# Appendix 8: Comparative table of various descriptions of Mongols in Matthew Paris’s texts

Comparative table of intratextual connections between the description of the Mongols *s.a.* 1238, Matthew Paris, *Chronica majora* (A);[[1]](#footnote-2) Description of the Mongols *s.a.* 1240, Matthew Paris, *Chronica majora* (not in this order) (B);[[2]](#footnote-3) parts of the so called ‘Frederick’s letter’ *s.a.* 1241 in Matthew Paris, *Chronica majora* (C);[[3]](#footnote-4) Ivo of Narbonne’s letter *s.a.*1243 in Matthew Paris, *Chronica majora* (D);[[4]](#footnote-5) the letter of a Hungarian bishop to the bishop of Paris in the *Additamenta* (E);[[5]](#footnote-6) and Thomas of Spalato’s description of the Mongols.[[6]](#footnote-7)

Although the themes addressed are similar, the wording is nearly always different (similar wording is marked in **bold**).

Unique pieces of information in these passages are not included as this is a table serves to compare shared themes that are addressed at least twice across the texts.

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| --- | --- | --- | --- | --- | --- | --- |
| **Descriptive feature** | **A** | **B** | **C** | **D** | **E** | **F** |
| Limitation of physique |  | […] *equos habentes* […] *quos per tres gradus, propter brevitatem tibiarum suarum, quasi per tria scansia, ascendunt* […].  Which [horses], owing to the shortness of their legs, they mount by three steps instead of stirrups […]. |  | […] *crura quoque grossa, sed tibias breviores, statura tamen nobis aequales; quod enim in tibiis deficit, in superiori corpore compensatur.*  […] their legs thick but short below the knee. In stature they are equal to us, for what they lose below the knee is made up for in the greater length of their upper parts. | *Pedites nihil possunt* […].  On foot, they can do nothing […] |  |
| Body | *Hi quoque capita habentes, magna nimis et nequaquam corporibus proportionata* […].  These people have very large heads, by no means proportionate to their bodies […]. | […] *statura curti et grossi, corpore compacti, viribus integri* […].  […] they are short in stature and thickset, compact in their bodies, and of great strength […]. | *Homines parvae ac brevis staturae sunt, quantum ad longitudinem, sed solidi, lati, et propaginati* […].  The men themselves are small and of short stature, as far as regards height, but compact, stout, and bulky […]. | *Habent autem pectora dura et robusta, facies macras et pallidas, scapulas rigidas et erectas,* […] *extremitates ossosas et nervosas, crura quoque grossa, sed tibias breviores* […].  They have hard and robust breasts, lean and pale faces, stiff high shoulders, […] their extremities bony and nervous, their legs thick but short below the knee. […]. | […] *quia crura habent brevia et corpus longum.*  […] because they have short legs and long bodies. | *Terrificum valde exhibent faciei aspectum, breves habent tibias, sed vasta pectora* […].  Their countenances have a truly dreadful aspect: their thighs are short but their chests are huge […]. |
| Face, speech |  |  | […] *vultus amplos, aspectus torvos, clamores horribiles habent, cordibus consonantes* […].  […] they have large faces, scowling looks, and utter horrible shouts, suited to their hearts […]. | *Habent autem* […] *nasos distortos et breves, menta proeminentia " et acuta, superiorem mandibulam humilem et profundam, dentes longos et raros, palpebras a crinibus usque ad nasum protensas, oculos inconstantes et nigros, aspectus obliquos et torvos* […].  They have […] short distorted noses; their chins are sharp and prominent, the upper jaw low and deep, the teeth long and few, their eyebrows stretch from, the hair to the nose, their eyes are black and restless, their countenances long and grim […]. |  | […] *lata est facies et cutis alba, imberbis gena et naris adunca, breves oculi spatio longiori disiuncti.*  […] their faces are broad and their skin white, their cheeks beardless, their noses hooked, their eyes narrow and set rather far apart […].  *Cum autem tanta sit hominum multitudo, quasi muti nullam fere vocem emittunt, sed taciti ambulant et taciti pugnant.*  […] yet amidst that great  multitude of persons they are as quiet as if they were mute, and almost never let out a cry, but walk in silence and fight without uttering a sound. |
