Moal, quicunque Naiman, quicunque Merkit, quicunque
Moal whoever Naiman whoever Merkit whoever
Musteleman, ubicunque possunt aures audire, quocunque
Musteleman wherever can ears to-hear wherever
potest equus ambulare, ibi faciatis audiri vel intelligi; ex
can a-horse to-walk there make-it be-heard or be-understood from
quo audierint preceptum meum et intellexerint, et
when they-will-have-heard command my and will-have-understood and
voluerunt credere, et noluerunt facere exercitum contra
have-wished to-believe and have-been-unwilling to-make an-army against
nos, audietis, et videbitis quod erunt habentes oculos non
us you-will-hear and will-see that they-will-be having eyes not
videntes; et cum voluerit aliquid tenere, erunt sine
seeing and when be-will-have-wished anything to-hold they-will-be without
manibus; et cum voluerint ambulare, erunt sine
hands and when they-will-have-wished to-walk they-will-be without
pedibus: hoc est preceptum eternum Dei. Per virtutem
feet this is the-command eternal of-God through the-power
eternam Dei, per magnum mundum Moallorum, preceptum
eternal of-God through the-great world of-the-Moal the-command
Manguchan sit domino Francorum regi Ludovico et omnibus
of-Mangu-chan be to-the-lord of-the-Franks king Louis and to-all
aliis dominis et sacerdotibus et magno seculo Francorum,
other lords and priests and to-the-great world of-the-Franks
ut intelligant verba nostra. Et preceptum Dei eterni
that they-may-understand words our and the-command of-God eternal
factum Chingis chan, nec a Chingis chan nec ab aliis
made by-Chingis chan neither from Chingis chan nor from others
post ipsum pervenit hoc preceptum ad vos. Vir quidam
after him came this command to you a-man a-certain

nomine David venit ad vos tanquam nuncius Moallorum,
by-name David came to you as-if an-envoy of-the-Moal
sed mendax erat; et misistis cum illo nuncios vestros ad
but a-liar he-was and you-sent with him envoys your to
Kenchan. Postquam Kenchan mortuus fuit, nuncii vestri
Ken-chan after Ken-chan dead was envoys your
pervenerunt ad curiam ejus. Camus uxor ejus misit vobis
arrived at the-court of-him Camus wife his sent to-you
pannos vasit et literas. Scire autem res bellicas et negotia
cloths nasic and letters to-know moreover things warlike and the-business
pacis, magnum seculum quietare et bona facere videre illa
of-peace the-great world to-quiet and good-things to-do to-see that
mulier nequam, vilior quam canis, quomodo scire potuisset?
woman worthless viler than a-dog how to-know could-she
(Ipse Mangu dixit michi proprio ore quod Chamus fuit
the-very Mangu said to-me with-his-own mouth that Camus was
pessima sortilega, et quod per sortilegia sua destruxerat
a-most-evil sorceress and that through sorceries her she-had-destroyed
totam parentelam suam). Illos duos monachos, qui a
the-whole kindred her those two monks who from
vobis venerunt ad Sarchat, misit ipse Sarchat ad Baatu;
you came to Sartaq sent the-very Sartaq to Batu
Baatu vero, quia Mangu chan est major super seculum
Batu but because Mangu chan is greater over the-world
Moallorum, misit eos ad nos. Nunc autem ut magnus
of-the-Moal sent them to us now moreover that the-great
mundus et sacerdotes et monachi sint omnes in pace et
world and the-priests and the-monks may-be all in peace and
gaudeant in bonis suis, ut preceptum Dei audiretur apud
may-rejoice in goods their that the-command of-God might-be-heard among
vos, voluimus cum predictis sacerdotibus vestris nuncios
you we-wished with the-aforesaid priests your envoys

Moal destinere. Ipsi vero responderunt quod inter nos et
Moal to-send they but answered that between us and
vos esset terra guerre, et multi mali homines, et vie
you there-was a-land of-war and many evil men and ways
difficiles: unde timebant quod non possent nuncios nostros
difficult whence they-feared that not they-could envoys our
salvos perducere usque ad vos; sed si nos traderemus eis
safe conduct all-the-way to you but if we should-hand to-them
literas nostras preceptum nostrum continentes, regi Ludovico
letters our command our containing to-king Louis
ipsi eas deportarent. Hac de causa non misimus nuncios
they them would-carry this for cause not we-sent envoys
nostros cum ipsis; misimus vero vobis preceptum eterni
our with them we-sent but to-you the-command of-the-eternal
Dei scriptum, per dictos vestros sacerdotes: preceptum
God written through the-said your priests the-command
Dei eterni est quod fecimus vos intelligere. Et cum vos
of-God eternal it-is that we-have-made you understand and when you
audieritis et credideritis, si vultis nobis obedire, mittatis
will-have-heard and will-have-believed if you-wish us to-obey send
nuncios vestros ad nos: et sic certificabimur utrum
envoys your to us and so we-shall-be-made-certain whether
volueritis habere nobiscum pacem vel bellum. Cum per
you-wish to-have with-us peace or war when through
virtutem eterni Dei ab ortu solis usque ad occasum
the-power of-the-eternal God from the-rising of-the-sun all-the-way to the-setting
totus mundus fuerit in unum in gaudio et in pace,
the-whole world will-have-been into one in joy and in peace
tunc apparebit quid sumus facturi, preceptum eterni
then it-will-appear what we-are about-to-do the-command of-the-eternal
Dei cum audieritis et intellexeritis et nolueritis
God when you-will-have-heard and will-have-understood and will-have-been-unwilling

intendere nec credere, dicentes: «Terra nostra longe est,
to-attend nor to-believe saying land our far is
montes nostri fortes sunt, mare nostrum magnum est,» et
mountains our strong are sea our great is and
hac confidentia feceritis exercitum contra nos. Nos
in-this confidence you-will-have-made an-army against us we
scire quid posuimus, ille qui fecit quod difficile erat facile
to-know what we-have-done he who made what difficult was easy
et quod longe erat prope, eternus Deus ipse novit.»
and what far was near the-eternal God he knows
Ipsi primo vocabant nos nuncios vestros in ipsis literis.
they at-first called us envoys your in those-very letters
Tunc dixi eis: «Nolite nos nominare nuncios, quia bene
then I-said to-them do-not us name envoys because plainly
dixi ipsi Chan quod non sumus nuncii regis Ludovici.»
I-said to-the-very Chan that not we-are envoys of-king Louis
Tunc iverunt ad eum, et dixerunt ei. Reversi autem
then they-went to him and told him returned moreover
dixerunt michi quod ipse habuerat multum pro bono, et
they-told me that he had-taken-it much for good and
quod preceperat eis ut scriberent secundum quod dicerem
that he-had-ordered them that they-should-write according as I-should-say
eis. Ego autem dixi eis ut amoverent nomen nuncii, et
to-them I moreover told them that they-should-remove the-name of-envoy and
vocarent nos monachos vel sacerdotes. Interim dum ista
should-call us monks or priests meanwhile while these-things
fierent, audiens socius meus quod oporteret nos redire
were-done hearing companion my that it-behooved us to-return
per solitudinem ad Baatu et quod homo Moal deduceret
through the-wilderness to Batu and that a-man Moal would-conduct
nos, me ignorante, cucurrit ad Bulgas majorem scribam,
us me not-knowing ran to Bulgai the-chief scribe

innuens ei per signa quod moreretur si iret viam illam;
signifying to-him by signs that he-would-die if he-went way that
et quando venit dies in qua debebamus licenciari, in
and when came the-day on which we-were-to be-dismissed in
quindena scilicet post festum beati Johannis, cum vocati
the-fortnight namely after the-feast of-blessed John when called
essemus ad curiam, dixerunt scriptores socio meo: «Ecce
we-had-been to the-court said the-scribes to-companion my behold
Mangu chan vult quod socius tuus revertatur per Baatu,
Mangu chan wishes that companion your return through Batu
et tu dicis te infirmari, et bene apparet. Mangu dicit
and you say yourself to-be-sick and well it-appears Mangu says
ita, si tu vis ire cum socio tuo, vadas. Sed super te sit;
thus if you wish to-go with companion your go but upon you be-it
quia forte remanebis apud aliquem Jam, et non providebit
because perhaps you-will-remain with some yam and not he-will-provide
tibi, et erit impedimento socio tuo. Si autem vis
for-you and it-will-be a-hindrance to-companion your if moreover you-wish
remanere hic, ipse providebit tibi neccessaria donec veniant
to-remain here he will-provide for-you necessaries until come
aliqui nuncii cum quibus possis redire lentius et per
some envoys with whom you-can to-return more-slowly and by
iter in quo inveniuntur ville.» Frater respondit: «Deus det
a-road on which are-found towns the-brother answered God give
bonam vitam ipsi Chan! Ego remanebo.» Ego autem dixi
good life to-the-very Chan I shall-remain I moreover said
fratri: «Frater, vide quid facias. Ego non dimittam te.» —
to-the-brother brother see what you-do I not shall-leave you
«Vos, inquit, non dimittitis me; sed ego dimitto vos; quia
you he-says not leave me but I leave you because
si ivero vobiscum, ego video corporis mei et anime
if I-shall-have-gone with-you I see of-body my and of-soul

periculum; quia non habet patientiam in labore intollerabili.
the-danger because not it-has patience in labor intolerable
«Ipsi autem tenebant tres vestes sive tunicas, et dixerunt
they moreover were-holding three garments or tunics and said
nobis: «Vos non vultis recipere aurum vel argentum, et
to-us you not wish to-receive gold or silver and
stetistis hic diu orantes pro ipso Chan. Ipse rogat ut
you-have-stayed here long praying for the-very Chan he asks that
adminus recipiatis unusquisque vestrum simplicem vestem, ne
at-least you-receive each-one of-you a-simple garment lest
vacui recedatis ab eo.» Tunc oportuit nos recipere eas ob
empty you-withdraw from him then it-behooved us to-receive them for
reverentiam ipsius, quia multum habent pro malo quando
the-reverence of-him because much they-hold-it for evil when
contempnuntur munera eorum. Prius frequenter fecerat
are-scorned the-gifts of-them before often he-had-made
inquiri a nobis quid vellemus, et semper respondebamus
to-be-asked of us what we-wished and always we-answered
idem, in tantum quod ipsi Cristiani insultabant ipsis
the-same in so-much that the-very Christians insulted the-very
Ydolatris qui nichil aliud querunt nisi munera. Et ipsi
idolaters who nothing else seek except gifts and they
respondebant quod nos stulti essemus, quia si vellet eis
answered that we fools were because if he-wished to-them
dare totam curiam suam, ipsi eam libenter acciperent et
to-give the-whole court his they it gladly would-accept and
prudenter facerent. Receptis ergo vestibus, rogaverunt nos
wisely would-act received therefore the-garments they-asked us
ut diceremus orationem pro ipso Chan, quod et fecimus,
that we-should-say a-prayer for the-very Chan which also we-did
et sic accepta licentia ivimus Caracarum. Contigit autem
and so received leave we-went to-Caracorum it-happened moreover

quadam die, dum eramus cum monacho remoti a curia
on-a-certain day while we-were with the-monk removed from the-court
cum aliis nunciis, quod monachus fecit fortiter pulsari
with the-other envoys that the-monk had strongly beaten
tabulam, in tantum quod Manguchan audivit eam, et
the-board in so-much that Mangu-chan heard it and
quesivit quid esset. Tunc dixerunt ei. Et quesivit quare
asked what it-was then they-told him and he-asked why
esset ita elongatus a curia. Dixerunt ei quia laboriosum
he-was so removed from the-court they-told him because laborious
erat adducere ei equos et boves cotidie ad curiam, et
it-was to-bring him horses and oxen daily to the-court and
addiderunt quod melius esset quod staret Caracarum
they-added that better it-would-be that he-should-stay at-Caracorum
juxta ecclesiam et ibi oraret. Tunc misit ipse Chan ad
beside the-church and there should-pray then sent the-very Chan to
eum dicens, si vellet ire Caracarum et stare ibi juxta
him saying if he-wished to-go to-Caracorum and to-stay there beside
ecclesiam, daret ei omnia neccessaria. Monachus autem
the-church he-would-give him all necessaries the-monk moreover
respondit: «Ego de terra sancta Ierusalem veni huc ex
answered I from the-land holy of-Jerusalem came hither by
precepto Dei, et dimisi civitatem in qua sunt mille
the-command of-God and left a-city in which are a-thousand
ecclesie meliores quam illa de Caracarum. Si ipse vult quod
churches better than that of Caracorum if he wishes that
stem hic et orem pro eo, sicut Deus precepit michi, stabo;
I-stay here and pray for him as God commanded me I-shall-stay
sin autem, revertar ad locum meum unde exivi.»
but-if-not moreover I-shall-return to place my whence I-went-out
Tunc ipso sero adducti fuerunt ei boves et ligati
then on-that-very evening brought were to-him oxen and yoked

ad bigas, et mane reductus est ad locum in quo
to the-carts and in-the-morning brought-back he-was to the-place in which
solebat esse ante curiam. Et parum antequam recederemus
he-was-wont to-be before the-court and a-little before we-withdrew
inde, venerat quidem monachus nestorinus, qui videbatur
thence had-come indeed a-monk Nestorian who seemed
prudens homo. Illum collocavit Bulgai, major scriptor, ante
a-prudent man him placed Bulgai the-chief scribe before
curiam; cui ipse Chan misit liberos suos ut benediceret
the-court to-whom the-very Chan sent children his that he-might-bless
eis. Venimus ergo Caracarum; et cum essemus in domo
them we-came therefore to-Caracorum and when we-were in the-house
magistri Willelmi, venit ductor meus afferens .x. iascot,
of-master William came guide my bringing ten iascot
ex quibus quinque posuit in manu magistri Willelmi,
of which five he-put in the-hand of-master William
dicens ei ut illos expenderet ex parte ipsius Chan
telling him that them he-should-spend on the-part of-the-very Chan
pro neccessitatibus fratris; alios .vque., posuit in manu
for the-necessities of-the-brother the-other five he-put in the-hand
hominis Dei interpretis mei, precipiens ei ut illos expenderet
of-Homo Dei interpreter my ordering him that them he-should-spend
in via pro neccessitatibus meis. Magister Willelmus ita
on the-way for necessities my master William so
instruxerat eos, nobis ignorantibus. Statim feci unum vendi
had-instructed them we not-knowing at-once I-had one sold
et distribui pauperibus cristianis qui ibi erant, qui omnes
and distributed to-the-poor Christians who there were who all
habebant oculos ad nos; alium expendimus emendo nobis
had eyes toward us the-other we-spent by-buying for-ourselves
neccessaria in vestibus et aliis quibus indigebamus; de
necessaries in garments and other-things which we-needed of

tertio emit ipse homo Dei quedam in quibus lucratus
the-third bought the-very Homo Dei certain-things on which made-a-profit
est aliquantulum, quod sibi profuit. Reliquos etiam illum
he-has a-little which to-himself was-useful the-rest also that-one
expendimus, quia nusquam ex quo intravimus Persidem
we-spent because nowhere from when we-entered Persia
dabantur nobis sufficienter neccessaria nec etiam usquam
were-given to-us sufficiently necessaries nor even anywhere
inter Tartaros; sed ibi rare inveniebamus aliquid venale.
among the-Tartars but there rarely we-found anything for-sale
Magister Willelmus, quondam civis vester, mittit vobis
master William once citizen your sends to-you
quamdam corrigiam ornatam quodam lapide precioso quem
a-certain belt adorned with-a-certain stone precious which
ipsi portant contra fulgura et tonitrua, et salutat vos
they wear against lightnings and thunders and greets you
in infinitum, semper orans pro vobis: pro quo gratias
into infinity always praying for you for whom thanks
sufficientes nec Deo nec vobis possem reddere. Baptizavimus
sufficient neither to-God nor to-you could-I to-render we-baptized
ergo ibi in universo .vj. animas. Separati ergo sumus ab
therefore there in all six souls separated therefore we-were from
invicem cum lacrimis, socio meo remanente cum magistro
one-another with tears companion my remaining with master
Willelmo, me autem solo cum interprete meo revertente cum
William I moreover alone with interpreter my returning with
ductore meo et uno famulo qui habebat mandatum ut in
guide my and one servant who had orders that in
quatuor diebus acciperent unum arietem pro nobis .iiijor.
four days they-should-receive one ram for us four

Two months and ten days bring William back to Batu, a year to the day after he left. Coiac sends him two tunics from Sartaq, and William sends both to the king; at Batu's court he finds his boys safe. Near Sarai, Coiac's father returns most of his vestments and books. He crosses the Alans' mountains with an escort, passes Alexander's Iron Gate on the Caspian, rides through the plain of the Cur and the Araxes, and is given wine by Baiju before climbing to the source of the Araxes.

Venimus ergo duobus mensibus et .x. diebus usque ad
we-came therefore in-two months and ten days all-the-way to
Baatu, quod nunquam vidimus villam nec vestigium alicujus
Batu that never we-saw a-town nor a-trace of-any
edificii nisi sepulchrorum, excepta una villula, in qua non
building except of-tombs excepted one little-town in which not
comedimus panem; nec unquam quievimus in hiis duobus
we-ate bread nor ever did-we-rest in these two
mensibus et .x. diebus nisi una sola die, quia non potuimus
months and ten days except one single day because not we-could
habere equos. Reversi sumus in magna parte per eumdem
to-have horses returned we-have in great part through the-same
populum, et omnino per alias regiones. Ivimus enim in
people and altogether through other regions we-went for in
hieme et reversi sumus in estate et longe per superiores
winter and returned have in summer and far through the-higher
partes aquilonis, excepto quod quindecim dietis oportet
parts of-the-north except that for-fifteen days'-journeys it-behooves
ire et redire semper juxta quoddam flumen inter montana,
to-go and to-return always beside a-certain river among mountains
in quibus non est herba nisi juxta flumen. Ibamus duobus
in which not is grass except beside the-river we-went for-two
diebus, et aliquando tribus, nullum capientes cibum nisi
days and sometimes three no taking food except

cosmos. Aliquando fuimus in magno periculo, non valentes
cosmos sometimes we-were in great danger not able
invenire populum, deficientibus cibariis et equis fatigatis.
to-find people failing the-food and the-horses tired
Cum equitassem .xx. diebus, audivi nova de rege Hermenie,
when I-had-ridden twenty days I-heard news of the-king of-Armenia
quod ipse transiverat in exitu Augusti obviam ipsi Sarchac,
that he had-passed at the-end of-August to-meet the-very Sartaq
qui ibat ad Manguchan cum gregibus et armentis, cum
who was-going to Mangu-chan with flocks and herds with
uxoribus et parvulis; tamen magne domus ejus remanserant
wives and little-ones yet the-great houses of-him had-remained
inter Ethiliam et Tanaim. Ego autem salutavi eum, dicens
between the-Etilia and the-Tanais I moreover greeted him saying
quod libenter mansissem in terra sua, sed Manguchan
that gladly I-would-have-remained in land his but Mangu-chan
voluit quod reverterer et literas ejus deportarem. Ipse autem
wished that I-should-return and letters his should-carry he moreover
respondet quod voluntatem Manguchan oportet facere. Tunc
answers that the-will of-Mangu-chan it-behooves to-do then
quesivi ab ipso Coiat de pueris nostris. Ipse respondit
I-asked from the-very Coiac about boys our he answered
quod erant in curia Baatu diligenter recommendati. Repetii
that they-were in the-court of-Batu diligently commended I-asked-back
etiam vestimenta nostra et libros, et ipse respondit: «Nonne
also garments our and the-books and he answered did-not
attulistis ea ad Sarchat?» Ego dixi: «Ad Sarchat attuli ea,
you-bring them to Sartaq I said to Sartaq I-brought them
sed non dedi ei, sicut vos scitis;» et replicavi ei
but not I-gave-them to-him as you know and I-rehearsed to-him
qualiter responderam quando quesiverat utrum vellem ea
how I-had-answered when he-had-asked whether I-wished them

dare ipsi Sarchat. Tunc respondit: «Vos verum dicitis, et
to-give to-the-very Sartaq then he-answered you true say and
veritati nemo potest resistere. Ego deposui res vestras penes
the-truth no-one can to-resist I deposited things your with
patrem meum, qui manet prope Sarai, que est nova villa
father my who lives near Sarai which is a-new town
quam fecit Baatu super Ethiliam; sed sacerdotes nostri habent
which made Batu on the-Etilia but priests our have
aliqua de vestibus hic secum.» Cui ego: «De vestibus
some of the-vestments here with-them to-whom I of the-vestments
sicut placet vobis retineatis, dummodo restituantur michi
as it-pleases you keep provided-that be-restored to-me
libri.» Tunc dixit quod diceret verba mea ipsi Sarchac.
the-books then he-said that he-would-tell words my to-the-very Sartaq
«Oportet,» dixi, «quod ego habeam literas ad patrem vestrum
it-behooves I-said that I have letters to father your
ut restituat michi omnia.» Ipsi autem erant in procinctu
that he-restore to-me all-things they moreover were in readiness
itineris, et dixit: «In qua curia dominarum sequitur nos hic
of-journey and he-said in which court of-the-ladies follows us here
prope; vos descendetis ibi, et ego mittam vobis per istum
near you will-dismount there and I shall-send to-you by this
hominem responsum Sarcath.» Eram sollicitus ne deciperet
man the-answer of-Sartaq I-was anxious lest he-should-deceive
me; tamen non poteram contendere cum eo. In sero
me yet not I-could to-contend with him in the-evening
venit ad me ille homo quem ostenderat michi, afferens
came to me that man whom he-had-shown me bringing
secum duas tunichas de quibus credebam quod esset pannus
with-him two tunics of which I-believed that it-was cloth
sericus integer non incisus, et dixit michi: «Ecce due
silken whole not cut and he-said to-me behold two

tunice: unam mittit tibi Sarchat, et alteram, si tibi videtur
tunics one sends you Sartaq and the-other if to-you it-seems
bonum, presentabis regi ex parte ejus.» Cui respondi:
good you-will-present to-the-king on the-part of-him to-whom I-answered
«Et ego talibus non utor vestimentis; ambas presentabo
and I such not use garments both I-shall-present
regi ob honorem domini vestri.» — «Non,» inquit; «facias
to-the-king for the-honor of-lord your not he-says make
ex eis quod tibi placuerit.» Michi autem placuit ambas
of them what to-you will-have-pleased me moreover it-pleased both
mittere vobis, et mitto eas per latorem presentium. Dedit
to-send to-you and I-send them by the-bearer of-these-presents he-gave
etiam michi literas ad ipsum patrem Coiath, ut omnia
also me letters to the-very father of-Coiac that all-things
restitueret michi que ad me spectabant, quia non indigebat
he-should-restore to-me which to me belonged because not he-needed
aliquo mei. Perveniens autem ad curiam Baatu eodem die
anything of-mine arriving moreover at the-court of-Batu on-the-same day
quo recesseram ab ea, anno revoluto, secunda die post
on-which I-had-withdrawn from it the-year turned on-the-second day after
Exaltationem sancte Crucis, et inveni gaudens pueros nostros
the-Exaltation of-the-holy Cross and I-found rejoicing boys our
salvos, afflictos cum maxima penuria, secundum quod narravit
safe afflicted with the-greatest want according as told
michi ipse Gosset; et nisi fuisset rex Hermenie qui
me the-very Gosset and unless there-had-been the-king of-Armenia who
fecit eis consolationem magnam et recomendavit eos ipsi
gave them comfort great and commended them to-the-very
Sarchat, fuissent perditi, quia credebant de me quod
Sartaq they-would-have-been lost because they-believed of me that
essem mortuus; et jam querebant ipsi Tartari ab eis si
I-was dead and already were-asking the-very Tartars from them if

scirent custodire boves vel mungere equos. Si enim non
they-knew-how to-guard oxen or to-milk mares if for not
essem reversus, redacti fuissent in servitutem eorum.
I-had returned reduced they-would-have-been into servitude of-them
Post hoc Baatu fecit me venire coram se, et fecit michi
after this Batu had me come before himself and had for-me
interpretari literas quas mittit vobis Manguchan. Ita enim
interpreted the-letters which sends you Mangu-chan so for
scripserat ei Mangu ut si placeret eis aliquid addere vel
had-written to-him Mangu that if it-pleased them anything to-add or
sustrahere vel mutare, quod ipse faceret. Tunc dixit michi:
to-take-away or to-change that he should-do-it then he-said to-me
«Istas literas portabitis et faciatis eas intelligi.» Quesivit
these letters you-will-carry and make them be-understood he-asked
etiam quam viam vellem tenere, utrum per mare, vel per
also what way I-wished to-hold whether by sea or by
terram. Dixi quod mare clausum esset, quia yems erat,
land I-said that the-sea closed was because winter it-was
oporteret me ire per terram. Ego autem credebam adhuc
it-would-behoove me to-go by land I moreover believed still
vos esse in Siria, et direxi iter versus Persidem. Si enim
you to-be in Syria and directed the-journey toward Persia if for
credidissem vos transivisse in Franciam, ego ivissem in
I-had-believed you to-have-passed into France I would-have-gone into
Hungariam et citius venissem usque in Franciam; et
Hungary and sooner would-have-come all-the-way into France and
per viam ivimus [minus] laboriosam quam in Siriam. Tunc
by a-way we-went less laborious than into Syria then
bigavimus per mensem cum eo antequam possemus habere
we-carted for a-month with him before we-could to-have
ductorem. Tandem assignaverunt michi quemdam Iugurem,
a-guide at-length they-assigned me a-certain Uighur

qui intelligens quod nichil darem sibi, quamvis dixissem
who understanding that nothing I-would-give him although I-had-told
sibi quod recte vellem ire in Hermeniam, fecit sibi fieri
him that straight I-wished to-go into Armenia had for-himself made
literas quod deduceret me ad soldanum Turkie, sperans
letters that he-should-conduct me to the-sultan of-Turkey hoping
se recepturum munera a soldano et magis lucrari per
himself to-receive gifts from the-sultan and more to-gain by
viam illam.
way that
Tunc arripui iter .xv. diebus ante festum Omnium
then I-took-up the-journey fifteen days before the-feast of-All
Sanctorum, versus Sarai, tendentes recte in meridiem,
Saints toward Sarai going straight into the-south
descendendo juxta Etiliam, que dividitur in tria magna
descending beside the-Etilia which is-divided into three great
brachia ibi inferius, quorum quodlibet est in duplo fere
arms there lower-down of-which each is in double almost
major fluvio Damiate. Alia facit quatuor brachia minora,
greater than-the-river of-Damietta another makes four arms smaller
ita quod transivimus illud flumen .vij. locis navigio. Super
so that we-crossed that river in-seven places by-boat on
medium brachium est villa que dicitur Summerkeur, absque
the-middle arm is a-town which is-called Summerkeur without
muro; sed quando inundat fluvius circumdatur aquis. .Viij.
a-wall but when floods the-river it-is-surrounded by-waters for-eight
annis fuerunt circa eum Tartari antequam reciperent eam.
years were around it the-Tartars before they-took it
Et erant in ea Alani et Sarraceni. Ibi invenimus unum
and there-were in it Alans and Saracens there we-found one
Teutonicum, cum uxore sua, valde bonum virum, apud
German with wife his very good man with

quem Goset remanserat. Miserat enim eum illuc Sarcath ut
whom Gosset had-remained had-sent for him thither Sartaq that
exhoneraret curiam suam. Circa partes illas sunt Baatu ex
he-might-unburden court his around parts those are Batu on
una parte fluminis, et Sarcath ex alia, circa Nativitatem
one side of-the-river and Sartaq on the-other about the-Nativity
Domini; et non descendunt amplius. Et contingit quod fluvius
of-the-Lord and not they-descend further and it-happens that the-river
totus congelatur et tunc transeunt. Hic maxima copia
whole is-frozen and then they-cross here the-greatest abundance
herbarum, et ibi latitant inter cannas donec incipiet
of-grasses and there they-lie-hidden among the-reeds until will-begin
glacies dissolvi. Ipse pater Corath, receptis literis Sarcath,
the-ice to-melt the-very father of-Coiac received the-letters of-Sartaq
restituit michi vestimenta et preter tres albas et amictum
restored to-me the-vestments and except three albs and an-amice
ornatum serico et stolam et cingulum et preter tualiam
adorned with-silk and a-stole and a-girdle and except an-altar-cloth
ornatam aurifrigio et preter unum superpellicium; vasa
adorned with-gold-embroidery and except one surplice the-vessels
etiam argentea restituit preter turribulum et vasculum in
also silver he-restored except the-censer and the-little-vessel in
quo erat crisma, que omnia habebant sacerdotes qui erant
which was the-chrism which all-things had the-priests who were
cum Sarcath. Libros restituit preter psalterium domine regine,
with Sartaq the-books he-restored except the-psalter of-the-lady queen
quod retinuit de mea licentia, quia non potui eam ei
which he-kept with my leave because not I-could it to-him
negare: dicebat enim quod multum placuerat Sartath. Rogavit
to-refuse he-said for that much it-had-pleased Sartaq he-asked
etiam me ut si contingeret me redire ad partes illas, quod
also me that if it-should-happen me to-return to parts those that

adducerem eis hominem scientem facere pergamenum. Ipse
I-should-bring them a-man knowing-how to-make parchment he
enim faciebat magnam ecclesiam super ripam occidentalem
for was-making a-great church on the-bank western
fluminis de mandato Sarchat, et novum casale, et volebat
of-the-river by the-order of-Sartaq and a-new village and he-wished
facere libros ad usum Sarcath, ut dicebat. Tamen ego scio
to-make books for the-use of-Sartaq as he-said yet I know
quod Sarcath talibus non intendit. Sarai et palatium
that Sartaq to-such-things not attends Sarai and the-palace
Baatu est super ripam orientalem, et vallis per quam
of-Batu is on the-bank eastern and the-valley through which
diffunduntur brachia illa fluminis habet latitudinem plusquam
are-spread arms those of-the-river has a-breadth of-more-than
.vij. leucarum, et est ibi maxima copia piscium. Bibliam
seven leagues and there-is there the-greatest abundance of-fish the-Bible
etiam versificatam et quemdam librum in arabico, valentem
also versified and a-certain book in Arabic worth
triginta bizantios, et plura alia non recuperavi.
thirty bezants and many other-things not I-recovered
Sic recedentes ab eo in festo Omnium Sanctorum, semper
so withdrawing from him on the-feast of-All Saints always
tendentes in meridiem, pervenimus in festo sancti Martini ad
going into the-south we-arrived on the-feast of-Saint Martin at
montes Alanorum. Inter Baatu et Sarai, in .xv. diebus non
the-mountains of-the-Alans between Batu and Sarai in fifteen days not
invenimus populum nisi unum ex filiis suis qui precedebat
we-found people except one of sons his who went-before
eum cum falconibus, et falconarios suos, qui multi erant, et
him with falcons and falconers his who many were and
unum parvulum casale. A festo Omnium Sanctorum usque
one little village from the-feast of-All Saints all-the-way

ad .xv. dies non invenimus populum; et venirent duo, fuimus
to fifteen days not we-found people and there-came two we-were
fere periclitati fere siti per unam diem et unam noctem,
almost endangered almost by-thirst for one day and one night
usque in crastinum circa tertiam non invenientes aquam.
all-the-way to the-morrow about the-third-hour not finding water
Alani in montibus illis adhuc repugnant, ita quod oportebat
the-Alans in mountains those still resist so that it-behooved
quod de hominibus Sarcath de decem venient duo ad
that of the-men of-Sartaq of ten will-come two to
custodiendum fauces montium, ne illi egrederentur de
guarding the-gorges of-the-mountains lest they should-go-out from
montibus ad predandum animalia eorum in planitie inter
the-mountains to plundering the-animals of-them in the-plain between
illos et Alanos et Portam Ferream, que inde distabat ad
them and the-Alans and the-Gate Iron which thence was-distant by
duas dietas, ubi incipit planicies Arcacci. Inter mare
two days'-journeys where begins the-plain of-Arcacci between the-sea
et montes sunt quidam Sarraceni, nomine Lesgi, inter
and the-mountains are certain Saracens by-name Lesgi among
montes, qui similiter repugnant, ita quod oportuit quod illi
the-mountains who likewise resist so that it-behooved that those
Tartari qui erant ad radices montium Alanorum darent
Tartars who were at the-roots of-the-mountains of-the-Alans should-give
nobis .xx. homines qui deducerent nos usque ultra Portam
us twenty men who should-conduct us all-the-way beyond the-Gate
Ferream. Et gavisus fui, quia sperabam quod viderem eos
Iron and rejoiced I-have because I-hoped that I-should-see them
armatos: nunquam enim potui videre arma eorum, quamvis
armed never for could-I to-see the-arms of-them although
multum fuerim sollicitus. Et cum venissemus ad periculosum
much I-was anxious and when we-had-come to the-dangerous

transitum, de .xx. erant duo qui habebant baubergion[e]s.
passage of the-twenty there-were two who had hauberks
Et quesivi unde advenissent eis; dixerunt quod acquisiverunt
and I-asked whence they-had-come to-them they-said that they-acquired-them
super Alanos predictos, qui sunt boni artifices talium,
from the-Alans aforesaid who are good craftsmen of-such-things
et optimi fabri. Unde, ut credo, arma pauca habent, nisi
and excellent smiths whence as I-believe arms few they-have except
pharetras et arcus et pelliceas. Vidi eis presentari platas
quivers and bows and coats-of-skin I-saw to-them presented plates
ferreas et capellos ferreos de Perside, et etiam vidi duos
of-iron and caps of-iron from Persia and also I-saw two
qui se presentabant ipsi Mangu armatos tunicis de
who themselves presented to-the-very Mangu armed with-tunics of
peccaciis convexis de corio rigido, que erant inapte valde
pieces convex of leather stiff which were unfit very
et inexpedite. Antequam veniremus ad Portam Ferream,
and unwieldy before we-came to the-Gate Iron
invenimus unum castellum Alanorum, quod erat ipsius
we-found one castle of-the-Alans which was of-the-very
Manguchan. Ipse enim subjugavit terram illam. Ibi primo
Mangu-chan he for subjugated land that there first
invenimus vineas, et bibimus vinum. Sequenti die venimus
we-found vineyards and drank wine on-the-following day we-came
ad Portam Ferream, quam Alexander Macedo fecit; et est
to the-Gate Iron which Alexander the-Macedonian made and it-is
civitas cujus extremitas orientalis est super ripam maris, et
a-city whose end eastern is on the-shore of-the-sea and
est modica planicies inter mare et montes per quam
there-is a-small plain between the-sea and the-mountains through which
protenditur ipsa civitas usque ad verticem montis qui
extends the-very city all-the-way to the-top of-the-mountain which

adjacet ei ab occidente; ita quod nulla via est superius propter
lies-beside it from the-west so that no way is above because-of
asperitatem montium, neque inferius per mare, nisi recte
the-roughness of-the-mountains nor below by the-sea except straight
per medium civitatis ex transverso, ubi est Porta Ferrea
through the-middle of-the-city from across where is the-Gate Iron
a qua civitas denominatur. Et habet civitas in longum
from which the-city is-named and has the-city in length
plus quam unum miliare, et in summitate montis forte
more than one mile and on the-top of-the-mountain a-strong
castrum; latitudinem vero habet jactum unius lapidis magni.
castle in-breadth but it-has the-throw of-one stone great
Fortissimos muros habet sine fossatis, et turres de lapidibus
most-strong walls it-has without moats and towers of stones
magnis et politis; sed Tartari destruxerunt summitates
great and polished but the-Tartars destroyed the-tops
turrium et propugnacula murorum, equantes turres muro.
of-the-towers and the-bulwarks of-the-walls leveling the-towers with-the-wall
Infra illam civitatem solebat terra esse sicut paradisus. Hinc
below that city used the-land to-be as paradise hence
ad duos dies invenimus aliam civitatem, nomine Samaron, in
at two days we-found another city by-name Samaron in
qua erant multi Judei; et cum transissemus illam, vidimus
which were many Jews and when we-had-passed it we-saw
muros descendentes de montibus usque ad mare. Et
walls descending from the-mountains all-the-way to the-sea and
delinquentes viam juxta mare per muros illos, quia flectebatur
leaving the-way beside the-sea by walls those because it-bent
ad orientem, ascendimus montana versus meridiem.
to the-east we-climbed the-mountains toward the-south

In crastino transivimus per vallem quamdam, in qua
on the-morrow we-passed through a-valley a-certain in which
apparebant fundamenta murorum de uno monte ad alium,
appeared the-foundations of-walls from one mountain to another
et per summitates montium nulla erat via. Ista solebant
and over the-tops of-the-mountains no was way these used
esse claustra Alexandri, feras gentes chohibentia, hoc est,
to-be the-barriers of-Alexander wild peoples restraining this is
pastores de solitudine, ut non possent ingredi super
the-shepherds from the-wilderness so-that not they-could enter upon
terras cultas et civitates. Alia sunt claustra in quibus sunt
the-lands cultivated and the-cities other are barriers in which are
Judei, de quibus nichil certum potui addiscere; tamen per
Jews of which nothing certain could-I to-learn yet through
omnes civitates Persidis sunt multi Judei. In crastino venimus
all the-cities of-Persia are many Jews on the-morrow we-came
ad quamdam magnam civitatem, nomine Samag; et post
to a-certain great city by-name Samag and after
hanc in crastino intravimus maximam planiciem que dicitur
this on the-morrow we-entered a-very-great plain which is-called
Moan, per quam fluit Cur, a quo dicuntur Curgi, quos
Moan through which flows the-Cur from which are-called the-Curgi whom
nos dicimus Georgianos. Currit autem per mediam Cefilis,
we call Georgians it-runs moreover through the-middle-of Tiflis
que est civitas metropolis Gurginorum, et venit recte ab
which is the-city metropolis of-the-Georgians and comes straight from
occidente vadens in orientem ad predictum mare, et habet
the-west going into the-east to the-aforesaid sea and has
optimos salmones. In illa planicie iterum invenimus Tartaros.
excellent salmon in that plain again we-found Tartars
Venit etiam per illam planiciem Araxes, qui venit de
comes also through that plain the-Araxes which comes from

majori Hermenia recte de inter meridiem et occidentem,
the-greater Armenia straight from between the-south and the-west
a quo dicitur terra Ararat, que est ipsa Armenia: unde
from which is-called the-land Ararat which is the-very Armenia whence
in libro Regum dicitur de [filiis] Cenacherip, quod interfecto
in the-book of-Kings it-is-said of the-sons of-Sennacherib that killed
patre suo fugerunt in terra Armenorum; et in Ysaya autem
father their they-fled into the-land of-the-Armenians and in Isaiah moreover
dicitur quod fugerunt in terram Ararat. Ad occidentem ergo
it-is-said that they-fled into the-land Ararat to the-west therefore
illius planiciei pulcherrime est Turgia. In planicie solebant
of-that plain most-beautiful is Georgia in the-plain used
esse Crosmini; et est civitas magna in introitu montium
to-be the-Crosmini and there-is a-city great at the-entrance of-the-mountains
nomine Ganges, que erat metropolis eorum, prohibens
by-name Ganges which was the-metropolis of-them barring
Gorgonos ne possent descendere in planiciem. Venimus ergo
the-Georgians lest they-could to-descend into the-plain we-came therefore
ad pontem de navibus, que tenebantur cathena magna ferrea
to a-bridge of boats which were-held by-a-chain great of-iron
protensa ex transverso fluminis, ubi cadunt insimul Tur
stretched from across of-the-river where fall together the-Cur
et Araxes. Araxes autem ibi amittit nomen suum. Extunc
and the-Araxes the-Araxes moreover there loses name its from-then
ascendimus semper sursum juxta Araxem, de quo dicitur quod
we-climbed always upward beside the-Araxes of which it-is-said that

..... pontem dedignatur Araxes,
the-bridge disdains the-Araxes

linquentes ad sinistram versus meridiem Persidem, et
leaving to the-left toward the-south Persia and
montes Caspios ad dextram versus occidentem, et
the-mountains Caspian to the-right toward the-west and
majorem Gurgiam, tendentes in Affricum inter meridiem
the-greater Georgia going into the-southwest between the-south
et occidentem. Transivimus per herbergiam ipsius Baatu,
and the-west we-passed through the-camp of-the-very Baiju
qui est princeps illius exercitus qui est ibi juxta Araxem
who is the-prince of-that army which is there beside the-Araxes
et subjugavit sibi Gurginos et Turcos et Perses.
and he-subjugated to-himself the-Georgians and the-Turks and the-Persians
Alius est apud Taurinum in Perside, qui est super tributa,
another is at Tabriz in Persia who is over the-tributes
nomine Argon, quos ambos revocavit Mangu chan ut
by-name Argon whom both recalled Mangu chan that
cedant fratri suo venienti ad terras illas. Illa terra, quam
they-may-yield to-brother his coming to lands those that land which
descripsi vobis, non est proprie Persia, sed Hircania solebat
I-have-described to-you not is properly Persia but Hyrcania it-used
dici. Fui in domo ipsius Baatu, et dedit nobis bibere
to-be-called I-was in the-house of-the-very Baiju and he-gave us to-drink
vinum; ipse autem bibebat cosmos, quod ego etiam libencius
wine he moreover drank cosmos which I also more-gladly
bibissem, si dedisset michi. Tamen vinum erat novum
would-have-drunk if he-had-given-it me yet the-wine was new
precipuum, sed cosmos plus satis proficit homini famelico.
excellent but cosmos more enough profits a-man famished
Ascendimus ergo juxta Araxem a festo sancti Clementis
we-climbed therefore beside the-Araxes from the-feast of-Saint Clement
usque ad secundam dominicam Quadragesime, donec
all-the-way to the-second Sunday of-Lent until

pervenimus ad capud fluminis. Et ultra illum montem
we-arrived at the-head of-the-river and beyond that mountain
in quo oritur est civitas bona que dicitur Aarserum, que
in which it-rises is a-city good which is-called Erzurum which
est soldani Turkie, et ibi prope oritur Eufrates versus
is of-the-sultan of-Turkey and there near rises the-Euphrates toward
aquilonem ad radices montium Gorgie; ad cujus fontem
the-north at the-roots of-the-mountains of-Georgia to whose spring
ivissem, sed tante erant nives quod nullus poterat ire
I-would-have-gone but so-great were the-snows that no-one could go
extra semitam tritam. Ad aliud latus montium Caucasi,
outside the-path beaten on the-other side of-the-mountains of-Caucasus
versus meridiem, oritur Tigris.
toward the-south rises the-Tigris

XXXVIII · THROUGH ARMENIA AND TURKEY TO TRIPOLI

At Naxua an Armenian bishop tells William of a prophecy that the Franks will overthrow the Tartars. He sees Ararat, called Massis, meets friars bound east, crosses the Turkish sultan's lands, and rides past the chasms of the earthquake that struck Erzincan. At Iconium a Genoese merchant sends him to Cilician Armenia; from there he sails for Cyprus, and at Tripoli his minister orders him to teach at Acre. He judges Turkey weakly held, and asks that only a bishop be sent to the Tartars.

