

Middle Mongolians under European culture

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Abstract

It says that English culture has been studied since 1990s because the relationship between Mongolia and European countries has been developing since communist period. But we can see clearly that history European culture belongs to the middle Mongolia and here is said that the new empire was that of Chingis Khan (1167-1227). Matthew Paris, a European writer of the time, sums up the sentiments of those who experienced the invasion: "A detestable nation of Satan, to wit the countless army of the Tartars... poured forth like devils from the Tartarus, so that they are rightly called Tartari or Tartarians." Western Europe was only spared by the death of Ogetai, the second Great Khan (1229-1241), which necessitated the withdrawal of Mongol troops to the East to participate in the election of a new khan.

Keywords: History, conquer, christianity, relationship, globalization and time

Introduction

European culture is considered to have entered Mongolia in the late 18th century, it has become the basis of the theme of history and culture of anthropology. During the Mongolian Empire, democratization and freedom of religion were granted, and the European culture had a certain position.

Etymology is the study method of the history of words from English into Mongolian: when they entered a language, from what source, and how their form and meaning have changed over time. A word may enter a language as a loanword (as a word from one language adopted by speakers of another language), through derivational morphology by combining pre-existing elements in the language, by a hybrid of these two processes called phono-semantic matching, or in several other minor ways.

In languages with a long and detailed history, etymology makes use of philology, the study of how words change from culture to culture over

time. Etymologists also apply the methods of comparative linguistics to reconstruct information about languages that are too old for any direct information (such as writing) to be known. By analyzing related languages with a technique known as the comparative method, linguists can make inferences, about their shared parent language and its vocabulary. In that way, root (linguistics) word roots that can be traced all the way back to the origin of, for instance.

Method

In effort to dissuade the Mongols from any further incursions into Christendom, as well as to attempt to evangelize them, a number of Catholic monks were sent on diplomatic missions to the Great Khan at Karakorum, beginning in the mid-thirteenth century and continuing for a century after that ¹John of Plano Carpini, a Franciscan, arrived in 1247. Another Franciscan, William of Rubruck reached the Mongol capital in 1253.² The famous traveler Marco Polo reached the Mongol capital of Khanbaliq (modern-day Beijing) in 1275, encountering many Nestorians on his way from the Middle East. He speaks of both Nestorian and Jacobite Christians amongst the Kurds and mentions Nestorians living further east in a number of Silk Road cities. In Samarkand, he describes the building of a great church dedicated to John the Baptist which was erected to celebrate the conversion of the hatayid khan³ to Christianity. Nestorians are also mentioned in Kashgar, Yarkand, Kara Khoja (in "Uighuristan" - this may be modern-day Urumchi) and Ghinghintalas (possibly modern-day Barkul), all in Chinese Turkestan today.⁴ In China proper, Polo tells us of Christians in Shachau, Kanchou, Erguiul (possibly Yunchang), Sinju and Kalachan (possibly Ningxia), cities in the Gansu Corridor, as well as in Tenduc (modern-day Inner Mongolia), Khanbaliq, Yachi (in Yunnan province, near Burma), Ho-kien-fu, Pao-ying, Chinkiang and Kinsai (modern-day Hangzhou). He also describes the Christians in Malabar and Quilon, in India, as well as those living on Male Island (the Maldives) and Socotra, all of them subject to the Nestorian patriarch in Baghdad.⁵ Although the accounts of these travelers give us interesting insights into both Mongol life and the state of the Nestorian church amongst the Khans, the embassies produced little hope of cooperation

¹ See Moffett, 407 for a list of the different missions from the West.

² For an account of his journey, see Jackson.

³ The Chaghatayid Khanate was one of the divisions of Chingiz Khan's empire,

⁴ There were also Jacobite bishops in Yarkand and Barkul by this time.