| Food | […] *carnibus crudis et etiam humanis vescuntur* […].  […] and feed on raw flesh, and even on human beings […]. | *Viri enim sunt inhumani et bestiales, potius monstra dicendi quam homines, sanguinem sitientes et bibentes, carnes caninas et humanas laniantes et devorantes* […].  The men are inhuman and of the nature of beasts, rather to be called monsters than men, thirsting after and drinking blood, and tearing and devouring the flesh of dogs and human beings […]. |  | *Quorum cadaveribus principes cum suis cenofaris aliisque lotofagis, quasi pane vescentes, nihil praeter ossa vulturibus relinquebant. Sed quod mirum est, famelici et edaces vultures, quae forte supererant, reliquiis vesci minime dignabantur. Mulieres autem vetulas et deformes antropofagis, qui vulgo reputantur, in escam quasi pro diarrio dabant; nec formosis vescebantur, sed eas clamantes et ejulantes in multitudine coituum suffocabant. Virgines quoque usque ad exanimationem opprimebant, et tandem abscisis earum papillis, quas magistratibus pro deliciis reservabant, ipsis virgineis corporibus lautius epulabantur.*  The Tattar chiefs, with the houndish cannibals their followers, fed upon the flesh of their carcasses, as if they had been bread, and left nothing but bones for the vultures. But, wonderful to tell, the vultures, hungry and ravenous, would not condescend to eat the remnants of flesh, if any by chance were left. The old and ugly women were given to their dog-headed cannibals—anthropophagi, as they are called—  to be their daily food: but those who were beautiful, were saved alive, to be stifled and overwhelmed by the number of their ravishers, in spite of all their cries and lamentations. Virgins were deflowered until they died of exhaustion; when their breasts were cut off to be kept as dainties for their chiefs, and their bodies furnished a jovial banquet to the savages. | *Quaesivi utrum discernerent cibos; dixerunt quod non; comedunt enim ranas, canes, et serpentes, et omnia indifferenter.*  I asked them if they made any distinction of meat, and they said no; for they eat frogs, dogs, serpents, and all things alike. | *Usum panis aborrent, mundorum et imundorum carnibus indifferenter utuntur.*  They will not touch  bread, and eat clean and unclean meat indifferently.  […], *sed*  *tota multitudo funeste gentis in circuitu occisorum illorum per*  *contubernia discumbentes ceperunt in magna letitia comedere,*  *choreas ducere, magnosque chachinos ludendo movere, quasi*  *multum aliquid perpetrassent boni.*  Rather, the whole multitude of this hellish race sat down in companies around the dead, and with great joy began eating and dancing and joking and rousing great laughter, as though they had performed some remarkably good deed. |
| Drink |  | […] *sanguinem eliquatiim a pecoribus suis pro deliciis bibentes* […], *aquas turbidas vel etiam lutulentas, cum sanguis deest, avide haurientes* […].  […] they drink the blood which flows from their flocks, and consider it a delicacy and when they have no blood, they greedily drink disturbed and even muddy water […]. |  |  | *Lac jumentorum bibunt, et multum inebriantur.*  They drink the milk of their mares, and are frequently intoxicated. | *Et lac concretum cum sanguine potant equino.*  Their drink  is milk thickened with blood. |
| Archers | […] ***sagittarii incomparabiles*** […].  […] they are incomparable archers […]. | […] *sagittarii mirabiles* […].  […] they are excellent archers […]. | […] ***sagittarii incomparabiles*** […].  They are incomparable archers […]. | […] *sed* ***praerogativam habent in arcubus****, et argutam industriam pugnandi* […].  But their chief prerogative is their use of the bow, and their great skill in fighting. |  |  |
| Better archers than Cumans |  |  | […] *dum ad populosam Cumanorum coloniam pervenissent [Tartari] quibus vitae prodigis arcus arma magis sunt familiaria cum lanceis missilibus et sagittis, quarum usus apud eos est continuus, et fortius aliis exerta habent brachia, ipsos penitus dissipatos devicerunt.*  [Tartars] arrived at the populous colony of the Cumanians, and as they are careless of life, and as the bow is a more familiar weapon to them than to other people, with their arrows and other missile weapons, which they are in continual use of, and by which their arms are more exercised and strengthened than other people's. |  | *Meliores sunt sagittarii quam Ungarii et Comanii, et fortiores arcus habent.*  They are better archers than the Hungarians or Comanians, and they have stronger bows [mistranslated as ‘limbs’ in Giles]. |  |
| Leather boats | […] *flumina quaevis cimbis de* ***corio factis*** *et portatilibus transeuntes* […].  […] and cross over any rivers in portable boats, made of hides […]. | […] *naves ex* ***coriis*** *boum* ***factas*** *secum deni vel duodeni in communi habentes* […].  […] they have boats made of the hides of oxen, ten or twelve having one amongst them […]. | […] *utres ferunt artificialiter* ***factos*** […].  […] and carry skins artificially made […]. |  |  | *Si qua vero immeabilis unda occurrit, continuo in modum lemborum vero immeabilis unda occurrit, continuo in modum lemborum ex viminibus cistas intexunt superducentes crudas animalium cutes, quibus sarcinas inferentes intrant et transeunt absque metu. Tentoriis [!] utuntur filtrinis et ex coriis factis*  If they do encounter a stream that they cannot cross, they at once weave together wicker crates to act like little boats, cover the frame with raw hides, and then putting their belongings on board they climb inand cross without trepidation. Their tents [!] are made of felt or leather |