Quando discessimus a Baatu, dux meus ivit Taurinum,
when we-departed from Baiju guide my went to-Tabriz
locuturus cum Argum, ducens secum interpretem meum.
about-to-speak with Argon leading with-him interpreter my
Baatu autem fecit me deduci ad quamdam civitatem que
Baiju moreover had me conducted to a-certain city which
dicitur Vaxuam, que solebat esse capud cujusdam magni
is-called Naxua which used to-be the-head of-a-certain great

regni et maxima et pulcherrima civitas; sed Tartari
kingdom and a-very-great and very-beautiful city but the-Tartars
redigerunt eam quasi in solitudinem. Et solebant esse in ea
reduced it as-if into a-wilderness and there-used to-be in it
octingente ecclesie Hermenorum; modo non sunt nisi due
eight-hundred churches of-the-Armenians now not there-are except two
parvule, Sarraceni enim destruxerunt eas. In quarum una
little-ones the-Saracens for destroyed them in of-which one
feci festum Nativitatis prout potui, cum clerico nostro. Et
I-held the-feast of-the-Nativity as I-could with clerk our and
in crastino defunctus est sacerdos illius ecclesie, ad quem
on the-morrow died has the-priest of-that church for whom
sepeliendum venit quidam episcopus cum .xij. monachis de
to-be-buried came a-certain bishop with twelve monks from
montanis. Omnes enim episcopi Hermenorum sunt monachi,
the-mountains all for the-bishops of-the-Armenians are monks
et Grecorum similiter pro majori parte. Narravit michi ille
and of-the-Greeks likewise for the-greater part told me that
episcopus quod ibi prope erat ecclesia in qua martirizatus
bishop that there near was a-church in which martyred
fuit beatus Bartholomeus, et similiter beatus Judas Tadeus;
was blessed Bartholomew and likewise blessed Jude Thaddeus
sed non patebat via propter nives. Narravit etiam michi,
but not lay-open the-way because-of the-snows he-told also me
quod ipsi habent duos prophetas: primus est Methodius
that they have two prophets the-first is Methodius
martyr qui fuit de gente eorum, qui plane prophetavit de
the-martyr who was of the-people of-them who plainly prophesied of
Ysmaelitis, que prophecia impleta est in Sarracenis. Alius
the-Ishmaelites which prophecy fulfilled is in the-Saracens the-other
propheta vocatur Acacron, qui in morte sua prophetavit de
prophet is-called Acacron who at death his prophesied of

gente Sagittariorum ventura ab aquilone, dicens quod
the-people of-the-Archers about-to-come from the-north saying that
ipsi adquirerent omnes terras Orientis, et parcet [Deus]
they would-acquire all the-lands of-the-East and will-spare God
regno Orientis ut eis tradat regnum Occidentis;
the-kingdom of-the-East that to-them he-may-hand the-kingdom of-the-West
sed fratres nostri, ut Franci viri catholici, non credent eis,
but brothers our as the-Franks men catholic not will-trust them
et occupabunt terras ab aquilone usque in meridiem,
and they-will-occupy the-lands from the-north all-the-way into the-south
et pervenient usque ad Constantinopolim, et occupabunt
and will-arrive all-the-way to Constantinople and will-occupy
portum Constantinopolitanum; et unus ex eis qui vocabitur
the-harbor of-Constantinople and one of them who will-be-called
vir sapiens, ingredietur civitatem, et videns ecclesias et
the-man wise will-enter the-city and seeing the-churches and
ritum Francorum faciet se baptizari, et dabit Francis
the-rite of-the-Franks will-have himself baptized and will-give to-the-Franks
consilium qualiter interficient dominum Tartarorum, et ibi
counsel how they-will-kill the-lord of-the-Tartars and there
confundentur. Hoc audientes Franci qui erunt de medio
they-will-be-confounded this hearing the-Franks who will-be from the-middle
terre, id est Ierusalem, insilient in Tartaros qui erunt
of-the-earth that is Jerusalem will-leap upon the-Tartars who will-be
in finibus eorum, et cum adjutorio nostre gentis, hoc est
in the-borders of-them and with the-help of-our people this is
Hermenorum, persequentur eos: ita quod apud Taurinum
of-the-Armenians will-pursue them so that at Tabriz
in Perside ponet rex Francorum solium regale; et tunc
in Persia will-set the-king of-the-Franks a-throne royal and then
convertentur omnes Orientales et omnes increduli gentium ad
will-be-converted all the-Easterners and all unbelievers of-the-nations to

fidem Christi, et erit tanta pax in mundo quod vivi
the-faith of-Christ and there-will-be so-great peace in the-world that the-living
dicent mortuis: «Ve vobis, miseri! quia non vixistis usque
will-say to-the-dead woe to-you wretches because not you-lived all-the-way
ad tempora ista.» Istam propheciam legeram Constantinopolim
to times these this prophecy I-had-read to-Constantinople
allatam ab Hermenis qui ibi manent, sed non curaveram;
brought by Armenians who there live but not I-had-cared
sed quando locutus fui cum dicto episcopo, tunc memor
but when spoken I-had with the-said bishop then mindful
magis curavi; et per totam Hermeniam illam habent
more I-cared and through all Armenia that they-have
istam propheciam ita pro certo sicut Evangelium. Dicebat
this prophecy as for certain as the-Gospel he-said
etiam nobis: «Sicut anime in limbo expectabant adventum
also to-us as the-souls in limbo awaited the-coming
Christi ut liberarentur, ita expectamus adventum vestrum
of-Christ that they-might-be-freed so we-await the-coming your
ut liberemur ab ista servitute in qua tam diu fuimus.»
that we-may-be-freed from this servitude in which so long we-have-been
Prope civitatem predictam sunt montes, in quibus dicunt quod
near the-city aforesaid are mountains on which they-say that
requievit arca Noe; et sunt duo, unus major alio;
rested the-ark of-Noah and they-are two one greater than-the-other
et fluit Araxes ad radices eorum; et est ibi una villa
and flows the-Araxes at the-roots of-them and there-is there one town
que dicitur Cemauium, quod interpretatur octo, quam dicunt
which is-called Cemauium which is-interpreted eight which they-say
sic nominatam ab octo personis qui exierunt de arca et
so named from the-eight persons who went-out from the-ark and
edificaverunt illam super majorem montem. Multi temptaverunt
built it on the-greater mountain many have-tried

ascendere, et non potuerunt. Et dixit michi ille episcopus
to-climb and not could and told me that bishop
quod quidam monachus fuit valde sollicitus, et apparuit ei
that a-certain monk was very anxious and appeared to-him
angelus afferens ei lingnum de arca, dicens ei ne amplius
an-angel bringing him wood from the-ark telling him lest further
laboraret. Illud lingnum habebant ipsi in ecclesia sua, ut michi
he-should-labor that wood had they in church their as to-me
dicebant. Nec est mons ita altus secundum apparenciam,
they-said nor is the-mountain so high according-to appearance
quin bene possent homines ascendere. Et quidam senex
but-that well could men to-climb-it and a-certain old-man
dixit michi rationem satis bonam quare nullus debeat illum
told me a-reason quite good why no-one ought it
ascendere. Illum montem vocant Massis, et est femini generis
to-climb that mountain they-call Massis and it-is of-feminine gender
secundum linguam eorum. «Super Massis, inquit, nullus debet
according-to the-tongue of-them upon Massis he-says no-one ought
ascendere, quia est mater mundi.» In illa civitate invenit me
to-climb because she-is the-mother of-the-world in that city found me
frater Bernardus Cathalanus de ordine fratrum predicatorum,
brother Bernard the-Catalan of the-order of-brothers preachers
qui steterat in Gorgia cum quodam priore Sepulcri qui
who had-stayed in Georgia with a-certain prior of-the-Sepulcher who
est ibi possidens magnas terras; et didicerat aliquantulum
is there possessing great lands and he-had-learned a-little
de tartarico, et ibat cum quodam fratre de Hungaria
of Tartar and he-was-going with a-certain brother from Hungary
Taurinum apud Argum, petiturus transitum ad Sarcath.
to-Tabriz to Argon about-to-seek passage to Sartaq
Quando venerunt illuc, non potuerunt habere accessum;
when they-came thither not they-could to-have access

et frater hungarius reversus est per Methefilis cum
and the-brother Hungarian returned has by Tiflis with
uno serviente. Frater vero Bernardus remansit Taurini cum
one servant brother but Bernard remained at-Tabriz with
quodam fratre laico Teutonico, cujus linguam non intelligebat.
a-certain brother lay German whose tongue not he-understood
De predicta civitate egressi sumus in octavis Epiphanie:
from the-aforesaid city gone-out we-have on the-octave of-the-Epiphany
ibi enim stetimus diu propter nives. Venimus usque
there for we-stayed long because-of the-snows we-came all-the-way
ad .iiijor. dies in terram Saheusa, cujusdam Gurgini
to four days into the-land of-Shahanshah a-certain Georgian
potentissimi quondam, nunc vero tributarii Tartarorum, qui
most-powerful once now but a-tributary of-the-Tartars who
destruxerunt omnes munitiones ejus. Cujus pater nomine
destroyed all fortifications his whose father by-name
Zacharias adquisivit terram illam Armenorum, eripiens eos de
Zacharias acquired land that of-the-Armenians snatching them from
manu Sarracenorum. Et sunt ibi casalia pulcherima pure
the-hand of-the-Saracens and there-are there villages most-beautiful purely
Christianorum habentium ecclesias, recte sicut Franci; et
of-Christians having churches right as the-Franks and
quilibet Hermenus habet in domo sua, in venerabiliori loco,
every Armenian has in house his in a-more-venerable place
manum unam ligneam tenentem crucem, et ponit lampadem
a-hand one wooden holding a-cross and he-places a-lamp
ardentem coram ea; et quod nos facimus de aqua benedicta
burning before it and what we do with water blessed
spargendo ad effugacionem maligni spiritus, faciunt de thure.
by-sprinkling for the-putting-to-flight of-the-malign spirit they-do with incense
Quolibet enim sero accendunt thus, deferentes illud per
every for evening they-light incense carrying it through

omnes angulos domus ad extricandum omne genus inimici.
all the-corners of-the-house for clearing-out every kind of-enemy
Comedi cum predicto Saheusa; et fecit michi magnam
I-ate with the-aforesaid Shahanshah and he-did me great
reverenciam ipse et uxor ejus et filius ejus nomine Zacharias,
reverence he and wife his and son his by-name Zacharias
valde pulcher et prudens juvenis, qui quesivit a me, si veniret
a-very handsome and prudent youth who asked from me if he-came
ad vos, utrum velletis eum retinere: ita enim egre fert
to you whether you-would-wish him to-keep so for ill he-bears
dominium Tartarorum quod quamvis habeat copiam omnium
the-lordship of-the-Tartars that although he-have abundance of-all
rerum, tamen mallet peregrinari in terra aliena quam
things yet he-would-rather wander in a-land foreign than
sustinere dominium eorum. Insuper dicebant se esse filios
endure the-lordship of-them moreover they-said themselves to-be sons
Romane Ecclesie; et si dominus papa mitteret eis auxilium
of-the-Roman Church and if the-lord pope should-send to-them help
aliquod, ipsi subjugarent omnes adjacentes naciones Ecclesie.
some they would-subjugate all the-neighboring nations to-the-Church
De villa illius ad .xv. dies intravimus terram soldani
from the-town of-him within fifteen days we-entered the-land of-the-sultan
Turkie, dominica in .xla.; et primum castrum quod invenimus
of-Turkey on-Sunday in Lent and the-first castle which we-found
vocatur Marseugen. Omnes in burgo erant christiani; Hermeni,
is-called Marseugen all in the-town were Christians Armenians
Gurgini et Greci. Solum dominium habent Sarraceni. Ibi
Georgians and Greeks only the-lordship have the-Saracens there
dixit castellanus quod receperat mandatum quod nulli
said the-castellan that he-had-received an-order that to-no
Franco, vel nunciis regis Heremenie vel Vastacii darent
Frank or to-the-envoys of-the-king of-Armenia or of-Vatatzes they-should-give

cibaria: unde ab illo loco, in quo fuimus dominica et in
food whence from that place in which we-were on-Sunday and in
Quadragesima, usque in Ciprum, quo intravi octo diebus
Lent all-the-way into Cyprus which I-entered eight days
ante festum beati Johannis Baptiste, oportuit nos emere
before the-feast of-blessed John the-Baptist it-behooved us to-buy
cibaria nostra. Ille qui ducebat me, faciebat michi habere
food our he who was-leading me made me to-have
equos; denarios recipiebat pro cibariis, et ponebat in bursa
horses the-money he-received for the-food and put-it in purse
sua. Quando veniebat in campo alicubi, videns gregem,
his when he-came in the-field anywhere seeing a-flock
rapiebat arietem vi, et dabat familie sue comedere, et
he-snatched a-ram by-force and gave to-household his to-eat and
mirabatur quod nollebam de rapina illa comedere.
he-wondered that I-would-not of plunder that eat
In Purificacione fui in quadam civitate nomine Aini, ipsius
at the-Purification I-was in a-certain city by-name Ani of-the-very
Sabeusa, cujus situs est fortissimus; et sunt in ea mille
Shahanshah whose site is most-strong and there-are in it a-thousand
ecclesie Armenorum et due synagoge Saracenorum. Tartari
churches of-the-Armenians and two synagogues of-the-Saracens the-Tartars
ponunt in ea ballivum. Ibi invenerunt me quinque fratres
place in it a-bailiff there found me five brothers
predicatores, quorum quatuor veniebant de provincia Francie,
preachers of-whom four were-coming from the-province of-France
et quintus junxerat se eis in Syria; et non habebant
and the-fifth had-joined himself to-them in Syria and not they-had
nisi garcionem infirmum, qui sciebat turkum et parum
except a-boy sick who knew Turkish and a-little
de gallico; et habebant literas domini pape ad Sarcath
of French and they-had letters of-the-lord pope to Sartaq

et ad Manguchan et ad Buri, quales vos dedistis michi,
and to Mangu-chan and to Buri such-as you gave me
deprecatorias quod permitterent eos stare in terra sua et
of-request that they-should-allow them to-stay in land their and
predicare verbum Dei, etc. Cum autem narrassem eis que
to-preach the-word of-God etc when moreover I-had-told them what-things
ego videram, et qualiter remittebant me ipsi, direxerunt
I had-seen and how they-were-sending-back me they directed
iter suum Tefilis, ubi sunt fratres eorum, habituri
journey their to-Tiflis where are brothers their about-to-have
consilium quid essent facturi. Bene dixi eis quod per illas
counsel what they-were about-to-do well I-told them that by those
literas transirent si vellent; sed bene providerent sibi
letters they-might-pass if they-wished but well they-should-provide themselves
de tollerancia laboris et de racione reddenda adventus
with endurance of-labor and with an-account to-be-rendered of-the-coming
sui, quia ex quo non habebant aliam legacionem nisi
their because from which not they-had other embassy except
predicacionis parum curarent de eis, et maxime cum non
of-preaching little they-would-care about them and most-of-all since not
haberent interpretem. Quid ipsi postea fecerint, ego nescio.
they-had an-interpreter what they afterward did I know-not
Venimus autem secunda dominica in .xla. ad capud Araxis,
we-came moreover on-the-second Sunday in Lent to the-head of-the-Araxes
et, transacto vertice montis, venimus ad Eufratem,
and crossed the-summit of-the-mountain we-came to the-Euphrates
juxta quem descendimus octo diebus, semper tendentes in
beside which we-descended for-eight days always going into
occidentem usque ad quoddam castrum quod dicitur Camath.
the-west all-the-way to a-certain castle which is-called Camath
Ibi flectitur Eufrates ad meridiem versus Halapiam. Nos
there bends the-Euphrates to the-south toward Aleppo we

autem transeuntes flumen, tendebamus per altissima montana
moreover crossing the-river went through very-high mountains
et per maximas nives in occidentem. Ibi fuit tantus
and through very-great snows into the-west there was so-great
terremotus in illo anno quod in una civitate, que dicitur
an-earthquake in that year that in one city which is-called
Arsengen, fuerunt perdite .x. milia personarum notatarum ex
Erzincan were lost ten thousand persons noted by
nomine, exceptis pauperibus, quorum non erat notitia. Tribus
name excepted the-poor of-whom not there-was knowledge for-three
diebus equitantes, vidimus hyatum terre prout fissa fuerat
days riding we-saw the-chasm of-the-earth as split it-had-been
in motu, et aggeres terre qui defluxerant de montibus et
in the-quake and the-heaps of-earth which had-flowed-down from the-mountains and
impleverant valles: unde si parum plus terra mota fuisset,
had-filled the-valleys whence if a-little more the-earth moved had-been
ad literam fuisset impletum quod dicit Ysayas: «Omnis
to the-letter would-have-been fulfilled what says Isaiah every
vallis implebitur, et omnis mons et collis humiliabitur.»
valley will-be-filled and every mountain and hill will-be-brought-low
Transivimus in vallem, in quo victus fuit soldanus Turkie a
we-passed into the-valley in which conquered was the-sultan of-Turkey by
Tartaris. Scribere qualiter fuit victus esset nimis longum;
the-Tartars to-write how he-was conquered would-be too long
sed dicebat quidam famulus ductoris mei, qui fuerat cum
but said a-certain servant of-guide my who had-been with
Tartaris, quod non erant Tartari ultra .x. milia per totum;
the-Tartars that not there-were Tartars beyond ten thousand in all
et quidam Gurginus servus soldani dicebat quod cum
and a-certain Georgian slave of-the-sultan said that with
soldano erant ducenta milia, omnes in equis. In illa planicie
the-sultan there-were two-hundred thousand all on horses in that plain

in qua fuit illud bellum, immo illa fuga, erupat quidam
in which was that battle nay that rout burst-forth a-certain
lacus magnus in terremotu; et dicebat michi cor meum quod
lake great in the-earthquake and said to-me heart my that
tota terra illa apperuerat os suum ad recipiendum adhuc
the-whole land that had-opened mouth its for receiving still
sanguinem Sarracenorum. In Sebaste minoris Hermenie fuimus
the-blood of-the-Saracens at Sebaste of-the-lesser Armenia we-were
in majori ebdomada. Ibi visitavimus sepulturam quadraginta
in the-greater week there we-visited the-burial-place of-the-forty
martirum. Ibi est ecclesia sancti Blasii, sed non potui illuc
martyrs there is the-church of-Saint Blaise but not I-could thither
ire quia erat sursum in castro. In octavis Pasche, venimus
go because it-was up in the-castle on the-octave of-Easter we-came
Cesaream Capadocie, in qua est ecclesia sancti Basilii Magni.
to-Caesarea of-Cappadocia in which is the-church of-Saint Basil the-Great
Post hoc, ad .xv. dies, venimus Yconium, parvas dietas
after this within fifteen days we-came to-Iconium small days'-journeys
faciendo et quiescendo in multis locis, quia non poteramus
making and resting in many places because not we-could
habere equos ita cito. Et ductor meus faciebat hoc industria,
to-have horses so quickly and guide my did this by-design
sumendo in qualibet villa procurationem suam tribus diebus:
taking in every town procuration his for-three days
super quo maxime affligebar; sed non audebam loqui, quia
at which most-of-all I-was-afflicted but not I-dared to-speak because
potuisset me et famulos nostros vendere vel interficere: non
he-could-have me and servants our sell or kill not
esset qui contrarium diceret. Yconii inveni plures
there-would-be-one who the-contrary would-say at-Iconium I-found several
Francos et quemdam mercatorem januensem de Acon,
Franks and a-certain merchant Genoese from Acre

Nicholaum nomine de Sancto Siro, qui cum quodam socio
Nicholas by-name of Saint Siro who with a-certain partner
suo veneto, nomine Benefatio de Molendino, asportaverant
his Venetian by-name Bonifacio of Molendino had-carried-off
totum aluinum de Turquia, ita quod soldanus nemini potest
all the-alum from Turkey so that the-sultan to-no-one can
aliquid vendere nisi ipsis duobus; et ipsi reddiderunt illud
anything to-sell except to-the-very two and they rendered it
ita carum quod illud quod solebat vendi .xv. bisanciis,
so dear that that which used to-be-sold for-fifteen bezants
venditur modo .l. Ductor meus presentavit me soldano.
is-sold now for-fifty guide my presented me to-the-sultan
Soldanus dixit quod libenter faceret me deduci usque ad
the-sultan said that gladly he-would-have me conducted all-the-way to
mare Hermenie, sive Silice. Tunc predictus mercator, sciens
the-sea of-Armenia or of-Cilicia then the-aforesaid merchant knowing
quod Sarraceni parum curarent de me et quod ego eram
that the-Saracens little would-care about me and that I was
gravatus supra modum de societate ducis mei, qui cotidie
burdened beyond measure by the-company of-guide my who daily
molestabat me ut ei darem munera, fecit me deduci
troubled me that to-him I-should-give gifts had me conducted
usque ad Curtam, portum regis Hermenie. Illuc veni pridie
all-the-way to Curta the-port of-the-king of-Armenia thither I-came the-day
ante Ascensionem, et steti usque in crastinum Pentecostes.
before the-Ascension and stayed all-the-way to the-morrow of-Pentecost
Tunc audivi quod nuncii venerant a rege ad patrem suum.
then I-heard that envoys had-come from the-king to father his
Deposui res nostras in navi, ut deferrentur in Acon. Ego
I-deposited things our in a-ship that they-might-be-carried to Acre I
autem expeditus ivi ad patrem regis, sciturus utrum aliqua
moreover unencumbered went to the-father of-the-king about-to-learn whether any

nova audisset de filio suo; et inveni eum Asii cum omnibus
news he-had-heard of son his and I-found him at-Sis with all
filiis suis, uno excepto qui dicitur Barunusin, qui faciebat
sons his one excepted who is-called Barunusin who was-having
fieri quoddam castellum; et receperat nuncios a filio suo
built a-certain castle and he-had-received envoys from son his
quod revertebatur, et quod Mangucham multum alleviaverat
that he-was-returning and that Mangu-chan much had-lightened
ei tributum, et quod dederat ei privilegium quod nullus
for-him the-tribute and that he-had-given him a-privilege that no
nuncius ingrederetur terram suam: super quo ipse senex cum
envoy should-enter land his upon which the-very old-man with
omnibus filiis et cum omni populo faciebant magnum festum.
all his-sons and with all the-people made a-great feast
Ipse autem fecit me deduci usque ad mare, ad portum qui
he moreover had me conducted all-the-way to the-sea to the-port which
dicitur Aũax; et inde transivi in Ciprum, et Nicosie inveni
is-called Ayas and thence I-crossed into Cyprus and at-Nicosia I-found
ministrum vestrum, qui eodem die duxit me secum versus
minister your who on-the-same day led me with-him toward
Antiochiam, que multum est in debili statu. Ibi fuimus in
Antioch which much is in a-weak state there we-were on
festo apostolorum Petri et Pauli. Inde venimus Tripolim, ubi
the-feast of-the-apostles Peter and Paul thence we-came to-Tripoli where
fuit capitulum nostrum in Assumpcione beate Virginis;
was chapter our on the-Assumption of-the-blessed Virgin
et diffinivit minister quod legerem Achon, non permittens
and determined the-minister that I-should-lecture at-Acre not allowing
me venire ad vos, precipiens ut scriberem vobis ea que
me to-come to you ordering that I-should-write to-you those-things which
vellem per latorem presentium. Ego autem non audens reniti
I-wished by the-bearer of-these-presents I moreover not daring to-strive

contra obedienciam, feci prout potui et scivi, postulans
against obedience have-done as I-could and knew asking
veniam a vestra invicta mansuetudine, et de superfluis
pardon from your unconquered gentleness and for things-superfluous
vel diminutis vel minus prudenter immo stulte dictis,
or lacking or less prudently nay foolishly said
utpote ab homine parum prudente nec consueto tam longas
as-being from a-man little prudent nor accustomed such long
historias dictare. Pax Dei, que exsuperat omnem sensum,
histories to-dictate the-peace of-God which surpasses all understanding
custodiat cor vestrum et intelligenciam vestram! Libenter
guard heart your and understanding your gladly
viderem vos, quosdam amicos speciales quos habeo in regno
I-would-see you certain friends special whom I-have in kingdom
vestro: unde si non esset contrarium vestre majestati, vellem
your whence if not it-were contrary to-your majesty I-would-wish
supplicare vobis quatinus scriberetis ministro ut dimitteret
to-beseech you that you-should-write to-the-minister that he-should-let
me venire ad vos, ad Terram Sanctam in brevi reversurum.
me come to you to the-Land Holy in short-time about-to-return
De Turkia noveritis quod decimus homo non est sarracenus;
of Turkey know that the-tenth man not is a-Saracen
immo omnes sunt Hermeni et Greci, et pueri dominantur ejus.
nay all are Armenians and Greeks and boys rule it
Soldanus enim, qui fuit victus a Tartaris, habuit legitimam
the-sultan for who was conquered by the-Tartars had a-lawful
uxorem hyberam, ex qua habuit unum filium debilitatum,
wife Iberian from whom he-had one son weakly
de quo precepit quod esset soldanus. Alium habuit de
of whom he-ordered that he-should-be sultan another he-had from
concubina greca, quam dedit cuidam potenti amiraldo; tertium
a-concubine Greek whom he-gave to-a-certain powerful emir a-third

habuit de Turka, cui multi Turci et Turkemanni
he-had from a-Turkish-woman to-whom many Turks and Turcomans
conglobati voluerunt interficere filios Christianorum.
massed-together wished to-kill the-sons of-the-Christians
Ordinaverunt etiam, ut intellexi, quod habita victoria
they-ordained also as I-understood that had the-victory
destruerent omnes ecclesias, et interficerent quotquot nollent
they-would-destroy all churches and would-kill as-many-as would-not
fieri saraceni; sed victus fuit, et multi interfecti de suis.
become Saracens but conquered he-was and many killed of his
Secunda vice resarcivit exercitum, et tunc captus fuit,
a-second time he-repaired the-army and then captured he-was
et adhuc tenetur in vinculis. Pacaster, filius Grece,
and still is-held in chains Pacaster the-son of-the-Greek-woman
procuravit de filiastro suo quod soldanus sit, quia alius
procured of stepson his that sultan he-should-be because the-other
debilis erat, quem miserunt ad Tartaros; super quo indignati
weakly was whom they-sent to the-Tartars at which indignant
sunt consanguinei ejus ex parte matris hyberi sive gurgini:
were the-kinsmen of-him on the-side of-the-mother Iberian or Georgian
unde puer dominatur in Turkya nullum habens thesaurum,
whence a-boy rules in Turkey no having treasure
paucos bellatores, multos inimicos. Filius Vastacii debilis est,
few warriors many enemies the-son of-Vatatzes weakly is
et bellum habet cum filio Assani, qui similiter est garcio et
and war has with the-son of-Asen who likewise is a-boy and
attritus servitute Tartarorum: unde si exercitus Ecclesie
worn-down by-the-servitude of-the-Tartars whence if the-army of-the-Church
deberet venire ad Terram Sanctam, facillimum esset omnes
should to-come to the-Land Holy most-easy it-would-be all
istas terras vel subjugare vel pertransire. Rex Hungarie ad
these lands either to-subjugate or to-pass-through the-king of-Hungary at

plus non habet ultra .xxxa. milia bellatorum. A Colonia
most not has beyond thirty thousand warriors from Cologne
usque ad Constantinopolim non sunt nisi .xl. diete
all-the-way to Constantinople not there-are except forty days'-journeys
cum biga. De Constantinopoli non sunt tot diete
with a-cart from Constantinople not there-are so-many days'-journeys
usque in terram regis Harmenie. Antiquitus transiverunt
all-the-way into the-land of-the-king of-Armenia of-old passed
per istas regiones viri fortes, et prosperati sunt; habuerunt
through these regions men strong and prospered have they-had
tamen fortissimos resistentes, quos Deus modo delevit
yet most-strong resisters whom God now has-wiped-out
de terra. Nec oportuit nos esse in periculo maris nec
from the-earth nor would-it-behoove us to-be in the-danger of-the-sea nor
in misericordia garcionum marinariorum, et precium quod
in the-mercy of-lads sailors and the-price which
oportuit dedisse pro naulo sufficiebat pro expensis eundo
it-behooved to-have-given for passage-money sufficed for expenses by-going
per terram. Fidenter dico si vellent vestri rustici, non dicam
by land confidently I-say if wished your peasants not I-shall-say
reges et milites, ire sicut vadunt reges Tartarorum, et
kings and knights to-go as go the-kings of-the-Tartars and
talibus esse cibariis contenti, possent adquirere totum mundum.
with-such to-be foods content they-could to-acquire the-whole world
Quod amplius vadat frater aliquis ad Tartaros, sicut ego
that further should-go brother any to the-Tartars as I
ivi vel sicut vadant fratres predicatores, non videtur michi
went or as go the-brothers preachers not it-seems to-me
expedire; sed si dominus papa, qui est capud omnium
to-be-expedient but if the-lord pope who is the-head of-all
Christianorum, vellet mittere honorifice unum episcopum, et
Christians wished to-send honorably one bishop and

respondere stulticiis eorum quas ipsi jam ter scripserunt
to-answer the-follies of-them which they already three-times have-written
Francis (semel pape Innocentio quarto bone memorie, et
to-the-Franks once to-pope Innocent the-Fourth of-good memory and
bis vobis: semel per David, qui vos decepit, et nunc
twice to-you once through David who you deceived and now
per me), ille posset eis dicere quecumque vellet, et
through me he could to-them to-say whatever he-wished and
eciam facere quod ipsi redigerent in scriptis. Audiunt enim
also make that they should-put-it into writings they-hear for
quecumque dicere vult nuncius, et semper querunt si vult
whatever to-say wishes an-envoy and always they-ask if he-wishes
dicere plura; sed oportet quod habeat bonum interpretem,
to-say more but it-behooves that he-have a-good interpreter
immo plures interpretes, et copiosas expensas, etc.
nay several interpreters and copious expenses etc

JOHN OF PLANO CARPINI

Historia Mongalorum

The History of the Mongols

Brother John of Plano Carpini, of the Friars Minor, legate and envoy of the Apostolic See to the Tartars and the other nations of the East, greets all the faithful of Christ to whom this writing comes, wishing them God's grace now, glory hereafter, and triumph over the enemies of God.

Omnibus Christi fidelibus ad quos praesens scriptum
to-all of-Christ the-faithful to whom the-present writing
pervenerit, frater Johannes de Plano Carpini ordinis fratrum
will-have-come brother John of Plano Carpini of-the-order of-brothers
minorum, Sedis apostolicae legatus, nuncius ad Tartaros
minor of-the-See apostolic legate envoy to the-Tartars
et ad nationes alias orientis, Dei gratiam in praesenti, et
and to nations other of-the-east of-God the-grace in the-present and
gloriam in futuro, et de inimicis Dei et Domini nostri
glory in the-future and over the-enemies of-God and of-the-Lord our
Jesu-Christi victoriam triumphalem
Jesus-Christ victory triumphal

Prologus

PROLOGUE

Sent by the Apostolic See, the friars go first to the Tartars, who threaten the Church, and suffer hunger, cold, insults, and fear of death to do the pope's will and warn Christendom. What they write they saw in more than a year and four months among the Tartars, or heard from trustworthy Christian captives, with Benedict the Pole as companion and interpreter.

Cùm ex mandato Sedis apostolicae iremus ad Tartaros
when by the-command of-the-See apostolic we-were-going to the-Tartars
et ad nationes alias orientis, et sciremus Domini Papae
and to nations other of-the-east and we-knew of-the-Lord Pope
ac venerabilium Cardinalium voluntatem, elegimus priùs
and of-the-venerable Cardinals the-will we-chose first
ad Tartaros proficisci. Timebamus enim ne per eos in
to the-Tartars to-set-out we-feared for lest through them in
proximo Ecclesiae Dei periculum immineret. Et quamvis
the-near-future to-the-Church of-God danger should-threaten and although
a Tartaris vel ab aliis nationibus timeremus occidi,
from the-Tartars or from other nations we-feared to-be-killed
vel perpetuò captivari, vel fame, siti, algore, aestu,
or forever to-be-made-captive or by-hunger thirst cold heat
contumeliis et laboribus nimiis, et quasi ultrà vires affligi,
insults and labors excessive and as-if beyond strength to-be-afflicted
quae omnia multò plus quàm priùs crediderimus, exceptà
which all much more than before we-had-believed excepted
morte vel captivitate perpetuâ, nobis multipliciter evenerunt;
death or captivity perpetual to-us in-many-ways befell
non tamen pepercimus nobis ipsis, ut voluntatem Dei
not yet did-we-spare us ourselves that the-will of-God

secundùm Domini Papae mandatum adimplere possemus,
according-to of-the-Lord Pope the-command to-fulfill we-might
et ut proficeremus in aliquo christianis, vel saltem scità
and that we-might-profit in something the-Christians or at-least known
veraciter voluntate et intentione ipsorum, possemus illam
truly the-will and intention of-them we-might it
patefacere Christianis, ne fortè subitò irruentes invenirent eos
to-lay-open to-the-Christians lest perhaps suddenly rushing-in they-should-find them
impreparatos, sicut peccatis hominum exigentibus aliâ vice
unprepared as the-sins of-men demanding at-another time
contigit: et facerent magnam stragem in populo christiano.
happened and should-make great slaughter among the-people Christian
Undè quaecumque pro vestrâ utilitate vobis scribimus ad
whence whatever-things for your profit to-you we-write for
cautelam, tantò securiùs credere debetis, quantò nos cuncta
caution so-much more-securely to-believe you-ought as-much-as we all-things
vel ipsi vidimus oculis nostris, qui per annum et quatuor
either ourselves saw with-eyes our who for a-year and four
menses et ampliùs ambulavimus per ipsos pariter et cum
months and more walked through them equally and with
ipsis, ac fuimus inter eos, vel audivimus a christianis
them and were among them or heard from Christians
qui sunt inter eos capti, et ut credimus fide dignis.
who are among them captives and as we-believe of-faith worthy
Mandatum enim a summo pontifice habebamus, ut cuncta
the-command for from the-supreme pontiff we-had that all-things
perscrutaremur et videremus omnia diligenter. Quod tàm nos
we-should-search-out and we-should-see all-things diligently which both we
quàm frater Benedictus Polonus ejusdem ordinis, qui nostrae
and brother Benedict the-Pole of-the-same order who of-our
tribulationis fuit socius et interpres, fecimus studiosè.
tribulation was companion and interpreter did studiously

Sed si aliqua scribimus propter noticiam legentium quae
but if some-things we-write for the-knowledge of-readers which
in partibus vestris nesciuntur, non debetis propter hoc nos
in parts your are-not-known not you-ought for this us
appellare mendaces qui vobis referimus illa quae ipsi
to-call liars who to-you report those-things which ourselves
vidimus vel ab aliis pro certo audivimus quos esse credimus
we-saw or from others for certain heard whom to-be we-believe
fide dignos. Imò est valdè crudele ut homo propter bonum
of-faith worthy nay it-is very cruel that a-man for the-good
quod facit ab aliis infametur.
which he-does by others should-be-defamed

Divisio libelli per capitula

THE DIVISION OF THE BOOK

So that readers may find things easily, the book is divided into chapters: the land, the men, their rite, their customs, their empire, their wars, the lands they have subdued, how to meet them in war, and last the friars' journey, the Emperor's court, and the witnesses who found them in the Tartars' land.

Volentes igitur facta scribere Tartarorum, ut lectores
wishing therefore the-deeds to-write of-the-Tartars so-that readers
valeant faciliùs invenire, hoc modo per capitula describemus:
may-be-able more-easily to-find in-this way by chapters we-shall-describe
primo quidem dicemus de terrâ; secundo de hominibus;
first indeed we-shall-speak of the-land second of the-men
tertio de ritu; quarto de moribus; quinto de ipsorum
third of the-rite fourth of the-customs fifth of their
imperio; sexto de bellis; septimo de terris quas eorum
empire sixth of the-wars seventh of the-lands which of-them

dominio subjugârunt; octavo quomodò in bello occurratur
to-the-dominion they-have-subjugated eighth how in war one-may-meet
eisdem; ultimo de viâ quam fecimus et curiâ Imperatoris
them last of the-way which we-made and the-court of-the-Emperor
et testibus qui in terrâ Tartarorum nos invenerunt.
and the-witnesses who in the-land of-the-Tartars us found

De terrae Tartarorum situ, et qualitate ipsius, et dispositione aeris in eadem

I · THE LAND OF THE TARTARS

The first chapter treats the land's situation, its quality, and its air.

De terra proposuimus hoc modo tractare: in principio
of the-land we-have-proposed in-this way to-treat in the-beginning
quidem dicemus de situ ipsius; secundò de qualitate;
indeed we-shall-speak of the-situation of-it secondly of the-quality
tertiò de dispositione aeris in eâdem.
thirdly of the-disposition of-the-air in the-same

De situ terrae

I.1 · THE SITUATION OF THE LAND

The land lies in the part of the East where the east meets the north, with the Kitai and Solangi to the east, the Saracens to the south, the Uighurs to the southwest, the Naimans to the west, and the ocean to the north. It is mountainous in places and level in others, almost all of it gravelly and sandy.

Terra quidem praedicta est in eâ parte posita orientis in quâ
the-land indeed aforesaid is in that part placed of-the-east in which
oriens sicut credimus conjungitur aquiloni. Ab oriente autem
the-east as we-believe is-joined to-the-north on the-east moreover
est terra posita Kitaorum et etiàm Solangorum, a meridie
is the-land placed of-the-Kitai and also of-the-Solangi on the-south
terra Sarracenorum; inter occidentem et meridiem terra
the-land of-the-Saracens between the-west and the-south the-land
est posita Huiurorum, ab occidente provincia Naimanorum;
is placed of-the-Uighurs on the-west the-province of-the-Naimans
ab aquilone mari occeano circumdatur. Haec verò in parte
on the-north by-the-sea ocean it-is-surrounded this but in part
aliquâ nimirùm est montuosa, et in aliquâ est campestris,
some doubtless is mountainous and in some is level
sed ferè tota est admixta glareâ, plurimùm arenosa.
but almost all is mixed with-gravel very-much sandy

De qualitate terrae

I.2 · THE QUALITY OF THE LAND

There is little wood, and even the Emperor cooks and sits at fires of dung. Not a hundredth of the land bears fruit, and it has few rivers, so there are no towns or cities except Caracorum, which the friars never see, though they come within half a day's journey of it. It is fit, however, for rearing cattle.

In aliquâ parte terrae sunt aliquae modicae sylvae; alia
in some part of-the-land are some small woods another
verò est sinè lignis omninò: cibaria autem sua decoqunt, et
but is without timber altogether the-food moreover their they-cook and
sedent tàm Imperator quàm principes et alii homines omnes,
sit both the-Emperor and the-princes and other men all
ad ignem factum de boum stercoribus et equorum. Terra
at a-fire made of of-oxen the-dung and of-horses the-land
etiàm autem praedicta non est in parte centesimâ fructuosa:
also moreover aforesaid not is in the-part hundredth fruitful
nec etiàm illa potest fructum portare nisi aquis fluvialibus
nor even it can fruit to-bear unless with-waters of-rivers
irrigetur. Sed aquae et rivi ibidem sunt pauci, flumina verò
it-be-watered but waters and streams there are few rivers but
rarissima: undè ibidem villae non sunt, nec aliquae civitates,
most-rare whence there towns not there-are nor any cities
exceptâ unâ quae dicitur satis bona, quae Caracaron nominatur;
excepted one which is-said quite good which Caracorum is-named
nos autem non vidimus illam, sed fuimus propè ad dimidiam
we moreover not saw it but we-were near at half
dietam cùm apud Syram ordam essemus, quae curia major
a-day's-journey when at the-Sira orda we-were which the-court greater

est Imperatoris eorum. Et licet aliàs infructifera sit, quamvis
is of-the-Emperor of-them and although otherwise unfruitful it-be although
non multùm tamen competenter est alendis pecoribus apta.
not much yet suitably it-is for-rearing cattle apt

De dispositione aeris

I.3 · THE AIR

The air is wonderfully disordered: in midsummer come thunder and lightning that kill many, great snows, and winds so fierce that the friars lie prostrate on the ground. It never rains in winter, and in summer often but little; at the Emperor's election so much hail falls, and melts so suddenly, that more than a hundred and sixty men drown. The land is great, but the friars, who travel it for five and a half months, find it viler than words can say.

Aer in ipsâ est mirabiliter inordinatus: in mediâ enim
the-air in it is wonderfully disordered in the-middle-of for
aestate quandò in aliis partibus solet calor maximus abundare,
summer when in other parts is-wont the-heat greatest to-abound
ibi sunt tonitrua magna et fulgura, ex quibus homines
there are thunders great and lightnings by which men
plurimi occiduntur. Cadunt etiàm ibi eodem tempore
very-many are-killed fall also there at-the-same time
maximae nives. Ibi etiàm sunt frigidissimorum ventorum tam
very-great snows there also are of-very-cold winds such
maximae tempestates, quòd cum labore aliquandò vix possunt
very-great storms that with labor sometimes scarcely can
homines equitare: undè cùm essemus apud Ordam (sic enim
men to-ride whence when we-were at the-Orda so for
stationes apud eos Imperatoris et principum appellantur)
the-stations among them of-the-Emperor and of-the-princes are-called

jacebamus in terrâ prae magnitudine venti prostrati, et
we-lay on the-ground for the-greatness of-the-wind prostrate and
propter pulveris multitudinem videre minimè poteramus. In
because-of of-dust the-multitude to-see not-at-all we-could in
eâ etiàm in hyeme nunquàm pluit, sed in aestate saepè:
it also in winter never does-it-rain but in summer often
et tàm modicum, quòd vix potest aliquandò pulverem et
and so little that scarcely it-can sometimes the-dust and
radices graminum modidare. Grando etiàm ibi saepè maxima
the-roots of-the-grasses moisten hail also there often very-great
cadit: undè eo tempore quandò fuit electus et in sede
falls whence at-that time when was elected and on the-throne
regiâ poni debuit Imperator, nobis in curiâ existentibus,
royal to-be-placed ought the-Emperor we in the-court being
tanta cecidit grando, quòd ex subitâ resolutione, sicut
so-much fell hail that from the-sudden melting as
pleniùs intelleximus, plus quàm centum et sexaginta homines
more-fully we-understood more than a-hundred and sixty men
in eâdem curiâ fuerunt submersi, res autem et habitacula
in the-same court were drowned the-things moreover and dwellings
plura deducta fuerunt. Ibi est etiàm in aestate subitò
many carried-away were there is also in summer suddenly
magnus calor, et repentè maximum frigus. In hyeme verò
great heat and suddenly very-great cold in winter but
in aliquâ parte cadunt maximae nives, in aliâ autem parvae.
in some part fall very-great snows in another moreover small-ones
Et ut breviter de terrâ ipsâ concludamus, magna est:
and that briefly about the-land itself we-may-conclude great it-is
sed aliter, sicut vidimus oculis nostris (quià per ipsam
but otherwise as we-saw with-eyes our because through it

circuendo quinque mensibus et dimidio ambulavimus), multò
going-around for-five months and a-half we-walked much
vilior est quàm dicere valeamus.
viler it-is than to-say we-may-be-able

De formis personarum, de conjugio, vestibus, habitaculis, et rebus ipsorum

II · THE MEN

The second chapter describes the Tartars' persons, their marriage, their dress, their dwellings, and their possessions.

Dicto de terrâ, dicendum est de hominibus: primò quidem
said about the-land to-be-spoken it-is of the-men first indeed
formas describemus personarum; secundò de ipsorum conjugio
the-forms we-shall-describe of-the-persons secondly of their marriage
supponemus; tertiò de vestibus; quartò de habitaculis; quintò
we-shall-add thirdly of the-garments fourthly of the-dwellings fifthly
de rebus eorum.
of the-things of-them

De formis personarum

II.1 · THEIR PERSONS

The Tartars look unlike all other men, broad between the eyes and across the cheeks, with flat small noses, small eyes, and little beard; most are slender at the waist and of middling height. They shave a crown like clerics and a band from ear to ear, let a fringe grow to the eyebrows, and braid the rest of their hair behind the ears.

Forma personarum ab omnibus hominibus aliis est remota.
the-form of-the-persons from all men other is removed
Inter oculos enim et inter genas sunt plus quàm alii
between the-eyes for and between the-cheeks they-are more than other
homines lati; genae etiàm satis prominent a maxillis;
men broad the-cheeks also quite project from the-jaws
nasum habent planum et modicum; oculos habent parvos,
a-nose they-have flat and small eyes they-have small
et palpebras usquè ad supercilia elevatas. Graciles sunt
and eyelids all-the-way to the-eyebrows raised slender they-are
generaliter in cingulo, exceptis quibusdam paucis; penè omnes
generally at the-girdle excepted certain few almost all
mediocris sunt staturae. Barba ferè omnibus minima crescit;
of-middling are stature the-beard almost in-all very-small grows
aliqui tamen in superiori labio et in barbâ modicos habent
some yet on the-upper lip and on the-beard small have
crines, quos minimè tondent. Super verticem capitis in
hairs which not-at-all they-cut on the-crown of-the-head in
modum clericorum habent coronas; et ab aure unâ usquè
the-manner of-clerics they-have tonsures and from ear one all-the-way
ad aliam, ad latitudinem trium digitorum, generaliter omnes
to the-other to the-breadth of-three fingers generally all
radunt; quae rasurae coronae praedictae junguntur: super
shave which shavings to-the-tonsure aforesaid are-joined over

frontem etiàm ad latitudinem duorum digitorum similiter
the-forehead also to the-breadth of-two fingers likewise
omnes radunt; illos autem capillos qui sunt inter coronam
all shave those moreover hairs which are between the-tonsure
et praetaxatam rasuram crescere usquè ad supercilia sinunt,
and the-aforesaid shaving to-grow all-the-way to the-eyebrows they-allow
et ex utrâque parte frontis tondendo plus quàm in
and on each side of-the-forehead by-cutting more than in
medio crines faciunt longos; reliquos verò crines permittunt
the-middle the-hairs they-make long the-remaining but hairs they-permit
crescere, ut mulieres: de quibus faciunt duas cordas, et ligant
to-grow like women of which they-make two cords and bind
unamquamque post aurem. Pedes etiàm modicos habent.
each behind the-ear feet also small they-have

De conjugio ipsorum

II.2 · THEIR MARRIAGE

Each man has as many wives as he can keep, a hundred, fifty, or ten, and may marry any kinswoman but his mother, daughter, or a sister by the same mother. A man may take his father's wives after his death, and a younger brother is bound to marry his elder brother's widow. Wives are bought dearly from their parents, and widows seldom remarry.