⁵ For an account of his travels, see Ronald Latham, tr., *The Travels of Marco Polo* (London: Penguin Books, 1958).

between the West and the Mongols, who consistently demanded submission to Mongol rule and tribute money in exchange for protection from invasion.⁶

Carpini and Rubruck brought back to the West news of the Nestorian Christians living amongst the Mongols, where they served as governmental ministers, craftsmen, scribes, doctors and even governors⁷. In general, these travellers regarded the Nestorians as heretics, unnecessarily subservient to the dictates of the khans and ignorant of the basics of the Christian faith.⁸ However, as a result of the work of Nestorian missionaries with various Turkic and Mongol tribes, there were Christians amongst the royal family, including the mothers and wives of several of the khans.⁹ Indeed, Chingiz Khan himself married a Kerait princess, gave one of her sisters to his oldest son Jochi, and a third sister to his fourth son, Tolui. This latter Christian woman, Sorkaktani, became the mother of three of Chingiz Khan's most prominent grandsons: Mönke (Mangu), the fourth Great Khan (1251-1259), Kublai Khan, the founder of the Mongol Yuan dynasty in China (1260-1294), and Hulagu, the founder of the Il-khanid dynasty in Persia (1256-1265). [14] Guyuk, the third Great Khan (1246-1248), was sympathetic to Christians and there were rumours that he had been baptized. According to several contemporary historians, Sartaq, the son of Batu, the first khan of the Golden Horde, was a Christian. Several Mongol princes were baptized as infants and two of Kublai Khan's brothers were Christians, but Kublai himself never converted, although he was very tolerant of Christianity and, on the first visit of the Polos in 1265, even invited the Pope to send one hundred missionaries to teach him and his people about Christianity, a request that was unfortunately not heeded by the pontiff.¹⁰ However, it is difficult to determine whether these expressions of interest were genuine or merely in order to secure divine favour through the Christians in the realm (just as this favour was sought through representatives of other

⁶ The reply of Khan Guyuk to the papal bull of Innocent IV, delivered by John of Plano Carpini, is typical:

⁷ Khan Guyuk's chief minister was a Christian named Kaddak, while the chancellor in charge

⁸ Rubruck writes of the Nestorians that they are "ignorant... they chant like the monks among us who know no grammar..."

⁹ There were also Buddhists and Muslims at the Mongol court.

¹⁰ Both Muslim and Christian historians speak highly of her:

religions as well).¹¹

After Kublai Khan founded the Yuan dynasty in 1260, his court became home to a number of artisans, doctors and key advisors who were Nestorian Christians. The growing importance of Christians in the area was such that a metropolitan had been appointed for Khanbaliq in 1248. A Nestorian named Mar Sergius was governor of the city of Chinkiang (between Nanking and Shanghai) from 1278 to 1281.¹² Another prominent Nestorian, a Syrian named Ai-se, was Kublai Khan's court physician, a well-known astronomer and president of the Han-lin Academy, the most prestigious association of scholars in China. In all, there may have been as many as 30,000 Christians in China at this time, but (as had been the case under the T'ang dynasty) most of them were non-Chinese.¹³ Even the Christian tribes who were part of Kublai Khan's empire were all non-Chinese, such as the Ongut Turks, who (as Marco Polo reports) lived in the province of "Tenduc" and were ruled by "a king of the lineage of Prester John, who is a Christian and a priest and also bears the title 'Prester John'. His personal name is George."¹⁴ This George was indeed a historical figure, although he was not, of course, related to the mythical Prester John. Moffett reports, however, that he was "a distinguished general, a highly literate aristocrat... and a devout Christian."¹⁵ The church never truly gained a foothold in Chinese soil, so that when the Mongol dynasty fell to the Ming dynasty in 1368 and foreign religions were once again persecuted, Christianity once again died out in China.¹⁶ However, during the heyday of the Mongol Empire, there were Nestorians in all four of the khanates into which Chingiz Khan's empire had been divided after his death: the Empire of the Great Khan in Mongolia and China proper, the Chaghatayid Khanate in Central Asia, the Golden Horde on the northern steppe and the Il-khanate in Iran¹⁷.

¹¹ Only two Dominican friars accompanied the Polos on their second journey to China, both of whom turned back long before the party reached the court of Kublai Khan.

¹² Kublai's ultimate choice not to convert to Christianity may have been influenced by his four year

¹³ His grandfather had been from Samarkand and had apparently healed one of Chingiz Khan's sons through a combination of prayer and medicine.

¹⁴For more on Christianity under Kublai Khan, see Moffett, 443-456.

¹⁵Latham, 105-106. His Turkic name was probably Gorguz or Korguz

¹⁶ Moffett, 451. As noted below, when the Franciscans arrived in the late thirteenth century, George converted to Catholicism, a major coup for the Latin missionaries.

