

Mongols
Country.

SECT. III.

The Countries belonging to the Mongols, properly so called.

I. The several Districts, or Territories, of the Mongols.

Bounds and Extent. Theatre of Wars. Division into Countries. First Division, Karchin. Tin-Mines, Timber. Its Extent. Korchin and Nayman, Ohan, Tumet. Second Division: Onhiot, and Parin. Kechikten, Uchumuchin, Sharot, Arukorchin, Abahanar. Third Division: Whachit, Sonhiot, Abahay, Twinchüz. Fourth Division: Khukhu-hotun, Kal-katargar, Maomingan, Ortus Country.

Bounds and
Extent.

THE Country of the Mongols, *Monguls*, or *Mongals*, called by the European Geographers, *Mongalia*, is bounded on the East by *Eastern Tartary*, on the South by the Wall of *China*; on the West by the *Kobi*, or great Desert^a, and Country of the *Kalkas*, from whence it is divided by the *Karü*, or Limits fixed by the Emperor; and on the North by the *Kalkas*, and Part of *Eastern Tartary*. This is a very large Region, of no less Extent than that of *Eastern Tartary*, being situated between the one hundred and twenty-fourth and one hundred forty-second Degrees of Eastern Longitude, and between the thirty-eighth and forty-seventh Degrees of Latitude: So that it is in Length, from the Borders of *Eastern Tartary* in the East, to the Parts over-against *Ning-hya*, belonging to *China* in the West, above three hundred Leagues; and about two hundred in Breadth, from North to South; though not every-where so broad, as may appear from the Map^b.

Theatre of
Wars.

THE Part of *Tartary*, within this Division, has been the Scene of the greatest Actions performed both by the Eastern and Western *Tartars*. Here the great Empire of *Jenghiz Khan*, and his Successors, had its Rise, and Seat: Here the Empires of *Kitay*, and *Karakitay*, were founded; and here the present Empire of the *Eastern Tartars*, or *Manchews*, had its Beginning. Here, for several Ages, bloody Wars subsisted, and many Battles were fought, which decided the Fate of those Monarchies. Here all the Riches of the Southern *Asia*, at several Times, were carried and dissipated. Lastly, in these Deserts, for a Time, Arts and Sciences were cultivated, and many populous Cities flourished; the Ruins of which are scarcely visible at present.

^a ALTHOUGH the several Branches of the *Mongols* lead a roving Life, yet they have their respective Limits fixed by Custom, beyond which they must not pass to settle; that being accounted an Act of Hostility. The Countries of the *Mongul* Princes, who are divided into forty-nine *Ki*, or Standards, may be considered as they respect the four Gates in the great Wall of *China*, viz. *Hi-fong-few*, *Kü-pe-kew*, *Chang-kye-kew*, and *Sha-hü-kew*; *Kew* signifying, in *Chinese*, the Streights of Mountains.

Regis,
Gerbillon.
Division into
Countries.

^b PASSING North from the Gate *Hi-fong-kew*, First Division in *Pe-che-li*, you soon find yourself in the Countries of *Karchin*, *Ohan*, *Naman*, and *Korchin*: *Karchin*. Eastward of this last lies the Country of *Tumet*. 1. *Karchin* is divided into two Districts, called at *Pe-king*, Banners, or Standards, under two Princes. The most remarkable Place here in the Map, is *Chahan-subarhan-hotun*: *Hotun*, with the *Manchews*, signifies a City; and *Subarhan*, a Pyramid of several Stories, which is still to be seen. The Country reaches to the Gate *Hi-fong-kew*.

THE Country of *Karchin* is by far the best belonging to the *Mongols*: For as the present Princes are originally *Chinese*, they have drawn thither many of their Countrymen, who have built several Towns, and improved the Lands about them, so as to produce enough for themselves, and traffic with their Neighbours.

^d HERE are likewise Mines, some of an excellent Tin, with large Forests of fine Timber, which is sent even to *Pe-king*, for their Buildings. By this Traffic, the Father of the Great Grandfather of the present Family got immense Riches, with which having done signal Service to the old Prince of *Karchin*, he obtained his Daughter in Marriage, and afterwards all his Possessions. Next, to secure them to himself, he joined with the *Manchews*, then attempting the Conquest of *China*; for which the new Imperial Family now reigning rewarded him with the Dignity of *Tsing-vang*, or *Prime Regulo*; which is the highest Title of Honour that an Emperor of *China* bestows on any Prince.

Tin-Mines,
Timber.

KARCHIN, from North to South, is not above forty-two great French Leagues; but much larger from East to West. In this Part are the Emperor's fine Houses of Pleasure, near which he frequently hunts, and usually spends his Summer: For the Heats are much more tolerable in all these Parts, than at *Pe-king*; though the Distance between that City and *Je-ho*, the fairest of these Retreats, is not above forty Leagues, if you pass through the great Wall by the Gate *Kü-pe-kew*, which is not near half Way^d.

Its Extent.

^a Called, by the *Chinese*, *Sha-mo*.
264.

^b *Du Halde*, vol. 2. p. 249, and 251.

^d The same, p. 249, and

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Korchin,
and Nay-
man.

2. **KORCHIN** is divided into ten Standards, including the Countries of *Turbédâ* and *Chaley*^a. The principal Residence of the *Korchin Tartars* is along the River *Quyler*. Their Country extends to the *Sira-mûren*^b, and consists of nothing but barren Plains. Instead of Wood, they burn Horse, or Cow-Dung, dried; and for Want of Springs, dig Wells. The principal Point of *Turbédâ*, is *Haytaban-pira*^c. The *Chaley Tartars* dwell by the *Nonni-ûla*^d: So that *Korchin*, from North to South, contains almost four Degrees, extending six Leagues to the North of the *Haytaban*: But it is not more than three Degrees and twenty-five Minutes from East to West. 3. *Nayman* (called, in some Maps, the Kingdom of *Nayman*, and *Nagman*) contains but one Banner, and begins from the South-Side of the *Sira-mûren*, Latitude (taken on the Spot) forty-three Degrees thirty-seven Minutes; Longitude five Degrees East. The principal North-Point is *Topirtala*^e.

Ohan.

4. **OHAN** is chiefly inhabited along the *Nar-koni-pira*, where some Rivulets fall into it, as the *Shaka-kol*, or *Chahan-kol*, which gives Name to the Village *Shaka-kol-kajan*^f. The Ruins of a City called *Orpan*, or *Kurban-subarhan-botun*, on the little River *Nûchûkû*, or *Nuchaka*, are on this Side the Latitude of forty-one Degrees fifteen Minutes. The *Nûchûkû* falls into the River *Talin-ho*. *Nayman* and *Ohan* are far less, yet much better than *Korchin*. They are interspersed with little shrubby Hills, which furnish Wood for Fuel, and abound with Game; especially an incredible Number of Quails, so that they flew, without Fear, even between the Legs of Passengers Horses. These three Countries, and that of *Tûrmeda*, or *Turbédâ*, on the East of them, are of a dry, sandy, nitrous Soil, and extremely cold.

Tûmet.

5. **TUMET** is divided between two Banneret Princes, and is mostly inhabited beyond the River *Subarhan*, where are to be seen the Ruins of the City *Modun-botun*. This Country extends on the South to the great Wall, Eastward to the Palisado, inclosing *Lyau-tong*; Northward to *Halba*, or *Hara-pay-chang*.

Second Division.

GOING through the Gate *Kû-pe-kew*^g, you enter upon the Territories, formerly Part of *Korchin*, and *Onbiot*, now converted to a Forest, where the Emperor hunts: Here he has also several fine Summer-Houses. Farther North are the Countries of *Onbiot*, *Kechikten*, *Parin*, *Sharot*, *Uchû-mûchin*, *Arûkorchin*, and *Abahanar*.

Onbiot, and I.

1. **ONBIOT** is divided into two Standards of Tar-

tarian Princes on the River *Inkin*. 2. **PARIN**, divided into two Standards, has its principal Habitation on the *Hara-mûren*, which falls into the *Sira-mûren*^b. The Territories of *Onbiot*^h, and *Parin*, lie beyond the Emperor's Hunting-Seats, Northward. Their Princes have been many Years allied to the Imperial Family. There are several of them in both Countries: *Parin* is the largest; but, in other Respects, pretty like *Onbiot*, the Soil of which is but indifferent. Here are but a few Buildings erected near the Palace of the Princess, the Emperor's Daughter, for the Reception of her Retinue, where the Missioners were very well entertained. Her Husband had the Title of *Tjing-vang*, or Prime Regulo, and one of the Princes of *Onbiot*, that of *Kun-vang*, or Regulo of the second Rank. His Mother had built him a small Palace near the little River *Sirgha*, or *Siba*; though he usually encamped on its Banks^k.

Regis
Gerbillon.

3. **KECHIKTEN**, or *Kesikten*, is also divided into two Standards, and has its principal Habitation on a little River that runs from the South-West into the *Sira-mûren*. 4. *Uchûmûchin*, or *Uchûmû-Utsimûsin*, has two Standards along the *Hulakor*, or *Hulgur-pira*^{chin}. Its Prince has the Title of *Tjing-vang*, or prime Regulo, and commands a Banner of twenty-two *Nurû*, or Companies. 5. *Sharot*, divided into two Standards, is mostly inhabited towards the Confluence of the *Lohan-pira*, and *Sira-mûren*. 6. *Arûkorchin* has but one Banner, which is on the River *Arûkondulen*. 7. *Abahanar* has two Standards, and is best inhabited about the Lake *Taalnor*^l.

WHEN you have passed the Gate *Chang-kye*^{Third Division}, West of *Ku-pe-kew*, you enter on a Country conquered by the Emperor, who has it in Property. These Lands, as well as those from the *Ku-pe-kew*, to the *Hi-fong-kew*, along the great Wall, are occupied by Farmers belonging to the Emperor, the Princes, and several Tartar Lords. Here are also *Mongol Tartars*, of different Countries, who were either made Prisoners, or submitted voluntarily. They are ranged under three Standards, and commanded by Officers of the Emperor's Appointment; wherefore they are not reckoned among the forty-nine *Ki*, or Banners of the *Mongols*.

FARTHER to the North of the *Chang-kye*, are the Countries of the *Mongol* Princes of *Hoachit*, *Sonbiot*, *Ababay*, and *Twinchuz*. 1. *Hoachit*, or *Whachit*, is divided into two Standards near the River *Chikir*, or *Chirin-pira*. 2. *Sonbiot* has two Standards: The principal Habitation

^a Or *Chalair*, as in *De la Croix's* History of *Jenghiz Khân*. ^b *Mûren* is the *Mongul* Name for the larger Rivers. ^c *Pira* signifies a River, but of the lesser Kind. ^d *Ula* is the *Manchew* Word for great River. ^e *Du Halde's* China, p. 249. ^f *Kajan*, or *Kayan*, in *Manchew*, signifies a Village. ^g Called by the *Russians*, *Kapki*. ^h *Du Halde*, as before, p. 249, 264. ⁱ Some *Tartars* pronounce *Onibel*. ^j *Du Halde*, as before, p. 250. ^k *Nor*, a Lake in the *Mongol* Language.

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Country.Ababay,
Twinchüz.

Fourth Di-

Kalka-tar-
gar.Maomin-
gan.Ortus Coun-
try.rim of
oto.Origin and
Name.

is near a Lake. 3. *Ababay* has two Standards, which encamp about some Lake, or Meer, of which the Southernmost is *Säretü-büchin*. 4. *Twinchüz* contains but one Banner, near the Mountain *Orgon-alin*^a.

THROUGH the Gate *Sha-bü-kew*, you enter upon the Emperor's Lands. The City *Hübü-hotun*, or *Kbükhü-hotun*, is most remarkable. Here inhabit the *Kü-fay-chin*, or Chiefs of two Tartar Banners, called also *Tumet*. These Tartars are partly descended from those made Prisoners by the *Manchews*, when they invaded the Territories of the *Mongols* from *Lyau-tong*; partly a Mixture of different Nations of Tartars. Their Chiefs are appointed by the Emperor. Beyond the Territory of *Hübü-hotun*, lie the Countries of the *Mongol* Princes of *Kalka-targar*, *Mao-mingan*, *Urat*, and *Ortos*, or *Ortus*. 1. *Kalka-targar* is watered by the little River *Aypabamüren*: It contains but one Banner. 2. *Mao-mingan* has but one Banner. 3. *Urat* is divided into three Standards, and is mostly inhabited along the River *Kondalen*^b (or *Quendolen*.) 4. The *Mongols*, called *Ortos*, or *Ortus*, are bounded on the South by the great Wall, which is there, and also throughout *Shen-si*, only of Earth, and fifteen Foot high. On the three other Sides, they are hemmed-in by the *Whang-ho*, or *Yellow River*; which leaving *China* near the fine City of *Ning-hya*, makes a great Sweep, and enters it again towards *Pau-te-chew*: Its Windings towards the North, are marked from Observations taken in following its Course, as far as *Kura-modo*; which Countries are without Inhabitants, or any Thing remarkable. They had beyond the great Wall, upon the *Whang-ho*, a City named *Toto*, which seems, by the Ruins, to have been pretty large; though these People have neither Skill, nor Pleasure, in Building. They are governed by several petty Princes, under six Banners, and love to distinguish themselves by the Largeness and Number of their Tents, as well as Multitude of their Flocks^c.

2. Manners, Customs, and Language of the Mongols.

Origin, and Name. Of great Extent, to what owing. Language, and Characters; Shape, and Features: Their Manners, Humour, and Genius: Their Dress, Arms, Cattle, Way of living, Diet, Wives, and Funerals: Their Tents. Their Traffic.

THE Inhabitants of these Quarters, are variously named by Authors, *Mongols*, *Mon-*

guls, *Mungals*, and *Moguls*. According to the History of *Abulghāzi Khān*, they took their Name from *Mogul*, or *Mungl Khān*, a very ancient Monarch of their Nation, of whom Mention will be made hereafter^d.

THE Chinese sometimes call the *Mongols*, or *Mengls* (which seems to be their true Name) *Sit-tse*, or *Western Tartary*; and, in Derision, *Tsau-ta-tse*^e, that is, *stinking Tartars*, because of their ill Scent.

THE *Monguls*, for Number and Extent, far exceed the *Manchews*; for under that Name are to be comprehended the *Kalkas*, and *Eluths*, who inhabit Westward as far as the *Caspian Sea*: Not that they are all properly *Monguls*, which was but one Tribe, amongst many others; but *Jenghiz Khān*, who was of that Tribe, having subdued all the rest, they thenceforward passed under the general Name of *Monguls*, as before they were known in the Western Parts of *Asia* by the Name of *Tartars*, who were the most powerful Hord, till subdued by the above-mentioned Conqueror; and, indeed, on the same Account they afterwards shared with the *Monguls*, in the Honour of giving a Name to the Inhabitants of this vast Region, as well as ingrossed that of the Country wholly to themselves, it being called *Tartary* to this Day in all the Southern *Asia*, as well as *Europe*, although there is no such particular Tribe, as that of the *Tartars*, now to be found.

It is also to be considered, that the *Khāns* of the three Divisions of the Inhabitants above-mentioned, are *Mongols* by Descent, which goes a great Way in keeping-up the general Name among their respective Hords. Thus we meet with the Denominations *Kalka Mongols*, and *Eluth Mongols*, as well as *Kalka Tartars*, and *Eluth Tartars*, as the Chinese generally call them. With regard to the Name *Tartars*, it may be proper to observe here, that the true Orthography is *Tatars*, as they are called in the Oriental Countries, and those of *Europe* to the East of *Germany*. The Chinese, who want the *r* in their Language, say *Ta-ta*, and *Ta-tse*.

THESE People, though going under different Appellations, have all but one Language, Religion, and Manner of living, which is a Proof, that they are descended from the same original Stock. Their Language is simply called the *Mongol Tongue*: They have several Dialects indeed, but understand one another very well^f. We are informed by *Regis*, that the Characters upon the ancient *Mongol* Monuments, are the same with those in present Use, but different from the *Manchew*, which are no older than the

Garbillion,
Regis.Of great
Extent.To what
owing.Language,
and Charac-
ters.

^a *Alin*, a Mountain, in the *Manchew* Language. and 265.

^b *Du Halde's China*, p. 264. ^c The same, p. 253. ^d History of the *Turks*, *Mogols*, and *Tartars*, p. 7, and 9. ^e By the *Sadatse*, or rather *Su-ta-tse*, of *Nienbof*, vol. 3. p. 426. ^f *d.* are doubtless to be understood the *Tsau-ta-tse*, or *Mongols*. ^g *Du Halde*, as before, p. 256, & seq.

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Family now reigning. They have not the least a Likeness to the *Chinese* Letters, and are no more difficult than the *Roman*. They are written on Tables with an Iron Pencil; for which Reason a Book is a great Rarity among the *Mongols*. The Emperor, to please them, had some of their Authors translated, and printed at *Pe-king*: But the chief Book among them is the Kalendar, published by the Mathematical Tribunal, and graved in *Mongol* Characters ^a.

Shape, and
Features.

ACCORDING to *Bentink*, the *Mungals* (or *Mongols*) in general, are of a middle Size, but strongly set; their Faces very large, and flat; their Complexion sun-burnt; their Noses flat, but their Eyes black, and full: Their Hair is black, and strong as Horse-Hair: They commonly cut it pretty close to the Head, preserving only a Tuft at the Top, which they let grow the natural Length: They have very little Beard ^b.

Their Man-
ners.

GERBILLON says, they are quite rude, and unpolished in their Manners; yet honest, and good-natured: Nasty and slovenly in their Tents and Cloaths, living amidst the Dung of their Beasts, which serves them for Fuel; for they have no Wood. They excel in Horsemanship, and Hunting; and are dexterous Archers on Foot, or on Horseback. In general they lead a wretched Life. Averse to Labour, they prefer Grazing to Agriculture ^c.

Humour.

REGIS observes, that the utmost Ambition of the *Mongols*, is to preserve the Rank of their Families. They value Things only for their Use, having no Regard to their Rarity, or Beauty. They are naturally of an easy, cheerful Temper, always disposed to Laughter, and never disturbed with Melancholy: And, indeed, they find little Occasion for Care, having generally neither Neighbours to manage, Enemies to fear, nor Lords to please; no difficult Affairs, no Business of Constraint, diverting themselves only with Hunting, Fishing, and other bodily Exercise, in which they are very expert.

And Genius.

HOWEVER, these People are capable not only of the Sciences, but the greatest Affairs: Witness their subduing *China* in 1264, which they governed, even in the Opinion of the *Chinese*, with great Judgment, and Address: And there are still seen in *China*, Marble Monuments, with Inscriptions both in the *Chinese*, and *Mongol* Languages. In this they have been imitated by the *Manchews*, now Masters of this Empire, who have caused the public Acts, and Inscriptions, to be written in both Languages ^d.

Their Dress.

As to their Dress, according to *Bentink*, they wear very large Shirts, and Calico Drawers.

Their Habits reach as low as their Ancles, and are commonly made of Calico, or some other slight Stuff, which they line with Sheep-Skin. Sometimes they wear intire Garments of Sheep-Skins: They fasten these Garments about the Loins with great Leather-Straps. Their Boots are very large, and usually made of *Russian* Leather: Their Bonnets small, and round, with a Border of Fur four Fingers broad. The Dress of the Women is very near the same, excepting that their Garments are longer, their Boots generally red, and their Bonnets flat, with some little Ornaments ^e.

Gerbillon,
Regis.

ACCORDING to *Regis*, their usual Cloathing is Sheep and Lamb-Skin, the Wool next the Body. Though they know how to dress, and tolerably whiten these Skins; as also those of Stags, Deer, wild Goats, &c. (which, in some Sort, serve the Rich for under-Garments in the Spring) yet, for all their Care, you smell them as soon as they come near you; whence they got the Name of *stinking Tartars*, as before-mentioned. Their very Tents have a rammish Smell, hardly tolerable: So that a Stranger, who happens among them, had best erect his Tent some Paces distant from them ^f.

THE Arms of the *Mongols* consist in the Pike, the Bow and Arrows, and the Sabre, which they wear after the *Chinese* Manner. They always go to War on Horseback, like their Neighbours the *Kalmuks* (or *Eluths*;) but it is well if they be such good Soldiers.

THEIR Cattle consists in Horses, Camels, Cows, and Sheep, that are generally very good in their Kind: But they are not to be compared with the Cattle of the *Kalmuks*, neither for Appearance, nor Goodness, except their Sheep, which almost surpass them; and what is peculiar, have Tails about two Foot long, and near as much in Compass, weighing commonly between ten and eleven Pounds: It is almost one entire Piece of very rank Fat, the Bone not being larger than that in other Sheep. They breed no Beasts but what eat Grass, and, above all Things, abhor Swine ^g.

THE *Mongols*, says *Gerbillon*, live all the same Way, wandering from Place to Place with their Herds, and pitching where they find most Forage: In Summer, near some River, or Lake; in Winter, on the South-Side of some Hills, while the Snow supplies them with Water. Their Diet is very simple: In Summer, they feed on Milk-Meats, using, indifferently, that of Cows, Mares, Ewes, Goats, and Camels. Their Drink is Water boiled with the worst Sort of *Chinese* Tea, in which they put Cream, Butter, or Milk.

^a Du Halde's *China*, p. 253.^b History of the *Turks*, *Mogols*, &c. vol. 2. p. 502.^c Du Halde, as

before, p. 256.

^d The same, p. 253.^e History of the *Turks*, &c. p. 505.^f Du Halde, as before,

p. 254.

^g History of the *Turks*, &c. as before, p. 505.

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at Pleasure. They also make a spirituous Liquor from four Milk, especially Mares, which is distilled after Fermentation. The Rich lay Mutton to ferment with their four Milk. This Liquor is strong, and nourishing, and they delight to get drunk with it. They also smook a great deal of Tobacco. Though Polygamy be not forbidden, they have usually but one Wife. They burn their Dead, and interr their Ashes on some Eminence, where raising a Heap of Stones, they place thereon little Banners ^a.

Their Tents.

THE *Mongols*, says *Bentink*, dwell under Tents, or little moving Houses, and live altogether on the Produce of their Cattle ^b. *Regis* observes, that their Tents are round, and much more commodious than the common *Manchew* Tents, which have only a single, or double Wrapper, much like those of the *French* Soldiers, being covered with a thick grey or white Felt, upheld within by Poles, with one End tied round a Hoop. They thus form the Superficies of a broken Cone, with a round Hole at the Top, to let-out the Smoak that ascends from the Hearth, placed in the Middle of the Tent. While the Fire lasts, they are warm enough; but soon grow cold again; and in Winter would, without Care, freeze in their Beds. To avoid, or at least lessen, this, and other Inconveniences, the *Mongols* have their Tent-Door very narrow, and so low, that they cannot enter without stooping. They have also the Art to join these loose Pieces so nicely, as to keep-out the piercing Blasts of the North-Wind ^c.

Their Traffick.

WITH regard to Commerce, the petty Merchants of *China* resort to the *Mongols* in great Numbers, bringing them Rice, Bohea-Tea, which they call *Kara-chay*; Tobacco, Cotton-Cloth, and other ordinary Stuffs; several Sorts of Household Utensils, and, in short, whatever they stand in need of. In Exchange, they give them Cattle; for they know not the Use of Money ^d.

3. The Religion of the Mongols.

They worship *Fo*: Their Lamas: Their Bigotry. Foism, when introduced. The *Khutuk-tu*. Their Government.

They worship *Fo*.

ALL the *Mongols*, according to *Gerbillon*, are of the Religion of *Tibet*, that is, Worshipers of the Idol *Fo* ^e, called, in their Language, *Fu-sheki*. They believe the Transmigra-

tion of Souls, pay their *Lamas*, or Priests, a blind Obedience, and present them with the best Things they have. These Priests are commonly ignorant; being accounted very learned, if they can read the sacred Books in the Language of *Tibet*. They are also great Libertines, and debauch Women with Impunity; yet the great Men are advised, and managed by them, and give them the upper-Hand on all public Occasions ^f.

Gerbillon,
Regis.

THE *Lamas*, says *Regis*, who are the only Persons capable of instructing their Countrymen, find more Advantage in going from Tent to Tent, and repeating certain Prayers, for which they have a Stipend; or in practising Physic, which they are Pretenders to: So that few of the *Mongols* can write, or read. Several of the *Lamas* themselves scarce understand their Prayers ^g, and much less the ancient Books of Religion, which are written in an obsolete Stile. Their Prayers, which have also some obsolete Terms, are sung with a solemn, yet harmonious Air, and make almost the Whole of their religious Worship. They make no Sacrifice, or Offering, but the People often kneel, bare-headed, before the *Lamas*, to ask Absolution, and rise not till they have received it by the Imposition of Hands. It is generally believed, that they are able to call-down Hail and Rain. This was testified to the Missioners by several *Mandarins*, who were Eye-Witnesses to these Facts; and confirmed what was told them at *Pe-king*, of the *Lamas* practising Sorcery. They do not hold the Transmigration of the Soul, at least not into Brutes; and, therefore, eat Flesh, but mostly that of wild Beasts taken in Hunting, though they keep large Flocks of tame ones ^h.

THE *Mongols* are very devout, every one wearing a String of Beads about his Neck, to pray-by. There is scarce a *Mongol* Prince, but has a Temple, though no House in his Territory. *Gerbillon* saw the Ruins of one more than two hundred and fifty Leagues from *Pe-king*: It was built by *Chinese* Workmen, hired on Purpose; and the Tiles, which were varnished, or rather enamelled, with Yellow, were brought from *Pe-king*. A *Lama*, who called himself a living *Fo* ⁱ, and was adored as such, had it erected in the Territory of the King of the *Kakas*, his Brother ^k. The *Mongols* are so bigotted to their *Lamas*, though generally very ignorant, and debauched, that there is very little Hope of converting them to the *Romish* Faith.

^a History of the *Turks*, *Mongols*, &c. p. 256.

^b The same, p. 505.

^c Du Halde's *China*, p. 254.

^d History of the *Turks*, &c. as before, p. 505.

^e See the Religion of *Fo*, before, p. 206, & seqq.

^f Du

Halde, as before, p. 256.

^g Poor Wretches! they are as ignorant as the *Romish* Priests were in the ninth, tenth, and eleventh Centuries, when they could not say so much as the Lord's Prayer in good Latin.

^h Du

Halde, as before, p. 253.

ⁱ This was a *Khutukta*, or Deputy of the *Dalay Lama* of *Tibet*.

^k Du Halde,

as before, p. 257.

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Feism, when
introduced.

A *Mongol* Prince, well-versed in the History of his Ancestors, told *Gerbillon* (who asked him when the *Lamas* first introduced the Religion of *Fo* among them) that in the Reign of the Emperor *Kublay*, whom he called *Hüblay*, there came *Lamas* into the Country of the *Mongols*, who planted their Religion; but that these *Lamas* differed much from the modern; that they were Men of Learning, blameless in their Lives, and wrought many Miracles. The Author thinks it probable, that these *Lamas* were Christian Monastics, who came from *Syria* and *Armenia*, there subject to *Kublay*, and preached Christianity both to the *Mongols*, and *Chin-se*: But that the Communication of these Countries with *China*, and *Tartary*, being afterwards cut-off by the dismem-bering of that great Empire, the *Bonzas* of *China* blended their Superstitions with the Christian Customs, and introduced, by Degrees, the Religion of *Fo* among the *Mongols*. This, he says, is the more credible, because these *Lamas* have many Ceremonies, and Customs, like those observed among Christians. They have Holy Water, singing Service, and pray for the Dead. Their Dress is like that in which the Apostles are painted, and they wear a Mitre and Cap, like Bishops; not to mention their grand *Lama*, who, among them, is much the same as the sovereign Pontiff among Christians.

The Khü-
tük-tü.

At the Head of these *Mongol Lamas*, there is a Deputy under the *Dalay Lama* of *Tibet*: He is called the *Khütükü*, and resides at *Hu-hu-botun*, or *Khukhu-botun*, before-mentioned, near the *Whang-ho*, and Country of *Ortús*, where *Gerbillon* saw him, in the Year 1692.

Their Go-
vernment.

As to Government, the *Mongols*, as hath been already remarked, are divided into forty-nine Standards, under so many Princes. *Regis* relates, that the *Manchews*, after their Conquest of *China*, conferred on the most powerful of them the Titles of *Vang*, *Pey-le*, *Pey-tsi*, *Kong*, &c. settled a Revenue on each Chief of a Standard, fixed the Bounds of their Lands, and established Laws, by which they are governed to this Day. There is a grand Tribunal at *Pe-king*, to which Appeals are brought from the Princes themselves, who are obliged to appear, when cited. The *Kalkas*, since their Subjection, are under the same Regulation.

Mongol
Princes.

THE several Countries, or Districts of the *Mongols*, even those which are the worst, being dry, sandy, and cold, such as *Korchin*, *Oban*, *Nayman*, and *Turbeda*, maintain a great Num-

ber of Princes. The House of *Korchin* only, at the Time the Missioners passed-through the Country, had eight, or nine, distinguished by their several Titles, like those of Dukes, Marquises, Counts, &c. the Number of which is not fixed, because they depend on the Will of the Emperor; who is, with respect to them, the great *Hán* of the *Tartars*, and who either raises, or degrades them, according to their good, or bad Conduct. When they are without Title, or military Command, they are called *Tayghi*, or, as the *Chinese* pronounce it, *Tay-ki*: Nevertheless, they are considered as Masters of their Country by the *Tartars*, who are no better than Slaves to the Heads of their respective Families.

THESE Princes have a Politeness, which distinguishes them from their Subjects, who, though they stile themselves Slaves, are not treated with Severity, but have ready Access on the slightest Occasions. This Familiarity takes-off nothing of their Respect, for they are taught, from their Infancy, that they are born to obey, and their Masters to command. But of the Government, as well as Religion, of the *Mongols*, more will be spoken in the next Section.

S E C T. IV.

Of the Country belonging to the *Kalka Mongols*.

I. Name, Extent, and Rivers of the *Kalkas*.

Name, Extent, Bounds. The *Kobi*, or *Sha-mo*. *Kalkas* Descent. River *Kalka*. The *Kerlon*. The *Tula*. River *Twi*. The *Selinga*. The *Orkhon*, and *Tola*. The *Siba*, or *Altay*. The *Dsan-muran*. The *Argun*.

OF all the *Mongol* Nations, depending on the Emperor, the most numerous, and celebrated, are the *Kalkas*, who take their Name from the River *Kalka*. They possess above two hundred Leagues of the Country, from East to West, and the Banks of the finest Rivers in this Part of *Tartary*. They dwell beyond the *Mongols*, and have the *Eluths* (or *Kalmüks*) on the West. Their Country, according to *Gerbillon*, from West to East, extends from *Mount Altay*, to the Province of *Solon*; and, from North to South, from the fiftieth and fifty-first Degrees of Latitude, to the Southern Extremity of the great Desert *Sha-mo*, which is reckoned to belong to them; they encamping there, during

* Papists, he should have said. ^b *Du Halde's China*, p. 263, compare with p. 220, before. ^c P. 264. We are told, that this annual Stipend is much less than what is allowed the *Manchew* Princes at *Pe-king*. ^d *Du Halde*, as before, p. 261, 264. ^e We write *Kán*, but all the *Tartars* pronounce *Hán*, or rather a middle Sound between the two Letters, *K* and *H*, as *Khán*. ^f *Du Halde*, as before, p. 250. ^g It is said, p. 265, of *Du Halde*, vol. 2. that they extend, from East to West, twenty-two Degrees; but from North to South, no more than five and a half.

Mongols
Country.
Kobi, or
Sha-mo.

Winter, when they stand in less Need of Water, which is rarely to be met-with, and generally bad.

THE Defart above-mentioned, called by the *Chinese*, *Sha-mo*, and the *Tartars*, *Kobi*, or *Gobi*^a, bends about *China*, and is larger, and more frightful, towards the West. *Gerbillon* passed it four Times in different Quarters. From East, to the Mountains beyond the great Wall, it is about one hundred Leagues, not comprehending the Mountains to the North of the great Wall: For though they are in a Manner uninhabited, the Soil is good, affording fine Pastures, Woods, Springs, and Rivulets, in abundance. The Author does not here include the Country beyond the *Kerlon*, abounding with Water, and Pasturage, though thinly inhabited, especially the Western Part. The Defart is much larger from North to South, and above one hundred Leagues over. In some Parts it is quite bare, without Trees, Grass, or Water, except certain Ponds and Marshes, made by the Rains, and here and there a Well of Water, bad enough.

Kalkas Descend.

THESE *Kalkas* are the Descendants of the *Mongols*, who about the Year 1368 were expelled *China* by *Hong-wu*, Founder of the *Ming* Family; and retreating Northward beyond the great Defart, settled chiefly along the Rivers *Selingha*, *Orkhon*, or *Orhon*, *Tula*, and *Kerlon*, where there is Plenty of Pasturage. The strangest Thing is, that, after being so long accustomed to the Delicacies of *China*, they could so easily return to the roving fordid Life of their Ancestors^b.

River Kalka.

THE *Kalka-pira*, or River *Kalka*, as *Regis* observes, is not much frequented by the *Kalkas*, though they take their Name from thence: It flows from a famous Mountain, called *Suelki*, or *Siolki*, eighty-four Leagues from *Parin*, and sixty-four from *Tsitfikar*: They pretend it gives Rise to several other Rivers, but no Way considerable. After passing through a Lake called *Puir*, it changes its Name to *Urson*, and runs directly North into a larger, named *Kulon-nor*.

The Kerlon.

THE *Kerlon*, *Tula*, *Twi*, and *Selingha*, though less famous for their Origin among these People, are of more Account, for their clear and healthful Waters, abounding with Trout, and other Fish; and for the fruitful, large, and populous Plains they glide through. The *Kerlon*, or *Kerulon*, running from West to East, falls also into the Lake *Kulon-nor*, which discharges itself into the *Saghalian-ula*, by the River *Ergona*, the Boundary of the *Manchew* Empire on that Side: For the Situation of this Lake, and Course of these Rivers, we cannot do better than refer to the Map.

THE *Kerlon*, which is not deep, being almost every-where fordable, of a sandy Bottom, good Water, and about sixty common Feet in Breadth, washes the richest Pastures in all *Tartary*.

Regis, Bentink.

THE River *Tula* runs from East to West, and in most Places is larger, deeper, and more rapid, than the *Kerlon*: It has also more Woods, and finer Meadows; and on its North-Side are Mountains covered with large Firs, which afford an agreeable Prospect: The *Mongols* of this Part of *Tartary* speak of it with Admiration. This River, having joined itself to the *Orgon*, *Orkhon*, or *Urbon*, which comes from the South-West, runs towards the North; and, after being increased with several others, as the *Selingha-pira*, at length falls into the greatest Lake in all *Tartary*, named *Pay-kal*^c. This Lake belongs to the *Russians*, who are also Masters of the lower Part of the *Selingha*, and on the opposite Side, near the Limits of the two Empires, have built a little Town, called *Selinghinskoy*; and beyond that the City *Irkutskoy*^d, which is much better peopled, and perhaps more traded-to, than any City in *Tartary*.

The Tula.

In travelling from hence to *Tobolskoy*, the Capital of *Siberia*, and *Northern Tartary*, you meet frequent Villages, and in them commodious Lodgings: But going from *Selingha* Southwards, till you come almost to the great Wall, you are obliged to lodge, and diet after the *Tartarian* Manner.

THE Waters of the *Twi-pira*, which are clear and healthful, like those of the *Kerlon*, after a pretty long Course, through fertile Plains, loses itself in the Ground near a little Lake, without appearing any more^e.

To the former Account of Rivers, from the Missioners, let us add some farther Remarks from *Bentink*. He informs us, that the River *Selingha* has several Springs, and that the *Wersh-Selingha*, which is the principal one, issues from a Lake, called by the *Mongols*, *Kosogol*^f: That its Course is nearly in a right Line from South to North, through very fertile Plains; and that after being considerably enlarged by many Rivers on both Sides, it discharges itself into the Lake *Baykal*: That its Waters are very good, and light, but do not afford Plenty of Fish: That both Sides of this River, from its Springs, till within one Day's Journey of *Selinghinskoy*, are in the Hands of the *Mungals*; but that the neighbouring Country, from that City to the Lake, belongs to the *Russians*.

THE *Orkhon*, formerly called *Kalassui*, runs North North-West into the *Selingha*. The *Khan*, *Orkhon*, and *Tola*.

^a *Kobi*, or *Gobi*, signifies a Defart.

^b *Du Halde's China*, p. 259.

^c Called, in the Maps, *Baykal*.

^d In the French, *Ergoufki*.

^e *Du Halde*, as before, p. 250, & seq.

^f Or *Kos-kol*: *Kol*, or *Gol*, signifies a Lake.

Mongola
Country.

of the *Kalka Mongols*, and their *Khutuktû*, or a High Priest, usually make their Abode there.

THE *Tola*, called heretofore *Kollanuaer*, comes from the East South-East, and throws itself into the River *Orkhon*. The Karawans of *Siberia* having passed this River, enter immediately into the Territories depending on *China*.

The Siba, or
Altay.

THE River *Altay*, at present called *Siba*, has its Spring towards the Frontiers of the *Kalmûks*, (or *Eluths*) in the Mountains, called by the *Tartars*, *Ukum-luk-tugra*, about the forty-third Degree of Latitude to the South of the Springs of the *Jenisea*; and running from thence East North-East, loses itself North of the Desert of *Gobi*, and South South-East of the Source of the *Orkhon*. A petty *Khân* of the *Mongols* usually resides about the *Siba*, who is at present under the Protection of *China*.

The Dsan-
muran.

THE *Dsan-muran* ^a (*Tsan*, or *Jam-muran*) has its Source in the Mountains, which cross the *Gobi*, about the forty-third Degree of Latitude. It runs South South-East, and falls into the *Whang-ho* (or *Yellow River*) on the Frontiers of *Tibet*. Two petty *Khâns* of the *Mongols*, both under the Protection of the Emperor, make their Abode about its Banks.

The Argun.

THE River *Argun* (or *Ergonâ*) rises in the Country of the *Mongols*, from a Lake, called by them, *Argun-dalay*. Its Course is nearly East North-East; and having run above one hundred Leagues, it falls into the great River *Amur* ^b.