| Crossing water |  | […] *natare et navigare docti, unde flumina maxima et rapidissima sine mora et difficultate transeunt* […].  […] they are skilful in sailing or swimming; hence they cross the largest and most rapid rivers without any delay or trouble […]. | […] *quibus [utres] flumina transmeant indempnes rapacissima et paludes.*  […] in which they cross lakes and the most rapid rivers without danger […]. |  | […] *et venerunt ad aquam quae vocatur Deinphir, quam transire non poterant in aestate* […].  […] near to some water named Deinphir which they could not cross in the summer […]. | *Nulla pene rapidorum fluminum eis aqua obsistit, quominus equis transeant insidendo.*  The waters of rapid rivers are almost never an obstacle to them, and they cross them riding on the backs of their horses. |
| Strength | […] *robusti viribus, corporibus propagati* […].    […] of robust strength, and large in their bodies […]. |  | *rigidi, ac fortes* […].  resolute, strong […]. |  |  |  |
| Faith | ***impii***  impious |  | ***gens impia***  this impious people | *Principia suarum tribuum deos vocant, et certis colunt temporibus solempnitates eorum; multas quidem particulares, sed tantum quatuor generales. Et propter se solos omnia credunt esse creata. In exercendo saevitiam contra rebelles nullum esse credunt peccatum.*  The founders of their tribes are called gods, and they celebrate their solemnities at certain seasons; they have many especial celebrations, but only four regular ones. They think that everything was made for them alone, and they think that there is no cruelty in practising every kind of severity on those who rebel against them. | *Quaesivi de fide; et ut breviter dicam, nihil credunt* […].  I asked them about their belief; and in few words, they believe nothing […]. | *Preterea nec christiana, nec ebrea, nec saracenica se lege constringunt et ideo nulla veritas reperitur in ipsis, nullius iuramenti fidem observant.*  Moreover, they do not adhere to the Christian, Saracen or Hebrew religion, and so no integrity is found in them, and they observe no  faith of oaths. |
| Laws |  | […] *humanis legibus carentes* […].  They have no human laws […]. | *Haec enim gens est feralis et exlex, humanitatis ignara.*  […] for this race of people is wild, outlawed, and ignorant of the laws of humanity […]. |  |  |  |
| Cruelty |  | […] *nescii mansuetudinis, leonibus aut ursis truculentiores* […].  […] know no mercy, and are more cruel than lions or bears […]. |  | *De moribus autem eorum et superstitione, de dispositione corporum eorum et statura, de patria, et modo pugnandi, juravit, quod sunt super omnes homines avari, iracundi, dolosi, et immisericordes*  *Victi quoque non supplicant, et vincentes non parcunt* […].  Concerning their manners and their superstitions, the disposition and dimensions of their persons, their country, and mode of fighting, he swore that they are greedy, passionate, deceitful, and merciless beyond all other men.  When vanquished, they never ask for mercy, and themselves never spare the vanquished. |  |  |
| Indiscrimate killing |  | […] ***sexui, aetati, vel dignitati non*** *parcente* […].*s*  […] and they spare neither sex, age, or rank […]. | […] ***ut sexui, aetati, vel dignitati non*** *parcat* […].  […] sparing neither sex, age, nor rank […]. | […] *et ascendentes ad Deum Christianorum planctus miserabiles audiebantur, qui subito in circumjacente provincia praeoccupati,* ***sine delectu conditionis, fortunae, sexus, et aetatis,*** *omnes indifferenter diversis suppliciis interibant.*  Miserable groans were now heard ascending to the Lord of the Christians, from those who had been surprised in the neighbouring province, and, without distinction of rank, fortune, sex, or age, all perished alike, by different kinds of death. |  | *Nulla erat reverentia feminei* ***sexus****, nulla pietas puerilis* ***etatis****, nulla miseracio senectutis, uno cunctos impietatis genere trucidantes.*  No respect was paid to the female sex, no pity to those of childish years, no mercy for old age. All were butchered inthe same pitiless way. |
| Bold and obedient |  |  | […] *et animosi, ad nutum sui duces ad quaelibet ambigua proruentes* […].  […] and courageous, and ready at the nod of their leader to rush into any undertaking of difficulty […]. | […] *rigore punitionis et immanitate poenarum, per suos superiores infligendarum, a jurgiis et mutuis deceptationibus et saevitiis invicem cohercentur* […].  The vigour and ferocity of the punishments which were inflicted on them by their chiefs, is that which restrains them from quarrels, or from mutually cheating and injuring one another. |  |  |
