Part II:
Individual Survival and the State of Nature

Chapter 4:
Will-to-Life and Nuclear Family

"All living things contain a measure of madness that moves them in strange, sometimes inexplicable ways. This madness can be saving; it is part and parcel of the ability to adapt. Without it, no species would survive."
— Yann Martel, *Life of Pi*.

First Security Action Platform - SAP01: The Individual Will-to-Life [W_N]

Theologian Pelagius (354-420?) criticized St. Augustine 's portrayal of humanity as sinful by nature, and taught that men freely choose to sin or not.* The Pelagian doctrine reduced the need for Divine Grace and was branded heresy at the Council of Ephesus (431), but marked a mild stand for man's Free Will. The debate continued for centuries. In 1646 the Westminster Confession of Faith for the Church of England declared "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."[1] Nineteenth century materialism declared men to be influenced by economic circumstances, and thereby making their Will dependent upon their environment. Today as life sciences explore the brain and nervous system, some argue that Free Will is strongly influenced by biology.

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* "I am therefore free not to have either a good volition or action; but I am by no means able not to have the capacity of good. This capacity is inherent in me, whether I will or no; nor does nature at any time receive in this point freedom for itself. http://www.earlychurchtexts.com/public/pelagius_and_free_will.htm
"In Pelagius, as his opponents have correctly seen, there still lives a portion of 'pagan' antiquity. Man is, for him, not exclusively dependent on divine mercy, but himself achieves something through his mind and will." Landmann, 98.

> Still, we cannot escape the question of free will, which some philosophers still argue sets us apart. It is a product of the subconscious decision-making center of the brain that gives the cerebral cortex the illusion of independent action. The more the physical processes of consciousness have been defined by scientific research, the less has been left to any phenomenon that can be intuitively labeled as free will. We are free as independent beings, but our decisions are not free of all the organic processes that created our personal brains and minds. Free will therefore appears to be ultimately biological.[2] (My emphasis).

Free Will in the *Secret History*

The *Secret History* recounts incidents of chance or Free Will, not forced by nature or material conditions or conformity to divine* plan. Men chose actions, and cultivated reason in calculating probable consequences. Concepts of sin or evil or crime had not assembled the Mongol's moral universe, and Security Action Monads (SAM) Genghis ancestor Bodoncar and his brothers decided to attack a leaderless camp of hunters. Generations later, Yisügei spied Ho'elün, and returned to camp to enlist his brothers to seize her from Ciledü. In a later incident, Temüjin risked life and limb to escape from Tayici'ut captivity. Other events in the *History* were attributed to divine intervention, including Temüjin's grasped blood clot at birth and two accidents preventing his surrender to pursuers while hiding on Burqan Qaldun mountain. "East of Eden," men were left largely to their own resources to survive on nature's parsimony and

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* The concept of Free Will began when men considered their culture and works objectively. "Although man is in fact the originator of his culture, for the longest time he was not aware of this. He considered it a gift of God or a natural endowment. The creativity objectively at work had not yet been discovered subjectively. Then the Greeks, who stood under the pressure of a multiplicity of cultures and for whom the otherwise infinitely slow pace of cultural development had accelerated so much that culture became visibly recognizable as man-made, established theories of the origin of culture. The modern age and the men of today are even more deeply aware that everything cultural-whether it is the same or different elsewhere-had a historical origin; they are aware how wide the circle of man-made things extends." Landmann, 216.

the sweat of their brow. Humans consciously prefer life over death,* and make immediate and long-term decisions to act in ways confirming their attachment.

The tale of Bodoncar

The *History* portrays life security as a constant struggle against nature and vicissitudes of men, claiming momentary victory over danger. Emotional attachment to others counted for less than what others contributed to a subject's survival,. Survival of self was primary, of others secondary. Early in the *History* is the tale of Bodoncar who was deserted by his brothers. Wit was necessary for survival and he was regarded as a fool who could not pull his own weight, and so received none of the livestock inheritance from his mother's legacy. He responded to ostracism and disinheritance by his brothers with a declaration of independence. "...seeing that he was no longer counted as one of the family, said, 'Why should I stay here?' He got on a white horse with a black sore back and a mangy tail. 'If I die, I die; if I live, I live!'"[3]

He went down the Onan River and built a grass hut, intending to survive on fish and game. Using the tail hair of his white horse, he made a snare and caught a grey female hawk he saw eating a black grouse. He then trained it to hunt, feeding himself and the hawk on game kill. The odd pair also fed on leftovers from wolf kills,

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* "Homer…found all glory and beauty in this life, compared with which life in Hades is limited to a pitiful shadow existence. Achilles, the proudest of the heroes of Troy, admits, 'I would rather be a poor wage earner on earth than king of the dead.'" Landmann, 103. Compare this attitude to religion-inspired martyrs or Jihadists who find glory or solace in death.

and survived a year. Ducks came in the spring, and Bodoncar starved his hawk to motivate its appetite. Soon his encampment reeked of dead fowl. A group of hunters moved to a stream nearby, and Bodoncar joined them evenings to drink kumiss.* The group admired the hawk, but Bodoncar declined to surrender it, though he continued to share their drink. They neither asked his parentage nor did he ask their clan, content to enjoy the conviviality-inducing imbibement in a setting where kinship and status did not penetrate. One day his elder brother Buqu Qatagi came searching for him, asking people along the Tünggelik Stream if they had seen such a man on such a horse. He found the hunting band and they told him that such a man visits every day, has a hawk, and his abode can be found by following the wind-blown feathers of dead ducks. The two brothers reunited, and together rode upstream along the Onan River, later raiding the kumiss group, taking their women and establishing new clans who comprised the Mongol people.

Bodoncar's exile, his use of available resources to survive and insinuate himself into the itinerant group despite his tightfistedness, offer a variation on the Will-to-Life. The section is an anti-parable of kindness and gratitude, as Bodoncar subsequently conspired with his brothers to pillage the hospitable hunters. It also illustrated the priority of fraternal kinship over feelings of resentment and of reciprocity to strangers. The ruthlessness of nomadic life required cunning and selfishness, duty to oneself, and bending nature to one's Will (training the hawk). Bodoncar proved his viability as a

* A mildly alcoholic drink made of fermented mare's milk.

partner to his brothers by surviving over a year in exile and their misjudgment of his abilities and character. Considering Bodoncar as natural individual and security actor, a series of SAMs can be identified to illustrate his Will-to-Life. Using the SAM template, we can identify the life security elements and consequences of Bodoncar's survival.

1. Stratum-of-Being (SB)	SB_1=Natural Man. Bodoncar set up his own camp after exile by brothers.
2. Security Action Platform (SAP)	Individual Will-to-Life used cunning to capture and train a hawk to hunt waterfowl.
3. Initiator (subject) + predicate + target (object)	Bodoncar + feeds + Bodoncar He is both subject and object.
4. Intended consequence	Subject is determined to survive his exile.
5. Unintended consequence	Subject gains intelligence about a weaker group suitable for attack, despite their generosity to him.
6. Resources required v. *used*	Subject might have survived alone for years in his setup.
7. Actual effect on life-length of object	All subject's needs were met, and he could have survived as itinerant hunter. Pillaging the hunting band with his brothers improved his life-chances.
8. Positive or *negative* for subject	**+**His ingenuity was positive for his life; hospitality of group gave him information on their weakness and therefore negative to them. While enjoying the companionship of the leaderless band, he learned of their weaknesses and possessions for future reference. When he rejoined his brothers, he shares his information and they attack the band, taking their horses and women.

Table 4: The story of Bodoncar

His ingenuity kept him alive in exile, and callous betrayal of the welcoming hunting band leveraged him back into his fraternal family, whom he trusted despite their earlier injury to his life security. Bodoncar's treachery to his drinking friends illustrates a

SAM with negative consequences. The hunters coveted his hawk, but made no move to take it by force. It was the possession of a lone camper, and there would have been no punishment if they robbed him. The Will-to-Life was higher than ethical reciprocity between strangers in that natural setting – when good and evil had not yet entered men's moral compass. For Bodoncar, the hunters as moral objects were little more than the fowl his hawk hunted, and his reconciliation with his brothers enabled their profitable raid on the band. The story depicted a natural world of hunters and hunted, predators and prey, where generosity might be interpreted as weakness and be repaid with violation. A second lesson was that blood was thicker than kumiss, where cruelty of brothers was overlooked and kindness of strangers repaid with destruction.

In a later incident, Yisügei abducted Ho'elün, while Ciledü chose life over defending his new wife. Ciledü the Merkit was bringing his bride in a cart to his tribe's camp. Chieftain Yisügei saw the beautiful young woman and decided she should be his wife. Rather than risk one-on-one confrontation with the lone Merkit, he went back to camp and had his two brothers join him in the abduction. When Ho'elün saw the three, she realized that her future *ger* would not be among the Merkit, and urged Ciledü to save himself

> Lady Ho'elün said to him (Ciledü), "Did you notice those three men? Their look is odd: they look as if they want to take your life... Save your life!"[4]

There would be other women, and she gave him her outer blouse as a memory of their brief engagement. He knew that strength, courage and valor would not overcome the odds of three-to-one, and so he fled, leaving behind his flower of the steppe. A

woman's fate was rarely her own choice, and she became the principal wife of Yisügei, bearing his sons and a daughter. But he had stirred a vendetta, assuring that Merkit payback would redound to the present or a future generation. Her parting words to Ciledü conveyed sadness yet determination that he not fight a hopeless battle to preserve his and her honor. She comforted him with sad words that women were interchangeable, though mutual feeling could not be easily dismissed. Prudence dictated resignation saving her betrothed's life. The rational decision was to run and escape the three brothers, rather than fight and die. "He had a fast dun mare; he struck his dun mare over the rump and galloped away over a hill. " Had he not fled, he most likely would have met his end of life (EOL) that day. The Anthrocentric Security Theory (AST) formulation of this SAM incident is:

Ciledü$_{subject}$ + flees$_{predicate}$ + (from)Yisügei and his two brothers$_{object}$.

1.	**Stratum-of-Being (SB)**	SB_1 = Natural Man. Ciledü confronted by three aggressors, abandons Ho'elün and flees mortal threat.
2.	**Security Action Platform**	Individual Will-to-Life Flees rather than die fighting.
3.	**Initiator (subject) + predicate + target (object)**	Ciledü + flees + (from) Yisügei and brothers.
4.	**Intended consequence**	Live to fight another day; find another bride.
5.	**Unintended consequence**	Created a simmering vendetta that was avenged on Temüjin's wife, Ho'elün, years later.
6.	**Resources required v. *used***	Effective means of escape *A fast horse.*
7.	**Actual effect on life-length of object**	Yisügei captured Ho'elün without endangering his or her life.
8.	**Positive or *negative* for subject**	+Survived attack. *-lost a wife*
9.	**Positive or *negative* for Object**	+Yisügei won a desirable wife. *-Created grudge avenged on his son.*

Table 5: Ciledü survives, loses Ho'elün

The first rule of steppe survival was that each male had to take responsibility for his life and then those of his family. Calculation of survival was thoroughly pragmatic, as the incident of Ho'elün's abduction demonstrated. Ciledü fled and abandoned his bride with her reluctant blessing, rather than fight and be killed honorably. Women and children were dependent upon the male head of family or clan. Without male protector, a woman lost an important source of life security. Temüjin's mother Ho'elün and years later, his wife

Börte, were both abducted by stronger forces than those guarding them. After the death of Yisügei, his widow and children were abandoned by their clan. Years later, Temüjin separated from Börte so that she could escape with a servant woman when their camp was attacked by a group of Merkit. A warrior fought to the death to preserve his own life, but preferred to live and fight another day when kin were at risk.

How Temüjin survived capture by the Tayici'ut

Important for the mortal soul (the repository of Free Will) is that it chooses to survive when a fatal alternative is present and considered. Will-to-Life energizes Free Will and broadens choices of life-enhancing actions with guile and consideration of other scenarios. Will-to-Life was the most powerful motivation for young Temüjin's actions. After his fatherless family was excluded from the clan, their ostracism and resultant vulnerability was a virtual slow death sentence. Yisügei's widow and children, left to fend for themselves in the unforgiving forest and steppe, survived by hunting and gathering nature's frugal bounty. During exile, by murdering his elder half-brother Bekter, Temüjin became the unchallenged alpha male in the band. Word of the crime reached the Tayici'ut and a small force was dispatched to capture him for punishment. Their chieftain's fear that Temüjin's royal lineage would catapult him into tribal leadership also made his banished existence a problem should he seek to reclaim his rightful place. Warned of the raiding party, Temüjin fled into a thick forest, where he hid for over a week. Suffering from fatigue, thirst and hunger, he decided to surrender and exit his sanctuary. Earlier, a broken saddle strap signaled to him that Tengri did not wish him to capitulate and

he remained a few days more. Then a large boulder fell, blocking his exit, which he took as another sign of Heaven's desire that he not give up. After nine days and nights, he was forced to expose his presence and was taken prisoner by the raiders. Even though he fell into Tayici'ut hands at the end of the chase, he was convinced that Heaven had demonstrated favor. His delayed capture on Burqan Qaldun convinced him that his life was reinforced by an unseen hand, and that his actions had to cooperate with an invisible Providence. Other setbacks were to afflict him, test him, and steel his determination to survive.

Once captured, he was ordered to spend a night in each camp by Tarqutai-Kiriltuq, a prince of the Tayici'ut who feared Temüjin's ambition and noble birth as a rival. In early summer, while the tribe feasted on the banks of the , he overpowered his weak guard and fled the camp. In escaping captivity which was prelude to either slavery or execution, he rescued his life rather than submit to despair. A lesser man might have succumbed to despondency and passivity. In his mind, a higher power had revealed its favor, and he was confident that Tengri was on his side, reinforcing his Will-to-Life for a higher purpose. Submerging in the fast currents of the river, he floated away with cangue allowing his face above the surface.