2. Ruins of Cities, particularly Kara-koram.

Para-hotun Ruins. Cities, when built. Inscription in the Desert. Enquiry concerning the famous Kara-koram: When built: Its Situation: That of Shang-tû. Olugh-yurt, if Kara-koram. Mongol Habitations.

Para-hotun
Ruins.

THERE were formerly several Cities in this Part of *Tartary*, though none exist at present. On the Northern-Banks of the *Kerlon*, or *Kerâlon*, the Missioners met-with the Ruins of a large City: It was of a square Figure, and twenty *Chinese Li* ^c in Circumference: The Foundations are still to be seen, with some large Pieces of the Wall, and two Pyramids in

Ruins: Its Name was *Para-hotun*, that is, the *Regis. City of the Tiger*; given it from the Cry of a Tiger, which they thought a good Omen.

THERE are to be seen the Ruins of several Cities, ^{when built.} other Cities in the Countries of the *Mongols* and *Kalkas*, which yet are of no great Antiquity; being all built by the *Mongol* Successors of the famous *Koblay*, or *Kobeli-han* (as the *Eastern Tartars* pronounce it) who conquered all *China*, and founded the *Yuen* Dynasty. Although it is the Genius of this Nation to prefer Tents to the most convenient Houses; yet when they took to the *Chinese* Customs, and were civilized under the Government of *Koblay*, a Prince no less accomplished than a *Chinese*, we may suppose, that being loth to appear inferior to the Nation they had conquered, they began to build Cities in *Tartary*, the Ruins of which are still to be seen in above twenty different Places. The *Mongols*, therefore, did then what the *Manchews* do now under the Government of the Emperor *Kang-hi*, who has built Cities in the remotest Parts, besides very beautiful Pleasure-Houses in those neighbouring on *China*; as at *Je-ho*, and *Kara-hotun*. But as these *Tartarian* Cities were all destroyed, or abandoned, within an hundred Years, the *Chinese* conquering, in their Turn; it is no Wonder, if in so short a Time, they could raise no magnificent Monuments to eternize their Memory.

THE Missioners met but with one Inscription, ^{Inscription in the Desert.} which was on the Road from *Chang-kye-keu*, to the *Kerlon*, and about a League from *Holûslay*, where is a little Lake: It is on the highest Part of some Marble Blocks, in *Chinese* Characters; and imports, that the Army, commanded by the Emperor *Yong-lo*, arrived there the fourteenth of May. Hence it appears, that he did not pursue the *Mongols* beyond the *Kerlon*, but contented himself with keeping them at a Distance from the great Wall.

NOT far from *Para-hotun*, above-mentioned, is ^{Enquiry concerning the} a Place called *Kara-ussun*, where is a little Lake, and a fine Spring in a fertile Plain, which feeds abundance of Deer, Mules, &c. all wild. *Regis* thinks it difficult to determine, whether this was *Kara-koram* ^d, the Court of *Mango-hân* ^e, or of his

^a In *Abu'lgbâzi's* History, called *Jam-muran*. ^b History of the *Turks, Moguls*, &c. vol. 2. p. 515, & seqq.

^c Or two Leagues. ^d *Bentink* seems to question if ever there was such a City, as *Kara-koram*, because, at present, no such Place is to be found; and the Account of the Road *Rubragius* took thither, is, to his thinking, very confused, and not agreeable to the Notices we have at present of the Country through which he pretends to have passed. But his Mistake seems to arise from his taking *Kara-kum*, and *Kara-koram*, to mean the same Thing: Whereas the first is the Name of the Country; the latter of the City built there: And *Abu'lgbâzi Khân* plainly distinguishes the one from the other, though he does not name the Town. See the History of the *Turks*, &c. vol. 2. p. 515. ^e Called also, by Writers and Travellers, *Mangu*, *Mongko*, and *Munkaka*. See *Souciët. Obs. Math.* &c. p. 186. They were very powerful, antecedent to the *Moguls*, under the famous *Ung*, or *Yang Khân*, vulgarly called *Priester John*.

Mongols
Country.

Predecessor *Kayú-sú*^a; to whom the *Dominican*, *Longumeau*, was sent, with magnificent Presents by *S. Louis*, in 1249. He says, it is not easy to conceive, how an Emperor of all *Tartary*, and the North Part of *China*, could reside in the Countries to the North of the *Saghalian-ula*, fit only for Savages to inhabit^b; or that the Place could entertain such Crouds of Officers, Ambassadors, and Merchants of all Nations, as is reported. He farther observes, that the Position of the Rivers, and Mountains, in this Part of *Tartary*, which are all below the fiftieth Degree of Latitude, in no Sort agrees with the Rout of the Travellers of those Times; who having neither the Mathematics, nor Compass to direct them in so long a Journey Eastward, he imagines, insensibly declined towards the South, instead of advancing, as they judged, so far North as the sixtieth Parallel. He adds, though according to their Account, the Firing in the Tent, or Apartment of the Emperor himself, was nothing but Thorns, Roots of Wormwood, and Cow-Dung, that yet *Tartary* is not without Wood for Fuel, either in the Northern, or Southern Parts, so low as where *Kara-hotun* is situated, excepting only in the Plains on this Side the fiftieth Degree^c.

Famous
Kara-
koram,

As the Missioners who made the Map of this Country declare, they cannot precisely determine where the Court and Village of *Kara-koram* was situate, the *English* Translator of *Du Halde* has undertaken, in his Notes, to settle this Point, which is of great Importance to the middle Geography of *Tartary*. With regard to the Name, he observes, that according to *D'Herbelot*^d, it is given to it by the Inhabitants of *Turkestan*, their Neighbours on the West. *Abu'lsfaraj*^e says, *Kara-koram* is the same with *Ordu-balik*; and *Gaubil* assures us, that in the *Chinese* History, it is called *Ho-lin*^f. The *Cordelier Rubruquis* tells us, that *Kara-koram*, in his Time, had only a Mud-Wall; and that the Place itself, and the *Khán's* Palace, compared with the *European*, poor Buildings; yet allows it to have been very

populous, and to contain a great many Palaces, Temples^g, &c. As to the Foundation of this Capital of the *Mogul* Empire, *Abu'lsfaraj*, and *D'Herbelot* affirm, that it was built by *Oktay*, the third Son, and Successor of *Jenghiz Khán*, on his Return from the Conquest of the Empire of the *Kin*, or *Katay*; and with them agrees *Abu'lgházi Khán*: But in the Extracts from the *Chinese* History, given us by *Gaubil*, it is spoken of as if it had existed before the Time of *Jenghiz Khán*^h. We are told, that in the Year 1235, *Oktay* made of *Ho-lin*, a new City, with a magnificent Palaceⁱ; and *Abu'lsfaraj* informs us, that he peopled it with Inhabitants from *Katay* and *Turkestan*, *Persians* and *Mustarabians*^k.

BUT *Abu'lgházi Khán* is somewhat more particular with regard to the Origin of this City. He tells us, that *Ugaday* (or *Oktay*) *Khán*, on his Return from the Reduction of *Katay*, in the Year of the *Hejrah* 634 (of Christ 1236) continued to reside in the Country of *Kara-kum*^l (or *Black Sand*) where he built a magnificent Palace, and sent for the most able Painters of *Katay* to adorn it, enjoining the Princes of the Blood, and his great Officers, to build handsome Houses about the same. He likewise ordered a fine Fountain to be made, with a Tiger in full Proportion, all of Silver, spouting Water^m. The Translator of *Du Halde* takes *Kara-koram* (*Ordu-balik*, or *Ho-lin*) to have been situate in the Country of *Kara-kum*, which signifies *black Sand*, and these Works to have been raised in that City; although *De la Croix*ⁿ says, that *Oktay* usually resided at *Olugh-yurt*^o, but a little Way distant from *Kara-koram*; whence some may conjecture, the Palace, &c. was built there, or, possibly, *Olugh-yurt* was only another Name given by the *Mongols* to *Ordu-balik*: For we find no Mention of two Cities by other Authors; but that all the *Kháns*, before *Koblay*, were crowned, and resided at *Ho-lin*, or *Kara-koram*. *De la Croix* says, this was the Seat of *Ung* (or *Vang*) *Khán* of the *Kara-its* (commonly called *Prestor John*;) That it was a very inconsiderable Place,

^a *Regis* thinks this *Kayu-su*, or *Kayuk*, being the *Chinese* *Tay-tsu*, or Grandfather of the Emperor of the *Twen*, (or *Jun*) should be the Grandfather of *Koblay*, who is also called *She-tsu*, according to the *Chinese* Custom: But the *English* Translator observes, that not *Kayuk Khán*, but *Jenghiz Khán*, was Grandfather of *Koblay*, consequently was the *Tay-tsu*; and that *Kayuk* was the Son of *Oktay*, third Son of *Jenghiz Khán*, as *Koblay* was the Son of *Tuli* (*Tolay*, or *Taulay*) his fourth Son: Hence, he goes on, another Mistake of the Author may be corrected, who, p. 214, calls *Ho-pi-lye*, or *Koblay*, the fourth Son of *Tay-tsu*.

^b Why might not *Parabotun*, and *Kora-uffon*, have been built by the *Tartars*, who dwelt along the Rivers *Kerulon* and *Onon*? ^c *Du Halde's China*, p. 250, & seq. ^d *Art. Ordu balig*. ^e *Hist. Dynast.* p. 320. ^f See *Souciét. Obs. Math.* &c. p. 185. ^g For a farther Account, see his Travels hereafter. ^h *Souciét*, p. 186. ⁱ The same, p. 192. ^k *Abu'lsfar.* *Hist. Dynast.* p. 310. ^l This is a general Name to signify all sandy and dry Countries, or sandy Deserts. There are several on the Borders of *Karazm*, near the *Caspian* Sea; one of which is mentioned by *Abu'lgházi Khán*. See *History of the Turks*, &c. vol. 1. p. 354, and vol. 2. p. 513. ^m *Abu'lgházi Khán*, *History of the Turks*, &c. vol. 1. p. 152, 153. also vol. 2. p. 513, & seq. ⁿ *Hist. Genghiz-Kháa*, p. 386. ^o *Olugh-yurt*, signifies the great City.

Mongols

when taken by *Jenghiz Khân*, who much improved it; and that *Oktay Khân* rebuilt it, and made it a famous City ^a.

Its Situation,

THE Translator, in another Note, observes, that *Gaubil* gives, from the *Chinese* History, the exact Situation of the City in Question. He says, the Hord of the *Moguls* was contiguous to that of the *Naymans*, near the City of *Ho-lin*, or *Kara-koram* ^b, North of the sandy Desert, whose Latitude was observed, by Order of *Koblay Khân*, to be forty-four Degrees eleven Minutes ^c; its Longitude being, by Computation, ten Degrees eleven Minutes West of *Pe-king*. By this it appears, according to the Translator, that *Kara-koram* stood at, or near the Lake *Kurahan-ulen*, and, consequently, at a great Distance from either *Kara-botun*, or *Para-botun*; that is, four hundred and eighty Miles North-West from the first, and four hundred and twenty South-West from the latter. Whether the Missionaries, who made the Map of *Tartary*, were at the said Lake (continues that Author) or have laid it down from the Accounts of the *Mongols*, we know not; but, however it was, it is surprising they should hear nothing of *Kara-koram*, whose Ruins must still be thereabouts. It was the Imperial Seat of the *Khâns*, till *Koblay*, to be nearer his Conquests, removed it to *Shang-tû*, a City which he built, as we were told by *Marco Polo*, and *Hayton*; the first of whom calls it *Ciandu*; the other, more corruptly, *Ions*.

Kurahan-ulen.

That of Shan-tû.

IT stood in the Country of *Karchin* (but is now destroyed) in the Latitude of forty-two Degrees twenty-two Minutes to the North-East of *Pe-king* ^d; and seems to be *Chau-naymansuma*, which is one of the three Ruins, marked in the Map by the Missionaries, on the River *Shang-tû*; for they take no more Notice of this famous Capital, than of the former, *Esfina*, *Kampion*, or other ancient Cities. *Koblay* spent the Spring and Summer here, and the rest of the Year at *Khân-balik* ^e, or *Pe-king*. This, he presumes, was the *Tartarian* Court, so long as the *Mongols* were in Possession of *China*: But after their Expulsion, about the Year 1368, it is probable *Kara-koram* became again the Seat of the *Khâns*; though according to *De la Croix*, they resided, ever since the Time of *Oktay*, at *Olugh-yurt* ^f, a City not far distant, if it be not the same Place, as before observed.

Olugh-yurt is Kara-koram.

THE same Author also remarks, that from the Time of *Aday Khân*, the fifteenth in Succession from *Koblay*, we hear no more at *Olugh-yurt* of the Princes descended from *Tuli Khân*, but only

a of those who sprung from *Koblay Khân*, and remained Emperors of *China* ^g. However, *Olugh-yurt* was in Being towards the Beginning of the fifteenth Century: For *Alchi-timur*, who reigned two Successions before *Aday*, ascended the Throne there in 1405 ^h. What became, after this, of *Olugh-yurt*, or *Kara-koram* (for it is probable, whether the same City, or not, they had the same Fate) we shall scarce discover, till *Gaubil*, or some other curious Missionary, shall inform us. As for those who made the Map (adds the Translator) they seem to have been very little acquainted with either the Geography, or History of *Tartary*, before their own Time; which is the Reason they so very rarely touch upon it, and, when they do, are so very wide of the Mark. From *Gaubil's* History of the *Moguls*, who reigned in *China*, it appears, that they never resided at *Kara-koram*, from the Time of *Koblay*, till after their being expelled *China*; during which Space the Dominions of *Tartary* and *China* were united: So that *De la Croix's* Succession from *Koblay* must be false, or his Authors have made Emperors of Governors ⁱ.

Regis.

THE usual Dwellings of the Princes of the *Mongol* *Habitations*, *Kalkas*, called by the *Chinese*, *Kalka-ta-tse*, and *Kalka-mongû*, are as follow.

ALONG the *Kalka-pira*, Latitude less than forty-eight Degrees, Longitude one, two, three, four Degrees East. Near *Pwir-nor*, Latitude forty-eight Degrees, Longitude one Degree twenty-nine Minutes. Along the *Kerlan-pira*, Latitude between forty-seven and forty-eight Degrees, Longitude four, five, six Degrees West. Along the *Tûla-pira*, Latitude above forty-seven Degrees, Longitude nine and ten Degrees West. Along the *Hara-pira*, Latitude forty-nine Degrees ten Minutes, Longitude ten Degrees fifteen Minutes West. Along the *Selingha-pira*, Latitude forty-nine Degrees twenty-seven Minutes, Longitude twelve Degrees twenty-six Minutes West. Along the *Iben-pira*, Latitude forty-nine Degrees twenty-three Minutes, Longitude ten Degrees thirty-two Minutes West. Along the *Twî-pira* and *Kara-ûjir*, Latitude forty-six Degrees twenty-nine Minutes twenty Seconds, Longitude fifteen Degrees sixteen Minutes West. Along the *Irû-pira*, Latitude forty-six Degrees, Longitude fifteen Degrees thirty-five Minutes West. Along the *Patarik-pira*, Latitude forty-six Degrees, Longitude sixteen Degrees thirty-two Minutes West. Along the *Tegûrik-pira*, Latitude forty-five Degrees twenty-three Minutes forty-five Seconds, Longitude nineteen Degrees

^a Hist. Geng. p. 27, 362.

as before, p. 97. note 4.

Khân, p. 386.

250, & seq.

^b P. Souciet. Obs. Math. &c. p. 185.^c Ibid. and Marc, Paul. lib. 1. c. 65.^d History of Jenghiz Khân, p. 401.^e Ibid.^f Ibid. p. 185, 202.^g P. Souciet.^h De la Croix's History of Jenghizⁱ See Notes to Du Halde, vol. 2. p.

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thirty Degrees West. Add to these the City of a *Hami*, where are *Mohammedans*, who possess this little Country, and, with the *Kalka-ta-tse*, their Neighbours, are subject to the Emperor; Latitude forty-two Degrees fifty-three Minutes, Longitude twenty-two Degrees twenty-three Minutes ^a.

3. Religion of the Kalkas.

The *Khütüktü*, adored as a God, by the Kalkas.

A Kind of Oracle: Sets-up for himself: Supported by China: No fixed Dwelling: Manner of his Appearance to the People: Courts the Emperor, and Russia. Lamas of Tartary.

The Khütüktü,

THE Religion of the Kalkas is the same with that of the *Mongols*. They have also a *Khütüktü* ^b at the Head of it, but not subject to the *Dalay Lama*, like him of *Kbukhubatun*. He who possessed that Dignity in the Time of *Regis*, was Brother to the *Hân*, or *Khân* of the Kalkas; and before the War, which broke-out between him and the *Eluths*, had built, near the *Tula*, a magnificent Temple, with yellow, varnished Bricks, and Workmen from *Pe-king*. It was destroyed by *Kaldan*, *Khân* of the *Eluths*, in 1688, and the Ruins are still to be seen. The *Tartars*, who looked-on this as a sacrilegious Act, are persuaded, that he owed the entire Ruin of his Army and Family to it.

Adored as a
God,

THIS *Lama* Prince, who was one of the chief Authors of the War, at present dwells in Tents, in the largest of which he sits on a Kind of Altar. He receives the Homages of many Nations, and returns the Salute to no Person whomsoever. Both great and small consider him as a God, and pay him the same Adoration they do to *Fo* himself. Being thus infatuated, even to Madness, they believe he knows every Thing, and can absolutely dispose of the Power and Favours of *Fo* ^c. He has been born already fourteen Times, and will be born again, when his present Time is out. The Missioners pretend, that in the Presence of several *Mongol* Princes, they reproached him for such foolish Idolatry; exposed his Ignorance in the Enquiries he made concerning *Europe*; and threatened him with the terrible Judgments of God, and eternal Torments. But, it seems, he heard all with great Coolness ^d, and continued to receive the Adoration of the *Tartar* Lords.

THIS Prepossession of the *Mongols*, in his Favour, draws Crouds of People to *Iben-pira*, where he had resided about twenty Years. It might be called a large City made of Tents, the *Hurry* being much greater there, than any-where else in this Part of *Tartary*. The *Russians* of *Selinghinskoy* ^e, which is not far distant, trade thither: There you meet also with *Bonzas* from *Hindostân*, *Pegû*, *Tibet*, and *China*; *Tartars* from the remotest Countries, with *Lamas* in great Numbers, and of all Ranks: For the *Lamas* are of different Degrees, though they all acknowledge, as their Chief, the great *Lama*, who inhabits to the West of *China*, on the River *Lasa* ^f, which is also the *Chinese* Name for the Place where his Temple stands: But the neighbouring *Tartars* call it *Barantola*, giving to the Country in general the Name of *Tibet*.

THIS great Pontiff of the Pagan Religion, in these Eastern Parts, confers several Degrees of Power and Dignity on his *Lamas*, of which the most eminent is that of being *Khütüktü*, or living *Fo*: However, the Number of these is but small. The most celebrated, and honoured of them all, is this of the Kalkas, whose infallible Oracle he has been, ever since he revenged them on *Kaldan*, by engaging the Emperor of *China* to undertake their Defence.

THESE Kalkas are separated Southward, about the forty-fourth Degree of Latitude, only by certain Sand-Hills, from the Country of *U-chû-mû-chin*, before-mentioned, whose Inhabitants are no less infatuated with the *Khütüktü* *Lama* at *Iben*, although they have particular *Lamas* of their own.

ACCORDING to *Bentink*, the *Khütüktü* was formerly a Delegate of the *Dalay Lama* to the *Mongols* and *Kalmûks* of the North ^g, sent to keep-up his Authority in those Parts, as being too remote from his usual Residence: But when this Deputy had once tasted the Sweets of spiritual Command, he made bold to set-up for himself; which he performed with so much Address, that there is scarce any Mention made at present of the *Dalay Lama* among the *Mungals*; and the Authority of the *Khütüktü* is so well established, that whoever durst doubt of his Divinity, at least of his Immortality, would be held in Abhorrence by all that Nation.

IT is true, that the Court of *China* had a great Hand in this new Apotheosis, in order to divide the *Mongals* from the *Kalmûks*: For reflecting,

^a See Notes to *Du Halde's China*, vol. 2. p. 265.

^b It may also be written *Hütüktü*. In Travellers and Maps, we find *Kutugtu*; and sometimes, by Mistake, *Kutusta*, and *Kutusta*. *Stroblenburgh* writes it *Hatoget*, and *Kotokeyt*.

^c Is it not equal Madness, and Folly, to believe the Pope can dispose of the Favours of Heaven? ^d This is more than the Missioners would have done, on the like Occasion, in *Spain*, or *Italy*. ^e The *Chinese* name it *Chu-ku-pay-chang*. ^f The *Chinese* call the Country *Lasa*, *La-ma-ti-fan*. The River is called *Kaliu* in the Map, and *Lasa* no-where that we know of. ^g That is, the *Eluths*.

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that it would be difficult to bring such a Design about, so long as they both continued attached to the same Head of Religion, who, for his own Interest, would, at all Times, in case of Difference, endeavour to reconcile them, the Emperor embraced with Joy the Opportunity of supporting, under-hand, the *Khūtūktū* against the *Dalay Lama*, to the End that Schism should cut-off entirely all Communication between those two Nations; which, in Effect, has not succeeded ill.

No fixed
Dwelling.

THE *Khūtūktū* has no fixed Dwelling, like the *Dalay Lama*; but encamps here and there: However, since this Separation, he enters no more on the Lands of the *Eluths*. He used to encamp, in Summer, about *Nerchinskoy*, and the River *Amūr*: But since the *Russians* have established themselves in those Quarters, he passes no more beyond *Selinghinskoy*, keeping, at present, about the Rivers *Orkhon* and *Selinga*: He also encamps often at the *Urga*, with *Tushidukhān*. He is always surrounded with a great Number of *Lamas*, and armed *Mongols*; who, when he removes his Camp, flock from all Parts, with their Families, to meet him on the Road, and receive his Benediction, paying the Fees. None but the Heads of Tribes, and other Persons of Distinction, dare approach near him: He gives them the Benediction, by applying his Hand shut upon the Forehead, holding a Pair of Beads, after the Manner of the *Lamas*.

Manner of
his

THE Vulgar believe, that he grows old as the Moon declines, and young again with the new Moon; which shews that pious Frauds play their Game here, as well as elsewhere. On great Days of their sacred Ceremonies, he appears with the Sound of certain Instruments, resembling Trumpets and Cymbals, under a magnificent Canopy, covered with a fine Piece of *China* Velvet, and open in Front. He seats himself under this Pavilion, in a Place raised upon a great Velvet Cushion, cross-legged, after the *Tartar* Fashion, having on each Side of him a Figure representing the Divinity^a; and the other *Lamas* of Distinction are seated on both Sides the Floor, on Cushions, from the Place where he sits, to the Entrance of the Pavilion, holding each a Book in his Hand, wherein they read to themselves.

Appearance
to the People.

WHEN the *Khūtūktū* is seated, the Instruments cease, and all the People, who are assembled before the Pavilion, prostrate themselves on the Earth, making certain Exclamations to the Glory of the Divinity, and in Praise of the *Khūtūktū*: Afterwards some *Lamas* bring Cen-

fers, with odoriferous Herbs, and incense, first, the Representations of the Divinity, then the *Khūtūktū*, and, lastly, the People: Then laying the Censers at the *Khūtūktū*'s Feet, they fetch several *China*-Bowls, with Liquors and Sweetmeats, seven of which they set before each Representation of the Divinity, and seven others before the *Khūtūktū*; who having tasted a little, causes the rest to be distributed among such Heads of Tribes as are present, and then retires, under the Sound of the Instruments, into his Tents.

Bentink,
Regis.

As on one Side the *Khūtūktū*, to preserve his Independency of the *Dalay Lama*, takes Care, by magnificent Presents of Skins, &c. to gain the Favourites of the Emperor, even to the *Jesuits*, who have at present much Credit at *Peking*; on the other Side, as that Court stands in Need of the *Khūtūktū*, and his *Lamas*, to keep the *Mongols* of the West in their Duty, it treats him, on all Occasions, with much Distinction. Some Years ago, he received a very particular Mark of it; for at the Anniversary Feast of the late Emperor *Kang-hi*, then entering into the sixtieth Year of his Age, the *Khūtūktū* having been summoned, among the rest of the Vassals of the Empire, in Consideration of his Dignity, was dispensed with only^b prostrating himself once instead of thrice, before his Majesty, which was a Distinction without Example.

Courts the
Emperor.

THE *Khūtūktū* tries also to cultivate Friendship with the *Russians*: Accordingly some Years ago, Mr. *Ismailoff*, Envoy Extraordinary from the Emperor *Peter I.* to the Court of *China*, happening to pass by in his Neighbourhood, his Holiness sent him some of his *Lamas* to compliment, and offer him some small Presents. He likewise takes all Opportunities of favouring the Subjects of *Russia* in the little Quarrels they may have with the *Mongols* on the Frontiers^c.

And Russia.

REGIS observes, that the *Lamas* do not live in Communities in *Tartary* (though in *China* some do) but in some Places they have a Kind of Prebends, being the Lands and Flocks of those whom they succeed, and of whom they are generally the Disciples, or Companions, notwithstanding they pray in common^d.

Lamas of
Tartary.

4. History of the Mongols, and Kalkas; from Gerbillon and Regis.

Western Tartars annoy China. The Si-tan, or Lyau, subdued by the Kin. The Kin expelled by the Mongols. The Kalka Mongols submit to the Emperor: Division into Classes, and Ban-

^a That is, either *Fo* himself, or the living *Fo*, as they call the *Dalay Lama*. ^b This Submission was very inconsistent with the Divinity ascribed to the *Khūtūktū*. ^c History of the Turks, Moguls, &c. vol. 2. p. 501, & seq. ^d Du Halde's China, p. 252.

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Country.

Western
Tartars an-
noy China.

Called Tan-
yu.

The Si-tan,
or Lyau.

Subdued by
the Kin.

ners. Emperor's Flocks, and Studs. Mongul a Government. The Khân powerful.

GERBILLON informs us, that about the Beginning of the Han Dynasty, more than eighteen hundred Years ago, a Tartar Khân, or King, grew formidable to his Chinese Neighbours, invading their Territories, whenever they neglected the annual Presents of Money and Silk. These Princes have frequently demanded the Emperor's Daughter in Marriage, and haughtily threatened to fetch her, Sword in Hand, if denied the Favour. It is related, that at the Death of the Founder of the said Dynasty, a Tartar King presumed to propose Marriage to the Empress Dowager, then Regent; and that the Chinese, although they looked-on the Offer as an Affront, had the Policy to dissemble it, and grant him a Princess of the Blood.

THE Chinese History calls these Kings Chen-yu, or Tan-yu (for both Terms are pronounced alike) which is properly a Title, as Sovereign, or King, and not the Name of a Country; though given, by our Geographers, to that Part of Tartary, West, or North-West of China, where these Princes reigned. However, they were not long thus a Terror to the Chinese; for the Emperor Yu-ti, of the Han Family, about one hundred and twenty Years before Christ, defeated them so often, and repulsed them so far into their Deserts, that for more than twelve hundred Years they durst not appear in the Empire.

AT the Beginning of the tenth Century, the Tartars on the North of China, called in the Chinese History Si-tan^a, having subdued Lyau-tong, again invaded the Northern Provinces, and erected the Monarchy, called in the same History Tay-lyau, from Lyau-tong, by which they entered the Empire. This Monarchy lasted two hundred Years, during which they subdued several other Tartar Hords, and good Part of Northern China, bringing the Emperors themselves under a considerable Tribute, in Money and Silks.

THIS Monarchy of the Lyau was at length destroyed by the Eastern Tartars, that is, those who lie East of the Meridian of Pe-king, and North-East of China. They were Subjects of the Lyau: But the Prince of an Ayman (or Tribe) named Aghuta, to revenge a barbarous Affront from the last of their Emperors, took-up Arms; and putting himself at the Head of the neighbouring Aymans, by Degrees subdued the whole Country, took the Emperor Prisoner, and founded the Monarchy of the Kin^b, about

the Beginning of the twelfth Century. From this Time they possessed near half of China, till about the Year 1300, when Jenghiz Khân, the greatest Conqueror, perhaps, that ever was, having (by his Mongols) reduced the Western Tartars, and extended his Power beyond Persia, turned his Arms against the Tartars of Kin, and entirely expelled them: But he did not live to subdue the whole Empire of China; which Glory was reserved for his Grandson Hubilay, whom our Historians call Kublay, and the Chinese Hu-pi-lyé.

THIS Prince first brought all the Chinese Nation under a foreign Yoke: But the Mongol Monarchy was too unwieldy to subsist long, and their Government, through Effeminacy or Indolence, scarce exceeded an hundred Years: For towards the Middle of the fourteenth Century, these Strangers were expelled China by the famous Hong-wu, Founder of the Tay-ming, the last Chinese Dynasty; and pushed by his fourth Son Yung-lo beyond the Desert, above two hundred Leagues North of the great Wall, with a Design to extirpate them: But he was prevented by Death, in his Return from his third Expedition. His Successors neglecting to prosecute what he had begun, they began to take Heart, and spread. Hereupon the Princes of the Blood of Jenghiz Khân, each seizing a Territory, formed different Hords, which grew into little Sovereignities^c.

THE Title of Emperor of the Mongols remained to the chief of them, called Chabar-bân, descended from the Emperor Kublay, by the eldest Branch. To this Prince the other Mongol States, and the Eluths themselves, were Tributaries, till about the Beginning of the seventeenth Century, when his Cruelties and Debaucheries having made his Government insupportable, his Subjects called-in the Founder of the Manchew Monarchy. Thus the Mongol Prince became a Vassal of the Manchew Empire, was obliged to quit the Title of Hân for that of Vang, given him by the Great Grandfather of the late Emperor Kang-hi, who subdued entirely the Mongols about the great Wall.

THE Nation of the Kalkas, says Regis, is, as Kalka Mon it were, cantoned under a great Number of Princes: Some of them are stiled Hân, or Emperor; though it is certain they never were Masters of all Tartary, or more than the Territories belonging to their respective Families, except some of little Note lying near them.

BEFORE the War that broke-out in 1688, between the Eluths and Kalkas, these last had three Princes, who assumed that Title. The first, named Shafaktu Hân, whose Territories

^a And Ki-tan; from whence, perhaps, comes Kitay, or Katay. the Mongols call Altun: Whence it appears, that the Altun Khân, mentioned in some Authors, was the Emperor of the Kin. ^c Du Halde's China, vol. 2. p. 255.

^b Kin, in Chinese, signifies Gold, which

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lay most Westward, was taken, and slain by the *Eluths*. The second, called *Tusifktu Hân*, fled, but was not followed by many of his People, most of whom retired into the Woods above-mentioned, on the North Side of the *Tula*. *Chechin Hân*, the third, who usually encamped near the *Kerlen*, retreated along the River as far as the *Kulon-nor*; holding himself ready to pass the *Ergona*, in case he should be obliged to enter into the Country of the *Manchews*, whose Assistance he had implored. But after the War and Death of *Kaldan*, King of the *Eluths*, who pretended that the *Kalkas*, and their *Hân*, always held of their Family, the Emperor became Master of the Remainder of these Princes, and their People, half of whom had been destroyed by that cruel Enemy.

Submit to the
Emperor.

In 1691, *Chechin Hân*, with the *Kalka* Princes of his Family, fled to, and acknowledged the Emperor for their Sovereign: Hereupon the *Hân* was confirmed in his Dignity, though his Successor was to be stiled only *Tjing-vang*, or Prime Regulo; which Title was then conferred on his Uncle by the Emperor, who held an Assembly of the States of the *Kalkas*. Five of those Princes were created *Pey-le*, or Regulos of the third Rank: Another, *Kong*, almost the same as Count; and two were made *Shaffaks*, or Chiefs of Standards, or Banners.

Division into
Classes.

To understand this, you must know, that whether it be at *Pe-king*, or elsewhere, the *Tartars*, both *Manchews* and *Mongols*, as also the *Chinese* since the Conquest, are all divided into different Classes, and ranged under Banners. Those at *Pe-king* are under eight, distinguished by Colours. The *Mongols*, beyond the great Wall, were of late Years ranged under forty-nine Banners of equal *Nuru*, or Companies; though each *Nuru* ought to consist of an hundred and fifty Families. By the Resolution of the Assembly in 1692, the *Hân*, besides his Dignity, was assigned as his Property, the Command of twenty-seven *Nuru*, under the first Banner of the *Kalkas*. The second, consisting of twenty-one Companies, was given to a prime Regulo. The third had but twelve Companies; the rest some more, and some less.

And Ban-
ners.

THE Residue of the Family, and Subjects of *Tusifktu Hân*, having at length quitted their Woods, and submitted to the Emperor, were divided, by three Banners, under three Princes: One was made a *Pey-le*, or Regulo of the third Order; another, a *Kong*, or Count; and the third, a *Shaffak*. Lastly, the Son of *Shafaktu Hân*, slain by *Kaldan*, came to cast himself at the Em-

peror's Feet, attended only with three or four of his Father's Officers: For the rest held Intelligence with the *Eluths*, and retired into their Country; but most of them were either massacred, or made Slaves. The Emperor received him very graciously, and assigned him certain Lands about *Khûtuktû-botun*, a small City without the great Wall; which lying near the Gates *Sha-hu-kew*, and *Chang-kye-kew*, has a pretty Trade. Moreover, thoroughly to make-up his Losses, the Emperor gave him Part of his own Flocks, feeding in those Parts; which the principal Shepherds assured the Missioners, amounted to an hundred and ninety thousand Sheep, divided into two hundred and twenty-five Flocks; and almost as many horned Cattle, in Herds of an hundred each. His Majesty's Stud of Horses were still greater; so that no Prince in the World is so powerful in Cavalry, as the Emperor. As to Infantry, the *Tartars* have none.

Gerbillon,
Regis.

Emperor's
Flocks, and
Studs.

BUT, besides the Lands here appointed for the Flocks, and Horses of the Emperor, he has a much larger Tract along that Part of the great Wall nearest *Pe-king*. These Lands are farmed, some paying Rent in Kind, and some in Money, which is put into the public Treasury, to defray the Salaries of the Officers of State: For the Emperor lives upon his own Domains. These innumerable Flocks, Horses, and Farms, contribute more to attach the *Mongol* Princes to the Emperor, than his Magnificence. His Majesty has not thought proper to give these Princes, any more than his ancient Vassals, the Power of putting their Subjects to Death, or of confiscating their Goods; these Cases being referred to the Sovereign Tribunal at *Pe-king*, called *Mongol Shurgan*, or, the Tribunal of the *Mongols*.

BENTINK observes, that the *Monguls* of the West (by whom, properly, should be understood the *Kalka Mongols*) obey one *Khân*, who was formerly, as it were, the grand *Khân* of all the *Mongols*: But though, since the *Manchews* have possessed *China*, he is much fallen from his former Grandeur, he is still very powerful; being able, with Ease, to bring into the Field fifty or sixty thousand Horse.

The Prince, who reigned over them in the Author's Time, and was called *Tushidtu Khân*, had his Abode upon the River *Orkhon*; and the Place where he usually encamped was called *Urga*, twelve Days Journey to the South-East of *Selinghinskoy*. Several petty *Khâns*, who dwell about the Springs of the River *Jenisea*, and the Defarts of *Goby*, are tributary to him: And though he has put himself under the Protec-

The Khân
powerful.

* In the French, *Tonshu Hân*. b In the Original, *Hûbû-botun*. In former Maps, *Koko-boton*, and *Koko-ton*. c Du Halde's *China*, p. 251, & seq. d Our Author, for *Manchews*, puts *Mongals of the East*, which is a Mistake. e The same, doubtless, who is by *Regis* called *Tusifktu Khân*. f *Urga* signifies the Place where the *Khân*, at any Time, encamps. The Missioners call it *Harkas*. g tion.

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tion of *China*, to be in a better Condition to make Head against the *Kalmüks* (or *Eluths*) that Submission is at the Bottom, but a precarious and honorary one, obtained of his Father by the Intrigues of the *Lamas*: For instead of paying any Tribute, the Emperor sends him, annually, magnificent Presents; and the Court of *Pe-king*, which is accustomed to treat Tributaries very rudely, behaves, upon all Occasions, with so much Complaisance towards this Prince, as plainly shews it fears him more than any other of its Neighbours. This, adds the Author, is not without Reason; for if he should ever come to an Agreement with the *Kalmüks*, the Family, which reigns at present in *China*, would have enough to do to keep themselves firm on the Throne ^a.

5. *The Wars between the Kalkas and Eluths.*
By Gerbillon.

Mongol Empire divided by Faction: Under three Khāns: Formerly powerful: The War occasioned by the Khūtūktū. The Emperor applied to. Treaty set on-foot by his Means; but comes to nothing. The Kalkas defeated by the Eluths: Seek Protection from the Emperor. Kaldan incensed: Invades China: Fights the Chinese without Success: Comes to a Treaty: Renews Hostilities: Is totally routed.

Mongol
Empire

THE Princes of the *Kalkas* (who, like those of the *Mongols*, are almost all descended from *Jenghiz Khān*, or his Brothers) had, at first, a Monarch under the Title of *Hān*, or King, though tributary, as the other *Kalkas* were to the *Mongol* Prince *Chahar-hān*^b, descended from the eldest Branch of the Emperor *Kūblay*, Grandson of *Jenghiz Khān*: But the *Kalkas*, in Time, vastly increasing, and the Descendants of *Kūblay*, who had only the Title of *Tayki*, growing numerous, the more powerful among them made themselves, by Degrees, independent of one another, and of the King himself, to whom they paid only a slight Homage.

Divided by
Faction,

BEFORE their late Destruction, by the *Eluths*, the Author was assured, there were no less than six hundred thousand Families of these *Kalkas*, divided into seven Standards, with each its Head, and under them several Hundreds of *Taykis*. Three of the seven obtained of the grand *Lama* the Title of *Hān*: But most of the *Taykis* acted as Sovereigns in their respective Territories, and paid their *Hāns* no farther Deference than the first Place in Assemblies, which were held to determine Differences, and consult about public

^a Affairs: For they looked upon themselves as Members of one Confederate Nation; and though Divisions frequently arose, by the stronger Princes oppressing the weaker, they were easily reconciled by the *Lamas*, by whom they were entirely governed, and especially by the grand *Lama* of *Tibet*, to whom they paid a blind Obedience.