| Inexorable | *inexorabiles*  inexorable men | […] *bello invicti, laboribus infatigabiles* […].  […] invincible in battle, indefatigable in labour […]. |  |  |  |  |
| Language, writing | […] *quorum lingua incognita omnibus quos nostra attingit notitia* […].  […] and their language is unknown to all within reach, of our knowledge […]. | […] *nullius alterius linguam noscentes praeter suam, quam ignorant omnes alii. Non enim usque ad haec tempora patebat ad eos accessus, nec ipsi exierunt, ut haberetur de moribus aut personis eorum per commune hominum commercium notitia* […].  […] they know no other country's language except that of their own, and of this all other nations are ignorant. For never till this time has there been any mode of access to them, nor have they themselves come forth, so as to allow any knowledge of their customs or persons to be gained through common intercourse with other men […]. |  |  | *Literas habent Judaeorum, quia prius proprias literas non habuerunt. Quaesivi qui essent illi qui docent eos literas; dixerunt quod essent homines pallidi, qui multum jejunant, vestes longas portant, et nullos offendunt; et quia multas circumstantias dixerunt de hominibus illis, quae concordant cum superstitionibus Pharisaeorum et Saducaeorum, credo illos esse Saducaeos vel Pharisaeos.*  They make use of the Jewish letters, because formerly they had none of their own. I asked who taught them those letters, and they said it was some pale men who fast much, wear long garments, and do harm to no one ; and whereas they told me many circumstances about those men, which agree with the superstitions about the Pharisees and Sadducees, I believe them to be Sadducees and Pharisees. |  |
| Herds | […] *gregibus, armentis, et equitiis abundantes* […].  They abound in flocks, herds, and breeds of horses […]. | […] *armenta sua [cum uxoribus suis, quae ad bella ut viri sunt edoctae], secum ducentes* […].  […] they take their herds with them […]. |  |  | *Equi enim multi* ***sequuntur*** *eos absque ducatu; ita quod si unus equitat, viginti vel triginta equi sequuntur ipsum.*  Many horses follow them without being led; so that if one man rides on horseback, twenty or thirty horses follow him. | *Equos ita bene habent edomitos, ut quotcumque unus habeat homo, omnes ipsum tamquam canes* ***secuntur****. Cum autem tanta sit hominum multitudo, quasi muti nullam fere vocem emittunt, sed taciti ambulant et taciti pugnant.*  […] their horses are so well trained that however many a man has they all follow him like dogs; yet amidst that great multitude of persons they are as quiet as if they were mute, and almost never let out a cry, but walk in silence and fight without uttering a sound. |
| Women warriors |  | […] *[armenta sua] cum uxoribus suis, quae ad bella ut viri sunt edoctae, secum ducente* […].*s*  […] as also their wives, who are brought up to war, the same as the men […]. |  |  |  | *Preterea mulieres Tartarorum virili more armis accinte in pugnam audacter ferebantur, ut viri, he in mulieres captivas atrotius seviebant. Si quas enim venustiores vultu cernebant, ex quibus zelotypie motum possent aliquatenus formidare, statim extracto gladio perimebant vel si quas videbant ad serviendum*  *habiles, preciso totaliter naso, deturpata facie servili ministerio deputabant. Pueros quoque captivos ad se venire iubentes, tale de ipsis ludibrium faciebant: primo seriatim eos consedere iubebant, deinde vocatis parvulis suis, dabant eis viridium lignorum vectes singulas et tunc precipiebant, ut in capita percuterent miserabilium parvulorum, ipsi vero sedentes et crudelibus oculis intuentes, corridebant ad invicem collaudantes eum, qui melius ictum vibrasset et qui unica* *percussione cerebrum collidere*  *poterat et corpus extinguere puerile.*  Moreover, the Tatar women girded themselves with arms like the men and threw themselves fiercely into battle like them. They were particularly cruel to the women captives. Any whom they saw who were more attractive, who might cause them to feel jealous or threatened in any way, they immediately drew their swords and killed. Or if they judged any suitable to work as servants, they forthwith sliced off their noses and with the mutilated faces assigned them to work as slaves. They called the boy captives to them and played a game with them. They first told them to sit down in rows; then they called over their own children and giving them each a stave of green wood they ordered them to beat in the heads of the poor captives. They themselves sat and looked on with cruel eyes, laughing to each other and praising those who struck the surest blow or who could crush the brain with a single stroke and leave the body lifeless. |