Uxores verò habet unusquisque quot potest tenere:
wives indeed has each-one as-many-as he-can to-keep
aliquis centum, aliquis quinquaginta, aliquis decem, aliquis
one a-hundred one fifty one ten one
plures, aliquis pauciores; et omnibus parentibus generaliter
more one fewer and to-all kinsfolk generally
conjunguntur, exceptâ matre, filiâ, et sorore ex eâdem
they-are-joined excepted the-mother the-daughter and the-sister from the-same

matre. Sorores autem ex patre tantùm, et uxores etiàm
mother sisters moreover by the-father only and the-wives also
patris post mortem ducere possunt. Uxorem etiàm fratris
of-the-father after death to-marry they-can the-wife also of-a-brother
alter frater junior post mortem vel alius de parentelâ junior
the-other brother younger after death or another of the-kindred younger
ducere tenetur. Reliquas mulieres omnes sinè ullâ differentiâ
to-marry is-bound the-remaining women all without any distinction
ducunt in uxores, et emunt eas valdè pretiosè a parentibus
they-take as wives and buy them very dearly from parents
suis. Post mortem maritorum de facili ad conjugia secunda
their after the-death of-husbands with ease to marriages second
non migrant, nisi quis velit suam novercam ducere in uxorem.
not they-pass unless one wish his stepmother to-take as wife

De eorum vestibus

II.3 · THEIR DRESS

Men and women dress alike in tunics of buckram, purple, or baldachin, slit from top to bottom and tied at the side, and in furs worn with the hair outside. Married women wear a wide tunic and a tall headdress of wicker or bark, topped with a rod or feather and covered with cloth, without which they never appear before men; maidens can hardly be told from men.

Vestes autem tàm virorum quàm mulierum sunt uno
the-garments moreover both of-men and of-women are in-one
modo formatae. Capis palliis, vel capuciis vel pellibus non
way formed capes cloaks or hoods or furs not
utuntur; tunicas verò portant de bukerano, purpurâ, vel
they-use tunics but they-wear of buckram purple or
baldakino, in hunc modum formatas. A summo usquè
baldachin in this way formed from the-top all-the-way

deorsùm sunt scissae, et antè pectus duplicantur; a latere
down they-are slit and before the-breast are-doubled on the-side
verò sinistro unâ, et in dextro tribus ligaturis nectuntur,
indeed left with-one and on the-right with-three ties they-are-fastened
et in latere etiàm sinistro usquè ad brachiale sunt
and on the-side also left all-the-way to the-wrist are
scissae. Pellicia cujuscunque sint generis in eundem modum
slit furs of-whatever they-be kind in the-same way
formantur; superius tamen pellicium exteriùs habet pilos,
are-formed the-upper yet fur outside has the-hairs
sed à posterioribus est apertum; habet autem caudulam
but from behind is open it-has moreover a-little-tail
unam usquè ad genua retrò. Mulieres verò quae sunt
one all-the-way to the-knees behind the-women but who are
maritatae habent unam tunicam valdè amplam et usquè
married have one tunic very wide and all-the-way
ad terram antè scissam. Super caput verò habent unum
to the-ground in-front slit on the-head indeed they-have one
quid rotundum de viminibus vel de cortice factum, quod
something round of wickerwork or of bark made which
in lungum protenditur ad unam ulnam, et in summitate
in length extends to one ell and at the-top
desinit in quadrum: et ab imo usquè ad summum in
ends in a-square and from the-bottom all-the-way to the-top in
amplitudine semper crescit, et in summitate habet virgulam
width always increases and at the-top has a-little-rod
unam longam et gracilem de auro vel de argento seu de
one long and slender of gold or of silver or of
ligno, vel etiàm pennam: et est assutum super unum pileolum
wood or even a-feather and it-is sewn on one little-cap
quod protenditur usquè ad humeros; et tàm pileolum
which extends all-the-way to the-shoulders and both the-little-cap

quàm instrumentum praedictum est tectum de bukerano
and the-instrument aforesaid is covered with buckram
sive purpurâ vel baldakino; sinè quo instrumento coràm
or purple or baldachin without which instrument before
hominibus nunquàm vadunt, et per hoc ab aliis mulieribus
men never they-go and by this from other women
cognoscuntur. Virgines autem et juvenes mulieres cum magnâ
they-are-known the-virgins moreover and young women with great
difficultate à viris possunt discerni: quoniàm per omnia
difficulty from men can be-distinguished since in all-things
vestiuntur ut viri. Pileola habent alia quàm aliae nationes,
they-are-dressed like men caps they-have other than other nations
quorum formam intelligibiliter describere non valemus.
of-which the-form intelligibly to-describe not we-are-able

De habitaculis eorum

II.4 · THEIR DWELLINGS

Their dwellings are round tents of rods and staves covered with felt, with a smoke hole above the fire. Some are taken down and carried on pack animals; others travel whole on carts drawn by one ox or several, and they carry them wherever they go, to war or elsewhere.

Stationes habent rotundas in modum tentorii praeparatas,
dwellings they-have round in the-manner of-a-tent prepared
de virgis et baculis subtilibus factas. Suprà verò in medio
of rods and staves slender made above indeed in the-middle
rotundam habent fenestram undè lumen ingreditur, et ut
a-round they-have window whence the-light enters and so-that
possit fumus exire: quià semper in medio ignem faciunt.
can the-smoke to-go-out because always in the-middle a-fire they-make

Parietes autem et tecta filtro sunt cooperta; ostia etiàm de
the-walls moreover and roofs with-felt are covered the-doors also of
filtro sunt facta. Quaedam stationes sunt magnae, et quaedam
felt are made some dwellings are great and some
parvae, secundùm dignitatem vel hominum parvitatem. Quaedam
small according-to the-dignity or of-the-men the-smallness some
solvuntur subitò et reparantur, et super summarios
are-taken-apart quickly and are-put-together-again and on pack-animals
deferuntur; quaedam dissolvi non possunt, sed in curribus
are-carried some to-be-taken-apart not can but in carts
deferuntur: minoribus autem in curru ad deferendum unus bos,
are-carried for-the-smaller moreover in a-cart for carrying one ox
majoribus tres vel quatuor, vel etiàm plures, secundùm quod
for-the-greater three or four or even more according as
magna est, sufficiunt ad portandum; et quòcunque vadunt,
great it-is suffice for carrying and wherever they-go
sive ad bellum sive aliàs, semper illas deferunt secum.
whether to war or elsewhere always them they-carry with-them

De rebus eorum

II.5 · THEIR POSSESSIONS

They are very rich in camels, oxen, sheep, goats, and horses, with more mares than the friars believe the rest of the world has, but have no pigs or other such beasts.

In animalibus sunt divites valdè: in camelis, bobus, ovibus,
in animals they-are rich very in camels oxen sheep
capris et equis. Jumentorum tantam habent multitudinem,
goats and horses of-mares such they-have a-multitude

quantam non credimus habere totum mundum. Porcos et
as not we-believe to-have the-whole world pigs and
alias bestias minimè habent.
other beasts not-at-all they-have

De cultu Dei, de hiis quae credunt esse peccata, de divinationibus et expurgationibus, et ritu funeris

III · THEIR RITE

The third chapter treats their worship, what they count as sins, their divinations and purifications, and their burials.

Dicto de hominibus supponendum est de ritu; de quo
said about the-men to-be-added it-is of the-rite of which
tractabimus in hunc modum: primò dicemus de cultu;
we-shall-treat in this way first we-shall-speak of the-worship
secundò de hiis quae credunt esse peccata; tertiò de
secondly of those-things which they-believe to-be sins thirdly of
divinationibus et purgationibus peccatorum; quartò de ritu
the-divinations and purgations of-sins fourthly of the-rite
funeris.
of-burial

De cultu Tartarorum

III.1 · THEIR WORSHIP

They believe in one God, maker of all things, but do not worship him; they keep felt idols by the door of their dwellings and offer them the first milk, food, and the hearts of slain beasts. An idol of the first emperor stands before the orda, and when Duke Michael of Russia refused to bow to it, he was kicked to death and beheaded. They worship the sun, moon, fire, water, and earth, and Batu forced Duke Andrew's widow to marry the dead duke's young brother.

Unum Deum credunt, quem credunt esse factorem omnium
one God they-believe whom they-believe to-be the-maker of-all-things
visibilium et invisibilium; et credunt ipsum tàm bonorum
visible and invisible and they-believe him both of-the-good-things
in hoc mundo quàm poenarum esse factorem: non tamen
in this world and of-the-punishments to-be the-maker not yet
orationibus vel laudibus aut ritu aliquo ipsum colunt.
with-prayers or praises or rite any him they-worship
Nichilominùs habent idola quaedam de filtro ad imaginem
nevertheless they-have idols certain of felt to the-image
hominis facta; et illa ponunt ex utrâque parte ostii
of-a-man made and them they-place on each side of-the-door
stationis; et subtùs illa ponunt quiddam de filtro in modum
of-the-dwelling and beneath them they-place something of felt in the-manner
uberum factum, et illa credunt esse pecorum custodes,
of-udders made and them they-believe to-be of-the-cattle the-guardians
ac eis beneficium lactis et pullorum praestare. Alia verò
and to-them the-benefit of-milk and of-foals to-furnish others but
faciunt de pannis sericis, et illa multùm honorant. Quidam
they-make of cloths silken and them much they-honor some
ponunt illa in pulchro curru tecto, antè ostium stationis: et
place them in a-fine cart covered before the-door of-the-dwelling and

quicunque aliquid de illo curru furatur, sinè ullâ miseratione
whoever anything from that cart steals without any mercy
occiditur. Sed quandò volunt illa idola facere, omnes majores
is-killed but when they-wish those idols to-make all the-greater
dominae conveniunt quae sunt in stationibus illis, et cum
ladies come-together who are in dwellings those and with
reverenciâ faciunt illa; et cùm fecerunt interficiunt
reverence make them and when they-have-made-them they-kill
ovem et manducant, et ossa ejus igne comburunt. Et
a-sheep and eat-it and the-bones of-it with-fire burn and
cùm etiàm puer aliquis infirmatur, praedicto modo faciunt
when also a-child any falls-sick in-the-aforesaid way they-make
idolum et ligant super lectum ipsius. Duces, millenarii,
an-idol and bind-it over the-bed of-him the-leaders captains-of-thousands
et centenarii hircum semper habent in medio stationis.
and centurions a-goat always have in the-middle of-the-dwelling
Praedictis verò idolis offerunt primum lac omnis pecoris
to-the-aforesaid indeed idols they-offer the-first milk of-every herd
et jumenti. Et quandò primò comedere vel bibere incipiunt,
and mare and when first to-eat or to-drink they-begin
primò offerunt eis de cibariis vel de potu. Et quandò
first they-offer to-them of the-food or of the-drink and when
aliquam bestiam interficiunt, offerunt cor idolo quod est
any beast they-kill they-offer the-heart to-the-idol which is
in curru in aliquo cypho, et dimittunt usquè mane, et tunc
in the-cart in some cup and leave-it until morning and then
auferunt de praesentiâ ejus, et decoquunt et manducant.
they-take-it-away from the-presence of-it and cook-it and eat-it
Primò etiàm imperatori faciunt idolum, quod ponunt in curru,
to-the-first also emperor they-make an-idol which they-place in a-cart
antè stationem honorificè, sicut vidimus antè ordam imperatoris
before the-dwelling honorably as we-saw before the-orda of-the-emperor

istius, cui offerunt munera multa; equos etiàm offerunt ei,
this to-which they-offer gifts many horses also they-offer to-it
quos nullus audet ascendere usquè ad mortem. Alia etiàm
which no-one dares to-mount all-the-way to death other also
animalia eidem offerunt; quae si occidunt ad manducandum,
animals to-the-same they-offer which if they-kill for eating
nullum os confringunt ex eis, sed igni comburunt. Ei
no bone they-break of them but with-fire burn to-it
etiàm ad meridiem tanquàm Deo inclinant, et inclinare
also toward the-south as to-God they-bow and to-bow
faciunt aliquos nobiles, qui se reddunt eisdem: undè
they-make some nobles who themselves surrender to-them whence
nuper contigit quòd Michael, qui fuit unus de magnis ducibus
lately it-happened that Michael who was one of the-great dukes
Rusciae, cùm ivisset ad reddendum se Bati, fecerunt
of-Russia when he-had-gone for surrendering himself to-Batu they-made
eum priùs inter duos ignes transire; post hoc dixerunt ei
him first between two fires pass after this they-said to-him
quòd ad meridiem Chingis-can inclinaret: qui respondit quòd
that to the-south to-Chingis-can he-should-bow who answered that
Bati et servis suis etiàm inclinaret libenter, sed imagini
to-Batu and to-servants his also he-would-bow gladly but to-the-image
hominis mortui non inclinaret, quià non licet hoc facere
of-a-man dead not he-would-bow because not it-is-lawful this to-do
christianis; et cùm saepè diceretur ei quòd inclinaret, et
for-Christians and when often it-was-said to-him that he-should-bow and
nollet, mandavit ei dux praedictus per filium Ieroslai,
he-would-not sent to-him the-leader aforesaid through the-son of-Ieroslaus
quòd occideretur si non inclinaret: qui respondit quòd potiùs
that he-would-be-killed if not he-bowed who answered that rather
vellet mori quàm facere quod non licet; ac ille satellitem
he-would-wish to-die than to-do what not is-lawful and he an-attendant

unum misit, qui tàm diù contrà cor eum in ventre calce
one sent who so long against the-heart him in the-belly with-the-heel
percussit quousquè deficeret. Tunc quidam de suis militibus
struck until he-failed then a-certain-one of his knights
qui astabat confortabat eum dicens: «Esto constans quià
who stood-by comforted him saying be constant because
poena haec non diù tibi durabit et statìm sequetur gaudium
pain this not long for-you will-last and at-once will-follow joy
simpiternum». Post haec fuit ei caput cultello praecisum;
everlasting after this was to-him the-head with-a-knife cut-off
militi etiàm praedicto fuit caput cum cultello amputatum.
to-the-knight also aforesaid was the-head with a-knife cut-off
Solem insuper, lunâm et ignem venerantur et adorant, et
the-sun moreover the-moon and fire they-venerate and adore and
aquam et terram; eis ciborum et potùs primicias offerentes,
water and earth to-them of-foods and of-drink the-first-fruits offering
et manè potissimè antequàm comedant et bibant. Et
and in-the-morning chiefly before they-eat and drink and
quià de cultu Dei nullam legem observant, neminem adhùc,
because of the-worship of-God no law they-observe no-one yet
quòd intelleximus, coegerunt suam fidem vel legem negare,
that we-have-understood have-they-forced his faith or law to-deny
excepto Michaele de quo dictum est suprà. Quid ulteriùs
excepted Michael of whom said it-has-been above what further
faciant, ignoramus: presumitur tamen à quibusdam quòd si
they-may-do we-know-not it-is-presumed yet by some that if
monarchiam haberent, quod Deus avertat, facerent quòd
the-monarchy they-should-have which God avert they-would-make that
omnes isti idolo inclinarent. Accidit etiàm, dùm adhùc nuper
all these to-the-idol should-bow it-happened also while still lately
essemus in terrâ, quòd Andreas dux de Cherneglove quod et
we-were in the-land that Andrew duke of Chernigov which also

in Rusciâ, fuit apud Bati accusatus quòd educeret equos
in Russia was before Batu accused that he-was-taking-out the-horses
Tartarorum de terrâ et venderet aliàs: et cùm tamen non
of-the-Tartars from the-land and was-selling elsewhere and when yet not
esset probatum, fuit occisus. Quod audiens junior frater
it-had-been proved he-was killed which hearing the-younger brother
ejus, venit cum uxore occisi ad ducem praedictum Bati,
of-him came with the-wife of-the-slain to the-leader aforesaid Batu
volentes supplicare ne terra tolleretur eisdem: qui dixit
wishing to-beseech lest the-land should-be-taken from-them who told
puero quòd uxorem fratris carnalis praedicti duceret
the-boy that the-wife of-the-brother own aforesaid he-should-take
in uxorem, et mulieri praecepit ducere illum in virum
as wife and to-the-woman he-ordered to-take him as husband
secundùm consuetudinem Tartarorum: qui respondit dicens
according-to the-custom of-the-Tartars who answered saying
quòd priùs vellet occidi quàm faceret contra legem;
that rather she-would-wish to-be-killed than she-should-act against the-law
at ille nichilominùs tradidit eam illi, quamvis ambo renuerent
but he nevertheless handed her to-him although both refused
quantùm possent, et duxerunt eos ambo in lecto, et posuerunt
as-much-as they-could and they-led them both into bed and placed
puerum super illam clamantem et plorantem, et coegerunt eos
the-boy upon her crying and weeping and forced them
pariter commisceri, coactione non conditionali, sed absolutâ.
together to-be-mingled with-a-compulsion not conditional but absolute

De his quae credunt esse peccata

III.2 · WHAT THEY COUNT AS SINS

They have no law of justice, but count as sins such things as putting a knife in the fire, leaning on a whip, killing young birds, or spilling milk; a man who urinates in a dwelling on purpose or treads on a leader's threshold is killed. Killing men, seizing others' lands and goods, and fornication are no sin to them. They know nothing of eternal life but believe they will live on with their herds after death.

Quamvis de justiciâ faciendâ vel peccato cavendo nullam
although about justice to-be-done or sin to-be-avoided no
habeant legem, nichilominùs tamen habent aliquas traditiones,
they-have law nevertheless yet they-have some traditions
quas dicunt esse peccata, quas confinxerunt ipsi vel antecessores
which they-say to-be sins which devised they or the-ancestors
eorum. Unum est figere cultellum in igne, vel etiàm quocunque
of-them one is to-fix a-knife in the-fire or also in-whatever
modo tangere ignem cultello; vel cum cultello extrahere
way to-touch the-fire with-a-knife or with a-knife to-draw
de caldario carnes; juxtà ignem etiàm incidere cum securi:
from the-cauldron meat beside the-fire also to-cut with an-ax
credunt enim quòd sic auferri debeat caput igni.
they-believe for that so to-be-taken-away must the-head from-the-fire
Item appodiare se ad flagellum cum quo percutitur equus
likewise to-lean oneself on the-whip with which is-struck a-horse
(ipsi enim calcaribus non utuntur); item tangere flagello
they for spurs not use likewise to-touch with-the-whip
sagittas; item juvenes aves accipere vel occidere; cum freno
arrows likewise young birds to-take or to-kill with the-bridle
equum percutere; item et os cum alio osse frangere; item
a-horse to-strike likewise also a-bone with another bone to-break likewise

lac vel aliquem potum vel cibum super terram effundere; in
milk or any drink or food upon the-ground to-pour-out in
statione mingere: sed si voluntariè facit, occiditur; si autem
the-dwelling to-urinate but if voluntarily he-does-it he-is-killed if moreover
aliter, oportet quòd pecuniam multam solvant incantatori,
otherwise it-behooves that money much they-pay to-the-enchanter
qui purificet eos, et faciat et stationem et ea quae
that he-may-purify them and make both the-dwelling and the-things which
in ipsâ sunt inter duos ignes transire; sed antequàm sic
in it are between two fires pass but before so
purificetur nullus audet intrare nec de ipsâ aliquid portare.
it-be-purified no-one dares to-enter nor from it anything to-carry
Item si alicui morsellus imponitur, et deglutire non potest
likewise if to-anyone a-morsel is-put-in and to-swallow not he-can
et de ore suo ejicit eum, fit foramen sub statione,
and from mouth his he-casts it there-is-made an-opening under the-dwelling
et extrahitur per illud foramen, et sinè ullâ misericordiâ
and he-is-drawn-out through that opening and without any mercy
occiditur; item si quis calcat limen stationis alicujus
is-killed likewise if anyone treads-on the-threshold of-the-dwelling of-any
ducis, interficitur eodem modo: et multa habent hiis
leader he-is-killed in-the-same way and many they-have to-these
similia, de quibus longum esset narrare. Sed homines
similar-things of which long it-would-be to-tell but men
occidere, aliorum terras invadere, res aliorum accipere
to-kill of-others the-lands to-invade the-things of-others to-take
quocunque injusto modo, fornicari, aliis hominibus injuriari,
in-whatever unjust way to-fornicate other men to-injure
facere contrà prohibitiones et Dei praecepta, nullum peccatum
to-act against the-prohibitions and of-God the-precepts no sin
est apud eos. De vitâ aeternâ et damnatione perpetuâ nichil
is among them of life eternal and damnation perpetual nothing

sciunt; credunt tamen quòd post mortem in alio seculo
they-know they-believe yet that after death in another world
vivant, et greges multiplicent, comedant, bibant, et alia
they-live and flocks multiply eat drink and other-things
faciant quae in hoc seculo à viventibus hominibus fiunt.
do which in this world by living men are-done

De divinationibus et purgationibus peccatorum

III.3 · DIVINATIONS AND PURIFICATIONS

They trust in divination and enchantment, and take the demons' answers for the voice of God, whom they call Itoga. They begin new things at the new or full moon and call the moon the great emperor. All things, envoys and gifts included, are purified by passing between two fires. A dying man's dwelling is marked with a spear; the great are buried secretly with a dwelling, a mare and foal, a horse, and gold, and their names are not spoken for three generations.

Divinationibus, auguriis, aruspiciis, veneficiis, incantationibus
to-divinations auguries soothsayings sorceries enchantments
multùm intendunt. Et cùm à daemonibus eis respondetur,
much they-attend and when by demons to-them it-is-answered
credunt quòd Deus ipsis loquatur: quem Deum vocant
they-believe that God to-them speaks which God they-call
Itoga; sed Comani Kam ipsum appellant: quem mirabiliter
Itoga but the-Comans Kam him call whom wonderfully
timent et reverentur; ac ei oblationes offerunt multas, et
they-fear and revere and to-him oblations offer many and
primicias ciborum et potûs; et secundùm responsum ipsius
the-first-fruits of-foods and of-drink and according-to the-answer of-him
faciunt universa. In principio lunationis vel in plenilunio
they-do all-things at the-beginning of-the-new-moon or at the-full-moon

incipiunt quicquid novi agere volunt: undè illam magnum
they-begin whatever new to-do they-wish whence it the-great
imperatorem appellant, eique genua flectunt et deprecantur.
emperor they-call and-to-it the-knees they-bend and pray
Solem etiàm dicunt esse matrem lunae, eò quòd
the-sun also they-say to-be the-mother of-the-moon for-the-reason that
lumen a sole recipiat.
the-light from the-sun it-receives
Et ut breviter dicam, per ignem credunt omnia purificari:
and that briefly I-may-say by fire they-believe all-things to-be-purified
undè quandò nuncii veniunt ad eos, vel principes, vel
whence when envoys come to them or princes or
personae quaecumque, oportet ipsos et munera quae portant
persons whatsoever it-behooves them and the-gifts which they-carry
per duos ignes transire, ut purificentur ne fortè veneficia
through two fires to-pass that they-may-be-purified lest perhaps sorceries
fecerint et venenum vel aliquid mali portaverint. Item
they-may-have-done and poison or anything of-evil may-have-carried likewise
si cadat ignis de coelo super pecora, vel super homines,
if falls fire from heaven upon cattle or upon men
quod ibidem saepè contingit, sive aliquid talium eveniat
which there often happens or anything of-such-things befall
eis per quod immundos seu infortunatos se reputent,
them through which unclean or unlucky themselves they-reckon
oportet simili modo per incantatores mundari: et quasi
it-behooves in-like manner by enchanters to-be-cleansed and as-if
omnem spem suam in talibus posuerunt.
all hope their in such-things they-have-placed
Quandò aliquis eorum infirmatur ad mortem, ponitur in
when any of-them falls-sick to death there-is-placed in
statione ejus una hasta, et circà illam filtrum circumvolvitur
the-dwelling of-him one spear and around it felt is-wound

nigrum: et ex tunc nullus audet alienus terminos stationum
black and from then no-one dares a-stranger the-bounds of-the-dwellings
ejus intrare; et quandò incipit agonizare, quasi omnes
of-him to-enter and when he-begins to-be-in-agony almost all
recedunt ab eo, quoniàm nullus de hiis qui morti ejus
withdraw from him since no-one of those who at-the-death of-him
assistunt potest ordam alicujus ducis vel imperatoris usquè
are-present can the-orda of-any leader or emperor all-the-way
ad novam lunationem intrare. Cùm autem mortuus est, si est
to the-new moon enter when moreover dead he-is if he-is
de majoribus, sepelitur occultè in campo ubi placuerit eis:
of the-greater he-is-buried secretly in the-field where it-has-pleased them
sepelitur autem cum statione, sedendo in medio ejus, et
he-is-buried moreover with a-dwelling sitting in the-middle of-it and
ponunt mensam antè eum, et alveolum carnibus plenum, et
they-place a-table before him and a-trough with-meats full and
cyphum lactis jumentini; et sepelitur cum eo unum jumentum
a-cup of-milk of-mares and is-buried with him one mare
cum pullo, et equus cum fraeno et sellâ: et alium equum
with a-foal and a-horse with bridle and saddle and another horse
comedunt, et stramine corium implent, et super duo ligna
they-eat and with-straw the-hide they-fill and upon two poles
vel quatuor altiùs ponunt, ut habeat in alio mundo
or four on-high they-place so-that he-may-have in the-other world
stationem ubi moretur, et jumentum de quo habeat lac, et
a-dwelling where he-may-stay and a-mare from which he-may-have milk and
possit sibi etiàm equos multiplicare, et equos in quibus
he-may-be-able for-himself also horses to-multiply and horses on which
valeat equitare: et ossa illius equi quem comedunt pro
he-may-be-able to-ride and the-bones of-that horse which they-eat for
animâ ejus comburunt. [Et saepè etiàm conveniunt mulieres ad
the-soul of-him they-burn and often also come-together women for

comburendum ossa pro animabus hominum ut nostris vidimus
burning bones for the-souls of-men as with-our we-saw
oculis, et ab aliis intelleximus ibidem. Vidimus etiàm quod
eyes and from others we-understood there we-saw also that
Occodai-can pater istius Imperatoris, dimisit unum virgultum
Occodai-can the-father of-this Emperor left one grove
crescere pro animâ suâ: undè praecepit quòd nullus incideret
to-grow for the-soul his whence he-ordered that no-one should-cut
ibi, et quicumque incidet ibi aliquam virgam, ut ipsi
there and whoever will-cut there any rod as ourselves
vidimus, verberabatur, expoliabatur et malè tractabatur; et
we-saw was-beaten was-stripped and badly was-treated and
cùm nos multùm indigeremus ad equum percutiendum, non
when we much needed for a-horse to-strike not
fuimus ibi ausi incidere unam virgam]. Aurum et argentum
we-have there dared to-cut one rod gold and silver
sepeliunt eodem modo cum ipso. Currus in quo ducitur
they-bury in-the-same way with him the-cart in which he-is-carried
frangitur, et statio sua destruitur, nec nomen proprium
is-broken and the-dwelling his is-destroyed nor the-name own
ejus usquè ad tertiam generationem audet aliquis nominare.
of-him all-the-way to the-third generation dares anyone to-name

De ritu funeris

III.4 · THEIR BURIALS

Some great men are buried in a pit dug into the side of a larger one, and the slave laid under them, if he lives through it, goes free. They have two guarded cemeteries, one for emperors and nobles and one for those killed in Hungary; the friars stray into the second and are let go as envoys who did not know the custom. A dead man's kin and household pass between two fires, and the dwelling, bed, cart, and goods of a man killed by thunder are shunned as unclean.

Alius etiàm est modus sepeliendi quosdam majores. Vadunt in
another also is the-way of-burying certain greater-men they-go into
campo occultè, et ibi gramina removent cum radicibus, et
the-field secretly and there the-grasses they-remove with the-roots and
faciunt foveam magnam, et in latere illius foveae faciunt unam
make a-pit great and in the-side of-that pit they-make one
foveam sub terrà; et illum servum quem habet dilectum
pit under the-earth and that slave whom he-has beloved
ponunt sub eo: qui jacet tàm diù sub ipso, quòd incipit quasi
they-place under him who lies so long under him that he-begins as-if
agonizare, et deindè extrahunt eum ut valeat respirare;
to-be-in-agony and then they-draw-out him that he-may-be-able to-breathe
et sic faciunt ter: et si evadit, posteà est liber, et facit
and so they-do three-times and if he-escapes afterward he-is free and does
quicquid placuerit ei, et est magnus in statione, ac inter
whatever will-have-pleased him and is great in the-dwelling and among
parentes illius. Mortuum autem ponunt in foveâ, quae est
the-kinsfolk of-him the-dead-man moreover they-place in the-pit which is
in latere facta cum hiis quae superiùs dicta sunt; deindè
in the-side made with those-things which above said were then
replent foveam quae est antè foveam suam, et desuper gramina
they-fill the-pit which is before the-pit his and on-top the-grasses

ponunt, ut fuerat priùs, ad hoc ne locus ulteriùs valeat
they-place as it-had-been before to this lest the-place further may-be-able
inveniri. Alia etiàm faciunt ut superiùs dictum est; sed
to-be-found other-things also they-do as above said it-is but
tentorium suum exteriùs relinquunt in campo. In terrâ eorum
the-tent his outside they-leave in the-field in the-land of-them
sunt cimiteria duo. Unum in quo sepeliuntur imperatores,
there-are cemeteries two one in which are-buried the-emperors
duces et nobiles omnes: et ubicumque moriantur, si congruè
leaders and nobles all and wherever they-die if fittingly
fieri potest, illùc deferuntur; sepelitur autem cum eis aurum
done it-can-be thither they-are-carried there-is-buried moreover with them gold
et argentum multum. Aliud est in quo sepulti sunt illi qui in
and silver much the-other is in which buried are those who in
Hungariâ interfecti fuerunt: multi enim ibidem occisi fuerunt.
Hungary killed were many for there slain were
Ad illa cimiteria nullus audet accedere praeter custodes qui ad
to those cemeteries no-one dares to-approach except the-guardians who for
custodiendum positi sunt ibidem, et si aliquis accesserit,
guarding placed are there and if anyone will-have-approached
capitur, expoliatur, verberatur, et valdè malè tractatur: undè
he-is-seized stripped beaten and very badly treated whence
nos ipsi inscienter intravimus terminos cimiterii eorum
we ourselves unknowingly entered the-bounds of-the-cemetery of-those
qui in Hungarià fuerunt occisi et venerunt super nos illi
who in Hungary were killed and came upon us they
sagittare volentes; sed quià eramus nuncii et nesciebamus
to-shoot wishing but because we-were envoys and we-did-not-know
consuetudinem terrae, nos liberos dimiserunt abire.
the-custom of-the-land us free they-let go-away

Parentes autem et omnes alios qui morantur in stationibus
the-kinsfolk moreover and all others who stay in dwellings
suis oportet purificari per ignem; quae purificatio fit hoc
his it-behooves to-be-purified by fire which purification is-done in-this
modo: Faciunt duos ignes, et duas hastas ponunt juxtà ignes,
way they-make two fires and two spears they-place beside the-fires
et unam cordam in summitate hastarum; et ligant super
and one cord on the-top of-the-spears and they-bind upon
cordam illam quasdam scissuras de bucarano; sub quâ cordâ
cord that certain strips of buckram under which cord
et ligaturis inter illos duos ignes transeunt homines, bestiae
and ties between those two fires pass men beasts
ac stationes; et sunt duae mulieres una hinc, et alia
and dwellings and there-are two women one on-this-side and the-other
indè, aquam projicientes et quaedam carmina recitantes:
on-that-side water throwing and certain songs reciting
et si aliqui currus ibi franguntur, vel etiàm res ibidem
and if any carts there are-broken or even things there
aliquae cadunt, incantatores accipiunt. Et si aliquis occiditur à
any fall the-enchanters take-them and if anyone is-killed by
tonitruo, omnes illos homines qui morantur in stationibus illis
thunder all those men who stay in dwellings those
oportet praedicto modo per ignes transire. Statio, lectus,
it-behooves in-the-aforesaid way through fires to-pass the-dwelling bed
currus, filtra et vestes, et quicquid talium habuerint, a
cart felts and garments and whatever of-such-things they-will-have-had by
nullo tanguntur, sed tanquàm immunda ab omnibus respuuntur.
no-one are-touched but as-if unclean by all are-rejected

De moribus Tartarorum bonis et malis, et cibis, et consuetudinibus eorum

IV · THEIR CUSTOMS

The fourth chapter treats their good customs, their bad ones, their foods, and their usages.

Dicto de ritu, dicendum est de moribus; de quibus
said about the-rite to-be-spoken it-is of the-customs of which
tractabimus hoc modo: primò dicemus de bonis; secundò
we-shall-treat in-this way first we-shall-speak of the-good secondly
de malis; terciò de cibis; quartò de consuetudinibus.
of the-bad thirdly of the-foods fourthly of the-usages

De bonis moribus Tartarorum

IV.1 · THEIR GOOD CUSTOMS

The Tartars obey their lords more than any people, rarely quarrel, and never fight or kill one another; there are no robbers among them, and their carts need no locks. They honor one another, share their little food, bear hunger, cold, and heat cheerfully, and are not envious; their women are chaste, though their talk is coarse, and even drunk they do not quarrel.

Praedicti homines, videlicet Tartari, sunt magis obedientes
the-aforesaid men namely the-Tartars are more obedient
dominis suis, quàm aliqui homines qui sint in mundo, sive
to-lords their than any men who are in the-world whether
religiosi, sive seculares; et magis reverentur eosdem, neque
religious or secular and more they-revere them nor
de facili mentiuntur eis. Verbis ad invicem rarò aut
with ease do-they-lie to-them with-words to one-another rarely or

nunquàm contendunt, factis verò nunquàm; bella, rixae,
never do-they-quarrel with-deeds but never wars brawls
vulnera, homicidia inter eos nunquàm contingunt. Praedones
wounds homicides among them never happen robbers
etiàm et fures rerum magnarum non inveniuntur ibidem:
also and thieves of-things great not are-found there
undè stationes et currus eorum, ubi habent thesaurum
whence the-dwellings and carts of-them where they-have treasure
suum, seris aut nectibus non firmantur. Si aliquae bestiae
their with-bolts or bars not are-made-fast if any beasts
perduntur, quicunque invenerit eas, vel dimittit sic esse, vel
are-lost whoever will-have-found them either leaves-them so to-be or
ducit eas ad homines illos qui positi sunt ad hoc; homines
leads them to men those who placed are for this the-men
autem quorum sunt bestiae apud eosdem illas requirunt, et
moreover whose are the-beasts with them them seek and
absquè ullâ difficultate recipiunt eas. Unus alium satis honorat:
without any difficulty receive them one another quite honors
et ad invicem sibi satis sunt familiares; et cibaria,
and to one-another to-themselves quite they-are friendly and food
quamvis sint apud eos pauca, tamen satis competenter inter
although there-be with them little yet quite suitably among
se communicant illa. Et etiàm satis sunt sufferentes:
themselves they-share it and also quite they-are enduring
undè cùm jejunant unâ die vel duobus nichil comendentes
whence when they-fast one day or two nothing eating
omninò, de facili non videntur impatientes; sed cantant et
at-all with ease not they-seem impatient but they-sing and
ludunt quasi comederint benè. In equitando multùm sustinent
play as-if they-had-eaten well in riding much they-endure
frigus, etiàm et calorem quandoque nimium patiuntur. Nec
cold also and heat sometimes excessive they-suffer nor

sunt homines delicati. Invidiosi ad invicem non videntur:
are-they men delicate envious to one-another not they-seem
inter eos quasi nulla placita sunt: nullus alium spernit, sed
among them almost no lawsuits there-are no-one another scorns but
juvat et promovet quantùm congruè potest. Mulieres eorum
helps and promotes-him as-much-as fittingly he-can the-women of-them
sunt castae, nec de impudicitiâ ipsarum aliquid inter eos
are chaste nor of the-unchastity of-them anything among them
auditur; verba tamen quaedam ex eis in joco satis habent
is-heard words yet certain of them in jest quite have
turpia et impudica. Seditiones inter eos rarò vel nunquàm
base and unchaste seditions among them rarely or never
habere intenditur; et quamvis multùm inebrientur, in
to-have is-intended and although much they-get-drunk in
ebrietate tamen suâ verbis vel factis nunquàm contendunt.
drunkenness yet their with-words or deeds never do-they-quarrel

De malis moribus eorum

IV.2 · THEIR BAD CUSTOMS

They are proud beyond all men and despise others; the friars saw Duke Ieroslaus of Russia, many sultans, and a son of the king and queen of Georgia given no honor at court. They are irascible, the greatest liars, smooth at first and stinging like a scorpion at the end, sly, filthy in eating, and hide their evil intent. Drunkenness is an honor among them; they are greedy exactors and stingy givers, and to them killing other men is nothing.

Descriptis eorum moribus bonis, nunc de malis est
described their customs good now about the-bad it-is
supponendum. Superbissimi sunt aliis hominibus, et
to-be-added most-proud they-are toward-other men and

despiciunt omnes; imò quasi pro nichilo reputant eos, sive
despise all nay as-if for nothing they-reckon them whether
nobiles sive ignobiles sint: vidimus enim in curiâ imperatoris
noble or ignoble they-be we-saw for in the-court of-the-emperor
nobilem virum Ieroslaum magnum ducem Rusciae, filium
a-noble man Ieroslaus the-great duke of-Russia the-son
etiàm regis et reginae Georgianiae et soldanos multos et
also of-the-king and of-the-queen of-Georgia and sultans many and
magnos, ducem etiàm Solangorum, nullum honorem debitum
great the-duke also of-the-Solangi no honor due
recipere inter eos; sed Tartari qui erant eis assignati,
to-receive among them but the-Tartars who were to-them assigned
quantùmcunque erant viles, antecedebant eos, et semper
however-much they-were vile went-before them and always
primum locum et summum tenebant: imò saepè oportebat eos
the-first place and highest held nay often it-behooved them
post eorum posteriora sedere. Iracundi sunt hominibus aliis
behind their backs to-sit irascible they-are toward-men other
multùm, et indignantis naturae. Et etiàm aliis hominibus
much and of-an-indignant nature and also than-other men
plus sunt mendaces, et ferè nulla veritas invenitur in eis:
more they-are liars and almost no truth is-found in them
in principio quidem sunt blandi, sed in fine pungunt ut
at the-beginning indeed they-are smooth but at the-end they-sting like
scorpio; subdoli sunt et fraudulenti, et si possunt, astuciâ
a-scorpion sly they-are and fraudulent and if they-can by-cunning
circumveniunt omnes. Homines sunt immundi in sumendo
they-get-round all men they-are unclean in taking
cibum et potum, et in aliis factis suis. Quicquid mali
food and drink and in other deeds their whatever of-evil
volunt facere hominibus aliis, miro modo occultant, ut
they-wish to-do to-men other in-a-wonderful way they-hide so-that

sibi providere non possint, vel contrà eorum astucias
for-themselves to-provide not they-may-be-able or against their cunning
remedium invenire. Ebrietas honorabilis est apud eos, et cùm
a-remedy to-find drunkenness honorable is among them and when
multum quis biberit ibidem rejicit, nec propter hoc dimittit
much one has-drunk there he-vomits nor because-of this does-he-give-up
quin iterùm bibat. Valdè sunt cupidi et avari; exactores
but-that again he-drinks very they-are greedy and avaricious exactors
sunt maximi ad petendum, et tenacissimi retentores, et
they-are greatest in asking and most-tenacious retainers and
parcissimi donatores. Aliorum hominum occisio pro nichilo
most-sparing givers of-other men the-slaying for nothing
est apud eos. Et ut breviter dicam, omnes mali mores eorum
is among them and that briefly I-may-say all the-bad customs of-them
propter prolixitatem in scripto redigi minimè possunt.
because-of the-length into writing to-be-reduced not-at-all can

De cibis eorum

IV.3 · THEIR FOODS

They eat everything, dogs, wolves, foxes, horses, mice, and lice, and in need human flesh, as at the siege of a Kitai city, when one man in ten was eaten. They have no bread or vegetables, wipe their greasy hands on their boots, wash neither dishes nor clothes, and let no food or drink perish. They drink mare's milk above all, and in winter the poor live on thin millet and a little meat at evening.

Cibi eorum sunt omnia quae mandi possunt: comedunt
the-foods of-them are all-things which to-be-eaten can they-eat
enim canes, lupos, vulpes, et equos; etiàm in necessitate carnes
for dogs wolves foxes and horses also in necessity flesh
humanas manducant: undè quandò pugnaverunt contrà quandam
human they-eat whence when they-fought against a-certain

civitatem Kytaorum ubi morabatur imperator ipsorum, quam
city of-the-Kitai where was-staying the-emperor of-them which
obsederunt tàm diù quòd defecerunt ipsis Tartaris omninò
they-besieged so long that failed for-the-very Tartars altogether
expensae, et quià non habebant quid manducarent omninò,
the-provisions and because not they-had what they-might-eat at-all
tunc accipiebatur de decem hominibus unus ad manducandum.
then was-taken of ten men one for eating
Abluviones etiàm quae egrediuntur de jumentis cum pullis
the-afterbirths also which come-out from mares with foals
manducant: imò vidimus etiàm eos pediculos manducare;
they-eat nay we-saw also them lice eat
dicebant enim: «Numquid eos debeo manducare cùm mei
they-said for surely them I-ought to-eat when of-my
filii carnes manducent et ipsius sanguinem bibunt?» Vidimus
son the-flesh they-eat and of-him the-blood they-drink we-saw
etiàm ipsos comedere mures. Mensalibus et manutergiis
also them eat mice tablecloths and napkins
non utuntur. Panem non habent, nec olera, nec legumina,
not they-use bread not they-have nor vegetables nor legumes
nec aliquid aliud nisi carnes; de quibus etiàm tàm paucas
nor anything else except meats of which also so few
manducant, quòd aliae nationes vix indè vivere possent.
they-eat that other nations scarcely thence to-live could
Cum pinguedine carnium polluunt multùm manus: quandò
with the-fat of-the-meats they-soil much the-hands when
verò comederunt, eas ad ocreas suas vel ad gramina vel ad
indeed they-have-eaten them on boots their or on the-grasses or on
aliquid talium tergunt; solent etiàm honestiores habere
anything of-such they-wipe-them they-are-wont also the-more-respectable to-have
aliquos panniculos parvos cum quibus ultimò tergunt manus
some cloths small with which last they-wipe the-hands

quandò carnes manducârunt. Cibum unus eorum incidit, et
when meats they-have-eaten the-food one of-them cuts and
alius accipit cum punctâ cultelli morsellos, et unicuique
another takes with the-point of-the-knife the-morsels and to-each
praebet, quibusdam plus quibusdam minùs, secundùm quod
offers to-some more to-some less according as
eos magis et minùs cupiunt honorare. Scutellas non lavant,
them more and less they-wish to-honor dishes not they-wash
et si aliquandò cum brodio carnium lavant iterùm eas, cum
and if sometimes with the-broth of-the-meats they-wash again them with
carnibus in ollam reponunt. Ollas etiàm vel coclearia vel alia
the-meats into the-pot they-put-back pots also or spoons or other
vasa ad hoc deputata si abluunt, simili modo lavant. Apud eos
vessels for this appointed if they-clean in-like way they-wash among them
magnum peccatum est si aliquid de potu vel de cibo perire
a-great sin it-is if anything of drink or of food to-perish
aliquo modo permittatur: undè ossa, nisi priùs extrahatur
in-any way be-allowed whence bones unless first be-extracted
medulla, dare canibus non permittunt. Vestes suas etiàm non
the-marrow to-give to-dogs not they-allow garments their also not
lavant, nec lavari permittunt, et maximè ab illo tempore
they-wash nor to-be-washed they-allow and most-of-all from that time
quo tonitrua incipiunt usquequò desinat illud tempus.
at-which thunders begin until ends that time
Lac jumentinum bibunt in maximâ quantitate si habent:
milk of-mares they-drink in the-greatest quantity if they-have-it
bibunt etiàm ovinum, caprinum, vaccinum, et camelorum.
they-drink also of-sheep of-goats of-cows and of-camels
Vinum, cervisiam, et medonem non habent, nisi ab aliis
wine beer and mead not they-have unless from other
nationibus mittatur, vel donetur eisdem. In hyeme quoque, nisi
nations it-be-sent or be-given to-them in winter also unless

divites sint, lac jumentinum non habent. Milium quoque cum
rich they-be milk of-mares not they-have millet also with
aquâ decoquunt, quod tam tenuè faciunt, quòd non comedere
water they-boil which so thin they-make that not to-eat
sed bibere possunt. Et unusquisque ex eis bibit cyphum
but to-drink-it they-can and each-one of them drinks a-cup
unum vel duos in mane, et nichil plus in die comedunt; in
one or two in the-morning and nothing more in the-day they-eat in
sero autem unicuique parùm de carnibus datur, et brodium
the-evening moreover to-each a-little of meats is-given and the-broth
de carnibus bibunt. In estate autem, quià tunc habent satis
of the-meats they-drink in summer moreover because then they-have enough
de lacte jumentino, carnes rarò manducant, nisi fortè donentur
of milk of-mares meats rarely they-eat unless perhaps they-be-given
eis, aut venatione aliquam bestiam ceperint, sive avem.
to-them or by-hunting some beast they-have-taken or bird

De consuetudinibus eorum et legibus

IV.4 · THEIR LAWS AND USAGES

Adulterers and an unchaste maiden are killed with the man, and so are thieves caught in the act; a man who betrays counsel is given a hundred strokes. A concubine's son inherits like a lawful wife's. Each wife keeps her own dwelling, and they rarely quarrel. The men do nothing but make arrows, tend the herds a little, hunt, and shoot, and children ride from the age of two or three; the women ride, drive the carts, and do all the work, and some shoot like men.