THE eldest of these three *Khāns*, *Shafaktū*, ^{Under three} possessed the Country immediately East of *Mount Khān*,

Altay, and extending to the Rivers *Selinga*, *Orkhon*, and *Tūla*; being separated from that of the *Eluths* by the foresaid Mountain, looked-upon by the *Mongols* as the most considerable in all *Tartary*.

THE second, *Tūshetū*, or *Tūshpektū Hān*, was the most powerful of the *Kalka* Princes. His Territory extended along the three last mentioned Rivers, to *Mount Kenty*, whence the *Tūla*, and *Kerlon*, derive their Sources.

THE third, *Che-ching Hān*, resided towards the Source of the *Kerlon*, along which River his People extended themselves, to its Fall into the Lake *Dalay*, or *Kūlon*; and also beyond, as far as the Province of *Solon*. These two last Princes took the Title of *Hān* about forty or fifty Years ago; but the first long before.

THESE *Kalkas* were so powerful before the Wars, as to give Uneasiness to the Emperor of *China* himself: They were very rich in Flocks, and their Plains covered with Horses, of which they sold an hundred thousand every Year at *Pe-king*. These Horses, one with another, went-off for seven or eight Crowns, and a picked Horse yielded fifteen: But since the Ruin of these People, while the Emperor was at War with the *Eluths*, an indifferent Horse, a little in Heart, was worth four hundred Livres^c, and more.

THE Occasion of this War was as follows: ^{The War} A *Tayki*, or *Kalka* Prince, called *Lopzang-bum* ^{occasioned} *Tayki*, whom *Gerbillon* saw at the Assembly of the States of *Tartary*, attacked *Shafaktū Hān*, took him Prisoner, and having put him to Death, seized his Estate, with Part of his Servants. The rest, with his Children, fled to *Tūshetū Hān*; who immediately dispatched an Account of what had happened to all the Heads of Standards, and principal *Taykis*, inviting them to join against the Usurper. They immediately assembled their Forces, attacked *Lopzang-bum*, took him, and sent him to the grand *Lama*, to be punished, whom they also desired to invest the eldest Son of *Shafaktū Hān*, with his Father's Dignity. Their Request was granted, and the Son was established in his Father's Estate; but neither his Flocks, nor Subjects, were restored: For *Tūshetū* had

^a History of the *Turks*, *Moguls*, &c. vol. 2. p. 505, & seq. *Mongols*, p. 379. d.

^c Or less than four Pounds Sterling.

^b Mentioned before, in the History of the seized

Mongols
Country.
By the Khān-
tāktū.

seized them for his own Use, by Advice of his a Brother, who was one of those living *Fo*, so numerous in *Tartary*.

THIS *Lama*, called *Tsing-chung-tumba* ^a *Khutuktu*, had been eight Years a Disciple of the grand *Lama* of *Tibet*; where he had acquired the learned Language, and such a Reputation in the School, that he resolved to set-up for himself, pretending to be a living *Fo*, as well as his Master. He played his Part so well, that these *Kalkas* adored him as a Divinity; and his Brother went regularly, on set Days, to worship him, gave him the upper Hand on all Occasions, and was entirely managed by him. This *Lama*, by his Pride and ill Conduct, occasioned the Destruction of his Family, and the Empire of the *Kalkas*.

The Emperor
applied to.

SHASAKTU HÂN ^b being thus kept-out of his Effects, contrary to a Decree of the Assembly, sent Ambassadors to the grand *Lama*, with a Complaint; praying him to interpose his Authority with *Tushetu Hân*, and his Brother the *Lama*, for a Restitution. The *Dalay Lama* accordingly dispatched a *Lama* Envoy, who being corrupted with Presents, contented himself with fair Promises. *Shasaktu Hân*, despairing of Justice from that Quarter, sent his second Son, to beseech the Emperor of *China* to espouse his Interest. At this Time the *Kalka* Princes paid a Camel, and nine white Horses, by Way of Tribute, to the Emperor, for a free Trade to *China*, though they were not very regular in the Payment. Thereupon his Majesty dispatched an Ambassador to the *Dalay Lama*, to engage him to send, by a Time appointed, a Person of Consideration into the Country of the *Kalkas*, in order to meet a Grandee of his Court, to dispose these Princes to an Accommodation, and to prevent a War.

Treaty set on
Foot.

MEAN Time *Shasaktu Hân* dying, his eldest Son, who was in Alliance with *Kaldan* (*Hân* of the *Eluths*) his Neighbour, succeeded him, and was made *Hân*. The Envoys of *China*, and the *Dalay Lama*, being arrived at the Court of *Tushetu Hân*, they convened a second Time the States of the *Kalka* Princes. The Imperial Envoy, named *Argui*, sat as President of the Tribunal; which is much of the same Dignity with the six chief Tribunals at *Pe-king*. From this Envoy, and the *Mandarins* who accompanied him, *Gerbillon* learned the Particulars of the Negotiation.

As the Envoy of the *Dalay Lama* represented his Master, every-one yielded him the first Place, except the Brother of *Tushetu Hân*; who being

also a *Lama*, and professing himself a living *Fo*, 1699. pretended to be equal to the High Priest himself, and would be treated with the same Distinction. *Gerbillon*.

KALDAN, King of the *Eluths*, had also his Envoys at the Assembly, to support the Interest of his Friend and Allie. These, in vain, exclaimed against the Pretensions of the *Kalka-Lama*, which they looked-upon as an Encroachment upon the Respect due to their common Pontiff; but he making no Concession, the Envoys of the *Eluths* retired in great Discontent. In short, to avoid a greater Difference than that which they came to determine, the Envoy of the *Dalay Lama* was obliged to consent, that the King of the *Kalka's* Brother should sit opposite to him. After this, Affairs being soon regulated in the Assembly, *Tushetu Hân*, and the *Lama* his Brother, solemnly promised, that they would faithfully execute what had been there decreed-upon. Hereupon the Estates separated; but instead of keeping their Word, they continued their usual Delays under divers Pretences.

MEAN Time the *Eluth* King, offended at the little Regard paid to his Envoys, and the Affront offered the *Dalay Lama*, in the Person of his Legate; as also pressed by *Shasaktu Hân*, to hasten the Restitution of his Effects, of which they still detained the best Part, sent an Ambassador to *Tushetu Hân*, and the *Lama* his Brother, to exhort them to perform their Promise, and especially to complain of the *Kalka Lama's* disputing Precedence with the Legate of the *Dalay Lama*, who had been their common Master. The *Kalka-Lama* could not bridle his Rage, but loaded the Ambassador with Irons; and having sent a threatening Letter to *Kaldan*, immediately put himself, with his Brother, at the Head of a great Body of Troops, to surprize *Shasaktu Hân*. That Prince, who expected nothing less, falling into the Hands of the *Lama*, was drowned, by his Order: He also put to Death one of the most considerable *Taykis*, and seized his Effects: After which invading the Territories of the *Eluth* King, he surprized a Brother of his, cut-off his Head, and fixing it on a Spear, exposed it to public View; at the same Time sending a Domestic of that unfortunate Prince, with a most abusive and threatening Letter to the *Khân* of the *Eluths*.

THE *Khân* thoroughly enraged, yet stifled his *The Kalkas* Resentment, till he was in a Condition to de-^{defeated}clare it. Mean-while he assembled his People, and next Spring, 1688, approached the Territories of *Tushetu Khân*. The *Lama*, who had expected no less, demanded Succours of all the

^a His Name is written differently, in *Gerbillon's* Tracts, almost as often as it occurs, viz. *Chepsuin-tamba*, *Champsin-tamban*, and *Champezun-tamba*. ^b By this the Son seems to have had the same Name of the Father, or *Shasaktu Hân* was a Title that descended in the Family.

Mongols
Country.

other *Kalka* Princes; alledging, that he had put a with his Brother, Family, and Subjects, and to engage all the other *Kalka* Princes, several of whom, during this Negotiation, followed his Example. *Cheching Hân* dying the same Year, his Widow also besought the Emperor to receive her Son as his Vassal, and invest him with the Title of *Hân*, which was not to descend to his Family.

1699.
Gerbillon,By the E-
luths.

As soon as *Kaldan* understood this, he fell upon the Enemy, who making no Resistance, were easily routed; the two Brother Chiefs, and their Families, having had much ado to escape, with the Loss of almost all their Baggage, besides the greater Part of their Army, and Flocks. All the *Kalkas* of *Tüshetü Hân's* Family, wherever found, were put to the Sword: He himself was obliged to abandon his Camp, and the *Lama* his Residence, where every Thing was plundered, or burnt; and two fine Temples, which the latter had erected at his own Expence, were entirely demolished^a. *Kaldan*, after this, sent Troops, with Orders to destroy the Country with Fire and Sword; but especially to kill all the *Kalkas*, who fled on every Side.

Seek Protec-
tion

TUSHETU Hân, and the *Lama*, having retired to the Southern Extremities of the Desert, near *China*, sent to beseech the Emperor to take them under his Protection, and to defend them from an Enemy, whose Ambition and Cruelty they highly exaggerated. His Majesty dispatched an Officer, to know of *Kaldan* his Reason for carrying-on the War: The *Khân* answered with Respect, That he had undertaken it to revenge the Death of his Brother, and resolved to continue it: That he thought no Prince would give Refuge to so wicked a Man as the *Kalka-Lama*; who being the principal Author of so many Barbarities, he was determined to pursue him where-ever he retreated: That his Punishment equally concerned the Emperor, since he had so notoriously violated his Oath to his Majesty's Ambassadors at the Assembly of the States, and shown so little Regard to his Mediation.

From the
Emperor.

THE *Lama* knowing, that if the Emperor abandoned him, he must inevitably fall into the Hands of his Enemy, the *Dalay Lama* being his utter Adversary; in order to secure himself, offered to become his Majesty's perpetual Vassal,

THE Emperor at first contented himself with exhorting the *Khân* of the *Eluths* to abandon his Resentment, and to be satisfied with the deplorable Condition to which he had reduced his Enemies. But *Kaldan* would listen to no Accommodation; and again remonstrated, that the Emperor was equally concerned to punish the Violation of a Treaty, guaranteed by himself and the *Dalay Lama*: That however, if his Majesty would deliver-up the *Kalka-Lama* to be judged by that Pontiff, he would desist from Hostilities. But the Emperor thinking it unworthy his Dignity to abandon Princes applying to him for Refuge; and, besides, having nothing to fear from the *Russians*, since the late Peace of *Ni-po-chew*, took the *Kalka* Princes under his Protection, and granted them Part of his Lands in *Tartary*, to settle on; which gave Occasion to the War between him, and the *Khân* of the *Eluths*^b.

THIS Prince, towards the End of *July*, 1690, advanced at the Head of a small, but well-disciplined Army, to the Frontiers of the Empire. All the *Kalkas* encamped along the *Kerlon*, whose Course he had followed for the Convenience of Forage. He slew, or enslaved, and pursued the Murderers of his Brother to the very Retreat the Emperor had assigned them. On the first Rumour of his March, his Majesty drew together all the *Mongol* Forces that had been his Subjects from the Beginning of the Monarchy, and being encamped just without the great Wall, are, in some Sort, the Out-Guards of the Empire: These, reinforced with some *Manchew* Troops, (who served as Convoys to the Presidents of the Militia) and the *Mongol* Officers, were ordered to the Frontiers, to observe the Motions of the *Eluths*. The two Presidents formed a Design to surprize the *Khân* in his Camp; for which End they amused him with a Treaty of Peace, and when he was least on his Guard, attacked him in the Night: But they were vigorously repulsed, and pursued within their own Territories, where they secured themselves, by taking Post on the Mountains.

Invades
China,

ON Advice of this, the Emperor sent a great Army from *Pe-king*, to fight the *Eluths*: He designed, at first, to command it in Person; but changed his Mind at the Remonstrances of his

Fights the
Chinese^a See before, p. 377. c.^b Du Halde's *China*, p. 259, & seq.

Council, and made his next Brother Generalissimo, ordering his eldest Son to accompany him. The Army marched directly to the Enemy, who resolutely expected them about eighty Leagues from *Pe-king*. *Kaldan* was posted to Advantage, and though he wanted Artillery, and had but very few Troops, yet he accepted the Offer of Battle. At first his Van-Guard suffered very much by the Enemy's Cannon, which obliged him to change his Post, to be out of their Reach: But as he had a great Marsh before him, which prevented his being surrounded, he defended himself with great Bravery, till Night; when both Parties retired to their Camps. The General of the Ordnance, who was the Emperor's maternal Uncle, was killed towards the End of the Action by a Musket-Shot, as he was drawing-off the Artillery.

Without
Success,

NEXT Day produced a Treaty, of which the Result was, That the *Khân* should have Leave to retire with his Army, first taking an Oath before his *Po*, never to return into the Territories of the Emperor, or his Allies. In his Retreat, Part of his Troops perished for Want; and his Nephew *Tse-wang-raptan*, whom he had left Regent, withdrew into a remote Country, with all who were disposed to follow him. This was such a terrible Blow to *Kaldan*, that he was three or four Years recruiting his Army. The Imperial Generals, on their Return to *Pe-king*, were impeached, though they had the better in the Engagement: For it is a Law of the *Manchews*, that if a General gives Battle, and obtains not a compleat Victory, he is culpable, and ought to be punished. Had the Emperor suffered the Commissioners to follow the Rigour of the Laws, his Brother had been deprived of the Dignity of *Vang* (or *Regulo*) and the other Grandees of his Council had at least lost their Places, besides suffering Imprisonment: But the Emperor declaring, that a light Fault deserved a light Chastisement, the *Regulo*, with some other General Officers*, were sentenced to lose three Years Revenue annexed to their Dignity, and the rest degraded five Degrees. On the other Hand, his Majesty bestowed extraordinary Honours on the Memory of his Uncle, killed in the Action. His eldest Son succeeded to his Offices and Dignities, particularly to that of Head of a Standard. His Majesty also recompensed the Kindred of the Slain and Wounded: In short, all who had distinguished themselves, were rewarded according to their Merit. Next Year *Kang-hi* held an Assem-

Comes to a
Treaty.

* See before, p. 239. e.

^b The same, p. 261. ^c The following Account is taken from the Present State of *Little Bukharia*, published in 12mo. at *Cologne*, 1723, making the fourth and last Chapter of that Treatise. It bears the Title of *The late Revolution, which happened in Little Bukharia*; and by the proper Names, the Relation appears to have come from *Russia*. A Translation of it is inserted in the second Volume of the general History of the *Turks*, *Moguls*, and *Tartars*, computed out of the said *Bentink's* Notes to the Genealogical History of the *Tartars*, published by him in *Fremb*, 1726.

bly of the States of *Tartary*, wherein all the *Kalka* Princes, with one Consent, paid him solemn Homage. 1699. Gerbillon.

THE *Khân* of the *Eluths* continued in the Territories formerly belonging to *Shasaktu Hân*, and *Tushetu Hân*, till 1694; when being recruited, he scoured the Banks of the *Kerlon*, massacring all the *Kalkas* he found: Thence advancing to the Frontiers of *Korchin*, he sent Proposals to the chief Prince, to join with him against the *Manchews*. What greater Indignity, (says he) than from Masters to become Slaves? We are *Mongols*, and under one Law: Let us unite our Forces, and regain an Empire, which is ours by Inheritance. I will share the Glory and Fruits of my Conquests, with those who will share the Danger: But if there should be any *Mongol* Princes (as I hope there are none) so base to chuse Slavery to the *Manchews*, our common Enemy, let them expect to feel the first Efforts of my Arms.

Renews his
fidelity,

The King of *Korchin*, as a Proof of the Fidelity he had sworn to the Emperor, sent him the Letter, which made his Majesty a little uneasy: For though he knew the *Eluths* were too weak to venture to attack him, he did not like a Confederacy of the *Mongol* Princes, supported by the *Dalay Lama*: He therefore resolved either to extirpate the *Eluths*, or compel them to a solid, and lasting Peace.

WITH this View, in 1696, he invaded *Tartary* with three Armies, in order to inclose them on all Sides. One of these Armies gained a compleat Victory, while that under the Emperor struck every Place with Terror. In short, this Year, and the next, all these *Tartars* were destroyed, subdued, or dispersed; and the Death of *Kaldan*, in 1697, while the Emperor was marching to seek him out in his Retreat, compleated their Ruin; the Remains of these unfortunate *Eluths* being obliged to sue for his Majesty's Clemency, or take Refuge with *Tse-wang-raptan*, the only surviving Prince of that People. The War thus ended, the Emperor became the absolute Master of all the Empire of the *Kalkas* and *Eluths*; and extended his Dominions in *Tartary* as far as the great Defarts and Forests, which make the Frontiers of *Russia*.

Is totally
routed.

6. A farther Account of the same Wars, with the History continued. From *Bentink*.

Bosto Khân's Cruelty. Zigan Araptan flies from Court. Zain Khân invades him: Defeats his

Mongols
Country.

Van : Is totally routed. Bosto Khân's Success : a His Army destroyed : He hardly escapes : Poisons himself : His Nephew succeeds : Offends the Chineses : They seize Khamil, and other Provinces : Mongols settled there.

Bosto
Khân's
Country.

BOSTO, or *Bosugto Khân*^a, Prince of the *Kalmuks* (or *Eluths*) who usually encamped on the Lake *Yamish*, and in the neighbouring Defarts, bred-up at his Court three of his Brother's Sons. Having taken an Aversion to the eldest, and finding no Cause to put him to Death, he had Recourse to a Man of great Strength; who under Pretext of wrestling with the young Prince, handled him so roughly, that a few Days after he died. *Zigan Araptan*, the youngest, alarmed at such a Proceeding, which *Basto Khân* would pass-off as an Accident, fled, with his Friends and Domestics: Nor could his other Brother, *Dankhinambu*, whom the *Khân* sent after him, prevail with him to return. Though his eldest Brother might have been of a haughty and turbulent Spirit, as the other represented; yet he was resolved not to trust an Uncle, who was capable of doing so unnatural an Action.

Zain Khân
invades him.

SOME Time after, *Bosto Khân* falling-out with *Zain*, or *Zuzi Khân*^b, Prince of the *Mongols*^c, *Amulon Bogdo Khân*^d, Emperor of *China*, to prevent a War, sent his Ambassador *Averna Alkanaybu*, to propose a Congress on the Frontiers, for ending their Differences, by the Mediation of the *Dalay Lama*, in Behalf of whom the *Deva*^e met: But a Dispute for Precedence between the Ambassadors brought it to nothing. Upon this Rupture, the Emperor *Kang-hi* was in Doubt, for a Time, what Course to take, as no less fearing the intrepid and enterprising Spirit of *Bosto Khân*, than the ill Consequences that must attend his defeating the *Mongols*. At length, in order to keep the War at a Distance from his Frontiers, he persuaded *Zain Khân*, as the best Policy, to be before-hand with *Bosto Khân*, and penetrate deep into his Dominions; backing his Insinuations with many magnificent Presents, and Promises to assist him, under-hand, in Case of Need.

Defeats his
Van.

ZAIN Khân following this Advice, entered the Country of the *Kalmuks*, and, in the first Encounter, his Van-Guard entirely defeated that of *Bosto Khân*, whose Brother *Dorzizap* lost his Life. The *Khân* was taking Tea, when the Express brought him News of the Loss, and that

the Enemy was not far-off. He was at first concerned at it, and making haste to give some Order, the Cup slipt from between his Fingers, and scalded his Hand. See, says he, laughing, *what one gets by being too alert : If I had been less forward, I should not have scalded myself.* The Rigour of the Season, and Depth of the Snow, hindering him to act as he would, he drew his Army together, and kept upon his Guard; not doubting but the *Mongols*, grown venturesome after their Victory, and not knowing the Country as well as he, would soon give him an Advantage: The better to lead them into the Snare, he counterfeited Fear; and mounting his Horse in haste, gave-out, that he was gone quite-off, and should not be heard-of for some Time.

Bentink,

THIS Report reaching the Camp of the *Mon-* *Is totally routed.*
gols, *Zain Khân* doubled his March, and detached two flying Parties, one of eight thousand, the other of three thousand Men, by different Roads, to overtake the pretended Fugitive. This was what *Bosto Khân* aimed-at, who turning suddenly upon those Detachments, surrounded, and cut them in Pieces. Then, without Delay, he marched against the main Body of the *Mongols*, who were so astonished, that they fled without striking a Stroke; and *Basto Khân* pursuing them, made a horrible Slaughter. This may be judged from the nine Camels-Loads of Ears, and Locks of Hair, which he sent to the Place of his Residence, as Tokens of his Victory. After that, putting himself at the Head of thirty thousand Men, he followed those who had escaped the Slaughter, driving them before him as far as the great Wall of *China*; within which, at length, *Zain Khân* retired.

THE Emperor being informed of this ill Success, endeavoured, by Persuasions and Gifts, to prevail on *Bosto Khân* to withdraw: But that Conqueror, instead of hearkening to an Accommodation, sent *Kang-hi* Word, that if he did not deliver-up *Zain Khân*, and the rest who had taken Shelter in his Dominions, he would declare War against him. *Amulon Bogdo Khân*, taking this as a Challenge, caused several Bodies to march one after the other, which were defeated by *Bosto Khân* as fast as they arrived. The Troops of that Prince were so brave, or those of the Emperor so bad, that at one Time a thousand *Kalmuks* beat twenty thousand *Chineses*; and another Time ten thousand overthrew eighty thousand. At length his Majesty, to put an End, at once, to the Progress of his Enemy,

Bosto
Khân's
Success.

^a Or, *Bussuktu Khân*. *Bussuk* signifies broken, the Name given by *Oghuz Khân* to his three eldest Sons, according to *Alu'ighāzi Khân*. See the Reason in the History of the *Turks*, &c. vol. 1. p. 21. ^b This must be *Tūpetū Hān*, in *Gerbillon's* Relation, *Tuzi* being by some written *Zuzi*. ^c Or, *Kalka Mongols*. ^d So the *Russians* call the Emperor of *China*, sometimes, *Amulogdo Khân*. ^e *Deva*, or *Tipa*, is the Title of the King of *Tibet*. Hence, perhaps, the Name of *Tibet*, or *Tipet*.

Mongols

Country.

His Army
destroyed.

resolved to oppose him with all his Forces, and a
oppress him by Numbers.

FOR this Purpose he assembled an Army of
three hundred thousand Men, accompanied with
a Train of three hundred Pieces of Cannon,
which surrounded the *Kalmuks* Camp on every
Side. The Emperor, though almost sure of
Victory, yet ever preferring gentle Methods to
violent, sent *Bosto Khân* Conditions, as advan-
tageous as if he had been in the other's Circum-
stances: But the *Khân* puffed-up with his former
Success, rejected the Proposals with Disdain:
Whereupon ensued a bloody Battle, which he
lost, escaping with Difficulty to the neighbour-
ing Mountains. This Misfortune, though very
great, did not so much afflict him, as the Loss of
his Wife *Guni*, or *Ani*, who was slain in the
Rout. Her Body having been found among the
Dead, the Emperor caused the Head to be cut-
off, and carried it along with him to adorn his
Triumph^a.

He hardly
escapes.

PROVISIONS and Forage beginning to fail in
the Mountains, whither *Bosto Khân* had retired,
most of his few Followers, and of his Horses,
died for Hunger: So that he returned almost
alone into his own Dominions, where he spent
two Years in great Affliction, exposed to the Re-
proaches of his Subjects. Perceiving he had no-
thing for it, but to negotiate the Affair, he sent
his Son *Septembaldius*, to the *Dalay Lama* at *Bar-
rantola*, to desire his Mediation, which he slighted
before: But *Abdalla Begh*^b, Governor of the
Town of *Khamul*^c, though dependent on *Bosto
Khân*, caused him, and his small Retinue, to be
seized in passing through his Government, and
sent them to *Amulon Bogdo Khân*, who cut-off
their Heads, and confirmed the Traitor in his
Post.

Poison him-
self.

THE News of this Disaster threw *Bosto Khân*
into Despair: He assembled all his Subjects, ex-
horted them to live in Peace and Unity; and
then giving them Liberty to retire every one
where he pleased, took Poison, and died. This
was the End of *Bosto Khân*, a Prince of great
Genius and Valour, who, by a Series of Successes,
had made himself terrible to all his Enemies, and
acquired a great deal of Glory.

As soon as *Zigan Araptan*^d, who kept hid all
this While, heard of his Uncle's Death, he pre-
sented himself to the *Kalmuks*, and demanded
the Succession; which they could not deny him,
as being next Heir. The *Bukhars*, whom *Bosto
Khân* had conquered some Time before, followed

their Example; and the other Provinces, which
refused to come-in of themselves, were obliged to
it by Arms. When Things were thus settled,
the *Bukhars* conducted him one Day to an agree-
able Grove, consisting of not above an hundred
Trees, very bushy, and of a particular Kind;
where, for some Days, he feasted them splendidly:
After which they solemnly invested the new Prince
with the Title of *Kontaisb* (or *Kontayki*) which
signifies, a *Grand Monarch*; forbidding, under
Pain of Death, to call him by his former Name.

Bentink.

His suc-

THE *Kontaisb* well deserved that Distinction,
as being a Prince endowed with great Talents:
He is remarkable for his Genius and Gentleness,
Courage and Piety. His Moderation appears from
hence, that one of his Domestics having, by Ac-
cident, when hunting, shot-out one of his Eyes,
he not only pardoned, but gave him his Liberty,
to make amends for the Danger he had run of
losing his Life from the enraged *Kalmuks*. *Ben-
tink* relates another Passage of him: A Man,
whom he had set-up thrice-running in a flourish-
ing Condition, coming to beg his Assistance the
fourth Time, *Kontaisb* made answer in these
Terms: *Remember, my Son, that I have assisted
you three Times; and I would do it now also, if I
did not judge, by the Obstinacy of your bad For-
tune, that Heaven seems to have destined you to
Poverty: I dare therefore no longer aid a Man
whom God himself so visibly abandons*^e.

KONTAISH proved no less enterprising than
Bosto Khân. About the Year 1716 he conquered
Tibet^f: But, four Years after, the Provinces of
Khamil and *Turfân*, belonging to *Little Bukharia*,
were taken from him by the *Chinese*; which hap-
pened in the following Manner. *Kontaisb* having
been informed, that there was to the East of the
Gobi^g, or *Desarts*, at the Foot of the Mountains
which separate his Lands from those of *China*, a
Gold Mine so rich, that it might be worked with-
out much Trouble, he sent one of his *Mursas*^h
with ten thousand Men to take Possession of it:
But the *Chinese* and *Mongols* falling-on them in
great Numbers, routed and pursued them to the
Desart. This the *Kalmuks* repassed, by Favour
of certain very fertile Valleys, hidden by the high
Mountains which cross the Desart on that Side
from West to East; and were, till then, unknown
to the *Chinese*.

THE late Emperor *Kang-hi*, to try if any Ad-
vantage could be made of this Discovery, sent a
powerful Army that Way, with a good Train of
Artillery, under his third Son, at present *Khân*

They seize

Khamil,

^a History of the *Turks, Moguls, &c.* vol. 2. p. 549, & seq. ^b In the Original, *Abay Dola Beck*. ^c *Kha-
mil*, or *Hami* (as the *Chinese* pronounce it) at the very Extremity of *Little Bukharia*, and Edge of the great
Desart. ^d By *Gerbillon* called *Tse-wang Raptan*. ^e History of the *Turks, &c.* as before, p. 553, & seq.
^f *Du Halde's China*, vol. 2. p. 384, 386. ^g *Kobi*, or *Sba-mo*. ^h A Corruption of the *Persian* Word
Mirza, which signifies a Prince.

Natural History.

of China^a, accompanied, as it was said, by a Jesuit, very understanding in Fortifications and Fireworks, to assist him with his Advice in this Expedition. That Prince having passed the Deserts by the same Road which the *Kalmüks* followed in their Retreat, entered the Provinces of *Khamil* and *Turfan*; and finding, that *Kontaisb* advanced to meet him with a fine and numerous Cavalry, against whom he durst not venture his Army in the vast Plains of those Provinces, he bethought himself of building Forts at proper Distances; which he took Care to furnish very well with Cannon and Infantry. By Favour of those Forts he advanced continually forwards in the Lands of *Kontaisb*, and made himself, at length, intire Master of the aforesaid Provinces; the *Kalmüks* not being able all the while to bring him to a Battle.

And other Provinces.

HEREUPON *Kontaisb*, who saw it was impossible for him to repel the *Chinese* without Infantry and Guns, the Use of which had been till then unknown to the *Kalmüks*, in the Year 1720 sent Ambassadors to *Peter I.* Emperor of *Russia*, then at *St. Petersburg*, offering to become tributary to him, provided he would send ten thousand regular Troops with Cannon to his Assistance; obliging himself, with that small Aid, to drive the *Chinese* out again. But the War with *Sweden*, which was then a-foot, joined to the Views which the Emperor *Peter* began to have upon *Persia*, hindered him from accepting those advantageous Proposals.

Mongols settled there.

MEAN-TIME the *Chinese* seized all which belonged to *Kontaisb*, lying to the East of the Deserts, towards the Frontiers of *China*, and have there settled Colonies of *Mongols*; but did not meddle with the Territories of the *Dalay Lama*. However, says the Author, if they can keep Possession of the Provinces of *Khamil* and *Turfan*, and come to extend themselves, as they seem inclined, along the Mountains reaching on that Side to the *D* Great *Mogul*, the Country of (his Honor) must fall of course into th

Their Furs: Fishery. Plants and Simples: *Rhubarb.* Bird Shun-gar, or *Kratzshet*: *Storks.*

Regis. Bentink.

THE Lands of the *Mongols*, including all as far as the *Caspian Sea*, are, according to the Missioners, for the general, unfit for Tillage; and, by what they could observe, those of *Korchin*, *Oban*, and *Nayman* (bordering on *Eastern Tartary*) through which they passed twice in their Return from *Petuna* and *Tsitfikar*, are the worst^c. *Bentink* says, the Countries belonging to the proper *Mongols* and *Kalkas* are better supplied with Water and Wood than those of the *Kalmüks*, (or *Eluths*) as being more mountainous; yet takes Notice, that there are many Places which cannot be inhabited for want of those Conveniences^d.

TARTARY, according to *Regis*, abounds with all Sorts of Game, even of the Kinds common in *Europe*; as, Hares, Pheasants, Deer. The yellow Goats, by the *Chinese* called *Whang-Yellow yang*, are seldom seen in the Plains but in large Herds: They are of the Shape and Size of common Goats: Their Hair is yellow, and not so smooth. Their Safety consists in their extraordinary Swiftnefs.

THE wild Mules^e go in small Herds, but are not like the tame ones^f, nor can be brought to carry Burdens: Their Flesh also is different, being of an agreeable Taste, and in the Opinion of the *Tartars*, who feed much on it, as nourishing and wholesome as the wild Boar's. This last Animal frequents the Woods and Plains beyond the *Tula*, and is traced by the Earth it turns-up, to come at the Roots on which it feeds.

THE wild Horse, and Dromedary, are like the tame, but found more to the West; though sometimes in the Territory of the *Kalkas*, which borders on *Hami*. The former is so fleet, that the swiftest Hunters can seldom reach him with their Arrows. The wild Horses go in large Herds; and when they meet with tame ones, surround, and force them away.

THE *Han-ta-han* resembles the Elk. The Emperor *Kang-hi* went sometimes to hunt this Creature, which is a common Diversion of the *Solons*. The Missioners saw some, when killed, bigger than the largest Ox. They are found only in particular Districts of *Tartary*; namely, about *Mount Swelki*, in boggy Grounds, where they delight, and are most easily killed; their great Weight hindering their Flight.

THE *Chulon*, or *Chelafon*, is about the Size of a Wolf, and seemed to *Regis* a Sort of Linx. The Skin is much valued at *Pe-king*, where they

SECT. V.

The Natural History of the Country of the Mongols and Kalkas.

Surface and Soil. Full of Game. Yellow Goats. Wild Mules, and Boars. Horse and Dromedary. *Han-ta-han*, or Elk. *Chulon*, or Linx. The Tiger, its Fiercenefs. Deer, and Stag-Call. Mongol Horses, strong and hardy.

^a In 1726. This was *Tong-ching*, since dead. ^b History of the *Turks*, *Moguls*, &c. p. 546, & seq. ^c *Du Halde's China*, p. 249. ^d History of the *Turks*, &c. as before, p. 500. ^e *Yo-lo-tse*, in *Chinese*, is a Mule. ^f *Gerbillon*, in his second Journey into *Tartary*, met with a Sort of wild Mules, which propagate.

Natural History.

The Tiger.

Its Fierceness.

Deer, and Stag-Call.

Mongol Horses.

make of it the *Ta-hú*, or Surtout. It has long, soft, and thick greyish Hair. There are great Numbers of them in and near *Russia*, and the Fur fetches a Price at that Court.

THE *Lau-hú*, or Tiger, infests *China* as much as *Tartary*, and is the most savage of all these Animals. Their Cry alone strikes Horror in those not used to it; and those Eastwards are also surprizingly large, and nimble. Their Skins are commonly of a fallow Red, striped with black Lifts: But there are in the Royal Wardrobe some white ones, both with black and grey Lifts. Out of the Court the great *Mandarins* of War use these Skins, including both Head and Tail, to cover their open Chairs, when they go in Procession; and in the Court, the Princes, during Winter, cover their Cushions with them. Although these Animals are so fierce, they seem to be in great Fear when they find themselves surrounded by the Royal Hunters, presenting their Spears: And whereas the Deer, driven along with them, fly from Side to Side, in order to escape between the Ranks; the Tiger squats on his Tail in the Spot, where he first sees his Enemies, and bears a long Time the Barking of Dogs, and Thumps of blunted Arrows. Provoked at length, he springs with such Rapidity, that he makes, as it were, but one Leap to the Hunters, on whom he fixes his Eyes: But those of the same File are ready with their Spears pointed, and plunge them into his Belly the Moment he offers to seize their Companion. The Emperor's Hunters are so quick, that an Accident very seldom happens.

THE *Pau* are a Kind of Leopards, their whitish Skins being spotted red and black: Though they have the Head and Eyes of a Tiger, they are not so big, and have a different Cry.

THE Deer, which multiply exceedingly in the Deserts and Forests, differ in Colour, Bigness, and Shape of their Horns, according to the different Quarters of these vast Countries; and some of them are like those in *Europe*. The Stag-Chace, called *Chau-tú*, or the Stag-Call, is so very engaging, that the late Emperor *Kang-hi* used to repair to it with a select Company before Sun-rise. It is thus: The Huntsmen, taking some Stags Heads, counterfeit the Cry of the Hind. Upon this the largest Stags advance pretty near the Place where they hear the Cry, then stop, and look on all Sides; till at length perceiving the Stags Heads, they tear-up the Ground with their Horns, and immediately run forward; but are shot by some, who lie in Ambush.

THE Intrepidity of the *Tartarian* Horses, at encountering such fierce Beasts as Tigers, is sur-

prizing; and yet it is only Use, for they are as fearful of them at first as other Horses. The *Mongols* are very expert in training them; and have a great Number of every Colour, distinguished by different Names. They are particularly dextrous at catching them running, with the slip-Knot of a Cord, and in speedily breaking them. They understand their Distempers, and commonly use such Remedies as would no more agree with our Horses, than their Food. They wisely prefer Strength and Hardiness, to Largeness and Beauty: Not that the *Tartar* Horses can be called little, they are rather of a middle Size; and, among such vast Numbers, you may always pick-out some as large and handsome as the *European*. Such are the Emperors, and those of the Princes and Grandees: For at *Pe-king* they are mighty proud of being well-mounted; and a good Horse, nay, a Mule, commonly sells for six or seven hundred Livres, often more.

THE *Kalkas* are not rich in Sable-Skins, but have Plenty of Squirrels, Foxes, and a Creature as small as an Ermine, called *Tael-pi*; of whose Skins, at *Pe-king*, they make your *Tew-pong*, or Mantles, to keep-out the Cold. These Animals are a Kind of Land-Rats, very common in some Territories of the *Kalkas*, and dig in the Earth a Range of as many little Holes as there are Males in the Company; one of whom always keeps Watch above, but flies under-Ground at any-one's Approach. Nevertheless, they escape not the Hunters, who, on discovering their Nest, surround it; and opening the Earth in two or three Places, throw-in flaming Straw, to frighten them out: Thus they take great Numbers; so that their Skins are cheap.

THE Fishery of the *Mongols* is not considerable; for their Rivers are not comparable to those of the *Manchews*, and the *Yu-pi Tartars*. If they sometimes, as they say, take Sturgeons in the *Tula*, they are such as come-up from the great Lake *Pay-kal*, with which this River has a Communication. And though the same Kinds of Fish are found in the *Urfon*, as in the more Eastern Rivers, particularly the *Cha-chi-i*, it is because they fall into the *Saghalian-ula*. In this Part of the *Urfon* is also found an amphibious Creature, called *Turbighe*, resembling the Otter; but the Flesh is tender, and almost as delicious as that of a Roebuck. I do not know, says the Author, that they are found any-where but about the Lakes *Púir*, and *Kúlou*, which communicate with the *Urfon*.

As to Plants: Agriculture is not only neglected, but even condemned as useless by all these Nations. When the Missioners asked them why they would not at least cultivate some little Herb-

^a *Pau* is the *Mongol* Word, before-mentioned.

^b He likewise took great Delight in hunting the Tiger, and yellow Goats, Gardens,

Regis, Benthink.

Strong bards.

Their Furs.

Fishery.

Plants and Simple.

Natural History. Gardens, they replied, *Herbs are for the Beasts of the Field, and the Beasts for Men.*

THEIR Geographical Labours would not permit them to search after medicinal, and other curious Plants: Besides, the *Lamas*, who are the principal Physicians, employ none but the most common Simples, and such Drugs as are used in *China*. The only one which is rare, and in much Esteem, is called, at *Pe-king*, *Kalka-se-twen*; and, by the Missioners, the *Kalka Root*: It is of an aromatic Smell, and the Emperor's Physicians give it with Success, in Dysenteries, and Disorders of the Stomach.

BENTINK observes, that in the Parts about the *Orkhon*, and also the *Selinga* towards *Selinghin-skoy*, *Rhubarb* is found in great abundance; and that all which *Russia* furnishes foreign Countries with, comes from about this City; the District whereof yields such Plenty, that the Treasury of *Siberia* sells twenty-five thousand Pounds of it at a Time. That Commerce might be very advantageous to *Russia*, were it faithfully managed by the said Commissioners: For, says the Author, I know not any Country that *Rhubarb* comes from at present, but *Russia*; and if it came formerly from *China*, it was of that Sort carried thither from the Country of the *Mongols*, because the *Karawans* of *Siberia* heretofore drove some Trade with that Root at *Pe-king*: But since the *Europeans* have it directly from *Russia*, there comes no more of it by the Way of *China*.