| Horse descriptions | […] *equos vero habentes* ***velocissimos*** […].  […] the horses are very swift […]. |  | *[…] quos tamen* ***velocissimos*** *inveniunt et fortissimos, in articulo necessitatis.*  […] and yet, they always find them to be very swift and strong in a case of necessity […]. | *Solent autem* ***non maximis, sed fortissimis*** *equis, et parvo pabulo contentis, insidentes fortiter alligari* […].  They have horses, not large, but very strong, and that require little food, and they bind themselves firmly on their backs. | *Equos bonos habent, sed stultos* […].  Their horses are good, but stupid. | *Equos breves sed fortes, patientes inedie ac laboris more equitant rusticano, per rupes vero et lapides absque ferramentis ita discurrunt, ac si capre forent silvestres* […].  Their horses are short but sturdy, able to tolerate hunger and toil, and they ride upon them in the manner in which country people do. They race over rocks and stones like mountain goats, without the use of metal shoes. |
| Horses' fodder |  | […] *equos habentes magnos et fortes qui frondes et etiam arbores comedant* […].  […] they have large and powerful horses, which eat leaves and even the trees themselves […]. | *Deficiente vero cibo, corticibus arborum et foliis et herbarum radicibus dicuntur esse contenti equi eorum, quos adducunt* […].  When fodder fails them, their horses are said to be satisfied with the bark and leaves of trees, and the roots of herbs, which the men bring to them […]. | *Solent autem non maximis, sed fortissimis equis,* ***et parvo pabulo contentis,*** *insidentes fortiter alligari* […].  They have horses, not large, but very strong, and that require little food, and they bind themselves firmly on their backs. |  | […] *tribus enim continuis diebus labore quassati* ***parvo stipularum pabulo*** *sunt contenti* […].  Even after being ridden for three days on end they are satisfied with a small meal of chaff. |
| Fast army | […] *potentes iter trium dierum uno conficere* […].  […] and [the Tartars or the horses?] able to perform a journey of three days in one […]. |  |  | *Satellites vero* […] *sub unius noctis spatio transvolant tres dietas* […].  Their satellites, […] perform three days' journey in one night. |  |  |
| Leather/iron armour |  | […] ***coriis*** *taurinis vestiti,* ***laminis ferreis*** *armati* […].  […] they clothe themselves in the skins of bulls, and are armed with iron lances […]. | […] *cruda gestant* ***coria****, bovina, asinina, vel equina; insutis laminis ferreis pro armis muniuntur, quibus hactenus usi sunt.*  […] they wear raw hides of bullocks, asses, and horses, and for armour, they are protected by pieces of iron stitched to them, which they have made use of till now. | *De* ***coriis*** *earundem* ***bullitis*** *sibi arma levia quidem, sed tamen impenetrabilia, coaptarunt.*  Out of the tanned hides of these animals, they made for themselves armour of a light description, but impenetrable. | *Loricas habent de* ***coreis****, et sunt fortiores quam de* ***ferro*** […].  They have cuirasses of leather, which are stronger than those of iron […]. | *Arma eorum sunt quedam tegmina ex* ***taurinis******coriis laminarum*** *more compacta, impenetrabilia tamen et valde secura* […].  As armor they use coverings made out of bull hide and fitted together like plates, which are nevertheless impenetrable and quite secure […]. |
| Weapons |  | Gladios et sicas una parte secantes habent […].  They have swords and daggers with one edge […]. |  | […] jaculis, clavis, bipennibus, et gladiis infatigabiliter ac fortiter dimicare[…].  They use darts, clubs, battle-axes, and swords in battle, and fight bravely and unyieldingly. |  | Cassides gerunt ferreas et ex coriis factas, falcatos enses, faretras et arcus militariter cingunt. Sagitte eorum nostris sunt quattuor digitis longiores, ferrea, ossea et cornea cuspide conspicate. Teni vero sagittarum ita stricti sunt, ut cordas nostrorum arcuum minime capiant.  They wear helmets of iron or leather, their swords are curved, and they wear at the waist quivers and bows in military style. Their arrows are four digits longer than ours, and pointed with a tip of iron, bone or horn. The slit tips of the arrows are so narrow that our bowstrings do not fit them […]. |
| Front armour only | […] *ante, non retro, bene armati, ne fugam ineant* […].  […] the men are well armed in front, but not behind, that they may not take to flight […]. | […] *parte posteriori corporis inermes, anteriori tamen armis protecti* […].  […] they wear no armour on the back part of their bodies, but are protected by it in front […]. |  | *A tergo debilius armati, ne fugiant, non prius a conflictu recedunt, quam principale vexillum sui ducis videant retroire* […].  Their back armour is thin, that they may not be tempted to run away; and they never retreat from battle until they see the chief standard of their leader retreating. |  |  |
