



JOČI

JOČI (in Persian and Turkic also *Tuši*, *Duši*, ca. 1184-1227), the eldest son of Čengiz Khan (d. 1227, q.v.) and the ancestor of the khans of the Golden Horde (q.v., the westernmost Mongolian khanate), as well as of the khans of its successor states (the khanates of Crimea, Kazan, and Astrakhan) and its successor peoples, such as Uzbeks, Kazakhs, and Tatars.

Joči was born around 1184, approximately nine months after his mother, Čengiz Khan's wife, Börte, had been kidnapped by the Merkid tribesmen. While Čengiz Khan always treated Joči as a legitimate son, doubts about his paternity, reflected even in his name (in Mongolian, *joči* means visitor, unexpected guest), haunted Joči and were among the reasons that prevented him from succeeding his father. His relations with Čağadai (d. 1241), Čengiz Khan's second son and the presumed heir should Joči be disowned, were particularly strained (de Rachewilz, I, pp. 184-88, par. 254-55).

Joči might have taken part in his father's battles to unify Mongolia (Desmaisons, p. 89), but his first independent campaign was the submission of the forest people of Siberia in 1207. Proud of his son's success, Čengiz Khan gave him the territory of the forest people, thereby making the Irtysh River the center of his appanage (de Rachewilz, I, pp. 163-65, par. 239). Later on, Joči campaigned, together with his brothers, against the Jin dynasty in northern China, Inner Mongolia, and Shanxi in the autumn of 1211, and then in Hebei and Henan in the autumn of 1213 (Rašid-al-Din, ed. Karimi, I, pp. 322, 325; Rašid-al-Din, tr. Thackston, I, pp. 215, 219; Song Lian, I, pp. 15, 17). In 1216-17 Joči was sent to fight against the rebellious remnants of the Merkid tribe. On



the way back, after having subjugated them (or perhaps about a year later, when he was chasing Gü-chülüg, the Naiman prince who headed the Qara Khitay empire), Joči's troops seem to have encountered the forces of the Khwarazmshah 'Alā'-al-Din Moḥammad b. Tekeš (r. 1200-20). Having not been ordered to fight the enemy, the Mongol army retreated after a few skirmishes, an event which may account for the Khwarazmshah's haughty attitude towards Čengiz Khan's envoys, which paved the way to future atrocities of the Mongols (Rašid-al-Din, tr. Thackston, I, p. 53; Jovayni, ed. Qazvini, I, p. 31; Jovayni, tr. Boyle, I, p. 69; Nasawi, pp. 51-53). In 1218-19 Joči was sent to quell the rebellion of the forest people, and he subjugated them and the Qirghiz on the Yenisei River (de Rachewilz, I, p. 164, par. 239; Rašid-al-Din, ed. Karimi, I, pp. 83-84; Rašid-al-Din, tr. Thackston, I, p. 59). Despite these successes, when Čengiz Khan elected his heir on the eve of his departure to Khwarazm (see CHORASMIA), he preferred his third son Ögedei (d. 1241) over the two eldest sons, Joči and Čağadai, both of whom accepted their father's choice (de Rachewilz, I, p. 187, par. 254-55).

Joči played an important role in Čengiz Khan's campaign against Khwarazm. In 1219-20, Joči commanded the Mongol right flank that was sent down the Jaxartes (Syr Daryā) River to the towns at its lower course (such as Jand and Yanjikent) and against the Qangli who resided to the north of the Aral Sea and were close allies of Khwarazm. The campaign lasted until spring 1221, when Joči had to quell a rebellion on the upper Jaxartes (Jovayni, ed. Qazvini, I, pp. 64 ff.; Jovayni, tr. Boyle, I, pp. 83 ff.; Song Lian, I, p. 21; Rašid-al-Din, ed. Karimi, I, pp. 354-55; Rašid-al-Din, tr. Thackston, II, p. 242). After the uprising was suppressed, Čengiz Khan ordered Joči to join Čağadai in attacking Urgenč, the capital of Khwarazm. The initial attack failed partly due to the tension between Joči and Čağadai, but with Ögedei coming to lead the attack and pacify his brothers, the city fell in late 1221. Khwarazm then became part of Joči's appanage, and he appointed *bāsqāqs* (governors) to administer it (Jovayni, ed. Qazvini, II, p. 282; Jovayni, tr. Boyle, II, p. 482; Rašid-al-Din, ed. Karimi, I, pp. 371-74, 522; Rašid-al-Din, tr. Thackston, II, pp. 253-55, 359; Nasawi, pp. 170-73).