Legem autem sive consuetudinem habent occidendi virum et
a-law moreover or custom they-have of-killing a-man and
mulierem quos in adulterio invenerint manifestè; similiter
a-woman whom in adultery they-will-have-found openly likewise

et virginem si fornicata fuerit cum aliquo, virum et
also a-virgin if fornicated she-will-have with anyone the-man and
mulierem occidunt. Si aliquis invenitur in praedâ vel in furto
the-woman they-kill if anyone is-found in plunder or in theft
manifesto in terrâ potestatis eorum sinè ullâ miseratione
manifest in the-land of-the-power of-them without any mercy
occiditur. Item si aliquis eorum denunciat consilia, maximè
he-is-killed likewise if anyone of-them reveals the-counsels most-of-all
quandò volunt ire ad bellum, centum plagae ei dantur
when they-wish to-go to war a-hundred blows to-him are-given
super posteriora, quantò majores dare cum baculo magno
upon the-backside as-much greater to-give with a-staff great
unus rusticus potest. Item quandò aliqui de minoribus
one peasant can likewise when any of the-lesser
offendunt in aliquo, a suis majoribus non parcitur eis, sed
offend in anything by their greater not is-spared to-them but
verberibus graviter affliguntur. Item inter filium concubinae
with-blows heavily they-are-afflicted likewise between the-son of-a-concubine
et uxoris nulla est differentia, sed dat pater unicuique
and of-a-wife no is difference but gives the-father to-each
eorum quod vult, et si est de genere ducum, ità est
of-them what he-wishes and if he-is of the-race of-leaders so is
dux filius concubinae sicut est filius uxoris legitimae. Et
a-leader the-son of-the-concubine as is the-son of-the-wife lawful and
cùm unus Tartarus habet multas uxores, unaquaeque per se
when one Tartar has many wives each by herself
suam stationem et suam familiam habet; et cum unâ bibit
her dwelling and her household has and with one he-drinks
et comedit et dormit in unâ die, et alterâ die cum aliâ:
and eats and sleeps on one day and on-another day with another
una tamen ex ipsis major inter alias est, et frequentiùs
one yet of them greater among the-others is and more-often

cum illâ quàm cum aliis commoratur; et cùm tàm
with her than with the-others he-stays and although so
multae sint, inter se tamen de facili non contendunt.
many they-be among themselves yet with ease not they-quarrel
Viri nichil operantur omninò exceptis sagittis; et etiàm
the-men nothing work at-all excepted arrows and also
aliquantulùm de gregibus habent curam; sed venantur, et
a-little of the-flocks they-have care but they-hunt and
se exercitant ad sagittandum: omnes enim a parvo
themselves exercise in shooting all for from small
usquè ad magnum sagittarii sunt boni; et statìm pueri
all-the-way to great archers are good and at-once the-boys
eorum, quandò sunt duorum vel trium annorum, incipiunt
of-them when they-are of-two or three years begin
equitare, et equos regunt, et currunt in eis; et dantur
to-ride and horses govern and run on them and are-given
eis arcus secundùm suam aetatem, et instruuntur ad
to-them bows according-to their age and they-are-trained in
sagittandum: agiles enim sunt valdè, necnon et audaces.
shooting nimble for they-are very and-also and bold
Virgines et mulieres equitant, et agiliter currunt in equis
virgins and women ride and nimbly run on horses
ut viri; vidimus etiàm eas pharetras et arcus portare. Et
like men we-saw also them quivers and bows carry and
tàm viri quàm mulieres diù in equitando possunt durare:
both men and women long in riding can to-last
brevissimas habent strepas; equos valdè custodiunt: imò
very-short they-have stirrups horses very they-guard nay
rerum omnium sunt magni conservatores. Mulieres eorum
of-things all they-are great conservers the-women of-them
omnia operantur, pellicia, vestes, calceos, ocreas, et omnia
all-things work furs garments shoes boots and all

opera quae de corio fiunt; currus etiàm ducunt et reparant,
works which of leather are-made carts also they-drive and repair
camelos onerant, et velocissimae sunt et strenuae in
camels they-load and most-swift they-are and vigorous in
omnibus operibus suis. Femoralibus omnes mulieres utuntur,
all works their breeches all women use
et aliquae sicut viri sagittant.
and some like men shoot

De principio imperii Tartarorum, et principibus eorum, et dominio Imperatoris et principum ejus

V · THEIR EMPIRE

The fifth chapter treats the beginning of their empire, its princes, and the lordship of the Emperor and his princes.

Dicto de eorum consuetudinibus, de ipsorum est imperio
said about their customs of their it-is empire
subnectendum: et primò dicemus de ipsius principio; secundò
to-be-joined and first we-shall-speak of of-it the-beginning secondly
de principibus ejus; terciò de dominio Imperatoris et principum.
of the-princes of-it thirdly of the-lordship of-the-Emperor and of-the-princes

De principio imperii Tartarorum

V.1 · THE BEGINNING OF THEIR EMPIRE

In Mongal, Chingis, a hunter of men, gathers followers, subdues the Su-Mongal, the Merkit, and the Mecrit, and crushes the Naimans and the Kara-Kitai. Beaten once by the Kitai, he later takes their emperor's city through a tunnel and is made emperor. One son conquers the Comans; another's army is routed in India by Prester John's fire-breathing copper men and then by dog-men, and Chingis is driven off by an underground people. His laws allow no emperor without election and no peace with a people until it submits. He is killed by lightning.

Terra quaedam est in partibus Orientis, de quâ dictum
a-land a-certain is in the-parts of-the-East of which said
est suprà, quae Mongal nominatur. Haec terra quondàm
it-has-been above which Mongal is-named this land once
populos quatuor habuit: unus Yeka-Mongal id est magni
peoples four had one Yeka-Mongal that is the-great
Mongali vocabantur; secundus Su-Mongal id est aquatici
Mongals were-called the-second Su-Mongal that is the-water
Mongali vocabantur, ipsi autem se ipsos Tartaros appellabant
Mongals were-called they moreover them selves Tartars called
à quodam fluvio qui currit per terram illorum, qui Tatar
from a-certain river which runs through the-land of-them which Tatar
nominatur; alius appellabatur Merkit; quartus Mecrit. Hii populi
is-named another was-called Merkit the-fourth Mecrit these peoples
omnes unam formam personarum et unam liguam habebant,
all one form of-persons and one tongue had
quamvis inter se per provincias et principes essent divisi.
although among themselves by provinces and princes they-were divided
In terrâ Yeka-Mongal fuit quidam qui vocabatur Chingis;
in the-land of-Yeka-Mongal there-was a-certain-man who was-called Chingis
iste incepit esse robustus venator coràm domino: didicit enim
he began to-be a-mighty hunter before the-Lord he-learned for

homines furari, rapere praedam. Ibat autem ad alias terras,
men to-steal to-snatch booty he-went moreover to other lands
et quoscumque poterat capere et sibi associare, non
and whomever he-could to-catch and to-himself to-associate not
dimittebat: homines autem suae gentis ad se inclinavit, qui
he-let-go the-men moreover of-his people to himself he-drew who
tanquàm ducem ipsum sequebantur ad omnia malefacta. Hic
as a-leader him followed to all evil-deeds he
autem incepit pugnare cum Su-Mongal sive Tartaris, postquàm
moreover began to-fight with the-Su-Mongal or Tartars after
plures homines aggregaverat sibi, et interfecit ducem
many men he-had-gathered to-himself and he-killed the-leader
eorum, et multo bello sibi omnes Tartaros subjugavit
of-them and by-much war to-himself all the-Tartars he-subjugated
et in suam servitutem recepit ac redegit. Post haec, cum
and into his servitude received and reduced-them after this with
omnibus istis, pugnavit cum Merkitis qui erant positi juxtà
all these he-fought with the-Merkit who were placed beside
terram Tartarorum, quos etiàm sibi bello subjecit. Indè
the-land of-the-Tartars whom also to-himself by-war he-subjected thence
procedens pugnavit contra Mecritas, et etiàm illos devicit.
proceeding he-fought against the-Mecrit and also them he-conquered
Audientes itaque Naimani quòd Chingis erat taliter elevatus,
hearing and-so the-Naimans that Chingis was so raised-up
indignati fuerunt multum: ipsi enim habuerant imperatorem
indignant were much they for had-had an-emperor
qui fuerat strenuus valdè, cui dabant tributum omnes
who had-been vigorous very to-whom paid tribute all
nationes praedictae: quo debitum unum universae carnis
the-nations aforesaid who the-debt one of-all flesh
exsolvente, filii ejus successerunt loco illius; sed juvenes
paying the-sons of-him succeeded to-the-place of-him but young

erant et stulti, et populum nesciebant tenere; sed ab
they-were and foolish and the-people knew-not-how to-hold but from
invicem divisi erant et scissi: undè medio tempore
one-another divided they-were and split whence in-the-middle time
Chingis predictus erat taliter exaltatus, nihilominùs tamen
Chingis aforesaid was so exalted nevertheless yet
faciebant insultum super terras superiùs annotatas, et viros
they-made assault upon the-lands above noted and men
et mulieres et pueros occidebant, et capiebant praedam
and women and children they-killed and took the-booty
eorum. Chingis hoc audiens, omnes sibi subjectos homines
of-them Chingis this hearing all to-himself subject men
congregavit; Naimani etiàm et Kara-Kitai, id est nigri Kitai,
gathered the-Naimans also and the-Kara-Kitai that is the-black Kitai
ex adverso plurimi in quandam vallem strictam inter
from the-opposite-side very-many into a-certain valley narrow between
duos montes, per quam nos euntes ad Imperatorem eorum
two mountains through which we going to the-Emperor of-them
transivimus, similiter convenerunt: et commissum est praelium,
passed likewise came-together and joined was battle
in quo Naimani et Kara-Kitai a Mongalis sunt devicti,
in which the-Naimans and the-Kara-Kitai by the-Mongals were conquered
et major pars eorum fuit occisa, et alii qui evadere
and the-greater part of-them was killed and the-others who to-escape
non potuerunt in servitutem redacti sunt. In terrâ autem
not could into servitude reduced were in the-land moreover
praedictorum Kara-Kitaorum Occoday-can filius Chingis-can,
of-the-aforesaid Kara-Kitai Occoday-can the-son of-Chingis-can
postquàm positus fuit imperator, quandam civitatem
after placed he-had-been emperor a-certain city
aedificavit, quam Omyl appellavit: propè quam ad meridiem
built which Omyl he-called near which to the-south

est quoddam desertum magnum, in quo sylvestres homines
is a-certain desert great in which wild men
pro certo habitare dicuntur, qui nullo modo loquuntur, nec in
for certain to-dwell are-said who in-no way speak nor in
cruribus habent juncturas; et si quandò cadunt, per se
the-legs have joints and if ever they-fall by themselves
surgere sinè aliorum adjutorio minimè possunt; sed tantam
to-rise without of-others the-help not-at-all they-can but such
discretionem habent quòd faciunt filtra de lanâ camelorum,
discernment they-have that they-make felts of the-wool of-camels
quibus vestiuntur, et ponunt etiàm contra ventum; et
with-which they-are-clothed and set also against the-wind and
si aliqui Tartari vadunt ad eos et vulnerant eos sagittis,
if any Tartars go to them and wound them with-arrows
ponunt gramina in vulneribus et fortiter fugiunt antè eos.
they-put grasses in the-wounds and strongly flee before them
Mongali autem in terram suam revertentes se contrà
the-Mongals moreover into land their returning themselves against
Kitaos in praelium praeparaverunt, et castra moventes terram
the-Kitai for battle prepared and the-camp moving the-land
eorum intraverunt: imperator autem Kitaorum hoc audiens
of-them entered the-emperor moreover of-the-Kitai this hearing
venit cum suo exercitu contrà eos, et commissum est praelium
came with his army against them and joined was a-battle
durum; in quo praelio Mongali fuerunt devicti, et omnes
hard in which battle the-Mongals were conquered and all
nobiles Mongalorum qui erant in praedicto exercitu fuerunt
the-nobles of-the-Mongals who were in the-aforesaid army were
occisi exceptis septem: undè adhùc quandò aliquis eos minatur
killed excepted seven whence still when anyone them threatens
dicens: «Occidemini, si in illam iveritis terram, quià
saying you-will-be-killed if into that you-will-have-gone land because

populi multitudo ibidem moratur et sunt homines ad praelium
of-people a-multitude there dwells and they-are men for battle
apti»; respondent: «Quondàm etiàm fuimus occisi et non
apt they-answer once also we-were killed and not
remansimus nisi septem, et modò crevimus in multitudinem
we-remained except seven and now we-have-grown into a-multitude
magnam; quarè de talibus non terremur». Chingis verò
great wherefore by such-things not we-are-frightened Chingis but
et alii qui remanserunt, in terram suam fugerunt.
and the-others who remained into land their fled
Et cùm aliquantulùm quievisset Chingis praedictus, praeparavit
and when a-little he-had-rested Chingis aforesaid prepared
se rursùs ad praelium et contrà terram Huiurorum
himself again for battle and against the-land of-the-Uighurs
processit ad bellum; isti homines sunt christiani de sectâ
proceeded to war these men are Christians of the-sect
Nestorianorum: quos etiàm bello devicit; et illorum litteras
of-the-Nestorians whom also by-war he-conquered and their letters
acceperunt, nàm priùs scripturam aliquam non habebant; nunc
they-received for before writing any not they-had now
autem appellant eandem litteram Mongalorum. Indè procedens
moreover they-call the-same the-letter of-the-Mongals thence proceeding
contrà terram Sari-Huiur, et contra terram Karanitarum, et
against the-land of-Sari-Huiur and against the-land of-the-Karanites and
contra terram Voyrat, et contrà terram Comana, quas terras
against the-land Voyrat and against the-land Comana which lands
omnes bello devicit, indè est in terram suam reversus.
all by-war he-conquered thence he-has into land his returned
Et cùm aliquantulùm quievisset, convocatis omnibus hominibus
and when a-little he-had-rested called-together all men
suis contrà Kitaos pariter processit ad bellum, et cùm diù
his against the-Kitai together he-proceeded to war and when long

contrà ipsos pugnassent, magnam partem terrae Kitaorum
against them they-had-fought a-great part of-the-land of-the-Kitai
vicerunt; imperatorem etiàm eorum concluserunt in suâ
they-conquered the-emperor also of-them they-shut-up in his
civitate majori: quam tàm longo tempore obsederunt quòd
city greater which so long time they-besieged that
exercitui omninò defecerunt expensae, et cùm non haberent
for-the-army altogether failed the-provisions and when not they-had
omninò quid manducarent, praecepit illis Chingis-can quòd
at-all what they-might-eat ordered them Chingis-can that
de decem hominibus unum darent ad manducandum. Illi
of ten men one they-should-give for eating they
autem de civitate pugnabant viriliter contrà istos machinis et
moreover of the-city fought manfully against these with-engines and
sagittis; et cùm deficerent lapides, pro lapidibus argentum
arrows and when failed the-stones for stones silver
projiciebant, et maximè argentum liquefactum; civitas enim
they-threw and most-of-all silver melted the-city for
haec multis diviciis erat plena: et cùm diù pugnassent, et
this with-many riches was full and when long they-had-fought and
eam bello minimè vincere possent, fecerunt unam magnam
it by-war not-at-all to-conquer could they-made one great
viam sub terrâ ab exercitu usquè ad medium civitatis, et
way under the-earth from the-army all-the-way to the-middle of-the-city and
aperientes subitò terram, eis nescientibus prosilierunt in medio
opening suddenly the-earth them not-knowing they-leaped-out in the-middle
civitatis, et pugnaverunt cum hominibus civitatis ejusdem, et
of-the-city and fought with the-men of-the-city same and
illi qui erant extrà eodem modo etiàm contra eos pugnabant,
those who were outside in-the-same way also against them fought
et concidentes portas intraverunt civitatem, et occidentes
and cutting-down the-gates they-entered the-city and killing

Imperatorem et homines plures, civitatem possederunt, et
the-Emperor and men many the-city they-possessed and
aurum et argentum et omnes divicias ejus abstulerunt; et
the-gold and the-silver and all the-riches of-it they-carried-off and
cùm predictae terrae Kitaorum suos homines praefecissent,
when over-the-aforesaid land of-the-Kitai their men they-had-set
in terram propriam sunt reversi. Et tunc primò, imperatore
into land own they-have returned and then first the-emperor
Kitaorum devicto, factus est praedictus Chingis-can imperator.
of-the-Kitai conquered made was the-aforesaid Chingis-can emperor
Quandam tamen partem terrae Kitaorum, quià posita est
a-certain yet part of-the-land of-the-Kitai because placed it-is
in mari, usquè in hodiernum diem nullatenùs devicerunt.
in the-sea all-the-way to the-present day in-no-way have-they-conquered
Kitai autem, de quibus superiùs diximus, homines sunt
the-Kitai moreover of whom above we-spoke men are
pagani, qui habent litteram specialem; et habent Novum et
pagan who have a-letter special and have the-New and
Vetus Testamentum, ut dicitur; et habent Vitas Patrum, et
Old Testament as it-is-said and have the-Lives of-the-Fathers and
eremitas et domos quasi ecclesias factas, in quibus ipsi orant
hermits and houses as-if churches made in which they pray
temporibus suis; et dicunt se quosdam sanctos habere.
at-times their and they-say themselves certain saints to-have
Unum Deum colunt, dominum Jesum Christum honorant, et
one God they-worship the-Lord Jesus Christ they-honor and
credunt vitam aeternam, sed minimè baptizantur; Scripturam
they-believe in-life eternal but not-at-all they-are-baptized Scripture
nostram honorant et reverentur, christianos diligunt, et
our they-honor and revere Christians they-love and
elemosynas faciunt plures: homines benigni et humani satis
alms they-make many men kind and humane quite

esse videntur. Barbam non habent, et in dispositione faciei
to-be they-seem a-beard not they-have and in the-disposition of-the-face
satis concordant cum Mongalis, non tamen sunt in facie
quite they-agree with the-Mongals not yet they-are in the-face
ità lati; linguam propriam habent: meliores artifices non
so broad a-tongue own they-have better craftsmen not
inveniuntur in toto mundo, in omnibus operibus in quibus
are-found in the-whole world in all works in which
homines solent exercitari. Terra eorum est opulenta valdè
men are-wont to-be-exercised the-land of-them is rich very
in frumento, vino, auro, argento, et serico, et omnibus
in grain wine gold silver and silk and all
rebus ex quibus solet sustentari humana natura.
things by which is-wont to-be-sustained human nature
Et cùm aliquantulùm quievisset, suos exercitus divisit. Unum
and when a-little he-had-rested his armies he-divided one
de filiis suis Tossuc nomine, quem etiàm can appellabant, id
of sons his Tossuc by-name whom also can they-called that
est imperatorem, misit cum exercitu contrà Comanos, quos
is emperor he-sent with an-army against the-Comans whom
multo bello devicit; et postquàm devicerat eos, in terram
by-much war he-conquered and after he-had-conquered them into land
suam est reversus. Alium etiàm filium misit cum exercitu
his he-has returned another also son he-sent with an-army
contrà Indos, qui minorem Indiam devicit: hii autem nigri
against the-Indians who the-lesser India conquered these moreover black
sunt sarraceni, qui Aethiopes nuncupantur. Hic autem exercitus
are Saracens who Ethiopians are-named this moreover army
contrà christianos qui sunt in Indiâ majori ad pugnam
against the-Christians who are in India greater to battle
processit: quod audiens rex terrae illius, qui vulgò Johannes
proceeded which hearing the-king of-land that who commonly John

Presbyter appellabatur, venit contrà eos exercitu congregato,
Prester was-called came against them (his)-army gathered
et faciens imagines hominum cupreas in sellis posuit super
and making images of-men of-copper on saddles he-placed upon
equos, ponens ignem interiùs, et posuit homines cum follibus
horses putting fire inside and he-placed men with bellows
post imagines cupreas super equos: et cum multis imaginibus
behind the-images of-copper upon the-horses and with many images
et equis taliter praeparatis venerunt contrà praedictos Tartaros
and horses so prepared they-came against the-aforesaid Tartars
ad pugnam; et cùm ad locum praelii pervenissent, istos equos
to battle and when to the-place of-battle they-had-arrived these horses
unum juxtà alium praemiserunt; viri autem qui erant retrò,
one beside another they-sent-ahead the-men moreover who were behind
posuerunt nescio quid super ignem qui erat in praedictis
put I-know-not what upon the-fire which was in the-aforesaid
imaginibus et cum follibus fortiter sufflaverunt: undè factum
images and with the-bellows strongly blew whence done
est quòd ex igne graeco homines comburebantur et equi,
it-was that from the-fire Greek men were-burned and horses
et ex fumo aer est denigratus; et tunc super Tartaros
and from the-smoke the-air was blackened and then upon the-Tartars
jecerunt sagittas, ex quibus multi homines vulnerati fuerunt et
they-threw arrows by which many men wounded were and
interfecti: et sic cum confusione eos de suis finibus ejecerunt;
killed and so with confusion them from their borders they-cast-out
nec unquàm audivimus quòd ultrà ad eos redierint.
nor ever have-we-heard that further to them they-have-returned
Cùm autem per deserta redirent, in quandam terram
when moreover through the-deserts they-were-returning into a-certain land
venerunt, in quâ, sicut nobis venientibus ad curiam Imperatoris
they-came in which as to-us coming to the-court of-the-Emperor

per clericos ruthenos et alios qui diù fuerunt inter ipsos
by clerics Russian and others who long had-been among them
firmiter dicebatur, quaedam monstra imaginem femineam
firmly it-was-said certain monsters an-image feminine
habentia reperierunt. Et cùm interrogassent eas per multos
having they-found and when they-had-asked them through many
interpretes ubi essent viri illius terrae, responderunt
interpreters where were the-men of-that land they-answered
quòd in illâ terrâ quaecunque feminae nascebantur habebant
that in that land whatever females were-born had
formam humanam: masculi autem speciem habebant caninam.
form human the-males moreover appearance had canine
Et dùm moram protraherent in terrâ praedictâ, canes in
and while their-stay they-prolonged in the-land aforesaid the-dogs on
aliâ fluvii parte convenerunt in unum: et dùm esset
the-other of-the-river side came-together into one and while it-was
hyems asperrima, se omnes projecerunt in aquam, et
a-winter most-harsh themselves all cast into the-water and
post hoc incontinenti in pulverem volvebantur, et ità pulvis
after this immediately in the-dust they-rolled and so the-dust
admixtus aquà super eos congelabatur; et dùm saepè ità
mixed with-water upon them froze and while often so
fecissent, glacies densa facta est super eos: undè cum magno
they-had-done ice thick made was upon them whence with great
impetu cum Tartaris convenerunt ad pugnam. At illi cùm
onrush with the-Tartars they-came-together to battle but they when
sagittas super eos jactabant, ac si super lapides jactassent
arrows upon them threw as if upon stones they-had-thrown
retrò sagittae redibant: alia etiàm arma eorum in nullo
back the-arrows came other also arms of-them in no-way
laedere poterant ipsos. Canes verò insultum facientes in eos,
to-harm could them the-dogs but assault making on them

morsibus vulneraverunt multos et occiderunt; et ità ejecerunt
with-bites wounded many and killed and so cast-out
eos de finibus suis. Et dehinc adhùc est proverbium inter
them from borders their and hence still it-is a-proverb among
eos: «Pater tuus, vel frater, a canibus fuit occisus»; mulieres
them father your or brother by dogs was killed the-women
autem eorum quas ceperant duxerunt in terram eorum,
moreover of-them whom they-had-taken they-led into land their
et usquè ad diem mortis earum ibidem fuerunt.
and all-the-way to the-day of-the-death of-them there they-were
Et dùm reverteretur exercitus ille videlicet Mongalorum, venit
and while was-returning army that namely of-the-Mongals it-came
ad terram Burithabet, quos bello vicerunt: qui sunt pagani. Qui
to the-land of-Burithabet whom by-war they-conquered who are pagans who
consuetudinem mirabilem imò potiùs miserabilem habent: quià
a-custom wonderful nay rather miserable have because
cùm alicujus pater humanae naturae debitum solvit, omnem
when of-anyone the-father of-human nature the-debt pays all
congregant parentelam, et comedunt eum, sicut nobis dicebatur
they-gather the-kindred and eat him as to-us it-was-said
pro certo. Isti pilos in barbâ non habent: imò quoddam ferrum
for certain these hairs on the-beard not have nay a-certain iron
in manibus portant, sicut vidimus, cum quo semper barbam
in hands they-carry as we-saw with which always the-beard
depilant, si fortè aliquis crinis crescit in ipsâ: et multùm etiàm
they-pluck if perhaps any hair grows on it and much also
sunt deformes. Indè exercitus ille in terram suam est reversus.
they-are deformed thence army that into land its has returned
Chingis can etiàm, eodem tempore quo divisit alios
Chingis can also at-the-same time at-which he-divided the-other
exercitus, ivit in expeditione contrà Orientem per terram
armies went on an-expedition against the-East through the-land

Kergis, quos bello non vicit: et ut nobis dicebatur,
of-the-Kergis whom by-war not he-conquered and as to-us it-was-said
ibidem usquè ad Caspios montes pervenit; montes
there all-the-way to the-Caspian mountains he-came the-mountains
autem illi in eâ parte ad quam applicuerunt, sunt de
moreover those in that part to which they-applied are of
lapide adamantino: undè eorum sagittas et arma ferrea ad
stone adamantine whence their arrows and arms of-iron to
se traxerunt. Homines inter Caspios montes conclusi
themselves they-drew the-men among the-Caspian mountains shut-in
clamorem exercitûs ut creditur audientes, montem frangere
the-clamor of-the-army as it-is-believed hearing the-mountain to-break
inceperunt; et cùm alio tempore post decem annos
began and when at-another time after ten years
reverterentur, montem invenerunt confractum: sed cùm ad
they-returned the-mountain they-found broken but when to
illos Tartari accedere attentassent, potuerunt minimè, quià
them the-Tartars to-approach had-tried they-could not-at-all because
nubes quaedam erat posita antè ipsos, ultrà quam ire non
a-cloud a-certain was placed before them beyond which to-go not
poterant ullo modo, quià visum amittebant omninò statìm
they-could in-any way because sight they-lost altogether at-once
cùm perveniebant ad illam: illi autem ex adverso credentes
when they-arrived at it they moreover from the-opposite believing
quòd Tartari ad illos accedere formidarent, insultum contrà
that the-Tartars to them to-approach feared assault against
eos fecerunt; sed statìm ut pervenerunt ad nubem, procedere
them made but at-once as they-arrived at the-cloud to-proceed
non potuerunt propter causam praetaxatam. Sed antequàm
not they-could because-of the-cause aforesaid but before
pervenirent ad montes praedictos plus quàm per mensem
they-arrived at the-mountains aforesaid more than for a-month

per vastam solitudinem transiverunt. Indè procedentes adhùc
through a-vast wilderness they-passed thence proceeding still
contrà Orientem plus quàm per mensem, per magnum
against the-East more than for a-month through a-great
desertum iverunt; et pervenerunt ad quandam terram, ut
desert they-went and arrived at a-certain land as
nobis certissimè dicebatur, ubi videbant vias tritas, sed nullum
to-us most-certainly it-was-said where they-saw ways beaten but no
hominem poterant invenire: sed tantùm quaesiverunt per
man could-they to-find but so-much they-searched through
terram, quòd invenerunt unum hominem cum suâ uxore,
the-land that they-found one man with his wife
quos antè Chingis can adduxerunt; et cùm interrogasset eos
whom before Chingis can they-brought and when he-had-asked them
ubi essent homines terrae illius, responderunt quòd in terrâ
where were the-men of-land that they-answered that in the-land
sub montibus habitarent. At Chingis-can praedictus retentâ
under the-mountains they-dwelt but Chingis-can aforesaid kept
uxore misit virum illum cum nunciis suis mandans hominibus
the-wife sent man that with envoys his commanding to-men
illis quòd venirent ad mandatum ipsius: ille autem vadens
those that they-should-come to the-command of-him he moreover going
ad eos, narravit omnia quae Chingis-can mandaverat eis; qui
to them told all-things which Chingis-can had-commanded them who
respondentes dixerunt quòd tali die venirent ad ipsum
answering said that on-such a-day they-would-come to him
ad faciendum mandatum ipsius; ipsi autem medio tempore
for doing the-command of-him they moreover in-the-middle time
congregaverunt se per vias occultas sub terrâ, et
gathered themselves through ways hidden under the-earth and
venerunt contrà illos ad pugnam, et irruentes subitò super
came against them to battle and rushing suddenly upon

eos, plurimos occiderunt; at illi, Chingis-can videlicet et
them very-many they-killed but they Chingis-can namely and
sui, videntes quòd nichil proficerent sed potiùs perderent
his-men seeing that nothing they-gained but rather were-losing
homines suos, et quià etiàm solis sonitum sustinere non
men their and because also of-the-sun the-sound to-endure not
poterant, imò eo tempore quo sol oriebatur oportebat
they-could nay at-that time at-which the-sun rose it-behooved
eos ponere unam aurem ad terram et superiorem obturare
them to-put one ear to the-ground and the-upper to-stop
fortiter ne terribilem illum sonitum audirent, nec sic tamen
strongly lest terrible that sound they-should-hear nor so yet
cavere poterant quin propter hoc ex eis plurimi necarentur,
to-beware could-they but-that because-of this of them very-many were-killed
fugerunt ac terram exierunt praedictam; illos tamen homines,
they-fled and the-land went-out-of aforesaid those yet men
virum videlicet cum uxore, secum duxerunt, qui usquè
the-man namely with the-wife with-them they-led who all-the-way
ad mortem in terrâ Tartarorum fuerunt: interrogati verò
to death in the-land of-the-Tartars were asked indeed
quarè homines illius terrae habitarent sub terrâ, dixerunt
why the-men of-that land dwelt under the-earth they-said
quòd uno tempore anni, cùm sol oritur, tantus sonitus
that at-one time of-the-year when the-sun rises so-great a-sound
erat quòd homines nullâ ratione poterant sustinere, ut
there-was that men by-no means could to-endure-it as
superiùs de Tartaris dictum est, imò etiàm tunc percutiebant
above of the-Tartars said it-is nay also then they-beat
in organis et tympanis et in aliis instrumentis, ut
on organs and drums and on other instruments so-that
illum sonitum non audirent. — Et dùm Chingiscan de
that sound not they-might-hear and while Chingiscan from

terrâ illâ reverteretur, defecerunt eis victualia et habebant
land that was-returning failed them the-victuals and they-had
maximam famem; et tunc recencia interiora unius bestiae
the-greatest hunger and then the-fresh entrails of-one beast
eos contigit invenire: quae accipientes, depositis tantùm
them it-happened to-find which taking put-aside only
stercoribus decoxerunt; et coràm Chingis-can portantes, cum
the-dung they-cooked and before Chingis-can carrying with
suis illa comedit: et ideò statutum fuit a Chingis,
his-men them he-ate and therefore decreed it-was by Chingis
ut nec sanguis, nec interiora, nec aliquid de bestiâ quod
that neither blood nor entrails nor anything of a-beast which
manducari potest, exceptis stercoribus, projiciatur.
to-be-eaten can excepted the-dung be-thrown-away
Et indè in terram propriam est reversus: et ibidem suas leges
and thence into land own he-has returned and there his laws
et statuta multiplicia fecit, quae Tartari inviolabiliter observant:
and statutes manifold he-made which the-Tartars inviolably observe
ex quibus tantùm duo dicemus. Unum est, quòd quicunque
of which only two we-shall-tell one is that whoever
in superbiam erectus, proprià auctoritate sinè electione
into pride raised by-his-own authority without the-election
principum voluerit esse imperator, sinè ullâ miseratione
of-the-princes will-have-wished to-be emperor without any mercy
debet occidi: undè antè electionem istius Cuyuc-can, propter
ought to-be-killed whence before the-election of-this Cuyuc-can because-of
hoc unus de principibus, nepos ipsius Chingis-can, fuit
this one of the-princes the-nephew of-the-very Chingis-can was
occisus; volebat enim sinè electione regnare. Aliud statutum
killed he-wished for without election to-reign the-other statute
est, quòd sibi subjugare debeant omnem terram, nec cum
is that to-themselves to-subjugate they-ought every land nor with

aliquâ gente pacem habere debeant nisi priùs subdatur eis,
any people peace to-have they-ought unless first it-be-subjected to-them
quousquè veniat tempus interfectionis eorum: quadraginta
until come the-time of-the-slaying of-them for-forty
duobus siquidem annis pugnaverunt, et antè decem et octo
two indeed years they-have-fought and before ten and eight
annis debent regnare: post haec, ut dicunt, ab aliâ natione,
years they-are-to to-reign after this as they-say by another nation
tamen nesciunt quae sit illa, debent devinci, ut vaticinatum
yet they-know-not which it-be that they-are-to be-conquered as foretold
est eis: et illi qui evadere poterunt, ut dicunt, debent illam
it-is to-them and those who to-escape will-be-able as they-say ought that
legem tenere quam tenent illi qui eos bello devincent. Statuit
law to-hold which hold those who them by-war will-conquer he-decreed
etiàm quòd per millenarios et centenarios et decanos
also that by captains-of-thousands and centurions and decurions
et tenebras (id est decem milia) debeat eorum exercitus
and tumens that is ten thousands ought their army
ordinari. Multa etiàm alia statuit de quibus longum
to-be-ordered many also other-things he-decreed of which long
est enarrare, et nos etiàm ignoramus. Post haec ab ictu
it-is to-tell and we also do-not-know after this by the-stroke
tonitrui est occisus, peractis suis ordinationibus et statutis.
of-thunder he-was killed completed his ordinances and statutes

De principibus Tartarorum

V.2 · THEIR PRINCES

Chingis had four sons, Occoday, Tossuc, Chyaaday, and a fourth whose name the friars do not know, and all the Mongol leaders descend from them. Occoday's son Cuyuc is now emperor; Tossuc's sons include Bati, richest and most powerful after the Emperor, and Ordu; the unnamed son's sons include Mengu, whose mother Seroctan is, after the Emperor's mother, the most renowned lady among them. The friars name the leaders who were in Poland and Hungary and those who remained at home.

Hic autem habuit quatuor filios: unus vocabatur Occoday,
he moreover had four sons one was-called Occoday
secundus vocabatur Tosuc-can, alter vocabatur Chyaaday; et
the-second was-called Tosuc-can the-other was-called Chyaaday and
nomen quarti ignoramus. Ab hiis quatuor omnes duces
the-name of-the-fourth we-know-not from these four all the-leaders
Mongalorum descenderunt. Primus, videlicet Occoday-can, hos
of-the-Mongals descended the-first namely Occoday-can these
filios habuit: primus est Cuyuc qui nunc est imperator, Cocten,
sons had the-first is Cuyuc who now is emperor Cocten
et Chirenen; et si plures habuerit filios ignoramus. Filii verò
and Chirenen and if more he-has-had sons we-know-not the-sons but
Tossuc-can: Bati, iste est ditior et potentior post Imperatorem;
of-Tossuc-can Bati he is richer and more-powerful after the-Emperor
Ordu, iste est senior omnium ducum; Syban, Bora, Berca,
Ordu he is the-elder of-all the-leaders Syban Bora Berca
Thaut; aliorum filiorum Tossuc-can nomina ignoramus. Filii
Thaut of-the-other sons of-Tossuc-can the-names we-know-not the-sons
Chyaaday sunt Burin et Cadan; nomina aliorum filiorum
of-Chyaaday are Burin and Cadan the-names of-the-other sons
ejus nescimus. Alterius autem filii Chingis-can, cujus nomen
of-him we-know-not of-the-other moreover son of-Chingis-can whose name

ignoramus, filiorum nomina sunt haec: unus vocatur Mengu,
we-know-not of-the-sons the-names are these one is-called Mengu
cujus mater est Seroctan; ista domina inter omnes Tartaros,
whose mother is Seroctan this lady among all the-Tartars
exceptâ matre Imperatoris, magis est nominata et potentior
excepted the-mother of-the-Emperor more is renowned and more-powerful
omnibus excepto Bati; alius vocatur Bichac; alios filios
than-all excepted Bati another is-called Bichac other sons
plures habuit, sed eorum nomina ignoramus.
more he-had but their names we-know-not
Haec sunt nomina ducum: Ordu, iste fuit in Poloniâ et in
these are the-names of-the-leaders Ordu he was in Poland and in
Hungariâ; Bati, Cadan, Syban, Burin, et Buigec, isti omnes
Hungary Bati Cadan Syban Burin and Buigec these all
fuerunt in Hungariâ; Chirpodan, iste est adhùc ultra mare
were in Hungary Chirpodan he is still beyond the-sea
contrà soldanos quosdam terrae Sarracenorum et alios
against sultans certain of-the-land of-the-Saracens and others
qui sunt ultrà mare. Isti alii remanserunt in terrâ: Mengu
who are beyond the-sea these others remained in the-land Mengu
Cocten, Chirenen, Hubilay, Seremum, Sinocur, Thuatemur,
Cocten Chirenen Hubilay Seremum Sinocur Thuatemur
Karachay, Sibedei senex qui dicitur inter eos miles, Bora,
Karachay Sibedei the-old-man who is-called among them the-knight Bora
Berca, Mauci, Corenza: sed iste inter alios minimus est.
Berca Mauci Corenza but he among the-others least is
Alii verò duces sunt plures, sed eorum nomina ignoramus.
other but leaders there-are many but their names we-know-not

De dominio Imperatoris et principum ejus

V.3 · THE LORDSHIP OF THE EMPEROR

The Emperor has wonderful lordship over all: everyone lives where he assigns, obeys without question, and gives up daughters and sisters at his word, and envoys everywhere are given horses and food. Foreign envoys suffer hunger and must give many gifts, and everything belongs to the Emperor. Under Occoday, Bati takes the land of the Bisermins, drowns Ornas, destroys Russia and Kiev, and lays Hungary waste, and the armies reach the Samoyeds, Armenia, Georgia, the sultan of Rum, Aleppo, and the caliph of Baghdad.