Bird Shungar, or Kratzshet. THERE are bred vast Quantities of Birds of an extraordinary Beauty in the Plains of *Grand Tartary*. That mentioned by *Abu'lghazi Khan* seems to be a Kind of Heron, which is found in the Country of the *Mongols* towards the Frontiers of *China*: It is all-over white, except the Beak, Wings, and Tail, which are of a very fine Red. The Taste of this Bird is very delicious, and has been compared to the Taste of our Wood-Pigeons, as the Bird, which that Author speaks of, is very rare, it may be a Stork; for it is very scarce all-over *Russia*, *Siberia*, and *Grand Tartary*: Yet some of them are found in the Country of the *Mongols* near *China*, which, for the most Part, are all white.

ABU'LGHAZI Khan says; the Bird is called *Shungar* in the *Turkish* Language, and *Kratzshet* by the *Russians*: Whence the *English* Translator conjectures, that it is the same called in the His-

tory of *Timur Bek*, *Shonkur*, and presented to *Jenghiz Khan* by the Ambassadors of *Kapjak*. *De la Croix* remarks in the same Place, that the *Shonkur* is a Bird of Prey, presented to Kings, adorned with several precious Stones, which is a Mark of Homage; and that the *Russians*, as well as *Krim Tartars*, are obliged, by their last Treaty with the *Ottomans*, to send one every Year, adorned with a certain Number of Diamonds, to the *Port*.

SECT. VI.

A Table of Situations in Western Tartary.

THE Places in the following Table seem to be set-down in the Order they occurred in the Progress which the Missioners made through this Part of *Tartary*. Their Latitudes were determined by astronomical Observations, and their Longitudes geometrically. But the roving Life of the *Mongols* and *Kalkas* did not permit our religious Geographers to mark their Habitations on the Map otherwise, than according to the Rivers, Lakes, and Mountains, near which they usually encamp. *Hami*, or *Khamul*, and a few more Towns inserted in the Table belong to *Little Bukharia*, which lies without the Bounds of *Western Tartary*: But we thought fit not to omit them, that we might not break the Thread of the Missioners Journey, which may be traced by Means of this Table.

Names of Places.	Latitude.	Longitude.
<i>Ash-to</i> (or <i>Hajatú</i>) <i>Kiamon</i>	45 46 48	6 13 20E.
<i>Poro-erghi-kiamon</i>	44 56 26	5 18 20
<i>Talay-bey</i>	44 19 12	4 48 10
<i>Quissu</i>	43 32 06	4 16 40
<i>Karen-puka</i>	42 16 53	3 33 00
<i>Sirolin-pira</i>	41 52 12	3 05 00
<i>Hara-tubutú-kiamon</i>	41 44 11	2 56 50
<i>Ku-kyá-tun</i>	42 42 00	0 28 00
<i>Ustu-kurê</i>	42 49 12	0 24 12
<i>Horay-kurê</i>	43 00 40	0 25 22
<i>Archato-kiamon</i>	43 49 12	0 21 15
<i>Tujito-hotok</i>	44 46 48	1 02 20
<i>Shangtu-puritú</i>	45 45 00	2 24 20
<i>Pádán-púlák</i>	46 18 30	2 45 00
<i>Soroto-púlák</i>	47 02 20	2 11 50

^a *Du Halde's China*, p. 253, & seq. ^b *History of the Turks, Moguls, &c.* vol. 1. p. 37, and 86. ^c *Abu'lghazi*, p. 37, says, the Feet, Eyes, and Bill, are red: P. 86, That the Head, Feet, Bill, and Eyes are red. ^d Written by *De la Croix*, p. 350. ^e *History of the Turks, &c.* as before, p. 500, & seq. ^f This Table is given by *Du Halde* at the End of his fourth Volume: But in the *English* Folio Edition it is broken into Parts, and distributed among the Maps of *Western Tartary*. The Longitude is reckoned East and West from *Pe-king*.

Table of Situations.

Names of Places.	Latitude.	Longitude.	a	Names of Places.	Latitude.	Longitude.	Geography.
Most South-Part of the <i>Kalka-pira</i>	47 28 48	3 00 00		<i>Chân-gâtâ</i> - -	43 00 25	1 25 30	
Most North - Part thereof - -	48 5 00	1 48 10		<i>Ulan-hotun</i> - -	41 46 48	0 33 00	
<i>Ulan-pulâk</i> - -	48 22 48	1 8 20		<i>Naring-shorong-âlin</i>	41 55 19	9 30 00	
South-Side of <i>Kûlon-omo</i> - -	48 46 50	0 48 10		<i>Altân-âlin</i> - -	41 10 20	9 15 55	
Mouth of the <i>Kerlon</i>	48 50 24	0 45 00		<i>Onnbin-shorong-âlin</i>	41 20 17	8 44 45	
First Station on it	48 32 48	0 5 00		<i>Kashar-hesbo</i> - -	41 21 22	8 6 10	
Second Station	48 8 24	0 35 20W		<i>Taban-ten-âlin</i> - -	41 15 58	7 33 12	
Third Station	48 25 12	1 00 00		<i>Mok-hesbo</i> - -	40 45 54	7 35 20	
Fourth Station	48 3 36	2 00 00		<i>Molchek-hesbo</i> - -	40 48 48	7 31 50	
<i>Para-hotun</i> - -	48 4 48	2 49 30		<i>Kara-mânnay-omo</i>	40 18 12	8 4 30	
<i>Kirâma-omo</i> - -	47 51 36	4 1 50		<i>Hâtamâl-âlin</i> - -	40 45 9	6 40 20	
<i>Ekûra-hâlba</i> - -	47 37 00	5 15 52		<i>Algaytâ-âlin</i> - -	41 11 24	6 21 40	
<i>Tono-âlin</i> - -	47 7 12	6 35 16		<i>Podântâ-âlin</i> - -	40 57 00	6 6 00	
Junction of the <i>Tene</i> with the <i>Kerlon</i>	48 11 48	7 22 50		<i>Pay-hongur-âlin</i>	41 7 30	5 54 20	
<i>Kirsa-âlin</i> - -	48 8 00	8 14 5		<i>Tel-âlin</i> - -	41 15 36	5 53 45	
<i>Hân-âlin</i> - -	47 49 30	9 5 17		<i>Ulan-hata</i> - -	41 36 27	4 13 20	
<i>Poro-pira</i> - -	48 22 48	10 00 00		<i>Arâ-sûma-hâta</i> - -	41 36 51	4 29 41	
<i>Pûrong-ban-âlin</i> - -	49 36 24	11 22 45		<i>Kara-sin-âlin</i> - -	40 59 52	4 45 53	
Junction of the <i>Egbe</i> with the <i>Selinga</i> ^a - -	49 27 10	12 22 15		<i>c Ongen-âlin</i> - -	40 59 6	4 38 20	
<i>Apkan-âlin</i> - -	48 7 12	12 45 36		<i>Cherda-modo-âlin</i>	40 52 3	4 12 40	
<i>Payfiri-pûritû</i> - -	48 23 50	13 31 42		<i>Apka-hâra-âlin</i> - -	40 38 10	4 12 53	
<i>Talalbo-kara-pâlgafon</i>	47 32 24	13 21 30		<i>Obtâ-âlin</i> - -	40 23 5	4 26 50	
<i>Erdeni-chau</i> - -	46 57 36	13 5 25		<i>Ofbi-âlin</i> - -	40 56 57	5 13 33	
<i>Kekû-omo</i> - -	46 24 00	15 36 48		<i>Kotûrântay-âlin</i> - -	41 58 20	1 8 57	
<i>Hurimtu-keber</i> - -	45 38 55	16 41 00		<i>Agâlkû-âlin</i> - -	41 42 56	1 34 00	
<i>Kongora-ajirbân-âlin</i>	45 26 00	18 19 20		<i>Kûtûkontey-âlin</i> - -	42 7 14	1 24 45	
<i>Elgwi-pulâk</i> - -	45 15 12	19 40 25		<i>Uker-chûrgbé</i> - -	42 26 56	3 37 20	
<i>Urtu-pulâk</i> - -	44 50 35	21 38 20		<i>Payen-obo</i> - -	41 57 19	4 6 12	
--- in the Map - -	- - -	21 20 38		<i>d Serbey-âlin</i> - -	41 57 25	3 52 47	
<i>Soroto-anga</i> - -	44 54 00	22 25 00		<i>Chau-naymân-sûmê</i>	42 25 00	0 11 50	
<i>Ergustey</i> - -	44 12 00	21 43 20		<i>Whay-yu-bew</i> - -	40 54 15	1 22 10	
<i>Urtu-pulâk</i> - -	43 48 00	23 00 00		<i>Kara-hotun</i> - -	40 58 48	1 20 00	
<i>Astlay, or Astana</i>	43 2 35	22 48 20		<i>Ichô-hotun</i> - -	41 3 36	1 30 00	
<i>Hami, or Khâmul</i>	42 53 20	22 23 20					
<i>Huptâr-paychang</i>	42 21 30	19 30 00					
<i>Tekelik</i> - -	41 8 10	19 49 12					
<i>Tapfon-nor</i> - -	40 38 20	18 23 30					
<i>Wey-lo</i> - -	40 26 24	17 9 00					
<i>Shara-omo</i> - -	39 32 24	13 15 00					
<i>Hara-omo</i> - -	39 19 12	12 14 24					
<i>Kisan-omo</i> - -	41 15 36	8 42 00					
<i>Piluthay-hotun</i> - -	40 37 12	7 00 00					
<i>Khutuktu-hotun</i> - -	40 31 20	4 40 30					
<i>Khukhu-hotun</i> - -	40 49 20	4 45 15					
<i>Kara-hotun</i> - -	41 15 36	2 00 00					
<i>Ulan-hotok</i> - -	41 55 22	1 1 00					

To these may be added ^b

<i>Kara-kuram, or Ho-</i>	44 11 00	10 11 00
<i>lin</i> - - -		
Residence of the		
<i>c Khutûktû</i> on the	49 26 47	10 59 00
<i>Iben</i> - - -		

Other Places, whose Situations were determined geometrically ^c, excepting those Latitudes marked with a Star, which were observed on the Spot.

Names of Places.	Latitude.	Longitude.
	o ' "	o ' "
<i>f Chahan-subarban-hotun</i>	41 33 00	2 45 00E.
<i>Hi-fong-kew</i> in the Wall	40 26 00	1 55 00
<i>Queyler River</i> - -	46 17 00	4 22 00
<i>Sira-mûren, or River Sira</i>	43 37 00	6 30 00

^a In the Original, this Place stands lower-down between *Ulan-hotun*, and *Naring-shorong-âlin*. ^b These Situations, inserted in *Soucié's Obs. Math. &c.* p. 12, 188, 153, were communicated by *Gaubil*. The first Latitude was observed by the *Tartars*, in the fourteenth Century: The latter by the Missioners, who made the Map. ^c These Situations are inserted in *Du Halde's English Edition*, vol. 2. p. 264.

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Geography.	Names of Places.	Latitude.	Longitude.
	<i>Haytaban-pira</i> , or River	47 15 00	6 30 00
	<i>Nami-ula</i> , or River	46 30 00	7 45 00
	<i>Nayman</i> begins on the <i>Sira</i> - - }	*43 37 00	5 00 00
	<i>Topir-tala</i> - - -	43 15 00	4 45 00
	<i>Shaka-kol-kajan</i> -	42 15 00	4 00 00
	<i>Subarban</i> River -	41 20 00	3 30 00
	<i>Modun-hotun</i> - -	41 28 00	3 40 00
	<i>Inkin</i> River - - -	42 30 00	2 00 00
	<i>Parin</i> Residence -	42 36 00	2 14 00
	<i>Keebitten</i> Habitations	43 00 00	1 10 00
	<i>Uchumuchin</i> Habitations	44 45 00	1 10 00
	<i>Sharot</i> Habitations	43 30 00	4 20 00
	<i>Arukorchin</i> Habitations	45 30 00	0 28 00
	<i>Abahanor</i> Habitations	43 30 00	0 28 00
	<i>Whachit</i> Habitations	44 6 00	0 45 10
	<i>Sonbiot</i> Habitations	*42 29 7	1 28 00 W
	<i>Sureti-huchin</i> Lake	44 00 00	1 31 00
	<i>Orgon-alin</i> - - -	41 41 00	4 20 00
	<i>Kuku-hotun</i> - - -	40 49 00	4 48 00
	<i>Kalka-targar</i> Habitation - - }	41 44 00	5 55 00
	<i>Maomingan</i> Banner	41 15 00	6 4 00
	<i>Urat</i> Habitations	*49 55 00	6 30 00
	<i>Ortos</i> chief Point -	39 30 00	7 30 00
	<i>Kura-modo</i> - - -	*41 4 43	0 00 00

SECT. VII.

The Countries belonging to the Eluths, or Kalmuks.

1. Their Extent, Bounds, Mountains, Rivers, Lakes.

Extent. Bounds, taken more at large. Mountains *Tubra-tubusluk*. *Ukun-luk-tubra*, and their Branches. *Mount Altay*. Rivers *Tekis*, and *Il*, their Course. The *Chui*, and *Talas*. The *Irtish*. The *Obi*.

Extent. THE Countries belonging to the Eluths take-up the larger Half of what Europeans call *Great Tartary*; extending from the *Caspian Sea* ^a, and River *Jaik*, in seventy-two Degrees of Longitude, to *Mount Altay*, before-mentioned ^b, in an hundred and ten Degrees;

a and from the fortieth to the fifty-second Degree of Latitude. Hence it may be computed to be about one thousand nine hundred and thirty Miles in Length, from West to East; and its greatest Breadth, from South to North, six hundred and fifty.

It is bounded on the North by Part of *Russia*, ^{Bounds,} and *Siberia*, from which it is separated by a Chain of Mountains; on the East by *Mount Altay*, on the South by the Countries of *Karasm*, ^b with *Great* and *Little Bukharia*; from which also it is separated partly by another Chain of Mountains, and some Rivers, particularly the *Sir*; and on the West by the River *Jaik*.

THE Bounds of this vast Region, which, according to *Bentink*, is the most considerable and finest Part of *Tartary*, is very distinctly traced by that diligent Enquirer. They begin at the East Bank of the River *Jaik*, and striking thence North-East, pass the *Aral-tag* ^c, or *Mountains of the Eagles*, to meet the *Irtish*, over-against the Mouth of the *Om*; which last River they trace to its very Source: Afterwards they run Eastward to the *Obi*: Then passing-up that great River as far as the Lake *Altan* ^d, where it rises, they return to join the Mountains, called in that Part *Tugra-tubusluk*; and thence winding Eastward, coast those Hills, till within two Days Journey of the River *Selinga*, towards *Selinghin-fkoy*. Here they take a Sweep towards the South, and having marched, for some Time, at the same Distance from that River, return to the West: Then passing-on to the River *Jenisea*, coast it from the forty-ninth Degree of Latitude as far as its Sources, following the Mountains which run-along it on the West-Side. Afterwards they wind to the South-East, ranging the Frontiers of *China* Southward, from the thirty-ninth Degree of Latitude, to the Kingdom *Ava*: From thence wheeling-off to the West, they extend along the Dominions of the Great *Mogul* as far as *Great Bukharia*. In fine, coasting the Frontiers of this last Country, and *Turkestan* ^e, they return by the North-West to the Eastern Bank of the River *Jaik*, where they began ^f.

THERE are, in the Country of the Eluths, or ^{Mountains} *Kalmuks*, three considerable Chains of ^{Tubra-tubusluk.} Mountains, viz. the *Tubra-tubusluk*, above-mentioned,

^a In this Space we include the Country called *Turkestan*, which being now possessed by the *Mohammedan Tartars*, lies between the *Eluths* and the *Caspian Sea*. ^b P. 348. e. ^c *Täg*, or *Dagh*, in the *Mogul*, or *Turkish*, signifies a Mountain. Some write *Tau* for *Täg*. ^d P. 380. This Author says, *Great Tartary* is separated from *Siberia* by a great Chain of Mountains, which beginning at the River *Volga*, about the fifty-second Degree of Latitude, run from thence almost directly East as far as the Ocean. ^e Hence it appears, that the Author takes-in all *Tibet*, and *Little Bukharia*; which indeed belong, or did lately belong, to the *Eluths*; but are not, properly, a Part of *Great Tartary*, as he makes them to be, p. 383, even including *Great Bukharia*, and *Karasm*, as well as *Turkestan*; which last may be allowed to be a Part of it. ^f History of the *Turks*, *Moguls*, &c. vol. 2. p. 522, & seq.

Geography. the *Ufkun-luk-tugra*, and the *Altay*. The first, a *Tugra-tubusluk*, in about fifty Degrees

which makes the Northern Frontier, is so called, in the *Mongol* Language, by those who dwell on the right, or East-Bank of the *Irtish*; but the Inhabitants of the left Side name it *Ulug-tâg*^a. It begins at the Eastern-Bank of that River, to the North of the Lake *Saysan* (through which the *Irtish* runs) and proceeds directly East as far as the *Selinga*: From thence turning to the North, it marches along that River till it enters the Lake *Baykal*: Afterwards returning to the East, it passes-on to the Northern-Bank of the *Amur*^b, about *Nerchinskoy*^c, and follows this River continually as far as the Eastern Ocean.

Ufkun-luk-tugra,

THE second Branch, which is called by the *Eluths* *Ufkun-luk-tugra*, and to the North of the River *Sir*, bears the Name of *Kichik-tâg*^d, commences on the Confines of *Turkestan*, and *Great Bukharia*, to the South of the River *Sir*; and running East, makes the Bounds between *Great Bukharia*, and the Dominions of *Kontaisb*^e. It continues its Source afterwards near upon the same Line, till arriving to the South of the Springs of the *Jenisea*, it strikes-off to the South-East, and falls-in with the Frontiers of *China*, about the fortieth Degree of Latitude, upon the Confines of the *Eluths*^f, and *Mongols*. Thenceforward it keeps Company with the great Wall of *China*, as far as the Province of *Lyautong*; where making an Elbow to the North-East, it separates that Province, and *Korea*, from the Country of the *Mongols*, and ends, at last, on the Shore of the Sea of *Japan*, about the forty-second Degree of Latitude.

And their Branches.

THE Country inclosed by these two Chains^g, which in several Places shoot-out others very considerable, is properly the ancient Patrimony of the *Tartars*, at present possessed by the *Eluths* and *Mongols*: For the other Dominions, which the *Mohammedan Tartars* and *Eluths* enjoy, do not originally belong to them, they possessing them only by Right of Conquest.

Mount Altay.

THE Mountain *Altay*^h, called in *Abu'lghâzi's* History *Kut*, is a Branch of the *Ufkun-luk-tugra*, taking its Rise to the West of the Springs of the *Jenisea*. It runs almost in a strait Line from South to North, constantly marching along the Western-Bank of that great River, at a Distance of one or two Days Journey, till it joins the

tude.

THERE are but few Rivers to be seen in this Part of *Tartary*, though some of them have their Sources here. The most remarkable are the *Tekis* and *Ili*ⁱ, the *Talas*. *Bentink* says, the Course of the *Tekis* is almost from East South-East, to West: That after it has run about forty Miles from its Source, it mixes its Waters with those of the River *Ila*, which comes from the East; and continuing from thence in the same Direction to the West, it loses itself towards the Frontiers of *Turkestan*, among the Mountains which separate that Country from the Dominions of *Kontaisb*, grand *Khân* of the *Eluths*, who usually resides about these two Rivers^k.

ACCORDING to the Jesuits Maps, the *Tekis* rises in the Mountains bounding *Little Bukharia* on the North; and having run about seventy Miles North-East, falls, by several Mouths, into the *Ili*, which has its Source in the same Hills, and runs North-West about an hundred and fifty Miles; then shaping its Course North an hundred and fifty Miles farther, falls into the Lake *Palkati*, in about forty-eight Degrees of Latitude. In *Strahlenberg's* Map of *Great Tartary*, and the *Russian Empire*, this Lake is called *Choi*, and placed in forty-six Degrees. In other Maps it tallies with the Jesuits Map, in this Particular, excepting that the *Tekis* is made to run North-West into the *Ili*, and this latter is not represented above half as long. They both agree in placing the chief Residence of the *Khân* of the *Eluths* on this River. It is called *Harkas* by the Jesuits, and by *Strahlenberg*, *Urga*; which last seems to be the true Name.

THE Rivers *Chui* and *Talas*, according to the Jesuits Map, descend from the above-mentioned Mountains; and running North-West about an hundred and eighty Miles each, fall into different Lakes, the *Chui* into *V-U-L*, and the *Talas* into *Sikirlik-nor*. *Strahlenberg* mentions neither of these Rivers: Besides which, we meet with none of any great Note, except the *Irtish*; nor does more than a Part of it run through this Country.

THIS River, which is the most considerable in the North of *Asia*, hath its Rise from two Lakes thirty Miles distant, about forty-five De-

^a Or, *Ulug-dâg*, that is, the great Mountain. ^b Or, *Saghalian-ula*. ^c Or, *Ni-po-cheu*. ^d That is, the little Mountain. ^e Or *Zigan Araptan*, who was *Khân* of the Eastern *Eluths*, called also *Dsongari*. ^f This Author always calls them *Callmaks*; which Name is given them by the *Russians*, as well as the *Mohammedan Tartars*, or *Mongols*. ^g The Author calls them Branches of *Caucasus*, as if they proceeded from the same Stock, which does not appear from his Account; nor has he any good Authority for placing *Caucasus* in these Quarters. ^h The Author calls it *Chaltay*: According to the *English* Idiom, *Halicy*, or *Khaltay*. ⁱ This Author makes them the *Iffkul* and *Tallesb*, mentioned by *Abu'lghâzi Khân*, History of the *Turks*, &c. vol. 1. p. 33. But the Missioners Maps make the *Tallesb* distinct from the other two. ^j History of the *Turks*, &c. as before, p. 524, 526, & seq. ^k Perhaps, the *Ufkun-luk-tugra*, before-mentioned.

Natural History.

greets fifteen Minutes of Latitude, and one hundred and thirteen of Longitude, on the West-Side of *Mount Altay*, and to the North of the Province of *Hami*, or *Khamil*, inclining to the East. The Rivers formed by them run Westward. The Northern-Stream is by *Strahlenberg* called *Khar Irtysh*, and the Southern *Khor Irtysh*^a. About thirty Miles distant from their Sources they unite, and make the River, called *Irtysh*^b; which having run West about fifty Leagues, forms the Lake *Saysan*, that is, of the *Nobilit*, forty Miles in Length, and twenty broad. Having crossed this Lake, it turns Northwards as far as *Urkamen*, the first Russian Fort and Settlement on this River, and in the Borders of the *Eluths* Country on that Side. The rest of the *Artysh* belongs to *Siberia*, where, after passing by the Capital *Tobolskoy*, it joins the *Obi*, a little above *Samara*. The farther Description we refer till we come to treat of that vast Province of the Russian Empire.

The Obi.

STRAHLENBERG places the Sources of the *Obi*, or *Ubi*, also in the Country of the *Eluths*. It is formed, like the *Irtysh*, by the Confluence of two Rivers, the *Khatun* and *Bu*; from which last it derives its Name. This *Bu*, or *Bi*, takes its Rise in the Lake which that Author calls *Altan-nor*, *Altun-kurke*, *Altin*, and *Telezkoe*; perhaps the same called in the Jesuits Map *Kirkir*; But both Maps seem to have been made in this Part, from very uncertain Reports: Nor is *Kyrillow's* more to be depended on, as having copied after those Missioners.

2. Soil and Produce, Air and Animals.

The Land very high. Air exceeding cold. Sandy Deserts, fertile in Pasture. No Forests. Animals, wild Goats.

The Land very high.

ALL this vast Region, being situate under the finest Climate in the World, is everywhere of an extraordinary Goodness and Fertility: But it has this Misfortune, that though almost all the great Rivers of *Asia* have their Springs in the Mountains of this Country, yet, as the Land is, perhaps, the highest to be found any-where on Earth, it is in several Parts destitute of Water: So that it is habitable only near the Rivers and Lakes. For an Instance of the great Elevation of this Country, *Verbieft*, in his Journey into the Country of the *Mongols*, at a certain Place about eighty Leagues to the North of the great Wall, towards the Spring of the *Karga-muran*, found the Ground to be three

a thousand geometrical Paces (or three Miles) higher than the Sea-Coast, nearest the City of *Pe-king*.

Eluths Country.

THIS great Rising is the Cause that the Country of *Great Tartary* appears to be very cold, in Comparison of others, which are under the same Latitude: And Persons of Credit, who travelled in it, assured the Author, that even in the Heat of Summer the North-Wind is so piercing, that one must cover himself well in the Night, to avoid being incommoded by it; because very often in *August*, one Night produces Ice the Thickness of a Crown-Piece, and sometimes of two. *Verbieft* would, in some Measure, attribute this to the Saltpetre, with which he affirms the Land of the *Mongols* Country is so impregnated, that dig where you will in Summer, four or five Foot deep, you shall find Clods of Earth quite congealed, and even intire Heaps of Ice.

Air exceeding cold.

THIS same extraordinary Elevation is also the Reason why there are so many Deserts within the Bounds of *Grand Tartary*: But these Deserts, which the Russians call *Step*, are not altogether so frightful as Europeans fancy them: For set aside the vast Desert *Gobi*^c, heretofore called *Shamo*^d, and a few other small sandy Deserts, all the rest afford excellent Pasture, producing Grass in abundance, as high as one's Middle; which would grow to the Height of a Man, if it was not for Want of Water; but through that Defect, most of it decays presently at the Root, and becomes good for nothing. Seeing that withered Grass quite choaks-up the young, the Inhabitants, at the Beginning of the Spring, set Fire to the old Herbage, which extends as far as it can find Fuel, spreading sometimes above an hundred Leagues round.

Sandy Deserts.

IMMEDIATELY after, the new Grass shoots up every-where with such Force, that in less than fifteen Days it reaches the Height of a Span; which shews the great Fertility of the Soil, and makes it manifest, that they want only Water to render them the finest Plains in the World. Nevertheless, so much of this vast Country as is supplied with Springs and Rivers, is sufficient for the Support of four Times the Number of the present Inhabitants, if it was but well-cultivated: But then none besides the *Mohammedan Tartars* till their Lands; and they till no more than just what is necessary to support them: For the *Kalmuks* (or *Eluths*) and greater Part of the *Mongols*, have not the Use of Agriculture, subsisting intirely upon their Cattle: This is the Reason why they can have no fixed Habitation, being obliged to change their Quarters, according as

Fertile in Pasture.

^a In the Jesuits Map, the first is called *Hara*, or *Kara Irtysh*; the latter, *Ho Irtysh*. *Irtysh*, and *Erchis*, as the *Eluths* pronounce it. ^c Or *Kobi*, so called by the *Mongols*.

^b It is written also *Itis*. ^d It is still called *Shamo*, by the Chinese; and *Kan-hay*, that is, the Sea of Sand.

Natural History.
No Forests.

the Seasons change. As to every Order, or a Tribe, there belongs a particular Canton, in the Summer they inhabit the Northern Plains, and in the Winter those which lie to the South. Yet for all the Soil is so fruitful, *Grand Tartary* does not produce a single Wood of tall Trees, of any Kind whatsoever, except in some few Places towards the Frontiers. All the Wood that is found in the Heart of the Country consists in Shrubs, which never exceed the Height of a Pike, and those are very rare ^a.

Animals,
Wild Goats.

THE Country of the *Eluths* produces much the same Animals, as that of the *Mongols* and *Kalkas*. Wild Goats are very numerous in the Mountains, which separate *Siberia* from *Grand Tartary*; and exactly of the same Kind with those found in the Mountains of *Sweden*, and in the *Alps*: But it is hard to say whether these are to be understood by the *Arkbara*, which, according to *Abu'lghazi Khân* ^b, makes small narrow Paths on the Hills; or whether he means the *Gluton*, which abound in these Parts, and commonly form such Tracts upon the Mountains, and in the Forests.

The Gluton.

THE *Gluton* is a carnivorous Animal, not quite so tall as a Wolf, and peculiar to the Mountains of *Northern Asia*. The Hair, which is strong and long, is of a very fine dark Brown, all-over its Back. This Beast is exceeding mischievous, for it climbs the Trees, and watching the Game that passes underneath, when it sees a favourable Opportunity, leaps down on its Back, where it fastens with its Paws, and eats a great Hole. The poor Creature, after having in vain used all his Efforts to get rid of so cruel a Guest, at last with Anguish and Weakness falls on the Ground, and thus becomes a Prey to his Enemy. It requires three stout Dogs to attack this Kind of Beast, as small as it is, and very often they come-off strangely mauled. The *Russians* make great Account of the Skin, employing it usually for Mens Muffs, and Borders of Bonnets ^c.

No Towns here.

IN all the Country of the *Eluths* and *Mongols*, one meets with no Towns (as in *Turkestan*, *Karazm*, the *Bukharias*, and *Tangut*, or *Tibet*) excepting four or five towards the Coast of the Eastern Ocean, and some few others towards *China*, which the *Manchews* ^d have built, since possessed of that Empire ^e.

S E C T. VIII.

The Manners and Customs of the *Eluths*.

1. Their Names, Shape, Dress, Diet, Manners, and Funerals.

Their Names: Their Shape: Their Dress: Their Colour esteemed. Their Cattle: Their Spirituous Liquor. Great Drinkers. and brave. Polygamy in use. Inherited Fathers revered. Tartars reputed cians by ignorant Writers.

THE *Eluths*, the most numerous and considerable of the three Branches of the *Mongols*, are known in *Europe* by the Name of *Kalmüks*, or *Kalmaks*; which is no other than a Nickname given them, it seems, by the *Mohammedan Tartars*, in Hatred of their idolatrous Religion. The *Russians* took it from those *Tartars*, and from the *Russians* it came to us. But they take it as an Affront to be called *Kalmüks*, and pretend to have a much better Right to the Name of *Mongols* than their Neighbours, who at present enjoy it; these latter being sprung from that Part of the *Moguls*, and *Tartars*, who were expelled *China* by *Hong-wu* in 1368, as hath been before related ^f. When the Name *Kalmük* first came in use, or on what Occasion, amongst the *Mohammedan Tartars*, does not appear. The first Time *Abu'lghazi Khân* mentions them, is on Occasion of the Death of *Timür Sheikh*, *Khân* of the *Uzbeks* ^g; which happened more than an Age after *Uzbek Khân*, who completed the Introduction of the *Mohammedan* Worship among the Subjects of the Descendants of *Zuzi Khân* ^h.

THE *Eluths* are of a middle Size, but exceeding robust, and well-set: They have big and broad Heads, flat Faces, and their Complexion is of a dark Olive-Colour, pretty near that of *American Copper*; very black and sparkling Eyes, but too far asunder, and opening but a little, though they are very long. The Bridge of their Nose is quite flat, and almost level with the rest of the Face; so that there is nothing of a Nose to be seen, but the End, which is very flat also, with two great Holes, that form the Nostrils. Their Ears are very large, though without the Rims: Their Beards very thin, Hair black and strong, like Horse-Hair: They shave all off, excepting a Lock on the Crown of

^a History of the *Turks*, *Mogols*, &c. p. 381, & seq. ^b The same, vol. 1. p. 26. ^c The same, vol. 2. p. 528. ^d In our Author, the *Mongols* of *Nieucheu*, but erroneously. ^e History of the *Turks*, &c. as before, p. 383. ^f P. 373. c. ^g The same, vol. 1. p. 210. ^h The same, vol. 2. p. 529, & seq.

which falls down their Backs, and grows to its natural Length.

As amends for all this Homeliness, they have pretty Mouths, and little enough, with teeth as white as Ivory, and are perfectly adorned.

Women have much the same Features, not so large; but they are commonly of a clever Size, and well-shaped.

Men wear Shirts of *Kitayka*^a: Their Shirts are made of the same, and often of beaver Skin; but they are extraordinary wide.

In the Southern Provinces, they wear no Shirts in Summer, contenting themselves with a Kind of Sheep-Skin Doublet without Sleeves, which they put-on next their Skin, with the woolly Side out, tucking the Skirts within their Breeches, so that all the Arm is left bare up to the Shoulders: But in the Northern Provinces they wear a Shirt underneath. In Winter they wear a Sheep-Skin over their Doublets, which reaches down to the Calf of the Leg, and turn the woolly Side inwards, to keep them the warmer. These upper Skins have Sleeves so long, that they are obliged to turn them up when they are going about any Work. They cover their Head with a little round Bonnet, commonly set-off with a Tuft of Silk, or Hair, of a bright Red, and edged with a Border of Fur. Their Boots are excessively big, and wide; so that they are very troublesome to walk in.

THEIR Women go habited much after the same Fashion, the *Kitayka* Shift making all their Clothing in Summer, and a long Sheep-Skin Gown, with a Bonnet, the same with their husbands, sufficing them in Winter^b.

RED is the Colour in greatest Esteem with the Tartars, and how ill-clothed soever their Wives may be in other Respects, they never fail to have a Scarlet-Robe for State-Occasions. The *Murfas* would rather be without a Shirt, than a Scarlet-Coat; and the Women of Quality do not think themselves well-dressed, if the Scarlet-Gown be wanting. The very meanest among the Tartars affect to wear red Cloaths, though the Cloth be ever so ordinary. This Humour has spread even among the People of *Siberia*, whose Chiefs think themselves nobly equipped, when they can compass a red Suit: In short, all-over the North of *Asia*, a Man may do more with a Piece of red Cloth, than four Times its Value in Silver^c.

Their Cattle.

THOUGH the Countries which the *Eluths* possess are situate in the finest Climate in the

World, they never mind cultivating their Lands, but live purely upon their Cattle, which consists in Horses, Camels, and Oxen, or Cows and Sheep. Their Horses are very good and mettlesome, being almost of the Size of *Polish* Horses. Their Oxen are larger yet than those of *Ukraina*, and the tallest that are any-where known in the World. Their Sheep are also very big, with very short Tails, which are quite buried in a Case of Fat, weighing several Pounds, and hanging preposterously. The Wool of these Sheep is very long and coarse: They have also a Bunch upon the Nose, like the Camels, and hanging Ears like Hounds. Their Camels are large, and strong enough; but they have all two Bunches^d on their Backs^e.

THE *Eluths*, like all the other *Mongols*, or *Their Diet*, Tartars, commonly eat nothing but Horse-Flesh and Mutton; seldom that of Bulls, or Cows, which they do not esteem so good by a great deal; and as for Hog's-Flesh and Poultry, they never eat any. Instead of Cows Milk, they use that of Mares; which the Author was informed is much better, and richer: They likewise draw a Sort of Brandy from it: First they have a Way of making it sour in two Nights Time, then pouring it into an Earthen-Pot, which they stop very close, they put a Funnel to it, and set it on the Fire. This Spirit is as clear and as good as that which is distilled in *Europe* from Grain: But to make it so, it must be set twice over the Fire. They call it *Arak*, in Imitation of the *Indians* Spirituous Liquor. their Neighbours, who give all their strong Liquors that Name.

It is to be observed, that almost all-over *Grand Tartary* the Cows will not be milked: They suckle, indeed, their Calves; but as soon as they are taken from them, they suffer none to draw their Teats: They also immediately lose their Milk upon the Separation; so that it is a Kind of Necessity which has introduced the Use of Mares Milk (which they call *Kumis*.)

THE Tartars^f, in general, are fond of strong Great Drink. Liquors; for when they can get any, they never cease drinking while they are able to stand. When they have a Mind to make merry, each bringing what Liquor he can procure, they set themselves to drink Night and Day, without stirring, till every Drop is out: And this Love for Tippling prevails among them in Proportion as they dwell more Northerly. They are no less fond of Tobacco.

THE *Eluths*, as to their Character, are very honest and honest, and do ill to nobody. Though extremely brave,

^a A Sort of Calico, so called by the *Russians*, as coming from *Kitay*, or *China*: It is of several Colours.

^b History of the *Turks*, &c. vol. 2. p. 533. & seqq.

^c History of the *Turks*, &c. as before, vol. 2. p. 536.

^d *Mongols* are used synonymously, to denote the same People.

^e The same, p. 409.

^f It may be observed once for all, that Tartars and

1726. brave, yet they do not live by Robbery, like a
 Pentink. their Neighbours, the *Mohammedan Tartars*,
 with whom they are continually at War ^a.

Polygamy in use. THEY take as many Wives as they will, be-
 side Concubines, whom they chuse out of their
 Slaves: And whereas the *Mohammedan Tartars*
 must not contract within certain Degrees, the
Pagan may marry any of their Kindred, except
 their Natural Mothers. In this too the Author
 supposes they are restrained, rather by the Age
 of their Female Parents, than by any Law: Be-
 cause it is not unusual, among the *Eluths* and
Mongols, for the Father to take his own Daugh-
 ter to Wife; and they give-over lying with
 their Wives, when they draw near Forty, con-
 sidering them thenceforth no more than Ser-
 vants, to whom they give Victuals for taking
 Care of the House, and tending the young
 Wives, who succeed in their Places.

Inheritance. THE Children born of Concubines are equally
 legitimate, and capable of inheriting; only if
 the Father has been *Khán*, or Chief of some
 Tribe, the Issue of the Wives succeed before
 those born of Concubines. The Offspring of
 common Prostitutes are looked-on with a Sort
 of Contempt by every-body, and very rarely suc-
 ceed their Fathers, especially if People of Dis-
 tinction; because there is no knowing whether
 the Person such a Creature lays the Child to, be
 the real Father.

POLYGAMY is not so inconvenient to them, d
 as it is to the rest of the *Asiatics*, their Wives
 being of great Assistance, and little Expence to
 them: For the old-ones manage the Housewifry,
 take-Care of the Cattle, and, in a Word, pro-
 vide intirely for the Subsistence of the Family;
 so that the Husband has nothing to do but sleep,
 and follow his Diversions.