After the fall of Khwarazm, Joči returned to the north and was ordered to begin the conquest of the lands of the Pontic steppe, namely to fight against the Qepčāqs, Alans, Bulghar, and Rus. However, instead of going westward as his father demanded, Joči moved eastward into the Qangli domain and drifted further east towards his main camp on the Irtysh River, occupying himself



with hunting, his favorite pastime. Yet, he retained a substantial body of his troops in the vicinity of the eastern Qepčāqs. These troops seem to have successfully fought the Qep-čāqs, imprisoning many of them, but the area was never submitted completely to the Mongols at this stage (Allsen, pp. 10-14). In 1223 Joči apparently joined his father and brothers in Qulān Bāši near Samarqand, bringing wild asses from the Qepčāq steppe and many horses, thereby strengthening his reputation as the family's best hunter (Jovayni, ed. Qazvini, I, pp. 110-11; Jovayni, tr. Boyle, I, p. 140). After a big hunt, the other sons of Čengiz Khan returned eastward, but Joči retired back to his appanage. There is no confirmation to Juzjāni's statement that Joči, opposed to his father's destructive policies and identifying himself with the Muslim population under his realm, planned a mutiny against his father, or that the furious Čengiz Khan poisoned his eldest son, but Joči's leisurely approach to his commission of conquest seemed to have greatly angered his father (Juzjāni, II, p. 150; Rašid-al-Din, ed. Karimi, I, pp. 513, 522-23; Rašid-al-Din, tr. Thackston, II, pp. 352, 359-60). A complete break between the two was averted only by the premature death of Joči in 1227, a few months before that of Čengiz Khan himself. After his death Joči received the title *ulus-idi* (master of the realm; Jovayni, ed. Qazvini, I, pp. 66-67; Jovayni, tr. Boyle, I, pp. 86 ff.; Boyle, 1956, 148-52). (Rašid-al-Din, ed. Karimi, I, pp. 354-55; Rašid-al-Din, tr. Thackston, II, p. 242).

Joči's appanage was defined by Jovayni as stretching from the borders of Qayaliq (in modern Kazakhstan) and Khwarazm in the east to the remotest parts of Saqsın and Bulghar on the Volga River in the west, and "from that side as far as the hoof of Tatar horse had advanced" (Jovayni, ed. Qazvini, I, p. 31; Jovayni, tr. Boyle, I, p. 42). According to the Jočid point of view, these territories also included Arrān and Azarbaijan, and perhaps more territories in Khorasan and northern Persia; indeed, in Ögedei's (r. 1229-41) and Möngke's (r. 1251-59) time, Joči's descendants seemed to have enjoyed a special position in Persia and Azarbaijan (Waṣṣāf, p. 50; 'Omari, p. 15; 'Omari, tr. Lech, p. 100; Juzjāni, II, p. 176; Jackson, pp. 212-16). After 1260 Persia and Azarbaijan became the core territories of the Il-khanids (q.v.), the Mongol dynasty established by Joči's nephew Hülegü (Hulāgu, r. 1256-65, q.v.), and the territorial dispute over these regions became a major bone of contention between the Jočids and the Il-khanids. It created a rivalry that ended only with the fall of the Il-khanids in 1335, and was later revived by Timur (1336-1405, q.v.).



Although a few later authors manipulated Joči's biography to legitimize their claim for ruling over a part of the Uzbek territories (Ḳvārazmi and Āgā'i, p. 85; Bregel, pp. 381-97), all in all, Joči remained a rather shadowy figure in the sources. Some of his descendants, such as his sons Bātu (the conqueror of Europe, d. 1255?), Berke (the first Mongol prince to adopt Islam, r. 1257-67), and Šibān (the ancestor of the Uzbeks), as well as Joči's descendant in the 5th generation Moḥammad Özbek (r. 1313-41), whose conversion to Islam led to the Islamization of the Golden Horde (see DeWeese, pp. 67-158), received much more attention than Joči in both Muslim sources and modern research literature on the Golden Horde.

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