¹⁷ However, apparently there were still some Nestorians near "Cathay" as late as 1440, according to Nicolo Conti,

When Hulagu, Chingiz Khan's grandson and the first of the Il-khans, captured Baghdad in 1258, thus bringing the Muslim 'Abbasid dynasty to an end, he spared the Christians, since he claimed to be a Christian himself.¹⁸ Although this is questionable, his mother and his chief wife, Dokuz Khatun, were indeed devout Nestorians. The latter was responsible for the presence of a church in the royal camp of the Il-khans. The Christian doctors and scribes who had functioned in the Arab court in Baghdad continued on in service to the Mongols. However, not all the Christians living in Persia had fared so well. The entire populations of both Merv and Nishapur (Christian and Muslim) were virtually exterminated by the Mongols en route to conquering Baghdad. Once the former Caliphate was firmly under the control of the Il-khans, Christianity became the favoured religion. Unfortunately, the Christians used their new-found freedom to antagonize the Muslim majority, even going so far as to drink wine publicly during Ramadan, the Muslim month of fasting, and to compel Muslim merchants to rise when they carried the cross through the streets of Baghdad and Damascus.

This was the time of the famous *Pax Mongolica*, when roads could be travelled from China to Persia without fear of robbers; there was an efficient postal system throughout the Mongol Empire and numerous *caravanserais* (hostels and inns) were constructed for the travellers who continued to travel along the Silk Road. In the wake of their brutal conquests, the Mongols proved to be extremely capable rulers who were very tolerant of other religions. Indeed, the animism and shamanism that they had practiced for centuries was gradually overlaid and absorbed by the dominant religions of the areas they conquered. In China proper, under Kublai Khan, Buddhism was adopted, while the other three Mongol khanates eventually converted to Islam: the Il-khans under Ghazan (1295-1304), the Golden Horde under Uzbek (1313-1342), and the Chaghatayid Khanate under Tarmashirin (1326-1334). Prior to their conversion to Islam, however, although the dominant religion in Persia was still Islam, the Il-khans considered Christianity a definite option for some time, especially in light of the presence of Christians in high places.¹⁹ Hulagu's general, Kitbuka, who captured Aleppo and Damascus in 1260, was a Nestorian

¹⁸ Il-khan is Mongolian for "subordinate khan," since these rulers still swore allegiance to the Great Khan in Mongolia (and later China).

¹⁹ Hulagu was aided in his conquest of the capital of the Caliphate by Armenian and Georgian Christians.

from the Naiman or Kerait tribe and the khan's son, Abaqa (1265-1282), had two Christian wives, including the daughter of Michael Palaeologus, the Byzantine emperor. Both he and his son, Arghun (1284-1291) had **Christian legends on their coins which read as follows: "In the name of the Father, the Son and the Holy Ghost, One God."**

As the Mongols became more established in Persia, efforts were made to make diplomatic contact with the West. Indeed, Arghun sent a mission to Europe that is part of one of the most fascinating stories in church history. It involved two Nestorian monks from China, Rabban Sauma²⁰ (an Uighur, 1230-1293) and his disciple, Markos (an Ongut, 1244-1317). [26] The two embarked on a pilgrimage to Jerusalem and the Holy Land, their prime purpose being to visit the many holy shrines that housed relics of the saints.²¹ Their journey took them from Khanbaliq via Tangut (in modern-day Tibet and Gansu), Khotan, Kashgar and Tus (near Nishapur, Iran) to Azerbaijan, where the patriarch was at the time. Upon their arrival in 1279, they learned that the road to Jerusalem was not safe, so they stayed in the Mongol realm and Markos was made metropolitan of China by the Catholicos, Denha I.

Two years later, the Catholicos died and Markos was elected as the Nestorian Patriarch, adopting the title Yaballaha III (1281-1317).²² In 1287, he and the Il-khan Arghun jointly dispatched Rabban Sauma, now a bishop, to the pope and the rulers of Europe, in an effort to seek support for the Mongol campaign to recapture Jerusalem from the Muslims. Rabban Sauma visited Byzantium, Rome, Genoa, Paris and Bordeaux.²³ When questioned by the cardinals in Rome as to whether the Nestorian patriarch recognized the authority of the pope, he replied, "Never has any man from the Pope come to us Eastern Christians. The Holy Apostles taught our fathers the true faith and so we hold it intact to this day."²⁴ The Il-khan was so pleased with the mission that he had his son baptized and promised to be baptized himself when the Mongols captured Jerusalem. Two more embassies were dispatched by the Mongols, one led by a high-ranking officer in the army who had

²⁰ The Muslim historian Rashid al-Din attests to the favour that was shown to the Christians:

²¹ Rabban is Syriac for "monk." His father may have been an advisor to Kublai Khan.