*Fathers re-
 verenced.* NOTHING equals the Respect which the
 Children, of whatever Age or Condition they
 be, are accustomed to give their Fathers, who
 are considered as Kings of their Families: But
 they make little Account of their Mothers, un-
 less under some particular Obligations to them.
 They must lament a Father for many Days,
 denying themselves of all Sorts of Pleasure, du-
 ring the whole Time. The Sons must even ab-
 stain from the Company of their Wives, for se-
 veral Months. Nothing must be spared to ren-
 der his Funeral honourable; and, at least once a
 Year, they must pay their Devotions at his f
 Tomb, calling to Mind the infinite Obligations
 they owe to him: But the *Mohammedan Tartars*
 are not so exact, as to these Duties paid the
 Dead ^b.

*Tartars re-
 garded Magi-
 cians.* THE *Tartars* have always been reckoned great

Magicians, and the Eastern Historians accuse the
 of Sorcery, as well as the *European*. These l
 charge *Batu* with gaining more Victories in
 Expedition into *Russia*, *Poland*, and *Hungary*
 by Witchcraft, than the Bravery of his Troop.
 They affirm it was entirely by Help of the black
 Art, that he penetrated into *Silesia*, and defeated
 the Army of the Christians in the Year 1241.
 But as the Writers of those Times were very
 ignorant and superstitious, one must not depend
 much on their Account.

At present neither the *Eluths*, nor the *Mon-
 gols*, any more than the *Mohammedan Tartars*,
 addict themselves much to Sorcery, although
 they observe many superstitious Ceremonies,
 which differ but little from it: But the *Mongols*
 of the East, the *Tonguzes*, and generally all the
Pagan People of *Siberia*, pretend to be very
 knowing in Magic; ^c *Scalpe* (like our Fortune-
 Tellers) they have many Fools to deal with ^e.

2. Their Habitations, and Buildings.

*Their Huts: Fixed Habitations: Their Architec-
 ture, Chariots, or Waggon. Pyramids erected
 in the Deserts. A deserted Town: Writings
 found there in unknown Characters: More
 Buildings, and Writings: They puzzle the
 Learned: Interpreted at last.*

THE *Eluths* dwell either in Tents, or Huts. *Their Huts*

Generally all the *Tartars*, even the People
 of *Siberia*, observe nearly the same Form in their
 Buildings. The Huts of the *Eluths*, and *Mon-
 gols*, are made round, with great Poles of some
 light Wood, joined together with Leathern-
 Thongs, for the more easily fitting-up and re-
 moving them. They cover them on the Outside
 with a thick Felt, for Defence against the Cold,
 and bad Weather. In the Middle of the Roof they
 leave an Opening, which serves both for a Win-
 dow, and a Chimney: the Fire-place being di-
 rectly underneath, and the sleeping-Places round
 the Hut against the Wall. The *Mursas*, and
 other Persons of Distinction, have Huts larger,
 and more convenient: They have also, in Sum-
 mer, great Tents of *Kitayka*; and, in Winter,
 Sheds made of Boards, and covered with Felt;
 which they can set-up, and take-down, in less
 than an Hour's Time.

THE few fixed Habitations of the *Eluths*, ex-
 cepting the Roof, which is in Form of a Dome, *Fixed Habi-
 tations.*
 are built in all Respects like the Huts, without
 either Chambers, Windows, or Garrets; the
 Whole consisting of one single Room, about
 twelve Foot high. These Houses are not near

^a History of the *Turks*, &c. vol. 2. p. 403, & seq. and p. 536.
 same, p. 414.

^b The same, p. 406, & seqq.

^c The

and convenient as those of the *Mansions* to build them square. They allow no Foot for the Height of the Side-Walls. They are not much unlike those of the *Houses* in *Germany*. They contrive, great Windows, using very thin Glass in the *Chinese* Manner, instead of sleeping-Places, built two Foot broad; which run quite round the House, and serve at the same Time for a Fire-Place. For they have invented a new Way of conveying the Fire without, on one Side of the Door, and the Smoke circling by Means of this Canal round about the House, has no Passage out, but at the other Side of the Door; which conveying a moderate Heat to the Dormitories, is of great Conveniency in Winter. All the Habitations, whether fixed, or moveable, have their Doors facing the South, to avoid the North-Winds, which are very piercing all-over *Grand Tartary*.

Chariots, or Waggon.

THEIR moveable Habitations are carried on Waggon. These Carriages have two Shafts, which are neither so thick, nor long as the *German*. They are made of a very pliable, light Wood, and fastened to the foremost Axle-Tree, by Means of one of their Ends, which is turned back: They put them between the Body of the Waggon and the Wheel, tying a Cord a Span's Distance from the foremost End of the Shafts: This Cord goes into the End of the Axle-Tree, which passes through the Nave of the Wheel; so that the Wheel, which is pretty small, plays on each Side of the Waggon, between the Shaft and its Cord. The Horse marches between these two Shafts, and over his Back there goes another Branch of an exceeding pliable Wood, in Form of a Semicircle, which is fastened, on both Sides, to the Harness, and the Shafts to its two Ends. They pretend, that in this Manner the Horse is much eased; and, indeed one, though their Cattle do not appear to be very strong, will draw a Chariot, well-loaded, above an hundred Leagues: But it must be observed also, that these Machines are not very large. When they have a Mind to put more Horses, they either place them before the first, or fasten them to the hindmost Axle-Tree. The *Russians* and *Kossaks* make-use of much the same Sorts of Carriages.

Pyramids erected

IN the Year 1721, a certain Physician, sent by the Emperor of *Russia*, *Peter I.* to discover the various Kinds of Vegetables produced in *Siberia*; being arrived, in Company with some Officers of the *Swedish* Prisoners, towards the

a River *Tzulim* (or *Chulim*) to the West of the Town of *Krasnaya*; they found erected, about the Middle of the great *Step*, or *Desart*, which lies on that Side, a Kind of Needle, or Spire, cut-out of one white Stone, about sixteen Foot high, surrounded by some Hundreds of small ones four or five Foot high. There is an Inscription on one Side of the great Needle, and several Characters on the little ones, which Time has already defaced in many Places: To judge by what remains of the Inscription copied from the great Needle, they have no Manner of Connexion with the Characters at present used in the North of *Asia*. These Sorts of Works, moreover, agree so little with the Genius of the *Tartars*, that one can scarce believe them to have been executed, either by the present Generation, or their Ancestors; especially if it be considered, that for more than an hundred Leagues round about, there are not any Quarries from whence those Stones could have been dug, and they could have been brought there no other Way than by the River *Jenisea*.

Eluth Habitations.

In the Desarts.

ACCORDING to the *English* Translator, it is not easy to guess, by whom, or upon what Occasion, these Pyramids were erected. However, as *Paul Lucas*, in his second Voyage to the *Levant*, has given an Account of a surprizing Number of Pyramids, no less than twenty thousand, within two Days Journey of *Cæsarea*, in *Asia Minor*; he thinks it very probable, that both were the Works of the same People, and none so likely to erect them as the *Tartars*, either as Trophies of their Victories, or Marks of the Extent of their Conquests, or rather as Monuments erected over the Graves of their Dead slain in Battle: What the rather inclines him to this Imagination, is, that according to the Tradition of the Country, in the upper-Part of each Pyramid (for they are all hollow, with Rooms, Doors, Stairs, and Windows in them) there is buried a Corpse. Yet, he confesses, that he cannot be positive the Architecture of both these Sorts of Pyramids is exactly the same, both Authors being defective in their Accounts: For *Bentink* does not observe, whether the *Siberian* Needles are round, or square, solid, or hollow: Nor does *Lucas* tell the Dimensions of those he saw in *Natolia*, the Alarm of Robbers having diverted him from pursuing his Remarks, and examining an Inscription, which after much searching he found on one of them.

IN that Part of the Country betwixt the Rivers *A* *deserted* *Taïk* and *Sir*, which is inhabited by the *Kalmuks*, Town, and towards the Borders of the *Kasachia-orda*,

* History of the *Turks*, vol. 2. p. 409, & seqq.

* Who invaded *Asia Minor* soon after *Jenghis Khan*, and under *Timur-beigh*, or *Tamerlan*.

† Dans la *Grece*, & l'*Asie Mineure*, tom. 1. p. 126.

1726. who possess the other Part; the *Russians*, about a twelve Years ago ^a, discovered a Town quite deserted, in the Midst of vast sandy Grounds, eleven Days Journey to the South-West ^b of *Tamisha*, and eight to the West of *Simpelat* ^c. *Bentink* was told, by an Officer who was at it, that it is about half a League in Compass, with Walls five Foot thick, and sixteen high; the Foundation Freestone, and the rest Brick, flanked with Towers in several Places. The Houses were all built with Sun-burnt Bricks, and Side-Posts of Wood, much after the common Fashion in *Poland*: The better Sort had several Chambers. There were likewise great Brick-Buildings, with each a Tower; which in all Likelihood served for Temples: These Buildings were in pretty good Condition, without the least Appearance of Violence being used to them.

In most of the Houses a great Quantity of Writings, in Rolls, was found: The Author saw two Sorts of these Writings. The first was in *China Ink*, on Silk-Paper, white and thick. The Leaves were about two Foot long, and nine Inches broad, written on both Sides, and the Lines ran from the Right to Left across the same ^d. The Writing was bounded with two black Lines, which left a two Inch Margin. The Characters resembled the *Turkish*. The second Sort was written upon fine blue Silk-Paper, in Gold and Silver: Some Characters in one, some in the other. Some Pages had a Line round them, all in Gold Characters; others all in Silver. The Leaves were about twenty Inches long, and ten in Height; and the Lines written lengthways of the Paper, from Right to Left. The Writing was bounded with two Lines of Gold or Silver (leaving a Margin like the former) and on both Sides; that which was on one Side the Top of the Leaf, being the Bottom in the other. The Characters were very beautiful, and like the *Hebrew*. They had laid-on Varnish within the Squares, or bounding-Lines, to preserve the Writings.

THESE Leaves having been sent by the late Emperor of *Russia*, *Peter I.* to the Learned throughout *Europe*, who were best-skilled in the Oriental Languages, it was at length found, that the first Sort were in the *Mongol* Language, and the latter in that of *Tangut*; and that they

are treated of Matters of Devotion. This shews, says our Author, that the People who inhabited the Town were *Kalmuks* (or *Eluths*) and of the Religion of the *Dalay Lama*, who probably abandoned it within these forty or fifty Years, on Account of their Wars with the *Mongols*; for that otherwise it may be presumed they would not have left those sacred Writings so carelessly. Since then two other Towns have been discovered, which had been deserted in the same Manner ^e.

MUCH of the Kind was the Discovery made in 1721. It seems the Governor of *Siberia* used to send Rustics from *Tobolskoy*, into that Part of *Tartary* which belonged to the Enemies of *Russia*, in order to look for Ruins and ancient Sepulchres privately, and for Fear of alarming the Inhabitants, the Rustics were sent in small Numbers. The Rustics discovered certain Images of Silver, and Brads, in all the Towns, and being advanced about an hundred and twenty German Miles towards the *Caspian Sea*, met with the Ruins of splendid Buildings; among which were certain Chambers under-Ground, whose Floors and Sides consisted of most shining Stone. They saw here and there black Ebony Chests, which, instead of Treasure, contained Writings, or Books. Of these (which was all the Discovery they made) they carried-away only five Leaves, one whereof, which was preserved best, was published ^f. It was twenty-seven Inches one-fourth long, and seven three-fourths broad. The Paper was glazed, and thick as Parchment; of an Ash-Colour, and, when torn, appeared woolly, or silky. The broad Margins were of a brownish Colour; the Middle, or written Part, inclining to black: The Letters of a splendid White, and neatly cut. Several other Sheets were of a Sky-blue Colour, only blackish where written-on, to shew the white Characters ^g.

THE Learned of *Europe* were mightily puzzled to know the Import of these Writings. We are told ^h, that none in all *Russia*, or the North, could tell what to make of them. *Godfrey Ruhlman* very wisely supposes them to be magical Writings found in *Cyropolis*, &c. ⁱ The famous *De la Croze* himself not more judiciously imagined they might contain some old Monuments of the Christian Religion; for that before the Time of *Jenghiz Khan*, the *Priester John*,

^a That must have been about 1714, reckoning back from 1726, when the *Histoire Genealogique des Tatars* was published. ^b It should be South-East, according to *Strahlenberg's* Map, which places this Town in the Neighbourhood of *Sempalat*, and *Ablaket*, both on the *Irtish*. ^c *Sempalat*, or *Sedempalat*, a Russian Settlement on the River *Irtish*. ^d That is, from Top to Bottom, supposing the Leaves to lie longways before the Reader, from Left to Right. ^e History of the *Turks*, *Moguls*, &c. p. 556, & seq. ^f Both in the *Acta Eruditiorum*, vol. 46. p. 375, in July, 1722; and in the Literary News of *Leipsic*, at the twenty-fifth of June the same Year, p. 414. ^g See *Act. Erudit.* as before. ^h *Hist. Acad. des Inscript.* vol. 3. p. 7. ⁱ See *Act. Erudit.* as before, p. 376.

reigned in those Countries^a: Yet, by a
in Alphabet, which he has given^b, any-
says, might read the Specimen; as he
self to Count *Galefkin*.

It is a full Account of these Writings in
the *History of the Academy of Inscriptions at Pa-*
the Year 1725. We are told there, that
were composed of a Kind of Cotton,
of Trees laid-over with a double Var-
two Colours. The Writing was white,
black Ground. The Inhabitants assured
the *Russians*, they were unacquainted with the
Character. In 1722, the Czar *Peter* inclosed
one in a Letter to the *Abbe Bignon*;
which was shown to Messieurs *Freret* and
Fouquet. It should be the Language and
Writing of the *Tartars*, and it to be a Piece
of a Funeral Oration, or a Petition: The
chief Subject was, *the other Life*, well-
handled; with several *aphysical* Proofs about
the Immortality of the Soul^c.

*Are inter-
preted at
last.*

3. The Tombs, Traffic, Cycle, Language, and Religion of the *Eluths*.

Tombs of their Ancestors: Riches buried in them: Much revered. Exchange their Cattle. Trade not in Slaves, like their Neighbours. Use a Cycle of twelve Years. Language and Religion.

*Tombs of
Ancestors.*

*Riches bur-
ied in them.*

IN many Places of *Grand Tartary*, towards
the Frontiers of *Siberia*, there are to be seen
little Hills, under which are found Skeletons of
Men, accompanied with the Bones of Horses,
and many Sorts of small Vessels, besides Jewels of
Gold and Silver: Likewise the Skeletons of Wo-
men, with Gold Rings on their Fingers. Now
as this does not agree, in any Respect, with the
present Inhabitants, *Bentink* supposes these to be
the Graves of the *Moguls*, who accompanied
Jenghiz Khan in the great Irruption which he
made in the Southern Provinces of *Asia*, and of
their first Descendants, who carried-off almost
all the Riches of *Persia*, *Karazm*, *Great* and
Little Bukharia, *Tangut*, one Part of the *Indies*,
and the North of *China*, into their Desarts;
where they interred Vessels of Gold and Silver,
so long as they had any left^d, with their Dead;
according to the Custom which still prevails
among the greater Part of the *Pagan Tartars*, to

bury with the Deceased, his best Horse, and
Moveables, such as wooden Porringers, for his
Use in the other World.

1726.
Bentink.

*Much re-
verenced.*

THE *Swedish* Prisoners in *Siberia*, as well as
the *Russians*, used to go, in great Troops, to
search those Tombs, which lie far within the
Lands of the *Eluths*: But these latter, having
in Resentment of the Injury, slain a good Num-
ber of them, at different Times; those Expedi-
tions are forbidden, under severe Penalties. This
Behaviour of the *Eluths*, so peaceable in their
own Nature, shews they considered them as the
Tombs of their Ancestors, for which all the *Pa-*
gan Tartars have an extraordinary Veneration^e.

THE *Eluths*, like the rest of the Inhabitants
of *Tartary*, know nothing of Commerce, being
content to exchange their Cattle with the *Rus-*
sians, *Bukhars*, and other Neighbours, for what
they want. Nor is it possible Trade should ever
flourish there, as it did, when under one Sove-
reign, in the Time of *Jenghiz Khan*, so long as
that vast Region remains divided among several
Princes; some of whom will always oppose the
Designs of others. The *Mohammedan Tartars*,
(who valuing themselves on the Nobleness of
their Extraction^f, have a Contempt for Traffic)
glory in spoiling the Merchants, who fall into
their Hands; or hold their Ransom at so high a
Price, that they never have an Inclination to
pass through their Lands, or near their Borders
afterwards. This keeps-off the Merchants of
the West. But on the Side of *Siberia*, *China*,
and the *Indies*, they may arrive in full Liberty,
since the *Eluths* and *Mongols* trade very peace-
ably with the neighbouring People, who are not
in War with them.

*Exchange
their Cattle.*

As the Heathen *Tartars* lead a very harmless
Life, they are not so earnest as the *Mohamme-*
*dan*s to procure Slaves for their Service. Besides,
having no Need of more than their own Family
to guard their Cattle, in which all their Sub-
stance consists, they do not care to burden them-
selves with useless Mouths. Hence it is, that
none, except the *Khans* and the *Taykis*, keep
Slaves. When they take any of the Enemy,
the rest of them are distributed among their Sub-
jects, in order to augment their Number; which
at the same Time increases their Revenue. On
the contrary, the *Mohammedan Tartars* often
make War with their Neighbours, on no other

*Trade not
in Slaves.*

^a *Hist. Acad. des Inscript.* vol. 3. p. 415. *De la Croze*, on a very small Enquiry, might have found, that this *Prefter John* (supposed to be *Ung, Khan* of the *Kara-it Tartars*) was either a Fiction of the ever-lying Missioners, *Latin*, or *Syrian*, or else a Priest of the Religion of *Fo*. For neither the *Turkish*, *Persian*, nor *Chinese* Authors, mention any Thing of *Ung*, or *Vang's* pretended Priesthood. ^b P. 417. ^c See *Hist. Acad. des Inscript.* vol. 3. p. 6, & seq. ^d The Grant of *Persia* to *Hulaku*, and the Revolt of the *Indies* and *China* in less than two hundred Years after, stopped-up all the Passages through which Wealth used to flow from those Countries into *Tartary*. ^e *History of the Turks*, &c. vol. 2. p. 556, & seq. ^f Yet the *Moguls*, from whom they are descended, traded in the Time of *Jenghiz Khan*, who encouraged Commerce throughout his Dominions.

Eluths
Customs.
Like their
Neighbours.

Score, but to get Slaves, selling those they do a not keep.

THIS rapacious Humour prevails so much among the *Chirkassians*, the *Daghestân*, and *Ngay Tartars*, that for Want of other Slaves, they steal Children to sell; and if they cannot get other People's, they do not scruple to sell their own (especially their Daughters, if they prove beautiful) as they do their Wives on the slightest Disgust. In short, the Trade of Slaves being all their Wealth, they spare neither Friends, nor Foes, when they meet with a fair Opportunity of carrying them off ^a.

THE greater Part of the Inhabitants of *Tartary* support themselves by their Cattle, and by Hunting; in which Exercise the *Pagan Tribes*, instead of Dogs, make-use of Men, in the Manner that has been already described ^b. When the Hunt is over, they dry the Flesh of the Game in the Sun, which they reckon makes it keep the longer ^c.

Use a Cycle

As to the Computation of Time, the *Eluths*, and other *Mongols*, have a Cycle peculiar to them, consisting of twelve Lunar Years, each named in the following Order. 1. *Kesku*, or the Mouse. 2. *Out*, the Ox. 3. *Pârs*, the Leopard. 4. *Tushkân*, the Hare. 5. *Lui*, the Crocodile. 6. *Yilân*, the Serpent. 7. *Yunad*, the Horse. 8. *Kui*, the Sheep. 9. *Pichân*, the Ape. 10. *Dakûk*, the Hen. 11. *Eyt*, the Dog. 12. *Tongûz*, the Hog.

Of twelve
Years.

IN this Order *Ulugh-beigh* ^e gives the Years of this Cycle, which the *Mongols* took from the *Igûrs*, *Oygûrs*, or *Vigûrs* ^e, the only People in all *Tartary*, who had either Learning, or Letters, in the Time of *Jenghiz Khân*. With that Royal Author agrees *Hyde's* Cycle of the Oriental *Turks* and *Tartars* ^f; as well as the *Jetta*, or twelve Signs of the *Japanese* ^g, which were taken from the *Tartar* Cycle: So that *Abu'lghâzi Khân*, who places them in a different Order, ^e must needs be wrong; as on Examination the *English* Translator found ^h.

THE *Tartars* have Guards of the Night, who strike from Time to Time upon Copper Bafons, to give Notice, that they are on the Watch. They also mark the Time every half Hour the

same Way; which Custom the *Russians* seem to have taken from them ⁱ.

THE *Eluths*, according to *Bentink*, ^j are the only People of *Grand Tartary*, who preserve the ancient *Mogul*, or *Turkish* Language, in all its Purity. The same Author will have it for certain, that the Subjects of *Jenghiz Khân* were Idolaters; although he confesses that Conqueror discovered, on several Occasions, Sentiments far more elevated ^k. It is more probable, that till they were infected by the *Lamas*, soon after his Death, they were, like their Monarch, Deists, or Adherers to Natural Religion; and that is plainly the Cause of the Equality with which he treated all other Religions, if he did so, and not his having little or no Religion himself.

SECT. IX.

The History and Government of the Eluths.

1. Branches and History of the Eluths.

Eluths Dsongari. Eluths Koshoti. Eluths Torgauti, protected by Russia. The late Wars. Onchon assassinated: The Murderer slain. Kaldan takes Revenge: Is created Khân. Rabdan his Successor, his large Dominions. Bounds Westward.

THE *Eluths*, or *Kalmûks*, are at present divided into three Branches, which, according to *Bentink*, are, 1. The *Kalmûki Dsongari* (or *Jongari*.) 2. The *Kalmûki Koshoti*; and, 3. The *Kalmûki Torgauti* ^l. Of these the first is the most considerable and powerful ^m: It is composed of an infinite Number of particular Tribes, and obeys a *Khân*, called *Kontaisi* ⁿ, who is properly the Grand *Khân* of all the *Kalmûks* (or *Eluths*.)

THE *Kalmûki Koshoti* possess all the Kingdom of *Tangut*, and are subject to the *Dalay Lama*, who governs them by two *Khâns*; of whom one has the Government of *Tibet*, and the other that of *Tangut* ^o. The first of these, when the Author wrote, was called *Dalay Khân*; the latter, *Jenghiz Khân*.

^a History of the *Turks, Moguls, &c.* vol. 2. p. 412, & seq. and p. 536. ^b See before, p. 363. ^c History of the *Turks, &c.* as before, p. 401, & seq. ^d Or, *Koy*. ^e See his *Epochæ Celebriores*, p. 6. published by *Greaves*. ^f *Hyde's* Relig. Vet. Perf. p. 225. ^g *Kempfer's* History of *Japan*, p. 156. ^h See History of the *Turks, &c.* as before, vol. 2. p. 418. ⁱ The same. ^j History of the *Turks, &c.* as before, vol. 2. p. 529. ^k By the Name *Kalmûki*, it appears, that these are the Names used by the *Russians*. *Gerbillon* mentions the three Branches, but names only the *Eluths Ayuki*, i. e. the *Torgauti*. ^l They extend, according to *Gerbillon*, from *Mount Altay*, to another Chain of Mountains Westward, which separates them from the *Eluths Ayuki*. Their King, *Kaldan*, usually kept his Court near the Source of the *Irtish*. See *Du Halde's* *China*, vol. 2. p. 257. ^m This is the *Russian* Pronunciation: The *Eluths* would say *Kontayki*, or, perhaps, rather *Khântayki*. ⁿ By *Tangut* here must be understood the Country of *Koko-nor*, and Parts contiguous.

iki Torgauti is the least consideration of the three. They dwelt, heretofore, in *Turkestan*, and were subject to the *Mongols*, about the Beginning of this Century. One of his Cousins, flying from the *Mongols*, under Pretence that he was in Fear of them, crossed the River *Jaik*, with the Tribe of *Eluths*, and put himself under the Protection of *Russia*. In Winter, *Ayuka Khan* usually encamps, with the *Ordas*, in the sandy Desert, about *Astrakhan*, to the East of the River *Jaik*: And, in Summer, often comes to reside on the Banks of the *Volga*, about *Saratof* and *Zaritzza*. Some of the *Eluths* were in the *Russian* Armies in the late Wars of *Sweden*. Although these two last Tribes are their own *Khans*, yet *Kontais* preserve their Sovereignty, and draws from the *Russians* the Aid, when he is in War with his Neighbours, the *Mongols*, *Chinese*, or *Mohammedan Tartars*.^a

The late Wars.

His Predecessor *Kaldan Pojotû Hân* (of whose Wars some Account has been already given) by his Dexterity and Courage restored the Empire of the *Eluths*, which had been broken by Divisions. Afterwards he subdued the *Kalkas*, and even declared War against the Emperor of *China*, meditating the Conquest of that Empire; in which, perhaps, he might have succeeded, had not his Nephew, with most of his Troops, deserted him; or had he contended with a less brave and active Prince, than *Kangbi*. The Rise of *Kaldan* is related by *Gerbillion* in the following Manner.

ABOUT eighty Years ago^b, all the *Eluth* Branches were united under one Chief, or King, *Ochirtû-che-ching Hân*. Prince *Ablay*, his younger Son, having rebelled, was defeated, and retired to a vast Way towards *Siberia*. He then had under him several petty Princes of his Family, called *Taykis*; by the *Russians*, *Taysha*, and *Tayshi*; who were absolute in their Territories, and paid him what Homage and Tribute they pleased. One of them, *Putûrû-hum*, was very rich, and had been much honoured for his Exploits in the Wars of *Tibet*. He left several Children, of whom *Onchon*, the eldest, succeeded him. This Prince, during the Wars with the *Hassak-pûrûks* (so they call the *Uzbeks*) falling sick of the Small-Pox in his

Camp, was, according to the Custom of the *Mongols* in that Distemper, left-alone in his Tent, which the *Mohammedan Tartars* posted opposite to the *Eluths*, took Possession of, and had such Care taken of the sick Prince, that he recovered.

Gerbillion.

ONCHON, not thinking it proper to discover his Quality, served three Years as a common Slave; during which the second Brother, *Senghe*, not doubting of his Death, married his Wife. But, at the End of this Term, the Prince discovered himself to the *Hassaks*; and promising upon Oath, in Case they released him, never to renew the War, they set him at Liberty, and gave him a Guard of an hundred Men, to escort him into his own Territories. Being arrived on the Frontiers, he dispatched a Courier to his Brother *Senghe*, with an Account of his Adventure, and Return. *Senghe*, being greatly surprized, consulted his Wife, to know whom she would chuse in such a Conjunction. The Lady answered, That she had married him on a Presumption that her first Husband was dead; but since he was living, she was indispensably obliged to return to him.

SENGHE, whose Love was equal to his Ambition, under Pretence of Honour, dispatched some trusty Persons, with secret Orders to massacre the Prince, and all his Retinue. The Thing being executed, he gave out, that he had defeated a Party of *Hassak-pûrûks*, without mentioning his Brother. But the Crime soon coming to Light, one of the Brothers, by the same Mother as *Onchon*, assembled Forces to revenge the Murder; and having killed *Senghe*, restored the Son of *Onchon* to his Father's Possessions.

The Murderer slain.

KALDAN, third Son of *Putûrû-hum-tayki*, by *Senghe's* Mother, had been educated by the Grand Lama of *Tibet*, as one of his principal Disciples; after which he settled at the Court of *Ochirtû-che-ching Hân*, who treated him with great Marks of Distinction. This Prince having Notice of these Transactions, asked Leave of the Grand Lama to quit the Profession, in order to revenge the Death of his Brother. Leave being granted, he immediately formed an Army of *Senghe's* old Domestics, and some Troops lent him by *Ochirtû*, with which he took Vengeance of the Murderers, and seized-on all the Effects of his Brother, as well as the Estates of *Senghe*.

Kaldan takes Revenge.

^a *Gerbillion* makes them the most numerous and powerful. 1703.

^b *Gerbillion* observes, that these People, called in *Europe*, *Kalmûks*, but in *Tartary*, *Eluths*, *Ayuki*, encamp every Winter by the *Caspian Sea*, pretty near *Astrakhan*, where they drive a considerable Trade; That they possess the Territories between *Russia*, *Samarkand*, *Kashgar*, and other Countries of the *Uzbeks*, whom they call *Hassak-pûrûk* (perhaps in Revenge for calling them *Kalmûks*) and Eastward extend to a great Chain of Mountains, which separates them from the *Eastern Eluths*, with whom they have some Dealings. See *Du Halde's China*, vol. 2. p. 257.

^c History of the *Turks*, &c. vol. 2. p. 538, & seq.

^d Or, *Pozboktu*, for *Busfuktu*.

^e Or towards 1610.

^f Or, *Khân*.

^g *Putûrû* signifies courageous.

Eluths
Jongari.

Is created
Khân.

Rabdan, his
Successor,

His large
Dominions.

He then married that Prince's chief Wife, the Daughter of *Ochirtu*; and his Forces increasing daily, he found himself able to dispute the Kingdom with his Father-in-law, to whom he owed his present Fortune.

A QUARREL between their People, was his Pretence for declaring War; and he marched his Army into the Country of *Ochirtu*, who received him at the Head of his Troops. The Fight was near the great Lake *Kizalpa*, where *Kaldan* got the Victory; and having taken his Father-in-law Prisoner, had his Throat cut, to secure the Conquest of his Dominions: Thus he became the Head of all the *Eluths*. The Grand *Lama*, to reward his Perfidiousness and Cruelty, gave him the Title of *Hân*, King, or Emperor^a. From that Time *Kaldan* enjoyed his Conquests, and had no Wars but with the *Hassak-pûrûks* till 1688, when he invaded and subdued the *Kalkas*: But carrying his Resentment too far, he was ruined, in his Turn, by the Emperor of *China*; as hath been already related^b.

THE Author represents the Destruction of the *Eluths*, in this last War, to have been so great, that in all these vast Countries there remained no more than ten or twelve thousand Families of them. *Kaldan* was succeeded by his Nephew, eldest Son to *Senghe*, called *Tse-vang-raptan*; who at first lived quietly in his Territories, with all but the *Uzbeks*, and encouraged Agriculture, his Flocks not affording competent Subsistence to his People. He was, however, Lord of *Turfan* and *Yarkian*; the latter of which lately revolting, he reduced by Force, and severely punished^c. In short, he became very enterprising, like his Uncle: But since the Beginning of this Century his Power is mightily fallen, the *Chinese* and *Mongels* having on one Side taken from him the Provinces of *Khamil* and *Turfan*^d, and the *Russians* advanced on the other within a little Way of the Lake of *Sayssan*: Which Losses, joined to the Defection of his Cousin *Ayuka*, reduced him to a very low Condition^e.

GAUBIL, the Jesuit, giving an Account of the Dominions of *Tse-vang-raptan*, in 1726, says, that the *Tartars* of *Hami*, or *Khamil* and *Turfan*, as well as *Aksû*, *Kasgar*, *Irgen* (or *Yarkien*) and *Angbien*^f, were then under his Protection. If so, he must have recovered those

two Provinces from the *Chinese*. The same curious Missioner says, *Harkas*, the Residence of that Prince, is a very agreeable Place on the River *Ili* (by some called *Kongkis*) and that the Latitude is forty-six Degrees and some Minutes over: The Longitude thirty-seven Degrees West of *Pe-king*; which he deduced by Help of several exact Journals of the Road from *Hami*, whose Situation had been determined by the Jesuits. Among the rest, there was one of a *Tartar* Lord^g, sent by *Kang-hi* to *Tse-vang-raptan*, who had the Road measured as exactly as possible, and marks the Bearings, as well as Distances, from Place to Place^h. From these Journals the Jesuits made their Map of *Little Bukharia*, and settled the Position of *Harkas*, or *Urga*.

GAUBIL takes notice, that he was not acquainted with the Limits of that Prince's Dominions to the West of the Lake *Palkasi*, into which the *Ili* falls, about seventy Miles North of *Harkas*. All he knew was, that between that Lake and the *Caspian Sea*, there were several *Tartar* Princes, among the rest, the Prince of *Kara-kalpak*; whose Residence, the *Eluths* told him, was more than an hundred and ten Leagues to the West of *Harkas*; adding, that they had performed the Journey themselves, and that it was above ten Days Travel farther to the *Caspian Sea*ⁱ.

2. The *Eluths* *Koshoti*, or *Tartars* of *Koko-nor*.

Country of *Koko-nor*: Extent and Bounds. Mountains to the South. *Eluths* of *Koko-nor* submit to *China*: Trade thither.

LITTLE more than what has been said already, remains to be spoken of the *Eluths* *Ayuki*, who dwell peaceably within the Bounds before-mentioned, without attempting any Thing considerable against their Neighbours: But the *Eluths* *Kashoti* have distinguished themselves by some remarkable Actions.

THE Country inhabited by these *Eluths*, is called *Koko-nor*, or *Koko-nol*, from a great Lake so called by themselves; and by the *Chinese* Geographers *Si-bay*, that is, the *Western Sea*. It is one of the largest in all *Tartary*, being above twenty great *French* Leagues in Length, and

^a From this Word, says *Gerbillon*, the *Tartar* Princes are called *Khân*, by *Europeans*, who change the initial *H* into *K*, in this, and other Words; writing *Kami* for *Hami*, *Kalkas* for *Halkas*, &c. ^b See before, p. 384. ^c *Du Halde's China*, vol. 2. p. 257. ^d See before, p. 387. ^e *History of the Turks*, &c. vol. 2. p. 539. ^f *D'Anville*, in his Map, places this Town on the *Sir*, or *Sibun*, about sixty Miles North-West from its Source. ^g *Gaubil*, in *Souciot*, p. 179, says, it lies some Leagues to the South of the Source of that River.

^h Who gave it himself to *Gerbillon*. ⁱ *Souciot. Obs. Mathem.* p. 176, 177, and 180. ^j P. 146, the Distance is said to be but ten Leagues, doubtless by Mistake. ^k P. 146, it is put twelve Days: But the Rate of Travelling is mentioned in neither Place. ^l *Souciot*, as above, p. 146, and 180. ^m Called also, *Eluths* *Torga-uti*, as being chiefly of the Tribe of *Torga-uts*.



Tartars of Kokp Nor
by Grueber.

A Man

A Woman

A Lama or Priest

Tents

Turning
Wheel

N. 128.

N. Parr Sculp

Vol. IV. Pl. 54. N. 403.

Eluths
Koshoti.

more than in Breadth. It is situate between a the sixth and thirty-seventh Degree of Latitude, between the sixteenth and seventeenth of Longitude, West of *Pe-k'ing*.

Extent in
Bounds.

The Country of *Koko-nor*^b lies beyond *Sin-ming*, without the Gates of the great Wall of *China*, being inclosed by the Provinces of *Shen-si*, *Se-chwen*, and *Tibet*. It is pretty large, extending from North to South above seven Degrees. It is separated from *China* by Mountains, so high that they serve almost every-where as a great Wall. However, there are some Passes to be seen towards the Opening of the Mountains, especially in those Places which are near the *Koko-nor*, and other Strangers pass them, where there are some Battalions of the Conduct of a General.

Mountains to
the South.

To the South of the Mountains which borders on *Se-chwen*^c, there are high and inaccessible Mountains (inhabited by a savage People) which separate it from the Kingdoms of *Pegu* and *Ava*^d. The most Northern of these Mountains bordering on the *Koko-nor Tartars*, is called *Nu-i*; and the most Southern, bounding *Ava*, in twenty-five Degrees thirty-three Minutes Latitude, is named *Li-se*, in that Part towards *Yun-chang-fu*^e.

THE Entrances of these Mountains, which also make a good Part of the Western Bounds (of the Empire of *China*) are not fortified, the Barrier, which they form on that Side^f, being sufficient for the Security of the State, and the Trade carried-on with *Ava*, by *Ten-ye-chew*, a middling City^g, which takes Care to guard the Pass.

There was still less Occasion for fortifying the Entrances of the Mountains to the South of *China*, along the Confines of the Kingdoms of *Laos*^h, and *Tong-king*: For the Country has a very unwholesome Air, is full of Rivers and Torrents, and, for most Part of the Year, uncultivated and wild. For these Reasons, the *Chinese* traffic very little with either of those Dominions. However, the Journals of some Traders at *Yun-nan-fu*, who had travelled as far as the Borders of both, were serviceable to *Regis* in determining the Situations of some Places in the Southern Parts of *Yun-nan*ⁱ.

THE Inhabitants of this Country, according to *Regis*, are properly *Eluths*. They are called by the *Chinese*, *Koko-nor Ta-tse*, and *Koko-nor Mon-gu*: But since the Expulsion of the *Yuen* Family^k out of *China*, they have dwelt in these Parts. Their principal Lords are settled about the Lake *Koko-nor*. They are subject to several Princes, all of the same Family, who have been dignified by the Emperor with the Titles of *Tsing-vang*, *Kun-vang*, *Kong*, and *Pey-le*; that is, Regulo, or petty King, Prince, Duke, and Earl, in the same Manner as the *Manchew* Princes at *Pe-king*^l. *Gerbillion* informs us, that the *Eluth* Princes are known in *China* by the Title of *Taykis* of *Koko-hor*, and are eight in Number, having each his Territory; but that they league together for their mutual Preservation.

Gerbillion,
Regis,Eluths of
Koko-nor

THEY were all Vassals to *Dalay Hân*, who resided in *Tibet*^m; or rather to the Grand Lama, to whom his Grandfather, *Kushî Hân*, gave that Kingdom, after conquering it from the lawful Prince, about sixty Years agoⁿ. But after the Destruction of *Kaldan's Eluths*, the Emperor sent an Invitation to these eight *Tayki*, to become his Vassals; which the first in Rank among them accepting, he received the Title and Seals of *Tsing-vang*, or Prime-Regulo: Some of the others contented themselves with paying their Homage by Proxy; while the Emperor, unwilling to compel the rest by Force, chuses to win them by Kindness, often sending them Presents, which they call Rewards; as those which they send in Return are called Tribute^o. The Missioners have set-down, in the Map, the Mountains, Rivers, and principal Places inhabited by those who acknowledge the Emperor. The rest lie more to the West, drawing towards *Lafa*^p.