| Their leader | […] *ducem habentes ferocissimum, nomine Caan* […].  […] and their chief is a most ferocious man, named Khan […]. |  | *Sequitur tamen et dominum habet, quem obedienter colit et veneratur et nuncupat deum terrae.*  […] they follow and have for their lord one, whom they worship and reverence with all obedience, and whom they call the god of earth […]. |  | *Nullus de toto exercitus audet [loqui] nisi alta voce, nullus de toto exercitu audet interrogare quo vadit dominus noster, vel quid intendit facere.*  No one in the whole army dares cry with a loud voice; no one in the whole army dares ask 'Whither is our lord going?' or, 'What does he intend to do?' |  |
| Break forth from behind rocks | *Hi borealem plagam inhabitantes, vel ex Caspiis montibus vel ex vicinis* […].  These people inhabit the northern region, either the Caspian mountains, or the adjacent places […]. | […] *eodem anno plebs Sathanae detestanda, Tartarorum scilicet exercitus infinitus, a regione sua montibus circumvallata prorupit; et saxorum immeabilium soliditate penetrate* […].  […] race of Satan, burst forth from their mountain-bound regions, and making their way through rocks apparently impenetrable […]. |  |  | *Quaesivi qualiter exierunt de montibus ultra quos fuerunt ; dixerunt quod viginti dietis* […].  I asked how they got out of the mountains beyond which they dwelt, and they said that it was a journey of twenty days to cross those mountains, both in length and breadth. |  |
| Tar/Tartarus |  | […] *ut bene* ***Tartari****, quasi* ***tartarei*** […].  […] (well called Tartars, as it were inhabitants of Tartarus) […]. | […].*dicti* ***Tartari****, immo* ***Tartarei*** […].  […] these Tartars (or rather inhabitants of Tartarus) […]. |  |  |  |
| Tar/Tartarus river | […] *dicti Tartari, a Tar flumine* […].  […] and are called 'Tartari,' from the river Tar […]. | *Dicuntur autem Tartari a quodam flumine per montes eorum, quos jam penetraverant, decurrente, quod dicitur Tartar; sicut flumen Damasci Farfar nuncupatur* […].  They are called Tartars, from a river called Tartar, which runs though their mountains, through which they have made to way, in the same way as the river of Damascus is called Farfar. |  |  |  | *Hoc autem nomen Tartari non nomen est gentis proprium, sed a quadam aqua, que illorum preterfluit regionem, sic appellati sunt vel secundum quosdam tatar idem sonat quod multitudo.*   However, the name 'Tatar’ or ‘Tartar’ is not the people’s own name for themselves; rather, they are so called from a body of water that flows through their region; or, according to some, the word ‘Tatar’ means ‘multitude.’ |
| Numerous | *numerosi nimis*  they are very numerous |  |  | *In voluntate et proposito subiciendi suo dominio totum mundum persistunt omnes quasi vir unus; nec possunt tamen milia milium computari.*  In the intention and fixed purpose of reducing all the world under their dominion, they all persist, as one man nor yet can they be reckoned at a thousand thousand. | […] *durat longitudo et latitudo ipsorum; duodecim milia hominum semper sunt in equis, qui custodiunt exercitum.*  They have always twelve thousand men on horseback, to guard their army. | *Licet autem maxima esset multitudo eorum, maior tamen in illo certamine fuisse dicitur copia Hungarorum* […].  Yet although there was an  enormous number of them, they say that in that battle the forces of the Hungarians were actually greater. |
| Plague, pest | […] *in pestem hominum creduntur* ***ebullire*** […].  […] and are believed to have been sent as a plague on mankind […]. | […] *et quasi* ***locustae******terrae*** *superficiem cooperientes* […].  […] covering the face of the earth like locusts […]. | […] *manens ut brucus multiplicatur, gens […] non absque praeviso Dei judicio ad sui populi correptionem et correctionem, non utinam ad totius Christianitatis dispendium, ad haec novissima tempora reservatur.*  […] multiplied like locusts, and has now come forth, not without the premeditated judgment of God, but not, I hope, reserved to these latter times for the ruin of the whole of Christianity. |  |  | *Sed cum essent paucissimi respectu infinite multitudinis Tartarorum, qui* ***locustarum*** *more paulatim* ***ebulliebant*** *de* ***terra****, pluribus iam de sua societate peremptis redierunt ad castra* […].  But they were very few in comparison with the vast numbers of Tatars, who kept appearing like locusts emerging one after the other from the ground […]. |