Imperator autem eorum Tartarorum habet mirabile dominium
the-Emperor moreover of-them of-the-Tartars has a-wonderful lordship
super omnes. Nullus audet in aliquâ parte morari nisi ubi
over all no-one dares in any part to-stay except where
ipse assignet ei: ipse autem assignat ubi maneant duces;
he assign to-him he moreover assigns where may-stay the-leaders
duces verò assignant millenariis loca, millenarii
the-leaders but assign to-the-captains-of-thousands places the-captains-of-thousands
centenariis, centenarii verò decenariis. Insuper quicquid
to-the-centurions the-centurions but to-the-decurions moreover whatever
praecipitur eis quocunque tempore, quocunque loco, sive ad
is-commanded them at-whatever time in-whatever place whether to
bellum, sive ad mortem, sive ad vitam, sinè ullâ contradictione
war or to death or to life without any contradiction
obediunt. Etiàm si petit filiam virginem vel sororem, sinè
they-obey even if he-asks a-daughter virgin or a-sister without
ullâ contradictione dant ei: imò singulis annis, aut
any contradiction they-give-her to-him nay every year or
intermissis aliquibus annis, virgines colligit ex omnibus finibus
skipped some years virgins he-gathers from all the-borders
Tartarorum, et si ipse vult sibi retinere aliquas, retinet;
of-the-Tartars and if he wishes for-himself to-keep some he-keeps-them

alias dat suis hominibus, sicut videtur ei expedire.
others he-gives to-his men as it-seems to-him to-be-expedient
Nuncios, quoscunque et quotcunque et ubicunque transmittit,
envoys whatever and however-many and wherever he-sends
oportet quòd dent eis sinè morâ equos subductitios et
it-behooves that they-give them without delay horses for-relay and
expensas: undecunquè etiàm venerint ei tributa vel nuncii,
expenses from-wherever also will-have-come to-him tributes or envoys
oportet quòd equi, currus et expensae similiter dentur eis. Sed
it-behooves that horses carts and expenses likewise be-given to-them but
nuncii qui veniunt aliundè, in magnâ miseriâ sunt in victu
the-envoys who come from-elsewhere in great misery are in food
pariter et vestitu, quià expensae eorum viles sunt et paucae,
equally and clothing because the-expenses of-them mean are and few
et maximè cùm veniunt ad principes et ibi debent moram
and most-of-all when they-come to the-princes and there ought delay
contrahere: tunc ità parùm datur decem hominibus, quòd
to-make then so little is-given to-ten men that
vix indè possint vivere duo; nec etiàm in curiis principum
scarcely thence could to-live two nor even in the-courts of-the-princes
nec in viâ datur eis comedere nisi semel in die, et
nor on the-way is-given to-them to-eat except once in the-day and
satis parùm: item si aliquae sibi injuriae fiunt, conqueri de
quite little likewise if any to-them injuries are-done to-complain with
facili minimè possunt; undè oportet eos illas patienter portare.
ease not-at-all they-can whence it-behooves them them patiently to-bear
Insuper multa munera tàm a principibus quàm ab aliis
moreover many gifts both by princes and by other
majoribus et minoribus petuntur ab eis, et si non dantur
greater and lesser are-asked from them and if not they-are-given
vilipendunt eos, imò quasi pro nichilo habent eos; et si a
they-despise them nay as-if for nothing hold them and if by

magnis viris mittuntur, nolunt ab eis modicum munus
great men they-are-sent they-will-not from them a-small gift
habere, sed dicunt: «A magno homine venitis, et tàm modicum
have but say from a-great man you-come and so small
datis»? Unde accipere dedignantur: et si nuncii benè volunt
you-give whence to-accept they-disdain and if the-envoys well wish
facere facta sua, oportet eos dare majora. Idcircò magnam
to-do affairs their it-behooves them to-give greater-things therefore a-great
partem rerum, quae nobis pro expensis a fidelibus erant
part of-the-things which to-us for expenses by the-faithful had-been
donatae, oportuit nos de necessitate etiàm muneribus dare. Et
given it-behooved us of necessity also as-gifts to-give and
hoc sciendum est, quòd ità omnia sunt in manu Imperatoris,
this to-be-known it-is that so all-things are in the-hand of-the-Emperor
quòd nemo audet dicere: «hoc meum est vel illius»; sed
that no-one dares to-say this mine is or of-that-one but
omnia sunt Imperatoris, res scilicet, jumenta et homines:
all-things are of-the-Emperor the-things namely mares and men
et super hoc etiàm nuper emanavit Imperatoris statutum.
and over this also lately has-issued of-the-Emperor a-statute
Idem dominium habent duces per omnia super homines
the-same lordship have the-leaders in all-things over men
suos: divisi enim sunt homines, Tartari videlicet et alii, inter
their divided for are the-men Tartars namely and others among
duces. Nunciis etiàm ducum, quòcunque eos transmittant,
the-leaders to-the-envoys also of-the-leaders wherever them they-send
homines tàm Imperatoris quàm alii omnes equos subductitios
the-men both of-the-Emperor and others all horses for-relay
et expensas, et qui equos custodiant et etiàm nunciis
and expenses and men-who the-horses may-guard and also the-envoys
serviant, sinè contradictione eis dare tenentur. Imperatori
may-serve without contradiction to-them to-give are-bound to-the-Emperor

autem jumenta, ut habeat lac ex eis, ad annum vel ad duos
moreover mares that he-may-have milk from them for a-year or for two
vel ad tres, sicut placuerit ei, tàm duces quàm alii pro
or for three as it-will-have-pleased him both leaders and others for
redditu dare tenentur; et homines ducum idem tenentur
revenue to-give are-bound and the-men of-the-leaders the-same are-bound
facere dominis suis: inter eos enim nullus est liber. Et ut
to-do to-lords their among them for no-one is free and that
breviter dicam, quicquid Imperator et duces volunt, et
briefly I-may-say whatever the-Emperor and the-leaders wish and
quantùm volunt, de rebus eorum accipiunt. De personis etiàm
as-much-as they-wish of the-things of-them they-take of the-persons also
eorum disponunt per omnia, secundùm benèplacitum suum.
of-them they-dispose in all-things according-to good-pleasure their
Mortuo Imperatore sicut superiùs dictum est, convenerunt
dead the-Emperor as above said it-is came-together
duces et elegerunt Occoday filium Chingis-can praedicti in
the-leaders and elected Occoday the-son of-Chingis-can aforesaid as
imperatorem: qui habito concilio principum divisit exercitus.
emperor who held a-council of-the-princes divided the-armies
Bati, qui in secundo gradu attinebat ei, misit contrà
Bati who in the-second degree was-related to-him he-sent against
terram Alti-Soldani et contrà terram Biserminorum; hii
the-land of-Alti-Soldan and against the-land of-the-Bisermins these
enim erant sarraceni, sed comanicum loquebantur: et cùm
for were Saracens but Coman they-spoke and when
intrasset terram illorum pugnavit cum eis et bello eos
he-had-entered the-land of-them he-fought with them and by-war them
sibi subjecit. Quaedam autem civitas nomine Barchin diù
to-himself subjected a-certain moreover city by-name Barchin long
restitit ei; fecerant enim foveas multas in circuitu civitatis
resisted him they-had-made for pits many in the-circuit of-the-city

et operuerant illas, et quandò illi veniebant ad civitatem
and had-covered them and when they came to the-city
cadebant in foveas: undè non potuerunt illam civitatem
they-fell into the-pits whence not they-could that city
habere antequàm illas foveas implevissent. Homines autem
to-have before those pits they-had-filled the-men moreover
de quâdam civitate quae vocatur Ianckint haec audientes
of a-certain city which is-called Ianckint these-things hearing
exierunt obviàm eis, spontè se in manus eorum
went-out to-meet them of-their-own-accord themselves into the-hands of-them
tradentes, undè civitas eorum non fuit destructa; sed plures
handing whence city their not was destroyed but many
eorum occiderunt, et alios transtulerunt: et acceptis spoliis
of-them they-killed and others they-transferred and received the-spoils
civitatis, ipsam aliis hominibus repleverunt. Et iverunt
of-the-city it with-other men they-refilled and they-went
contrà civitatem quae vocatur Ornas: ista civitas erat nimiùm
against the-city which is-called Ornas this city was exceedingly
populosa; erant enim ibi christiani plures, Gazari videlicet et
populous there-were for there Christians many Gazars namely and
Rutheni et Alani et alii, nec non et sarraceni; sarracenorum
Russians and Alans and others nor not and Saracens of-the-Saracens
autem erat dominium civitatis. Haec autem civitas erat diviciis
moreover was the-lordship of-the-city this moreover city was with-riches
multùm plena: est enim posita super fluvium quendam qui
much full it-is for placed on a-river a-certain which
currit per Janckint et terram Biserminorum, qui intrat in
runs through Janckint and the-land of-the-Bisermins which enters into
mare: undè est quasi portus, et forum maximum habebant
the-sea whence it-is as-if a-port and market very-great had
de illâ civitate alii sarraceni. Et cùm non possent eos
of that city the-other Saracens and when not they-could them

aliter devincere, praeciderunt fluvium qui currebat per
otherwise to-conquer they-cut the-river which ran through
civitatem, et illam cum rebus et hominibus submerserunt.
the-city and it with things and men drowned
Quo facto, posteà intraverunt terram Turcorum, qui sunt
which done afterward they-entered the-land of-the-Turks who are
pagani: quam devincentes, iverunt contrà Rusciam, et fecerunt
pagans which conquering they-went against Russia and made
magnam stragem in terrâ Rusciae, civitates et castra
great slaughter in the-land of-Russia the-cities and castles
destruxerunt, et homines occiderunt; et Kioviam quae erat
they-destroyed and the-men they-killed and Kiev which was
metropolis Rusciae obsederunt; et cum diù obsedissent, illam
the-metropolis of-Russia they-besieged and when long they-had-besieged it
ceperunt, et occiderunt homines civitatis: undè quandò per
they-took-it and killed the-men of-the-city whence when through
terram illam ibamus, inveniebamus innumerabilia capita et
land that we-went we-found innumerable heads and
ossa hominum mortuorum super campum jacere; fuerat enim
bones of-men dead upon the-field to-lie it-had-been for
civitas valdè magna et nimiùm populosa; et nunc quasi in
a-city very great and exceedingly populous and now as-if to
nichilum reducta est: vix ducentae domus sunt ibi, modò et
nothing reduced it-is scarcely two-hundred houses are there now and
illi homines tenentur in maximâ servitute. Indè procedentes
those men are-held in the-greatest servitude thence proceeding
pugnando destruxerunt totam Rusciam. De Rusciâ autem et
by-fighting they-destroyed all Russia from Russia moreover and
de Comaniâ processerunt duces praedicti, et pugnaverunt
from Comania proceeded the-leaders aforesaid and fought
contrà Hungaros et Polonos: ex quibus Tartaris in Poloniâ
against the-Hungarians and Poles of whom of-the-Tartars in Poland

et in Hungariâ plures interfecti fuerunt; et si non fugissent,
and in Hungary many killed were and if not they-had-fled
sed viriliter restitissent Hungari, exivissent Tartari de
but manfully had-resisted the-Hungarians would-have-gone-out the-Tartars from
finibus suis; quià Tartari habuerunt talem timorem, quòd
borders their because the-Tartars had such fear that
omnes fugere attentabant; sed Bati evaginato gladio in faciem
all to-flee were-trying but Bati drawn the-sword in the-face
restitit eis, dicens: «Nolite fugere, quià si fugeritis, nullus
resisted them saying do-not flee because if you-will-have-fled no-one
evadet; et si debemus mori, moriamur omnes: quià futurum
will-escape and if we-must die let-us-die all because to-come
est, ut Chingis-can praedixit, quòd interfici debeamus; et
it-is as Chingis-can foretold that be-killed we-must and
si nunc tempus est, sustineamus». Et sic animati sunt
if now the-time is let-us-endure-it and so heartened they-were
et remanserunt, et Hungariam destruxerunt.
and remained and Hungary destroyed
Indè revertentes venerunt in terram Morduanorum, qui sunt
thence returning they-came into the-land of-the-Mordvins who are
pagani, et eos bello vicerunt. Indè procedentes contrà Bileros,
pagans and them by-war conquered thence proceeding against the-Bileri
id est Bulgariam magnam, et ipsam destruxerunt omninò.
that is Bulgaria great and it destroyed altogether
Indè procedentes ad aquilonem adhùc contrà Bascart, id est
thence proceeding to the-north still against the-Bascart that is
Hungariam magnam, et eos etiàm devicerunt. Indè egredientes
Hungary great and them also they-conquered thence going-out
iverunt ampliùs ad aquilonem, et venerunt ad Parossitas, qui
they-went farther to the-north and came to the-Parossits who
habent parvos stomachos et os parvulum, ut nobis dicebatur,
have small stomachs and a-mouth very-small as to-us it-was-said

nec manducant, sed decoquunt carnes; quibus decoctis, ponunt
nor do-they-eat but cook meats which cooked they-place
se super ollam et fumum recipiunt, et de hoc solo
themselves over the-pot and the-steam receive and by this alone
reficiuntur: sed si aliquid comedunt, hoc valdè modicum est.
are-refreshed but if anything they-eat this very little is
Indè procedentes venerunt ad Samogedos; hii autem homines,
thence proceeding they-came to the-Samoyeds these moreover men
ut dicitur, tantùm de venationibus vivunt; tabernacula etiàm et
as it-is-said only on hunting live tents also and
vestes habent tantummodò de pellibus bestiarum. Indè ultrà
garments they-have only of the-skins of-beasts thence beyond
procedentes venerunt ad quandam terram super Oceanum, ubi
proceeding they-came to a-certain land on the-Ocean where
invenerunt quaedam monstra, ut nobis firmiter dicebatur, quae
they-found certain monsters as to-us firmly it-was-said which
per omnia formam humanam habebant sed pedes desinebant
in all-things the-form human had but the-feet ended
in pedes bovinos, et humanum caput habebant sed faciem
in feet bovine and a-human head they-had but a-face
habebant ut canis; duo verba loquebantur more humano
they-had like a-dog two words they-spoke in-the-manner human
et tercio latrabant ut canis, et sic per intervalla temporum
and at-the-third they-barked like a-dog and so at intervals of-times
latratum interponebant, tamen ad mentem suam redibant,
a-bark they-put-between yet to mind their they-returned
et sic intelligi poterat quod dicebant. Indè redierunt in
and so be-understood could what they-said thence they-returned into
Comaniam, et usquè nunc quidam ex eis morantur ibidem.
Comania and until now certain of them stay there

Chirpodan verò eodem tempore misit Occodaycan cum
Chirpodan but at-the-same time sent Occodaycan with
exercitu ad meridiem contrà Kergis, quos in bello devicit: hii
an-army to the-south against the-Kergis whom in war he-conquered these
autem homines sunt pagani, qui pilos in barbâ non habent,
moreover men are pagans who hairs on the-beard not have
quorum consuetudo talis est: cùm pater alicujus moritur,
whose custom such is when the-father of-anyone dies
prae dolore quasi unam corrigiam in signum lamenti ab
for grief as-if one strap in sign of-lament from
aure usquè ad aurem de facie suâ levant. Quibus devictis,
ear all-the-way to ear from face his they-lift which conquered
ad meridiem ivit contrà Armenos: sed cùm per deserta
to the-south he-went against the-Armenians but when through deserts
transiret, quaedam etiàm monstra, ut nobis dicebatur pro
he-passed certain also monsters as to-us it-was-said for
certo, effigiem humanam habentia invenerunt, sed non nisi
certain the-likeness human having they-found but not except
unum brachium cum manu in medio pectore et unum
one arm with a-hand in the-middle-of the-breast and one
pedem habebant, et duo sagittabant cum uno arcu; et isti
foot they-had and two shot with one bow and these
ità fortiter currebant quòd equi eos investigare non poterant:
so strongly ran that horses them to-track not could
currebant enim saltando super illum unum pedem, et cùm
they-ran for by-leaping upon that one foot and when
essent fessi taliter eundo, ibant super manum et pedem,
they-were tired so going they-went on hand and foot
revolvendo se quasi in circulo; istos autem Isidorus
rolling themselves as-if in a-circle these moreover Isidore
Cyclopedes appellavit; et cùm essent sic fessi iterùm currebant
Cyclopedes called and when they-were so tired again they-ran

secundùm modum priorem. Aliquos tamen occiderunt ex eis,
according-to the-manner former some yet they-killed of them
et sicut nobis a Ruthenis clericis in curiâ dicebatur qui
and as to-us by Russian clerics in the-court it-was-said who
morantur cum Imperatore praedicto, plures ex eis nuncii
stay with the-Emperor aforesaid many of them envoys
venerunt in legatione apud Imperatoris curiam superiùs
came on an-embassy to of-the-Emperor the-court above
annotati, ut pacem habere possent cum eo. Indè procedentes
noted that peace to-have they-might with him thence proceeding
venerunt in Armeniam, quam bello vicerunt, et partem
they-came into Armenia which by-war they-conquered and part
etiàm Georgianiae; et alia pars venit ad mandatum eorum,
also of-Georgia and the-other part came to the-command of-them
et quadraginta millia yperperorum singulis annis dederunt
and forty thousand hyperpers every year they-gave
pro tributo, et adhùc faciunt illud idem. Indè processerunt
for tribute and still they-do that same thence they-proceeded
ad terram soldani de Urum, qui erat satis magnus et
to the-land of-the-sultan of Rum who was quite great and
potens, cum quo etiàm pugnaverunt, et devicerunt. Et
powerful with whom also they-fought and conquered and
processerunt ultrà debellando et vincendo usquè ad terram
they-proceeded beyond by-warring and conquering all-the-way to the-land
soldani Halapiae, et nunc etiàm terram illam obtinent
of-the-sultan of-Aleppo and now also land that they-hold
et alias terras ultrà illas proponunt impugnare, nec posteà
and other lands beyond those they-propose to-attack nor afterward
usquè in hodiernum praesentem diem in terram suam
all-the-way to today's present day into land their
fuerunt reversi. Idem exercitus ivit contrà terram calif de
have-they returned the-same army went against the-land of-the-caliph of

Baldach, quam etiàm sibi subdiderunt; et quadringintos
Baghdad which also to-themselves they-subjected and four-hundred
bisancios, exceptis baldakinis et aliis muneribus, omni die
bezants excepted baldachins and other gifts every day
dat pro tributo; et omni anno pro calif, ut ad eos
he-gives for tribute and every year for the-caliph that to them
veniat, nuncios mittunt: qui cum tributo munera magna
he-should-come envoys they-send who with the-tribute gifts great
mittit, rogans ut eum supportent; ipse verò Imperator
sends asking that him they-may-bear-with the-very but Emperor
munera accipit, et nichilominùs ut veniat mittit pro eo.
the-gifts accepts and nevertheless that he-should-come he-sends for him

De bello et ordinatione acierum, et armis, et astuciis in congressione, et oppugnatione munitionum, et perfidia eorum in eos qui se reddunt eis et crudelitate in captivos

VI · THEIR WARS

The sixth chapter treats their order of battle, their arms, their stratagems in the field, their storming of castles and cities, and their treachery and cruelty toward those who surrender and toward captives.

Dicto de imperio, dicendum est hoc modo de bello: primò
said about the-empire to-be-spoken it-is in-this way of war first
de ordinatione acierum; secundò de armis; terciò de
of the-ordering of-the-battle-lines secondly of arms thirdly of
astuciis in congressione; quartò de oppugnatione castrorum
the-stratagems in encounter fourthly of the-storming of-castles

et civitatum; quintò de perfidiâ quam exercent cum hiis qui
and of-cities fifthly of the-treachery which they-practice with those who
se reddunt eisdem et crudelitate quam faciunt de captivis.
themselves surrender to-them and the-cruelty which they-do to captives

De ordinatione acierum

VI.1 · THEIR ORDER OF BATTLE

Chingis set one man over ten, one over a hundred, one over a thousand, and one over ten thousand, which they call a tumen, with two or three leaders over the whole army. If one or a few of ten flee, all ten are killed, and if all ten flee while the rest of their hundred stands, the ten are killed, unless all retreat together; so too if some go boldly into the fight and the rest do not follow, or if comrades taken captive are not freed.

De ordinatione acierum dicemus hoc modo: Chingis-can
of the-ordering of-the-battle-lines we-shall-speak in-this way Chingis-can
ordinavit ut decem hominibus praeponeretur unus, et ille
ordained that over-ten men should-be-set one and he
secundùm nos appellatur decanus; decem autem decanis
according-to us is-called a-decurion over-ten moreover decurions
praeponeretur unus qui centenarius nominatur; decem verò
should-be-set one who a-centurion is-named over-ten indeed
centenariis praeponeretur unus qui millenarius appellatur;
centurions should-be-set one who a-captain-of-thousands is-called
decem verò millenariis praeponeretur unus, et ille numerus
over-ten indeed captains-of-thousands should-be-set one and that number
vocatur tenebrae apud eos; cuncto verò exercitui praeponuntur
is-called a-tumen among them over-the-whole indeed army are-set
duo duces vel tres, ità tamen quòd habeant respectum ad unum.
two leaders or three so yet that they-have regard to one

Cùm autem acies sunt in bello, si de decem hominibus fugit
when moreover the-lines are in war if of ten men flees
unus, vel duo, vel tres, vel etiàm plures, omnes occiduntur;
one or two or three or even more all are-killed
et si omnes decem fugiunt, nisi fugiant alii centum omnes
and if all ten flee unless flee the-other hundred all
occiduntur; et ut breviter dicam, nisi communiter cedant,
are-killed and that briefly I-may-say unless in-common they-yield
omnes qui fugiunt occiduntur: item si unus vel duo aut plures
all who flee are-killed likewise if one or two or more
audaciter accedant ad pugnam et decem alii non sequntur,
boldly approach to the-fight and the-ten others not follow
occiduntur etiàm; et si de decem unus vel plures capiuntur,
they-are-killed also and if of ten one or more are-captured
et alii socii sui non liberant eos, etiàm occiduntur.
and the-other companions their not free them also they-are-killed

De armis

VI.2 · THEIR ARMS

Every man must have two or three bows, three quivers of arrows, an ax, and ropes for hauling engines; the rich have curved swords, armored horses, helmets, and cuirasses. Their armor is made of strips of hide pitched together, or of thin iron plates laced in overlapping rows and polished like mirrors. They carry hooked lances, arrows with very sharp heads, and files to sharpen them, and shields of wicker only at camp and on guard.

Arma autem ista ad minùs omnes debent habere: duos
arms moreover these at least all ought to-have two
arcus vel tres, vel unum bonum ad minùs, et tres pharetras
bows or three or one good at least and three quivers

magnas plenas sagittis, et unam securim, et funes ad
great full of-arrows and one ax and ropes for
machinas trahendas. Divites autem habent gladios acutos
engines to-be-drawn the-rich moreover have swords sharp
in fine, ex unâ parte tantùm incidentes, et aliquantulùm
at the-end on one side only cutting and somewhat
curvos: et habent equum armatum, crura etiàm tecta, galeas
curved and they-have a-horse armed the-legs also covered helmets
et loricas. Quidam loricas et etiàm cooperturam equorum
and cuirasses some cuirasses and also a-covering of-the-horses
habent de corio in hunc modum formatas: habent quasdam
have of leather in this way formed they-have certain
corrigias de bove vel alio animali ad latitudinem unius
straps of ox or other animal to the-breadth of-one
manûs, et bituminant tres vel quatuor simul, et ligant illas
hand and they-pitch three or four together and bind them
corrigiolis sive cordulis; in corrigiâ superiori ponunt cordulas
with-little-straps or cords on the-strap upper they-put the-cords
in fine, in inferiori ponunt in medio, et sic faciunt
at the-end on the-lower they-put-them in the-middle and so they-do
usquè ad finem: undè quandò inclinantur inferiores corrigiae,
all-the-way to the-end whence when are-bent the-lower straps
superiores ascendunt, et sic duplicantur super corpus, vel
the-upper rise and so are-doubled over the-body or
triplicantur. De cooperturâ equi faciunt quinque partes:
tripled of the-covering of-the-horse they-make five parts
ex unâ parte equi unam et ex aliâ parte aliam, quae
on one side of-the-horse one and on the-other side another which
protenduntur a caudâ usquè ad caput, quae ligantur ad
extend from the-tail all-the-way to the-head which are-bound to
sellam, et post sellam in dorso, et etiàm in collo; super
the-saddle and behind the-saddle on the-back and also on the-neck over

renes etiàm aliam partem ponunt, ubi duarum partium
the-loins also another part they-put where of-the-two parts
ligaturae junguntur, in quâ peciâ faciunt unum foramen per
the-ties are-joined in which piece they-make one hole through
quod caudam exponunt; et antè pectus ponunt etiàm unam:
which the-tail they-put-out and before the-breast they-put also one
quae omnes protenduntur usquè ad genua vel usquè ad
which all extend all-the-way to the-knees or all-the-way to
crurium juncturas; et antè frontem laminam ferream ponunt,
of-the-legs the-joints and before the-forehead a-plate of-iron they-put
quae ex utrâque parte colli partibus praedictis ligatur.
which on each side of-the-neck to-the-parts aforesaid is-bound
Lorica verò etiàm quatuor habet partes: una pars protenditur
the-cuirass but also four has parts one part extends
a femore usquè ad collum, sed est facta secundùm
from the-thigh all-the-way to the-neck but is made according-to
dispositionem humani corporis, quià antè pectus est stricta
the-disposition of-the-human body because before the-breast it-is narrow
et a brachiis et inferiùs in rotundum obvolvitur circà
and from the-arms and below in a-round it-is-wrapped around
corpus; retrò autem ad renes habent aliam peciam quae
the-body behind moreover at the-loins they-have another piece which
protenditur à collo usquè ad illam peciam quae revolvitur
extends from the-neck all-the-way to that piece which is-wrapped
circà corpus; super humeros autem istae duae peciae, anterior
around the-body over the-shoulders moreover these two pieces the-front
videlicet et posterior, ad duas laminas ferreas quae sunt
namely and the-back to two plates of-iron which are
in utroque humero, fibulis connectuntur: et in utroque
on each shoulder with-buckles are-connected and on each
brachio unam habent peciam, quae ab humeris protenduntur
arm one they-have piece which from the-shoulders extend

usquè ad manus, quae etiàm inferiùs sunt apertae; et in
all-the-way to the-hands which also below are open and on
unoquoque crure unam peciam habent: quae peciae omnes
each leg one piece they-have which pieces all
fibulis conjunguntur. Galea autem est superiùs ferrea vel
with-buckles are-joined the-helmet moreover is above of-iron or
de chalybe, sed illud quod protegit in circuitu collum et
of steel but that which protects in circuit the-neck and
gulam de corio est. Et omnes peciae istae de corio sunt
the-throat of leather is and all pieces these of leather are
formatae secundùm modum superiùs annotatum.
formed according-to the-manner above noted
Quidam autem omnia illa quae superiùs diximus habent
some moreover all those-things which above we-said have
de ferro in hunc modum formata: unam laminam tenuem
of iron in this way formed one plate thin
ad latitudinem unius digiti faciunt et ad longitudinem
to the-breadth of-one finger they-make and to the-length
palmae unius, et ad hunc modum faciunt laminas multas:
of-a-palm one and in this way they-make plates many
et in unâquâque laminâ octo foramina parvula faciunt, et
and in each plate eight holes very-small they-make and
interiùs tres corrigias strictas et fortes ponunt, et laminas
inside three straps narrow and strong they-put and the-plates
unam super aliam ponunt quasi ascendendo per gradus, et
one over another they-put as-if ascending by steps and
ligant laminas praedictas ad corrigias tenuibus corrigiolis
they-bind the-plates aforesaid to the-straps with-thin little-straps
quas mittunt per foramina superiùs annotata: et in
which they-send through the-holes above noted and on
superiori parte consuunt corrigiolam unam, quae duplicatur ex
the-upper part they-sew a-little-strap one which is-doubled on

utrâque parte et consuitur cum unâ corrigiolâ ut laminae
each side and is-sewn with one little-strap so-that the-plates
praedictae benè et firmiter cohaereant simul, et faciunt
aforesaid well and firmly may-cohere together and they-make
ex laminis quasi corrigiam unam; et posteà ligant per
of the-plates as-if a-strap one and afterward they-bind-them by
pecias omnia, sicut superiùs dictum est. Et ista faciunt
pieces all-things as above said it-is and these-things they-make
tàm ad equorum quàm ad hominum armaturas. Et faciunt
both for of-horses and for of-men the-armor and they-make
ità illa lucere, quòd potest homo in eis faciem suam videre.
so them to-shine that can a-man in them face his see
Aliqui eorum lanceas habent: et in collo ferri lanceae
some of-them lances have and on the-neck of-the-iron of-the-lance
habent unum uncum cum quo detrahunt hominem de sellâ
they-have one hook with which they-drag a-man from the-saddle
si possunt. Longitudo suarum sagittarum est duorum pedum
if they-can the-length of-their arrows is of-two feet
et unius palmae et duorum digitorum; et quià diversi sunt
and of-one palm and of-two fingers and because different are
pedes, mensuram pedis geometrici ponimus: duodecim grana
feet the-measure of-the-foot geometrical we-set-down twelve grains
hordei pollicis transversio est; sexdecim pollices transversi
of-barley of-the-thumb the-breadth is sixteen thumbs transverse
faciunt unum geometricum pedem. Ferramenta sagittarum
make one geometrical foot the-irons of-the-arrows
sunt acutissima, et ex utrâque parte incidentia quasi gladius
are very-sharp and on each side cutting as-if a-sword
biceps; et semper portant limas juxtà pharetram ad acuendum
two-edged and always they-carry files beside the-quiver for sharpening
sagittas: ferramenta praedicta caudam habent acutam ad
the-arrows the-irons aforesaid a-tail have sharp to

longitudinem unius digiti, quam imponunt in lignum.
the-length of-one finger which they-put into the-wood
Scutum habent de viminibus vel de virgulis factum, sed non
a-shield they-have of wickerwork or of rods made but not
credimus quòd portant nisi ad castra et ad custodiam
we-believe that they-carry-it except to the-camp and to the-guard
Imperatoris et principum, sed hoc tantùm de nocte. Sagittas
of-the-Emperor and of-the-princes but this only by night arrows
etiàm habent alias ad sagittandum aves, bestias, et homines
also they-have other for shooting birds beasts and men
inermes, ad trium digitorum latitudinem. Sagittas autem
unarmed at of-three fingers the-breadth arrows moreover
alias habent diversimodas ad aves et bestias sagittandas.
other they-have of-various-kinds for birds and beasts to-be-shot

De astuciis in congressione

VI.3 · THEIR STRATAGEMS IN THE FIELD

They send ahead scouts who kill and do not plunder; the army follows and takes everything. They cross rivers on stuffed hide bags tied to horses' tails. They feign flight to draw enemies into ambush, slip past great armies to ravage other lands, and wait in safety until an army disperses. In battle the leaders stand apart with dummies on horses, send captives in front, encircle the enemy, open a way for them to flee, and kill more in the rout than in the fight.

Cùm ad bellum procedere volunt, praecursores praemittunt, qui
when to war to-proceed they-wish forerunners they-send-ahead who
nichil secum portant praeter filtra sua et equos ac arma; isti
nothing with-them carry except felts their and horses and arms these
nichil rapiunt, domos non comburunt, bestias non occidunt, sed
nothing seize houses not they-burn beasts not they-kill but

tantùm homines vulnerant et mortificant, et si non possunt
only men they-wound and slay and if not they-can
aliud, mittunt in fugam; multò libentiùs tamen occidunt quàm
otherwise they-put to flight much more-gladly yet they-kill than
fugant. Post istos sequitur exercitus, qui, contrà, cuncta
put-to-flight after these follows the-army which on-the-contrary all-things
quae invenit accipit; et homines etiàm, si invenire possunt,
which it-finds takes and men also if to-find they-can
capiunt vel occidunt. Nichilominùs tamen principes exercitûs
capture or kill nevertheless yet the-princes of-the-army
ex omni parte mittunt precones post hoc, ad inveniendum
from every side send heralds after this for finding
homines et munita, qui valdè sagaces sunt ad querendum.
men and fortified-places who very sagacious are in searching
Quandò autem ad flumina perveniunt, hoc modo transeunt
when moreover to rivers they-arrive in-this way they-cross
illa, etiàm si sunt magna: majores unum rotundum et leve
them even if they-are great the-greater one round and light
corium habent, in cujus summitate per circuitum crebras
hide have on whose top around the-circuit frequent
faciunt ansas, in quibus funem imponunt, et stringunt
they-make loops in which a-rope they-put and they-draw-it-tight
ità quòd in circuitu faciunt quendam ventrem, quem replent
so that in the-circuit they-make a-certain belly which they-fill
vestibus et aliis rebus, et fortissimè ad invicem comprimunt;
with-garments and other things and most-strongly to one-another they-press
post hoc in medio ponunt sellas et alias res duriores;
after this in the-middle they-put the-saddles and other things harder
homines etiàm in medio sedent: et ligant ad caudam
the-men also in the-middle sit and they-bind to the-tail
equi navem hanc taliter praeparatam, et unum hominem
of-a-horse boat this so prepared and one man

qui equum regat faciunt pariter cum equo antè natare:
who the-horse may-guide they-make together with the-horse in-front to-swim
vel habent aliquandò duos remos, et cum illis remigant ultrà
or they-have sometimes two oars and with them they-row across
aquam, et sic transeunt fluvium; equos verò pellunt in
the-water and so they-cross the-river the-horses but they-drive into
aquam, et unus homo juxtà unum equum, quem regit, natat;
the-water and one man beside one horse which he-guides swims
et alii equi omnes illum sequuntur, et sic transeunt aquas
and the-other horses all him follow and so they-cross waters
et flumina magna. Alii verò pauperiores unam bursam habent
and rivers great others but poorer one purse have
de corio, benè consutam; unusquisque tenetur habere: in quâ
of leather well sewn each-one is-bound to-have in which
bursâ vel in quo sacco vestes et omnes res suas imponunt,
purse or in which sack garments and all things their they-put
et in summitate saccum fortissimè ligant, et suspendunt
and at the-top the-sack most-strongly they-bind and hang-it
ad caudam equi, et transeunt ut superiùs dictum est.
to the-tail of-a-horse and cross as above said it-is
Sciendum est quòd quandò vident hostes, tunc vadunt ad eos,
to-be-known it-is that when they-see enemies then they-go to them
et unusquisque jacit tres sagittas vel quatuor contrà adversarios
and each-one throws three arrows or four against adversaries
suos; et si vident quòd eos superare non possunt, retrò
his and if they-see that them to-overcome not they-can back
regrediuntur ad suos; et hoc faciunt in fraudem, ut adversarii
they-retreat to their-own and this they-do in fraud that the-adversaries
eos sequantur ad loca ubi insidias paraverunt: et si eorum
them may-follow to places where ambushes they-have-prepared and if their
inimici insequntur ipsos ad praedictas insidias, circundant eos
enemies pursue them to the-aforesaid ambushes they-surround them

et sic vulnerant et occidunt. Item si vident quòd magnus
and so wound and kill likewise if they-see that a-great
exercitus sit contrà eos, aliquandò divertunt ab eo per unam
army be against them sometimes they-turn-aside from it by one
dietam vel per duas, et aliam partem terrae occultè invadunt
day's-journey or by two and another part of-the-land secretly they-invade
et expoliant; et interficiunt homines ac terram destruunt et
and despoil and kill the-men and the-land destroy and
devastant: et si vident etiàm quòd hoc facere non possint,
lay-waste and if they-see also that this to-do not they-can
cedunt retrò ad decem vel ad duodecim dietas. Aliquandò
they-withdraw back to ten or to twelve days'-journeys sometimes
etiàm morantur in loco tuto, quousquè adversariorum exercitu
also they-stay in a-place safe until of-the-adversaries the-army
separetur, et tunc furtìm veniunt, et depopulantur totam
be-separated and then by-stealth they-come and depopulate the-whole
terram. In bellis enim astutissimi sunt: quià jàm per
land in wars for most-astute they-are because already for
quadraginta annos et ampliùs cum aliis gentibus dimicârunt.
forty years and more with other peoples they-have-fought
Cùm autem ad pugnam volunt accedere, omnes acies
when moreover to the-fight they-wish to-approach all the-lines
ordinant sicut debent pugnare. Duces sive principes exercitûs
they-order as they-are-to to-fight the-leaders or princes of-the-army
bellum non intrant, sed stant a longè contrà inimicorum
battle not enter but stand from afar against of-the-enemies
exercitum, et pueros juxtà se habent in equis, et
the-army and boys beside themselves they-have on horses and
mulieres et equos; et faciunt aliquandò imagines hominum
women and horses and they-make sometimes images of-men
et ponunt super equos: hoc ideò faciunt ut multitudo
and put-them on horses this therefore they-do that a-multitude

magna bellantium esse credantur. Contrà faciem inimicorum
great of-fighters to-be may-be-believed against the-face of-the-enemies
unam aciem captivorum et aliarum gentium quae sunt inter
one line of-captives and of-other peoples which are among
eos, transmittunt, et forsitàn aliqui Tartari vadunt cum eis;
them they-send and perhaps some Tartars go with them
alias acies fortiorum hominum longè mittunt a dextris et
other lines of-stronger men far they-send on the-right and
a sinistris, ut non videantur ab adversariis suis; et
on the-left so-that not they-may-be-seen by adversaries their and
sic circundant adversarios et colligunt in medium; et sic
so they-surround the-adversaries and gather-them into the-middle and so
pugnare incipiunt ex omni parte: et cùm sint aliquandò
to-fight they-begin from every side and when they-are sometimes
pauci, putantur ab adversariis qui circundati sunt, esse
few they-are-thought by the-adversaries who surrounded are to-be
multi; et maximè cùm videant illos qui sunt cum duce vel
many and most-of-all when they-see those who are with the-leader or
principe exercitûs pueros et mulieres et equos et homines
prince of-the-army boys and women and horses and men
ficticios, ut dictum est suprà, quos credunt esse pugnatores:
feigned as said it-is above whom they-believe to-be fighters
et per hoc terrentur et confunduntur. Et si fortè
and by this they-are-terrified and confounded and if perhaps
adversarii benè pugnant, faciunt eis viam ut fugiant;
the-adversaries well fight they-make for-them a-way that they-may-flee
et statìm cùm fugere incipiunt et ab invicem separari,
and at-once when to-flee they-begin and from one-another to-be-separated
insequuntur eos, et plures tunc occidunt in fugâ quàm
they-pursue them and more then they-kill in flight than
mortificare possent in bello. Sciendum tamen est quòd si
to-slay they-could in war to-be-known yet it-is that if

aliud possunt, non libenter congrediuntur, sed homines et
otherwise they-can not gladly they-close but men and
equos sagittis vulnerant et occidunt, et cùm jàm homines
horses with-arrows they-wound and kill and when already men
et equi sunt debilitati sagittis, tunc congrediuntur cum eis.
and horses are weakened by-arrows then they-close with them

De oppugnatione munitionum

VI.4 · THEIR STORMING OF FORTRESSES

They surround a fortress and attack day and night in relays with engines and arrows. They throw Greek fire, and even the melted fat of the men they kill, which burns almost past quenching; they divert rivers to flood a city or tunnel under it. If all else fails they build a fortress of their own against it and wait, unless an army comes to relieve it.

Munitiones in hunc modum expugnant. Si talis est munitio,
fortifications in this way they-storm if such is the-fortification
ipsam circundant, imò aliquandò ità sepiunt, ut nullus possit
it they-surround nay sometimes so they-hedge-it that no-one can
ingredi vel exire; et pugnant fortissimè machinis et sagittis,
enter or to-go-out and they-fight most-strongly with-engines and arrows
et nec die nec nocte cessant à praelio, ut illi qui
and neither by-day nor by-night do-they-cease from battle so-that those who
sunt in munitionibus non quiescant: ipsi tamen Tartari
are in the-fortifications not may-rest the-very yet Tartars
quiescunt, quià acies dividunt et una succedit alteri in pugnâ
rest because the-lines they-divide and one succeeds the-other in the-fight
ut non nimiùm fatigentur. Et si eam taliter habere non
so-that not too-much they-may-be-tired and if it so to-have not
possunt, graecum projiciunt ignem; imò solent aliquandò
they-can Greek they-throw fire nay they-are-wont sometimes

accipere arvinam hominum quos occidunt, et liquefactam
to-take the-fat of-men whom they-kill and melted
projiciunt super domos; et ubicunque venit ignis super
they-throw-it on the-houses and wherever comes the-fire on
pinguedinem illam, quasi inextinguibiliter ardet: extingui
fat that as-if inextinguishably it-burns to-be-quenched
tamen potest, ut dicitur, cum vino vel cervesiâ superfusâ; et
yet it-can as it-is-said with wine or beer poured-over and
si super carnem ceciderit, confricatione palmae manûs
if on flesh it-will-have-fallen by-the-rubbing of-the-palm of-the-hand
potest extingui. Et si ità non praevalent, et civitas illa vel
it-can be-quenched and if so not they-prevail and the-city that or
castrum habeat flumen, obstruunt illud, vel faciunt alium
castle have a-river they-dam it or make another
alveum, et submergunt illam munitionem si possunt. Si
channel and drown that fortification if they-can if
autem non possunt, suffodiunt illam, et sub terrâ armati in
moreover not they-can they-dig-under it and under the-earth armed into
ipsam ingrediuntur; et cùm jàm intraverunt, una pars ignem
it they-enter and when already they-have-entered one part fire
imponit ut comburatur, et alia pars cum illius munitionis
puts-in that it-may-be-burned and the-other part with of-that fortification
hominibus pugnat. Si autem nec sic illam vincere possunt,
the-men fights if moreover not-even so it to-conquer they-can
castrum vel munitionem suam faciunt contrà illam ut ab
a-castle or fortification their-own they-make against it so-that by
inimicorum jaculis non graventur, et contrà illam multo
of-the-enemies the-darts not they-may-be-burdened and against it for-much
tempore jacent, nisi fortè exterius adjutorium adhibeat
time they-lie unless perhaps from-outside help bring
exercitus qui pugnet cum eis et vi removeat ipsos.
an-army which may-fight with them and by-force remove them

De perfidiâ Tartarorum et crudelitate in captivos

VI.5 · THEIR TREACHERY AND CRUELTY

Before a fortress they speak smoothly and promise much to win surrender, then count those who come out, keep the craftsmen and those they want as slaves, and kill the rest with the ax, never sparing nobles. Captives taken in war are killed unless kept as slaves, divided among the centurions and handed to slaves to slay, about ten each, as the great please.

Sed cùm antè munitionem jacent blandè eis loquntur, et
but when before a-fortification they-lie smoothly to-them they-speak and
multa eis promittunt, ad hoc ut se in eorum manus
many-things to-them promise to this that themselves into their hands
tradant: et si illi se eis reddiderint, dicunt: «Exite,
they-may-hand and if they themselves to-them will-have-surrendered they-say come-out
ut secundùm morem nostrum vos numeremus», et cùm illi
that according-to custom our you we-may-count and when they
ad eos exeunt, quaerunt qui sint artifices inter eos, et illos
to them come-out they-seek who are craftsmen among them and them
reservant; alios autem, exceptis illis quos volunt habere pro
they-reserve the-others moreover excepted those whom they-wish to-have for
servis, cum securi occidunt; et si aliquibus aliis parcunt,
slaves with an-ax they-kill and if to-some others they-spare
ut dictum est, nobilibus et honestis hominibus nunquàm
as said it-is to-the-noble and respectable men never
parcunt; et si fortè aliquo casu contingente reservant
do-they-spare and if perhaps by-some chance happening they-reserve
aliquos nobiles, nec prece nec precio ultrà de captivitate
some nobles neither by-prayer nor by-price further from captivity
possunt exire. In bellis autem quoscunque capiunt occidunt,
can-they to-go-out in wars moreover whomever they-capture they-kill

nisi fortè velint aliquos reservare ut habeant eos pro
unless perhaps they-wish some to-reserve that they-may-have them for
servis. Occidendos autem dividunt per centenarios, ut cum
slaves those-to-be-killed moreover they-divide among the-centurions that with
bipenni interficiantur ab eis: ipsi verò post hoc dividunt per
an-ax they-may-be-killed by them they but after this divide-them among
captivos, et unicuique servo ad interficiendum dant decem
the-captives and to-each slave for killing they-give ten
aut plures vel pauciores secundùm quod majoribus placet.
or more or fewer according as to-the-greater it-pleases

Quomodò faciunt cum hominibus pacem,
et de terrarum nominibus quas subjugaverunt,
et de terris quae eis restiterunt,
et de tyrannide quam exercent in hominibus suis

VII · THE LANDS THEY HAVE SUBDUED

The seventh chapter treats how they make peace, the lands they have subdued, the lands that have resisted them, and the tyranny they exercise over their subjects.

Descripto quo modo pugnant, dicendum est de terris quas
described in-what way they-fight to-be-spoken it-is of the-lands which
ipsorum dominio subjugârunt; de quo isto modo scribemus:
to-their dominion they-have-subjugated of which in-this way we-shall-write
primò dicemus quomodò faciunt cum hominibus pacem;
first we-shall-speak how they-make with men peace
secundò de terrarum nominibus quas sibi subdiderunt;
secondly of of-the-lands the-names which to-themselves they-have-subjected

terciò de terris quae eis viriliter restiterunt; quartò de
thirdly of the-lands which them manfully have-resisted fourthly of
tyrannide quam exercent in hominibus suis.
the-tyranny which they-practice on men their

Quomodò faciunt cum hominibus pacem

VII.1 · HOW THEY MAKE PEACE

They make peace with no one who does not submit, demanding service in their armies and a tenth of men and goods, and then keep no promise. In Russia their prefect took one son of every three and a fur tax from every person. Princes are summoned and humiliated, poisoned or killed on pretexts, and their sons kept as hostages; baskaks rule their lands, and the Emperor judges even the dispute of the Georgian princes, giving the land to the bastard David.