> Sorqan Sira of the Suldus happened to pass by and he saw Temüjin lying in the stream. He said to him, "It is just because you are so clever, and because there is fire in your eyes, There is light in your face, that your Tayici'ut kinsmen are so jealous. Lie just so; I shall not tell them." And with these words he went off.[5]

He later emerged to hide under a load of wool at the camp of Sorqan Sira who provided him with horse to return to his family

encampment. The chase, capture and escape of young Temüjin testify to a strong body – a physical constitution able to bear extreme stress and pursuit. His decision to escape expressed a resolve to brave intense chase, possible recapture and injury or death in the vagaries of the Mongol wilderness. Analysis of his adventure follows in the next table.

1.	**Stratum-of-Being**	Natural Man (SB_1). Raw emotion activated Temüjin's strength and endurance.
2.	**Security Action Platform**	Individual Will-to-Life [W_N] Endured hunger, thirst on Burqan Qaldun; escaped by overpowering his guard; endured cold river.
3.	**Initiator (subject) + predicate + target (object)**	Temüjin + escapes + Tayici'ut.
4.	**Intended consequence**	Evade and escape captivity, which could lead to early EOL.
5.	**Unintended consequence**	Tested and enhanced Temüjin's self-confidence; belief that his life had a higher purpose.
6.	**Resources required v. *used***	He might have evaded capture on Burqan Qaldun if he had access to food and water. *He could only rely on strength, endurance and thick forest for protection*.
7.	**Actual effect on life-length of object**	Later Tayici'ut mutiny against and capture of Tarqutai as enemy of Temüjin, but he was spared and freed.
8.	**Positive or *negative* for subject**	+The incident tested his Will-to-Life. *-Close brush with death*.
9.	**Positive or *negative* for Object**	+Tayici'ut Prince Tarqutai nearly eliminated a future rival. *-Intensified enmity of the future Khan – but not vendetta.*

Table 6: Temüjin is captured by the Tayici'ut, escapes

Temüjin's perilous existence

Away from clan and tribe, a Mongol had only his physical *corpus*, acquired knowledge, skills and Will-to-Life. Alone, only he

could take actions to protect his primary natural ownership of life. Unlike his urban or rural counterpart, he could rely on neither friends, nor family, nor government to secure life and livelihood. Boys were abducted by nomads and Temüjin may have been a prisoner on more than one occasion.[6] When he was pursued and separated from family, he was without security backup. His isolation at the moment of taking flight identified the combination mortal soul/body as the objective of his Will-to-Life. Everything he was and possessed was no further than an arm's length away – his body, his horse, and his weapons (if he had any) were all he had to defend his mortal soul occupying a mortal body. Except for his guard's wounded head and injured pride, no other person received negative SAMs from Temüjin in this incident. The *Secret History* recounts actions taken to preserve his life – at least six SAMs where he was initiator and/or beneficiary.

SAM1. Avoiding capture -Escaping into the thicket on Burqan Qaldun.

SAM2. Avoiding death by starvation -Attempting exit, and aborting twice. Surrendering, out of thirst, hunger and exhaustion.

SAM3. Escaping death or enslavement - Striking his Tayici'ut guard and absconding.

SAM4. Risking death by drowning or recapture -Immersing in the river and kept afloat by his cangue.

SAM5. Risking death by suffocation or recapture - Hiding under a wool pile to evade searchers.

SAM6. Risking recapture -Returning to his family encampment on a borrowed horse.

When he received assistance from Sorqan Sira and his children to hide under the wool pile and then provided a horse for returning to his family encampment, these were life-saving acts of kindness which were the only positive SAMs Temüjin received from others during the events. Sorqan Sira and his family took considerable risk in aiding Temüjin, and were rewarded years later after his ascension to Khanship.

Second Security Action Platform - [F_N]: Family as Primeval Security Apparatus

The second SAP is the nuclear family, which has been man's life-giver and life protection for thousands of years. William James considered it to be intrinsic to identity and behavior. Vonnegut's fictional anti-hero acknowledged his mother as the source of his life, but expressing a modern ambivalence to life, resents that his existence came about without his permission.

> She upset Billy simply by being his mother. She made him feel embarrassed and ungrateful and weak because she had gone to so much trouble to give him life, and to keep that life going, and Billy didn't really like life at all.
> *Slaughterhouse-Five*.[7]

The nuclear family provides primary life security and complements the unfocused Will-to-Life of infants and children, protecting growth into adulthood. The natural family is also the carrier of practical knowledge inherited from previous generations,

and is the foundation of clan and tribe, which in turn, gave birth to societies and States. In Chinese Confucianism the family is the primary school where human virtues are learned. Humans are mammalian, and not reptilian like alligators or turtles, who lay a profusion of eggs and leave the hatchlings to fend their way in a hostile world. Men and women bond out of sexual complementarity and follow a division of labor which has benefited humanity. Infants and small children require nurture and protection for years before they become independent and can make SAM contributions. The innate Will-to-Life creates a surplus of security outputs making nuclear families possible and central to survival. If the Will-to-Life had been completely selfish, infants would be abandoned and few would survive to maturity.* The progress of the human zygote to mature individual is biologically programmed and characterized by transition from complete dependence on maternal nurture to independent adult organism.† Outside the womb, the infant requires daily ancillary SAMs as he acquires physical and mental autonomy passing through adolescence. Without parental or other commitment to the child's life security, demonstrated by consistent, timely and effective inputs of nutrition and shelter, life-risk is

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* Imprinted memories of childhood dependence contribute to a sharing impulse, which is much weaker in the animal kingdom. If humans carry a "selfish gene," it appears modified by an "altruistic gene" as well. Both are unevenly distributed among individuals.

† "Man becomes a complete man only by growing up in a tradition-bearing group of his own kind. His cultural side can develop only in that way. If he grows up in isolation, he remains mentally at the level of a child. And if he grows up among wolves (the werewolf) or bears, the impulse to imitate his surroundings is so strong that he assumes the habits of these animals." Landmann, 220.

intensified. Parental security outputs (SAMs) are inputs to a child's security, and overwhelmingly positive by intent and effect.

Genghis Khan's biography began with multi-generational genealogy. His family writ large was the genesis of the Mongol nation. His father descended from a line of Khans whose fortunes had collapsed along with the forebears of the Mongol nation. His mother was a woman of Onggirat high birth, once selected to be the bride of a Merkit aristocrat. Together they procreated and raised the infant Temüjin to boyhood, providing him with necessities for growth and eventual manhood. Parental SAMs were expended on each other and on their children, fulfilling duties entailed by producing them, in expectation that as they grew, they would contribute to parental security in sickness or old age, as well as to family economy and future lineage. The reciprocity nurtured in the family created practical bonds which were expanded into larger circles of kin.

As the second Security Action Platform* for life security, the nuclear family is a primary group consisting of father, mother and dependent children. While monogamy became prevalent in Christian Europe, polygamy was a more common pattern in Asiatica, especially among nomads and high-born in agricultural societies. Adult family members or delegated servants were responsible for safety and health of children. The natural family depended on a primary division of labor to protect infant growth

* SAP2 [F_N] at SB_1.

into adolescence and maturity. The male parent commonly was hunter and warrior in savage society, while mother nurtured vulnerable children. As agriculture developed, nomadism was reduced or abandoned, women joined the workforce soon after childbirth, and stronger property notions took form. In monogamous societies, bonding and sexual intercourse* produced offspring who required nurturing and protection which only adults could provide. As a child grew, parents taught skills, language,[8] and attitudes necessary for survival while inducting him into the larger life-community of kin, work, life skills, religion and custom – all needed for independent adulthood. The actions of father and mother in nurturing their child generally replicated those of <u>their</u> parents, providing continuity and familiarity over successive generations. Patterns of action may be intuitive, but are usually the result of habits acquired or observed, and given additional sanction through customs embedded in culture. Without the family unit bond, neither life-community nor State would have emerged.[9]

Stipulating Will-to-Life as energy source for life security begs the question of its source. Observation of animal life suggests it is inborn and instinctive.† Once life begins, its initial momentum gains

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* "However, we must feed ourselves, we must have relations with the other sex. What we determine ourselves is only the forms in which we want to do this. The necessity is anchored in nature, only the manner is left to us." Landmann, 216.

† The desire for a long life is nearly universal, and even shared in non-human life. Betty Smith's 1943 novel, A Tree Grows in Brooklyn, begins with cutting a tree in an apartment courtyard, and ends with the roots sending up new shoots the following spring, symbolizing death and resurrection of human hopes and life. Longevity is the universally desired value of all life. Bacteria and protozoa avoid toxic or hostile environments, and dogs will cower or howl at lightning and thunder which present unknowable threats. Humans know through reason and

in proportion to inputs, until it reaches the stage where the organism is capable of reproduction – the second benchmark of biological life. Anthrocentric Security Theory identifies those inputs as ancillary SAMs, with the natural individual as initiator, beneficiary and victim*. Gestation in the maternal womb begins the life process. At the hour beginning infancy, life combines into a secondary stage of complete dependency on adult humans, whose empathy, altruism and calculations stimulate positive SAMs to protect offspring. A stage of complete dependency is followed by development of semi-autonomous personhood, inculcation of language, skills, and habits necessary for survival.[10] Assimilation of the child into family and clan assigns a place for him in the group, and also furnishes tools and knowledge necessary for the Will-to-Life performing as SAP for launching SAMs. Knowing the simple fact that most dry wood floats in water proved vital in Temüjin's cangued escape from the Tayici'ut – something observed and learned post-infancy and not instinctive.†

The human infant is born with only instinctive Will-to-Life‡ and slight means to act on it. Parents draw upon personal reserves

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experience that each individual must surrender the body to death and decay, and so take instinctive as well as cunning steps to postpone man's fate, while speculating on whether there is a soul that outlasts the body.

* Where SAMs are negative.

† In livestock-raising areas of the US, animal learning is turned to economizing on infrastructure: Stock learn that a road gap in fencing is neutralized as escape exit by inserting parallel metal rails, a few inches apart. A hoof may slip into the empty space and trap the animal, so they do not exit. Ranchers economize by painting parallel lines on the road instead of intalling rails, and the effect is similar on freedom-seeking cattle or sheep.

‡ While man is weak in most animal instincts and powers, his Will-to-Life is the strongest in triggering powers of reasoning and calculation.

of energy and transfer them to the child in the form of SAMs – actions whose purpose is to supplement the Will-to-Life of the helpless newborn. As the Will-to-Life becomes more robust, the junior person acquires skills, habits and reason, and becomes more autonomous in recognizing and taking advantage of SAM opportunities for his own benefit. As the adolescent matures, the self-aggrandizing feature of the human organism accelerates and initiates the reproductive stage, manifested in sexual urges and maternal yearnings. Human reproduction has two meanings. Biologically, it is the natural process among organisms by which new individual bodies are generated and the species perpetuated. DNA of both parents is replicated and builds a new *corpus*. Reproduction also has a social meaning, in that natural individuals reproduce the family environment which nurtured them. Both features bolster the instinctive Will-to-Life, one by replicating those selfish genes sustaining the struggle to survive, and the other by channeling altruistic actions to targeted natural individuals – parents, spouses and children. Surplus energy can be routed to more distant blood relations and even strangers as altruism and self-interest.

A biblical parallel with the *Secret History* is how the birth of Temüjin divided the old from the new. In the Mongol "Old Testament," population density was low and customs less stringent. While the region was hardly flowing with milk and honey, and life was far from idyllic, inter-tribal war was not as prominent as later. Clans and tribes were formed from family nuclei by hunting and herding patriarchs. Neither religion nor custom governed behavior as much as self-interest. Preferred family formation was consensual

rather than coerced. One of Genghis's ancestors, the one-eyed Du'a Soqor spied a comely woman and commended her as wife to brother Dobun Mergen.

> He said, 'Among those people on the move who are coming this way, there is a fine girl in the front seat of a black covered cart. If she has not been given to another man, we shall ask her for you, my younger brother Dobun Mergen!' So saying, he sent his younger brother Dobun Mergen to have a look."

Alan Qo'a was the daughter of Barqujin Qo'a, who had been given in marriage to a chief of the Qori Tuma. Restrictions on hunting in their lands and ill relations among the clans prompted them to move to the Burqan Qaldun area. The family consented to the bond, and Alan Qo'a bore him two sons who were named Bügünütei and Belgünüte.

Family solidarity has been the nearest equivalent of natural law for much of Asia. The notion of natural right of life, where it exists, has been subordinated to the necessity of protecting human life through collective unity. In traditional China one finds a society placing family solidarity at the forefront of values, and assigning motherhood as primary guardian of moral rectitude. The key virtue of filial piety could not have maintained its supremacy without full mobilization of women into enforcement and transmittal. Role expectations of women in the family were fairly universal. A Chinese proverb declares that men manage outside (the home), women take care of inside **(**男管外**,**女理内 *Nan guan wai, nu li nei*). A Victorian essay from 1845 summarized the sovereignty of the mother in the home. She has responsibility not only for giving birth and caring for sustenance of her infant, but his deportment, religious training, virtues, and

> She is responsible for a child's habits; including cleanliness, order, conversation, eating, sleeping, manners, and general propriety of behavior. A child deficient or untaught in these particulars, will prove a living monument of parental disregard; because generally speaking, a mother can, if she will, greatly control children in these matters.[12]

Similar admonitions would have applied to women of the steppe, at least insofar as insuring the child survived infancy and influencing character formation. A longer period of maternal involvement prevailed for daughters than for sons, as boys had to early learn the manly arts of archery, hunting, riding and fighting – skills needed for survival on the steppe – skills not optional in the harsh circumstances of the steppe. In preparation for hostility from man and nature, a father had a critical role, and generally imposed a regime of training at an early age to induct the son into the necessary skills for survival. Above all, the male parent protected his family, provided food from the hunt to supplement herd provisions, and looked after the interests of his dependents for maximization of life security.