ALL these *Eluths* may trade with *China*, free from Custom in the Capital itself: They are submitted for eight Days, the Time allowed for trafficking; after which they maintain themselves. The *Mohammedan Tartars*, who resort thither by Land through the Western Provinces, are treated in the same Manner; with a View to engage them, by Degrees, to submit to the Emperor, through the Hopes of a rich Commerce, under his Protection^q. There is made by these *Tartars*, and the *Si-fan*^r, a Sort of Woollen-Stuff, named *Pû-lû*, much like Frize, but not above

Submit to
China,Free Trade
thither.

^a *Du Halde's China*, vol. 1. p. 29, and vol. 2. p. 265. ^b *Kokho-nor*, or *Hobo-nor*. ^c The Situation given the *Koko-nor Tartars* here, does not agree with that assigned them in the Map, where they are placed to the West of *Shen-si*, and the North of the *Tu-fan*, or *Si-fan*, whose Country borders on *Se-chwen*. ^d Called by the *Chinese*, *Myen* and *Yawa*. ^e A City of *Yun-nan*, a Province of *China*. ^f By their great Breadth, as well as Length. ^g Of *Yun-nan* also. ^h Called by the *Chinese*, *Lau-shwa*, and *Lau-se*. ⁱ *Du Halde*, as before, vol. 1. p. 29, & *fig.* and vol. 2. p. 258. ^k Or the Successors of *Jenghiz Khân*, and their *Mongols*, in 1268. ^l *Du Halde*, as before, vol. 1. p. 29, and vol. 2. p. 265. ^m About the Year 1699. ⁿ That was about 1630. ^o *Du Halde*, as before, vol. 2. p. 258. ^p The same, p. 265.

^q The same, p. 258. ^r Their Neighbours to the South, or South-East.

Eluths
Government.

one fourth or fifth of the Breadth. They dye it a of all Sorts of Colours, and often make long Habits of it; and at *Pe-king* they cover Saddles with it. It is the principal Merchandize of *Tsong fang-wey*, before-mentioned ^a.

3. The Government and Power of the Eluths. From Bentink.

Tribes and Families. Taykis, or Chiefs. The *Khân*, or King. *Khaân*, or Emperor. *Kontayki*, or Great Lord. Dignity elective. Funeral Sacrifices. Residence of *Kontayki*: His Camp curious: Power and Forces. Arms of the Eluths, how worn by them: Way of fighting: Ensigns, or Colours: Hazard all in War. *Khân's* Revenues.

Tribes and
Families.

THE Eluths, nicknamed *Kalmüks*, or *Kalmüks*, like all the other Nations of *Mongols*, or *Tartars*, are divided into *Ordas* (or, as we term them, Hords) a Word in use among them, to express (an *Aymak*, or) Tribe which is assembled, whether to go fight their Enemies, or for other particular Reasons. Each *Orda* is composed of a Number of Families, more, or less, who usually encamp together, and do not separate themselves from the Body of the *Orda*, without acquainting their Chief, that he may know where to find them, when he has a Mind to recal them.

THE *Tartars* in general, of what Country or Religion soever, gentle or simple, rude or polite, have an exact Knowledge of the *Aymaks*, or *Tribes*, from whence they are descended, and carefully preserve the Remembrance of them, from Generation to Generation. Although also, in Process of Time, some Tribe comes to divide itself into divers Branches, yet they always reckon those Branches as belonging to such a Tribe.

Taykis, or
Chiefs.

EVERY Tribe, or Branch separated from a Tribe, has its particular Chief, who is called *Tayki*^a, taken-out of the same Tribe; which Dignity descends regularly, from eldest Son to eldest Son, in the Posterity of the first Founder of such a Branch or Tribe, unless some violent Cause disturb this Order of Succession; which is so well-regulated, that such Changes rarely happen. They have no other Lords but these; and Riches being pretty equally divided among them, there is no other Difference between one Head

of a Tribe and another, but that of Merit, or the Number of Families, in his *Orda* ^b.

THESE Chiefs of Tribes are subject to some *Khân*, or Sovereign; whose Vassals they are, as well as by Birth his Generals, and Counsellors. *Khân*, or *Hân*, signifies Lord, or the reigning Prince; a Title given by all the *Pagan*, as well as *Mohammedan Tartars*, to the Sovereign of any State^c, be it great, or small. Thus several petty *Mongol* Princes, dwelling near the Springs of the *Jenisea*, are stiled *Khâns*, though tributary to the *Khân* of the *Kalka Mongols*, who is under the Protection of the Emperor of *China*: And this last Monarch being of *Tartar* Extraction (or rather coming out of the Region, named by Europeans *Eastern Tartary*) is also called *Khân*, being considered as the great *Khân* of the *Manchews*, proper *Mongols* and *Kalkas*, who are subject to him, as the *Khân* of the Eluths is of all the Eluth Branches, and, indeed, of the *Mongol* Nations in general, in Right of Descent.

THE Oriental Authors unanimously agree, that the Grand *Khân* is stiled *Khaân*, with two *a's*; a Distinction which *Jenghiz Khân* himself made, when he named *Oktay*, or *Ugaday*, for his Successor, declaring him by that Title, *Khân* of *Khâns*, and ordering it by his *Yasa*, or Laws, to be continued in his Posterity^d. *Bentink* calls in Question this Distinction, affirming, that the *Tartars* know not any other Title of Sovereignty, or Lordship, than that of *Khân*^e. But, however this Custom may be ceased at present, it does not follow, that it never was in use; and although the *Mohammedan Tartars* may have laid it aside, yet it may still be kept-up among the *Pagan*: Nor is this Conjecture altogether groundless, since *Gaubil* tells us, that *Kohân*, or *Kahân*^f, is the *Mogul* (or *Mongol*) Word answering to that of *Hân*^g (or *Khân*).

HOWEVER that be, excepting the reigning Prince, it is not permitted any of his Family to take the Title of *Khân*^h; that which belongs to the Princes of the Blood being *Tayki*ⁱ. *Bentink* observes, that as the Eluths give the Name of *Tayki*^m to their Chiefs of Tribes, so they call their *Khân*, *Kontayki*, or Grand Seigneur. This was the Title conferred by them on *Zigan Araptan*, the Successor of *Kaldan*, often mentioned before. The same Author concludes this Prince must be descended from *Jenghiz Khân*, for that otherwise *Abu'lghâzi Khân* would not have given

^a Du Halde's *China*, vol. 1. p. 30. ^b It would be better to say, and Tribes, if *Aymak*, as some say, signifies a Family. *Gerbillion* writes *Ayman*, but renders it *Tribe*. See before, p. 379. c. ^c So this Author says, p. 541.—The *Mohammedan Tartars* call their Heads of Tribes *Murfas*, from the *Persian* Word *Mirsa*, a Prince.

^d History of the *Turks*, &c. vol. 2. p. 397, & seq. ^e Or Number of Tribes. ^f De la *Creix* Hist. de *Genghis Can*, p. 380. ^g History of the *Turks*, &c. as before, vol. 2. p. 391, & seq. ^h Which is manifestly the *Khagans* of the *Greeks*, and *Khakan* of the *Oriental*s. ⁱ See *Souciot Obs. Math.* p. 188. note 1.

^m History of the *Turks*, &c. p. 391. ⁿ *Souciot*, p. 160. note 3. ^o He writes *Taybe*, according to the *Russian* Corruption.

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Government.

the *Khân* to the Sovereign of the *Kal-*
the likewise judges him to spring from
the *Tauley Khân* (eldest Son of
the *Conqueror*) who continued to reign-over
the *Moguls* after the Death of *Koplay Khân*; but
confesses it is a difficult Point to determine ^b.

The Dignity
of the

WHEN the *Khân* dies, all the Princes of the
reigning Family, and Heads of Tribes, which are
under the Dominion of that House, meet, at an
appointed Time, at the usual Residence of the
deceased Monarch, where they proceed to the
election of a new one; examining only who
is the eldest among those Princes, without
regard to the Seniority of the several Branches
of the Family, or to the Children of the De-
ceased; and they fail to elect him who ap-
pears to be the best, and the most extraordinary per-
sonal Defect being the least. It is true, Force
and Usurpation may sometimes set this Order
aside: But this Case happens much seldomer
among the *Pagan*, than *Mohammedan Tartars*.

Funeral Sa-
crifices.

OUR Author censures *Marco Polo* for relating,
that in his Time the *Tartars* were accustomed,
at the Funerals of their *Khâns*, to slay all those
they met in the Way, to the Place appointed for
the Sepulchre of the Successors of *Jenghiz Khân*;
and that a little before his Arrival in *Grand Tar-*
tary, there had been twenty thousand Persons
massacred in that Manner, at the Interment of
Mangu Khân, Grandson of the Conqueror: Be-
cause, says he, nothing like it is at present prac-
tised among any Branch of the *Tartars*; nor
does any of the Eastern Authors, who have
written of the *Tatars*, charge them with so
abominable a Custom: He adds, that in *Grand*
Tartary the Inhabitants live so dispersed in Huts,
that one might travel several hundred Leagues
without meeting a thousand ^c. *Polo* has, doubt-
less, exaggerated as to the Number: But the
Translator of *Bentink's* Notes observes, that such
Executions have been practised, though they ^c
are not, perhaps, commonly. He shews from
Couplet ^d, that *Shun-chi*, the late Emperor of
China's Father, had thirty Men put to Death,
to appease the Manes of a Favourite Mistress ^e.
Besides, we have already cited Instances, from
late Travellers, of this Practice being not quite
out of use among the *Manchew Tartars* ^f.

Residence of
Kontayki,

KONTAYKI, *Khân* of the *Eluths*, dwells
continually under Tents, according to the Fa-
shion of his Ancestors, though he possesses *Little*
Bukharia, with its Dependencies, wherein there

are a good many Towns; except that when his
Affairs call him into this last Country, he resides
at *Yerkien*, or *Yarkan*. He has continued about
the Rivers *Ila* ^g; and the *Tekis*, for some Years
past, that he might be near at Hand to watch
the Motions of his Cousin *Ayuka Khân*, as well
as the *Mohammedan Tartars* and *Mongols*, be-
tween whom the *Eluths* are situate: For al-
though, properly, they are all the same Nation,
yet there is so great an Antipathy among them,
occasioned, on one Side, by the Principles of
Religion, as well as Rapine; and, on the other,
by the Intrigues of the Court of *China*, that
they are continually at War together.

Bentink.

OUR Author was assured, that it is something
very curious to see his Camp: That it is distri-
buted into several Quarters, Places, and Streets,
just as if it had been a Town: That it was a
good League in Compass, and able, at a Mi-
nute's Warning, to send into the Field fifteen
thousand Horse. The Quarter where the *Khân*
resides, is in the Middle of the Camp. His
Tents are made of *Kitayka*, a very strong Sort
of Calico; which being raised very high, and of
all Sorts of lively Colours, exceedingly delight
the Eye at a Distance. In Winter they cover
the Tents with Felt, which makes them impe-
netrable by the Injuries of the Season: And for
the Wives of the *Khân*, they build little Houses
of Wood, which may be taken-down in an in-
stant, and set-upon Waggon when they are go-
ing to decamp.

His Camp
curious.

KONTAISH (or rather *Kontayki*) is a potent
Prince, being able, according to *Bentink*, to
bring into the Field above an hundred thousand
Men ^h. On this Occasion it may be observed,
that the *Tayhis* are of Account to their *Khân*,
only in Proportion to the Number of their *Or-*
das, or Tribes; and the *Khâns* formidable to
their Neighbours only, as they have under their
Subjection many Tribes, and as those are com-
posed of a great Number of Families, in which
consists all the Power, Riches, and Grandeur of
a *Khân* of the *Tartars* ⁱ.

Potter and
Forces.

THE Arms of the *Eluths* are chiefly great
Bows, with sizeable Arrows, which they draw
very true, and with great Force: It having been
observed, in the Difference which the *Russians*
had with them in the Year 1715, on Account of
some Settlements on the River *Irtish*, that they
pierced Men quite through the Body with their
Arrows. They have also great Arquebusses,

Arms of the
Eluths.

^a As he does; see *History of the Turks*, &c. vol. 1. p. 355.

^b The same, p. 541, & seq.

^c The

same, p. 393, 396, & seq. ^d *Teb. Chron. Sinen.* p. 100.

^e *History of the Turks*, &c. p. 792.

^f See

before, p. 92, 95, and 249.

^g Rather *Il.* The Author makes a great Mistake here, placing this River to the South-East of the Lake *Sayfan*: Whereas it is near fifteen Degrees to the West. In the *Present State of Bukharia*, p. 28, his Residence is said to be about the Lake *Yamish*. See before, p. 385. a.

^h *History of the*

Turks, &c. vol. 2. p. 543, & seq.

ⁱ The same, p. 398.

*Eluths
see front.*

above six Foot long, the Barrel of which is an a Inch thick, and yet the Ball they carry is hardly so much. With these Arquebusses, fixed on a Rest, they never miss at the Distance of three hundred Fathom, firing them off with a Match. When they march, they carry them across their Backs, fastened to a Strap, and the rest hangs on the right Side. As they never go to War, but on Horseback (having no Infantry) they all use Lances, and most of them Coats of Mail, and Caps made of Iron. Their Commanders, b but few else, wear Sabres, like the *Chinese*; the Handle behind, and the Point before, that they may draw backwards, which is the more convenient Way. These Commanders are usually the Heads of *Ordas*, so that a Troop is strong, according as the *Orda*, which composes it, is more or less numerous.

*How worn
by them.*

Most of the *Tartars* hang their Bow at the left Side, in a Sort of Case, when they take Horse. The left-Hand is the Place of Honour c with most of the Oriental People, particularly the *Mohammedan Tartars*; but they carry their Quivers at their Backs. They shoot their Arrows with as much Skill flying, as advancing: For this Reason, they chuse rather to provoke their Enemies at a Distance, than come to close Fight with them, unless they have much the Advantage.

*Way of
fighting.*

THEY have not the Method of fighting in Lines, and Ranks; but upon going to Action, divide themselves, without any Order, into as many Troops as there are *Ordas*, which compose the Army; and in this Manner each advances, led by its Chief, to charge the Enemy with Lance in Hand. The *Tartars* have been ever very expert in the Way of fighting flying, as *Quintus Curtius*, and other ancient Authors relate. In this the Swiftnefs of their Horses stands them in great Stead: For often when one concludes them entirely routed, they return, and fall-upon their Enemy with as much Vigour as before; and when their Adversaries are eager to pursue them, without preserving the necessary Order on that Occasion, they run terrible Risks in the Encounter. The *Eluths* are brave beyond what can be imagined, and want nothing but *European* Discipline to make them formidable. They have not yet learned the Use of Cannon; and, indeed, as they consist only of Cavalry, it would not be of much Service to them ^d.

*Ensign, or
Colours.*

EACH Tribe, or *Orda*, has its particular Ensign (or Banner) which is usually a Piece of *Kitaika*, or some other coloured Stuff an Ell square, set-upon the Top of a Lance twelve Foot long. The *Eluths* and *Mongols* exhibit

the Figure of a Camel, Cow, or a Horse, or other Animal, and under it put the Name of the Tribe. And as all the Branches of the same Tribe still retain the Figure represented in the Ensign thereof, adding thereto only the particular Name of the Branch for whose Use it is designed, these Ensigns serve them, in some Measure, instead of a Genealogical Table. When an *Orda* is in March, the Ensign proceeds at the Head immediately after the Chief ^e.

Bentink.

b THE *Eluths* and *Mongols*, who have exactly preserved the Manner of living of the ancient *Moguls*, carry their whole Substance along with them where-ever they go. Hence it comes, that when they happen to lose a Battle, their Wives and Children commonly remain a Prey to the Vanquisher, with their Cattle, and generally all they have in the World. They are, in some Measure, necessitated to incur themselves this Way; because they should otherwise leave their Families and Effects a Prey to other *Tartars*, their Neighbours. Besides, there is no travelling over the vast sandy Plains of that Country, without carrying Cattle along with them, for Subsistence on the Road, where nothing at all is to be found for several hundred Leagues together, but Grass, and sometimes Water. For this Reason the *Karawans* of *Siberia*, which trade with *Pe-king*, are obliged to follow the same Method, in their Way from *Selinghinskoy* to that City ^d.

As there is but little Magnificence, at present, to be found in the Court of *Khâns*, and their Subjects are obliged to follow them to War on the Hopes of the Enemy's Spoil, which is their only Pay, they have no Occasion, or rather Pretence, for large Revenues, which consist wholly in Tithes. The *Tartars*, of all Denominations, pay two Tithes annually of all their Effects; first to their *Khâns*, and then to the Heads of Tribes. The *Eluths* and *Mongols*, not cultivating their Lands, give the Tenth of their Cattle, and the Booty which they take from their Enemies in Time of War: Yet in this the Author thinks the *Tartars* much better off than the Country-People, through the greater Part of *Europe*; who besides the two Tithes to the Church, and the Parson, must pay Contributions, Imposts, and so many other Charges, as amount to three or four more at least ^e.

f IT is hard to say from whence the Nickname of *Kalmûk*, or *Kalmâk*, given to the *Eluths*, is derived. The Author of the curious *Description of the Countries which border on the Euxine and Caspian Seas*, printed at the End of *Tavernier's Travels in English*, under the fictitious Name of

^a History of the *Turks*, &c. vol. 2. p. 535.

^b The same, p. 400, and 535.

^c The same, p. 401.

^d The same, p. 537. ^e The same, p. 395, and 398.

Astrakhan,

Tartar History.

Astrakhan, says ^a, they are so called by the other a Tartars, because they wear a Kind of Cap, or Hat, open before and behind, with broad Brims on each Side: Which Caps, he adds, are called by the Muscovites *Koulpaks*. From hence the Name of *Kara-kalpaks* ^b may be well enough derived: But *Koulpak*, or *Kalpak*, is very different from *Kalmúk*, or *Kalmák*. We are told by *Mininski* ^c, that *Kalpák*, with the *Poles* and *Tartars*, signifies a furred Cap: But that copious Author says nothing tending to give Light into the other b Name, only that there is such a Word as *Kalmák*; which implies both to remain, and decay. *Matthias a Micow* ^d, and *Herberstem* ^e say, they are called *Kalmúks*, because they are the only Tartar Nation who let their Hair grow, which is yet no more than a Lock on the Crown of their Heads ^f. As to its being compounded of an Arabic, and a Tartar Word, both signifying the same Thing ^g, intimating their being good Archers, according to the Explanation of a *Kalmúk* ^h, it seems too forced and far-fetched to be genuine; and may be devised by the *Elutbs*, to make the best of a Nickname, which they find is likely to stick to them ⁱ.

Uncertain
substance.

SECT. X.

The Origin and History of the Mongols and Tartars. From *Abu'lghāzi Bahādur Khān*.

INTRODUCTION.

THE Author of the Work, often cited before, from whence the following Account of the *Tartars* is extracted, was no less a Personage than the *Khān*, or King of *Karazm*, or *Khorazm*: A Country bounded on the West by the *Caspian Sea*, and known by that Name to the *Greeks* before the Time of *Herodotus*, who mentions it by the Name *Khorasmia*. It was famous in the Time of the latter *Greek Empire*, its Inhabitants being mentioned by the *Byzantine Historians*, under the Name of the *Ephthalites* ^k: But made a greater Figure about five hundred and thirty Years ago, under a Dynasty of Kings; the last of whom, called *Mohammed Karazm Shab*, was the most considerable Monarch of

Asia, when *Jenghiz Khān* invaded his Dominions. 1665. Ever since that Time this Country has been in the Hands of the *Tartars*, of several Denominations. Its present Possessors are called *Uzbeks*, of whom *Abu'lghāzi* was *Khān*, when he wrote his History: He dying in 1663, before it was quite finished, his Son and Successor, *Arusba Mahomet*, supplied what was left to be done in 65. This History, he tells us, was extracted partly from the Books written on this Subject ^l, and partly from particular Memoirs of divers *Mogul Tribes*. The Books he made-use of were in Number eighteen^m; of which, as the chief, he only mentions *Khojah Rashid*, cited by *De la Croix*, *D'Herbelot*, and others, under the Name of *Fadl Allah*. This Author is the first who wrote a History of the *Moguls* and *Tartars*, at the Command of *Gazan Khān*, sixth Successor of *Hūlakū* (Grandson of *Jenghiz Khān*) in *Persia*, whose *Wazir*, or *Vizier*, *Fadl Allah* was. He compiled his Work in three Volumes ⁿ, from several original Memoirs, which that Monarch had collected by Means of one *Pulād*, or *Fulād*, a Nobleman skilled in the *Mogul Language*; who was sent into *Tartary* for that Purpose, and ordered to assist in the Composition, which was finished in the Year of the *Hejrab* 702, or of *Christ* 1302 ^o. From this Account which *Abu'lghāzi Khān* gives of his History ^p, it does not appear, that there is any good Authority for what relates to the Times before *Jenghiz Khān*; since the *Mongols* wanting the Use of Writing, could preserve the Transactions of their Ancestors no otherwise than by oral Tradition, on which there can be but little Dependence: And this Remark will be sufficiently verified by the Defects obvious in the History itself.

1. The History of the *Moguls* and *Tartars*, till the Death of *Oguz Khān*.

Origin of the *Turks*. *Mogul* and *Tartar Empires*. Birth of *Oguz*: Restores the true Religion: Defeats *Tatar Khān*: Conquers *Turkestan*, and the *Persian Empire*: His last Actions.

JAPHIS (or *Japhet*) youngest Son of *Noah*, ^{Origin of the} having quitted the Mountain of *Judi* ^{Turks.}, where the *Ark* rested, went and settled about

^a P. 108.

^b Nickname given the *Mankats*.

^c In his *Thesaurus Linguar. Orient.*

^d *De Sarmasia*

Asiana, cap. 7.

^e *Rerum Moscov. Comment. in Articulo de Tartaris apud finem.*

^f See History of the

Turks, Moguls, &c. vol. 2. p. 534.

^g *Kalm* in Arabic, and *Ok* in Tartarian, as well as *Turkijs*, signifies an

Arrow.

^h This Explanation was given to the late Mr. *Dadikbi*, the King's Interpreter for the Oriental Languages, as he informed the English Translator of *Abu'lghāzi Khān's* History.

ⁱ Preface to the History of

the *Turks*, &c. p. 16, & seq.

^k A Corruption of the Word *Abtelah*, that is, *Water of Gold*, by which

Name they were known then to the *Persians*, who, doubtless, gave it them. ^l See History of the *Turks*, &c.

as before, p. 68.

^m The same, p. 30.

ⁿ The first Volume is in the French King's Library, and was

translated by *De la Croix* the Son.

^o See History of the *Turks*, &c. as before, p. 30, and Translator's Pre-

face, p. 6. ^p Intituled, *Shajarah Turki*, or, *A genealogical History of the Turks*: In nine Parts. The two first

treat of the *Khāns*, and Tribes, descended from *Turk* to *Jenghiz Khān*: The third, of that Conqueror, and his

Exploits: The five next, of his Sons and Successors; and the ninth, *Khān* of *Karazm* to the Author's Death.

It has been translated into *Russian*, *German*, *French*, and *English*. The French Edition is intitled, *The Genealogical History of the Tatars: The English, A General History of the Turks, Moguls, and Tatars, &c.*

^q So the *Mohammedans* call *Ararat*.

the

Tartar History.

the Rivers *Atil*^a and *Jailk*. Dying two hundred and fifty Years after, he left eight Sons, viz. *Turk*, *Khars*, *Saklab*, *Rus*, *Maninakb*, *Zwin*, *Kamari*, and *Tarik*^b. *Turk* succeeding him, invented many Conveniencies of Life, particularly Tents, and resided in a Place at present called *Isakh-kel*. He had four Sons, *Taunak*, *Zakak*, *Bertazar*, and *Amlak*. *Taunak*, who was his Successor, among other famous Inventions, discovered the Use of Salt, by the accidental Fall of a Piece of roast-Meat on the Ground, which

happened to be impregnated with saline Particles. This Prince, who was Contemporary with *Kayumarras*, King of *Iran* (or *Persia* at large) lived two hundred and forty Years, and left the Throne to his Son *Yelza Khan*, whose third Successor, and fifth from *Turk*, was *Alanza Khan*. In this *Khan*'s Reign, it seems, the People growing wanton in Affluence, forsook the true God, to adore Idols. He had two Twin-Sons, *Tatar* and *Mogul*, or more properly *Mungl*, between whom he divided his Dominions.

Mogul and Tartar Empires.

THIS was the Foundation of the Empires of the *Tatars* and *Moguls*, or *Mungls*, who took the Names of their *Khans*. *Tatar Khan* had the Eastern Part of *Great Tartary* to his Share, fixing his Residence near *Jurjut*^c, a powerful City in the Neighbourhood of *Kitay*^d, and called *Zinu* in the *Indian* and *Persian* Languages. *Mogul Khan*, who had the Western Part, made his Abode in Summer about the Mountains *Ar-tag*, and *Kar-tag*, at present called *Uluk-tag*, and *Kichik-tag*^e: And, in Winter, on the Banks of the *Sir*^f, at the Foot of the Mountains to the North of that River.

THESE two Nations lived in Peace for some Time, till *Ogúz*, the Grandson of *Mungl Khan*, invading *Tatar Khan*, vanquished him. In the Reign of *Baydu Khan*, the sixth in Succession from *Tatar Khan*, a War broke-out again between the two Nations; which being continued by his Son *Siuntz Khan*, ended in the Ruin of the *Mogul Empire*^g.

MUNGL was a melancholy Man, as the Word signifies; which, by a general Corruption, has been changed into *Mogul*^h. In his Time the whole World was involved in Idolatry: His Descendants reigned after him to the ninth Generation, ending in *Il Khan*. *Mogul Khan* had

a four Sons, *Kara Khôn*, *Auwaz Khôn*, *Kauwas Khôn*, and *Kazar Khôn*. *KARA Khôn*, who succeeded *Mungl*, had a Son called *Ogúz*, whose Countenance shone like the Sunⁱ. The Boy would receive no Nourishment, and the Mother continually dreamed that he told her, so long as she continued in her Idolatry, he would refrain her Breast, although he was to die by it. She, to save her Child's Life, made a secret Vow to resume the Worship of the true God: Whereupon young *Ogúz* fell to sucking. When he was a Year old, his Father, according to Custom, intending to give him a Name, the Boy preventing him, saying, *I call myself Ogúz*. As soon as he began to prattle, he had the Word *Allah* continually in his Mouth. He was in the Company of his two first Wives, who would not renounce their Idolatry, and took a third, who was more compliant.

SOME Years after, *Kara Khôn* having made a Feast, and invited the Wives of *Ogúz*, who was from home a-hunting, he asked the Cause of his Son's hating the two first; and being informed by them, he resolved, by Advice of his Lords, to go after *Ogúz*, and put him to Death: But the third Wife sending him Advice of their Design, he got together some Forces, with which his Father's, though vastly superior, were routed, and himself killed by an Arrow. On this Occasion his Brothers Sons having joined him, he gave them the Name of *Vigúr*^k, which signifies coming to Aid, or Relief^l.

OGUZ being advanced to the Throne, re-established the true Religion; and making War on the Recusants, forced all to embrace it, except a few, who fled to the neighbouring Countries for Shelter. The *Khan* made War upon them, and obliged them to submit, except a few, who retired into the Dominions of *Tatar Khan*. *Oguz* laying-hold of this Occasion, fell-upon *Tatar Khan*; and having vanquished him, took a vast Booty: Yet could not have carried it off, but for the Invention of Waggon, which for their skreeling were named *Kunek*: The Author he named *Kankli*, from whom the Tribe of the *Kankli* take their Denomination.

OUR Hero, after a War which lasted seventy-two Years, obliged all his Enemies to submit, and

^a *Edel*, or *Volga*. ^b Most of these Names are faultily written by the first Translator: *Khars*, perhaps, for *Khozars*; *Zwin* for *Shin* (or the Father of the *Chinese*) and *Kamari* for *Pomari*, or else *Komari*. ^c In the Translation *Dsurdsut*. It is difficult to fix the Situation. ^d The Northern Provinces of *China*, and contiguous Parts of *Tartary*. ^e See before, p. 392. ^f Or, *Sibûn*. ^g See History of the *Turks*, *Moguls*, and *Tartars*, p. 4, & seq. ^h This Corruption seems to take Place only among the *Mohammedan Tartars*, the *Persians*, *Turks*, and *Europeans*: For the Inhabitants of *Great Tartary* still retain the Name *Mongl*, or *Mongol*.

ⁱ Something like this is related of *Mohammed*; and, indeed, the Design of the Historian seems to be to form a Hero, who might, in some Measure, equal both *Mohammed* and *Jenghiz Khan*. ^k Or *Oygúr*, or *Igúr*. ^l So *Mohammed* gave the Name of *Ansars*, or *Helpers*, to the People of *Medina*, who came to his Assistance.

Tartar History.

and return to the true Religion. Afterwards he conquered the Empire of *Kitay*, the City of *Jur-jut*, and Kingdom of *Tangut*, with *Kara-kitay*. Thence proceeding beyond *Kitay*, on the Sea-Coast, he found a warlike People, by whose *Khân*, *Isburak*, he was repulsed. In his Retreat, the Widow of one of his Officers killed in the Battle, falling in Labour, crept into a hollow Tree; and being there delivered of a Son, the *Khân* gave him the Name of *Kipjak*, which, in the ancient *Turkish*, signifies a hollow Tree. From him sprung the *Kipjaks*, who having subdued the *Vruses*, *Vlaks* (or *Walaks*) *Majars* (or *Hungarians*) and *Baskirs*, possessed their Country along the River *Tin*, *Atol*, and *Jaik*, thenceforward called *Dasht Kipjak*, or the Plain of *Kipjak*.

Conquers Turkestan.

SEVENTEEN Years after, *Ogúz* attacked *Isburak* a second Time; and having defeated, put him to Death. Then turning-back, he conquered the Cities of *Talash*, *Sayram*, *Tashkaut*, *Turkestan*, *Andijan*, *Samarkaut*, and *Balk*. From thence he proceeded to *Khor*, which he took. Here some of his People rejoining him, who had been kept-back all Winter by the Snow which fell, he called them *Karlik*, which signifies Snow; and from them the Tribe of *Karlik* deduce their Origin. From thence *Ogúz Khân* proceeded to *Kabul*, *Ghazna*, and *Kashmir*; which having subdued, he returned by *Badagshan* and *Samarkaut* into his own Dominions.

SOME Time after, the *Khân* having resolved to conquer the Country of *Iran*, set-forward with numerous Troops; and coming to *Talash*, was joined by those who staid behind in his March to the *Indies*. One of them being asked the Reason, replied, that he was forced to stay, to procure Victuals for his Wife, to enable her to suckle her Child. Hereupon the *Khân* gave him Leave to return home, and conferred on him the Name of *Kal-ach*, that is, left hungry. From this Man sprang the Tribe of *Kal-ach*.

And the Persian Empire.

OGUZ Khân continued his March through *Great Bukharia*, and passing the River *Amu*, entered the Kingdom of *Iran*, whose *Khân*, *Kayumaras*, dying, before his Son *Hushang* was of Age, the great Lords went to War among themselves; which made the Reduction of his Dominions the more easy. In this Expedition, being in the City of *Sham*, which, as well as *Mesr*, belonged to *Iran*, he ordered a trusty Servant to bury a Golden-Bow secretly, on the East-Side of a neighbouring Forest, leaving only one End sticking-out, and three Golden-Arrows on the West-Side. A Year after, having sent his three

eldest Sons to hunt on the East-Side, and his three younger on the West-Side, the former found the Bow, which was divided among them; and the latter the Arrows, each keeping one.

1665.

Abu'lghazi Khân.

AFTER some Years, returning into his own Dominions, he caused to be prepared a magnificent Tent, adorned with Gold-Apples set with precious Stones. Then having ordered nine hundred Horses, and nine thousand Sheep to be killed, likewise ninety-nine Leathern-Bottles with Liquor to be provided, nine of Brandy, and ninety of *Kumis*, or Mares Milk; he gave a grand Entertainment to his Sons, and all the great Lords and Officers of his Empire, whom he thanked for their Services, rewarding them with Gifts and Preferments. At the same Time, as he had his Views in what was done relating to the Golden-Bow and Arrows, he took Occasion, from thence, to give his three eldest Sons the Name of *Bussuk*, or *Broken*, in Allusion to their dividing the Bow; and to his three youngest, that of *Uch-ok*, or *three Arrows*; adding, that it was not by Chance, but the Will of God, that they found those Weapons; and that as his eldest Son *Kiun* had found the Bow, he, and his Posterity, should reign in Succession, so long as any of the *Bussuks* remained, and that the *Uch-oks* should be their Subjects for ever.

2. The Mogul Empire destroyed, and restored.

The Mogul Empire divided: Destroyed by the Tartars. Moguls Captivity, and Deliverance: Destroy the Tartar Empire. Story of Alanku; with Child by a Spirit, whose Son succeeds. Mogul Conquests. Name of Kayat revived. Birth of Jenghiz Khân. The History suspicious, proved from Facts; and the Chronology. Reigns of the Khâns greatly exaggerated: How far genuine.

OGUZ Khân having reigned an hundred and sixteen Years, died, and *Kiun Khân* ascended the Throne. Some Time after, this Prince, by Advice of a *Vigâr*, one of his Counsellors, to prevent Jealousy, divided his Dominions with his Brothers, and their Children, each of the six having had four. On this Occasion he made a great Feast: He caused the magnificent Tent of his Father to be set-up, with six great white ones on each Side. Near the Tents were erected two Trees, forty Fathom high, with a Golden-Hen on the Top of one, and a Silver-Hen on the other. He ordered the *Bussuks* to shoot at the

The Mogul Empire divided.

* The *Don*, or *Tanais* and the *Volga*. ^b *Kal* signifies left, and *ach*, hungry. ^c *Sham* and *Mesr*, are *Damascus* and *Kayro*. ^d *Kaldan*, *Khân* of the *Elutbi*, had the Title of *Bussuktu Khân*. ^e History of the *Turks*, &c. p. 9, & seqq.

Tartar History.

Destroyed by the Tartars.

Moguls Captivity.

And Deliverance.

first, and the *Uch-oks* at the second, running full a Speed, appointing considerable Prizes for those who hit the Mark. This Feast, which every Way resembled that given by *Ogúz Khán*, continued ten Days and Nights.

FROM the Time of *Kiun Khán*, we meet with nothing remarkable till the Reign of *Il Khán*, the ninth in Succession from *Mogul Khán*. *Il Khán*, who was Contemporary with *Siuntz Khán*, the eighth of *Tatar Khán*'s Race, was always at War with that Prince, and still came-off with Victory. This obliged the other to procure the Aid of the *Kerghis*, whose *Khán* was a potent Prince: But still finding himself unable to get the better of *Il Khán* in the open Field, at length by feigning a Flight drew him into an Ambuscade; where the greater Part of his Army being cut to Pieces, the rest were made Prisoners of War: And thus the Empire of the *Moguls* was quite subverted. *Il Khán* himself, and all his Children, were slain in the Battle, except *Kayan*, his youngest Son, and his Nephew *Nagos*; who, after being ten Days kept Prisoners by one Man, fled, with their Wives, to their own Country: But not thinking themselves secure there, they, with the Cattle which escaped from the Action, and the Cloaths they found on the Field of Battle, retired into the Mountains. At length they came to the Foot of a very high one, which they were obliged to ascend by so narrow a Path made along the Edge of the Precipices, by Animals called *Arkhoras*^a, that only one could pass at a Time. They descended, by the same Path, into a delightful Country inclosed by Mountains, which they called *Irgana-kon*, in Allusion to its Situation. *Irgana* signifying, in the old *Mogul* Language, a Valley, and *Ken*, a steep Height.

IN Process of Time their Posterity greatly increasing, *Kayan*^b called his Descendants, who were most numerous, *Kayat*; and *Nagos* named one Part of his *Nagos*, and the other *Durlagan*. At the Expiration of four hundred Years, finding the Place too narrow to hold them, they resolved to return to the Country from whence their Ancestors were driven: But being at a Loss for Want of a Road, the Path before-mentioned having been destroyed by Time, a Farrier, who had observed that the Mountain was not very thick in a certain Part, and consisted of Iron-Mines, proposed to melt a Way through. This Counsel being approved-of, every one carried Wood and Coal, which they placed in Layers interchangeably round the Foot of the Mountain: Then setting Fire to the Fuel, they

so effectually blew it up, with several that the Ore at length dissolving, large enough for a loaded-Camel which they all marched-out.

To perpetuate the Memory of this miraculous Sally, the *Moguls* still celebrate the Anniversary of it. They kindle a great Fire, putting-in a Piece of Iron, and, when it is red-hot, the *Khán* gives the first Stroak with a Hammer, then the Heads of Tribes, and Officers of Distinction, follow his Example, and after them the common People give each a Stroak in his Turn^c.

OF all the Branches into which the *Moguls* divided themselves, while they dwelt in *Irgana-kon*, that of *Kurlas*, descended from *Kayan*, being most numerous, they agreed to chuse their *Kháns* out of it. He who possessed that Dignity at the Time of their Departure (for the Names of the preceding *Kháns* are unknown) was named *Bertezena*. This Prince, immediately after their Sally, sent Ambassadors to the neighbouring People, offering Protection to those whose Ancestors had been subject to the Descendants of *Mogul Khán*, and threatening Ruin to such as refused to return to their Duty. Mean-time the Descendants of *Tatar Khán*, alarmed at so unexpected a Piece of News, assembled their Forces, and went in Quest of *Bertezena Khán*: But he intirely defeated them, and put to the Sword all the *Tartars* capable of bearing Arms; giving Quarter to none but the young People, whom he divided among his *Moguls*. Hereupon the neighbouring *Aymaks*, or Tribes, put themselves under his Protection. This happened fifty Years after the Sally out of *Irgana-kon*^d.

OUR Author gives nothing but the Names of *Bertezena*'s Successors, till he comes to *Yuldúz Khán*, the eleventh in his Line. This *Yuldúz* had two Sons, who dying before him, one left a Son named *Deyun Bayan*, the other a Daughter, called *Alanku*, whom at a proper Age he married together. *Deyun Bayan* dying soon after his Grandfather, and before he attained the Age required by the Law to reign by himself, which was that of thirty, left two Sons very young, named *Belgadey*, and *Begjadey*, by some called *Belgayut*, and *Bugnat*. Their Mother *Alanku*, was sought in Marriage by several of *Yaldúz Khán*'s Relations, but constantly rejected all Proposals that Way; saying, she was obliged, during the Minority of her Children, to take Care of the Regency.