Sciendum est quòd cum nullis hominibus faciunt pacem, nisi
to-be-known it-is that with no men they-make peace unless
subdentur eis: quià, ut dictum est suprà, a Chingis-can
they-be-subjected to-them because as said it-is above from Chingis-can
habent mandatum, ut cunctas si possunt sibi subjiciant
they-have a-command that all if they-can to-themselves they-subject
nationes. Et haec sunt illa quae petunt ab eis: ut
nations and these are those-things which they-ask from them that
vadant in exercitu cum eis contrà omnem hominem quandò
they-go in the-army with them against every man when
placet; et ut dent decimam de omnibus, tàm de hominibus
it-pleases and that they-give a-tenth of all-things both of men
quàm de rebus: computant enim decem pueros et unum
and of things they-count for ten boys and one
accipiunt, et de puellis faciunt illud idem; quos in terram
they-take and of girls they-do that same whom into land

illorum deducunt, et tenent eos pro servis; reliquos numerant
their they-lead and keep them for slaves the-rest they-count
et ordinant secundùm morem eorum, sed quandò plenè
and order according-to the-custom of-them but when fully
dominium habent super eos, si aliquid promiserunt eis,
lordship they-have over them if anything they-have-promised them
nichil observant; sed quascunque congruè possunt occasiones
nothing do-they-observe but whatever fittingly they-can occasions
invenire contrà eos, conantur. Nàm cùm essemus in Rusciâ,
to-find against them they-attempt for when we-were in Russia
missus fuit unus sarracenus ex parte Cuyuc-can, ut dicebatur,
sent was one Saracen on the-part of-Cuyuc-can as it-was-said
et Bati: et praefectus ille à quolibet homine qui habebat
and of-Bati and prefect that from every man who had
tres pueros unum accipiebat, ut posteà nobis dicebatur; et
three boys one took as afterward to-us it-was-said and
quicunque viri non habebant uxores, illos deducebat; et
whatever men not had wives them he-led-off and
faciebat de mulieribus etiàm illud idem, quae viros legitimos
did with the-women also that same who husbands lawful
non habebant; pauperes autem qui mendicando victum suum
not had the-poor moreover who by-begging food their
querebant similiter deportabat. Reliquos autem secundùm
sought likewise he-carried-off the-rest moreover according-to
eorum consuetudinem numeravit, praecipiens ut unusquisque
their custom he-counted ordering that each-one
tàm parvus quàm magnus, etiàm infans unius diei, sive
both small and great even an-infant of-one day whether
pauper esset sive dives, tale tributum praeberet: ut scilicet
poor he-were or rich such tribute should-furnish that namely
daret unam pellem albi ursi, et unum nigrum castorem,
he-should-give one skin of-a-white bear and one black beaver

et unum nigrum zabulum, et unam nigram pellem cujusdam
and one black sable and one black skin of-a-certain
animalis quod in terra latibulum habet, cujus nomen in
animal which in the-earth a-hiding-place has whose name into
latinum transferre nescimus, sed teutonicè dicitur iltis, Poloni
Latin to-translate we-know-not but in-German it-is-called iltis the-Poles
autem et Rutheni illam bestiam appellant dochori; et unam
moreover and Russians that beast call dochori and one
nigram pellem vulpinam. Et quicunque ista non dat,
black skin of-fox and whoever these-things not gives
inter Tartaros debet duci, et in eorum redigi servitutem.
among the-Tartars ought to-be-led and into their to-be-reduced servitude
Mittunt etiàm pro principibus terrarum, ut ad eos veniant
they-send also for the-princes of-the-lands that to them they-come
sinè morâ: et cùm venerint ibi, debitum honorem
without delay and when they-will-have-come there due honor
nullum recipiunt, sed habentur ut aliae viles personae; et
none they-receive but they-are-held as other vile persons and
oportet ut eis munera magna praesentent, tàm ducibus
it-behooves that to-them gifts great they-present both to-the-leaders
quàm uxoribus eorum et officialibus millenariis et
and to-the-wives of-them and to-the-officials captains-of-thousands and
centenariis; imò omnes generaliter, et ipsi etiàm servi, ab
centurions nay all generally and the-very also slaves from
eis cum magnâ importunitate munera petunt: et non solùm
them with great importunity gifts ask and not only
ab ipsis, sed etiàm a nunciis eorum cùm mittuntur ad ipsos.
from them but also from the-envoys of-them when they-are-sent to them
Aliquibus etiàm inveniunt occasiones ut eos occidant, sicut de
for-some also they-find occasions that them they-may-kill as of
Michaele et aliis actum est; aliquos verò, ut alliceant
Michael and others done it-has-been some but that they-may-entice

alios, dimittunt redire; aliquos etiàm potionibus perimunt vel
others they-let to-return some also with-potions they-destroy or
veneno. Eorum enim intentio est, ut ipsi soli dominentur in
with-poison their for intention is that they alone may-rule on
terrâ: idcircò querunt occasiones contrà nobiles ut eos occidant.
earth therefore they-seek occasions against the-nobles that them they-may-kill
Ab illis verò quos redire permittunt, petunt eorum filios aut
from those indeed whom to-return they-allow they-ask their sons or
fratres, quos ulteriùs nunquàm dimittunt, sicut factum est de
brothers whom further never do-they-release as done it-was with
filio Ieroslai, et de quodam duce Alanorum, et aliis pluribus.
the-son of-Ieroslaus and with a-certain duke of-the-Alans and others many
Et si moritur pater vel frater sinè haerede, filium vel fratrem
and if dies the-father or brother without heir the-son or brother
nunquàm dimittunt: imò illius principatum totaliter accipiunt
never do-they-release nay of-him the-principality wholly take
sibi, sicut de quodam duce Solangorum vidimus esse factum.
to-themselves as of a-certain duke of-the-Solangi we-saw to-be done
Baschathos sive praefectos suos ponunt in terrâ illorum quos
baskaks or prefects their they-place in the-land of-those whom
redire permittunt; quibus oportet ut ad nutum tàm duces
to-return they-allow to-whom it-behooves that at the-nod both the-leaders
quàm alii debeant obedire; et si homines alicujus civitatis vel
and others ought to-obey and if the-men of-any city or
terrae non faciunt quod volunt, isti baschathi opponunt eis
land not do what they-wish these baskaks charge them
quòd sint Tartaris infideles, et sic civitatem illam vel terram
that they-are to-the-Tartars unfaithful and so city that or land
destruunt, et homines qui sunt in eâ occidunt per manum
they-destroy and the-men who are in it they-kill by the-hand
validam Tartarorum, qui ex mandato principis illius cui
strong of-the-Tartars who by the-command of-the-prince that to-whom

obedit terra illa veniunt eis nescientibus, et subitò irruunt
obeys land that come them not-knowing and suddenly rush
super eos: sicut nuper contigit, cùm adhùc in terrâ Tartarorum
upon them as lately it-happened when still in the-land of-the-Tartars
essemus, de quâdam civitate quam ipsimet de Ruthenis in
we-were with a-certain city which they-themselves of the-Russians in
terrâ fecerant Comanorum. Et non solùm princeps Tartarorum
the-land had-made of-the-Comans and not only the-prince of-the-Tartars
qui terram usurpavit, vel praefectus ipsius, sed quicunque
who the-land has-usurped or the-prefect of-him but whatever
Tartarus, per civitatem sive per terram illam transit quasi
Tartar through the-city or through land that passes as-if
dominator eidem, et maximè qui major est apud eos. Insuper,
lord to-it and most-of-all he-who greater is among them moreover
aurum et argentum et alia quae volunt, et quandò libet,
gold and silver and other-things which they-wish and when it-pleases
et quantùm placet, absque ullâ conditione petunt et accipiunt.
and as-much-as it-pleases without any condition they-ask and take
Insuper si sunt aliqua placita inter illos principes qui
moreover if there-are any suits between those princes who
reddiderunt se ipsis, oportet ut ad Imperatorem
have-surrendered themselves to-them it-behooves that to the-Emperor
Tartarorum vadant ad placitandum, sicut nuper contigit de
of-the-Tartars they-go for pleading as lately it-happened with
duobus filiis regis Georgianiae. Unus enim erat legitimus,
the-two sons of-the-king of-Georgia one for was lawful
et alter de adulterio natus qui vocabatur David; legitimus
and the-other of adultery born who was-called David the-lawful
autem Melic nominabatur: filio autem adulterae terrae
moreover Melic was-named to-the-son moreover of-the-adulteress of-the-land
partem reliquerat pater; alius verò, qui junior erat, veniebat
a-part had-left the-father the-other but who younger was was-coming

unà cum matre ad Tartarorum Imperatorem, pro eo quòd
together with the-mother to of-the-Tartars the-Emperor for this that
David praedictus iter ad ipsum arripuerat veniendi; mater
David aforesaid the-journey to him had-taken-up of-coming the-mother
alterius, scilicet Melic, regina videlicet Georgianiae per quam
of-the-other namely of-Melic the-queen namely of-Georgia through whom
maritus regnum tenebat, quoniàm per feminas illud regnum
the-husband the-kingdom held since through women that kingdom
tenebatur, mortua fuit in viâ. Illi autem cùm venerunt
was-held dead was on the-way they moreover when they-came
dederunt maxima munera, et maximè legitimus filius, qui
gave very-great gifts and most-of-all the-lawful son who
repetebat terram quam reliquerat pater filio suo David, cùm
claimed-back the-land which had-left the-father to-son his David since
non deberet habere, quià adulterae filius erat; ille verò
not he-ought to-have-it because of-an-adulteress the-son he-was he but
respondebat: «Licet sim filius concubinae, peto tamen ut fiat
answered although I-be the-son of-a-concubine I-ask yet that be-done
mihi justicia secundùm consuetudinem Tartarorum, qui nullam
to-me justice according-to the-custom of-the-Tartars who no
differenciam inter filios legitimae ac ancillae faciunt»:
difference between sons of-the-lawful-wife and of-the-handmaid make
undè fuit data sententia contrà filium legitimum ut illi David,
whence was given the-sentence against the-son lawful that to-that David
qui major erat, subesset, et terram haberet quietè ac
who elder was he-should-be-subject and the-land should-have quietly and
pacificè quam dederat ei pater: et sic donaria quae dederat,
peaceably which had-given him the-father and so the-gifts which he-had-given
et causam quam contrà fratrem suum David habuerat, amisit.
and the-suit which against brother his David he-had-had he-lost

Ab illis etiàm nationibus quae longè sunt ab eis, et conjunctae
from those also nations which far are from them and joined
sunt aliis nationibus quas aliquo modo timent, quae non sunt
are to-other nations which in-some way they-fear which not are
eis subjectae, tributum accipiunt, et quasi misericorditer
to-them subject tribute they-take and as-if mercifully
agunt cum eis ut non adducant exercitum super eos, vel
they-deal with them so-that not they-may-bring an-army upon them or
etiàm ut alii non terreantur se tradere ipsis: sicut factum
also that others not be-frightened themselves to-hand-over to-them as done
est de Obesis sive Georgianis, a quibus quinquaginta vel
it-was with the-Obesi or Georgians from whom fifty or
quadraginta millia, ut dictum est, yperperorum sive bysanciorum
forty thousand as said it-is hyperpers or bezants
accipiunt pro tributo. Alias adhùc in pace esse permittunt;
they-take for tribute others still in peace to-be they-allow
tamen, secundùm quod intelleximus ab eis, debellare proponunt.
yet according as we-understood from them to-subdue they-propose

De terrarum nominibus quas sibi subdiderunt

VII.2 · THE LANDS THEY HAVE CONQUERED

The friars list the conquered lands, from the Kitai, Naimans, and Uighurs to the Bulgarians, Alans, Georgians, Armenians, Comans, Russians, Persians, and Baghdad, and say they saw men and women from almost all of them.

Terrarum nomina quas vicerunt sunt haec: Kitai,
of-the-lands the-names which they-have-conquered are these Kitai
Naimani, Solangi, Karakitai sive nigri Kitai, Comana,
Naimans Solangi Karakitai or black Kitai Comana

Tumat, Voyrat, Karaniti, Huyur, Sumongal, Merkiti, Mecriti,
Tumat Voyrat Karaniti Uighurs Sumongal Merkiti Mecriti
Sarihuiur, Bascart id est magna Hungaria, Kergis, Casmir,
Sarihuiur Bascart that is great Hungary Kergis Casmir
Sarraceni, Bisermini, Turcomani, Bileri id est magna Bulgaria,
Saracens Bisermins Turcomans Bileri that is great Bulgaria
Corola, Comuci, Buritabeth, Parossiti, Cassi, Jacobiti, Alani
Corola Comuci Buritabeth Parossiti Cassi Jacobites Alans
sive Assi, Obesi sive Georgiani, Nestoriani, Armeni, Cangiti,
or Assi Obesi or Georgians Nestorians Armenians Cangiti
Comani, Brutachi qui sunt Judaei, Mordui, Turci, Gazari,
Comans Brutachi who are Jews Mordui Turks Gazars
Samogedi, Perses, Tarci, India minor sive Ethiopia, Circasi,
Samoyeds Persians Tarci India lesser or Ethiopia Circassians
Rutheni, Baldach, Sarti: aliae terrae sunt plures, sed earum
Russians Baghdad Sarti other lands there-are many but their
nomina ignoramus. Vidimus etiàm viros et mulieres ferè
names we-know-not we-saw also men and women almost
de omnibus terris superiùs nominatis.
of all the-lands above named

De terris quae eis viriliter restiterunt

VII.3 · THE LANDS THAT HAVE RESISTED

Great India, Mangia, some Alans and Kitai, and the Saxi resist; the Saxi drive the Tartars out.

Haec autem sunt nomina terrarum quae eis viriliter restiterunt,
these moreover are the-names of-the-lands which them manfully have-resisted
nec sunt adhùc subditae eis: India magna, Mangia, quaedam
nor are still subject to-them India great Mangia a-certain

pars Alanorum, quaedam pars Kitaorum, Saxi: quandam enim
part of-the-Alans a-certain part of-the-Kitai the-Saxi a-certain for
civitatem Saxorum praedictorum, ut nobis dicebatur ibidem,
city of-the-Saxi aforesaid as to-us it-was-said there
obsederunt et debellare tentaverunt; at ipsi fecerunt machinas
they-besieged and to-subdue tried but they made engines
contrà machinas ipsorum, et Tartarorum machinas omnes
against the-engines of-them and of-the-Tartars the-engines all
fregerunt, nec civitati appropinquare poterant ad pugnam propter
they-broke nor to-the-city to-approach could-they for fight because-of
machinas et balistas; tandem unam viam sub terrâ fecerunt,
the-engines and the-crossbows at-length one way under the-earth they-made
et prosilierunt in civitatem, et alii tentabant incendere
and leaped-out into the-city and some tried to-set-fire-to
civitatem, alii verò pugnabant: homines autem civitatis unam
the-city others but fought the-men moreover of-the-city one
partem populi ad extinguendum ignem posuerunt, et alia
part of-the-people for extinguishing the-fire set and the-other
pars fortiter pugnabat cum hiis qui intraverunt civitatem, et
part strongly fought with those who had-entered the-city and
multos occiderunt ex eis, et alios vulneraverunt, compellentes
many they-killed of them and others wounded compelling
eos ad suos redire: at ipsi videntes quòd nichil possent facere,
them to their-own to-return but they seeing that nothing they-could to-do
et quòd multi homines ex eis morerentur, recesserunt ab eis.
and that many men of them were-dying withdrew from them

De tyrannide quam exercent in hominibus suis

VII.4 · THEIR TYRANNY OVER THEIR SUBJECTS

Among the Saracens and others, the lords take the best craftsmen, store the crops, and give the rest a little bread and meat. Young men are taken with their families to fight in the front line, test fords, and do all the work, beaten like asses. Slaves kept in the house go naked in the heat and freeze in winter, and some lose fingers and toes or die of the cold.

In terrâ Sarracenorum et aliorum, qui quasi sunt inter eos
in the-land of-the-Saracens and of-others who as-if are among them
domini accipiunt omnes artifices meliores, et in omnibus
lords take all the-craftsmen better and in all
operibus suis ponunt; alii autem artifices dant eis de
works their place-them the-other moreover craftsmen give to-them of
opere suo tributum. Segetes omnes condunt in horreis
work their tribute the-crops all they-store in the-granaries
dominorum suorum; dimittunt tamen eis semina, et
of-lords their they-leave yet to-them seed and
quantùm ipsis competenter sufficiat pro expensis; aliis
as-much-as for-them suitably may-suffice for expenses to-the-others
autem unicuique unum pondus de pane satis modicum dant
moreover to-each one weight of bread quite small they-give
in die, et nichil aliud nisi ter in septimanâ modicum
in the-day and nothing else except three-times in the-week a-small
quid de carnibus eis praebent. Et illis tantùm hoc
something of meats to-them they-furnish and to-those only this
artificibus faciunt qui in civitatibus commorantur. Insuper
craftsmen they-do who in the-cities dwell moreover
quandò dominis placet, cum uxoribus et filiis juvenes
when to-the-lords it-pleases with wives and sons the-young-men

omnes accipiunt, et post se cum omnibus famulis suis
all they-take and after themselves with all servants their
faciunt ire; qui de caetero sunt de numero Tartarorum, imò
make-them go who for the-rest are of the-number of-the-Tartars nay
potiùs de numero captivorum, quià etsi inter ipsos sunt
rather of the-number of-the-captives because even-if among them they-are
numerati, non tamen habentur in reverenciâ sicut Tartari,
counted not yet are-they-held in reverence as the-Tartars
sed habentur pro servis, et ad omnia pericula ut alii captivi
but are-held for slaves and to all dangers as other captives
mittuntur: ipsi enim in bellis sunt primi; et etiàm si debet
are-sent they for in wars are first and also if must
palus vel aqua periculosa transiri, oportet eos primò vadum
a-marsh or water dangerous be-crossed it-behooves them first the-ford
tentare. Ipsos etiàm est necesse operari omnia quae sunt
to-try them also it-is necessary to-work all-things which are
facienda. Ipsi etiàm si in aliquo offendunt, vel si non obediunt
to-be-done they also if in anything they-offend or if not they-obey
ad nutum, ut asini verberantur. Et ut breviter dicam,
at the-nod like asses are-beaten and that briefly I-may-say
modicum quid manducant, et modicum bibunt, et pessimè
a-small something they-eat and little drink and worst
induuntur; nisi fortè aliquid possint lucrari, ut aurifabri et
are-clothed unless perhaps anything they-can gain as goldsmiths and
alii artifices boni. Sed aliqui tàm malos dominos habent, quòd
other craftsmen good but some such bad lords have that
nichil eis dimittunt, nec habent tempus, prae multitudine
nothing to-them they-leave nor have-they time for the-multitude
operum dominorum, ut sibi aliquid operentur, nisi
of-works of-the-lords that for-themselves anything they-may-work unless
furentur sibi tempus, quandò forsan debent quiescere vel
they-steal for-themselves time when perhaps they-ought to-rest or

dormire: et hoc si uxores vel propriam stationem permittuntur
to-sleep and this if wives or own dwelling they-are-allowed
habere. Alii autem qui tenentur in domo pro servis, omni
to-have others moreover who are-kept in the-house for slaves with-all
miseriâ sunt repleti: vidimus enim eos in braccis pelliceis
misery are filled we-saw for them in breeches of-skin
saepissimè ire, et toto corpore nudos in maximo solis
very-often go and with-the-whole body naked in the-greatest of-the-sun
ardore; et in hyeme patiuntur maximum frigus. Vidimus
heat and in winter they-suffer the-greatest cold we-saw
etiàm aliquos pedicas et digitos manuum de magno frigore
also some the-toes and fingers of-the-hands from great cold
perdidisse; audivimus etiàm alios esse mortuos, vel etiàm de
to-have-lost we-heard also others to-be dead or also from
magno algore quasi in omnibus membris inutiles esse factos.
great cold as-if in all members useless to-have been-made

Quomodò bello occurratur Tartaris et quid intendunt, et de armis et ordinatione acierum, et quomodò occurratur eorum astuciis in pugna, et munitione castrorum et civitatum, et quid faciendum est de captivis

VIII · HOW TO MEET THEM IN WAR

The eighth chapter treats what the Tartars intend, the arms and order of battle to use against them, how to meet their stratagems, how to fortify castles and cities, and what to do with captives.

Dicto de terris quae obediunt eis, supponendum est
said about the-lands which obey them to-be-added it-is
quomodò bello occurratur eisdem; quod videtur nobis
how in-war one-may-meet them which it-seems to-us

hoc modo dicendum: primò quidem scribendum est quid
in-this way to-be-said first indeed to-be-written it-is what
intendunt; secundò de armis et ordinatione acierum; terciò
they-intend secondly of arms and the-ordering of-the-lines thirdly
quomodò occurratur astuciis eorum in congressione; quartò
how one-may-meet the-stratagems of-them in encounter fourthly
de munitione castrorum et civitatum; quintò quid faciendum
of the-fortifying of-castles and of-cities fifthly what to-be-done
est de captivis.
it-is with captives

Quid intendunt Tartari

VIII.1 · WHAT THE TARTARS INTEND

They mean to subject the whole world, as Chingis commanded; Cuyuc's seal calls him the strength of God and emperor of all men. At the election the friars witnessed, Cuyuc raised the standard against the Church, the Empire, and all the West. Armies will come through Hungary and Poland to fight for eighteen years, and the Emperor means to send one into Livonia and Prussia. Christendom must unite and send an army against them before they spread.

Intentio Tartarorum est sibi subjicere totum mundum si
the-intention of-the-Tartars is to-themselves to-subject the-whole world if
possunt; et de hoc a Chingis-can habent mandatum, sicut
they-can and of this from Chingis-can they-have a-command as
superiùs dictum est; idcircò eorum imperator sic in litteris
above said it-is therefore their emperor thus in letters
suis scribit: Dei fortitudo, omnium hominum imperator;
his writes of-God the-strength of-all men the-emperor
et in superscriptione sigilli sui est hoc: Deus in coelo, et
and in the-inscription of-seal his is this God in heaven and

Cuyuc-can super terram Dei fortitudo. Omnium hominum
Cuyuc-can over the-earth of-God the-strength of-all men
imperatoris sigillum. Et ideò cum nullis hominibus faciunt
of-the-emperor the-seal and therefore with no men they-make
pacem, ut dictum est, nisi fortè se in eorum manibus
peace as said it-is unless perhaps themselves into their hands
tradant. Et quià, exceptâ Christianitate, nulla est terra
they-hand and because excepted Christendom no is land
in orbe quam ipsi non teneant, idcircò ad pugnam
in the-world which they not hold therefore for fight
se praeparant contrà nos. Undè noverint universi quòd
themselves they-prepare against us whence let-know all that
nobis existentibus in terrâ Tartarorum, in solemni curiâ
we being in the-land of-the-Tartars at the-solemn court
quae jàm ex pluribus annis indicta erat fuimus, ubi
which already for many years proclaimed had-been we-were where
elegerunt Cuyuc in imperatorem in praesentiâ nostrâ, qui
they-elected Cuyuc as emperor in the-presence our who
in linguâ eorum dicitur can: qui Cuyuc-can praedictus
in the-tongue of-them is-called can who Cuyuc-can aforesaid
erexit cum omnibus principibus vexillum contrà Ecclesiam
raised with all the-princes a-standard against the-Church
Dei et Romanum Imperium, et contrà omnia regna
of-God and the-Roman Empire and against all the-kingdoms
Christianorum et populos Occidentis, nisi forsan facerent
of-the-Christians and the-peoples of-the-West unless perhaps they-should-do
ea quae mandat Domino Papae et potentioribus
those-things which he-commands to-the-Lord Pope and to-the-more-powerful
ac omnibus Christianorum populis Occidentis. Quod nullâ
and all of-the-Christians to-the-peoples of-the-West which by-no
ratione faciendum esse nobis videtur: tùm propter nimiam
reason to-be-done to-be to-us it-seems both because-of the-excessive

servitutem et intolerabilem, quae est hactenùs inaudita, quam
servitude and intolerable which is hitherto unheard-of which
vidimus oculis nostris, in quam redigunt omnes gentes
we-saw with-eyes our into which they-reduce all peoples
sibi subjectas: — tùm propterea quòd in eis nulla est
to-themselves subject and because that in them no is
fides, nec aliqua gens potest confidere in verbis eorum, quià
faith nor any people can to-trust in the-words of-them because
quicquid promittunt non observant quandò vident tempora
whatever they-promise not they-observe when they-see the-times
sibi favere, et subdoli sunt in omnibus factis et
to-themselves to-favor and sly they-are in all deeds and
promissis eorum; intendunt etiàm delere omnes principes,
promises their they-intend also to-wipe-out all princes
omnes nobiles, omnes milites et honestos viros de terrâ,
all nobles all knights and respectable men from the-land
ut superiùs dictum est, et hoc faciunt subdolè et artificiosè
as above said it-is and this they-do slyly and artfully
in subditos suos: — tùm etiàm quià indignum est quòd
on subjects their and also because unworthy it-is that
Christiani subdantur eisdem, propter abominationes eorum, et
Christians be-subjected to-them because-of the-abominations of-them and
quià in nichilum redigitur cultus Dei, et animae pereunt,
because to nothing is-reduced the-worship of-God and souls perish
et corpora ultrà quàm credi possit multimodè affliguntur;
and bodies beyond what be-believed can in-many-ways are-afflicted
in principio quidem sunt blandi, sed posteà pungunt ut
at the-beginning indeed they-are smooth but afterward they-sting like
scorpio, cruciant et affligunt: — tùm quià pauciores sunt
a-scorpion torture and afflict and because fewer they-are
numero, et corpore debiliores quàm populi christiani.
in-number and in-body weaker than the-peoples Christian

In praedictâ autem curiâ sunt bellatores et principes exercitûs
at the-aforesaid moreover court are warriors and princes of-the-army
assignati: de decem hominibus mittuntur tres cum famulis
assigned of ten men are-sent three with servants
eorum, de omni terrâ potestatis eorum. Unus exercitus debet
their from every land of-the-power of-them one army is-to
intrare per Hungariam, secundus per Poloniam, ut nobis
to-enter through Hungary the-second through Poland as to-us
dicebatur; venient autem pugnaturi continuè decem et octo
it-was-said they-will-come moreover about-to-fight continuously ten and eight
annis. Tempus est eis assignatum procedendi: in martio
years the-time is to-them assigned of-proceeding in March
praeterito exercitum invenimus indictum per omnes Tartaros
last an-army we-found proclaimed through all the-Tartars
per quos transivimus, ad terram Rusciae; venient autem in
through whom we-passed to the-land of-Russia they-will-come moreover in
tribus vel in quatuor annis usquè ad Comaniam; de Comaniâ
three or in four years all-the-way to Comania from Comania
autem insultum facient in terras superiùs annotatas;
moreover assault they-will-make on the-lands above noted
ignoramus tamen utrùm incontinenti post terciam hyemem
we-know-not yet whether immediately after the-third winter
veniant, vel ad tempus adhùc expectent, ut meliùs venire
they-may-come or for a-time still they-may-wait that better to-come
possint ex improviso. Haec omnia firma sunt et vera, nisi
they-may-be-able from the-unforeseen these all-things firm are and true unless
Dominus aliquod impedimentum pro suâ graciâ faciat eis, sicut
the-Lord some hindrance for his grace make to-them as
fecit quandò venerunt in Hungariam et Poloniam: debebant
he-made when they-came into Hungary and Poland they-were-to
enim procedere pugnando triginta annis; sed interfectus fuit
for to-proceed by-fighting thirty years but killed was

tunc imperator eorum veneno, et propter hoc quieverunt à
then the-emperor of-them by-poison and because-of this they-rested from
praeliis usquè nunc. Sed modò, quià positus est imperator
battles all-the-way to-now but now because placed is an-emperor
de novo, iterùm ad pugnam se incipiunt praeparare.
of new again for fight themselves they-begin to-prepare
Adhùc sciendum est quòd Imperator proprio ore dixit quòd
still to-be-known it-is that the-Emperor with-his-own mouth said that
vellet mittere exercitum suum in Livoniam et Prusciam.
he-wished to-send army his into Livonia and Prussia
Et quoniàm intendit omnem terram delere vel in servitutem
and since he-intends every land to-wipe-out or into servitude
redigere, quae servitus est quasi intolerabilis nostrae genti
to-reduce which servitude is as-if intolerable for-our people
ut superiùs dictum est, occurrendum igitur est eis bello.
as above said it-is to-be-met therefore it-is them by-war
Sed si una provincia non vult alteri opem ferre, terra illa
but if one province not wishes to-another help to-bring land that
delebitur contrà quam pugnant, et cum illis hominibus quos
will-be-wiped-out against which they-fight and with those men whom
capiunt pugnabunt contrà aliam terram; et in acie erunt
they-capture they-will-fight against another land and in the-line they-will-be
primi: si malè pugnant occidentur ad eis; sin autem
first if badly they-fight they-will-be-killed by them but-if-not moreover
benè, ipsos cum promissis et adulationibus tenent, et etiàm
well them with promises and flatteries they-hold and also
ut ab ipsis non fugiant promittunt eis quòd facient eos
that from them not they-may-flee they-promise them that they-will-make them
dominos magnos; sed post hoc quandò securi possunt esse de
lords great but after this when secure they-can be of
ipsis ut non recedant, faciunt eos infelicissimos servos: ac
them that not they-may-withdraw they-make them most-wretched slaves and

de mulieribus quas volunt pro serviciis et concubinis tenere,
with the-women whom they-wish for services and concubines to-keep
faciunt illud idem: et ità cum hominibus devictae provinciae
they-do that same and so with the-men of-a-conquered province
destruunt aliam terram. Nec est aliqua provincia quae per
they-destroy another land nor is there-any province which by
se possit eis resistere, sicut nobis videtur, nisi Deus velit
itself can them to-resist as to-us it-seems unless God wish
pugnare pro ipsis; quià de omni terrâ potestatis eorum, ut
to-fight for them because from every land of-the-power of-them as
superiùs dictum est, homines congregantur ad bellum. Undè
above said it-is men are-gathered for war whence
si Christiani se ipsos et suam terram et Christianitatem
if the-Christians them selves and their land and Christendom
volunt servare, oportet quòd in unum conveniant reges,
wish to-preserve it-behooves that into one come-together kings
principes et barones, et terrarum rectores, et mittant de
princes and barons and of-lands the-rulers and send by
communi consilio homines contrà eos ad pugnam, antequàm
common counsel men against them to fight before
ipsi incipiant per terram diffundi: quoniàm postquàm
they begin through the-land to-be-spread since after
incipiunt spargi per terram, nullus congruè auxilium
they-begin to-be-scattered through the-land no-one fittingly help
alteri potest praebere, quoniàm ipsi catervatim undiquè
to-another can to-furnish since they in-troops from-all-sides
homines querunt et occidunt; et si se claudunt in
men seek and kill and if themselves they-shut in
castris, ponunt tria vel quatuor millia hominum aut plures
castles they-place three or four thousand men or more

circà castrum vel civitatem, qui obsideant eam; et ipsi
around the-castle or city who may-besiege it and they
nichilominùs diffunduntur per terram et homines occidunt.
nevertheless are-spread through the-land and men kill

De armis et ordinatione acierum

VIII.2 · ARMS AND ORDER OF BATTLE

Their opponents need strong bows and crossbows, which the Tartars fear, good arrows tempered in salt water, axes, hooked lances to pull them from the saddle, and double cuirasses. Battle lines should be ordered as theirs by thousands, hundreds, and tens, the leaders watching from outside, and anyone who deserts a comrade, flees, or turns to plunder before victory should be severely punished.

Quicunque autem volunt pugnare cum eis, haec arma debent
whoever moreover wish to-fight with them these arms ought
habere: arcus bonos et fortes, et balistas, quas multùm
to-have bows good and strong and crossbows which much
timent; et sagittas sufficientes, et bonum dolabrum de
they-fear and arrows sufficient and a-good hatchet of
bono ferro, vel securim cum longo manubrio; [ferramenta
good iron or an-ax with a-long handle the-irons
sagittarum, de arcu, vel de balistâ, debent, ut Tartari,
of-the-arrows of the-bow or of the-crossbow ought as the-Tartars
quandò sunt calida, temperari in aquâ cum sale mixtâ, ut
when they-are hot to-be-tempered in water with salt mixed so-that
fortia sint ad penetrandum arma eorum]; gladios etiàm
strong they-may-be for piercing the-arms of-them swords also
et lanceas cum unco, qui valeant ad detrahendum eos de
and lances with a-hook which may-avail for dragging them from
sellâ, quià de ipsâ facillimè cadunt; ac cultellos; ac loricas
the-saddle because from it most-easily they-fall and knives and cuirasses

duplicatas, quià illas de facili eorum sagittae non penetrant;
doubled because them with ease their arrows not pierce
et galeam et arma alia ad protegendum corpus et equum
and a-helmet and arms other for protecting the-body and the-horse
ab armis et sagittis eorum. Et si aliqui non sunt ità benè
from the-arms and arrows of-them and if some not are so well
armati ut diximus, debent ire post alios ut faciunt Tartari,
armed as we-have-said they-ought to-go behind the-others as do the-Tartars
et trahere contrà eos de arcubus vel de balistis. Nec debent
and to-shoot against them from bows or from crossbows nor ought-they
parcere pecuniae quin comparent arma, ut possint
to-spare money but-that they-may-procure arms that they-may-be-able
animas et corpora et libertatem et res alias conservare.
souls and bodies and liberty and things other to-preserve
Acies debent ordinare ut ipsi, per millenarios ac centenarios
the-lines they-ought to-order as they by captains-of-thousands and centurions
et decanos et duces exercitûs; qui duces nequaquàm praelium
and decurions and the-leaders of-the-army which leaders by-no-means battle
debent intrare, sicut non intrant duces eorum, sed debent de
ought to-enter as not enter the-leaders of-them but they-ought of
exercitu videre et ordinare. Legem ponere etiàm debent ut
the-army to-see and order a-law to-lay-down also they-ought that
simùl incedant ad bellum sive aliàs, sicut sunt ordinati: et
together they-advance to war or elsewhere as they-are ordered and
quicunque reliquerit alium sive ad bellum procedentem sive
whoever will-have-left another whether to war proceeding or
pugnantem, vel quicunque fugerit nisi omnes communiter
fighting or whoever will-have-fled unless all in-common
cedant, graviter puniatur; quià tunc pars bellantium
yield heavily let-him-be-punished because then part of-the-fighters
sequitur fugientes, et sagittis eos occidunt, et pars cum
follows the-fleeing and with-arrows them kill and part with

hiis qui remanent pugnat, et sic confunduntur et occiduntur
those who remain fights and so are-confounded and killed
remanentes ac fugientes. Et similiter quicunque fuerit
the-remaining and the-fleeing and likewise whoever will-have-been
conversus ad praedam tollendam antequàm omninò sit exercitus
turned to booty to-be-taken before altogether be the-army
contrariorum devictus, maximâ poenâ debet mulctari.
of-the-adversaries conquered with-the-greatest penalty ought to-be-fined
Talis enim apud Tartaros sinè ullâ miseratione occiditur.
such-a-one for among the-Tartars without any mercy is-killed

Quomodò occurratur astuciis eorum in congressione

VIII.3 · HOW TO MEET THEIR STRATAGEMS

Choose open ground with a wood behind, form many separate lines, and do not chase a feigned flight far, for they draw men into ambushes. Keep scouts on every side, meet each of their lines with one, and beware of being encircled. Spare the horses, since the Tartars have many and ours few, avoid lavish spending, keep the camp on guard day and night, and hide crops in pits and burn the fodder.

Locus ad praelium est eligendus, si fieri potest, ubi sit
the-place for battle is to-be-chosen if to-be-done it-can where there-be
planus campus et possint undiquè videre; et debent
a-level field and they-may-be-able from-all-sides to-see and they-ought
habere si possunt sylvam magnam à tergo vel à latere, ità
to-have if they-can a-wood great at the-back or at the-side so
tamen quòd non possint intrare inter ipsos et sylvam. Nec
yet that not they-can to-enter between them and the-wood nor
debent simùl omnes convenire in unum, sed facere acies
ought-they together all to-come into one but to-make lines
multas, et divisas ab invicem, non tamen nimis distantes:
many and divided from one-another not yet too distant

et contrà illos qui primò veniunt debent unam aciem mittere
and against those who first come they-ought one line to-send
quae eis occurrat; et si Tartari simulant fugam, non multùm
which them may-meet and if the-Tartars feign flight not much
vadant post eos, nisi fortè quantùm possunt videre, ne fortè
let-them-go after them unless perhaps as-much-as they-can to-see lest perhaps
ipsos ad paratas insidias trahant, sicut facere solent: et
them to prepared ambushes they-draw as to-do they-are-wont and
alia sit parata ad juvandum aciem illam, si fuerit
another let-there-be ready for helping line that if it-will-have-been
opportunum. Insuper habeant speculatores ex omni parte,
opportune moreover let-them-have scouts on every side
ut videant quandò veniunt aliae acies Tartarorum; retrò,
that they-may-see when come other lines of-the-Tartars behind
à dextris, et à sinistris: et semper debent aciem contrà
on the-right and on the-left and always they-ought line against
aciem mittere quae eis occurrat; ipsi enim semper nituntur
line to-send which them may-meet they for always strive
concludere adversarios suos in medio: undè magnam cautelam
to-shut-in adversaries their in the-middle whence great caution
debent habere ne hoc facere possint, quià sic exercitus
they-ought to-have lest this to-do they-may-be-able because so an-army
facillimè debellatur. Acies autem debent hoc cavere, ne diù
most-easily is-overcome the-lines moreover ought this to-beware lest long
currant post eos, propter insidias quas solent parare:
they-run after them because-of the-ambushes which they-are-wont to-prepare
plùs enim fraudulenciâ quàm fortitudine pugnant.
more for by-fraud than by-strength they-fight
Duces exercitûs semper debent esse parati ad mittendum
the-leaders of-the-army always ought to-be ready for sending
adjutorium, si necesse est, illis qui sunt in pugnâ; et
help if necessary it-is to-those who are in the-fight and

propter hoc etiàm debent vitare nimium cursum post eos, ne
because-of this also they-ought to-avoid too-much running after them lest
fortè fatigentur equi eorum; quoniàm nostri multitudinem
perhaps be-tired the-horses of-them since ours a-multitude
equorum non habent: sed Tartari illum quem equitant unâ
of-horses not have but the-Tartars that-one which they-ride on-one
die, illum non ascendunt in tribus vel in quatuor diebus
day that-one not they-mount for three or for four days
post hoc, undè non curant si fatigentur equi eorum propter
after this whence not they-care if be-tired the-horses of-them because-of
multitudinem equorum quam habent. Et si Tartari cedunt,
the-multitude of-horses which they-have and if the-Tartars yield
non tamen nostri debent recedere, vel ab invicem separari,
not yet ours ought to-withdraw or from one-another to-be-separated
quià simulando hoc faciunt, ut exercitus dividatur et post
because by-feigning this they-do that the-army may-be-divided and after
hoc liberè ingrediantur et destruant omnem terram. Debent
this freely they-may-enter and destroy every land they-ought
etiàm cavere ne faciant nimias expensas, ut solent; ne
also to-beware lest they-make excessive expenses as they-are-wont lest
propter penuriam redire cogantur et dent Tartaris viam
because-of want to-return they-be-forced and give to-the-Tartars a-way
ut ipsos et alios occidant et destruant totam terram,
that them and others they-may-kill and destroy the-whole land
et propter eorum superfluitatem nomen Dei blasphemetur.
and because-of their superfluity the-name of-God be-blasphemed
Sed hoc debent facere diligenter, ut si contingat aliquos
but this they-ought to-do diligently that if it-happen some
pugnatores recedere, quòd alii loco eorum succedant.
fighters to-withdraw that others in-the-place of-them may-succeed

Duces etiàm nostri debent die noctuque facere exercitum
the-leaders also our ought by-day and-by-night to-have the-army
custodiri, ne repentè et subitò irruant super ipsos; quià
guarded lest suddenly and unexpectedly they-rush upon them because
Tartari ut demones multas excogitant iniquitates et artes
the-Tartars like demons many devise iniquities and arts
nocendi: imò tàm de nocte quàm de die semper debent
of-harming nay both by night and by day always they-ought
esse parati; neque exspoliati debent jacere, nec deliciosè
to-be ready nor stripped ought-they to-lie nor luxuriously
ad mensam sedere, ut imparati non valeant inveniri,
at table to-sit so-that unprepared not they-may-be found
quià Tartari vigilant semper ut videant quomodò possint
because the-Tartars watch always that they-may-see how they-can
nocere. Homines verò terrae, qui Tartaros expectant vel
to-harm the-men but of-the-land who the-Tartars await or
super se timent venire, occultas foveas debent habere,
upon themselves fear to-come hidden pits ought to-have
in quibus tàm segetes quàm alia reponere debent
in which both crops and other-things to-store they-ought
propter duo: ut videlicet Tartari non possint illa habere;
for two-things that namely the-Tartars not may-be-able them to-have
et ut si eis Deus propitius fuerit, valeant ea
and that if to-them God propitious will-have-been they-may-be-able them
posteà invenire, eis fugientibus de terrâ. Debent fenum
afterward to-find they fleeing from the-land they-ought hay
et stramina comburere vel fortiter occultare, ut equi
and straw to-burn or strongly to-hide that the-horses
Tartarorum eò minùs inveniant ad comedendum.
of-the-Tartars the less may-find for eating

De munitione castrorum et civitatum

VIII.4 · HOW TO FORTIFY CASTLES AND CITIES

A castle should be sited where engines and arrows cannot reach it, with water, wood, men, and provisions for years, for the Tartars besiege a place for many years; in the land of the Alans they have besieged one mountain for twelve. Others need deep ditches, strong walls, bows, slings, and engines to break theirs, and riverside towns must guard against flooding. The Tartars would rather men shut themselves in, calling them pigs in a sty.

Civitates autem et castra si volunt munire, videant priùs
cities moreover and castles if they-wish to-fortify let-them-see first
qualia sint in situ: situs enim talis debet esse castrorum,
of-what-sort they-are in site the-site for such ought to-be of-the-castles
quòd machinis et sagittis expugnari non possint, et aquam
that by-engines and arrows be-stormed not they-can and water
habeant sufficientem et ligna, et si fieri potest, quòd
they-should-have sufficient and wood and if to-be-done it-can that
introitus et exitus eorum tolli non possit: et quòd
the-entry and exit of-them be-taken-away not can and that
habeant homines sufficientes qui possint vicissim pugnare.
they-have men sufficient who may-be-able in-turn to-fight
Et debent vigilare diligenter ne aliquâ astuciâ possint Tartari
and they-ought to-watch diligently lest by-any cunning can the-Tartars
castrum furari. Expensas ad multos annos debent habere
the-castle steal provisions for many years they-ought to-have
sufficientes: custodiant tamen diligenter expensas, et illas in
sufficient let-them-guard yet diligently the-provisions and them in
mensurâ manducent, quià nesciunt quanto tempore ipsos
measure let-them-eat because they-know-not for-how-much time them
in castris oporteat esse conclusos; quià quandò ipsi incipiunt,
in the-castles it-may-behoove to-be shut-in because when they begin

multis annis obsident unum castrum, sicut fit hodiernâ die
for-many years they-besiege one castle as is-done on-this day
in terrâ Alanorum de quodam monte, quem ut credimus
in the-land of-the-Alans with a-certain mountain which as we-believe
jàm obsederunt per duodecim annos, qui eis viriliter
already they-have-besieged for twelve years who to-them manfully
restiterunt et multos Tartaros et nobiles occiderunt. Alia
have-resisted and many Tartars and nobles killed other
autem castra et civitates, quae talem situm non habent, debent
moreover castles and cities which such a-site not have ought
fortiter vallari foveis profundis muratis, et muris
strongly to-be-entrenched with-ditches deep walled and with-walls
benè paratis; et arcus et sagittas sufficientes, et lapides ac
well prepared and bows and arrows sufficient and stones and
fundas debent habere. Et debent diligenter cavere quòd non
slings they-ought to-have and they-ought diligently to-beware that not
permittant Tartaros ponere machinas suas, sed suis machinis
they-allow the-Tartars to-place engines their but with-their engines
debent eos repellere; et si fortè aliquo ingenio vel aliquâ arte
they-ought them to-repel and if perhaps by-some device or by-some art
Tartari erigant machinas suas, debent eas destruere machinis
the-Tartars set-up engines their they-ought them to-destroy with-engines
suis si possint: balistis etiàm et fundis et machinis debent
their if they-can with-crossbows also and slings and engines they-ought
resistere ut civitati non appropinquent. Aliàs etiàm debent
to-resist that to-the-city not they-may-approach otherwise also they-ought
esse parati, ut superiùs dictum est. De castris etiàm et
to-be ready as above said it-is of castles also and
civitatibus quae sunt in fluminibus positae, debent diligenter
cities which are on rivers placed they-ought diligently
videre ne possint submergi. Sed adhùc sciendum est quòd
to-see lest they-can be-flooded but still to-be-known it-is that

Tartari plus diligunt quòd homines se in civitatibus
the-Tartars more love that men themselves in cities
et castris claudant quàm quòd pugnent cum eis in campo:
and castles shut than that they-fight with them in the-field
dicunt enim illos suos esse porcellos in harâ conclusos;
they-say for them their to-be little-pigs in a-sty shut-in
undè ponunt eis custodes ut superiùs dictum est.
whence they-place over-them guards as above said it-is

Quid faciendum est de captivis

VIII.5 · WHAT TO DO WITH CAPTIVES

Unhorsed Tartars should be taken at once, for on the ground they shoot fiercely; kept captive, they might buy a lasting peace or a great ransom, since they love one another, but they must be closely guarded. Many in their armies would turn against them if sure of their lives. The friars write this not to teach the skilled in war, but to give them matter for thought, for the wise man who hears will be wiser.

Si autem aliqui Tartari de equis suis in bello projiciantur statìm
if moreover any Tartars from horses their in war be-thrown at-once
sunt capiendi, quià cùm sunt in terrâ fortiter sagittant,
they-are to-be-captured because when they-are on the-ground strongly they-shoot
et equos ac homines vulnerant et occidunt. Et si servarentur,
and horses and men wound and kill and if they-were-kept
tales possunt esse, quòd haberetur per eos quasi perpetua
such can be that there-would-be-had through them as-if perpetual
pax, aut pecunia magna daretur pro eis: quoniàm se
peace or money great would-be-given for them since themselves
ad invicem diligunt satis; sed quomodò Tartari cognoscantur
to one-another they-love much but how the-Tartars may-be-known
superiùs dictum est, ubi de formâ eorum est expressum: tamen
above said it-is where of the-form of-them it-is expressed yet

quandò capiuntur, si debent servari, ne fugiant diligens
when they-are-captured if they-are-to be-kept lest they-flee diligent
custodia est habenda. Sunt etiàm aliae multae gentes cum
custody is to-be-had there-are also other many peoples with
eis, quae per formam superiùs annotatam possunt ab ipsis
them which by the-form above noted can from them
cognosci. Est etiàm hoc sciendum, quòd multi in exercitu
be-known there-is also this to-be-known that many in the-army
sunt cum eis qui si viderent tempus, et haberent fiduciam
are with them who if they-saw the-time and had confidence
quòd nostri non occiderent eos, ex omni parte exercitûs, sicut
that ours not would-kill them from every part of-the-army as
ipsimet nobis dixerunt, pugnarent cum ipsis, et plura mala
they-themselves to-us said would-fight with them and more evils
facerent eis quàm alii qui sunt eorum adversarii manifesti.
would-do to-them than others who are their adversaries open
Haec autem quae superiùs scripta sunt, ut illi qui
these-things moreover which above written are as those who
viderunt et audierunt tantùm duximus referendum, non
have-seen and heard only we-have-thought to-be-reported not
ut instruamus discretos qui per exercitum pugnae bellorum
that we-may-instruct the-discerning who by practice of-fighting of-wars
noverint astucias: credimus enim quòd multa meliora et
know the-stratagems we-believe for that many better and
utiliora cogitabunt et facient illi qui ad hoc prudentes
more-useful will-think and will-do those who for this prudent
sunt et instructi; poterunt tamen, per illa quae
are and instructed they-will-be-able yet by those-things which
superiùs dicta sunt, habere de eis occasionem et materiam
above said are to-have of them an-occasion and matter

cogitandi. Scriptum est enim: «Audiens sapiens sapientior
of-thinking written it-is for hearing the-wise-man wiser
erit, et intelligens gubernacula possidebit».
will-be and the-understanding-man the-helm will-possess

De provinciis et situ earum per quas transivimus, et de curia Imperatoris Tartarorum et principum ejus, et de testibus qui nos invenerunt ibidem

IX · THE JOURNEY, THE COURT, AND THE WITNESSES

The last chapter tells of the friars' journey and the lands they crossed, the ordering of the Emperor's court and his princes, and the witnesses who found them in the land of the Tartars.

Dicto quomodò bello occurratur eisdem, ultimo dicemus
said how in-war one-may-meet them last we-shall-speak
de viâ quam fecimus et de situ terrarum per quas
of the-way which we-made and of the-site of-the-lands through which
transivimus, et ordinatione curiae Imperatoris et principum
we-passed and the-ordering of-the-court of-the-Emperor and of-the-princes
ejus, et testibus qui in terrâ Tartarorum nos invenerunt.
his and the-witnesses who in the-land of-the-Tartars us found

De viâ quam fecimus et de situ terrarum per quas transivimus

IX.1 · THE JOURNEY OUT

Advised by the king of Bohemia and helped by the dukes of Silesia and Poland, the friars buy beaver skins as gifts and go with Duke Vasilko into his land, then on to Kiev with a servant of his, falling sick on the way. From Kiev, after Candlemas, they ride to Corenza's guard and on to Bati on the Volga, who sends them to the Emperor; they cross the lands of the Comans, the Cangitae, the Bisermins, the black Kitai, and the Naimans, and reach Cuyuc on Saint Mary Magdalene's day.