Wife-mother was a core requirement for formation of a Mongol family. An individual of either sex was incomplete without a mate. A warrior band or army formed a brotherhood, but individually, each man possessed or desired to possess at least one woman. A wife was a subordinate partner who provided an additional source of security. A wife bore children to carry on the bloodline, who would protect and care for aging parents. A wife tended the husband's wounds after battles, and after his EOL, held memorial rituals for him. A rigid wifely role was maintained as part of a family's protective apparatus. Secondary wives were considered helpers and breeders, part of the accepted social fabric but peripheral to the inner circle. Mating, children, and reliable mutual

assistance were universal benefits of family formation and increased the well-being of participants.

Temüjin's family tree

The Mongol epic begins with mythical mating of a wolf and a doe, although later tradition refers to two humans as ancestors having animal names. The wolf was the totemic ancestor of the Mongols, and had a Heaven-ordained destiny. With his mate they settled at the source of the Onan River. Animal ancestry, animal totems, and animal names evoke the direct relationship between the Mongols and nature.* Men were not far removed from that natural world, and lives were intimately tied to its rhythms and phenomena. By watching them in their lairs, at springs and streams, and their eating habits, men learned more about environmental opportunities of sustenance. The Mongol "New Testament" began when Temüjin was born into a nomadic family during a time of conflict, poverty and decline.

Life on the steppe had few comforts. The infant Temüjin survived birth, and he emerged from the womb ready to take on a world he would conquer. Blessed by Heaven, bloodlined with noble ancestry and birth, named for an enemy vanquished in battle, and grasping a blood clot, he was marked as a child to carry out great destiny – but only after testing and tempering in the furnace of

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* "Primitive totemism also stems from an original feeling of man's relationship with the animals. Many native tribes believe they are related especially closely with a particular animal. In this totem animal the tribe honors its ancestor and it regards the animal as a constantly effective source of strength. The individual members of the tribe tend to identify with this animal." Landmann, 27.

steppe wars and politics. A lethargic or malformed child could not survive on the steppe, nor could an unspirited foal or crippled lamb. A boy who carried the hopes of his family had to demonstrate, physically, mentally and in his attitude to life, that hopes were well-founded. A name contained aspirations to achieve, and fighting qualities of a Tatar warrior were embodied in Temüjin's appropriated name. Father Yisügei was a Kiyat-Borjigid, a tribe related to the Tayichi'ut, a forest people living south-west of Lake Baikal. After the collapse of the Menggu(蒙古) realm, an assembly of Tayici'ut failed to select a leader. Yisügei was a candidate, but failed his bid although supported by several clans. He maintained some power through bravery against the Jurchid, and by aiding Toghrul to retake overlordship of the Kereyit tribe, but he never achieved Khanship.

The Birth of Temüjin

Intimacy and coupling of male and female preceded creation of new life. A division of labor provided protection during pregnancy, with the mother's womb as primary and a father providing secondary defense for the woman's body. Birth is the first life crisis for an individual, and prior to modern medicine, a high risk for both baby and mother. Superstition invoked a cosmic significance to some births. In China and among other cultures, astrological time of birth has been considered an element affecting the life destiny of new-borns. Or the appearance of a natural phenomenon such as a comet or eclipse could be interpreted as a sign of supernatural

announcement. According to Central Asian tradition,* the clutched blood clot ("big as a knucklebone") at birth promised a glorious future in warfare.[13] At the very least, it signified an instinctive grasp for whatever was within reach, and by extension, a powerful Will-to-Life. This first-born child of Yisügei and Ho'elün was named after a Tatar warrior defeated by the father several years before. Adopting a name from a courageous enemy warrior would also have a salutary effect.

When the wives were widowed and the children orphaned at the death of Yisügei, Ho'elün might have married one of Yisügei's two brothers according to levirate custom. She did not, possibly as a result of refusal to enter a brother-in-law's ger as secondary wife or to see a re-ranking of sons and step-sons, and was excluded from clan ritual. Ho'elün and the other members of Yisügei's family were cast into the wilderness. This cruel abandonment of women and children underlined the small margin of security resources available to the impoverished clan, and the spitefulness of a clan towards taking on responsibility for nine more dependents whose survival was considered optional now that their paterfamilias was no more. Uncles considered eldest son Temüjin as heir to Yisügei's leadership and a rival to their claims of headship.

Nuclear family was the primary unit of individual identity, as well as the source of new member genesis and protection through

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* "..traditional patterns have gaps. They do not regulate life down to every detail. Again and again man comes to a situation where the patterns are missing and he is alone and must discover his way by his own judgment." Landmann, 229.

SAMs. Personal names came later in human evolution when complex extended families necessitated distinction of each person within bloodline network. Humans survived by conscious refinement of kinship cooperation. Organic relations created clans and tribes, with mutual cultivation of affective ties. Language, ritual, totems, common hunting grounds, and technique-sharing benefited survival and reduced conflict within clan or tribe life-community. Alliances and inter-group marriage were helpful modes of conflict reduction. To unite the Mongols, Temüjin had to overcome the parochialism of clan and tribe. In this enterprise, the nuclear family provided an immediate template which prioritized protection, bonded like-minded individuals and took precedence over the extended life-community loyalty. Furthermore, birth-order, sex, and parent-child relation offered reference points for establishing status in non-kin affiliations.

Predatory animals, thirst and starvation would terminate any infant or child abandoned on the Mongolian steppe. A nurturing family is a basic requirement for augmenting the inborn Will-to-Life. The purpose of child-nurturing was not permanent dependence but investment in an individual as pre-person who will assist in the labors of survival and afford a greater margin of support for aging parents, ill or injured family members and other children. The personhood characteristic of life-community membership marks completion of years filled with learning habits, skills and knowledge which contribute to an independent existence, and also adds to the density of positive SAMs in the group. An infant or adolescent child was not regarded as person until deemed ready to assume duties commensurate with full status.

As eldest son, Temüjin accepted responsibilities and privileges. Learning to survive was his education, and it began as soon as he could walk. Equestrian skills of riding, feeding and caring for horses were primary. Reading nature, judging sky and terrain in all seasons, fire-making, harvesting the herd by killing domestic animals, hunting, wrestling, archery and finding pasture for the flocks were critical. No skills of reading, writing or complex mathematics were needed for life on the outer fringes of frontiers. Despite hardship and constant attention to basic needs of food and shelter, nomads and forest people adapted to their natural circumstances. Without a powerful Will-to-Life an individual succumbed to passivity and inactivity. A downturn in availability of grass for pasture or water could trigger famine and war. Mobility was vital so herds and families had to move to available locations, and did not adapt to sedentary existence.

Temüjin kills Bekter

Families can be pressure cookers in which rivalry and conflict erupt, sometimes fatally. The family (SAP_2) can nurture intense emotions, and is capable of hosting negative SAMs between members. Fraternal solidarity was a fragile though vital necessity and not a constant feature. Toghrul (Ong Qan) of the Kereyit plotted to kill his younger brother Erke Qara before he escaped and joined the Naimans. An iconic negative SAM was Temüjin's murder of his half-brother, Bekter. The family's expulsion from their tribe both strained and strengthened family solidarity under extreme duress. Game kill theft by Bekter deprived the younger boys offering filial food to Ho'elün.

At stake was that Bekter was older than Temüjin, and though not a descendant of Yisügei's principal wife, he threatened Temüjin's primacy within the family. It is also possible that Temüjin killed Bekter to prevent him from marrying Ho'elün. This incident of fratricide has several elements manifesting the character of Temüjin and has broader implications for human life security. First, it was a microcosm of the wars he would fight in later life. He believed in the justice of his action – a stronger party (Bekter) had stolen what was rightfully his, and nobody, not even his mother, would intervene to fix the injustice. Appealing to the stronger party with reason and compromise had no prospect of success and only elimination of Bekter seemed to resolve the conflict. Temüjin decided to be judge, jury and executioner in settling his grievance. Second, his younger brother Qasar had been jointly deprived of their catch, and was the perfect ally. An alliance of two against one accomplished the murder with dispatch. Third, alone in the wilderness, there was no sovereign body to enforce laws or customs, and each man-boy had to look out for himself or be deprived of the essentials of life preservation. Fourth, appeals by Ho'elün to prudence and the practicality of preserving family unity in order to seek vengeance against those who had cruelly deserted them, only stirred the sons to action. Their grievance was immediate, and retribution would be far off. Finally, Bekter, as oldest male in the family, could claim to be the formal head, and Temüjin's act removed him as chief rival.

1. Stratum-of-Being	State of nature (SB_1)–as result of exile.
2. Security Action Platform	Family (SAP_2).
3. Initiator (subject) + predicate + target (object)	Temüjin (with Qasar) + kills + Bekter.
4. Intended consequence	To remove Bekter from competition for food, dominance.
5. Unintended consequence	Demonstrated brittleness of family solidarity, and that they were not that far from animal existence (See Ho'elün's lament).
6. Resources required v. *used*	Bow/arrow; rear attack by Qasar.
7. Actual effect on life-length of object	Termination.
8. Positive or *negative* for subject	+Temüjin removed Bekter as rival; bound Qasar as ally and co-executioner *-Aroused new threat from Tayici'ut who sought to punish Temüjin for his fratricide.*
9. Positive or *negative* for Object	*Completely negative for Bekter= EOL.*

Table 7: **Temüjin kills half-brother Bekter**

While incurring the wrath of Ho'elün, Temüjin secured his position as dominant male in the group. The act also displayed a primary element in the Will-to-Life – pre-emptively taking the life of another may be necessary as an act of self-defense. Bekter's death was such an act in the mind of Temüjin. The *Secret History* elsewhere describes conflicts which occurred over trivial matters. Status was intrinsic not only to identity, but to life itself. Bekter's confiscation of game was the last straw in a series of assaults on Temüjin's food supply and status. The absence of guilt or doubt was evident as the two brothers approached their victim with malice and aforethought, bows drawn and arrows nocked. Instead of fleeing, Bekter awaited

execution passively and requested that his younger brother, Belgütei, be spared. He knew his EOL moment had come, and there was no escape or struggle. His Will-to-Life was cancelled by recognition of Temüjin's and Qasar's determination to conclude their mission, and perhaps an understanding that he had somehow brought the situation on himself.

Killing was a way of life. Raids of stronger groups on weaker, slaughter of herd animals for food, skin and bone, and the *coup de grace* in the hunt all made acquaintance with killing and death familiar to Mongols from an early age. As a negative SAM, the Bekter death removed a conflict which was already a source of friction within the exiled group, and would become more serious and deadly to group solidarity over time. It also revealed that kinship alone (common father) did not guarantee trust and loyalty, but is the starting point for all other human relationships. Several tactical lessons were apparent to Temüjin:

- When the character and probable trajectory of an enemy's action have been revealed, decisive action is required before further harm or injury is suffered.

- A plan of action, counter-measures, blocking exits and assembling superior firepower will strengthen probability of positive outcome.

- Where primary life security is at stake, negotiation may not feasible.

- Total elimination of an enemy or rival is the optimum solution, superior to compromise which may provide future opportunity for the antagonist's thrust.

- In the state of nature, there is no superior judge or enforcer.

The immensity of the fratricide overwhelmed Ho'elün, but she could do no more than express strong words as punishment. Distraught, she berated them with a litany of similes drawn from animal nature, concluding

> [78]...like a jackal protecting his den when he is touched,
> like a tiger that does not hesitate to seize [its prey],
> like a long-haired dog rushing rashly [at his prey] -
> thus you have destroyed![14]

Her reprimand to Temüjin and his fraternal accomplice was overtly pragmatic and lightly moral. She emphasized man's place in the natural order. He may act instinctively like animals, but humans must consider consequences. By killing their brother, they reduced chances for survival. One less adult male in the family was a serious blow. Their intuitive reaction to bullying, understandable in animal nature, was destructive to the family band. Her words were not condemning the murder as morally wrong or in violation of Heaven's law – it was an act that made them more vulnerable to human and natural predators. It also provoked the Tayici'ut to seek and capture Temüjin for the murder. Quoting ancient words, she mightily reviled her sons. "You have destroyed just when we have no friend but our shadow."[15] Her words described the fierce animal character of Temüjin and how his action had worsened their condition. But her invective did not rise to the level of moral

condemnation – it stressed the lower nature of his action arising out his character. She was saddened by destruction of a step-son's life and regretted that his loss depleted their already small number. Her anger, or sadness, did not result in moral censure except to bewail the family's reduced ability to survive and avenge their forced exile. However, the outcome was favorable for Temüjin – his wrath was unbridled, Bekter would never again challenge him, Belgütei was cowed into submission and primacy was established. These were lessons Temüjin would carry into tribal conflicts and later into State politics. Final solutions up to and including liquidation of enemies were more effective than compromise in settling disputes.

Summary

Natural man relied on animal appetites and on his Will-to-Life avoidance of pain, injury and death. His life-length was subject to vagaries of environment, and to his habits and knowledge acquired from nuclear family and personal experience. In Nietzschean terms, he was tied to his "Being" and had not yet discovered the doorway to "Becoming." This could only occur by development of larger human horizons and unearthing new possibilities for improving his life security. His primary motivation was the Will-to-Life which took action to Prolong Life, Postpone Death. The nurturing family formed the horizons and learning surroundings of Temüjin's early life. His betrothal as adolescent, shock of losing father, and exile to nuclear family existence accelerated his maturity from juvenile to youth, and generated realization that survival depended upon his willed actions.

Chapter 5:
Practical Survival Knowledge

> But as little as we can understand man as mind free of life, so little can we understand man as life free of mind. Life is never merely unconscious existence; in however dull a form, it always contains knowledge of itself and of the world.
> Landmann, 139.