SHORTLY after, as she awaked one Morning, she saw something, as bright as the Sun, fall-into her Chamber, through the Opening at-Top, and

^a See before, p. 394. b.

^b He had his Name from being very robust: *Kayan* signifying a rapid Torrent falling-down a Rock.

^c History of the Turks, &c. p. 22, & seqq.

^d The same, p. 29, 55, and 65.

Tatar Hi-
story.

approach her in Form like a Man, of an Orange-Colour, with Eyes of a singular Beauty; which frightened her so, that she had no Power either to rise, or call her Servants. In this Condition, it seems, the Spirit lay with her several Times, and then disappeared; continuing his Visits frequently after, although she proved with Child from the first^a. When her Relations perceived her to be pregnant, they were importunate to know who was the Father; and she unable longer to conceal the Affair, related the whole Adventure. As it had much the Air of a Fiction, she justified herself by alledging, that in Case it had been the Effects of Frailty, she would have married to cloak it: That possibly the Child might bear some Mark of its supernatural Extraction; and that, if after all, they doubted the Truth of what she said, they might catch the Spirit in the Fact. Hereupon they placed Guards over her, who found every Thing she said to be true, excepting that they could not see any Appearance of a Man^b.

Whose Son
succeeded.

At length *Alanku*, being come to her full Time, was delivered of three Sons, *Bokun Katagun*, *Beskin Zalzi*, and *Budensir*^c *Mogak*, who came to reign over the *Moguls*. The Posterity of these three Princes, from whom sprung several Tribes, took the Name of *Niron*. The latter, from whom *Jenghiz Khân* descended, had two Sons, *Tumu*, and *Tokha*, which last succeeded him. His Son *Dutumin Khân* had nine Sons, who were all slain by the *Jalairs*^d, excepting *Kaydu*, the eldest, who succeeded him. *Kaydu Khân* had three Sons, *Bassikar*, *Hurmalankum*, and *Zapzin*; from whom sprung three Tribes. *Murank Dukozina*, Son of *Hurmalankum*, had a Son called *Kadun*, who, because he sang well, bore the Name of *Tayshi*, which, in the Language of *Kitay*, signifies a *Man with a fine Voice*. *Aral*, *Kadun's* Son, was Father of *Kariltuk*, supposed to be that *Burgani Kariltuk*, Chief of the *Bayzuts*, who made War on *Jenghiz Khân*.

Mogul Con-
quest.

AFTER *Kaydu Khân's* Death, *Hurmalankum* married his Widow, and had by her two Sons, called, in the *Mogul* Language, *Kandu-zena*, and *Olekzin-zena*; but in the *Turkish*, *Irgak-bura*, and *Urgazi-bura*; which Names signify, the first a *He-Wolf*, the second a *She-Wolf*: These were the Founders of Tribes. *Bassikar*, who succeeded *Kaydu Khân*, was a Prince of great Conduct, and conquered many Provinces. f His Son *Tumana Khân* grew so powerful, that he reduced the whole Tribe of the *Nirons* under his

Obedience. He had nine Sons, who were all the Founders of Tribes. 1. *Zaxsu*, who had three Sons, *Butakin*, *Uruth*, and *Mankat*. 2. *Yaninsbur Tumanzu*. 3. *Samkazun*. 4. *Batkilki*. 5. *Kabul Khân*, Great Grandfather of *Jenghiz Khân*. 6. *Kazuli*, Twin-Brother to *Kabul*: He had a Son called *Yedemzi Burlas*: *Burlas* signifies a *Commander of Troops*. 7. *Udur-bayan*. 8. *Balzar-oglan*. 9. *Olzin-gan*. By this last Name the *Moguls* call a Man, who has sat a long Time by his own Fire-Side; whence it is given allusively to the youngest Sons, who are usually kept longer at home than the rest, and for this Reason reckoned most robust, and fit for War.

KABUL Khân, who succeeded *Tumana Khân*, Name of had six Sons. 1. *Ukin Yargak*. 2. *Bortan Bahadur*. 3. *Kutuktu Manga*. 4. *Kassan Bahadur*. 5. *Koblakun*. 6. *Budan Kayat*: This Name *Kayat*, which came from *Kayan*, and had been, as it were lost, for three thousand Years, was revived in the Sons of *Kabul Khân*, as being very strong Men, and great Warriors. *Bortan Khân*, who obtained the Sovereignty after his Father's Death, had four Sons. 1. *Mungaday*. 2. *Bugan Tayshi*. 3. *Yessughi Bahadur*. 4. *Daritlay Bulay*, whose Descendants preserved the Name of *Kayat*.

YESSUGHI Bahadur, who reigned-over the Birth of *Moguls* after *Bortan Khân*, had five Sons. 1. *Jenghiz Khân*. 2. *Tamuzin*^e, afterwards named *Jenghiz Khân*. 3. *Zuzikar*, that is, a *Guest like a Wolf*. 4. *Kazun*. 5. *Belgatay*. These Brothers were all of a fair Complexion, inclining to Yellow, with a red Circle between the Black and White of their Eyes: And because the *Moguls* call this Kind of Eyes *Borzugun*, their Descendants were surnamed *Borzugun Kayat*^f.

A TABLE of the Tatar and Mogul Emperors.

Race of Turk.

1. Turk, Son of Japhet.
2. Taunak.
3. Yelza Khân.
4. Dibbakui Khân.
5. Kayuk Khân.
6. Alanza Khân, who divided his Dominions between his two Sons, Tatar and Mogul, or Mungl Khân.

Line of Tatar Khân.

1. Tatar Khân.
2. Bukha Khân.

^a This was a very amorous Spirit, sure! ^b That is, excepting that they could not see what they were placed there only to see: Yet more absurd Arguments will satisfy the prepossessed. ^c By the Oriental Authors, called *Buzenjer*. ^d In the Translation, *Dsalaghirs*. ^e By others, *Tamujin*, *Tamuchin*, and *Timo-gbin*. ^f *Zuzi*, in the *Mogul* Language, signifies a *Wolf*; and *Kar*, a *carnivorous Beast*; which, in the *Per-sian* and *Turkish*, is called *Dan*. ^g History of the Turks, &c. p. 56, & seqq.

Tartar Hi-
story.

3. Yalanza Khân.
4. Ettela Khân.
5. Attaisir Khân.
6. Orda Khân.
7. Baydu Khân.
8. Siuntz Khân. He destroys the Empire of the Mongls.

Race of Mungl Khân.

1. Mungl Khân.
2. Khara Khân.
3. Ogúz Khân.
4. Kiun Khân.
5. Ay Khân.
6. Yuldúz Khân, a Relation.
7. Meugli Khân.
8. Tinyis Khân.
9. Il Khân. Under him the Empire was sub-verted by Siuntz Khân.

The Khâns of the Moguls in Irgana-kon, during four hundred Years unknown, till their Sally under Bertizena.

The Line of Mungl Khân restored.

1. Bertizena Khân.
2. Kaw-idil Khân.
3. Bizin Kayan Khân.
4. Kipsi Mergan Khân.
5. Menkoazin Borel Khân.
6. Bukhendum Khân.
7. Simfauzi Khân.
8. Kaymazu Khân.
9. Temûrtash Khân.
10. Mengli Khoja Khân.
11. Yulduz Khân.

Regency of Alanku.

12. Budensir Mogak Khân.
13. Tokba Khân.
14. Dutumin Khân.
15. Kaydu Khân.
16. Bassikar Khân.
17. Tumana Khân.
18. Kabul Khân.
19. Bortan Khân.
20. Yessughi Bahâdur Khân.
21. Tamuzin, or Jenghîz Khân.

The History
suspicious.

ALL the Khâns (whose Names to avoid croud-
ing the Text with them, we have thrown into
the above Table) are represented as succeeding
each other from Father to Son; except Ay Khân,
fifth in the Mogul Succession, who was Brother
to Kiun Khân, and Yuldúz Khân the sixth, only a

a Relation of his Predecessor. Likewise all the 1665.
Khâns, from Turk to Bertizena, are reported to Abu'Ighâzi
have reigned very long, excepting that same Khân.
Yaldúz Khân. But this Succession and History
of the Tatars and Moguls affords a Critic much
Room for Objection. In the first Place, we
have no authentic Evidence, that Turk, the com-
mon Ancestor of these People, was the eldest
Son of Japhet; if there ever was such a Man.
The History of Ogúz Khân, who raised the Mo-
gul Empire to such a Pitch, is a mere Legend.
b If his Son divided the Empire among his forty-
eight Relations, how came they to be united un-
der Il Khân? The long Wars, which were car-
ried-on after that, with various Success, between
the Moguls and Tatars, seem to be contrived
only to display the Power of those two Rival-
Nations, and fill-up the vacant Ages. At last
the Tatars prevail, in their Turn, and overthrow
the Empire of the Moguls; the very Name of
whom, for four hundred Years, is lost in the
Mountain of Irgana-kon. That of the Tatars
seems to be lost too; for we hear nothing of
them neither, during that Time, nor of their
Khâns after Siuntz. The Posterity of Kayan
melting their Way out of the Mountain with
seventy Pair of Bellows, is a ludicrous Inven-
tion. It is not very probable, that the Posterity
of two Persons only, and their Wives, who
went into Irgana-kon, should become so nume-
c rous in four hundred and fifty Years, as without
the Knowledge of Arms to beat the Tatars, a
People long-inured to War, at the first Onset;
and totally overturning them, establish their Em-
pire a second Time. In short, they cannot carry
their History farther-back, than their famous
pretended Sally out of Irgana-kon, should we al-
low it genuine so high-up: But it is to be sus-
pected they had only some traditional and general
Knowledge of their History before Jenghîz Khân,
d of which Pulad, or Fulad, gathered the scattered
Fragments, as has been already observed.

THIS appears still plainer from the Chronology, And the
Chronology.
whereof only two Periods are mentioned.
The first from the Reign of Ogúz Khân, to that
of Jenghîz Khân, which is said to contain the
Space of about four thousand Years: So that
reckoning back from the Beginning of the Reign
of this last Conqueror, in the thirteenth Year of
his Age, the End of that of Ogúz Khân will fall
in about the Year 2824 before Christ, which
runs it up five hundred Years beyond the Flood,
and makes him Contemporary with Kainan, or
Methuselah, instead of Kayumarras, first King
of Persia; who, according to the best Histo-
rians, was no Antediluvian.

a History of the Turks, &c. p. 47.

Tartar History
Reigns of the
Khān

THE second Period of Time is mentioned^a on a Occasion of the Name *Kayat*, which coming from *Kayan*, who entered with *Nagos* into the Mountain of *Irgana-kon*; our Author says, was lost for about three thousand Years, till revived in the Six Sons of *Kabul Khān*, *Jenghiz Khān*'s Great-Grandfather. By this Reckoning, there were not quite a thousand Years between *Ogūz Khān*, and *Kayan*; and taking away four hundred and fifty for the Time of the *Moguls* Abode in *Irgana-kon*, till their falling-forth again, and overthrowing the *Tatars* under *Bertizena Khān*, there will remain an Interval of two thousand five hundred and fifty Years, from this last *Khān* to *Kabul Khān*; which is too much by at least two thousand of the Number, considering the History places but seven *Khāns* in Succession between them; and allowing thirty Years to a Reign, one with another, which is more than we ought by chronological Rules, the Sum of them all will amount but to five hundred and ten Years; whereas our Author's Computation gives them two hundred and fifty Years apiece.

Greatly exaggerated.

It is true, the allowing about three thousand Years for the Reigns of twenty *Khāns*, between *Bertizena* and *Jenghiz Khān*, is proportioned well-enough to the thousand allotted those between *Ogūz Khān* and *Kayan*, which are but six; but then where is the Probability, we might say Possibility, of such long Reigns? Besides, if we may depend on the Authority of *Ebn Abd-allatif* (cited by *De la Croix*^b) who affirms, that *Buzenjer* (by our Author called *Budenfir Mogak*^c) lived in the Time of *Abū Moslem*; and *D'Herbelot*^d observes, they corresponded together; then the *Tatar* Chronology must be false; for *Abū Moslem*, who was Governor of *Khorasān*, flourished about the Year of the *Hejrah* 132, or of Christ 749. In that Time he expelled the *Fars* and raised that of *Abbās* to the Throne. If *Budenfir Mogak* was his contemporary, he must have reigned about four hundred and twenty-seven Years before *Jenghiz Khān*^e: Whereas, according to the former Calculation, his Reign must have preceded that Conqueror's thirteen hundred and fifty Years; and falls in with the Time of *Antiochus Epiphanes*, the eleventh *Syro-Macedonian* King, about

one hundred and seventy-four Years before Christ. 1665. Let us add to this, that all the Particulars relating to the History of their *Khāns*, are few, trifling, or fabulous^f. *Abu'lghāzi Khān*.

It cannot be denied, that the *Tatar* History, *How far genuine?* before *Jenghiz Khān*, gives Room to be suspected; and, perhaps, it is not to be traced with any tolerable Degree of Certainty higher than *Dutumin Khān*, that Conqueror's Ancestor in the seventh Degree: For in reckoning the Genealogy of *Jenghiz Khān* backward, *Abu'lghāzi*, when he comes to *Dutumin Khān*, takes Care to inform us, that it is the Custom of the *Turks* and *Tajiks*^g, in reckoning-up Genealogies, not to ascend beyond the seventh Generation^h; and two Generations higher, we meet with *Bedenfir Mogak*, whose Birth is merely fabulous. However, all, or most of the *Khāns*, as high as *Bertizena*, where we find another palpable Fiction, might possibly have reigned over the *Moguls*, and their Names have been preserved by Tradition, the Genealogies and Histories of their Princes being the only Science amongst them. If they have exaggerated in their Chronology, it was for Want, perhaps, of knowing the Length of their Reigns, joined to a Desire of making their Empire ancient: But when there appears any Evidence of Truth, we are not to condemn the Whole, for the Faults of a Part; especially since no History, of any Nation, even our own, is free from Fable.

3. The various Tribes of People inhabiting Great Tartary.

Distinction of Tribes. The Kankli. The Kipjaks. The Karliks. The Kal-ach. The Tarkins. The Kerghis. Lying Traditions. The Ur-mankats. The Tatars. The Virats and Branches. The Naymans. The Kara-its. The Turkaks. Vigurs, or Oygurs: Their Branches, and Learning. The Ur-mankats. Nirkha, or Niron Tribe. The Kunkurats. The Burkuts. The Ankarah. The Kara-nuts. The Kurlas, and its Branches. The Ilzigans. The Durmans. The Sakut. The Bayuts. The Jalays, their Distress. The Kaydu Jalays. The Markats. The Umma-uts, and Branches. The Vihuns.

^a History of the *Turks*, &c. p. 154. ^b History of *Jenghiz Khān*, p. 8. ^c The eleventh in Succession from *Bertizena*, and ninth in Degree before *Jenghiz Khān*. ^d At the Article *Buzenjer*. ^e Allowing, at this Rate, forty-seven Years and a half to his Reign, and that of the intermediate *Khāns*; which yet is too much by more than half. ^f See also the History of the *Turks*, &c. Pref. p. 7, & seqq. ^g *Tajiks*, according to *De la Croix* Hist. *Timur-bee*, vol. 2. p. 13, are the Inhabitants of *Maswara Inabr*, and *hān*, who are neither *Turks*, *Moguls*, nor *Tartars*. Others say, they are the original Inhabitants, so called in Contempt, as being Merchants, and in a Kind of servile State. The *Persians* are called *Tajiks* by the *Uzbek Tartars*, and *Ajien* by the *Arabs*; which Terms imply Barbarians. *Abu'lghāzi Khān*, p. 40, says, the *Tajiks* call small Rivers, *Rudh*, which is the *Persian* Word. ^h History of the *Turks*, &c. p. 64.

Tartar
Tribes.
Distinction
of Tribes.

THE Inhabitants of *Tartary*, though subject to but a few Sovereigns, are divided into many different Nations, or Tribes, called *Aymaks*; which may be distinguished into two Sorts, those descended from the *Moguls*, or *Mongls*; and those not descended from them: Whence these latter are derived, does not appear from *Abu'lghāzi Khān*; but they must either be *Moguls*, or *Tartars*, who had lost the Memory of their Origin, else Tribes sprung from the *Khāns* preceding *Alanza*; for all the *Aymaks*, it seems, are derived from the *Khāns*.

WITH respect to the Tribes not descended from the *Moguls*, we have already mentioned the Original of some; as the *Kankli*, *Kipjaks*, *Karliks*, *Kalach*, and *Vigurs*: Of these five, which derive their Name from *Ogūz Khān*, as hath been already mentioned^a, the last only, we are told, sprung from *Mogul Khān*.

The Kankli. 1. THE *Kankli*: These dwelt, for some Time, jointly with the *Turkmāns*, in the sandy Deserts: But when these last began to live in Towns, the former went and dwelt about the Rivers *Iffikul*, and *Talash*^b, where they have remained a long Time. *Jenghiz Khān* put to the Sword ten thousand of them, whom he found there; the rest, to the Number of fifty or sixty thousand, having become Subjects to *Sultān Mōhammed Karāzm Shāh*, whose Mother was of that Tribe.

The Kipjaks. 2. THE *Kipjaks*^c have always inhabited the Banks of the *Don*, *Volga*, and *Jaik*; as hath been before related.

The Karliks. 3. THE *Karliks* have constantly dwelt in the Mountains of the *Moguls* Country, living on the Produce of their Lands and Herds. This Tribe elected their *Khān*, and might have amounted to twenty thousand Families in the Time of *Jenghiz Khān*. This Conqueror, having sent an Envoy to persuade them to submit, *Arslān*, their *Khān*, carried him a very pretty Daughter, besides very magnificent Presents. The Receiver, in Return, gave him a Relation in Marriage: But when he was gone, said, the Name *Arslān Sirak*^d suited him better, than that of *Arslān Khān*. The *Moguls* use the Term *Sirak*, signifying a *poor-spirited Man*, when they speak of the *Tajiks*, who are a very simple People^e.

The Kal-ach. 4. *KAL-ACH*, signifies *hungry*, for the Reason already mentioned^f. There are, at present, several numerous Branches of them in the Coun-

try of *Mawara'nabr*, as well as the *Persian* 1665, Provinces of *Khorāsān*, and *Irāk*^g.

5. THE *Takrins*. *Bugay Zinantz*, *Khān* of this Tribe, being invited, by *Jenghiz Khān*, to submit; he sent, among other Presents, a Daughter, who appeared so beautiful in the Eyes of *Ugaday*, or *Oetay Khān*, that after his Father's Death he married her, and loved her above all his other Wives.

6. The Tribe of *Kerghis*, but thin at first, increased considerably in Time by the Accession of *Moguls*, and other Families, for Sake of the agreeable Country they inhabited. *Urus Inal*, their Prince, unable to resist *Jenghiz Khān*, who summoned him, by two Ambassadors, to submit, sent that grand Monarch magnificent Presents, and, among the rest, a Bird called *Shungar*, before^h described. The *Ikar*, or *Ikan Muran*, (now called *Jenisea*) glides along the Borders of the *Kerghis*ⁱ, and falls into the *Azakh Jenghiz*, or *Bitter Sea*. Near its Mouth, we are told, there is a great Town, called *Alakhzin*, that is, *piet*; because the Inhabitants of that, and the dependent Towns, have none but *piet* Horses^k, which are very tall, a Colt of a Year old being as large as a Horse of three, any-where else. There are likewise rich Silver-Mines in its Neighbourhood. The Story goes farther, that the Favourite-Widow of *Tauk Khān*, Son of *Jenghiz Khān*, to whose Share the *Kerghis* fell, sent three Officers with a thousand Men up the River by Water, to discover this Country. After a long Stay, they returned, with only three hundred, the rest being lost, as they pretended, by the Badness of the Air. They confirmed, as Truth, all that had been reported of the Place, and said they had loaded their Vessels with Silver; but were obliged, in their Return against the Stream, to throw it all overboard for Want of Hands.

7. THE Tribe of *Ur-mankats*, so called from their living in Places most remote, and full of Forests, are Neighbours to the *Kerghis* on the *Ikar Muran*, and submitted, at the same Time, to *Jenghiz Khān*. There is another Tribe of the same Name, and Course of Life; but they are *Moguls*.

8. THE Tribe of *Tatars* (by the Western Nations of *Europe*, called *Tartars*) is one of the most ancient and famous of the *Turkish* Nation, (being descended from *Tatar Khān*.) It was

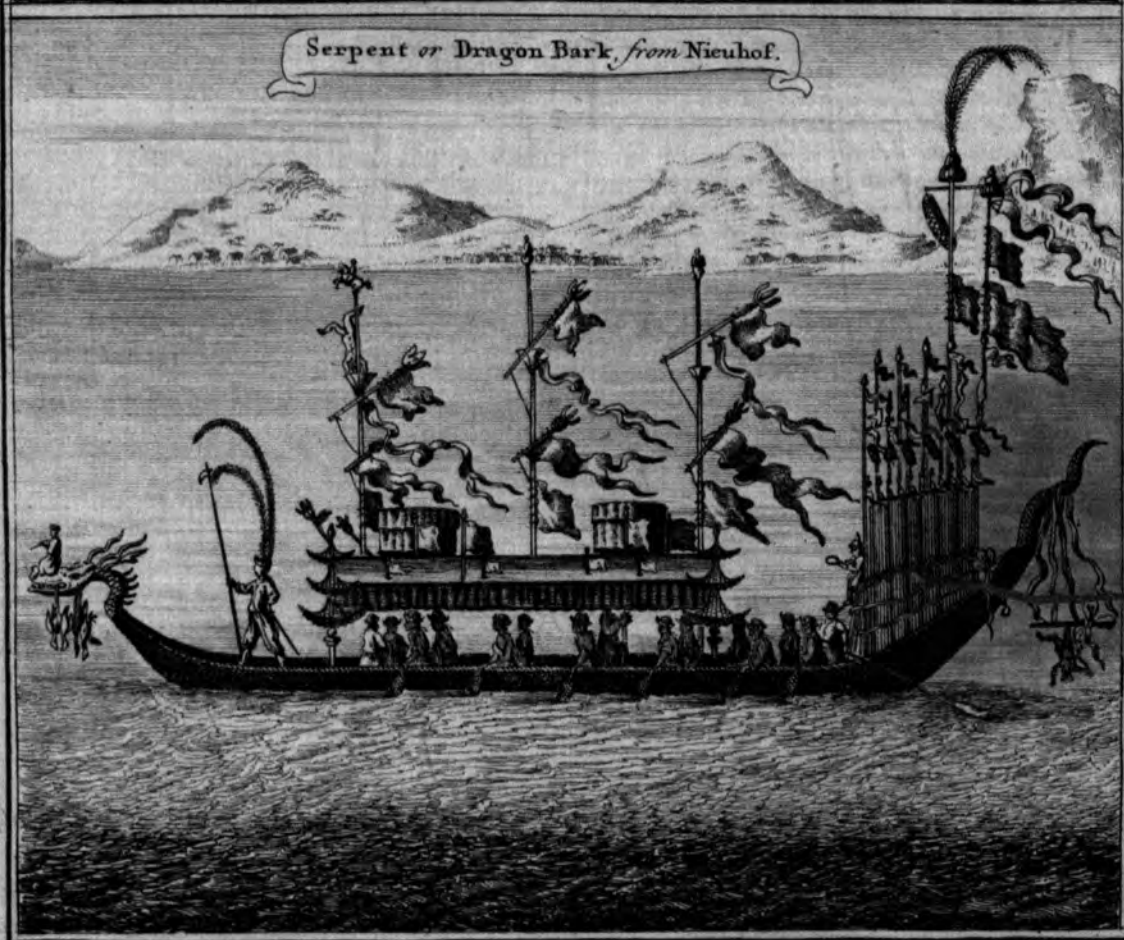
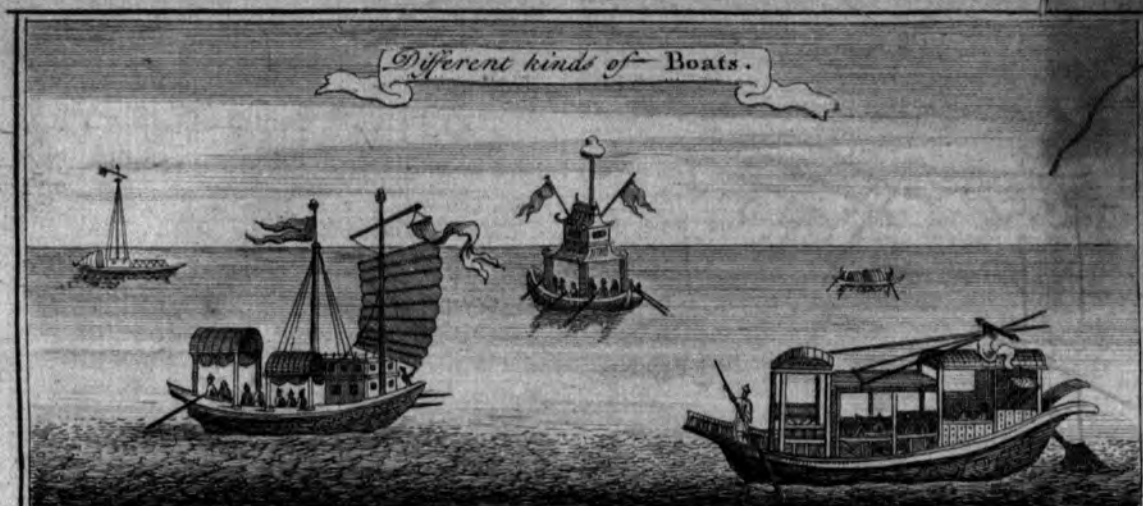
^a See before, p. 408, & seqq.

^b Now *Tekis*, and *Ila*, or *Ili*: But this last, at least, seems to be a Mistake. ^c Called also *Kapjaks*, and *Kapchaks*. These are supposed to be the same with the *Kofaks*, who inhabit the same Parts: And both may be the Remains of the *Khazars*, or *Khazari*, who had an Empire to the North of the *Caspian Sea*, in the Time of the Greek Emperor *Justinian*.

^d This must signify the *sneaking Lion*. ^e History of the *Turks*, &c. p. 31, & seqq. ^f See before, p. 409. c. ^g History of the *Turks*, &c. p. 18.

^h See p. 389. ⁱ At present, by *Kyrillow's* Map, they are placed near the Borders of *Russia*, and the *Ural* *Teg*.

^k The *Russians* have a Tradition like this, of a *piet* People, some-where in *Siberia*, called by them *Pestraya Orda*, or the *piet* Tribe. See History of the *Turks*, &c. p. 648



thousand Families strong, a
 in, who was very potent:
 ds to be divided into several
 declined by Degrees. The
 ed in the Country of Biur-
 ers of Kitay, to which it was
 brought in Subjection: But, in some Time revolting,
 the Emperor of Kitay forced them, by
 Arms, to return to their Duty: And this hap-
 pened often to be the Case with them. Another
 Branch went and inhabited the River Ikar, or
 Ikran Mûran^a, above-mentioned. Gaubil in-
 forms us, from the Chinese Annals, that in the
 Time of Jenghiz Khân, they were settled along
 the Rivers Kerulon and Onon, or Amûr^b. From
 this Tribe all the rest, and the Country they in-
 habited, took their Name, with the Nations of
 the Southern Asia, and Europe.

The Virats,
 and Branches

9. THE Virats^c. This Tribe inhabit the
 Banks of eight Rivers, which fall into the Ikar,
 or Ikran Mûran, on the East-Side. After main-
 taining the War a good while against Jenghiz
 Khân, they, with their Khân Tokta-beghi, and
 his two Sons Inalzi, and Tauranzi, were obliged
 to submit. Several Tribes have sprung from
 them. 1. The Torga-uts, so called, because they
 dwelt beyond the Country of Salika, which lies
 beyond that of the Moguls. But, at present,
 they are under Ayuki Khân, and make the Whole,
 or Part of the second Branch of the Eluths, called
 Eluths Ayuki, or Torga-uti^d. 2. The Kuris. 3. d
 The Tumats, who dwell in the
 tugum: Their Khân, Ta-
 obliged to submit to Jeng-
 ygazins. 6. The Hirnu-
 Tribes dwell near the
 peaceable. 7. The Telang-
 s. 9. The Kussutmaits:
 n always famous for their
 Magic, as well as Hunting
 carried them to dwell near e

mans.

is a very ancient Tribe, and
 very rich: They dwell in a Country of the Mo-
 guls, called Kara-kum, or Blank Sand, but did
 not use Agriculture. Their Khân, in the Time
 of Jenghiz Khân, was called Tayyan, who, with
 his Son Kuchluk, was slain by that Conqueror.
 Gaubil informs us, that they were contiguous to

the Moguls, near the City of Helin (or Kara- 1665-
 kuran) to the North of the great sandy Defart. Abu'lghâzi
 At present they are settled near the Sira Mû- Khân.
 ran, to the North-East of Peking^e.

11. THE Kara-its^f, that is, swarthy, so called The Kara-
 from the swarthy Complexion of seven Brothers, its.
 from whom they sprung. Korzakur Khân, sur-
 named Bufruk, Son of Margus-ili Khân, was
 the Father of Tayrel Khân, to whom the Empe-
 ror of Kitay gave the Title of Wang^g: He will
 be mentioned in the Account of Jenghiz Khân
 by the Name of Wang Khân. This is the fa-
 mous Ung Khân, by Marco Polo, and other Eu-
 ropean Writers, denominated Prester John, and
 represented as a Christian King and Priest, with-
 out any Foundation that appears from any History
 but their own. The Kara-its were Neighbours
 to the Naymans, and possessed a great Part of
 the Countries along the Rivers Tula, or Tola^h,
 and Orghûnⁱ.

12. THE Ungutti^k, that is, Men well to pass: The Ungut-
 For, being situate near the Chinese Wall, they^{li}
 had great Wages of the Emperors of Kitay to
 guard it, and its Gates. This Tribe, in the
 Time of Jenghiz Khân, consisted of about four
 thousand Families, whose Khân Alakus, making
 an Alliance with that Monarch, contributed
 much to render the Conquest of Kitay easy, by
 going to meet him as he approached, and giving
 him a free Entrance by the Wall.

13. THE Turkaks. This Word signifies a The Tur-
 Guard, in the Turkish: For among the Turks, kaks.
 while one-half of the Night-Guard take their
 Repose, the other beat on something, to shew
 they are on the Watch; and when they want
 to be relieved, call to those at rest, Turkak, that
 is, get up, and beat. Tur signifies get up, and
 kak, beat. This Tribe is very numerous^l.

WE come now to the Mogul, or Mungl Vigurs, or
 Tribes, which are in all forty-five. The first of Oygûrs.
 these are the Vigurs^m, who took their Rise in the
 Time of Ogûz Khânⁿ, as hath been before re-
 lated. They dwelt, at first, between the
 Mountains Tugra Tubusluk, Ufseun-luk-tugra, and
 Kut, on the West of the Moguls (from whom
 they seem to have been separated by the Moun-
 tain Kut, or Altay.) As there are, in this Coun-
 try, ten Rivers on one Side, and nine on the other,
 those who settled about the former were called

^a History of the Turks, &c. p. 36, & seqq. and 39. ^b Souciet Obs. Math. &c. p. 186. ^c Perhaps the
 Burats, or Brats, still inhabiting thereabouts. ^d See before, p. 401. a; and Souciet's Obs. Math. p. 148, 160,
 & seqq. ^e See Souciet, as before, p. 185. Also the Map of Tartary subject to China. ^f Written Keris,
 and Krit, by Europeans. ^g In the Translations, Aunak; and by European Writers, no less faultily Ung.
^h Then called Kollanuar, according to Bentinck. History of the Turks, &c. p. 76. ⁱ Gaubil's History of
 Geng. p. 4. note 6. ^k Perhaps the same as Onbiot, and Ankût. ^l History of the Turks, &c. p. 38, &
 seqq. ^m Wigûrs, Igûrs, or Oygûrs. ⁿ If so, how could they be now existing, since we are told none of
 the Moguls escaped the Slaughter made in the Army of Il Khân, except Kayan and Nagor.

Tartar
Tribes.

Un Vigurs, and such as dwelt along the latter, and those of *Nagos*, that of *Durlagan* or *Nagosler*; which occasioned them, in a little Time, to lose their true Names. The Tribes mentioned as sprung from them, are thirty-eight in Number: Thirty derive their Pedigree from *Kayan*, and five from *Nagos*.

665.
Abu'lghani
Khan.Their
Branches.

THEY lived, thus united, two thousand Years,

in the above-mentioned Mountains: When a new Difference arising, they separated, for good and all; one Part of them going to dwell on the Banks of the River *Irtish*. These last, dividing again into three Branches, one went and dwelt in *Bish-balik*^c, and cultivated the Lands about it: The second dispersed themselves in the Neighbourhood of that City, feeding on their Cattle: And the third Branch continued on the *Irtish*, living by fishing, and hunting of Sables, Castors, Martens, Squirrels, and other Beasts. They fed on their Flesh, and clad themselves with their Skins, which had always been their Cloathing.

BANERZIK IDIKUT, their *Khân*, submitted to *Jenghiz Khân*, to secure himself against *Kavar*^a, *Khân* of *Turkestan*, and every Year sent him considerable Presents. He joined the Conqueror also, when he went to attack *Mohammed Karazm Shâh*.

And Learning.

As many of the *Vigurs* were skilled in the *Turkish* Language, and expert in Writing, *Jenghiz Khân* made use of them, in all his Expeditions, as Secretaries to the Chancery: In which Quality also, his Descendants, who reigned in *Mawara'nahr*, and *Persia*, used them for a long Time^e. On this Occasion, it may be observed, that the *Vigurs*, or *Oygurs*, were the only People in *Great Tartary* who had the Use of Characters, which were the same with those now used in *Tibet*, where they are called Characters of *Tangut*^f.

The Ur-
mankats.

THE *Ur-mankats*. They lead much the same Course of Life with their Namesakes before-mentioned^g. These are descended from *Ogüz Khân*, which is all that is said of them^h.

It has been already remarked, that the Descendants of *Kayan* took the Surname of *Kayat*;

THE Tribes descended from *Kayan* are the following. 1. From the three Sons of *Alanku* sprung a numerous Tribe, surnamed *Nirkha*, that is, a pure Family, in the *Mogul* Language, in Memory that the Founders of it were begotten without any Commerce with Man, as hath been before relatedⁱ: Elsewhere it is said they took the Surname of *Niron*^k.

Nirkha, or
Niron Tribe.

2. THE *Kunkurats*, or *Kankrats*^l, are sprung from the Son of *Zurluk Mergan*. They dwelt along the River *Kalassui*^m, in the Time of *Jenghiz Khân*, to whom their *Khân Turk-ili*, who was his Relation, went overⁿ.

The Kunkurats.

3. THE *Burkuts*; and 4. the *Kurla-uts*, formerly inhabited along with the *Kunkurats*, who are related to them.

The Ankurats.

5. The *Ankarah*; and 6. the *Alaknuts*, are descended from the two Sons of *Kabay Shiray*, Brother of *Zurluk Mergan*. *Ulu*, the Mother of *Jenghiz Khân*, was of the latter.

7. THE *Kara-nuts*, are sprung from *Karamut*, the eldest Son of *Busuday*, third Brother of *Zurluk Mergan*^o.

The Kara-nuts.

8. THE *Kurlas*, one of the most eminent Tribes among the *Moguls*, are sprung from *Kurlas*, Son of *Meysir-ili*, Son of *Konaklot*, Son of *Busuday*, youngest Brother of *Zurluk Mergan*.

The Kurlas.

It is divided into many Branches, who have the Surname of *Niron*. 1. The *Kataguns*, descended from *Boskun Katagun*, the eldest of *Alanku*'s three Sons. 2. The *Zalzuts*, from *Boskin Zalzi*, second Son of *Alanku*. 3. The *Bayzuts*, from *Bassikar* and *Hurmalankum*, Sons of *Kaydu Khân*. 4. The *Zipzuts*, from *Zapzin*, *Baydu Khân*'s third Son. 5. The *Irigbents*, from *Zapzin* also.

6. The *Zenas*, surnamed *Nagos*, but different from the *Nagosler*. They sprung from *Kauduzena* and *Olekinzena*, Sons of *Hurmatankum*. 7. The *Butakins*, from *Butakin*, eldest Son of *Tumana Khân*, Grandson of *Kaydu Khân*. 8. The *Uruths*, from *Uruth*, second Son of *Tumana Khân*. 9. The *Mankats*, from *Mankat*, *Tumana*'s third Son. These are nicknamed *Kara Kalpaks*, by the *Russians*, and possess, at present, the Western Half of *Turkestan*, with the City of that Name^p. But *Kyrillow*'s Map makes the

And its
Branches.

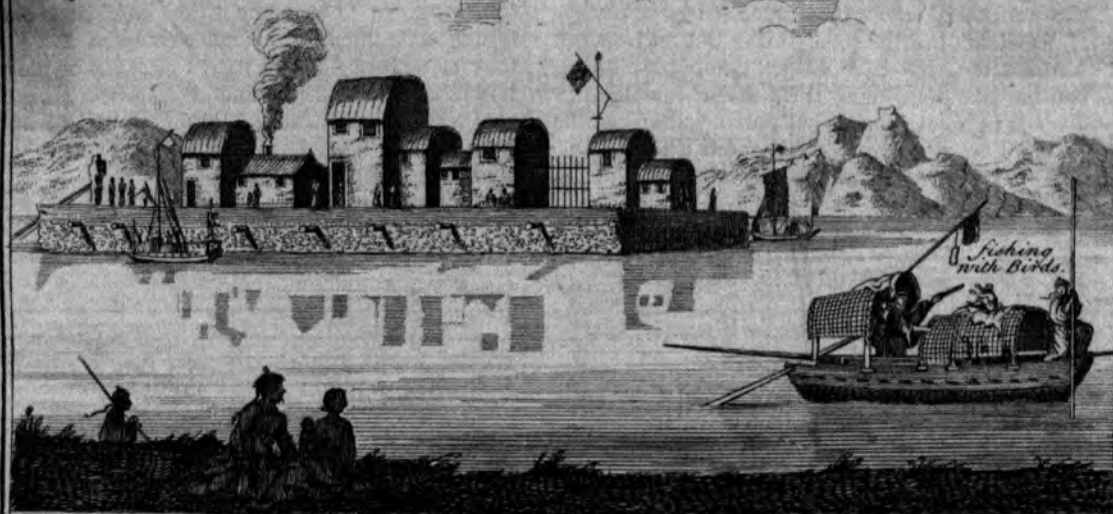
^a *Un* signifies *ten*, and *Tokos*, *nine*, in *Turkish*. Perhaps the *Utrigores*, and *Kotrigores*, of the middle *Greek* History. ^b *Idi*, being sent; and *kut*, Spirit. ^c *Bishbalig* was in *Little Bukharia*, near the City of *Turfan*.