Cùm jàm proposuissemus, ut dictum est priùs aliàs, ad
when already we-had-proposed as said it-is before elsewhere to
Tartaros profiscisci, ad regem pervenimus Boemorum. Requisito
the-Tartars to-set-out to the-king we-came of-the-Bohemians asked
consilio ejus, cùm esset nobis familiaris dominus ab antiquo,
the-counsel of-him since he-was to-us a-friendly lord from of-old
quae via esset nobis melior ad eundum, respondit quòd
what way would-be for-us better for going he-answered that
esset meliùs, prout ei videbatur, ire per Poloniam et
it-would-be better as to-him it-seemed to-go through Poland and
Rusciam; habebat enim consanguineos in Poloniâ, quorum
Russia he-had for kinsmen in Poland whose
adjutorio Rusciam intrare possemus: et datis litteris suis
by-help Russia to-enter we-might and given letters his
et bono conductu iter ut per Poloniam transiremus,
and good conduct the-journey that through Poland we-might-pass
fecit etiàm nobis expensas dari per terras et civitates
he-made also for-us expenses to-be-given through the-lands and cities
ejus, quousquè ad ducem Selesiae Boleslaum veniremus,
of-him until to the-duke of-Silesia Boleslaus we-should-come
nepotem ipsius, qui nobis etiàm erat familiaris et notus.
the-nephew of-him who to-us also was friendly and known

Ipse etiàm nobis dedit litteras suas et conductum securum
he also to-us gave letters his and conduct safe
et expensas per villas et civitates, usquequò veniremus ad
and expenses through towns and cities until we-should-come to
Lancisci ducem Conradum. Quo tempore, nobis gratiâ Dei
of-Leczyca the-duke Conrad at-which time to-us the-grace of-God
favente, venerat ibi Dominus Vasilico, dux Rusciae, a
favoring had-come there the-Lord Vasilko the-duke of-Russia from
quo intelleximus de facto pleniùs Tartarorum: miserat enim
whom we-understood of the-deeds more-fully of-the-Tartars he-had-sent for
ibi nuncios suos, qui ad ipsum et fratrem suum Danielem
there envoys his who to him and brother his Daniel
redierant, portantes securitatem de transeundo ad Bati, domino
had-returned carrying a-safe-conduct for passing to Bati to-the-lord
Danieli; qui dixit nobis quòd si nos vellemus ire ad ipsos,
Daniel who told us that if we wished to-go to them
oporteret nos habere munera magna ad dandum eis, quià illa
it-would-behoove us to-have gifts great for giving them because them
cum importunitate maximâ requirebant, et si non dabantur,
with importunity the-greatest they-required and if not they-were-given
sicut etiàm verum est, non poterat nuncius cum eis congruè
as also true it-is not could an-envoy with them fittingly
facta sua facere, imò etiàm quasi pro nichilo reputatur. Nos
affairs his do nay even as-if for nothing he-is-reckoned we
autem nolentes quòd negotium Domini Papae et Ecclesiae
moreover not-wishing that the-business of-the-Lord Pope and of-the-Church
propter hoc impediretur, de hoc quod datum nobis fuerat
because-of this should-be-hindered of this which given to-us had-been
causâ elemosinae, ut non deficeremus, et ad subsidium
for-the-sake of-alms that not we-should-fail and for the-support
viae nostrae, emi fecimus quasdam castorum pelles,
of-the-way our to-be-bought we-had certain of-beavers skins

et quorumdam etiàm animalium diversorum. Dux Conradus,
and of-certain also animals different Duke Conrad
et Duxissa Cracoviae, et quidam milites, et Episcopus
and the-Duchess of-Cracow and certain knights and the-Bishop
Cracoviae, hoc scientes, plures etiàm hujusmodi nobis pelles
of-Cracow this knowing many also of-this-kind to-us skins
donârunt. Dux etiàm Conradus et filius ejus et Episcopus
gave Duke also Conrad and son his and the-Bishop
Cracoviae rogaverunt multùm attentè ducem Vasiliconem
of-Cracow asked much attentively duke Vasilko
praedictum, ut nos ad transeundum ad Tartaros juvaret
aforesaid that us for passing to the-Tartars he-should-help
in quantùm posset; qui respondit quòd faceret hoc libenter.
in as-much-as he-could who answered that he-would-do this gladly
Undè nos secum duxit in terram ipsius, et cùm detinuisset nos
whence us with-him he-led into the-land of-him and when he-had-detained us
aliquot diebus in expensis ejus ut aliquantulùm quiesceremus,
some days at the-expense of-him that a-little we-might-rest
et fecisset nobis venire episcopos suos de nostro rogatu,
and had-made to-us to-come the-bishops his at our request
legimus eis litteras Domini Papae in quibus monebat eos
we-read to-them the-letters of-the-Lord Pope in which he-warned them
quòd deberent redire ad Ecclesiae unitatem sanctae matris: nos
that they-ought to-return to of-the-Church the-unity of-the-holy mother we
etiàm monuimus eos, et etiàm duximus, in quantùm potuimus,
also warned them and also we-induced in as-much-as we-could
tàm Ducem quàm episcopos et alios omnes qui convenerant, ad
both the-Duke and the-bishops and all others who had-come-together to
illud idem. Sed quià eodem tempore quo dux praedictus
that same but because at-the-same time at-which the-duke aforesaid
in Poloniam venit, frater ejus dux Daniel iverat ad Bati et
into Poland came brother his duke Daniel had-gone to Bati and

praesens non erat, finaliter respondere non potuerunt; sed ad
present not was finally to-answer not they-could but for
plenariam responsionem oportebat suum reditum expectare.
a-full answer it-behooved his return to-await
Post hoc dux praedictus usquè in Kioviam nobiscum unum
after this the-duke aforesaid all-the-way into Kiev with-us one
servientem transmisit. Nichilominùs tamen ibamus semper sub
servant sent nevertheless yet we-went always under
periculo capitis, propter Luthuanos qui saepè insultum faciebant
danger of-the-head because-of the-Lithuanians who often assault made
occultè quantùm poterant super terram Rusciae et maximè in
secretly as-much-as they-could upon the-land of-Russia and most-of-all in
locis illis per quos debebamus transire; et quià major pars
places those through which we-were-to to-pass and because the-greater part
hominum Rusciae a Tartaris fuit occisa vel in captivitatem
of-the-men of-Russia by the-Tartars was killed or into captivity
deducta, idcircò eis resistere potenter minimè possent, a
led therefore them to-resist powerfully not-at-all they-could from
Ruthenis tamen per servientem praedictum eramus securi.
the-Russians yet through the-servant aforesaid we-were secure
Undè, gratiâ Dei favente, et ab inimicis Crucis Christi nos
whence the-grace of-God favoring and from the-enemies of-the-Cross of-Christ us
eripientes, pervenimus in Kioviam, quae metropolis est Rusciae;
snatching we-arrived in Kiev which the-metropolis is of-Russia
et cùm pervenissemus illùc, habuimus de viâ nostrâ consilium
and when we-had-arrived there we-held about way our counsel
cum millenario et aliis nobilibus qui erant ibidem: qui
with the-captain-of-thousands and other nobles who were there who
responderunt nobis quòd si duceremus in Tartariam equos illos
answered us that if we-should-lead into Tartary horses those
quos habebamus, cùm nives essent magnae, et nescirent
which we-had since the-snows were great and they-knew-not-how

fodere herbam sub nive sicut equi Tartarorum, nec
to-dig grass under the-snow as the-horses of-the-Tartars nor
inveniri posset aliquid aliud ad manducandum pro ipsis,
be-found could anything else for eating for them
cùm Tartari nec stramina nec fenum nec pabulum habeant,
since the-Tartars neither straw nor hay nor fodder have
morerentur omnes. Undè nos, habito consilio, decrevimus
they-would-die all whence we held counsel decided
eos illìc dimittere cum duobus pueris qui custodirent illos
them there to-leave with two boys who should-guard them
ibidem; quarè oportuit nos millenario munera dare,
there wherefore it-behooved us to-the-captain-of-thousands gifts to-give
ut ipsum haberemus propicium ad dandum nobis equos
that him we-might-have propitious for giving us horses
subducticios et conductum. Antequàm in Kioviam veniremus,
for-relay and conduct before into Kiev we-came
in Danilove usquè ad mortem fuimus infirmati; nichilominùs
in Danilov all-the-way to death we-were sick nevertheless
tamen in vehiculo in magno frigore per nivem fecimus
yet in a-vehicle in great cold through the-snow we-had
nos trahi, ne Christianitatis posset negocium impediri.
ourselves drawn lest of-Christendom could the-business be-hindered
Dispositis ergò omnibus istis negociis in Kioviâ, secundâ
disposed therefore all these affairs in Kiev on-the-second
die post festum Purificacionis Dominae Nostrae, cum equis
day after the-feast of-the-Purification of-the-Lady Our with the-horses
millenarii et conductu, de Kioviâ iter arripuimus
of-the-captain-of-thousands and conduct from Kiev the-journey we-took-up
ad alias barbaras nationes. Pervenimus ad quandam villam quae
to other barbarous nations we-arrived at a-certain town which
erat immediatè sub Tartaris, quae Canove appellatur; praefectus
was immediately under the-Tartars which Kanev is-called the-prefect

autem villae nobis dedit equos et conductum usquè
moreover of-the-town gave us horses and conduct all-the-way
ad aliam villam in quâ erat quidem alanus praefectus, qui
to another town in which was indeed an-Alan prefect who
vocabatur Micheas, qui omni maliciâ et nequiciâ erat plenus:
was-called Micheas who with-all malice and wickedness was full
ipse enim miserat contrà nos in Kioviam quosdam satellites
he for had-sent against us into Kiev certain attendants
suos, mendaciter qui nobis dicerent ex parte Corenzae quòd
his lyingly who to-us should-say on the-part of-Corenza that
essemus nuncii et quòd veniremus ad ipsum; et hoc ideò
we-were envoys and that we-should-come to him and this therefore
faciebat quamvis non esset verum, ut posset a nobis munera
he-did although not it-was true that he-might from us gifts
extorquere. Cùm autem perveniremus ad ipsum, reddidit se
extort when moreover we-arrived at him he-showed himself
valdè difficilem nobis, et nisi munera promisissemus eidem,
very difficult to-us and unless gifts we-had-promised to-him
nullo modo conducere nos volebat; nos autem videntes
in-no way to-conduct us did-he-wish we moreover seeing
quòd aliter ultrà procedere non poteramus, promisimus ei
that otherwise further to-proceed not we-could promised him
aliqua donaria dare, et cùm daremus ei ea quae nobis
some presents to-give and when we-gave him those-things which to-us
videbantur, nolebat recipere nisi plura daremus eidem;
seemed-fit he-would-not receive-them unless more we-gave to-him
undè oportuit nos addere secundùm voluntatem ipsius, et
whence it-behooved us to-add according-to the-will of-him and
quoddam nobis subdolè et furtivè et maliciosè subtraxit.
a-certain-thing from-us slyly and stealthily and maliciously he-took-away

Post hoc recessimus secundâ feriâ quinquagesimae cum ipso,
after this we-withdrew on-the-second weekday of-Quinquagesima with him
et duxit nos usquè ad primam custodiam Tartarorum, et
and he-led us all-the-way to the-first guard of-the-Tartars and
cùm, in primâ sextâ feriâ post diem Cinerum, hospitaremur
when on the-first sixth weekday after the-day of-Ashes we-were-lodging
dùm sol accederet ad occasum, Tartari super nos armati
while the-sun approached to setting the-Tartars upon us armed
horribiliter irruerunt, querentes quales homines essemus;
horribly rushed asking what-sort-of men we-were
et cùm respondissemus quòd nuncii essemus Domini Papae,
and when we-had-answered that envoys we-were of-the-Lord Pope
quibusdam cibariis a nobis acceptis, continuò discesserunt.
certain foods from us received at-once they-departed
Mane facto surgentes, cùm aliquantulùm processissemus, nobis
morning made rising when a-little we-had-proceeded us
majores eorum qui erant in custodiâ occurrerunt, interrogantes
the-greater of-them who were in the-guard met asking
quarè veniremus ad eos et quod negocium haberemus?
why we-came to them and what business we-had
quibus respondimus quòd eramus nuncii Domini Papae, qui
to-whom we-answered that we-were envoys of-the-Lord Pope who
Christianorum dominus erat et pater; qui nos idcircò mittebat
of-the-Christians lord was and father who us therefore was-sending
tàm ad regem quàm ad principes et Tartaros omnes, quià
both to the-king and to the-princes and Tartars all because
placebat eidem quòd Christiani omnes Tartarorum essent
it-pleased him that the-Christians all of-the-Tartars should-be
amici et pacem haberent cum eis; insuper, quòd desiderabat
friends and peace should-have with them moreover that he-desired
quòd essent magni apud Deum in coelo: idcircò monebat
that they-should-be great with God in heaven therefore warned

eos tàm per nos quàm per litteras suas Dominus Papa,
them both through us and through letters his the-Lord Pope
quòd Christiani efficerentur et fidem reciperent Domini
that Christians they-should-become and the-faith should-receive of-the-Lord
Nostri Jesu-Christi, quià aliter salvari non possent; mandabat
Our Jesus-Christ because otherwise be-saved not they-could he-sent-word
praetereà quòd mirabatur de tantâ occisione hominum et
besides that he-wondered at so-great slaughter of-men and
maximè Christianorum ac potissimè Hungarorum, Moravorum,
most-of-all of-Christians and chiefly of-Hungarians Moravians
Polonorum, qui sunt ei subditi, quae per Tartaros facta
Poles who are to-him subject which by the-Tartars done
est, cùm eos in nullo laesissent nec laedere attentassent; et
has-been since them in nothing they-had-harmed nor to-harm had-tried and
quià Dominus Deus erat graviter offensus super hoc, monebat
because the-Lord God was gravely offended over this he-warned
eos quòd de caetero caverent a talibus, et poenitentiam
them that for the-rest they-should-beware of such-things and penance
agerent de commissis. Adhùc diximus quòd Dominus Papa
should-do for things-committed still we-said that the-Lord Pope
rogabat quòd rescriberent ei quid de caetero facere
asked that they-should-write-back to-him what for the-rest to-do
vellent et quae sit eorum intentio; et quòd de omnibus
they-wished and what be their intention and that about all
supradictis eidem per suas litteras responderent. Auditis
the-above-said-things to-him by their letters they-should-answer heard
causis, et intellectis superiùs annotatis, dixerunt quòd super
the-causes and understood above noted they-said that upon
ista verba vellent subducticios equos usquè ad Corenzam,
these words they-wished relay horses all-the-way to Corenza

et ductum praebere; et statìm munera petiverunt, et quod
and guidance to-furnish and at-once gifts they-asked and which
fecimus: oportebat enim nos de necessitate facere voluntatem.
we-did it-behooved for us of necessity to-do the-will
Datis ergò muneribus, et subducticiis equis acceptis de
given therefore the-gifts and the-relay horses received from
quibus ipsi descenderant, cum eorum ductu ad Corenzam
which they had-dismounted with their guidance to Corenza
arripuimus iter eundi; ipsi tamen, velociter equitantem,
we-took-up the-journey of-going they yet swiftly riding
cum hiis verbis quae diximus eisdem, ad ducem praedictum
with these words which we-had-said to-them to the-leader aforesaid
unum nuncium praemiserunt. Dux autem iste est dominus
one envoy sent-ahead the-leader moreover this is the-lord
omnium qui in custodiâ positi sunt contrà omnes homines
of-all who in the-guard placed are against all the-men
Occidentis ne fortè subitò et improvisè irruant super eos: iste
of-the-West lest perhaps suddenly and unforeseen they-rush upon them this
dux habet sub se, ut audivimus, sexaginta millia hominum
leader has under himself as we-heard sixty thousand men
armatorum. Cùm autem pervenissemus ad ipsum, fecit longè
armed when moreover we-had-arrived to him he-made far
a se nobis ponere stationes, et misit ad nos servos suos
from himself for-us to-place the-dwellings and sent to us servants his
procuratores qui quererent a nobis cum quo eidem inclinare
stewards who should-ask from us with what to-him to-bow
vellemus, hoc est dicere quaevis ei munera dare: nos
we-wished that is to-say what to-him gifts to-give we
respondimus quòd Dominus Papa aliqua munera non mittebat,
answered that the-Lord Pope any gifts not was-sending
quià non erat certus quòd ad illos pervenire possemus; insuper
because not he-was certain that to them to-arrive we-could moreover

iveramus per loca valdè periculosa, propter Luthuanorum
we-had-gone through places very dangerous because-of of-the-Lithuanians
timorem, qui frequenter discurrunt per vias a Poloniâ
the-fear who frequently run-about through the-ways from Poland
usquè ferè ad Tartaros, per quos transitum feceramus;
all-the-way almost to the-Tartars through whom passage we-had-made
verumtamen de hiis quae haberemus ad victum nostrum
nevertheless of those-things which we-had for food our
de gratiâ Dei et domini nostri Papae, sicut poterimus
by the-grace of-God and of-lord our Pope as we-shall-be-able
honorabimus ipsum. Et cùm plura dedissemus eidem, non
we-shall-honor him and when more we-had-given to-him not
sufficerunt ei, nisi per interpositas personas peteret plura,
they-sufficed him unless through interposed persons he-should-ask more
promittens quòd faceret nos duci honestè si admitteremus
promising that he-would-have us conducted honorably if we-admitted
petitionem ipsius, quod oportebat nos facere si volebamus vivere
the-petition of-him which it-behooved us to-do if we-wished to-live
et mandatum Domini Papae congruè ducere ad effectum.
and the-command of-the-Lord Pope fittingly to-lead to effect
Acceptis muneribus duxerunt nos ad ordam sive tentorium
received the-gifts they-led us to the-orda or tent
ipsius, et fuimus instructi ut inclinaremus ter cum sinistro
of-him and we-were instructed that we-should-bow three-times with the-left
genu antè ostium stationis, et caveremus attentè ne pedem
knee before the-door of-the-dwelling and should-beware attentively lest a-foot
super limen ostii poneremus; quod fecimus diligenter,
on the-threshold of-the-door we-should-place which we-did diligently
quià sententia mortis est super illos qui scientes limen
because the-sentence of-death is upon those who knowing the-threshold
stationis ducis alicujus conculcant. Postquàm intravimus
of-the-dwelling of-any leader tread after we-had-entered

oportuit nos, coràm duce et aliis majoribus omnibus qui
it-behooved us before the-leader and other greater-men all who
specialiter erant ad hoc advocati, dicere flexis genibus ea
specially were for this summoned to-say bent knees those-things
quae superiùs dixeramus. Obtulimus ei etiàm litteras Domini
which above we-had-said we-offered him also the-letters of-the-Lord
Papae: sed quià noster interpres, quem de Kioviâ dato precio
Pope but because our interpreter whom from Kiev a-price given
duxeramus, non erat sufficiens ut per eum litterae possent
we-had-brought not was sufficient that through him the-letters could
interpretari, nec aliquis alius idoneus habebatur, idcircò non
be-interpreted nor any other suitable was-had therefore not
potuerunt interpretari. Quo facto, equi nobis dati fuerunt,
they-could interpret-them which done horses to-us given were
et tres Tartari, duo qui erant decani et alius erat homo
and three Tartars two who were decurions and the-other was a-man
Bati, qui nos ducerent cum magnâ festinatione ad ducem
of-Bati who us should-conduct with great haste to the-leader
praedictum: iste autem Bati est potentior, excepto Imperatore
aforesaid he moreover Bati is more-powerful excepted the-Emperor
cui obedire tenetur, prae cunctis principibus Tartarorum.
whom to-obey he-is-bound before all the-princes of-the-Tartars
Secundâ autem feriâ quae est post primam dominicam
on-the-second moreover weekday which is after the-first Sunday
Kadragesimae, arripuimus iter ad ipsum; et equitando
of-Lent we-took-up the-journey to him and by-riding
quantùm equi poterant ire trotando, quià habebamus equos
as-much-as the-horses could go by-trotting because we-had horses
recentes ferè omni die ter vel quater, equitabamus de
fresh almost every day three-times or four-times we-rode from
mane usquè ad noctem, imò de nocte saepissimè; et antè
morning all-the-way to night nay by night very-often and before

quartam feriam Majoris Hebdomadae ad ipsum non potuimus
the-fourth weekday of-the-Greater Week to him not we-could
pervenire. Ivimus autem per totam terram Comanorum,
to-arrive we-went moreover through the-whole land of-the-Comans
quae tota est plana, et habet quatuor flumina magna: primum
which all is level and has four rivers great the-first
Neper appellatur, juxtà quod, ex parte Rusciae, ambulabat
the-Dnieper is-called beside which on the-side of-Russia moved
Corenza, et ex parte alterâ, per illa campestria, Mauci,
Corenza and on the-side other through those plains Mauci
qui major est quàm Corenza; secundum Don, super quod
who greater is than Corenza the-second the-Don on which
ambulat quidam princeps qui habet sororem Bati in uxorem,
moves a-certain prince who has the-sister of-Bati as wife
qui Cartan appellatur; tercium Volga, istud flumen est valdè
who Cartan is-called the-third the-Volga this river is very
magnum, super quod vadit Bati; quartum Jaec appellatur,
great on which goes Bati the-fourth the-Yaik is-called
super quod millenarii duo, unus ex unâ parte fluminis et
on which captains-of-thousands two one on one side of-the-river and
alter ex alterâ parte, vadunt. Omnes isti in hyeme ad mare
the-other on the-other side go all these in winter to the-sea
descendunt, et in aestate super ripam eorumdem fluminum
descend and in summer on the-bank of-the-same rivers
ascendunt ad montes. Mare autem istud est Mare-Magnum
ascend to the-mountains the-sea moreover this is the-Great-Sea
de quo exit brachium Sancti-Georgii, quod Constantinopolim
from which goes-out the-arm of-Saint-George which to-Constantinople
vadit. Super Nepre autem fuimus per glaciem multis diebus.
goes on the-Dnieper moreover we-were over the-ice many days
Ista flumina sunt magna, piscibus multùm plena, et maximè
these rivers are great with-fish much full and most-of-all

Volga: quae flumina intrant mare Graeciae quod dicitur
the-Volga which rivers enter the-sea of-Greece which is-called
Mare-Magnum; super cujus maris littora satis periculosè per
the-Great-Sea on whose of-the-sea shores quite dangerously over
glaciem in pluribus locis ivimus multis diebus; congelatur
the-ice in many places we-went many days it-is-frozen
enim circà littora benè ad tres leucas interiùs. Sed antequàm
for around the-shores well to three leagues inward but before
ad Bati veniremus, duo ex nostris Tartaris praecesserunt ad
to Bati we-came two of our Tartars went-ahead for
indicandum ei omnia verba quae apud Corenzam dixeramus.
showing him all the-words which at Corenza we-had-said
Cùm autem perveniremus ad Bati in terrae finibus
when moreover we-arrived at Bati in of-the-land the-borders
Comanorum, fuimus benè positi per unam leucam longè a
of-the-Comans we-were well placed by one league far from
stationibus suis. Quandò autem debuimus duci ad curiam
dwellings his when moreover we-were-to be-led to the-court
ejus, fuit nobis dictum quòd debebamus inter duos ignes
of-him it-was to-us said that we-were-to between two fires
transire; quod nos aliquâ ratione facere nolebamus; sed
pass which we by-any reason to-do did-not-wish but
dixerunt nobis: «Securè ite, quià pro nullâ causâ facimus
they-said to-us securely go because for no cause do-we-make
vos inter istos duos ignes transire, nisi propter hoc, quòd
you between these two fires pass except because-of this that
si vos aliquid malum cogitatis domino nostro, vel si fortè
if you anything evil think against-the-lord our or if perhaps
venenum portatis, ignis auferat omne malum.» Quibus
poison you-carry the-fire may-take-away all evil to-whom
respondimus: «Propter hoc transibimus, ne de tali re nos
we-answered for this we-shall-pass lest of such a-thing ourselves

reddamus suspectos.» Et cùm pervenissemus ad ordam fuimus
we-render suspect and when we-had-arrived at the-orda we-were
interrogati a procuratore suo, qui Eldegai vocatur, cum quo
asked by the-steward his who Eldegai is-called with what
vellemus inclinare, id est, quae vellemus ei munera dare;
we-wished to-bow that is what we-wished to-him gifts to-give
cui respondimus ut priùs Corenzae dixeramus, scilicet,
to-whom we-answered as before to-Corenza we-had-said namely
quòd Dominus Papa non miserat munera, sed nos, de
that the-Lord Pope not had-sent gifts but we of
hiis quae habebamus de gratiâ Dei et Domini Papae
those-things which we-had by the-grace of-God and of-the-Lord Pope
pro expensis, ipsum sicut possemus volebamus honorare.
for expenses him as we-could we-wished to-honor
Datis muneribus et acceptis, interrogavit a nobis procurator
given the-gifts and received he-asked from us the-steward
ipsius, qui Eldegai appellatur, causam adventûs nostri; cui
of-him who Eldegai is-called the-cause of-the-coming our to-whom
diximus easdem causas quas Corenzae superiùs dixeramus.
we-told the-same causes which to-Corenza above we-had-said
Auditis causis, introduxerunt nos in stationem, factâ priùs
heard the-causes they-led us into the-dwelling made first
inclinatione, et auditâ admonitione de limine, ut dictum
the-bowing and heard the-warning about the-threshold as said
est. Intrantes autem, flexis genibus diximus verba nostra;
it-is entering moreover with-bent knees we-said words our
dictis verbis, litteras obtulimus, et rogavimus ut darentur
said the-words the-letters we-offered and asked that should-be-given
nobis interpretes qui litteras valerent transferre. Qui in die
us interpreters who the-letters might-be-able to-translate who on the-day
Parasceve nobis dati fuerunt; et diligenter transtulimus eas
of-Good-Friday to-us given were and diligently we-translated them

cum ipsis in litterâ ruthenicâ, sarracenicâ, et in litterâ
with them into the-script Russian Saracen and into the-script
Tartarorum; quae interpretatio fuit Bati presentata, quam
of-the-Tartars which interpretation was to-Bati presented which
legit et notavit attentè. Tandem ad nostram reducti
he-read and noted attentively at-length to our brought-back
fuimus stationem, sed nulla cibaria nobis dederunt, nisi
we-were dwelling but no food to-us they-gave except
unâ vice aliquantulùm milii in unâ scutellâ quandò venimus
at-one time a-little millet in one dish when we-came
in primâ nocte.
on the-first night
Iste autem Bati satis se magnificè tenet, habens ostiarios
he moreover Bati quite himself magnificently holds having doorkeepers
et omnes oficiales sicut et Imperator eorum; sedet etiàm
and all officials as also the-Emperor of-them he-sits also
in eminentiori loco, quasi in trono, cum unâ de uxoribus
in a-more-eminent place as-if on a-throne with one of wives
suis; alii autem, tàm fratres et filii sui quàm alii
his the-others moreover both brothers and sons his and other
minores, sedent inferiùs in medio super bancum; alii verò
lesser-ones sit lower in the-middle on a-bench other but
homines post eos in terrâ; sed viri a dextris, foeminae
men behind them on the-ground but the-men on the-right the-women
a sinistris. Tentoria autem de pannis lineis habet magna et
on the-left tents moreover of cloths linen he-has great and
satis pulchra, quae regis Hungariae fuerunt. Nec aliquis
quite beautiful which of-the-king of-Hungary were nor any
extraneus ad tentorium audet accedere, praeter familiam, nisi
stranger to the-tent dares to-approach except the-household unless
vocatus, quantùmcumque sit magnus et potens, nisi forsàn
called however-much he-be great and powerful unless perhaps

sciatur quòd sit voluntas ipsius. Nos autem, dictâ causâ,
it-be-known that it-be the-will of-him we moreover said the-cause
sedimus a sinistris; sic enim faciunt omnes nuncii in eundo;
sat on the-left so for do all envoys in going
sed in redeundo ab Imperatore ponebamur semper a dextris.
but in returning from the-Emperor we-were-placed always on the-right
In medio propè ostium stationis ponitur mensa, super
in the-middle near the-door of-the-dwelling is-placed a-table on
quam ponitur potus in aureis et argenteis vasis; nec unquàm
which is-placed drink in golden and silver vessels nor ever
bibit Bati, nec aliquis princeps Tartarorum, maximè cùm
drinks Bati nor any prince of-the-Tartars most-of-all when
in publico sunt, nisi cantetur vel citarizetur eisdem. Et
in public they-are unless there-be-singing or harping to-them and
cùm equitat, semper portatur solinum vel tentoriolum super
when he-rides always is-carried a-sunshade or little-tent over
caput ejus in hastâ; et sic faciunt cuncti majores principes
the-head of-him on a-spear and so do all greater princes
Tartarorum et etiàm uxores eorum. Praedictus etiàm Bati
of-the-Tartars and also the-wives of-them the-aforesaid also Bati
hominibus suis est satis benignus, timetur tamen valdè ab eis;
to-men his is quite kind he-is-feared yet greatly by them
sed crudelissimus est in pugnâ; sagax est multùm, et etiàm
but most-cruel he-is in fight shrewd he-is much and also
astutissimus in bello, quià longo tempore jàm pugnavit.
most-astute in war because for-a-long time already he-has-fought
In die autem sabbati sancti, vocati fuimus ad stationem, et
on the-day moreover of-Saturday holy called we-were to the-dwelling and
exivit ad nos procurator Bati praedictus, dicens ex parte ejus
came-out to us the-steward of-Bati aforesaid saying on the-part of-him
quòd iremus ad imperatorem Cuiuc, in terrâ ipsorum, retentis
that we-should-go to the-emperor Cuyuc in the-land of-them retained

quibusdam ex nostris sub hâc spe quòd vellent eos remittere
certain of ours under this hope that they-wished them to-send-back
ad Dominum Papam; quibus litteras dedimus de omnibus
to the-Lord Pope to-whom letters we-gave about all
factis nostris quos referrent eidem: sed cùm rediissent
the-deeds our which they-should-report to-him but when they-had-returned
usquè ad Mauci, ibidem retenti fuerunt usquè ad reditum
all-the-way to Mauci there retained they-were all-the-way to the-return
nostrum. Nos autem, in die Resurrectionis Domini, dicto
our we moreover on the-day of-the-Resurrection of-the-Lord said
officio et factâ qualicunque comestione, cum duobus Tartaris
the-office and made whatever-sort meal with two Tartars
qui nobis apud Corenzam erant assignati, recessimus cum
who to-us at Corenza had-been assigned withdrew with
multis lacrimis, nescientes utrùm ad mortem vel ad vitam
many tears not-knowing whether to death or to life
iremus. Eramus tamen ità infirmi quòd poteramus vix
we-were-going we-were yet so sick that we-could scarcely
equitare: in totâ illâ kadragesimâ fuit cibus noster milium cum
to-ride in all that Lent was the-food our millet with
aquâ et sale tantùm, et in aliis diebus jejuniorum similiter; nec
water and salt only and in other days of-fasts likewise nor
habebamus aliquid bibere praeter nivem in caldario liquefactam.
had-we anything to-drink except snow in a-cauldron melted
Comania verò habet ab aquilone, inmediatè post Rusciam,
Comania but has on the-north immediately after Russia
Morduinos, Bileros id est magnam Bulgariam, Bascartos id
the-Mordvins the-Bileri that is great Bulgaria the-Bascarts that
est magnam Hungariam; post Bascartos, Parossitas, Samogedos;
is great Hungary after the-Bascarts the-Parossits the-Samoyeds
post Samogedos, illos qui dicuntur habere faciem caninam, in
after the-Samoyeds those who are-said to-have a-face of-dog on

Occeani littoribus in desertis: A meridie autem habet Alanos,
of-the-Ocean the-shores in deserts on the-south moreover it-has the-Alans
Circassos, Gazaros, Graeciam et Constantinopolim; et terram
Circassians Gazars Greece and Constantinople and the-land
Iberorum; Cachos, Brutachios qui dicuntur esse judaei, hii
of-the-Iberians the-Cachi the-Brutachi who are-said to-be Jews these
caput radunt; et terram Ziccorum et Georgianorum et
the-head shave and the-land of-the-Zicci and of-the-Georgians and
Armenorum, et terram Turcorum: Et ab occidente habet
of-the-Armenians and the-land of-the-Turks and on the-west it-has
Hungariam et Rusciam. Et est terra praedicta maxima et
Hungary and Russia and is land aforesaid very-great and
longa. Ivimus autem per eam fortissimè equitando, quoniàm
long we-went moreover through it most-strongly by-riding since
habebamus omni die equos recentes, quinquiès in die aut
we-had every day horses fresh five-times in the-day or
septiès, nisi quandò per deserta ibamus ut superiùs dictum
seven-times except when through deserts we-went as above said
est, et tunc accipiebamus equos meliores et fortiores, qui
it-is and then we-received horses better and stronger which
possent continuum sustinere laborem; et hoc ab initio
could continuous to-endure labor and this from the-beginning
kadragesimae usquè ad octo dies post Pascha. Istos autem
of-Lent all-the-way to eight days after Easter these moreover
Comanos Tartari occiderunt; quidam etiàm a facie ipsorum
Comans the-Tartars killed some also from the-face of-them
fugerunt, et alii sunt in eorum servitutem redacti; plurimi
fled and others are into their servitude reduced very-many
tamen ex eis qui fugerunt revertuntur ad ipsos.
yet of them who fled return to them

Post hoc terram intravimus Cangitarum quae magnam habet
after this the-land we-entered of-the-Cangitae which great has
in pluribus locis penuriam aquarum; in quâ etiàm homines
in many places want of-waters in which also men
pauci morantur propter aquae defectum: undè homines
few dwell because-of of-water the-lack whence the-men
Ieroslai ducis Rusciae, qui in terram Tartarorum ibant ad
of-Ieroslaus duke of-Russia who into the-land of-the-Tartars were-going to
ipsum, fuerunt, propter sitim, plures mortui in illo deserto.
him were because-of thirst many dead in that desert
In quâ terrâ, et etiàm in Comaniâ, multa invenimus capita
in which land and also in Comania many we-found heads
et ossa hominum mortuorum jacere tanquàm sterquilinium
and bones of-men dead lying like a-dunghill
super terram; per quam terram ivimus ab octo diebus
upon the-ground through which land we-went from eight days
post Pascha, usquè ferè ad Ascensionem Domini Nostri.
after Easter all-the-way almost to the-Ascension of-the-Lord Our
Isti homines erant pagani; et tàm Comani quàm Cangitae
these men were pagans and both the-Comans and the-Cangitae
non laborant, sed tantùm de animalibus vivebant; nec
not labor but only on animals lived nor
aedificabant domos, sed in tabernaculis habitabant. Istos
did-they-build houses but in tents dwelt these
etiàm Tartari deleverunt, et habitant in terram ipsorum;
also the-Tartars wiped-out and dwell in the-land of-them
et illi qui remanserunt redacti sunt in servitutem eorum.
and those who remained reduced are into servitude of-them
De terrâ Cangitarum intravimus terram Biserminorum. Isti
from the-land of-the-Cangitae we-entered the-land of-the-Bisermins these
homines linguam Comanicam loquebantur, et adhùc loquuntur;
men the-tongue Coman spoke and still speak

sed legem Sarracenorum tenent. In hâc terrâ invenimus urbes
but the-law of-the-Saracens they-hold in this land we-found cities
innumeras subversas, et castella diruta, et villas multas
innumerable overturned and castles ruined and towns many
desertas. In hâc terrâ est quidam fluvius magnus, cujus nomen
deserted in this land is a-certain river great whose name
ignoramus, super quem est civitas quaedam que vocatur
we-know-not on which is a-city a-certain which is-called
Ianckint, et alia quae vocatur Barchin, et alia quae vocatur
Ianckint and another which is-called Barchin and another which is-called
Ornas, et aliae plures quorum nomina ignoramus. Haec terra
Ornas and others many of-which the-names we-know-not this land
habebat dominum qui dicebatur Alti-Soldanus qui destructus
had a-lord who was-called Alti-Soldan who destroyed
est a Tartaris cum omni progenie suâ, cujus nomen proprium
was by the-Tartars with all progeny his whose name own
ignoramus. Terra autem habet montes maximos: a meridie
we-know-not the-land moreover has mountains very-great on the-south
autem habet Jerusalem, Baldach et totam terram Sarracenorum;
moreover it-has Jerusalem Baghdad and the-whole land of-the-Saracens
in finibus illis propinquis morantur duces Burin et Cadan
in borders those near dwell the-leaders Burin and Cadan
qui sunt fratres carnales: ab aquilone, partem terrae nigrorum
who are brothers natural on the-north part of-the-land of-the-black
Kitaorum et Occeanum habet. In illâ moratur Siban, qui
Kitai and the-Ocean it-has in that dwells Siban who
est frater Bati. Per quam ivimus a festo Ascensionis
is the-brother of-Bati through which we-went from the-feast of-the-Ascension
ferè ad octo dies antè festum beati Johannis Baptistae.
almost to eight days before the-feast of-blessed John the-Baptist

Deindè terram nigrorum Kitaorum fuimus ingressi; in quâ
then the-land of-the-black Kitai we-have entered in which
tantùm de novo unam civitatem aedificaverunt, quae Omyl
only of new one city they-have-built which Omyl
appellatur; ubi Imperator domum aedificavit, in quâ vocati
is-called where the-Emperor a-house built in which called
fuimus ad bibendum; et ille qui erat ex parte Imperatoris
we-were for drinking and he who was on the-part of-the-Emperor
ibidem, fecit plaudere coràm nobis majores civitatis et etiàm
there had applaud before us the-greater-men of-the-city and also
duos filios ejus. Indè exeuntes quoddam mare non multùm
two sons his thence going-out a-certain sea not very
magnum invenimus, cujus nomen, quià non interrogavimus,
great we-found whose name because not we-asked
ignoramus: in littore autem illius maris est quidam mons
we-know-not on the-shore moreover of-that sea is a-certain mountain
parvus, in quo est quoddam foramen, ut dicitur, undè
small in which is a-certain hole as it-is-said whence
in hyeme exeunt tàm magnae tempestates ventorum, quòd
in winter come-out such great storms of-winds that
homines vix et cum magno periculo possunt transire. In
men scarcely and with great danger can to-pass in
estate verò ibi semper quidem auditur sonitus ventorum,
summer but there always indeed is-heard the-sound of-the-winds
sed tenuiter de foramine exit, sicut nobis incolae
but thinly from the-hole it-comes-out as to-us the-inhabitants
referebant. Per littora illius maris ivimus per plures dies; quod
reported along the-shores of-that sea we-went for many days which
mare plures insulas habet; et illud dimisimus a sinistris.
sea many islands has and it we-left on the-left
Terra autem haec abundat fluminibus multis, non magnis
the-land moreover this abounds in-rivers many not great

tamen; in ripis fluminum ex utrâque parte sunt silvae, sed
yet on the-banks of-the-rivers on each side are woods but
in latitudine parùm habent. In terrâ illâ habitat Ordu qui
in breadth little they-have in land that dwells Ordu who
est senior super Bati, imò est omnium ducum Tartarorum
is elder above Bati nay he-is of-all the-leaders of-the-Tartars
antiquior, et est orda seu curia patris ipsius, in quâ
the-oldest and there-is the-orda or court of-the-father of-him in which
est una de uxoribus ejus quae ipsam regit. Consuetudo enim
is one of wives his who it rules the-custom for
est apud Tartaros quod principum et majorum curiae non
is among the-Tartars that of-princes and greater-men the-courts not
delentur, sed semper ordinantur aliquae mulieres quae ipsas
are-wiped-out but always are-appointed some women who them
regant, et eis partes donariorum dantur sicut dominis
may-rule and to-them shares of-the-gifts are-given as to-the-lords
earum dari solebat. Post haec venimus ad primam ordam
of-them to-be-given was-wont after this we-came to the-first orda
Imperatoris, in quâ erat una de uxoribus suis; et quià
of-the-Emperor in which was one of wives his and because
nondùm videramus Imperatorem, noluerunt nos vocare nec
not-yet we-had-seen the-Emperor they-would-not us call nor
intromittere ad ordam ipsius: sed fecerunt nobis in tentorio
admit to the-orda of-him but they-had for-us in tent
nostro, secundùm morem Tartarorum, valdè benè serviri;
our according-to the-custom of-the-Tartars very well service-done
et ut quiesceremus, nos per unam diem retinuerunt ibidem.
and that we-might-rest us for one day they-kept there
Indè procedentes in vigiliâ Beati Petri, terram intravimus
thence proceeding on the-vigil of-Blessed Peter the-land we-entered
Naimanorum, qui sunt pagani. In die autem apostolorum Petri
of-the-Naimans who are pagans on the-day moreover of-the-apostles Peter

et Pauli cecidit ibidem magna nix, et habuimus maximum
and Paul fell there a-great snow and we-had the-greatest
frigus. Haec autem terra est suprà modum montuosa et frigida,
cold this moreover land is beyond measure mountainous and cold
et de planicie ibi modicum invenitur; (et istae duae nationes
and of plain there little is-found and these two nations
non laborabant, sed sicut Tartari in tentoriis habitabant:
not labored but like the-Tartars in tents dwelt
quas etiàm ipsi deleverunt); per quam ivimus multis diebus.
whom also they wiped-out through which we-went many days
Deindè terram intravimus Mongalorum, quos nos Tartaros
then the-land we-entered of-the-Mongals whom we Tartars
appellamus: per quam terram, sicut credimus, ivimus per
call through which land as we-believe we-went for
tres septimanas fortiter equitando, et in die beatae Mariae
three weeks strongly by-riding and on the-day of-blessed Mary
Magdalenae venimus ad Cuyuc qui nunc est imperator.
Magdalene we-came to Cuyuc who now is emperor
Per omnem istam viam valdè venimus festinanter, quià
through all this way very we-came hastily because
praeceptum erat Tartaris nostris ut citò nos ducerent
ordered it-was to-Tartars our that quickly us they-should-lead
ad curiam solemnem, jàm ex pluribus annis indictam
to the-court solemn already for many years proclaimed
propter electionem Imperatoris, ut assistere possemus; idcircò
because-of the-election of-the-Emperor that to-be-present we-might therefore
surgebamus de mane et ibamus usquè ad noctem sinè
we-rose from morning and went all-the-way to night without
comestione; et saepiùs veniebamus tàm tardè quòd non
meal and more-often we-came so late that not
comedebamus in sero; sed illud quod debebamus manducare
we-ate in the-evening but that which we-ought to-eat

in vespere dabatur nobis in mane; et quantùmcunque
in the-evening was-given to-us in the-morning and as-much-as
poterant equi trotare ibamus: equis enim nullo modo
could the-horses to-trot we-went the-horses for in-no way
parcebatur, quià in die saepiùs habebamus equos recentes,
were-spared because in the-day more-often we-had horses fresh
et illi qui lapsi erant, redibant, ut superiùs dictum est:
and those which worn-out were returned as above said it-is
et sic absque ullâ intermissione equitabamus velociter.
and so without any intermission we-rode swiftly

De ordinatione curiae Imperatoris et principum ejus

IX.2 · THE EMPEROR'S COURT

At the Sira-Orda thousands of envoys and the princes gather in white, red, and blue for Cuyuc's election; in the Golden Orda he is set on the throne on Saint Bartholomew's day and showered with gifts. Duke Ieroslaus dies, poisoned, as all believe, by the Emperor's mother. The friars nearly starve until the Russian goldsmith Cosmas helps them. Cuyuc's letter to the pope is translated word for word; the friars, not wanting his envoys, will not ask for them, and are dismissed on Saint Brice's day.