A natural individual's stockpile of conscious knowledge was needed to survive and consisted largely of what one had learned by imitation and experience. It originated in perceptions and interactions with environment and immediate family. Specific mother-child contacts, followed by exchanges of Security Action Monads (SAM) with father, siblings and others in the extended family, generated and instructed socio-cultural facts and knowledge necessary for assimilation into the life-community. How one perceived and intercoursed with others in later life was strongly affected by early family contacts.

Third Security Action Platform (SAP_3) - Natural Knowledge [K_N] as survival skills acquired through family education

Remembering, calculating and imagining consequences as precursors to action separate men from beasts.* Knowledge is acquired through senses and given coherence as the mind structures those sensations. The primary goal of mind and body cooperation is

* "The spotlight of perception, as it were, falls only on what is necessary. Thus the animal is always confined within its own world-quantitatively and qualitatively narrowed down to fit the particular species, since each has different needs and habits. It is fitted so perfectly into its world that it is not even aware of having only a segment of reality." Landmann, 189.

physical maintenance of life.* Natural man could not survive if he were only a passive observer of himself and his setting. The Occam razor of knowledge worth retaining was that it fit the intention for remaining among the living. Much primitive knowledge was integrated into habit to become unthinking and apparently unwilled ancillary SAMs, but vital† for minimizing life threats. Whewell's notion of "Fundamental Ideas" captures part of the substance of the mind having structure to facilitate the transformation of experience into a picture-map for navigating the world.

> (William) Whewell believed that gaining knowledge requires attention to both ideal and empirical elements, to ideas as well as sensations. These ideas, which he called "Fundamental Ideas," are "supplied by the mind itself"—they are not (as Mill and Herschel protested) merely received from our observations of the world. Whewell explained that the Fundamental Ideas are "not a consequence of experience, but a result of the particular constitution and activity of the mind, which is independent of all experience in its origin, though constantly combined with experience in its exercise" (1858a, I, 91). Consequently, the mind is an active participant in our attempts to gain knowledge of the world, not merely a passive recipient of sense data. Ideas such as Space, Time, Cause, and Resemblance provide a structure or form for the multitude of sensations we experience. The Ideas provide a structure by expressing the general relations that exist between our sensations. (1847, I, 25)[16]

Longevity, knowledge and wisdom

Survival knowledge predates Greek or any epistemology that sought to investigate how the mind acquires, remembers and makes use of facts and relationships.‡ The central question about young

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* "Man's knowledge of himself changes his survivability. In most things, things are not affected by outside knowledge. Normally, knowledge does not produce any change in the thing known. Man is an exception to the rule and changes behavior in light of his knowledge." Landmann, 19.

† Using the word in conformity to its original meaning: late fourteenth century., "of or manifesting life," from Latin *vitalis* of or belonging to life," from "vita" life,"
http://etymonline.com/index.php?allowed_in_frame=0&search=vital.

‡ "Since everything is made available only by knowledge, knowledge had, since Descartes, been considered the primary fact that philosophy had to begin with. Now it was becoming evident that knowledge is only one of the functions of awareness. And awareness itself is only one part in the totality of human life. The elementary fact is

Temüjin was, how did he survive to adulthood in his harsh human and natural environment? Acquisition of survival knowledge is a critical part of the answer. With increased life-length, knowledge acquired through experience is accumulated and diffused to inform security actions.* Knowledge enhances life-chances for those proximate to mature individuals who can increase, refine and apply the lore and expertise acquired during years spanning several generations. Aging brought reverence and status because of acquired and useful memories and applied wisdom. In state of nature groups where men and women usually died young, many things had to be relearned every generation, and were therefore not remembered or refined. Where a few persons lived to advanced age, seasoned knowledge could mature into wisdom distilled from a longer lifetime of trial and error, especially in pre-literate cultures. Their counsels gave leavening of continuity to collective life-chances.

Natural man, a creature of the nuclear family, survived by experiencing and exploiting his perceived and experienced environment.† His knowledge was eminently practical – acquired

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therefore obviously not the knowing subject but the subject of life, man as a whole. Only from this whole can the place and meaning even of knowledge be correctly assessed." Landmann, 56.

* Imposed, perhaps on Whewell pre-existing “Fundamental Ideas.”

† "Since the Greeks the tendency has been to understand knowledge as an autonomous primal energy isolated from life and with its meaning self-contained as an absolute value. Its task seemed to be exclusively the discovery of truth. Only secondarily, it was assumed, do a few truths also happen to have a practical application. But Aristotle already knew that knowledge for its own sake is a late cultural product. And in the nineteenth century it was shown with complete clarity how much all knowledge originally aims only at the vitally relevant. If this is true for man only with limitations, it is indubitable for the animals. Their apparatus of knowledge is from the first so organized that it registers only what stands in some vital connection with them. Nature acts economically: it gives the animals no excessive organs. It is exactly the same as regards organs of knowledge: each creature has on the whole only as much knowledge as it needs to live. Knowledge beyond that would only disturb and confuse it." Landmann, 190-1.

and retained for the primary purpose of life security. Theory, abstraction and complex philosophy did not occur, although many speculated on the meaning of life, death and their place in the natural world. Tribal shamans claimed some knowledge of life's mysteries which lay outside the realm of practical knowledge. Survival of natural man required an ability to take actions based on stored and actionable knowledge, learned from hard experience. Survival knowledge is pre-social,* motivated by Will-to-Life, observation and action. Practical knowledge consists of knowing which fruits and berries are edible and which are poisonous, which organs of which animals, birds and fish can be eaten safely, where clean, sweet water is available for drinking, where are the haunts and habits of animal prey, predicting weather, assessing the traversability of snowpack or ice, and how to skin and clean a kill.

Knowledge first consists of survival skills. Among Central Asian nomads archery, equestrianism, hunting, animal husbandry, and hand-to-hand fighting were necessary survival skills acquired primarily in the family and trusted kin. Practical knowledge for life security consists of millions of cognitions and memories. The warnings of parents, kin and friends consist of what to avoid, what is beneficial, where to go and where to shun, who are friends and who are enemies. A child who had never seen a wolf† would recognize one from stories and descriptions if confronted, and from pelts hanging as trophies or banners. Birth, death, illness, fitness,

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* The "social" for natural man began with formation of life-community.

† The centrality of the wolf in the Mongolian Chain of Being is eloquently told in Jiang Rong's, *Wolf Totem* (New York: Penguin Books, 2008).

growth, blood, flesh, bone, organs, conflict, mating, shearing, and mobility were common to men and animals and a direct source of lessons about their own existence and fate. The Mongol nomad was illiterate but more than adequately knowledgeable about life's requirements, conditions and dangers.

Skills are the primary form of knowledge

Survival knowledge as forest hunter differs from warrior, farmer or craftsman.* All require expertise gained by instruction, observation and experience; each needs appropriate tools and weapons to exist in a particular environment. Their respective knowledge sets are pragmatic and specific, dependent upon skills acquired and accumulated from practice and from techniques refined by predecessors. The transfer of skills from teacher to learner can also be considered as ancillary SAM, in that these contribute to life-chances by improving mastery over respective environments. While men learn survival skills primarily from family, a few occasionally rebel or are forced to adapt to new conditions and learn new skills. A farmer whose crops fail may adapt to nearby water and learn to fish, needing to transcend generations of tilling specialization.

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* "We are not only builders of but also built by culture; the individual can never be understood by himself alone, but only from the cultural preconditions that support and permeate him. This is also true concretely. As we can never produce culture in general, but rather a historically particular culture, so the retroactive influence of that culture always makes historically particular men of us. Our freedom to create history is counterbalanced by our being bound within it, by productivity on the one hand, by plasticity on the other, and so man is changed along with his changing milieu." Landmann, 224.

Family continuity of knowledge transfer

The natural family Security Action Platform (SAP) transfers survival skills to offspring, through primary or ancillary SAMs. Observation of a child's behavior, preferences, and physical characteristics may persuade parents to emphasize particular instructions to maximize life-chances. Boys and girls are guided into distinctive personhoods with appropriate instruction. Upon adulthood, children generally follow paths charted by parents. Innovation and discovery of new knowledge was glacially slow for most of human history. From Beginning of Life (BOL) to adolescence, Temüjin lived with parents, who nurtured him as infant, and taught him steppe and forest skills. The mother's primary care raised infant Temüjin, and was critical in expanding his awareness of extended family and clan.* No formal schooling or written language instruction was available, and so we should assume that most knowledge was practical – horsemanship, shooting with the powerful composite bow and various types of arrow, herding, assembling and disassembling the ger, hunting, time measurement, geography, and weather scrutiny. Without such skills, a Mongol was no more than prey for animals and man.

Yisügei was absent during part of Ho'elün's pregnancy, but later took an active role in his first son's training. Yisügei was chief mentor for teaching archery, horsemanship, fire making, animal husbandry, and hunting, while Ho'elün emphasized nutrition, hygiene, clothing, language, and ritual. Peers gave him contests and

* That segment of learning consisted of information about ancestors, clans, kinship and character, but this belonged to the realm of life-community and will be addressed in later chapters.

friendship which prepared him for manhood. Blood relations in clan and tribe further added to knowledge and skills enabling him to survive in a harsh environment traversed by Siberian winds, nomads, wolves, other predators and prey. The first security action platform(SAP_1), Will-to-Life , was absolute prerequisite to Temüjin's biological survival. The second, family (SAP_2), produced the physical Temüjin, and transformed him into an organism capable of independent action to maintain existence. Practical knowledge (SAP_3), necessary for life continuity, was acquired through instruction, by observation and experience. At this individual level of existence the non-human environment was the source of both positive and negative security inputs* of things that could nourish and things that could kill. Temüjin lived through his most vulnerable years to maturity indicating that his received security inputs were effective, negative security inputs were avoided or overcome and random and potentially fatal events did not do lethal damage, or were avoided. While mortality risk was often high, his positive security inputs were adequate to postpone end of life (EOL) until his relative superannuation.

Family as primary source of survival knowledge

Primary knowledge of life-sustenance is called "survival knowledge." Individual Will-to-Live and nuclear family coalesce to provide every individual with a primary drive and the tools to

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* A security input is an event or process which affects the life-length of an individual. If initiated by human agency, according to Anthrocentric Security Theory (AST), the input is a SAM. Not every security input is a SAM. A wolf attack on a nomad, for example, is a negative security event (non-SAM) since action is a term AST has restricted to human agency. A security event in AST is a life threat originating in the natural order. Life threat from other humans is a proper negative SAM because it is consciously intentional.

preserve and extend existence. The Will ignites those instinctive actions which satisfy imperatives to slake thirst, ingest nutritional substance, and reduce bodily pain and discomfort. Parents and siblings survive to adulthood, and use gained experience to provide infant and child with necessities to facilitate growth and physical autonomy. The acquisition of primary survival knowledge is accomplished by a child's imitation of parental action, by observation, instruction and direct experience. Survival knowledge becomes an individual's lifelong possession, acquired by body and mind interacting with itself and environment for the primary purpose of maintaining the alive body. When a threshold of minimal life security has been attained and crossed, the mind has more freedom to explore and engage physical surroundings in less desperation and persistent fear of death. Observation, remembering, speculating and movement provide more information for further thought to be incorporated as knowledge, with emphasis on what is accepted as useful. Practical knowledge thus consists of cognitions which enhance life security. For the Mongol child, learning to ride a horse and shoot an arrow were far more practical than acquisition of literacy or numerative skills. In his environment of few life resources and absence of permanent human habitation, the individual nomad needed to be autonomous when away from family and comrades. The test of practical knowledge was whether it had positive survival effect, not its truthful validity in a logical sense.

Intimate relation between learning and survival

Teaching and learning* are ancillary security inputs and outputs. A special relationship facilitates knowledge transfer, with a teacher providing survival knowledge for future reference and use, and learner depositing those lessons into his mental and skill "database". Modern education† and learning facilitate knowledge acquisition in a civil society setting, with institutions, written works, and instruction by specialized teachers. In this setting, a standardized pattern of expected outcomes governs the process. Learning‡ in a family setting was predominantly the inculcation of survival-related habits and skills. These included herding, hunting, personal combat, archery, tracking and land navigation. Herding consisted of animal management, including recognition of pasture near water, danger signs as well as skills in birthing, care for sickness and injury, slaughter, and dressing the carcass of domestic beasts. Hunting was a skill requiring an eye, ear and nose for tracking, accurate shooting, patience, familiarity with animal habits, and arts derived from herding. Personal combat required preparations of good nutrition and strength, a temperament of courage, dexterity in weaponed or unarmed contest, and endurance

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* "As learning is one half of tradition, teaching is the other. Much, of course, need not be consciously taught. Children reproduce it by themselves because of their natural readiness to imitate, and because they can count on the recognition of their elders only by doing so. But other things have to be inculcated into them·expressly, and often with much toil; they have to be educated into the tradition by a long-lasting process." Landmann, 228.

† "The fundamental equivocity of man is .always clarified by the historical place where he is. What history makes of him is no less himself than what nature makes of him. 'I am history as much as nature'. (Dilthey). 'Indeed, man has no nature, he has only a history.' (Ortega y Gasset). But the two things are not contradictory: as Democritus formulated it, education, by transforming man creates another nature (*physiopoiei*)." Landmann, 225.