²² For an annotated translation of the Syriac text of their journey and the subsequent mission of Rabban Sauma

²³ Like most Christians of that time, the Nestorians held relics in high regard.

²⁴ According to the Syriac History of Yaballaha III

converted to Christianity. However, Europe never followed up on its expressed intentions of cooperating with the Mongols and the opportunity was soon lost.²⁵

Arghun died in 1291.

At the time, the Nestorian church still looked strong, with 25 metropolitans in far-flung locations around Asia, including India, Turkestan and China. In addition, there were between 200 and 250 bishops. Nestorians could be found in the outermost parts of Asia, from Siberia in the north to the Maldives in the south, from Persia in the west to China in the east. As noted above, there are also varying reports about Nestorians in Korea, Japan, the Philippines, Java,²⁶ Burma and Indochina. The patriarch in Baghdad still governed an area that was much larger than that overseen by the Pope. However, the end was near and it was to come swiftly and ultimately with great violence. Although several factors contributed to the eventual conversion of the Il-khans to Islam, a major influence was the Mongol view that victory on the battlefield was the supreme evidence of divine favour, a view which was reinforced when the Muslims defeated the Mongols (led by the Christian general Kitbuka) at 'Ain Jalut in 1260 and again in Syria in 1280.²⁷ When the Muslims finally captured Akka (Acre), the last Crusader fortress, in 1291, the Il-khans decided to throw in their lot with the followers of Muhammad, rather than the Christians. Although Arghun's predecessor, Ahmad (1282-1284), had been the first Il-khan to become a Muslim, the final conversion to Islam actually occurred during the reign of Ghazan (1295-1304),²⁸ an event which foreshadowed the impending demise of the Church of the East. Over the next several decades, persecution increased, churches were closed, destroyed or converted into mosques, bishoprics became vacant, priests were killed, the Patriarch Yaballaha III was imprisoned and tortured,²⁹ and the Christian population continued to dwindle, as a

²⁵ Although he spent considerable time in conversation with European rulers (including Edward I of England) and church officials,

²⁶ Quoted in Zernov, 125-126. For the full text of Rabban Sauma's dialogue with the Roman cardinals, see Montgomery, 57-58.

²⁷ For an outline of the various embassies and diplomatic letters between the Mongols and Europe during the Il-khanate, see Montgomery, 7-10.

²⁸ There is a reference from 1503, after the time of Timur, to the appointment of a metropolitan for Java, but nothing before this time.

²⁹ For more discussion on the possibility of Nestorians in these locations, see Moffett, 459-461.

result of both massacres and apostasy to Islam.³⁰ In 1318, the last recorded synod of the Nestorian Church in Persia met to consecrate Timothy II as patriarch. James Montgomery, who translated *The History of Yaballaha III* from Syriac, sums up the situation with the following words: "What hope there had been of the Nestorian evangelization of the Mongols was dissipated forever; they became devoted followers of the Arabian Prophet."³¹

Meanwhile, Catholic missionaries had begun to arrive in China. The first of these, the Franciscan monk John of Montecorvino, reached Khanbaliq in 1294 and shortly after converted the Ongut Prince George to Catholicism. Despite ongoing opposition from the Nestorians, the work grew, until Montecorvino was appointed the Catholic archbishop of Khanbaliq in 1307³², responsible for a vast area, initially including Persia. Under his leadership, itinerant preachers worked in various locations throughout the Mongol Empire. Montecorvino himself, who worked in Khanbaliq, is reported to have baptized 10,000 Tatars (Mongols).³³ In 1318, the pope appointed an archbishop of Sultaniyah, responsible for Catholic work in Persia.³⁴ In 1326, a Dominican, Thomas of Mancasol, apparently received permission from the Chaghatayid khan Ilchigedai to build a church in Samarkand.³⁵ Meanwhile, the Franciscans had established a bishopric in the Chaghatayid capital of Almaliq (modern-day Kulja in Chinese Turkestan) in 1320. This was elevated to an episcopate, the seat of an archbishop, in 1334, but four years later, at the death of the last Chaghatayid khan, a Muslim who permitted the Catholics to baptize and teach his son, the Christians in the city were all massacred, including the Franciscans.³⁶ The Catholic presence in Persia only lasted until 1348, after which the Romans focussed their efforts on the