| Slay everyone until now |  |  |  |  | *Quocunque modo intrant terram, interficiunt habitatores terrae* […].  In whatever manner they invade a country, they slay the inhabitants […]. | *Etenim a pluribus iam annis rumor et timor gentis ipsius in totum processerat orbem. Venerant namque ex partibus orientis depopulando provincias, per quas habuerunt transitum, usque ad confinia Rutenorum. Sed Rutenis fortiter resistentibus non potuerunt ulterius progredi, multotiens enim conflictum habuerunt cum gentibus Rutenorum multumque cruoris fusum est hinc et inde, longe tamen fugati sunt a Rutenis. Quam ob rem divertentes ab eis universas septentrionales regiones pugnando circuierunt ibique viginti et eo amplius annis demorati sunt. Postea vero multiplicatis legionibus exercitus sui ex gentibus precipue Cumanorum et ex multis aliis nationibus, quas devicerant, reversi sunt ad Rutenos.*  Already for many years fearful rumors of this people had been crossing the world. For they had come out of the lands of the east, laying waste the regions through which they passed as far as the borders of Ruthenia. But the Ruthenians fought back stoutly, and they  were not able to progress further. For they fought many battles with the Ruthenians, and much blood was spilt on both sides, but the Ruthenians drove them far back. For this reason, they turned aside and instead waged war around all the regions to the north. And there they stayed for twenty years or more. Thereafter, once they had swelled the ranks of their hosts, particularly with Cumans, as well as with many other nations that they had conquered, they returned once more to Ruthenia. |
| Spare children's lives |  |  |  |  | […] *praeter parvulos, quibus Zingiton, qui est dominus eorum, qui interpretatur rex regum, signum suum imponit comburendo in facie ipsorum.*  […] except the children, whom Zingiton [Gengis-khan], their lord, which is interpreted king of kings, marks with his seal, burning them on the face. |  |
| Spare peoples to make them their vanguard |  | *Et si forte aliquibus supplicantibus pepercerunt, ipsos, quasi ultimae conditionis servos, ante ipsos dimicare contra suos affines coegerunt. Qui si ficte pugnarent, vel forte clam munirent ut fugerent, ipsi Tartari a tergo insequentes eos trucidarunt; si strenue bellarentur et vincerent, nullas grates pro praemio reportarunt; et sic captivis suis quasi jumentis abutebantur.*  […] if by chance they did spare any who begged their lives, they compelled them, as slaves of the lowest condition, to fight in front of them against their own kindred. And if they only pretended to fight, or perhaps warned their countrymen to fly, the Tartars following in their rear, slew them; and if they fought bravely and conquered, they gained no thanks by way of recompense, and thus these savages ill-treated their captives as though they were horses. | […] *ipsos penitus dissipatos devicerunt. Et quos fuga non eruit, cruentatus eorum gladius interemit.*  […] they entirely dispersed and subdued that people [Cumans], and those who could not escape were slain by their bloody swords […]. | *Satellites vero, numero sexcenta milia, cum ad mansiones exercitui praeparandas praemittuntur, properantes in equis cursoribus, sub unius noctis spatio transvolant tres dietas; seseque subito per totam diffundentes provinciam, universum populum inermem, immunitum, et dispersum praeoccupantes, tantam faciunt stragem, ut rex vel princeps terrae obsessae, quos contra eos adunet et in bello ordinet, non inveniat.*  Their satellites, in number six hundred thousand, are sent forward to prepare quarters for the army, on fleet horses, and perform three days' journey in one night. They suddenly disperse themselves over a whole province, and falling on the inhabitants, unarmed, undefended, and scattered, they make such havoc, that the king or prince of the beleaguered country cannot muster men to bring into the field against them. | *Nova de ipsis certa audire non possumus; quia praecedunt eos quaedam gentes quae Mordani vocantur, qui interficiunt omnes homines indifferenter; et nullus de eis audet calciare pedes suos, donec interficiat hominem* […].  We are not able to hear anything fresh about them, that can be relied on for certain; for they are preceded by certain people called Mordani, who slay all without distinction; and none of them dare put on their shoes until they have slain their man. | *Habent autem ex diversis nationibus, quas bellis edomuerunt, multitudinem maximam pugnatorum et precipue Cumanorum, quos ad pugnandum subigunt violenter. Si quem vero ex his paululum trepidare conspiciunt nec in mortem sese tota mentis insania precipitare absque ulla cunctatione eius amputant caput.*  From the various nations that they have subdued in war they have a vast number of fighting men, especially Cumans, whom they drive by violence into battle. And if they perceive any one of these showing the least signs of wavering, and not throwing himself at death with complete obsession of mind, they cut off his head without the least hesitation. |