‡ The Chinese character for "learning" (*xue* =學) consists of an upper part representing a pair of hands manipulating the content of the mind of a child (lower part).

of pain. Temüjin describes his own resilience in an anecdote not mentioned in the *Secret History*:

> I was riding with Bogurchi when twelve men lay in ambush against us on a hill. Bogurchi was riding behind and I did not wait for him but, relying on my own strength and energy. I attacked the ambushers. All twelve loosed their bows at me. Arrows flew around me, but I pressed home my attack. Suddenly an arrow struck me in the mouth. I fell and lost consciousness. In the meantime Bogurchi had hurried forward...he brought water. I washed out my mouth and spat out the blood which had run into my throat. I recovered consciousness and the ability to move. I rose and attacked them again. They were astounded by my strength, tumbled down the hill and breathed their last.[17]

Archery demanded strong arms to flex the resisting composite bow, an eye to aim an arrow with accuracy, and a mind to judge flight and trajectory under a variety of wind and distance conditions. It necessitated experience to determine which type of arrow to use – birds, animals and humans had different requirements.* Killing was at the center of Mongol survival. The ability to track animals or humans was acquired through practice and insight. Determining the health, age, and type of a hunted or wounded animal was a vital ingredient of the nomad's knowledge stock, and his vital "literacy" consisted of an ability to "read" tracks and droppings in snow or soil.

Hunting knowledge

Animals were the primary source of food and other materials needed for survival on the steppe. Herd animals provided knowledge of animal behavior and characteristics. Killing, skinning, gutting and curing animals for their meat was a knowledge set necessary for survival. Which parts were edible, which parts were

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* A modern version of watered-down hunting skills is translated into the art of fly fishing in Norman Maclean, *A River Runs Through It (*Chicago : University of Chicago Press, 1989).

useful for various non-food purposes, and those parts to be discarded were part of survival lore. Acquaintance with domesticated animal life cycles could be applied to wild animals – a primitive form of knowledge consilience,* in which understanding of the tamed could be applied to the untamed.

Fundamental to hunting was knowledge of tracking – not only finding and following footprints of animal prey, but looking for signs of passing and presence. Animals are creatures of instinct and habit, following migratory trails for generations, drinking at waterholes, visiting salt licks, sleeping in hidden dens, and leaving characteristic spoor. An experienced hunter will rely on his sense of smell to detect current or recent presence of an animal. Nearly every animal type has a call, which can aid the tracker. Once an animal has been identified, the tactic to bring him down is decided. Hunting in groups is more effective than singly, but either has advantages and disadvantages. A group is comprised of multiple pairs of eyes and ears, and can surround an animal, but the probability of an unwilled noise from a single inexperienced or careless member will cancel the advantage. Also, the carcass must be shared with no possibility of equality with some parts more desirable than others. If only a small animal is snared and killed, individual portions will be paltry. A lone hunter is in full control of his actions, even covering his body scent with disguised smells and confident that he will make no noise – unless he does. His kill is entirely his own prize, and unless confronted by a hungry bear or wolf, he can share with persons and dogs of his choosing.

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* http://www.2think.org/hii/wilson.shtml.

Tactical deception

Skill at deception is critical to the hunter. He seeks invisibility until the moment of the kill. Silence is absolute in stalking, even breathing must be controlled. Animals have a keen sense of smell which evolution has bestowed for survival, and so the sweat of heat, fear, and anxiety must be erased. Wind direction is monitored both for redirecting human odor and to adjust arrow flight. If the hunter is on foot and chases an animal, speed and agility are his best friends for the coup. To hunt ground-dwelling animals like marmots, much patience is required to wait for the prey's emergence from his sanctuary, like the Inuit hunter waiting hours at a breathing hole in the ice for a seal to appear. Leaving bait for an animal in a trap is also an ancient form of catching animals and birds, and is a refined human tactic to fool living prey that they can grab a free meal with no consequences.

Horses

For the nomad, animals were vital for survival, with horses at the top of usefulness. They were faithful companions in herding and hunting and war, often necessary for pulling carts carrying disassembled ger and household goods during seasonal migrations, milk from mares to make *airaq*. A dead horse provided meat and blood when other food was exhausted, and sinew and glue for making the composite bows of steppe horsemen. For some tribes, reindeer served a similar purpose. Survival knowledge meant riding skills, care and feeding, discernment of equine quality for one's own mount and that of a comrade or an enemy, and accurate estimation of a horse's condition. A man and his family could not survive long without horses. In the military campaigns of Genghis Khan, each warrior required five or more mounts as backups. Horses were too

valuable to allow return to masterless condition, as Temüjin's tale reminisced:

> I hacked the men down and rode on unscathed. On my return I passed close to their bodies. Their six geldings were roaming masterless in the area and could not be caught, but I drove them home before me.[18]

Men and horses led a symbiotic existence. Men protected their horses from predators, starvation and disease, while horses gave men the mobility to cross endless horizons of Central Asia, to move their camps long distances, and to hunt efficiently. The speed advantage enjoyed by deer and antelope was reduced by the horse, and allowed the nomads to enlarge their herds rather than decimate them in the daily need for food. A man without his horse had very limited means to escape an enemy or predator, or to hunt or migrate to seasonal pasture. Development of iron stirrups enabled hunters and warriors to stand and shoot in nearly every direction while in motion, coordinating arrow release the instant in the gait of the archer's mount when the hooves were not striking the ground – requiring a sense of timing rivalling a tympanist's in a symphony orchestra.

Female skills

A few women mastered manly skills, and most joined in some aspect of herd management. Knowledge of medicinal herbs and edible wild plants was more their sphere of competence, as well as gathering fire fuel (usually dried dung on the sparsely treed steppe), sensitivity to social relations, and caring for injuries and illnesses. Their key responsibility was maintaining family ger and encampment when the men were off to war or hunting. When widowed Ho'elün and her children were excluded from Yisügei's tribe, she fed them with

> ...crab apples and bird cherries, Day and night she fed Their hungry gull... With a pointed stick from a spruce She dug for roots of the great bumet, And for those of the silverweed, And so she provided them with food.[19]

Temüjin as tracker

Temüjin proved he had tracking skills vital to survival. As a lone fugitive on the steppe after escaping the Tayici'ut, he was vulnerable to recapture unless he could rejoin family. They had moved their encampment to evade a repeat of the Tayici'ut attack and had erased signs of their resettlement location – measures making Temüjin's return more difficult.

> So Temüjin set out and reached the place where they had earlier built the palisade and barricaded themselves. Following some tracks in the grass upstream along the Onan River - the Kimurqa Stream flowing into it from the west - he followed the tracks up along this stream and came upon his own people who were staying at the time at the Qorcuqui Hill of the Beder Promontory by the Kimurqa Stream.[20]

After escaping captivity and returning to his family encampment, he settled into a relatively sedate life as marginal herder. Hunting and managing a few livestock provided sustenance until raiders stole eight of the family's nine geldings. When his younger brother returned from hunting marmots on the ninth horse, Temüjin quickly mounted and set out to retake the animals while the trail was fresh. Loss of nearly all their horses severely threatened the family livelihood and survival, and he spent several days tracking to find them.

> Temüjin got on the short-haired chestnut horse and went off in pursuit of the light-bay geldings, following the tracks *left* in the grass. He spent three *days and* nights *tracking. .* They spent three *days and* nights following the trail of the light-bay geldings.[21]

He was joined by young Bo'orcu, and together they found the horses, stealthily retook possession and escaped after pursuit by the rustlers. His ability to read faint signs of passage was survival knowledge as a vital SAP enabling him to undertake actions which

enhanced life-chances and reduced mortality risk. Danger not merely lurked over the horizon, but came right into a camp and into the ger. Without their horses, Ho'elün and her group were reduced to even more desperate straits. Finding the horses at the bandits' camp was only the first step in recovering them. They separated the geldings from the larger herd, and were chased by men of the camp until sunset. Temüjin shot arrows at the pursuers, but they were not deterred and unsuccessfully tried to lasso horses and rightful owners. In this incident, his survival knowledge had been enriched by hunting experience which demanded stealth, patience, keen eyesight, endurance and measured desperation to take risk.

1. Stratum-of-Being (SB)	Natural man (SB_1)
2. Security Action Platform	03. Practical Knowledge [K_N]
3. Initiator (subject) + predicate + target (object)	Temüjin + tracks + (stolen) horses (in order to survive on steppe)
4. Intended consequence	Retrieve horses (vital for family survival)
5. Unintended consequence	Joined by Bo'orcu, who became life-long companion and army commander.
6. Resources required v. *used*	Needed single horse for pursuit; *aided by Bo'orcu*
7. Actual effect on life-length of object	Horses retrieved
8. Positive or *negative* for subject	Temüjin and family survived; Bo'orcu recruitment was a metaphor for other warriors who joined him. *Dangerous retrieval of horses by Temüjin and Bo'orcu, near-failure when chased by rustlers.*

Table 8:Temüjin tracks geldings, retrieves them with Bo'orcu's help

Navigation and tracking skills

Navigation over the horizon-defined and often featureless steppe was accomplished by close observation of natural phenomena – stars, sun, familiar mountains and streams, and vegetation were among the guideposts for denizens of the high plain. Following animals and people demanded a high degree of skill in that, to an experienced tracker, distinction between fresh and old footprints, size, health, and species were discernible signs. This skill was learned at a young age and was part of hunting tutelage under his father and with companions. Even play for children was not too far removed from the habits and skills needed for survival. Recognizing animal tracks and deducing their condition was a micro-skill in that small and time-relevant details gave visual information to the hunter – knowledge which determined next actions. In contrast, recognition of landmarks was a macro-skill. Mountains, lakes, rivers, and various topographic features formed the common mental maps of Mongols. Even without roads or towns or man-made markers, the hunter/tracker/warrior was rarely lost. Unchanging geography allowed him to estimate position and distance (in travel time) between camps or points. Tracking also requires speed if the quarry is not to escape, and when the enterprise takes more than a day or two the hunter must stop or detour for food and water. Alternatively, he bled his steed and sucked the blood for nourishment.

Knowledge and understanding

Philosophers have ever sought to understand how facts of the physical world become knowledge in the human mind, and how that knowledge motivates and informs action.[22] The medieval Mongols, a pre-literate people in persistently stressful circumstances,

focused knowledge acquisition almost exclusively on survival. Useful knowledge was that which reinforced survival and was incorporated in habit, behavior and intention, while ephemeral and speculative notions were ignored or quickly forgotten. Knowledge was the result of dialectic between environment and people who were a few steps above unadorned nature.

Time

For modern man, passage of time is measured by clock and calendar, earth surface is mapped by satellite and survey; topographically, geodesically, geologically and politically. Weather is temperature, atmospheric pressure, winds and moisture in precise numbers. Mongols, and other peoples on the cusp of desperate existence, subsisted at the mercy of the sun, presence or absence of water on and in the ground, rhythm of seasons, vegetation, surface features and prominent landmarks. Knowing and using the natural elements informed decisions on herd pastures, hunting and war. Judging distances and routes on trackless steppe governed their lives of movement. Observation and memory of time's passage instilled confidence that the cycle would repeat endlessly and thus became a matrix for planning future actions. Moreover, realization that all people experienced the common passage of time facilitated coordination in joint projects.

Arriving late for their joint attack on the Merkit, Temüjin and Toghrul (Ong Khan) were reprimanded by Jamuqa.

> To the words of Jamuqa, To'oril Khan said, "As we are three days late at the meeting place, it is up to younger brother Jamuqa to punish and lay blame!" In this way they exchanged words of reproach about the meeting.[23]

Their tardiness allowed the abductor of Börte and the leaders of the Merkit to escape, since the element of surprise was compromised. Timing and coordination were essential in joint operations and any military movement, and the failure to meet Jamuqa's schedule upset the surprise attack. Mongol nomads did not spin abstract theories about space and time, and had practical knowledge of their homeland's daily and seasonal time flow enabling them to anticipate and undertake semi-annual migrations of herds to take advantage of available fodder. In the hunt, they spared young or pregnant female animals to insure that future stocks would be replenished. Men who lived intimately with the life cycle of animals were bound to sense more similarities between themselves and animals than would a farmer of crops or a cloth merchant.

Life carried on beneath the ever-changing sky and over never-changing topography. Waters were moving or still, fresh, brackish or muddy. Earth was their home, and sky the firmament where they might go after death. Sky knowledge was vital as primitive forecasting allowed protective activity against freezing blizzards, skin-peeling sand-storms, flooding rains, and debilitating heat. Some believed that powerful shamans could control the weather.

> Next day the troops were sent forward and when they met, at Koyiten, they battled. As they pressed on each other downhill and uphill, and reformed their ranks, those very same Buyiruq Khan and Quduqa, knowing how to produce a rainstorm by magic, started to conjure it up, but the magic storm rolled back and it was right upon themselves that it fell. Unable to proceed, they tumbled into ravines. Saying to each other, "We are not loved by Heaven!", they scattered.[24]

For Mongols, the test of knowledge was its usefulness in survival. The problem-solving approach associated with William of Ockham (Occam's razor), specified that the fewer the number of assumptions of a hypothesis, the more likely the truth. The observed

behavior of marmots, for example, was critical in hunting the small mammals which were a diet staple. Acquaintance with Nestorian theology, a faith espoused by Toghrul and others in Mongolia, on the other hand, had low value compared to, say, making a campfire. Starting a fire required method and materials knowledge, and was a skill vital in cooking* or providing light and heat. Fire also enabled the fabrication of weapons and tools. To ignite one was ability honed by practice. The more that factual knowledge reinforced life security, the higher its value. This applied primarily to the material world in everyday living. Knowledge which helped to extract food, drink, shelter or warmth took precedence in converting thought and appetite into habit, custom and action.†

Mongols had a dualistic view of nature. A tangible or visible side consisted of birth, death, illness, earth, heat, cold, water and the other elements and sensory accessible phenomena. The hidden or metaphysical side of nature could only be penetrated and communicated by special individuals who were chosen by spirits on the "other side." There was no consistent theological doctrine on first causes or creation, and it was enough for men to navigate through life's trials by minimizing pain and suffering, acknowledging the spirit world and its shaman agents, and seeking pleasure where it was offered or could be seized.

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* A major step in human adaptation which made indigestible meat into easily digestible.

† A second form of knowledge, also subject to the life security "razor" common to all primeval peoples, emerged in the realm of life-community, and will be addressed in the next section as "social knowledge". This was the existential knowledge of ancestry, kin, social relations and ritual which Ho'elün imparted to her children.