³⁰ Ghazan's two predecessors, Gaykhatu (1291-1295) and Baydu (1295), had both been favourable to Christians

³¹ In 1310, the Patriarch made his last visit to the Mongol court, saying, "I am wearied with service of the Mongols."

³² For more on the conversion of the Mongols to Islam and the subsequent persecution of the Christians, see Browne, 159-172 and Moffett, 475-480.

³³ Montgomery, 24. The chronicler of Yaballaha III reports "there befell division, and civilization was disturbed,

³⁴ Montecorvino did not receive this news until 1313, when the bishops dispatched by Rome to consecrate him finally reached China.

³⁵ Other prominent Franciscans who worked with Montecorvino were Andrew of Perugia and Odoric of Pordenone.

³⁶ Whereas the Franciscans headed up the work in China, the Dominicans were entrusted with Persia.

Christian Armenians and Georgians. In China, the Franciscans vanished with the fall of the Mongol dynasty in 1368. There are records of Ongut Christians converting to Taoism and Confucianism.³⁷ The Mongols in Mongolia and China converted to Buddhism. In Persia, the last Il-khan died in 1335 and his realm was plunged into anarchy. Similar situations occurred as the direct descendants of Chingiz Khan ran out in the Chaghatayid Khanate and the Golden Horde in 1338 and 1357, respectively. The situation was ripe for the next conqueror to sweep in from the East: Timur (1336-1405), known in the West as Tamerlane. For the Nestorians, the writing was on the wall.

It was Timur who effectively dealt the death blow to the Nestorian church.³⁸ A Mongol-Turk and a fanatical Muslim, he dreamed of an empire that would surpass that of Chingis Khan, ruled from his capital of Samarkand. At his death, his realm stretched from Syria in the west to Chinese Turkestan in the east, from Delhi in the south to the gates of Moscow in the north. When he was finished his work of conquering Asia, only the church in Malabar would be left standing, and this only because his campaigns did not reach that far south into India. In his barbarous campaign of conquest, he wiped out most of what remained of the church in Central Asia and Persia. Hundreds of thousands of Christians, Muslims, Hindus and pagans were indiscriminately slaughtered as his troops burned whole cities and left pyramids of skulls as a testimony to their military prowess.³⁹ It was a mortal wound from which the Church of the East would never recover. Unfortunately, the tumultuous atmosphere of the time provided little opportunity for writing historical accounts, so virtually nothing is known of what happened to the church during this period. At the same time, many earlier documents of the church were destroyed in the carnage. In truth, the church had been in a weakened condition for some time before Timur's arrival.

Results and Discussion

As results we can see timeline of European culture through the middle Mongolians as below:

³⁷ This church was to be dedicated to John the Baptist. It is not apparent if this is the same church alluded to by Marco Polo

³⁸ For more on this second disappearance of the church in China, see Moffett, 471-475.

³⁹ For more on the campaigns of Timur and especially his hatred of Christianity, see Moffett, 483-487 and Stewart, 274-281.

<u>N</u>	<u>Historical event</u>	<u>Year</u>
<u>1</u>	<u>Guyuk, the third Great Khan (1246-1248), was sympathetic to Christians and there were rumours that he had been baptized.</u>	<u>1246</u>
<u>2</u>	<u>A number of Catholic monks were sent on diplomatic missions to the Great Khan at Karakorum, beginning in the mid-thirteenth century and continuing for a century after that</u> ⁴⁰ <u>John of Plano Carpini, a Franciscan, arrived in 1247.</u>	<u>1247</u>
<u>3</u>	<u>Franciscan, William of Rubruck reached the Mongol capital.</u>	<u>1253</u>
<u>4</u>	<u>The Christian doctors and scribes who had functioned in the Arab court in Baghdad continued on in service to the Mongols.</u>	<u>1258</u>
<u>5</u>	<u>After Kublai Khan founded the Yuan dynasty in 1260, his court became home to a number of artisans, doctors and key advisors who were Nestorian Christians. In all, there may have been as many as 30,000 Christians in China at this time, but (as had been the case under the T'ang dynasty) most of them were non-Chinese. Even the Christian tribes who were part of Kublai Khan's empire were all non-Chinese.</u>	<u>1260</u>
<u>6</u>	<u>Several Mongol princes were baptized as infants and two of Kublai Khan's brothers were Christians, but Kublai himself never converted, although he was very tolerant of Christianity and, on the first visit of the Polos in 1265, even invited the Pope to send one hundred missionaries to teach him and his people about Christianity, a request that was unfortunately not heeded by the pontiff.</u>	<u>1265</u>