| History |  | *Creduntur isti Tartari, quorum memoria est detestabilis, fuisse de decem tribubus, qui abierunt, relicta lege Mosaica, post vitulos aureos; quos etiam Alexander Macedo primo conatus est includere in praeruptis montibus Caspiorum molaribus bituminatis. Quod opus cum videret humanos labores excedere, invocavit auxilium Dei Israel; et coierunt cacumina montium adinvicem, et factus est locus inaccessibilis et immeabilis. Super quem locum dicit Josephus “Quanta faciet Deus pro fideli, qui tantum fecit pro infideli? Unde liquet Deum nolle ut exeant. Veruntamen, sicut scribitur in scolastica historia, exibunt circa finem mundi, magnam stragem hominum facturi. Emergit autem dubietas, si isti sint nunc exeuntes Tartari, cum non utantur lingua Hebraica, nec legem sciant Mosaicam, nec utantur vel regantur legalibus institutis. Ad quod respondetur quod nihilominus credibile est, quod isti sunt de inclusis de quibus mentio praelibatur. Sed sicut etiam adhuc in ducatu Mosaico corda eorum rebellia in reprobum sensum sunt conversa, ita ut irent post deos alienos et ritus ignotos, ita et nunc magis prodigialiter, ita ut ab omni alia natione ignoretur, cor eorum et lingua confunditur, et vita in ferinam crudelitatem et insipientiam Deo vindice commutatur.*  These Tartars [mistranslated as Saracens in Giles], the memory of whom is detestable, are believed to have been of the ten tribes, who abandoned the law of Moses, and followed after the golden calves ; and Alexander also endeavoured to shut them up in the precipitous Caspian mountains by walls cemented with bitumen ; but as this work appeared to be beyond human accomplishment, he invoked the aid of the God of Israel ; upon which the ridges of the mountains united one with another, and the place became inaccessible and impassable. Concerning this place Josephus says, " How much will God do for bis faithful servants, when he has done so much for infidels. From this it is clear that the Lord was not willing that they should go forth; however, as it is written in the scholastic history, they will come forth at the end of the world to commit great slaughter amongst men." Indeed, it appears doubtful whether these Tartars, who at this time made their appearance, are the people mentioned; for they do not speak in the Hebrew tongue, nor know the Mosaic law, nor do they enjoy, nor are they governed by legal institutes. But the reply to this is, that it neverthe less is probable that they are some of those who were inclosed in the mountains, of whom mention has been before made. And as in the time of the government of Moses their rebellious hearts were perverted to an evil way of thinking, so that they followed after strange gods and unknown customs, so now in a more wonderful manner, owing to the vengeance of God, they were unknown to every other nation, and their heart and language was confused, and their life changed to that of the cruel and irrational wild beast. | *Egressa enim dudum ex ultimis mundi finibus de regione Australi, quae diu sole sub torrida zona tosta latuerat, quae postea versus partes Boreales occupatis violenter regionibus diu manens ut brucus multiplicatur, gens barbarae nationis et vitae, quo nescimus a loco vel origine, Tartari nuncupata, non absque praeviso Dei judicio ad sui populi correptionem et correctionem, non utinam ad totius Christianitatis dispendium, ad haec novissima tempora reservatur.*  Some time since a people of a barbarous race and mode of life called (from what place or origin I know not) Tartars, has lately emerged from the regions of the south, where it had long lain hid, burnt up by the sun of the torrid zone, and, thence marching towards the northern parts, took forcible possession of the country there, and remaining for a time […]. | *Patria eorum, tellus olim deserta et maximae vastitatis, ultra omnes Caldaeos, de qua leones, ursos, et alias feras arcubus et aliis machinis expulerunt.*  Their native country is that great waste, formerly a desert, lying beyond the Chaldees, from which they expelled the lions, bears, and other beasts, with their bows and other warlike weapons. | *Quaesivi ubi esset terra eorum, et dixerunt quod esset ultra quosdam montes, et sedet juxta flumen quod vocatur Egog; et credo quod ille populus sit Gog et Magog.*  I asked where their country was, and they told me it was beyond the mountains, and lies near a river which is called Egog, and I believe that people to be Gog and Magog. |  |

1. *CM*, iii, p. 488; *EH*, i, pp. 131–32. [↑](#footnote-ref-2)
2. *CM*, iv, pp. 75–78; *EH*, i, pp. 312–14. [↑](#footnote-ref-3)
3. *CM*, iv, pp. 112–19; *EH*, i, pp. 341–47. [↑](#footnote-ref-4)
4. *CM*, iv, pp. 270–77; *EH*, i, pp. 467–73. [↑](#footnote-ref-5)
5. *CM*, vi, pp. 75–76; *EH*, i, pp. 312–14. [↑](#footnote-ref-6)
6. Thomas of Spalato, *Thomae archidiaconi Spalatensis Historia Salonitanorum*. [↑](#footnote-ref-7)