Mongolia was no Garden of Eden, and the dearth, not the abundance, of living things was its chief characteristic. The lands were marginal and life was a constant struggle with scarcity and hostility, including raiders, hungry tribes, wolves, and sub-arctic climate. Nature was parsimonious, and little margin of error was tolerated. Loss of a horse could be a death sentence. Those forces which they neither controlled nor understood were considered within the realm of supernatural. Ritual, prayer and sacrifice were practiced, and shamans claimed knowledge of spirits and memory of procedures which might have worked in the past. Chieftains were often shamans as well. Modernity, midwifed by science and technology, has turned nature to more human-compatible tasks, utilizing more of its substances and reducing its phenomena to numbers, maps, charts, tables and academic subjects. By diminishing belief in Divine Hand, modern man has reduced earthly nature to passivity, and even victimhood. This hypothesis has paid dividends in improving human longevity and making it possible for the earth to sustain billions. In earlier times, Mongols confronted nature as adversary as well as source of life, living outside the belief zones of Islam or Christianity which subordinated nature to Divine Will. Shamanism* had no ordained priesthood or Holy Book to standardize faith and ritual, and conceived little rational order in nature. Universal links between primitive men and

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* The root form of “shaman”, *ja*, "to know”comes from the Manchu-Tungus word “*jaman*”, and refers to someone who “knows”. Shamans have the special ability to see and interact with the spirit world – a belief which generates faith that they can either negotiate or battle for the health and soul of a patient. A potential shaman does not aspire to the role, and in numerous cultures may postpone acceptance of his calling. Trances, seizures, and torture often accompany visits to the other world and in the initiation into the vocation. The shaman is regarded with awe and respect, and may also be a chief or at least more prosperous than his tribesmen. He may be called upon to escort souls of the dead to the other world, or to divine the future of a new-born, or the outcome of a battle. He or she is of great use to the tribal community. *Encyclopedia Britannica* "Shamanism", v.26:1019-1023.

the natural world consisted of fire, water, earth, animals, tools and weapons, and they accumulated knowledge and habits making life possible by using available resources. In primitive societies there was also the haunting fear that the perceptible world was not the only realm of existence, and that another metaphysical world was as real as the mundane one. Among the Mongols and other Turkic peoples was a notion of an all-encompassing god, Tengri. Similar to the Chinese "*Tian"*, (天) it referred both to "sky" and to a cosmic deity. In Central Asia, this god seems to have been promoted from "god of roads" and "god of luck" to celestial sovereignty.* While shamanism had its roots in the religious impulse to understand man's place in the cosmos, it also had a role in claiming power to heal illness and make death less a mystery.

Jebe of Tayici'ut kills the Khan's horse with an arrow

Who, from the top of the mountain, shot an arrow so as to sever the neckbone of my tawny war horse with the white mouth? To these words Jebe said, "I shot the arrow from the top of the mountain."[25]

For Genghis Khan, a man's useful skill could count for more than his deeds of enmity. An example of skill/knowledge value was Tayici'ut warrior Jebe whose arrow killed Genghis's horse. When captured, he expected death but was appointed bodyguard of his victim's rider. Marksmanship with bow and arrow was highly valued, and Genghis had a keen sense of what and who was useful to his personal life security. Jebe's capture and incorporation into the bodyguard transformed a potential assassin-warrior into protector and future general. It was an act authorizing the

* A parallel linguistic phenomenon was the Chinese "dao" 道 meaning "road," or "way"and by extension, the "correct moral Way".

integration of skilled enemy into Mongol human resources subsequently used against the remaining enemy. He offered his life in service if spared, and was acknowledged as a man of forthright character. In recognition of his new loyalty and employment as bodyguard, Genghis gave his new companion a new name – Jebe ("arrow"), the former Jirqo'adai. The incident celebrated magnanimity of a victor towards a defeated enemy, who had even placed the Khan in danger of death or capture by fatally wounding his mount. The name-change offered new identity and cover for Jebe's shift in loyalty – and a new personhood.

Few violations of loyalty went unpunished, and betrayal of one's tribal oath was considered treason and subject to death, even when the act of disloyalty directly benefited the Khan. Genghis ostensibly rewarded Jebe for his honesty and character, but more admired his superb skill with the bow. The skill was the man, and to execute him was to deprive the Mongols of that skill. Moreover, he needed such a person to provide protection for his person. In later campaigns, the Mongols employed defeated artisans to craft bows, arrows, stirrups, saddles, and other war equipage. Herdsman of defeated tribes cared for the horses and sheep while administrators, clerks, translators and merchants served as civil officials, emissaries, and spies on behalf of the Mongols. Defeated Tatar warriors were cut down, but men of other tribes who voluntarily surrendered were added to the army ranks. Military skills, regardless of possessor, were precious resources too valuable to be punished even if they had been used against the Mongols. The event preceding transformation of Jebe from enemy into bodyguard was a form of SAM:

1. Stratum-of-Being (SB)	SB_1- Natural man (insofar as archery skill was intrinsic to survival).
2. Security Action Platform	Survival knowledge 03. [Ki]
3. Initiator (subject)+ predicate + target (object)	Jebe + endangered + Genghis (by killing his horse.
4. Intended consequence	Disable Genghis without harming him—OR—(intended to kill him but missed.)
5. Unintended consequence	Temüjin recruits Jebe as archer.
6. Resources required v. *used*	Bow and arrow.
7. Actual effect on life-length of object	Killed horse; endangered Genghis Khan.
8. Positive or *negative* for subject	Positive for Jebe after Genghis Khan recognized his value as bodyguard. *Negative risk – Genghis could easily have had the potential assassin executed.*
9. Positive or *negative* for Object	+Discovery of highly skilled archer/warrior. *– Endangerment ofGenghis Khan.*

Table 9: Jebe demonstrated lethal archery skill and killed Genghis Khan's horse.

Skill at archery

Jebe's archery skill was more valuable than Temüjin's horse in this incident. The mounted warrior with bow and full quiver was a deadly war machine, with skills honed in practice and hunting. Similar to the American frontiersman who used his weapons both for defense and hunting, the steppe nomad was warrior and hunter. Mounted on horse, armed with composite bow, and competently led, the Mongol warrior was a formidable foe or hunter. Riding was as habitual as walking, and raising fine horses enriched more than a few stock breeders. Skill at archery was cultivated from an early age,

and a few were recognized as champions. In choosing his bodyguards, Genghis Khan sought this skill even among men who had endangered him and demonstrated uprightness.* In the Mongol environment, a skill was the highest form of knowledge, and to the nomad archery was as vital as the horse. Acquired through temperament, practice, and concentration, skill at bow and arrow was cultivated in boys from an early age so that the upper body muscles strengthened accordingly. The composite bow had a great range, and the mounted hunter or warrior carried a quiver full of arrows. These feathered missiles might have a blunt point for hunting birds, an arrowhead with a small hole so that it whistled when released and frightened the enemy, or dipped in poison to make the smallest wound fatal.

Combat skill nurtured in wrestling

Otcigin seized the collar of Teb Tenggeri, saying, "Yesterday you compelled me to make amends. Let us now measure up to each other!" and, holding his collar, dragged him towards the door. Teb Tenggeri, then, facing Otcigin, seized his collar and wrestled with him.[26]

Fighting was a skill nurtured from childhood, practiced with friends and kin. Wrestling contests were held to sharpen skills, determine champions and to settle scores. In the wrestling duel between Teb Tenggeri and Otcigin, Genghis indicated he wanted not only defeat but death for the over-ambitious son of Mönglik. Victory and defeat in a one-on-one match could be a direct method conflict adjudication as well as a source of entertainment for participants and onlookers.

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* In Chinese language, a synonym for moral uprightness was *zheng* (正). Adding the action radical 政 transformed it to "rule, govern" and imported a moral mandate into government – that ruling a people was to make them virtuous and upright. Genghis Khan's approach to selecting men echoed this imperative of gathering subordinates who were not only skilled leaders, but highly trustworthy.

Practical approach to Mongol knowledge

The Mongol approach to knowledge was eminently practical, and focused on life-sustaining skills. Archery, horses, and wrestling* still occupy a central place in contemporary Mongolia, and hearken back to tribal beginnings. All three skills were forms of SAM in hunting or combat, and fundamental to survival. Growing up on the steppe also required acquisition of knowledge about wild and domestic animals, plants, weather, geography, medicine, sex, shelter, weapons, and tools. Some specialization in skills occurred, but self-sufficiency for boys and men in the harsh terrain was mandatory. A girl or woman alone and away from her camp was easy prey for an itinerant warrior or group, even when in the company of another male.

Observation as primary source of knowledge

> For it is undoubtedly true that we receive stronger impressions through the senses than through words.
> Thomas Mann, *Confessions of Felix Krull*[27]

Of the five senses, sight is the primary source of life security data. Western thought stipulates multiple sources of knowledge, including reason, deduction, induction, revelation, etc. But solitary man does not read or hear knowledge-transmitting words and must rely on what he sees, finding verification through touch, smell,

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* Khutulun, great-granddaughter of Ogodei, excelled in all the Mongol arts: riding horses, shooting arrows, and even wrestling. J. McIver Weatherford, *The Secret History of the Mongol Queens: How the Daughters of Genghis Khan Rescued His Empire* (New York City: Crown, 2010) 117. Even today her formidable skill is memorialized in formal wrestling matches – contestants wear an abbreviated vest and prior to the match, expose their male chests and outstretched arms to show they are males, and not a reincarnation of Khutulun.

sound, and taste. Du'a Soqor had only one eye, but what an eye! – allegedly telescopic and not stereoscopic![*]

> Du"a Soqor had a single eye in the middle of his forehead: with it he could see for a distance of three stages.[†]

Through sight, a man witnesses behavior of others, and may impute their motives.[‡] Words, on the other hand, can be distorted, nuanced and omitted, so Genghis sent at least two messengers for oral transmissions. Pre-literate Mongols were unable to write down responses, and two witnesses to a reply were a better guarantee of accuracy – as well as recounting and verifying what was seen and heard. Military orders were set to doggerel or tunes as mnemonic aids, and memorized to be repeated to the recipient. On the battlefield, flags, fires and other visual signals conveyed orders. The visual beauty of a woman ("beautiful cheeks" was a repeated compliment) was the essence of her attractiveness, rather than her voice, or carriage or character. The immediacy and believability of seeing demoted other forms of knowledge.

Practical knowledge has currency, meaning and utility when possessed by individuals. Individual human knowledge is

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[*] Single-eyed in later life, Claude Monet and Edgar Degas contributed great paintings to French impressionism. https://www.sciencedaily.com/releases/2007/04/070410182854.htm

[†] "Stage" - the distance between two nomadic camps. Rachewiltz 1:4.

[‡] "Even quantitatively man's range of knowledge is much broader than what is directly important for his life. For he has first to seek out from among the neutral data those which are relevant to him, or he has to make them relevant. He must therefore first acquire a broad inventory of knowledge which will be of use to him only later-or never. His senses too are in a certain way 'filters': they too, unknown to him, make a selection from the extensively and intensively inexhaustible universe. But they are much more permeable filters than the senses of the animals. Man contemplates even what is most inconsequential to him. He invents names for stars that he will never set foot on." Landmann, 193.

transferred from others by words, observation, experience, analysis, criticism and reason. Primary survival knowledge, or security knowledge, is understanding and identifying essential actions to postpone EOL. It is directly actionable and realized as SAMs. It consists of the individual's thoughts, habits and motivations activated by his Will-to-Life. Although practical security knowledge may benefit others as primary or ancillary, its essential character is directed at self-preservation. This critical knowledge we term Individual Security Knowledge (ISK).

ISK may be routinized as habit. To hunger and then satisfy that appetite with acquisition, passage from hands (usually via utensils in Western civil society) to mouth, ingestion, chewing and swallowing requires little instruction, and is generally preceded in infancy by initial feeding on mother's milk. Extreme cold is an enemy to the body, and individuals respond by adjusting garments, seeking shelter, and burning a fire to preserve body heat. Avoiding harmful situations and seeking safe havens is an instinctual form of ISK. A lone hunter will not confront a pack of wolves if they can be avoided. Family, especially parents, is the primary source of ISK instruction through imitation and is universal among mammals. The phenomenon of animal imprinting is shared among mammals, has high survival value, and is based on ingrained and habitual trust. No human is a self-contained being capable of a lifetime of independent action. He must undergo a period of apprenticeship when basic ISK is implanted. Infants are totally dependent on SAMs from parents. Only after multiple years can they care for themselves, and with passing years from adolescence to adulthood, become capable of producing security outputs for others. The virtual and invisible umbilical connecting infant with parents gradually

disappears as his ISK accumulates and becomes dependable for independent action.

Nomadic and forest ISK reflected adjacency of their environments. Forest hunters constructed temporary shelters of tree bark into teepee-like structures. Greater availability of water distinguished forest vegetation from steppe, and farming was impractical in both environments. When a commander in Temüjin's army was tasked with attacking and defeating a forest tribe, he succeeded only after cutting away the trees blocking his army's progress, a task the Mongols did not face on the steppe.

Summary

Thousands of years had passed as humans accumulated practical knowledge and developed complex language to transmit nuanced cognition. While far from primitive, the Mongols lagged behind advanced civilizations of settled communities but preserved processes of direct and practical knowledge acquisition for survival value. Practical knowledge as SAP contributes to longevity by utilizing past experience to ameliorate present or future threats to existence. Creative application of learning and habits-as-skills added to natural man's arsenal of protections when employed appropriately. By appropriateness is meant clear recognition of natural man's natural setting, from which are derived both resources and threats, forming the next and fourth Security Action Platform – Natural Environment [E_N].