7	<ul style="list-style-type: none">- <u>The famous traveler Marco Polo reached the Mongol capital of Khanbaliq (modern-day Beijing).</u>- <u>Mongol life and the state of the Nestorian church amongst the Khans, the embassies produced little hope of cooperation between the West and the Mongols, who consistently demanded submission to Mongol rule and tribute money in exchange for protection from invasion.</u>- <u>Carpini and Rubruck brought back to the West news of the Nestorian Christians living amongst the Mongols, where they served as governmental ministers, craftsmen, scribes, doctors and even governors.</u>- <u>As a result of the work of Nestorian missionaries with various Turkic and Mongol tribes, there were Christians amongst the royal family, including the mothers and wives of several of the khans.</u>- <u>Christian woman, Sorkaktani, became the mother of three of Chingiz Khan's most prominent grandsons: Mönke (Mangu), the fourth Great Khan (1251-1259), Kublai Khan, the founder of the Mongol Yuan dynasty in China (1260-1294), and Hulagu, the founder of the Il-khanid dynasty in Persia (1256-1265).</u>	<u>1275</u>
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8	<ul style="list-style-type: none"> - <u>In 1287, he and the Il-khan Arghun jointly dispatched Rabban Sauma, now a bishop, to the pope and the rulers of Europe, in an effort to seek support for the Mongol campaign to recapture Jerusalem from the Muslims.</u> - <u>The Il-khan was so pleased with the mission that he had his son baptized and promised to be baptized himself when the Mongols captured Jerusalem. Two more embassies were dispatched by the Mongols, one led by a high-ranking officer in the army who had converted to Christianity. However, Europe never followed up on its expressed intentions of cooperating with the Mongols and the opportunity was soon lost.</u> - <u>At the time, the Nestorian church still looked strong, with 25 metropolitans in far-flung locations around Asia, including India, Turkestan and China there were between 200 and 250 bishops.</u> 	1287
9	<ul style="list-style-type: none"> - <u>Kerait tribe and the khan's son, Abaqa (1265-1282), had two Christian wives, including the daughter of Michael Palaeologus, the Byzantine emperor. Both he and his son, Arghun (1284-1291) had <i>Christian legends on their coins which read as follows: "In the name of the Father, the Son and the Holy Ghost, One God."</i></u> - <u>Arghun died.</u> 	1291
10	<p><u>Montecorvino himself, who worked in Khanbaliq, is reported to have baptized 10,000 Tatars (Mongols).</u></p>	1318
	<p><u>A Dominican, Thomas of Mancasol, apparently received permission from the Chaghatayid khan Ilchigedai to build a church in Samarkand.</u></p>	1326

<p><u>11</u></p>	<p><u>Four years later, at the death of the last Chaghatayid khan, a Muslim who permitted the Catholics to baptize and teach his son, the Christians in the city were all massacred, including the Franciscans.</u></p>	<p><u>1334</u></p>
<p><u>12</u></p>	<p>- <u>The situation was ripe for the next conqueror to sweep in from the East: Timur (1336-1405), known in the West as Tamerlane. For the Nestorians, the writing was on the wall.</u> - <u>The Franciscans vanished with the fall of the Mongol dynasty in 1368. There are records of Ongut Christians converting to Taoism and Confucianism. The Mongols in Mongolia and China converted to Buddhism.</u></p>	<p><u>1368</u></p>

Conclusion

At last we would like to make the conclusion as below:

1. European culture has entered since the 11th century by Khereid tribe which was under the ruler Tooril.
2. Most Mongol tribes had belief of the sky what described as shaman but it is not shamanism.
3. After Chingis khan united whole Mongol tribes he created democracy of people and let them to have their belief free.
4. Thanks to belief any religion Christianity had visited the middle Mongolia and some royals used to learn English and communicate with others. For example: Sorhugtani queen was very talented to learn foreign languages and she was one of wise people of the period.
5. Great Mongolian Empire used foreign relationships in English and other languages.
6. European culture vanished in the beginning of the 14th century temporary until 19th century.