Quandò autem pervenimus ad Cuyuc, fecit nobis dari
when moreover we-arrived at Cuyuc he-had for-us given
tentorium et expensas quales Tartari solent dare; nobis
a-tent and expenses such-as the-Tartars are-wont to-give for-us
tamen meliùs quàm aliis nunciis faciebant. Ad ipsum
yet better than for-other envoys they-did to him
tamen vocati non fuimus, pro eo quod nondùm electus erat,
yet called not we-were for this that not-yet elected he-was
nec adhùc de imperio se intromittebant; interpretationem
nor yet with the-empire themselves did-they-concern the-interpretation

tamen litterarum Domini Papae, et alia verba que dixeramus,
yet of-the-letters of-the-Lord Pope and other words which we-had-said
a Bati praedicto erant ei mandata. Et cùm stetissemus
by Bati aforesaid had-been to-him sent and when we-had-stayed
per quinque vel per sex dies ibidem, ad matrem suam
for five or for six days there to mother his
nos transmisit, ubi curia solemnis adunabatur. Et cùm
us he-sent where the-court solemn was-assembling and when
pervenissemus ibidem, jàm extensum erat tentorium magnum
we-had-arrived there already stretched-out was a-tent great
quod erat de albâ purpurâ praeparatum, et nostro judicio
which was of white purple prepared and in-our judgment
erat tàm grande quòd plus quàm duo millia hominum
was so large that more than two thousand men
poterant esse sub illo; et in circuitu erat factum ligneum
could be under it and in the-circuit was made a-wooden
tabulatum, quod variis imaginibus erat depictum.
paling which with-various images was painted
In secundâ vel terciâ die ivimus cum Tartaris qui nobis erant
on the-second or third day we-went with the-Tartars who to-us were
ad custodiam assignati; et ibi convenerunt omnes duces;
for guard assigned and there came-together all the-leaders
et unusquisque cum hominibus suis equitabat per colles et
and each-one with men his rode over the-hills and
planiciem in circuitu. In primâ die omnes albis purpuris fuerunt
plain in the-circuit on the-first day all in-white purple were
vestiti; in secundâ rubeis, et tunc venit Cuyuc ad tentorium
dressed on the-second in-red and then came Cuyuc to tent
illud; terciâ die omnes in blaveis purpuris, et quartâ die
that on-the-third day all in blue purple and on-the-fourth day
in optimis baldakinis. In tabulato illo juxtà tentorium erant
in finest baldachins in paling that beside the-tent were

duae portae majores: per unam solus Imperator debebat
two gates greater through one alone the-Emperor was-to
intrare, et ad illam nulla erat custodia quamvis esset aperta,
to-enter and at it no was guard although it-was open
quià per illam nullus audebat ingredi vel exire; per aliam
because through it no-one dared to-enter or go-out through the-other
omnes qui admittebantur intrabant, et ad illam erant custodes
all who were-admitted entered and at it were guards
cum gladiis, arcubus et sagittis, et si aliquis appropinquabat
with swords bows and arrows and if anyone approached
tentorio ultrà terminos qui positi erant, si capiebatur
the-tent beyond the-bounds which placed were if he-was-caught
verberabatur, si fugiebat sagittabatur cum sagittâ sine ferro.
he-was-beaten if he-fled he-was-shot with an-arrow without iron
Equi erant longè quantùm bis, ut credimus, poterat sagittari.
the-horses were far as-much-as twice as we-believe could be-shot
Duces undiquè cum pluribus ex hominibus suis ibant armati;
the-leaders on-all-sides with many of men their went armed
sed nulli nisi essent duces usquè ad equos poterant ire, imò
but none unless they-were leaders all-the-way to the-horses could go nay
graviter percutiebantur qui ambulare inter attentabant;
heavily were-struck those-who to-walk among-them tried
et multi erant qui in frenis, pectoralibus, sellis et postelis,
and many there-were who on bridles breastplates saddles and cruppers
judicio nostro auri circà viginti marchas habebant. Et sic
in-judgment our of-gold about twenty marks had and so
duces infrà tentorium colloquebantur, et ut credimus de
the-leaders within the-tent conferred and as we-believe of
electione tractabant. Alius autem universus populus longè extrà
the-election treated the-other moreover whole people far outside
tabulatum erat praedictum. Et ità ferè usquè ad meridiem
the-paling was aforesaid and so almost all-the-way to midday

morabantur, et tunc incipiebant lac bibere jumentinum; et
they-stayed and then they-began milk to-drink of-mares and
usquè ad vesperas tantùm bibebant quòd mirabile visu erat.
all-the-way to vespers so-much they-drank that wonderful to-see it-was
Nos autem vocaverunt interiùs, et dederunt nobis cervesiam,
us moreover they-called inside and gave us beer
quià lac jumentinum minimè bibebamus; et hoc fecerunt
because milk of-mares not-at-all we-drank and this they-did
nobis pro magno honore: sed tamen compellebant nos ad
to-us for great honor but yet they-compelled us to
bibendum, quod sustinere, propter dissuetudinem, nullo modo
drinking which to-endure because-of unaccustomedness in-no way
poteramus: undè ostendimus eis quòd nos gravabat, et
could-we whence we-showed them that us it-burdened and
ideò nos compellere dimiserunt. Foris autem erat dux
therefore us to-compel they-left-off outside moreover was the-duke
Ieroslaus de Susdal Rusciae, et duces plures Kitaorum et
Ieroslaus of Suzdal of-Russia and leaders many of-the-Kitai and
Solangorum, duo quoque filii regis Georgianiae, nuncius
of-the-Solangi two also sons of-the-king of-Georgia the-envoy
etiàm calif de Baldach qui erat soldanus, et plùs quàm
also of-the-caliph of Baghdad who was a-sultan and more than
decem alii soldani Sarracenorum, ut credimus, et ut a
ten other sultans of-the-Saracens as we-believe and as by
procuratoribus nobis dicebatur. Erant enim ibi plùs quàm
the-stewards to-us it-was-said there-were for there more than
quatuor millia nunciorum, inter illos qui portabant tributa
four thousand envoys among those who carried tributes
et illos qui munera deferebant, et soldanos et duces alios
and those who gifts brought and sultans and leaders others
qui veniebant ad tradendum se ipsis, et illos pro quibus
who came to handing themselves to-them and those for whom

ipsi miserant, et illos qui erant terrarum praefecti. Hi omnes
they had-sent and those who were of-lands prefects these all
simùl ponebantur extrà tabulatum, et eis simùl bibere
together were-placed outside the-paling and to-them together to-drink
praebebatur; nobis autem et duci Ieroslao semper dabant
was-furnished to-us moreover and to-duke Ieroslaus always they-gave
locum superiorem quandò exteriùs eramus cum ipsis. Putamus,
the-place higher when outside we-were with them we-think
si benè meminimus, quòd ibi fuerimus benè per quatuor
if well we-remember that there we-were well for four
septimanas; et credimus quòd ibi fuit electio celebrata,
weeks and we-believe that there was the-election celebrated
non tamen publicata fuit ibidem: et propter hoc maximè
not yet published was-it there and because-of this most-of-all
id credebatur, quòd ibi semper quandò Cuiuc de tentorio
it was-believed that there always when Cuyuc from the-tent
exibat, cantabatur eidem, et cum quibusdam virgis pulchris
went-out it-was-sung to-him and with certain rods beautiful
quae in summo lanam habebant coccineam inclinabant, quod
which at the-top wool had scarlet they-bowed which
nulli alteri duci fiebat, quousquè exteriùs morabatur. Haec
to-no other leader was-done as-long-as outside he-stayed this
autem statio sive curia Sira-Orda nominatur ab eis.
moreover dwelling or court Sira-Orda is-named by them
Quâ exeuntes, equitavimus ad alium locum, omnes
from-which going-out we-rode to another place all
unanimiter, per tres aut quatuor leucas; ubi erat, in
unanimously for three or four leagues where there-was in
quâdam pulchrâ planicie juxtâ quendam rivum inter montes,
a-certain beautiful plain beside a-certain stream among mountains
aliud tentorium praeparatum, quod apud ipsos Orda Aurea
another tent prepared which among them the-Orda Golden

appellatur: ubi Cuiuc debebat poni in sede in die
is-called where Cuyuc was-to be-placed on the-throne on the-day
Assumptionis Dominae Nostrae; sed propter grandinem quae
of-the-Assumption of-the-Lady Our but because-of the-hail which
cecidit, de quâ dictum est suprà, fuit dilatum. Tentorium
fell of which said it-has-been above it-was postponed tent
autem illud erat positum in columnis quae aureis laminis
moreover that was placed on columns which with-golden plates
erant tectae, et clavis aureis cum aliis lignis erant affixae:
were covered and with-nails golden with other timbers were fastened
et de baldakino erat tectum superiùs, et interius parietum,
and with baldachin was covered above and inside of-the-walls
sed exteriùs alii erant panni. Ibi fuimus usquè ad festum
but outside other were cloths there we-were all-the-way to the-feast
beati Bartholomei, in quo convenit maxima multitudo,
of-blessed Bartholomew on which came-together the-greatest multitude
et contrà meridiem versis vultibus stabant: quidam
and toward the-south with-turned faces they-stood certain-ones
erant qui ad jactum lapidis longè erant ab aliis, et
there-were who at a-throw of-a-stone far were from the-others and
procedebant semper longiùs et longiùs, facientes orationes,
proceeded always farther and farther making prayers
flectendo genua contrà meridiem. Nos autem, utrùm facerent
by-bending the-knees toward the-south we moreover whether they-made
incantationes vel flecterent genua Deo vel alteri nescientes,
enchantments or bent the-knees to-God or to-another not-knowing
genuflexiones facere nolebamus. Et cùm diù ità fecissent,
genuflections to-make did-not-wish and when long so they-had-done
reversi sunt ad tentorium, et posuerunt Cuiuc in sede
returned they-have to the-tent and placed Cuyuc on the-throne
imperiali, et flexerunt duces genua coràm eo; et post
imperial and bent the-leaders the-knees before him and after

hoc idem fecit universus populus, exceptis nobis qui non
this the-same did the-whole people excepted us who not
eramus eis subjecti. Deindè bibere inceperunt, et ut
were to-them subject then to-drink they-began and as
moris eorum est, usquè ad vesperas continuè potaverunt.
the-custom of-them is all-the-way to vespers continuously they-drank
Post haec venerunt carnes coctae in curribus, sinè sale;
after this came meats cooked in carts without salt
et inter quatuor vel quinque unum membrum dederunt.
and between four or five one joint they-gave
Interiùs autem dederunt carnes, et brodium cum sale pro
inside moreover they-gave meats and broth with salt for
salsâ; et sic cunctis diebus quandò convivia faciebant.
sauce and so on-all days when banquets they-made
In loco illo fuimus coràm Imperatore vocati, et cùm
in place that we-were before the-Emperor called and when
Chingay protonotarius scripsisset nomina nostra et illorum
Chingay the-protonotary had-written the-names our and of-those
a quibus eramus missi, et ducis Solangorum et aliorum,
by whom we-were sent and of-the-duke of-the-Solangi and of-others
altâ voce clamavit, recitans illa coràm Imperatore et
with-loud voice he-cried reciting them before the-Emperor and
ducibus universis. Quo facto flexit unusquisque nostrûm
the-leaders all which done bent each of-us
genu sinistrum quater; et monuerunt nos ne limen
the-knee left four-times and they-warned us lest the-threshold
inferius tangeremus; et cùm nos pro cultellis diligentissimè
lower we-should-touch and when us for knives most-diligently
quesivissent et nullatenùs invenissent, intravimus ostium a
they-had-searched and in-no-way had-found we-entered the-door from
parte orientali quoniàm ab occidente nullus, nisi Imperator
the-side eastern since from the-west no-one except the-Emperor

solus, audet intrare; vel etiàm dux, si tentorium ejus
alone dares to-enter or even a-leader if the-tent of-him
est; minores autem de talibus non multùm curant. Et
it-is the-lesser moreover about such-things not much care and
istud fuit primùm quòd, in presenciâ ejus, suam intravimus
this was the-first-time that in the-presence his his we-entered
stationem, postquàm factus fuit Imperator; ibidem etiàm
dwelling after made he-was Emperor there also
nuncios recepit, sed tentorium suum paucissimi intraverunt.
envoys he-received but tent his very-few entered
Ibi etiàm tanta donaria a nunciis fuerunt data, in serico,
there also so-many presents by the-envoys were given in silk
in samitis, purpuris, et baldakinis, et cingulis sericis cum
in samites purples and baldachins and girdles silken with
auro praeparatis, pellibus nobilibus, et aliis donariis, quòd
gold prepared furs noble and other presents that
mirabile erat videre. Ibi etiàm quoddam solinum, sive
wonderful it-was to-see there also a-certain sunshade or
tentoriolum quod portatur super caput Imperatoris, fuit
little-tent which is-carried over the-head of-the-Emperor was
praesentatum eidem, quod totum erat praeparatum cum
presented to-him which wholly was prepared with
gemmis. Ibi etiàm quidam praefectus unius provinciae duxit
gems there also a-certain prefect of-one province led
ei camelos multos tectos cum baldakinis, et sellae erant
to-him camels many covered with baldachins and saddles were
positae super eos cum quibusdam instrumentis in quibus
placed on them with certain devices in which
homines interiùs sedere valebant, et sicut credimus, fuerunt
men inside to-sit were-able and as we-believe there-were
quadraginta vel quinquaginta; et equos multos et mulos
forty or fifty and horses many and mules

faleratos sive armatos, quosdam de corio, quosdam de ferro.
caparisoned or armed some with leather some with iron
Et nos etiàm si vellemus dare donaria fuimus requisiti: sed
and we also if we-wished to-give presents were asked but
jàm consumpseramus omnia ferè, quarè ei dare minimè
already we-had-consumed all-things almost wherefore to-him to-give not-at-all
habebamus. Ibidem longè a stationibus super montem
had-we there far from the-dwellings upon a-hill
erant positi plùs quàm quingenti currus qui omnes auro
were placed more than five-hundred carts which all with-gold
et argento et sericeis vestibus erant pleni, qui cuncti inter
and silver and silken garments were full which all between
Imperatorem et duces divisi fuerunt; et singuli duces partes
the-Emperor and the-leaders divided were and the-several leaders shares
suas diviserunt inter homines suos, tamen sicut placuit eis.
their divided among men their yet as it-pleased them
Indè recedentes, venimus ad alium locum ubi erat positum
thence withdrawing we-came to another place where was placed
unum tentorium mirabile, totum de purpurâ ruffâ, quod
one tent wonderful all of purple red which
dederant Kitai: ibi etiàm interiùs introducti fuimus; et
had-given the-Kitai there also inside led-in we-were and
semper cùm intrabamus dabatur nobis bibere cervesia vel
always when we-entered was-given to-us to-drink beer or
vinum, praebebantur etiàm carnes coctae, si volebamus habere.
wine were-furnished also meats cooked if we-wished to-have-them
Solarium unum de tabulis erat altè praeparatum, ubi tronus
a-platform one of boards was high prepared where the-throne
Imperatoris erat positus: tronus autem erat de ebore, mirabiliter
of-the-Emperor was placed the-throne moreover was of ivory wonderfully
sculptus; ibi etiàm erat aurum, et lapides preciosi si benè
carved there also was gold and stones precious if well

meminimus, et margaretae; et per gradus ascendebatur illud,
we-remember and pearls and by steps was-ascended that-thing
quod rotundum erat parte posteriori. Banci etiàm erant positi
which round was in-the-part back benches also were placed
in circuitu sedis, ubi dominae sedebant in scamnis a parte
in the-circuit of-the-seat where the-ladies sat on stools on the-side
sinistrâ; a dextris autem nemo sedebat superiùs, sed duces
left on the-right moreover no-one sat above but the-leaders
sedebant in bancis inferiùs, et hoc in medio, et alii sedebant
sat on benches lower and this in the-middle and others sat
post eos: et omni die veniebat multitudo maxima dominarum.
behind them and every day came a-multitude very-great of-ladies
Ista tria tentoria, de quibus superiùs diximus, erant valdè
these three tents of which above we-spoke were very
magna; alia autem tentoria habebant suae uxores, de filtro
great other moreover tents had his wives of felt
albo, quae satis erant magna et pulchra. Ibidem divisi fuerunt,
white which quite were great and beautiful there divided were
et mater Imperatoris ivit in unam partem, et Imperator in
both the-mother of-the-Emperor went into one part and the-Emperor into
aliam, ad judicia facienda: capta autem erat amita imperatoris
another for judgments to-be-made captured moreover was the-aunt of-emperor
istius, quae veneno interfecerat patrem ejus in eo tempore
this who by-poison had-killed the-father of-him at that time
quo exercitus eorum in Hungariâ fuit, undè propter hoc
at-which the-army of-them in Hungary was whence because-of this
exercitus qui erat in praedictis partibus retrocessit; de quâ
the-army which was in the-aforesaid parts drew-back of whom
cum aliis pluribus fuit factum judicium, et fuerunt occisi.
with others many was made judgment and they-were killed

Eodem tempore mortuus fuit Ieroslaus, dux magnus in
at-the-same time dead was Ieroslaus the-duke great in
quâdam parte Rusciae quae Susdal nominatur. Hic modò fuit
a-certain part of-Russia which Suzdal is-named he lately was
vocatus ad matrem Imperatoris, quae dedit ei manducare et
called to the-mother of-the-Emperor who gave him to-eat and
bibere, quasi pro honore, de manu ipsius; et reversus est ad
to-drink as-if for honor from the-hand of-her and returned he-has to
hospicium incontinenti, et infirmatus, et fuit mortuus post
the-lodging immediately and fell-sick and was dead after
septem dies, et totum corpus ejus miro modo factum
seven days and the-whole body of-him in-a-wonderful way made
est glaucum; quarè credebatur ab omnibus quòd potionatus
was livid wherefore it-was-believed by all that poisoned
esset ibidem, ut suam terram liberè et plenariè possiderent:
he-had-been there that his land freely and fully they-might-possess
et ad hoc est argumentum quòd incontinenti, nescientibus
and for this is a-proof that immediately not-knowing
hominibus suis qui erant ibi, misit nuncium festinanter in
the-men his who were there she-sent an-envoy hastily into
Rusciam ad Alexandrum filium ejus ut veniret ad ipsam,
Russia to Alexander son his that he-should-come to her
quià vellet ei terram patris donare; qui ire noluit, sed
because she-wished to-him the-land of-the-father to-give who to-go would-not but
remansit: et medio tempore dabat litteras ut ipse veniret
remained and in-the-middle time she-gave letters that he should-come
ut terram patris sui haberet. Credebatur tamen ab omnibus
that the-land of-father his he-might-have it-was-believed yet by all
quòd eum occideret si veniret, vel etiàm perpetuò captivaret.
that him she-would-kill if he-came or even forever would-hold-captive

Quo mortuo, duxerunt nos Tartari nostri ad Imperatorem, si
whom dead led us Tartars our to the-Emperor if
benè memores fuimus de tempore; et cùm audivisset Imperator,
well mindful we-were of the-time and when had-heard the-Emperor
per Tartaros nostros, quòd venissemus ad eum, jussit nos
through Tartars our that we-had-come to him he-ordered us
redire ad matrem, pro eo quòd volebat secundo die erigere
to-return to the-mother for this that he-wished on-the-second day to-raise
vexillum contrà omnem terram occidentis, sicut nobis ab illis
a-standard against every land of-the-west as to-us by those
qui sciebant firmiter dicebatur, ut superiùs dictum est: volebat
who knew firmly it-was-said as above said it-is he-wished
enim quòd nos nesciremus. Et cùm reversi sumus, stetimus
for that we not-know and when returned we-have we-stayed
paucis diebus, et iterùm fuimus reversi ad ipsum; cum quo
a-few days and again we-were returned to him with whom
stetimus benè per mensem, in tantâ fame et siti, quòd vix
we-stayed well for a-month in such hunger and thirst that scarcely
poteramus vivere; quià expensae quae dabantur pro quatuor,
we-could to-live because the-expenses which were-given for four
vix uni sufficiebant; nec invenire poteramus aliquid ad
scarcely one sufficed nor to-find could-we anything for
emendum, quià forum erat nimis remotum: et nisi Dominus
buying because the-market was too remote and unless the-Lord
praeparasset nobis quendam Ruthenum, qui vocatur Cosmas,
had-prepared for-us a-certain Russian who is-called Cosmas
qui erat aurifaber Imperatoris satis dilectus, qui nobis in aliquo
who was goldsmith of-the-Emperor quite beloved who us in something
sustentavit; ut credimus, mortui fuissemus nisi Dominus
sustained as we-believe dead we-would-have-been unless the-Lord
in aliquo alio nos juvasset. Hic autem ostendit nobis
in some other-way us had-helped he moreover showed us

tronum Imperatoris, quem ipse fecerat antequàm poneretur in
the-throne of-the-Emperor which he had-made before he-was-placed on
sede, et sigillum ejus quod fabricaverat ipse; et etiàm nobis
the-seat and the-seal of-him which had-fashioned he and also to-us
dixit suscripcionem ejusdem sigilli. Et etiàm alia multa secreta
told the-inscription of-the-same seal and also other many secrets
Imperatoris praedicti cognovimus per eos qui cum ducibus
of-the-Emperor aforesaid we-learned through those who with leaders
aliis venerant, Ruthenos plures et Hungaros scientes latinum
other had-come Russians many and Hungarians knowing Latin
et gallicum, et clericos ruthenos et alios qui fuerant cum
and French and clerics Russian and others who had-been with
eis, aliqui quidem triginta annis, in bello et aliis factis, et
them some indeed thirty years in war and other deeds and
sciebant omnia facta eorum quià sciebant linguam, et cum
knew all the-deeds of-them because they-knew the-tongue and with
eis assiduè morabantur aliqui viginti, aliqui decem, aliqui
them constantly stayed some twenty some ten some
plùs, aliqui minùs; a quibus poteramus omnia perscrutari;
more some less from whom we-could all-things search-out
et ipsi nobis voluntariè et aliquandò sinè interrogatione,
and they to-us voluntarily and sometimes without questioning
quià sciebant nostram voluntatem, omnia referebant.
because they-knew our will all-things reported
Post haec misit Imperator pro nobis dici per Chingay
after this sent the-Emperor for us to-be-told through Chingay
protonotarium suum, quòd nostra verba et negocia scriberemus
protonotary his that our words and business we-should-write
et daremus eidem; quod et fecimus, et scripsimus ei omnia
and should-give to-him which also we-did and we-wrote him all
verba quae apud Bati anteà dixeramus, sicut superiùs dictum
the-words which at Bati before we-had-said as above said

est. Et transactis pluribus diebus fecit nos iterùm vocari, et
it-is and passed many days he-had us again called and
dixit nobis, per Kadac procuratorem totius imperii, coràm
said to-us through Kadac the-steward of-the-whole empire before
Bala et Chingay protonotariis, et aliis scriptoribus multis,
Bala and Chingay the-protonotaries and other scribes many
quòd omnia verba diceremus; quod fecimus voluntariè libenter:
that all the-words we-should-say which we-did voluntarily gladly
interpres autem noster fuit, tam istâ vice quàm aliâ,
the-interpreter moreover our was both on-this occasion and on-another
Temer, miles Ieroslai, presente clerico qui erat cum eo, et
Temer a-knight of-Ieroslaus present the-cleric who was with him and
etiàm alio clerico qui erat cum Imperatore. Et interrogavit
also another cleric who was with the-Emperor and he-asked
nos, tunc temporis, si erant apud Dominum Papam qui
us at-that time if there-were with the-Lord Pope men-who
intelligerent litteram Ruthenorum vel Sarracenorum, aut etiàm
might-understand the-script of-the-Russians or of-the-Saracens or even
Tartarorum; cui respondimus quòd nec rhuthenam nec
of-the-Tartars to-whom we-answered that neither Russian nor
tartaricam nec sarracenam litteram habebamus, verumtamen
Tartar nor Saracen letters had-we nevertheless
Sarraceni erant in terrâ, sed a Domino Papâ erant
Saracens were in the-land but from the-Lord Pope they-were
remoti. Diximus tamen quòd nobis videbatur expedire
removed we-said yet that to-us it-seemed to-be-expedient
quòd scriberent in tartarico et nobis interpretarentur, et
that they-should-write in Tartar and to-us interpret-it and
nos scriberemus in nostrâ litterâ diligenter, et portaremus
we should-write-it in our letters diligently and should-carry

tàm litteram quàm interpretationem ad Dominum Papam.
both the-letter and the-interpretation to the-Lord Pope
Et tunc recesserunt a nobis ad Imperatorem.
and then they-withdrew from us to the-Emperor
In die autem beati Martini iterùm fuimus vocati, et
on the-day moreover of-blessed Martin again we-were called and
venerunt ad nos Kadac, Chingay et Bala pluresque scriptores
came to us Kadac Chingay and Bala and-many scribes
praedicti, et nobis litteram de verbo ad verbum interpretati
aforesaid and to-us the-letter from word to word interpreted
fuerunt: et cùm scripsissemus in latino faciebant sibi
have and when we-had-written-it in Latin they-had for-themselves
per singulas orationes interpretari, volentes scire si nos
by single sentences interpreted wishing to-know if we
in verbo aliquo erraremus; et cùm ambae litterae fuerunt
in word any erred and when both letters were
scriptae, fecerunt nos legere semel et secundò ne fortè
written they-made us read-it once and a-second-time lest perhaps
minùs aliquod haberemus, et dixerunt nobis: «Videte quòd
less anything we-should-have and they-said to-us see that
omnia benè intelligatis, quià non expediret quòd non
all-things well you-understand because not it-would-be-expedient that not
intelligeretis omnia, qui debetis ad tàm remotas provincias
you-should-understand all-things who ought to such remote provinces
proficisci». Et cùm respondissemus: «Intelligimus omnia benè»,
to-set-out and when we-had-answered we-understand all-things well
litteras in sarracenico rescripserunt, ut posset aliquis inveniri
the-letter in Saracen they-wrote-again that could someone be-found
in partibus istis qui legeret eas si Dominus Papa vellet.
in parts these who should-read it if the-Lord Pope wished

Mos est Imperatoris Tartarorum ut nunquàm extraneo
the-custom is of-the-Emperor of-the-Tartars that never to-a-stranger
ore proprio loquatur, quantumcunquè sit magnus; sed
with-mouth own he-speak however-much he-be great but
audit ac respondet per interpositam personam ut dictum est.
he-hears and answers through an-interposed person as said it-is
Quandocunquè tamen negocium coràm Kadac proponunt, vel
whenever yet business before Kadac they-propose or
audiunt responsionem Imperatoris. Illi qui sunt sub eo stant
hear the-answer of-the-Emperor those who are under him stand
flexis genibus usquè ad finem verborum, quantumcunquè
with-bent knees all-the-way to the-end of-the-words however-much
sint magni. Non potest, nec etiàm est consuetudo, quòd
they-be great not it-can nor also is-it the-custom that
aliquis loquatur aliquid suprà aliquam rem postquàm ab
anyone speak anything about any matter after by
Imperatore est deffinitum. Imperator autem praedictus, sicut
the-Emperor it-is determined the-Emperor moreover aforesaid as
habet procuratorem et protonotarios et scriptores, sic habet
he-has a-steward and protonotaries and scribes so he-has
omnes officiales in negociis tàm publicis quàm privatis, exceptis
all officials in business both public and private excepted
advocatis, quià sinè strepitu judiciorum secundùm arbitrium
advocates because without the-din of-lawsuits according-to the-judgment
Imperatoris omnia fiunt. Alii etiàm principes Tartarorum
of-the-Emperor all-things are-done other also princes of-the-Tartars
de hiis quae ad eos pertinent faciunt istud idem.
about those-things which to them belong do this same
Iste autem Imperator potest esse quadraginta vel
this moreover Emperor may be forty or
quadragintaquinque annorum, aut plùs; mediocris est
forty-five years or more of-middling he-is

staturae; prudens est valdè, et astutus nimiùm, et multùm
stature prudent he-is very and astute exceedingly and much
seriosus, et gravis in moribus; nec unquàm videt homo
serious and grave in manners nor ever sees a-man
eum de facili ridere vel facere aliquam levitatem, sicut nobis
him with ease laugh or do any levity as to-us
christiani dicebant qui assiduè morantur cum eo. Dicebant
the-Christians said who constantly stay with him they-said
etiàm nobis christiani qui erant de familiâ ejus, quòd
also to-us Christians who were of the-household of-him that
credebant firmiter quòd debet fieri christianus; et de hoc
they-believed firmly that he-is-to become a-Christian and of this
habent signum apertum quoniàm ipse tenet clericos christianos
they-have a-sign open since he keeps clerics Christian
et dat eis expensas, christianorum etiàm capellam semper
and gives them the-expenses of-Christians also a-chapel always
habet antè majus tentorium ejus, et cantant publicè et
he-has before the-greater tent of-him and they-sing publicly and
apertè, et pulsant ad horas secundùm morem Graecorum, ut
openly and ring for the-hours according-to the-custom of-the-Greeks like
alii Christiani, quantacunquè sit ibi multitudo Tartarorum,
other Christians however-great be there the-multitude of-the-Tartars
vel etiàm hominum aliorum; quod non faciunt alii duces.
or even of-men other which not do the-other leaders
Proposuit Imperator mittere nobiscum nuncios suos, sicut nobis
proposed the-Emperor to-send with-us envoys his as to-us
Tartari nostri dixerunt, qui nobiscum venire debebant. Volebat
Tartars our said who with-us to-come were-to be-wished
tamen, ut credimus, quòd nos hoc peteremus ab eo, quià
yet as we-believe that we this should-ask from him because
ad hoc unus de Tartaris nostris, qui senior erat, nos monuit
to this one of Tartars our who elder was us urged

ad petendum: sed quoniàm ut venirent nobis bonum non
to asking but since that they-should-come to-us good not
videbatur, respondimus ei quòd nostrum non erat petere, sed
it-seemed we-answered him that ours not it-was to-ask but
si ipse Imperator de suâ voluntate mitteret eos, nos vellemus
if the-very Emperor of his will should-send them we would-wish
eos ducere securè Domino adjuvante. Nobis autem propter
them to-lead securely the-Lord helping to-us moreover for
plures causas ut venirent expedire non videbatur. Prima
many causes that they-should-come to-be-expedient not it-seemed the-first
est quòd timuimus ne visis dissensionibus ac guerris quae sunt
is that we-feared lest seen the-dissensions and wars which are
inter nos, magis contrà nos animarentur ad veniendum.
among us more against us they-should-be-encouraged to coming
Secunda causa fuit quià pavorem habebamus quòd terrae
the-second cause was because fear we-had that of-the-land
exploratores esse deberent. Tercia causa fuit quià verebamur
spies to-be they-might the-third cause was because we-feared
ne interficerentur, quoniàm gentes nostrae pro magnâ parte
lest they-should-be-killed since peoples our for great part
arrogantes sunt et superbae: quandò servientes qui erant
arrogant are and proud when the-servants who were
nobiscum, ex rogatu Cardinalis qui est legatus Alemanniae
with-us from the-request of-the-Cardinal who is legate of-Germany
in habitu tartarico ibant ad ipsum, ferè a Teutonicis lapidati
in dress Tartar went to him almost by the-Germans stoned
fuerunt in viâ, et coacti sunt deponere habitum illum;
they-were on the-way and forced were to-lay-aside dress that
consuetudo enim est Tartarorum nunquàm facere pacem cum
the-custom for is of-the-Tartars never to-make peace with
hominibus illis qui nuncios eorum occiderunt, quin de ipsis
men those who envoys their have-killed but-that on them

sumant vindiciam. Quarta causa est quià pavebamus quòd
they-take vengeance the-fourth cause is because we-feared that
vi deberent nobis auferri, sicut de quodam principe
by-force they-might from-us be-taken-away as with a-certain prince
Sarracenorum, qui adhùc est in captivitate nisi mortuus sit,
of-the-Saracens who still is in captivity unless dead he-be
aliquandò factum fuit. Quinta causa est quià de adventu
once done it-was the-fifth cause is because of the-coming
eorum nulla erat utilitas, cùm nullum haberent mandatum
of-them no was usefulness since no they-had command
aliud vel potestatem, nisi quòd afferre litteras Imperatoris ad
other or power except that to-bring the-letters of-the-Emperor to
Dominum Papam et alios principes, quas nos habebamus;
the-Lord Pope and other princes which we had
et malum credebamus quòd inde posset contingere. Idcircò
and evil we-believed that thence could to-happen therefore
nobis non placuit quòd venirent. Terciâ die post hoc,
to-us not it-pleased that they-should-come on-the-third day after this
scilicet in festo beati Bricii, dederunt nobis licenciam et
namely on the-feast of-blessed Brice they-gave us leave and
litteram Imperatoris sigillo signatam, mittentes nos ad
a-letter of-the-Emperor with-the-seal sealed sending us to
matrem Imperatoris; quae dedit unicuique nostrûm unum
the-mother of-the-Emperor who gave to-each of-us one
pelliceum vulpinum quod habebat de foris pilos et intùs
coat of-fox which had from outside the-hairs and inside
erat cum audato subductum, et purpuram unam; de quibus
was with wadding lined and purple one of which
Tartari nostri furati sunt unum palmum de unâquaque, et
Tartars our stolen have one palm from each and

de illà quae dabatur servienti sunt meliorem mediatatem
from that which was-given to-the-servant have the-better half
furati: quod nos non latuit, sed noluimus indè facere verba.
stolen which us not escaped but we-did-not-wish thence to-make words

De viâ quam fecimus in redeundo

IX.3 · THE JOURNEY HOME

Crossing the winter wilderness, the friars reach Bati at the Ascension; he will send the pope nothing but the Emperor's letter. They recover their companions at Mauci, and fifteen days before the feast of Saint John they reach Kiev, where all rejoice as if they had risen from the dead. Daniel and Vasilko hold them eight days and send letters and envoys with them to the pope, acknowledging him as their lord and father.

Tunc arripuimus iter ad revertendum, et venimus per
then we-took-up the-journey for returning and we-came through
totam hyemem, jacentes saepius in desertis in nive, nisi
the-whole winter lying more-often in deserts in the-snow except
quandò poteramus nobis cum pede facere locum, ubi non
when we-could for-ourselves with the-foot make a-place where not
erant arbores, sed planus campus; et saepè inveniebamus
there-were trees but a-level field and often we-found
nos totos coopertos de nive quandò ventus ipsam pellebat;
ourselves wholly covered with snow when the-wind it drove
et sic venimus, ad Acensionem Domini, ad Bati; cui diximus
and so we-came at the-Ascension of-the-Lord to Bati to-whom we-said
quòd responderet Domino Papae: qui respondit quòd nollet
that he-should-answer to-the-Lord Pope who answered that he-would-not
aliquid demandare, nisi quod scripserat Imperator; dixit tamen
anything send-word except what had-written the-Emperor he-said yet

quòd dixerimus Domino Papae et aliis majoribus omnia
that we-should-tell to-the-Lord Pope and other greater-men all-things
quae scripserat Imperator, diligenter. Et datis nobis litteris de
which had-written the-Emperor diligently and given us letters of
conductu, recessimus ab eo et venimus usquè ad Mauci, in
conduct we-withdrew from him and came all-the-way to Mauci on
sabbato infrà octavam Pentecostes; ubi erant nostri socii et
the-Saturday within the-octave of-Pentecost where were our companions and
servientes qui erant retenti, quos ad nos reduci fecimus.
servants who had-been retained whom to us to-be-brought-back we-had
Et indè ivimus usquè ad Corenzam, qui etiàm petivit iterùm
and thence we-went all-the-way to Corenza who also asked again
a nobis donaria; et non dedimus quià non habebamus: qui
from us presents and not we-gave because not we-had who
dedit nobis duos Comanos qui erant de numero Tartarorum,
gave us two Comans who were of the-number of-the-Tartars
usquè ad Kioviam Rusciae. Tartarus tamen noster non
all-the-way to Kiev of-Russia the-Tartar yet our not
dimisit nos usquè exiremus ultimam custodiam Tartarorum.
let-go us until we-went-out-of the-last guard of-the-Tartars
Isti autem alii qui nobis a Corenzâ erant dati, in sex
these moreover others who to-us by Corenza had-been given in six
diebus ab ultimâ custodiâ usquè Kioviam nos duxerunt.
days from the-last guard all-the-way-to Kiev us led
Venimus autem ibi quindecim diebus antè festum beati
we-came moreover there fifteen days before the-feast of-blessed
Johannis Baptistae. Kiovienses autem, qui adventum
John the-Baptist the-people-of-Kiev moreover who the-coming
nostrum perceperunt, omnes occurrerunt nobis laetanter:
our perceived all ran-to-meet us joyfully
congratulabantur enim nobis quasi nos a mortuis surgeremus;
they-congratulated for us as-if we from the-dead were-rising

sic fecerunt nobis per totam Rusciam, Poloniam, et
so they-did to-us through all Russia Poland and
Boemiam. Daniel et Vasilico frater ejus fecerunt nobis magnum
Bohemia Daniel and Vasilko brother his made for-us a-great
festum, et tenuerunt nos contrà voluntatem nostram benè
feast and kept us against will our well
octo dies; medio tempore inter se et cum episcopis
eight days in-the-middle time among themselves and with the-bishops
et aliis probis viris consilium habentes super hiis quae
and other worthy men counsel holding upon those-things which
locuti fueramus eisdem quandò ad Tartaros procedebamus,
spoken we-had to-them when to the-Tartars we-were-proceeding
nobis responderunt communiter, dicentes quòd Dominum
to-us they-answered in-common saying that the-Lord
Papam vellent habere in dominum specialem et in patrem,
Pope they-wished to-have as lord special and as father
et sanctam Romanam Ecclesiam in dominam et magistram;
and the-holy Roman Church as lady and mistress
confirmantes etiàm omnia quae de hâc materiâ priùs per
confirming also all-things which on this matter before through
suum abbatem transmiserant; et super hoc etiàm nobiscum
their abbot they-had-sent and upon this also with-us
ad Dominum Papam suas litteras et nuncios transmiserunt.
to the-Lord Pope their letters and envoys they-sent

De testibus qui in terrâ Tartarorum nos invenerunt

IX.4 · THE WITNESSES

So that none may doubt they were among the Tartars, the friars name those who met them there: King Daniel of Russia, the centurion of Kiev, Duke Ieroslaus and his knight Temer, their interpreter, other Russian dukes and their companies, the whole city of Kiev, and merchants of Breslau, Poland, Austria, Constantinople, Genoa, Venice, Acre, and Pisa.

Et ne aliqua dubitatio quin fuerimus ad Tartaros apud aliquos
and lest any doubt that we-have-been to the-Tartars among some
oriatur, nomina illorum scribimus qui ibidem nos invenerunt.
arise the-names of-those we-write who there us found
Rex Daniel Rusciae, cum omnibus militibus et hominibus
King Daniel of-Russia with all knights and men
silicet qui venerant secum, nos invenerunt propè stationes
namely who had-come with-him us found near the-dwellings
Cartan qui habet sororem Bati in uxorem; apud Corenzam
of-Cartan who has the-sister of-Bati as wife at Corenza
invenimus Mongrot, centurionem Kioviae, et socios ejus, qui
we-found Mongrot the-centurion of-Kiev and companions his who
et nos per quandam partem viae duxerunt: et isti priùs
also us for a-certain part of-the-way led and these before
nos venerant usquè ad Bati. Apud Bati invenimus filium
us had-come all-the-way to Bati at Bati we-found the-son
ducis Ieroslai qui habebat secum militem unum de Rusciâ
of-duke Ieroslaus who had with-him a-knight one of Russia
qui vocatur Sangor, qui fuit natione Comanus, sed nunc est
who is-called Sangor who was by-nation a-Coman but now is
christianus; ut alter Ruthenus qui apud Bati noster fuit
a-Christian as the-other Russian who at Bati our was

interpres, de terrâ Susdaliensi. Apud Imperatorem Tartarorum
interpreter from the-land of-Suzdal at the-Emperor of-the-Tartars
invenimus ducem Ieroslaum, qui mortuus est ibidem, et
we-found duke Ieroslaus who dead is there and
militem suum qui vocatur Temer, qui fuit interpres noster
knight his who is-called Temer who was interpreter our
apud Cuiuc-can, imperatorem scilicet Tartarorum, tàm in
at Cuyuc-can the-emperor namely of-the-Tartars both in
translatione litterarum Imperatoris ad Dominum Papam, quàm
the-translation of-the-letters of-the-Emperor to the-Lord Pope and
in verbis dicendis et respondendis: ibi etiàm erat Dubarlaus,
in words to-be-said and to-be-answered there also was Dubarlaus
clericus ducis praedicti, Jacobus, Michael, et iterùm Jacobus,
the-cleric of-the-duke aforesaid James Michael and again James
servientes ipsius. In reversione in terram Biserminorum,
servants of-him on the-return into the-land of-the-Bisermins
in civitate Lemfinc invenimus Ugneum, qui de mandato
in the-city Lemfinc we-found Ugneus who by command
uxoris Ieroslai et Bati ibat ad praedictum Ieroslaum, et
of-the-wife of-Ieroslaus and of-Bati was-going to the-aforesaid Ieroslaus and
Cocteleban et omnem societatem ejus. Isti omnes reversi sunt
Cocteleban and all the-company of-him these all returned have
in terram Susdalensium in Rusciâ; a quibus poterit, si
into the-land of-the-Suzdalians in Russia from whom will-be-able if
oportuerit, veritas inveniri. Apud Mauci invenerunt socios
it-will-have-behooved the-truth be-found at Mauci found companions
nostros qui remanserant dux Ieroslaus et societas ejus;
our who had-remained duke Ieroslaus and the-company of-him
etiàm quidam in Rusciâ Santopolicus nomine, et societas
also a-certain-one in Russia Santopolk by-name and the-company
ejus. Et in exitu Comaniae invenimus ducem Romanum qui
of-him and at the-exit of-Comania we-found duke Roman who

intrabat ad Tartaros, et societatem ipsius; et ducem Aloha
was-entering to the-Tartars and the-company of-him and duke Aloha
qui extat, et societatem ipsius. Nuncius etiàm Ducis de
who survives and the-company of-him the-envoy also of-the-Duke of
Cherneglove exivit nobiscum de Comaniâ, et diù per
Chernigov went-out with-us from Comania and long through
Rusciam venit nobiscum. Et omnes isti sunt duces Rutheni.
Russia came with-us and all these are dukes Russian
Civitas omnis Kioviae testis est; qui nobis dederunt conductum
the-city whole of-Kiev witness is who to-us gave conduct
et equos usquè ad primam custodiam Tartarorum, et in
and horses all-the-way to the-first guard of-the-Tartars and on
reversione recepit nos cum conductu Tartarorum et equis
the-return received us with the-conduct of-the-Tartars and the-horses
eorum qui revertebantur ad ipsos; et omnes homines Rusciae
of-them who were-returning to them and all the-men of-Russia
per quos nos transitum fecimus, qui receperunt litteras
through whom we passage made who received the-letters
sigillatas Bati et mandatum quòd nobis equos et expensas
sealed of-Bati and the-command that to-us horses and expenses
praeberent, quod si non facerent occiderentur ab eo. Insuper
they-should-furnish which if not they-did they-would-be-killed by him moreover
testes sunt mercatores Wratislaviae qui usquè in Kioviam
witnesses are the-merchants of-Breslau who all-the-way into Kiev
venerunt nobiscum, et sciverunt quòd nos manus intravimus
came with-us and knew that we the-hands entered
Tartarorum; et multi alii mercatores tàm de Poloniâ quàm
of-the-Tartars and many other merchants both from Poland and
de Austriâ, qui venerunt in Kioviam postquàm ad Tartaros
from Austria who came into Kiev after to the-Tartars
ieramus. Sunt et testes mercatores de Constantinopoli qui
we-had-gone there-are also witnesses merchants from Constantinople who

per Tartaros in Rusciam venerunt, et erant in Kioviâ cùm
through the-Tartars into Russia came and were in Kiev when
de terrâ reversi fuimus Tartarorum; nomina autem mercatorum
from the-land returned we-were of-the-Tartars the-names moreover of-merchants
illorum sunt haec: Michael Genuensis enim et Bartholomeus,
those are these Michael the-Genoese for and Bartholomew
Manuel Veneticus, Jacobus Reverius Acre, Nicholaus Pisanus;
Manuel the-Venetian James Reverius of-Acre Nicholas the-Pisan
isti sunt majores. Alii minores sunt Marcus, Henricus,
these are the-greater the-others lesser are Mark Henry
Johannes Vasius, iterùm Henricus Bonadies, Petrus Paschami;
John Vasius again Henry Bonadies Peter Paschami
alii plures fuerunt, sed eorum nomina nescimus.
others many there-were but their names we-know-not

Epilogus de toto libello

EPILOGUE

The friars ask readers to change and add nothing, for they have written only what they saw or heard from trustworthy men. Since people they passed in Poland, Bohemia, Germany, Liège, and Champagne copied the history before it was finished, this version is fuller and better corrected.

Rogamus cunctos qui legunt praedicta, ut nichil inmutent
we-ask all who read the-aforesaid that nothing they-change
nec apponant; quià nos, omnia quae vidimus, vel audivimus
nor add because we all-things which we-saw or heard
ab aliis quos credebamus fide dignos, sicut Deus testis
from others whom we-believed worthy of-faith as God witness
est nichil scienter addentes, scripsimus praeviâ veritate. Sed
is nothing knowingly adding have-written going-before truth but

quià illi per quos transitum fecimus, qui sunt in Poloniâ,
because those through whom passage we-made who are in Poland
Boemiâ et Teutoniâ, et in Leodio et Campaniâ, supra
Bohemia and Germany and in Liège and Champagne the-above
scriptam historiam libenter habebant, idcircò eam rescripserunt
written history gladly had therefore it they-copied
antequàm esset completa et etiàm plenè contracta, quià
before it-was completed and even fully compiled because
nondum tempus habueramus quietis ut eam possemus
not-yet time we-had-had of-rest that it we-might
complere plenè. Ideò nemo miretur quòd in istâ plura
to-complete fully therefore let-no-one wonder that in this more-things
sint et meliùs correcta quàm sint in illâ; quoniàm istam,
are and better corrected than are in that since this
postquàm habuimus qualecunque ocium, correximus ad
after we-had whatever-sort leisure we-have-corrected to
plenum, et perfecimus illa quae nondùm erant completa.
the-full and completed those-things which not-yet were completed