Chapter 6:
Natural Environment

> Steppe horses are particularly well adapted to the harsh conditions of the region. Although small in size, they are very hardy and capable of living on the open range throughout the winter without fodder, conditions that would kill other breeds of horses.[28]

Fourth Security Action Platform – the Natural Environment

Every natural locale offers danger and opportunity for life security, and human evolution progressed by mastering the environment as humans discovered its possibilities for life-endangerment and life-enhancement. The individual physical body, as living and breathing entity, is the habitation of the mortal soul and maintained by serial Security Action Monads (SAM) until end of life (EOL). The human body is embedded in its natural environment, and sustains itself by drawing nutrition, liquid, shelter and protection from surroundings. Boundaried by skin envelope and directed by mortal soul, the human body is forced to rely on obtainable materials in nature, and in recent centuries has channeled many of those availabilities for efficient sustenance making civil society possible.

When young Temüjin was pursued by an avenging band of Tayici'ut on Burqan Qaldun, a convergence of natural conditions and his physical limitations decided the outcome. Thirst and hunger drove him to exit his natural protection, but two natural interventions, which he considered of divine origin, delayed surrender for nine days.

> Temiijin spent three *days and* nights in the thicket, then he said, 'I will get out. ' As he moved on leading his horse *after him,* his saddle worked itself loose, *fell* from the horse and was left behind...He turned back and spent three more days and nights there. When he started out again, a white rock the size of a tent fell at the opening of the thicket, blocking the opening. He said, 'Is this a warning from Heaven?' He turned back and spent three more days and nights there. After having been already nine days and nights without food, he said, 'Why must I die so ignominiously? I will get out!' With his arrow-sharpening knife he cut the bushes - so thick that it was impossible to get out - around that white rock, the size

of a tent, which had fallen and blocked the opening; he let his horse slip through and came out of the thicket. But the Tayici'ut were keeping watch: as soon as he emerged they seized him and took him away.*

1. Stratum-of-Being (SB)	Natural man (SB_1)
2. Security Action Platform (SAP)	04. Natural Environment [$E_{N]}$
3. Initiator (subject) + predicate + target (object)	Temüjin + hides (in thicket) + himself
4. Intended consequence	Evade capture
5. Unintended consequence	Final capture due to hunger and thirst
6. Resources required v. *used*	+Food and liquids; *-dense thicket*
7. Actual effect on life-length of object	Protection from attackers
8. Positive or *negative* for subject	+Protected Temüjin for nine days; *-Absence of food and water*

Table 10: Temüjin hides in Burqan Qaldun thicket to escape Tayici'ut pursuers

Nomadism - Natural environment & human adaptation

Human presence on earth has depended upon what occurred naturally on or near its surface – water, vegetation, salt, minerals, air and animals. Over millenia men learned to mimic and cooperate with natural processes in the cultivation of grains and domestication of a few animals – including dogs, sheep, horses, and cattle.* With stable supplies of food and water, permanent settlements were built, expanded and formed social hierarchies and communities, followed by more tightly organized states. Through experience and observation, techniques were refined and an understanding of opportunity, inert materials and geography made life longer, more comfortable and more secure for a fortunate minority who exercised dominion over others. The possibility of "life and the pursuit of happiness" began and ended

with the legacy of earth's resources. Human settlements arose because men developed rudimentary knowledge of agriculture and could spend their lifetimes in one location. As villages became cities, weapons of defense were refined as bronze and then iron replaced wood and stone. Spears, halberds and bows entered arsenals. Walls, moats and palisades were erected for defense against roving predators and envious neighbors.

Nomadism predated settled agricultural life, and remained a viable way of life in regions where landforms, rainfall and soil quality were not amenable to long-term farming. Some basic cultivation occurred as slash and burn farming for a few seasons to supplement herding, hunting and gathering practices of mobile families and tribes. With the passage of time human groups shifted from patterns of seasonal movement to permanent settlement in cultivating the land and abandoned nomadism. A tribe might occupy and exploit a resource to enrich themselves by monopoly and trade. Mongol tribes wandered the penurious steppe lacking opportunity for settled agriculture. They faced extreme weather, marginal moisture, and grassland by the millions of acres. Their ancestors had migrated from the Siberian forests, evidenced by the ger's wood skeleton, and they adapted to the open steppe. Annual migrations for pasture were incompatible with urban settlement, and the rigorous life of herding, riding and little static defense except what they could muster in archery skill and numbers dictated ruthless Darwinian selection. Central Asian nomadism represented a branch of human adaptation to existing environment, not a stage of biological evolution.

The Mongol horse was a special breed, adapted to harsh steppe conditions and having great endurance matching its riders' demands. Mobility was critical to Mongol adaptation, and was

developed to a high skill by peoples of Inner Asia. Horses enabled herders to move their possessions from summer to winter pastures, to control their stock and to diminish the time needed to traverse great distances for communication and war.

> The mobility of pastoral societies also allowed them to better weather political crises than farmers: they had the option of moving themselves and their animals out of harm's way when trouble struck. In contrast, historically settled farming villages were more vulnerable to raiding by their nomadic neighbors. Such villages tended to flourish only when steppe polities could protect them; they declined dramatically when such protection was lacking.*

As shelter on the open steppe, the ger proved to be a marvel of human ingenuity. Its wood framework consists of latticed sides, a door frame, crown at the roof with holes for spokes holding the roof. After it is assembled, top and sides are covered with sheets of felt, and a hearth installed in the center, with a smoke hole at the top. Its round shape maximizes internal space and presents no flat plane surface to high wind. Tall enough to stand in, its ceiling is low conical in contrast to the Amerindian teepee's simple conical shape, and it preserves the heat of fire and human bodies, for comfort in subzero winters. Several persons can assemble or disassemble one within a couple of hours. Without the ger, livability in extreme temperatures would be lower. The portable ger (yurt) was light enough to carry and simple to assemble, yet strong enough to withstand the steppe's formidable winds and storms. With stress on portability and mobility, the nomads traveled with a minimum of baggage and possessions. Campsites with fresh water and grass were vital. The division of labor was also simple, and based largely on sex and age.* Adult males were hunters and warriors, adult females the bearers and caretakers of children and ger, children of both sexes the apprentices of their parents, and the aged as auxiliary labor. Literacy, fine arts, and science had little place. Religion of the shamanist persuasion was practiced, and only needed items at hand were retained in baggage.

The nomad's world

The male nomad's world consisted of himself as living and sentient being, his family and tribe, his herd, the ger and its accoutrements, forest, steppe and natural elements. It was a domain without geometry except that described by familiar phenomena. A straight line was one dimension of an arrow flight. A circle was the outline of a ger. A map was not a drawing on a flat surface, but a mental positioning of mountains, prominent landmarks, rivers and lakes with commonly understood names, with relative distances comprehended in days by horseback. Sun and stars sufficed in place of compass, clouds and wind foretold weather, and animal-worn trails indicated routes of travel to shelter or other destinations. The Soyombo, designed by Zanabazar in 1686, summarized the Mongol world consisting of fire, sky, water, earth, weapons and human virtues.*

Soyombo symbol on the gate of the Government Palace in Ulaanbaatar

Nomadic adaptation to harsh environment

Mainstream history has consisted of permanent settlement in cities and farms, with nomadism as a blind alley. Peripatetic nomads do not build city-requiring civilizations. They generally

* Components are described in http://www.symbols.com/symbol.php?id=2076.

lacked a sophisticated written culture, and were handicapped by inability to develop non-mobile property which could be turned into capital. When weak, they were regarded as inferior barbarians and when strong, they are feared by sedentary peoples. Nomads have been the savages who destroyed Rome, Baghdad and Samarkand. They were considered aliens who devastated without building. But objectively considered, they have much in common with "civilized man" – every human, whether farmer, urbanite or nomad, wishes to live a long and happy life. How each one pursues that life depends on circumstances in which he lives and what opportunities they offer. Some men are given greater life security by virtue of what has been achieved and accumulated from previous generations' efforts, and other men must scramble to survive by taking advantage of nature's bounty or scraps. Nomads differ from settled peoples in their low level of accumulation and far closer adaptation to the vicissitudes of nature than the urban dweller or the settled farmer. His "capital" consisted of animals, not coin or buildings or land.

Nomadic labor consists of a direct relationship with the natural world – little intensive cultivation and much searching for the primary elements of life – food and water. Domesticated animals reduced the unpredictability of steppe life, while introduction of horses, dogs, portable ger and archery were crucial in making the steppe more habitable. It was a way of life that bestowed a special war-making capacity on competently commanded Mongols who defeated, destroyed, and ruled the numerous tribes and states of Asiatica. While Rome, Alexander and the Chinese imagined that, at the times of their supremacy, they ruled the world, the Mongols closed the ancient and medieval periods of history by establishing a land empire greater than any that had gone before or followed thereafter. The Mongol

empire also roughly enclosed the theater of war and settlement for later Romanov tsars and the USSR.

Nature's supremacy in life and death

Adaptation to nature was the first rule of Mongol life. An individual could survive with strength and cunning, but he needed friends, allies and kin to prosper. Nature was the source of life and knowledge, with human reason subordinate and reactive to it. By nature is meant those things which occur without human intervention. Rousseau considered that man went astray by exchanging the natural for the civilized life.* Compared to most of the peoples they conquered, Mongols were less civilized, and had starker experiences of life and death which made mass slaughter less inhibited. Steppe herdsmen were hardened to killing animals for food at home or in the hunt, and had less scruple over killing humans in or after the frenzy of siege or battle. Facing possible death in battle or in diplomatic missions, Mongol warriors were one with the Japanese samurai, whose *bushido* stressed the lightness of death.

Life, whether animal or vegetable, is parasitic on the earth's substances and dependent on its phenomena. Without oxygen, food, water, stability of temperature and moisture ranges and essential minerals, organic life would be impossible. The absence or plenitude of essential substances plays a major part in how life of all species adapts. Natural phenomena comprise the environment and provide a physical setting for prolonging or shortening species and individual life. The great chain of being* is fundamentally a material existence, and adjusts according to local or regional conditions. Man, of all living things, has been at the forefront of adaptation and exploitation of the material and living world, and strives today to transcend it through science and technology.

Human adaptation for survival

Three fundamental components of human response to environment have been action, knowledge and belief.

- Action – acquiring and ingesting the necessities of life. This involves killing animals and plants and even insects so that their life materials can be broken down into nutrients. Water and salt are found in a natural state and can be ingested directly. Breathing – the intake of oxygen – is a habitual action whose interruption will be fatal if not resumed within a few minutes. Interrupted ingestion of nutrient consumption can be sustained for days until debilitation commences.

- Knowledge is acquired by experience, retained in memory, shared with others, and improves cooperation with or mastery of the natural environment. Birds, animals, some insects, and nomadic humans are habitual migrants who adapt to seasonal changes by exchange of foraging locales. Humans developed strategies to carry sufficient food when travelling between pastures or hunting grounds. Survival knowledge consists of understanding the substances and phenomena of local environment, predicting their location and effects, and judging what actions are necessary for their successful acquisition and efficient use.

- Belief is a mental construction of a supposed reality beyond experience, and not requiring present validation. Shamanism is a set of expectations and practices which purport to manage forces of nature. Religion generally considers that man lives not only in

> a visible and tangible world, but one inhabited by spirits and forces understood by an elect few. Belief in an immortal soul* has sustained tortured and wretched lives with promises of relief and reward.

Indentured to a harsh and sometimes killing environment, Mongols adapted with herding, hunting and raiding. Natural selection and daily focus on maintaining life security simplified choices and actions to a skeleton of options that could be summarized as "be a hammer or a nail." Physical weakness or frail Will-to-Life tended to weed out persons unfit for the rigors of nomad life, although the same individuals might survive and prosper in an urban setting. If genius is to be attributed to Genghis Khan, it would be in forging the hardscrabbled Mongols into a unified and disciplined military force. He and his cohorts were acutely aware that their lives were bound to the niggard bounty of their homeland, and only their skills and common loyalty enabled escape from the prison of cruel necessity.

Mongol adaptation to their environment stressed movement. Seasonal migrations were vital to herds. Nomads living near mountains moved to pastures higher or lower depending upon the season. Others moved north or south to seek fresh pastures with adequate water. These migrations enabled herders to maintain more animals and greater variety than if they remained in one place. Over generations, families and groups followed the same patterns. Their Being was determined by an environment of fodder and animals. Genghis Khan introduced an opportunity of breakout from their Being-environment and the chance of Becoming new men – if not civilized, then at least more secure and better fed. The number or quality of pastures was limited and disputes occurred over rights, rustling stray animals, and other affairs. Autumn was generally the season when more warlike

tribes raided sedentary settlements. The horses had been well-fed in the summer and were strongest, the farmers had brought in their harvest which attracted raids to take needed grain for the coming winter.

Movement, mobility and migrations generated special practical knowledge and skills. The knowledge necessary to survive as nomad had little resonance with farmers, urbanites, and modern man. Killing animals to survive, tracking prey in the hunt, utilizing all parts of a carcass for human use or consumption, minimizing possessions to a few which could be transported over distances or carried on the person, and self-sufficiency under the harshest conditions dictated a set of human life security actions among the Mongols and contributed to their fighting ability when properly motivated, organized and led.

Mongol "means of production" as adaptation to environment

In the relationship between man and the natural material world, the industrial revolution was a major leap from agriculture and handicraft technology to mass production and labor alienated from its product. Marx's theory of alienation speculated that the human condition under industrialization involved loss of ownership both of tools and product.* As a result of dispossession, man's nature was distorted. From this standpoint, Mongol nomads represented a stage of human development when man and his nature were healthy and whole. To be sure, there were elements of feudalism – both in hierarchy and familism – but the absence of land ownership and the herd migration pattern of livelihood rendered agrarian feudalism null. The nomadic way was simple by standards of the time, but hardly primitive. The nomadic "mode of production" relied on herds and weapons, which were chiefly tools of survival more than a means of producing a surplus to be bartered or sold. Weapons were dual-

use: for peaceful survival and for aggressive acquisition of needful things.