References

- [1] See Moffett, 407 for a list of the different missions from the West.
- [2] For an account of his journey, see Jackson.
- [3] The Chaghatayid Khanate was one of the divisions of Chingiz Khan's empire, encompassing most of Central Asia and ruled over by the line of Chagatai, his second son.
- [4] There were also Jacobite bishops in Yarkand and Barkul by this time.
- [5] For an account of his travels, see Ronald Latham, tr., *The Travels of Marco Polo* (London: Penguin Books, 1958).
- [6] The reply of Khan Guyuk to the papal bull of Innocent IV, delivered by John of Plano Carpini, is typical: "By the power of Eternal Heaven we are the ruler of all nations and this is our command: if it reaches thee, thou who art the great Pope together with all the Princes shalt come in person to pay us homage and to serve us... How dost thou know that thy words have God's sanction? From the rising of the sun to its setting all lands have been made subject to us. Who could do this contrary to the will of God? Now thou should say with a sincere heart "I will submit and serve you," and we shall recognize thy submission. If thou does not observe God's command we shall know thee as our enemy" (quoted in Zernov, 122).
- [7] Khan Guyuk's chief minister was a Christian named Kaddak, while the chancellor in charge of finances and domestic affairs at Khan Möngke's court was one Bulghai, a Nestorian who was probably from the Kerait tribe.
- [8] Rubruck writes of the Nestorians that they are "ignorant... they chant like the monks among us who know no grammar... they are completely corrupt... they are usurers and drunkards, and some of them... have several wives... they are all simoniacs [charging a fee for their religious services]... and... have an eye not to spreading the Faith but to making money... the lives of the Mo'als [Mongols]... are more blameless than their own" (Jackson, 163-164).
- [9] There were also Buddhists and Muslims at the Mongol court.
- [10] Both Muslim and Christian historians speak highly of her: "If I were to see among the race of women another woman like this, I should say that the race of women was far superior to that of men"; "Among the Tartars this lady is... more powerful than anyone else except [Batu, the khan of the Golden Horde]"; "She was extremely intelligent and able and towered above all the women in the world" (quotes from Moffett, 410, 418). Sorkaktani died in 1252, but she was given the title of "empress" in 1310 in a ceremony that included a Nestorian mass.

[11] Only two Dominican friars accompanied the Polos on their second journey to China, both of whom turned back long before the party reached the court of Kublai Khan.

[12] Kublai's ultimate choice not to convert to Christianity may have been influenced by his four year civil war with his brother Arik-buka (1260-1264), who was supported by the Nestorians, and the later rebellion of Nayan (1287), a baptized Nestorian who challenged Kublai's rule and went into battle with the cross displayed on his standard. See Browne, 152-154 and Latham, 119-120 for more on why Kublai did not become a Christian.

[13] His grandfather had been from Samarkand and had apparently healed one of Chingiz Khan's sons through a combination of prayer and medicine.

[14] For more on Christianity under Kublai Khan, see Moffett, 443-456.

[15] Latham, 105-106. His Turkic name was probably Gorguz or Korguz. His father had married one of Kublai's daughters and he himself married one of the Khan's granddaughters.

[16] Moffett, 451. As noted below, when the Franciscans arrived in the late thirteenth century, George converted to Catholicism, a major coup for the Latin missionaries.

[17] However, apparently there were still some Nestorians near "Cathay" as late as 1440, according to Nicolo Conti, who travelled throughout India: "It would seem as if some tribe of the Kerait or the Uighurs had maintained their Christianity till near the middle of the fifteenth century" (Browne, 173). In addition, the Jesuit missionary Matteo Ricci found a very small remnant of Nestorians in Hsi-an-fu in 1608, but there is no reference to them after that date. Some have also speculated that there are remnants of Nestorian Christianity in certain religious movements found in China and Japan (see Stewart, 297-302).