Domesticated animals

Domesticated animals were nomads' major food supply. Sheep, cattle, yak and goats lived on pastures which were seasonal migratory destinations. Female animals produced milk which was processed into cheese, airaq or other products which could be stored and carried. Slaughtered animals provided meat, blood, and organs to be consumed, as well as the hide, fiber, bones, horn, and tendons to be crafted into clothing, tools, bows and other necessities. Another benefit of domestic animals was that dried dung provided fuel for the cooking and warming fires. Horses were the chief mode of rapid and distance transportation, irreplaceable in the hunt and war. Their number and quality were a measure of a family's prosperity.

Bow and arrow

The Mongol bow was a fearsome weapon and possibly the highest accomplishment of nomadic "industry". Arrows* were messengers of death – to animals in the hunt and men in war. Simple in construction, they varied in design according to intended use – blunt heads, whistling, or with varied nocks. The arrow was launched by a composite bow. As described by John Man,

> The composite bow, similar in design across all Eurasia, was very different from the English longbow, and altogether less impressive at first glance. A modern unstrung composite bow looks like nothing but a 3-foot claw of drab plastic. But to flex one against your thigh and feel its latent power is to understand why this little object ranks with the Roman sword and the machine-gun as a weapon that changed the world...The 'composite'

* The arrow was also an icon of truth. The Chinese ideograph "to know" consists of the ancient symbol for arrow and a mouth, (知 *zhi*) mimicking the idea that speaking straight (as an arrow is shot) leads to knowledge.

elements - horn, wood, sinew, glue - were all readily available. The trick was to combine them correctly.*

The nomads' mode of life enabled them to survive and achieve a high degree of autonomy from urban civilization, based on exploitation of extensive grasslands for raising livestock. A settled life in cities and towns was not feasible, and portability of material possessions was a key criterion of what was desired or useful. Farmers and urbanites considered nomads to be rootless and impoverished "Flying Dutchmen" who had no home port. The steppe offered few benefits, short growing season, sparse rainfall, and severe winters making agriculture a losing proposition. Climate cycles periodically reduced livestock which recovered when conditions became more conducive to larger herds, consisting of the "five animals": sheep, goats, horses, cattle, and camels.*

The human body – residence of mind and will

The Mongol homeland was marginal to the fragmented Chinese empire, and subject to predation by stronger tribes. Impoverished and desperate, many subsisted on any animals they could find, including rats and marmots. They were on the periphery of the belt of Islam, described as "some of the planet's worst land which ran from North Africa into the dismal places of the Pacific Ocean. It was that crushing part of the world where men could not beat the earth."* Mongols could avail only the physical materials present in their visible environment. Subliminal anxiety to remain alive and a liberal definition of edibility was witnessed by a shocked Carpini:* "They consume everything which can be eaten - dogs, wolves, foxes, horses and,

* Giovanni da Pian del Carpine (1185-1252), one of the first Europeans to enter the court of the Great Khan of the Mongol Empire.

in an emergency, human flesh … They also eat the afterbirth of mares; we even saw them eating lice; and with our own eyes we saw them consume mice."[29]

Natural protections

Frightened, the mothers and the older and younger brothers barricaded themselves in the thick forest. Belgütei tore out trees and, hauling them up together, erected a palisade. While Qasar exchanged arrow shots, Qaci'un, Temüge and Temülün were thrust between clefts in the cliff.[30]

Not only did the Mongols have to eke out life substances from a stubborn earth surface, but were forced to find protection from raiders who plundered stock, women and children. The mobile ger provided windowless shelter, not defense. Protection had to be sought from whatever nature offered – trees, heights, thickets, or water. Defense, evasion and escape were necessary to life when attacked. For Ho'elün's family, the forest offered protection and materials for defense. Conditions pressed lesser men into constant dread and fear, and tested heroes and heroines into overcoming challenges to life security.

Harshness of the Mongol land bullied the peoples imprisoned there. The land encrueled men in response to an unforgiving environment. Shamanism offered a zone of pseudo-knowledge comfort derived from religious sentiment, but there were no sacred texts, nor prophets, nor full-time holy men. Culturally, most Mongol tribes had little religious orientation to major belief systems. The Mongolian steppe's harsh parameters tested the Will-to-Life, and produced individuals who could be cruel, resourceful, generous, and patient in matters of survival. Mobility, health, sight, adaptability and intelligence were required, judged and challenged.*

A conscious selection of who survived childhood and then accepted to full tribal membership complemented Darwinian

evolution. Survival of the fittest* was doubly imposed on tribespeople. First, human adaptation to the natural environment ruthlessly selected the healthy, the strong, and the clever, condemning the biologically and mentally weaker individuals to early EOL, before they could pass on their genes. Second, those who survived the purgatory of natural selection preferred to invest their nurture, friendship, and mating with individuals likely to endure the rigors of steppe life.

Geography and life security

Migration routes passed hills and mountains, familiar and named, and they were punctuated and connected by streams and rivers, marking points and lines of travel. Pasturage and good water were required for man and animal, and hunting was better where game came to drink. Mongol camps were usually pitched where water was plentiful, with grass for stock. Ample snow in the winter released ample or lush fodder in spring and summer, while a dry and sunny cold winter thinned herds. Temüjin had intimate relation with rivers as traceable arteries to follow – but not to navigate. Rivers were life-givers, but the mountain (Burqan Qaldun) remained his life-sustaining icon and natural temple of Tengri worship as well as the axis of Mongol life. The *Secret History* presents a tribal saga of liberation – how the clans and tribes adapted to their natural habitat, made it their home, subdued the animals and each other, and lifted their gaze above a horizon which would have kept sedentary men and women in permanent thrall. With horses, weapons, herds and ger, they transformed semi-desert into battlefields and pastures.

Rivers and streams were lifelines, a part of habitation giving sustenance to life and crooked guides across the steppe. Unlike Huckleberry Finn's Mississippi,* their rivers were not godlike with minds and wills of their own. Water in forms of springs,

lakes, streams, rain or snow was experienced in all its rawness. The source and fate of nearly every drop was known and appreciated. It came from clouds in the sky, fell on fecund earth, gathered in mountain rivulets and joined rivers where men and animals drew a small portion for life maintenance. Water was one of several gifts from Tengri to the Mongols, and might be issued sparingly or not at all on occasion. Men were utterly dependent upon its flow.*

> One day Du'a Soqor went up BurKhan Qaldun with his younger brother Dobun Mergen. Du'a Soqor looked out from the top of BurKhan Qaldun, and, as he did so, he saw in the distance a band of people on the move who, following the course of the Tünggelik Stream, were coming that way.[31]

Mountains were closer to Heaven than the downward flowing waters. The higher the elevation, the scarcer was the fluid of life. Lower land was more level, and conducive to travel and activities of normal survival. Mountains had forests that provided wood for fires and construction materials for carts, bows, arrows and ger. High places offered sanctuary when pursued by enemies. They were promontories for viewing beyond the horizon, watching movements of people or animals. Temüjin offered prayers to Burqan Qaldun mountain after his escape from the Merkit.

> Thanks to BurKhan Qaldun I escaped with my life, a louse's life. Fearing for my life, my only life, I climbed the Qaldun On one horse, following elk tracks; A shelter of broken willow twigs I made my home. Thanks to Qaldun BurKhan1 My life, a grasshopper's life, Was indeed shielded! But I was greatly frightened. Every morning I will sacrifice to BurKhan Qaldun, everyday I will pray to it.[32]

Fire was a form of energy providing warmth. Vital for cooking, it transformed the inedible into digestible food. It was not stolen from the gods by Prometheus, but was considered one of Tengri's gifts to man. It kept predatory animals at bay. It lit the long winters' night, and was the basis of primitive technology for extracting silver, iron, and other minerals from ore. Fire was used to bend wood into bows, straighten twigs into arrows, and

process animal parts into implements and tools. Fire cauterized wounds and was a weapon of destruction and deceit in war. Flaming arrows and other missiles were shot at enemy cities and formations. Multiple campfires were set by each warrior to frighten a foe with illusion of an army several times larger than actual in the night before battle, or to cover the withdrawal of a force during the night by leaving the fires burning.

> Cinggis Qa'an and Ong Khan likewise decided to fight and arrayed their troops; however, when they arrived it was already getting late. They said, 'We shall fight in the morning!', and passed the night in battle order. Then Ong Khan had fires lit in the place where he was stationed and that same night moved upstream along the Qara Se'ül River. ...Early next morning, at daybreak, he wanted to fight, but when he looked across to Ong Qan's position, he found that he was no longer there.[33]

Distinctiveness of Mongolian geography

A rough geographical homogeneity of the Mongolian plateau, about 1500 meters above sea level, was home to related peoples for centuries. Its climate was colder and drier than the lower lands to the west, and the best pastures were on the northern margins, merging into Siberian forests. The inhabitants of greater Mongolia were culturally distinct from the forest peoples and nomads of lower altitude steppes. Decorative motifs and the wooden framed ger indicate that the Mongols descended from forest peoples who adapted to steppe conditions, while retaining wood construction skills in the more treeless environment. The Mongols occupied a portion of the earth lacking clear frontiers or boundaries. It was subject to extremes in temperature and drought, with grass for domesticated and wild animals. Life was difficult but not impossible with nature's parsimonious bounty. Mobility – not permanent settlement – was the key adaptation to steppe conditions. The Mongol tribes remained within the orbit of China, and targeted the fragments of its empire before embarking on campaigns into Western lands.

The Inner Asian steppe has been described as "the broad highway across which the horse-conquerors have come, century after century, to conquer, and devastate, rule, and eventually give way to subsequent conquerors."[34] It is a dry, cold land, with long, cold winters, short summers and prevailing patterns of wind and moisture not conducive to agriculture. Geography establishes the setting and challenge for human survival. Plants and animals are precursors of human habitation, and their presence provides sustenance for human populations. The high Arctic and bleakest deserts inhibit habitation as they lack adequate water and food for man. Extreme temperatures are also limiting factors. Nomadic Mongols occupied a fringe-zone between forest and steppe. The relative uniformity of the steppe environment and absence of demarcated frontiers facilitated annual migrations of herds and flocks. River valleys provided passage, shelter and pasturage. Mobility marked their life style and contributed to life security in ways that permanence, possessions and property could not. This disposition to movement and its utility in war gave Mongols a decided advantage over sedentary opponents. Subsequent ability to rule China and Russia simultaneously expedited diffusion of knowledge from east to west and ultimately to Western Europe. For all the terror, death and suffering imposed on their victims, the Mongols were a powerful antidote to the relative comfort of medieval parochialism, and they reawakened Christendom to dangers and opportunities from the East.

Peering beyond the life of Genghis Khan, limitations of the high semi-desert made sustainable and refined urban civilization improbable, and the relative wealth of China beckoned and attracted predatory raiding. Various Chinese rulers limited nomadic predation through tribute and playing off one tribe against another. As the Mongols determined to end their subordination and poverty, they attacked and defeated various

successors to Chinese imperial power. After establishment of the Mongol's Yuan dynasty in 1271, a unified empire under the Son of Heaven persisted under the Ming and Qing for nearly five and a half centuries.

> Mongols via Silk Road linked Europe and Asia. It is largely through the Mongols that the Silk Route flourished, especially in the thirteenth and fourteenth centuries, bringing Eurasian civilizations from the Pacific to the Mediterranean into modest contact with one another. Nevertheless, China formed its own separate sphere geographically compared to the civilizations further west, with Tibet, Mongolia, Japan, and Korea all directing their gazes toward the Middle Kingdom, each forging in varying degrees its own civilization. And yet the severe limitations of a high desert environment 'made anything more than a protocivilization impossible in Tibet and Mongolia,' McNeill writes. Tibetan Lamaists, 'always conscious of the Indian Buddhist origins of their faith,' in effect opposed Sinification by appealing to the traditions of the rival civilization next door.[35]

Animal geography also played a part in where the Mongol conquests would occur. A vast plain extended from Hungary through Central Asia to the Pacific Ocean. Horses and sheep generally found forage in this swath, in contrast to desert areas of Arabia and North Africa where camels were more common. The Mongols averted their gaze from occupation of India, where the climate was too humid and warm for horse and herd accustomed to drier and colder climes. It remained for his descendant Babur to establish the Moghul (i.e. Mongol) dynasty over the subcontinent. After Khubilai Khan conquered China, there was brief consideration of turning the farmed fields into pasture, but declined because people were more profitable and productive than animals.

Summary

Natural man relied on animal appetites and acquired knowledge and skills to survive. Life-length was directly subject to vagaries of environment; his habits and knowledge were acquired from nuclear family and personal experience. His physical body housed an intangible mortal soul and demanded constant high maintenance throughout a lifetime and for

thousands of years until reason and accumulated knowledge freed man to pursue more complex and less existence-related quests. This occurred by development of broader horizons and discovering new possibilities for improving his life security.

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[4] Rachewiltz 1:55.

[5] Rachewiltz 1:82.

[6] Ratchnevsky 26.

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[14] Urgunge Onon, *The Secret History of the Mongols: The Life and Times of Chinggis Khan* (Richmond Surrey: Curzon, 2001), 68.

[15] Rachewiltz 2:77.

[16] http://plato. stanford. edu/entries/whewell/#SciInd

[17] Ratchnevsky 29.

[18] Ratchnevsky 29.

[19] Rachewiltz 2:74

[20] Rachewiltz 2:88.

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[26] Rachewiltz 10:245.

[27] Thomas Mann, *Confessions of Felix Krull: Confidence Man {the Early Years}* (New York: Alfred A. Knopf, 1955) 29.

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[29] Ratchnevsky 12.

[30] Rachewiltz 2:79.

[31] Rachewiltz 1:5.

[32] Rachewiltz 2:103.

[33] Rachewiltz 5:159.

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