[18] Il-khan is Mongolian for "subordinate khan," since these rulers still swore allegiance to the Great Khan in Mongolia (and later China).

[19] Hulagu was aided in his conquest of the capital of the Caliphate by Armenian and Georgian Christians.

[20] The Muslim historian Rashid al-Din attests to the favour that was shown to the Christians: "To please his princess [Dokuz Khatun] Hulegu heaped favors upon [the Christians] and gave them every token of his regard so that new churches were continually being built and at the gate of dokuz-khatun's *ordu* [tent] there was always a chapel where bells were rung" (quoted in Moffett, 426).

[21] Rabban is Syriac for "monk." His father may have been an

advisor to Kublai Khan.

[22] For an annotated translation of the Syriac text of their journey and the subsequent mission of Rabban Sauma, see James Montgomery, *The History of Yaballaha III* (New York: Columbia University Press, 1927). Another translation can be found in E. A. Wallis Budge, *The Monks of Kublai Khan, Emperor of China* (London: Religious Tract Society, 1928).

[23] Like most Christians of that time, the Nestorians held relics in high regard.

[24] According to the Syriac History of Yaballaha III, Abaqa greeted the news of Yaballaha's election with these words: "Worthy of admiration is this purity of motive and conscience, and God is with those who seek Him and do His will. This man and his companion have come from the East to go to Jerusalem. This [the election] has happened to them by the will of God. We too serve the will of God and the prayers of the Christians. He shall stand as their head and sit upon the throne" (Montgomery, 45). Although Yaballaha could not speak Syriac, it was a politically wise move to entrust the patriarchate to a Mongol-Turk at a time when the Mongols ruled over most of the lands where Nestorians lived.

[25] Although he spent considerable time in conversation with European rulers (including Edward I of England) and church officials, it seems that one of Rabban Sauma's chief interests was viewing the churches, shrines and relics in each place that he visited.

[26] Quoted in Zernov, 125-126. For the full text of Rabban Sauma's dialogue with the Roman cardinals, see Montgomery, 57-58.

[27] For an outline of the various embassies and diplomatic letters between the Mongols and Europe during the Il-khanate, see Montgomery, 7-10.

[28] There is a reference from 1503, after the time of Timur, to the appointment of a metropolitan for Java, but nothing before this time.

[29] For more discussion on the possibility of Nestorians in these locations, see Moffett, 459-461.

[30] Ghazan's two predecessors, Gaykhatu (1291-1295) and Baydu (1295), had both been favourable to Christians, but neither of them were capable rulers. Upon conversion, Ghazan took the Muslim name Mahmud.

[31] In 1310, the Patriarch made his last visit to the Mongol court, saying, "I am wearied with service of the Mongols."

[32] For more on the conversion of the Mongols to Islam and the subsequent persecution of the Christians, see Browne, 159-172 and Moffett, 475-480.

[33] Montgomery, 24. The chronicler of Yaballaha III reports "there befell division, and civilization was disturbed, and the hordes of the Arabs roused themselves upon the Church and her children for their losses through the father of these Kings [Arghun]" (Montgomery, 80).

[34] Montecorvino did not receive this news until 1313, when the bishops dispatched by Rome to consecrate him finally reached China.

[35] Other prominent Franciscans who worked with Montecorvino were Andrew of Perugia and Odoric of Pordenone.

[36] Whereas the Franciscans headed up the work in China, the Dominicans were entrusted with Persia.

[37] This church was to be dedicated to John the Baptist. It is not apparent if this is the same church alluded to by Marco Polo, who had visited the area 50 years earlier and whose Travels had been written 25 years before Thomas reached Central Asia. This seems highly unlikely, unless there had been such a church there previously and Thomas was seeking to rebuild it. At any rate, when Thomas returned to the pope, he was consecrated as the Catholic bishop of Samarkand. In the end, the church was never built. Even after this time, there must still have been Nestorians in the city; there is a Nestorian lectionary in Paris which, according to Mingana, was "written apparently in Samarkand in A.D. 1374" after Timur had consolidated his rule in Transoxiana and established the city as his capital.

[38] For more on this second disappearance of the church in China, see Moffett, 471-475.

[39] For more on the campaigns of Timur and especially his hatred of Christianity, see Moffett, 483-487 and Stewart, 274-281.