^d Rather, perhaps, *Gur Khân*. ^e History of the *Turks*, &c. p. 13, & seq. 31, & seqq. and 46. ^f *Gauhil* in *Souciot. Obs. Math.* p. 146. ^g See p. 414. ^h History of the *Turks*, &c. p. 38. ⁱ See p. 410.

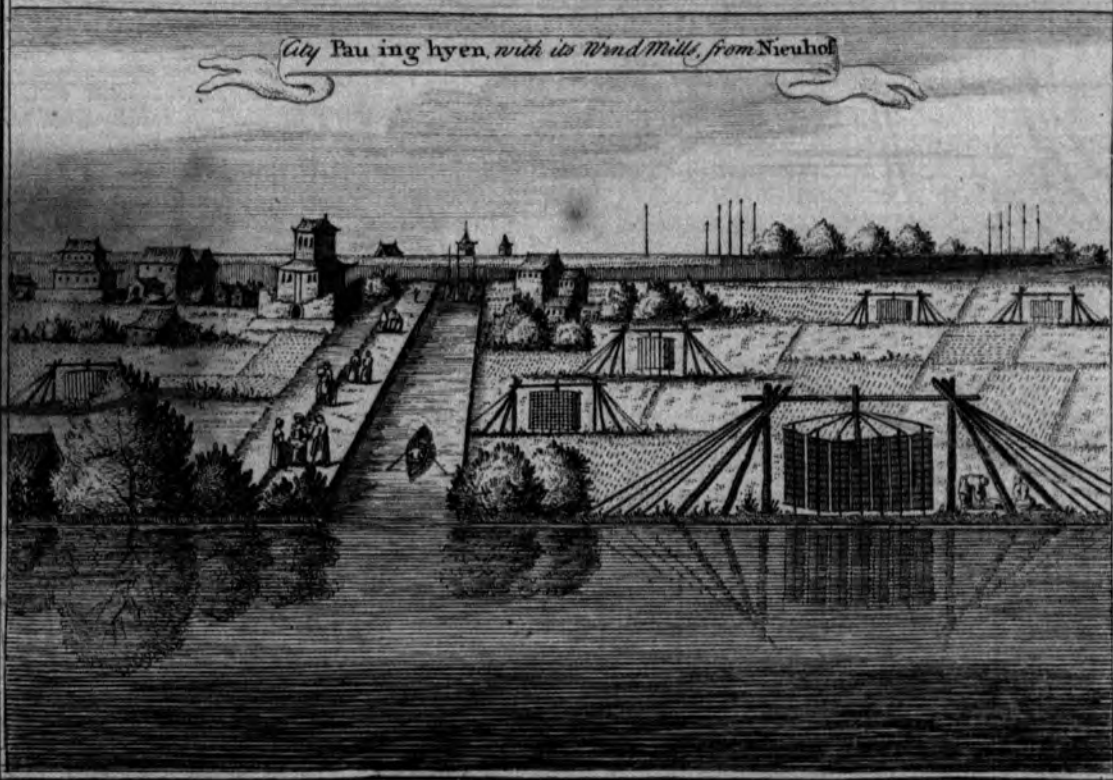
^j History of the *Turks*, &c. p. 46, and 58. ^k And *Kongorats*. ^l Now *Orkhon*, according to *Bentink*. ^m History of the *Turks*, &c. p. 48, 52, and 75. ⁿ The same, p. 48, 52, & seq. ^o The same, p. 575.

Floating Village, from Nieuhof.

p. 417.



City Pau ing hyen, with its Wind Mills, from Nieuhof.



N.º

A. Parr. Sculp

p. 416.

ara-kalpaks, and *Mangats*, distinct Tribes. ^a *Badurghins*, from *Sankazun*, third Son of *Tumana Khân*. 11. The *Budats*, from *Batkilti*, *Tumana's* fourth Son. 12. The *Burlas*, or *Bers*, from *Yedemzi-burlat*, Son of *Kazuli*, *Tumana's* sixth Son. Of this Tribe was the great *Tiür-beigh*, or *Tamerlan*. 13. The *Kayums*, from *Odur Bayan*, seventh Son of *Tumana Khân*. 14. The *Vilots*, from *Balzar*, *Tumana's* eighth Son, called *Oglan*, or the *Lame*, because he halted. 15. The *Bassuts*, or *Yessuts*, from *Olzingan*, ^b ninth Son of *Tumana*. 16. The *Kayats*, from the six Sons of *Kabul Khân*, in whom, being strong Men, and great Warriors, the Name of *Kayat*, which had been in a Manner unknown for above three thousand Years, was revived. 17. The *Borzugan Kayats*, sprung from the five Sons of *Yessughî Bahâdur Khân*, of whom *Temughin*, afterwards *Jenghiz Khân*, was the eldest. They were all of a fair Complexion, inclining to Yellow, with a red Circle between the Black and White of their Eyes; which Kind of Eyes the *Moguls* call *Borzugan*, whence their Descendants took that Name ^c.

^{The Ilzigans.} 9. THE *Ilzigans*, from *Ilzigan*, Brother of *Kurlas*, Son of *Meyfir-ili*.

^{The Durmans.} 10. THE *Durmans*, that is, *four*, in the *Mogul* Language ^b, are descended from the four eldest Sons of *Bizin Kayan Khân*; who in Resentment of the Election of *Kipzi Mergan Khân*, pursuant to the Will of their Father, left the Country: But their Descendants, in Process of Time, came and dwelt in the Dominions of *Kipzi Mergan*. From these are descended two Tribes. 1. The *Barians*, from one of that Name. 2. The *Sukut*, from the Son of a *Durman*, by a *She-Slave*; who coming before her Time, through the Abuse received from the Wife, went and hid it among Shrubs, called in ^{The Language} *Yulgun*; but by the *Moguls*, ^c *Sukut*, rather finding the Child next to the *Nagesler*, or *Durlagans*, descended from *Nagos*, are five.

^{The Bayuts.} 1. THE *Bayuts*, are divided into several Branches, the most considerable of which are the *Sadaghin Bayuts*, and *Makrim Bayuts*; so named from the Rivers *Sadaghin* and *Makrim*, on the Borders of which they inhabit, being Neighbours to the *Virats*.

^{The Jalayrs.} 2. THE *Jalayrs* ^d, are a very ancient Tribe: They were formerly scattered over a great Ex-

tent of Country, and had many Princes; till the *Kitayans*, having declared War against them, ^{1665.} they were obliged to come closer together, to be in a Capacity to assist one-another. Their Families were so numerous, that they spread-over seventy different Provinces ^e, which they called, in their Language, *Kuran*; and the greater Part of them dwelt in a Quarter of the *Moguls*, called *Uman*. But the Emperor of *Kitay* having defeated, and carried-away a great Number of them ^f, the rest fled, and were reduced to live on Roots.

THIS happened in the Reign of *Dutumin* <sup>Their Dis-
trejs.</sup> *Khân* ^g, Father of *Kaydu Khân*; who going to be married in another Country, left his second Brother, *Mutulun*, to take-care of the House, and his seven other Brothers. These going one Day to a very level Spot of Ground, near their Habitation, where they used to perform their Exercises and Tournaments, they found the *Jalayrs* digging for Roots; which rendered the Place unfit for their Diversions. Having informed *Mutulun* hereof, he repaired thither with a strong Force, and put the *Jalayrs* to Flight: But the latter returning to the Charge, after great Loss, at length overcame *Mutulun*, killed him, and his seven Brethren, ruined their Habitations, and put to the Sword all their Subjects who fell-into their Hands.

KAYDU Khân being informed of this Misfortune, returned home forthwith, and sent to demand of the *Jalayrs* their Reason for killing his Brothers. The *Jalayrs* terrified at the Message, sent five of the Ringleaders, with their Wives and Children, to the *Khân*, to dispose of them as he thought fit: But he was content to keep them as his Slaves, which proved of good Account to him: For they served him faithfully, and took the Surname of their Master, their Descendants continuing in the Service of his Posterity to the fourth Generation; some of them having had ten, twelve, and even twenty Families for their Portion. In the Reign of *Jenghiz Khân* the other *Jalayrs* took the Name of their Captive Brethren ^h.

BESIDES the *Mogul* Tribes before-mentioned, there are nine others: But it is uncertain whether they are sprung from *Kayan*, or *Nagos*.

1. THE *Markats*. *Tokta-beghi Khân*, of this <sup>The Mar-
kats.</sup> Tribe, was always at Variance with *Jenghiz Khân*. One Time, in his Absence, he carried-away his Wives and Subjects, with all that fell-

^a History of the *Turks*, &c. p. 49, 59, 60, & seq. ^b But in the Language of the *Eluths*, or *Kalmûks*, *Dirbi* is *four*, according to *Strahlenberg's* Table of Dialects. ^c Hence it looks as if the *Durmans* had a Language of their own, different from the *Mogul*. ^d Or, *Chalayrs*: In the Translations *Jalaghirs*, doubtless, by a wrong Reading. ^e Or, Districts. ^f Perhaps, into *Karchin*, to the North of *Pe-che-li*, where at present the *Chalayrs* inhabit. ^g Grandfather of *Jenghiz Khân*, in the seventh Generation. ^h History of the *Turks*, &c. p. 49, 52, & seq.

1163.
Jenghiz
Khân.The Umma-
uts,And
Branches.

The Vishuns.

into his Hands. Another Time lying in Ambush for *Jenghiz Khân*, he made him Prisoner, as he was taking a Walk: Whose Ransom cost his Subjects a large Sum of Money.

2. THE *Umma-uts*, formerly called *Urma-uts*. From them are derived four Tribes. 1. The *Kunakhmars*, sprung from a Person of that Name. *Menglik*, surnamed *Izka*, or the Devout, for his Piety and Virtue, was of this Tribe, and married the Widow *Ulu-iga*^a, Mother of *Temujin*, or *Jenghiz Khân*, who was then but thirteen Years of Age. Some Years after *Vang Khân*^b of the *Kara-its*, sent to propose killing *Temujin*, and dividing his Possessions between them. This was to be done at the Time of a Visit *Vang Khân* was to make to *Menglik*. Soon after he gave *Temujin* an Invitation, under Pretence of treating about a Marriage between his Daughter, and the other's eldest Son. *Temujin*, who frequently visited him, as having been an Intimate of his Father's, immediately set-forward with only two Domestic: But meeting on the Road with his Father-in-law, who informed him of *Vang Khân*'s Treachery, he returned, and so escaped that Snare. 2. The second Branch of the *Umma-uts*, is the *Arlats*, sprung from *Arlat*, second Son of *Menglik Izka*, by his first Wife. 3. The *Kalkits*, from *Kalkit*, third Son of *Menglik*; so named, because he could not speak plain. From the *Kalkits* are derived, 4. the *Kishliks*, so called from *Kishlik*. This Man, who with his Brother *Baydu*, kept the Horses of a great Lord belonging to *Vang Khân*'s Court, having overheard his Master bid his Wife get ready his Arms, for that the *Khân* intended to invade *Temujin* unawares; and being sprung from the *Moguls*, resolved to acquaint him with the Plot: For which Service *Jenghiz Khân* made them, and their Descendants for nine Generations, *Tarkun*^c; which frees them from all Sorts of Taxes.

3. THE *Vishuns*. 4. The *Suldus*. And 5. The *Oklians*: Of whom nothing more is mentioned, than that they are Branches of the *Moguls*^d.

S E C T. XI.

The Reign of *Jenghiz Khân*. From *Abu'l-ghazi Khân*.

1. His first Actions, and reducing the Mogul Tribes.

The Tribes revolt: Reduced at length. *Vang Khân*'s Obligations: His Treachery defeated: Quite overthrown, and slain. *Jenghiz Khân*

proclaimed: Attacked by the *Naymans*: De-Mogul Empire. feats them: Conquers *Tangût*: Kills *Bayruk Khân*. *Jamuka* put to Death. The *Vigurs* join him.

JENGHIZ KHÂN was born in the Country of *Blunyulduk*^e, in the Year of the *Hejrah* 559 (of Christ 1163) called *Tongûz*, or the Hog, by the *Moguls*. He brought into the World a Piece of coagulated Blood in his Hand, which was looked-on as a Prefage of his conquering many Countries. He was named, at his Birth, *Tamuzin*^f. When his Father *Yessugbi Babâdur Khân* died, between thirty and forty thousand Families, all from the same Stock, were under his Obedience; besides, several Tribes paid Tribute. But *Tamujin* being only thirteen Years old, the *Tayzuts* first, and then two Thirds of the rest, deserting him, went-over to *Burgani Kaviltuk*; all the *Kataguns*, the *Zipzuts*, the *Joygherats*, and the *Nirons*, joined him to a Man: Hereupon the *Markats*, who never would submit to *Yessugbi Babâdur*, submitted to him. They who continued faithful to *Tamujin*, were the Descendants of his Great Grandfather, half the Tribe of the *Mankats*, and several Families of the other Tribes; there remaining, out of some, fifty Families, out of others one or two hundred, and out of some only five or ten. However, by Degrees, *Temujin* reduced the Revolters to their Obedience.

It is true, he did all he could to remedy this Evil at the Beginning, and fought a bloody Battle with them, although so young: But as it was not decisive, he was obliged to temporize, till in the fortieth Year of his Age; when being informed, that the *Bayzeuts*, *Markats*, and *Tatars*, intended to surprize him, he encamped, with his thirteen Tribes, consisting of thirty thousand Men, placing the Baggage and Cattle in the Middle. In this Posture he expected the Enemy: But, on their Approach, ranged his Forces in a Line, the better to cover the Baggage by so large a Front; and having, in this Manner, engaged them, gained a compleat Victory. Five or six thousand were slain; and many Prisoners being taken, he ordered the principal Revolters to be thrown headlong into seventy Cauldrons of boiling Water: Then marching to their Habitations, he sacked them, and carried-away the Men, Cattle, and every Thing he found of use. He condemned the Children of the principal Men of the Tribes to Slavery, and recruited his Troops with the rest, which much augmented them.

^a Otherwise called *Ulu-kuzin*.
the Translation, *Aunak Khân*.

^b Or, *Wang Khân*, the famous *Ung Khân*, of the European Writers: In
^c Or, *Terkhan*, as written by *De la Croix*.
^d History of the Turks, &c.
p. 47, & seq. and p. 73. ^e *De la Croix* writes, *Dilon-yildak*, Hist. Geng. p. 15. ^f *Tamujin*, *Timujin*,
and *Temuchin*.

Mogul Em-
pire.
Vang Khân,
Obligations,

SOON after, one *Jamuka zizen*^a, of the Joy-
gherat Tribe, came to inform *Sungun*^b, Son of
Vang Khân, or *Tayrel Khân*, of the *Kara-its*,
that *Tamujin* had invited *Tayyan Khân* of the
Naymans, and *Bayrak Khân*, to make War on
them. *Vang Khân* was sensible *Tayyan Khân* bore
him an old Grudge: But considering the con-
stant Proofs he had received of *Tamujin*'s Friend-
ship to that Time, he could not give Credit to
the Informer; and as he lay under great Obliga-
tions to *Tamujin*'s Family, was resolved not to
be the first Aggressor. On this Occasion it must
be observed, that the five Sons^c of *Korzakur*,
after his Death, quarrelling about the Succession,
the eldest and youngest joined against the other
three, who were defeated. *Yakakara*, the Chief
of the Party, by the Assistance of the *Naymans*,
in his Turn drove-out *Tayrel*, who fled to *Yessu-*
ghi Babâdur Khân; and by his Aid was again re-
instated: But refusing to divide the Inheritance
among his Brothers, their Uncle *Kavar Khân*,
Brother of *Korzakur*, to whom *Yakakara* had
retreated, obliged him, a second Time, to fly
for Refuge to the Father of *Tamujin*; and
Yessughi coming to his Succour a second Time,
slew *Yakakara*, who fell into his Hands, and put
Tayrel once more in Possession; to which Service
he owed his future Power and Riches.

His Treas-
ure de-
feated,

FOR all this *Vang Khân* fearing the active Spi-
rit of *Tamujin*, resolved, at length, to destroy
him, and sent to invite him to his Residence, under
Pretence of an Alliance by Marriage, designing
there to put him to Death. This having been con-
firmed five or six Days after, by the Information
of *Badu*, as hath been already related^d, *Tamujin*
sending the Women and Children, Cattle, and
other Effects, to a Place called *Balzuna balak*^e,
remained with about two thousand five hundred
Men, which were all he could get together in
haste. *Vang Khân* drawing nigh, at Sun-rise, at
the Head of twelve thousand Men, *Tamujin*, by
Advice of *Koyaldar Zizen*, a *Mankat*, lay in
Ambush with one half of his People; so that the
Van of the Enemy being attacked both in Front
and Rear, was presently routed. *Vang Khân* ad-
vanced, with his Son, at the Head of a great
Body of Troops to support them; but was so
roughly attacked himself, that *Sungun* having re-
ceived a great Wound in the Face with a Pike,
all the rest fled^f.

Quite over-
thrown,

TAMUJIN content with the Honour of the
Victory, thought fit to retreat before all the

Enemies Forces came-down upon him. There
being but little Water at *Balzuna balak*, he
marched to the River *Kalassui*^g, where, at his
Invitation, the *Kunkurats*, under *Turk-ili*, joined
him. Thence removing to the *Kollanuaer*^h, he
sent an Envoy to *Vang Khân*, to put him in
Mind of what he owed to his Father, and the
Proofs of Friendship he himself had given on
five or six different Occasions. *Vang Khân* ac-
knowledged the Obligations, but as the War
had been commenced at the Instance of his Son,
he referred the Envoy to *Sungun*; who, in Re-
sentment of his Wound, would hear of no Ac-
commodation. After this, *Tamujin* tried many
Ways to bring them to a Peace: But finding
it in vain, he set-forward, with all his Troops,
in Quest of them; who coming to meet him
with a numerous Army, after a bloody Battle,
were obliged to abandon their Dominions and
Subjects to the Victor.

1202.
Jenghiz
Khân.

VANG KHAN resolved to fly for Refuge to
Tayyan, Khân of the *Naymans*: But in the Way
falling into the Hands of two Lords of that
Tribe, who knew there had been always much
Animosity between their *Khân* and him, they
killed him, with all his Attendants, and carried
his Head, as a Present, for their *Khân*; who
blamed the Action, saying, "That being a
"great Prince, and venerable for his Age, they
"had better served for his Guard, than Execu-
"tioners;" and to honour his Memory, had
the Head enchased in Silver, and placed on his
own Seat, with the Face towards the Door.
Sungun hid himself, for some Time, among his
own Subjects: But finding diligent Search was
made after him, he retired to the Town of *Kha-*
*teen*ⁱ, then possessed by *Kalizohara*, a Lord of
the *Kal-ach*; who, instead of protecting, put
him to Death, and sent his Head, Wife, Chil-
dren, and the rest of his Effects, to *Tamujin*.

And slain.

AFTER this Event, all the lesser neighbouring
Tribes putting themselves under his Power, he
began to grow formidable. In the Year 599
(1202) being forty Years old, all the *Mogul*
Tribes who had submitted to him, acknow-
ledged him for their *Khân*, in the Country of
Naumankura, where he then resided, and gave
them a great Feast. At this Solemnity, one
Kokza (Son of *Menglik Izka*) surnamed the *Image*
of God, because in Winter he went bare-footed,
and very thin of Cloaths, pretended, that he was
sent from God, to tell him, that thenceforth he

Jenghiz
Khân pro-
claimed,

^a That is, *Jamuka the Eloquent*, in the *Mogul* Tongue. By others, *Chamuka*. ^b By others, *Ulaka Sang-*
bin. ^c They were *Tayrel*, afterward *Vang Khân*, *Yakakara*, *Baytimut*, *Numissay*, and *Zukanibu*. ^d See
before, p. 418. d. ^e *Balzuna*, or *Paljuna Balak*. ^f History of the *Turks*, &c. p. 63, 66, & seqq. ^g Now
Orkhon. ^h Now the River *Tela*. ⁱ *Kheston*, or *Hoten*, towards *Kashgar*.

1212. should assume the Name of *Jenghiz^a Khán*, and that all his Posterity should be *Kháns*, from Generation to Generation. He gave-out also, that a white Horse came to him from Time to Time, and carried him to Heaven^b, where he conversed with the Deity.

Attached by
the Nay-
mans,

MEAN-TIME *Tayyan, Khán* of the *Naymans*, sent to invite *Alakus*, Chief of the *Unguts*, to join his Forces, and attack *Jenghiz Khán*: But *Alakus* not only refused, but discovered his Proposal to that Prince; who immediately consulting with the Heads of his Tribes, what was to be done, they were of Opinion, that nothing farther could be undertaken, till their Horses had recovered the Fatigue of their last Expedition. Hereupon *Daritlay Olingan^c*, offering to furnish the whole Army with Horses, the War against the *Naymans* was resolved-on, and the Troops assembled, without Delay, in the Year 600, (1209.) *Zena Noyan* being sent to get Intelligence, seized a *Nayman*, who informed him that *Tayyan Khán*, after joining the *Markats, Virats*, and *Joygherats*, had passed the River *Altay^d*, and made forced Marches, in order to surprize *Jenghiz Khán*.

Defeats
them.

HEREUPON this Prince set-forward, and after many Days March, being informed that the Enemy were in Sight, gave the Command of the right Wing of his Army to his Brother *Zuzikar*, and that of the Left to his Son *Zuzi*, placing himself in the Center; in which Order he caused the Attack to be made. *Tayyan Khán* happening to be dangerously wounded at the Beginning of the Battle, retired out of the Fight; and after a great Slaughter had been made on both Sides, finding Fortune likely to declare for his Enemy, sent to desire his Chiefs to surrender at Discretion, to *Jenghiz Khán*: But they, to avoid ill Treatment, chose rather to fight to the last Man. The wounded *Khán* striving to escape by Flight, died by the Way: But his Son *Kuchluk* got safe to *Bayrak*, another *Khán* of the *Naymans*, who was his Father's eldest Brother.

Conquers
Tangut,

IMMEDIATELY after the Battle, *Jenghiz Khán* returning, put his Troops into Winter-Quarters; and in Spring 1210, entered the Country of the *Markats*, whose *Khán, Toktabeghi*, had retired to *Bayrak Khán*. Having reduced that Tribe, and recruited his Army out of it, he marched towards the Capital of *Tangut*, whose *Khán*, a very aged Prince, shut himself up in the Capital of the same Name, refusing to surrender: But *Jenghiz Khán* having, after a Siege of several Weeks, taken it by Assault, caused the *Khán* to be put to Death, and the

Walls of the City to be demolished. He subdued some other Towns thereabouts, and then returned to his own Dominions^e.

Mogul Em-
pire.

IN the Spring following, he set-out in Quest of *Bayrak Khán*. Being arrived at the Place of his Residence, he understood, that he was gone a-hunting some Days before. On this Advice, he followed him with all the Haste he could; and having taken him Prisoner, ordered his Head to be stricken-off. *Kuchluk*, and *Tokta-beghi, Khán* of the *Markats*, being informed of this, by one who escaped, they fled towards the *Irtish*, whither *Jenghiz Khán* went in Search of them in Spring 1212. In his Approach to that River, *Konaka beghi*, Chief of the *Joygorats*, and *Arslán, Khán* of the *Karliks*, who dwelt thereabouts, submitting, led him to the Retreat of those Princes, who getting News of his Approach, fled; but pursuing them close, *Toktabeghi* was taken, and put to Death. *Kuchluk* escaped into *Turkestan*, where he was received with great Distinction by *Kaver, Khán* of *Kara Kitay*, who gave him his Daughter in Marriage.

ON *Jenghiz Khán's* Return, the *Kerghis*, with their *Khán, Urus-inal*, submitted. *Jamuka-zizen*, who after the Death of *Vang Khán*, had retired to *Tayyan, Khán* of the *Naymans*, some Time after *Tayyan's* Death, returned to his Tribe, the *Joygherats*: But they considering, that *Jenghiz Khán* was not only then their Master, but of the same Blood with themselves, and that *Jamuka* had been the Cause of the Ruin of *Vang Khán*, and *Tayyan Khán*, their former Masters, they carried him, bound, to the Conqueror, who ordered him to be drawn Limb from Limb: In the Midst of his Torment, he declared, that if ever *Jenghiz Khán* had fallen into his Hands, he would have put him to the same Death.

Jamuka put
to Death.

THE *Vigurs*, with their *Khán Idikut*, lived under the Protection of *Kavar, Khán* of *Turkestan*; who sending a Lord, called *Shuwakom*, in Quality of *Deroga^f*, or Intendant of the Policy, to take Cognizance of their Affairs, they looking upon it as an Incroachment, persuaded their *Khán* to have that Officer killed, and seek the Protection of *Jenghiz Khán*; who received him with great Marks of Affection, and gave him his Daughter in Marriage^g.

The Vigurs
join him.

KAVAR KHAN, before called *Nusi Toyghir-Kavar ili*, having in 573 (1177) been driven-out of *Kara Kitay*, by the *Khán* of *Jurjut*, retired among the *Kerghis* (where many Revolters from that Country against the Emperor of *Kitay* had retired before) and thence to *Imil*, a City of *Kitay*. Two Years after, *Illik Khán*, who resided

^a The Author observes, that the Word *Jin*, in the *Mogul* Tongue, signifies *Great*; and *ghiz*, the Superlative, makes *most great*. Hence, as *Bentink* remarks, the *Moguls* call the Sea, *Jenghiz*, to express its vast Extent.

^b This Story seems to be copied from the Fable of *Mohammed's al Borak*. ^c Called also *Daritlay-bulay*.

^d Now *Siba*, according to *Bentink*. ^e History of the *Turks*, &c. p. 75, & seq. ^f The *Deroga*, among the *Turks*, is like the Mayor of a City. ^g History of the *Turks*, &c. p. 84, & seq.

Mogul Empire. at *Yalasagun*^a (called by the *Moguls*, *Kambalik*,^a or *Good-Town*) resigned to him the Sovereignty, for his Aid against the *Kanklis*. Then assuming the Title of *Kavar Khân*, or great Lord, he conquered the Cities of *Andijan*, *Tashkant*, and *Turkestan*, made *Samarkant* tributary, and *Vigbis*^b, *Khân* of *Urgenz*, to pay twenty thousand Gold Dinars yearly; which his Son *Soltân Mohammed* refusing, he brought him to Reason. The Fugitives from *Kara Kitay* left the *Kerghis* their Pillagers, and built a Town in *Atil* Country, increasing, by Alliances, to forty thousand Families^c.

2. *Conquers the Empires of Kitay, or Katay, and Karazm.*

Invades Kitay: Ruins several Provinces: The Capital taken: Kuchluk taken, and put to Death. Soltân Mohammed concludes a Peace: Perfidiously breaks it: Jenghîz Khân invades him: Bravery of Zuzi: The Soltân's Remissness. Bukharia invaded. Bokhara taken. Otrar besieged: The Garison slain. Slaughter at Saganak. Timûr Malek's Bravery. Samarkant taken: The Garison slain.

Invades Kitay.

THIS Prince having now reduced the whole Nation of the *Moguls* to his Obedience, resolved to revenge on *Altun*^d, *Khân* of *Kitay*^e, all the Injuries both he, and his Ancestors, had received from that Monarch. Having proposed the Affair to the Heads of Tribes, they advised him to send *Zakhireja*, one of his Officers, as Ambassador, to summon *Altun Khân* to submit; and, in Case of Refusal, to threaten War. The *Kitayan*, at this Proposal, fell into a Passion, saying, *You think, perhaps, you have to do with one of your petty Turkish Tribes*; and promised to be ready for his Master. The Ambassador, in his Return, observed all the Rivers, Roads, and Avenues, to the Frontiers of *Kitay*; which *Jenghîz Khân* entering, he took several Towns in Sight of *Altun Khân*, burnt some, and put most of the Inhabitants to the Sword. A General being sent to stop his Progress, and surprize him, was himself attacked by the *Moguls*, when he thought them far-enough off, and intirely defeated: After which the Victor falling unexpectedly on the great Army of *Altun Khân*, slew thirty thousand Men, and obliged that Monarch to shut himself up in *Khân-balik*^f.

Ruins several Provinces.

IN order to gain Time, *Altun Khân* was advised to make Peace with his Enemy, and offer him a Daughter in Marriage; which *Jenghîz Khân* accepting, retired. After which, the *Khân* of *Kitay* finding all the Northern-Provinces of his Empire were ruined, left his Son at *Khân-balik*, and went to reside at *Namkin*^g; which his Father had strongly fortified with a triple Wall, forty Leagues in Compass: It was built by the Side of a great River, and took-up a whole Day to pass by Barge from one End to the other. *Altun Khân* having, before his Departure, cut-off the Heads of some Lords of *Kara-kitay*, the *Kara-kitayans*^h were much disgusted: Some of them deserted, with their Effects, to *Jenghîz Khân*; as did one of their Lords, after ruining some Cities of *Kitay*; who having been well-received, many others followed his Example.

FIVE or six Months after *Altun Khân's* Departure to *Namkin*, his Son repaired thither, to acquaint him with the bad Condition of their Affairs on the Frontiers. Mean-time *Jenghîz Khân* being informed, that the Empire was rent by Factions, sent *Jamuka Bahâdur*, and *Moskun Bahâdur*, two of his Generals, to make a new Irruption, whose Army, on the Frontiers, was considerably reinforced by Deferters from *Kara-kitay*. *Altun Khân*, to supply *Khân-balik*, sent some thousand Camels laden with Corn, under Convoy of two Generals: But being met-with by the *Moguls*, they were defeated, and themselves, as well as the Provisions, taken: Which Disaster so affected the Emperor of *Kitay*, that he poisoned himself. At the Approach of the Enemy, *Khân-balik* surrendered, without Opposition. The imperial Treasure was carried to the Residence of *Jenghîz Khân*; who afterwards arriving in Person, took most of the other Cities, into which he put Garisons; and having employed five Years in this Expedition, returned to his own Dominions.

IN his Way, he went and besieged *Akashin*, a *Kuchluk* City in *Tangût*; which he subdued, with the neighbouring Country. Afterwards he intended to go and finish the Conquest of *Kitay*; but was diverted by the Advice he received, that the Tribes, which till then had refused to acknowledge him, had submitted to *Kuchluk*, as their *Khân*: Who afterwards, under Pretence of some ill-Usage, and at the Instigation of *Mohammed*

1216.
Jenghîz
Khân.

The Capital
taken.

a Kuchluk
taken.

^a *Abu'l-feda* writes, *Balebagun*, says it is near *Farab* (or *Otrar*) Deser. *Chorasmiæ*, p. 64. Edit. *Hudson*.
^b Called by *D Herbelot*, *Tacash*. ^c History of the *Turks*, &c. p. 44. & seq. ^d The Golden King, or

King of Gold: *Altun* answering to the Word *King*, which was the Name of the People who then possessed *Kitay*.

^e *Kitay*, or *Katay*, comprized the Provinces of *China* to the North of the *Wbang-ho*, with *Lyau-tung*, and the Parts of *Tartary* between the great sandy Desert, and the Wall of *China*.

^f That is, the City of the *Khân*, or Capital. The Chinese Name was *Yen king*, which *Gautil*, in one Place, says, was *Pe-king*; in another, that it was a City to the South-West of it. ^g Rather, *Nan-king*, or the South-Court. The Name of the City was *Pyen-lyang*, now *Kay-feng-fu*, Capital of *Ho-nan*.

^h Rather, the *Kitan*, who had the Empire before the *King* conquered them. *Alu'ghâzi*, p. 44, says, the Empire of *Kitay* was divided into two Parts, *Kitay*, and *Kara Kitay*. By the first, meaning, perhaps, the Provinces of *China* within the great Wall; and, by the latter, the Country of *Tartary* without the Wall.

Shâh

1217.
Jenghiz
Khân.

And put to
Death.

Soltân Mo-
hammed

Concludes a
Peace,

Shâh of Karazm, seized the better Half of *Kavar* a *Khân*, his Father-in-law's Dominions, by Surprize. At the same Time *Kudath*, Brother of *Tektabeghi*, coming among the *Naymans*, began to make Disturbances. Hereupon *Jenghiz Khân* sent *Suida Bahâdur*, and *Kamu Tushazar*, against *Kudath*; whom he defeated, which put an End to the Sovereignty of the *Markats* in 613 (1216.) The *Tumats*, who had committed some Hostilities in his Absence, were severely handled by *Burgu Noyan*. Against *Kuchluk*, who appeared a more formidable Enemy, *Zena Noyan*, the most experienced of his Generals, with a numerous Army, which the *Khân* met with superior Forces: But they were all cut to Pieces, except a few, who fled with *Kuchluk*: *Zena* pursued so closely, that he came-up with him, at last, in the Country of *Sarakol*, before he could get to *Badagshân*, whither he posted, and there put him to Death.

AFTER this, *Jenghiz Khân* sent *Makinut* c *Talausi* in Embassy to *Soltân Mohammed Karazm Shâh*, to tell him, that having conquered all the Dominions, from the East to his Frontiers, he desired, in order to perpetuate the good Understanding which subsisted between the two Empires, that he would acknowledge him for his Father, and he would consider the *Shâh* as his Son. The *Soltân* taking the Ambassador aside, and making him a Present of a magnificent Scarf, which he then wore, adorned with Jewels, asked d him, was it true, that his *Khân* had conquered *Kitay*? *Makinut* answered in the Affirmative, adding, that he would soon find it so, in case he came to have any Difference with him. At this Answer, the *Soltân* fell-into a great Passion, saying, "I know not what your *Khân* means by sending me Word he had conquered so many Provinces. Do you know of how great Extent my Empire is, or on what Grounds your Master pretends to be greater than I, expecting I should honour him as a Father, and be content to be treated as his Son? Has he then so many Armies?"

THE Ambassador, to pacify him, said, he knew the *Soltân* was more powerful than his Master: That there was as much Difference between them, as between a true Sun, and a mock one; but that the *Khân's* Intentions were very good. *Mohammed* being mollified with this Flattery, consented to every Thing which the Ambassador proposed. Whereupon *Jenghiz Khân* resolved to live in Peace with him, although *Nasser*, *Khâlifab of Bagdad*, wrote to induce him to declare War against the *Soltân*; and this Union continued, till dissolved in the following Manner.

JENGHIZ KHAN having, to encourage Mogul Empire. Trade, provided for the Safety of Merchants, great Numbers resorted to his Dominions from the neighbouring Countries. One Time those of *Mawara'nabr* arriving, the *Khân* sent for some of their Goods: But they set such an exorbitant Price on them, that he returned them, and sent to other Merchants of the same Country; who being informed of what had passed, left the Price to the *Khân* himself. This so pleased him, that he not only paid them double the Value, but gave them Liberty to trade in his Camp, without making Presents to the chief Men. At their Departure, he sent four hundred and fifty of his Subjects to trade in *Soltân Mohammed's* Dominions, accompanied by three Persons, in Quality of his Ambassadors. Being arrived at *Otrar* b, they went to salute *Gaghîr Khân* c, the Governor, who was Cousin-German to the *Soltân's* Mother. The Merchants also paid their Compliments, and offered him Presents. But one of them, who had been formerly an Intimate of the Governor's, happening, undesignedly, to call him by his former Name, *Inalzik* d, he was so provoked, that causing both the Ambassadors and Merchants to be arrested, he sent Notice thereof to the *Soltân*; insinuating, that he had strong Reasons to believe what they were not what they pretended to be, but were come on some ill Design. Hereupon *Soltân Mohammed*, without farther Enquiry, gave Orders, that they should be put to Death; which was accordingly executed, and their Effects were confiscated for his Use.

JENGHIZ KHAN being informed of this Jenghiz Khân in- wades him. infamous Massacre, by one of the Merchants who escaped the Slaughter, fell-into an extream Rage, and sent to tell the *Soltân*, "That since, by such an execrable Action, he had broken all the Engagements which were between them, he declared himself, from that Instant, his mortal Enemy, and would make a most rigorous War upon him." Accordingly having assembled his Troops forthwith, he detached his Son *Zuzi* with a good Body towards *Turkestan*, in order to dislodge the Friends of the late *Kuchluk Khân*. *Soltân Mohammed* having, on his Side likewise, assembled all his Forces, marched by *Samarkant* to *Khojend* e, to meet *Jenghiz Khân*. Here being informed, that *Zuzi* was marching from *Turkestan*, he took the same Road; and being arrived on the Frontiers of that Country, turned-off towards the *Kabli*, in order to cut-off his Retreat; and coming between that River and the *Kamzi* f, found several slain, whom *Zuzi* had killed. On this doubling his Speed, he came-up with him next Morning.

As the Prince was not strong enough to en-

a History of the Turks, &c. p. 83, &c. seq. b Otherwise called *Farab*. c In *D'Herbelot, Arekhani, Art. Mohammed Khorwarezm Shâh*. d In *D'Herbelot, Anialbak*. e In the Translations, *Khodsan*, or *Khojan*. f According to *Bentink*, *Kabli* and *Kamzi* are two little Rivers that come from the North North-East, and fall into the *Sir*, or *Sirth*, at the Foot of the Mountains that separate *Turkestan* from the Country of the *Eluths*, or *Kalmûks*. counter

Mogul Em-
pire.
Recovery of
Zuzi.

counter so great an Army as the *Soltân's*, his Generals advised him to retreat: But he was for halting. "What, said he, will my Father and Brothers say, if I should fly in Sight of the Enemy? It would, on all Accounts, be better to stand our Ground, and fight bravely, than be slain in running-away. You have done your Duty, in admonishing me of the Danger we are in: I am now going to do mine, by trying to bring you out of it with Honour." Hereupon he led his Troops cheerfully to the Charge. In the Height of the Confusion, he pierced two or three Times through the Enemy's Ranks, and encountering *Soltân Mohammed*, gave him several Strokes with his Sword, which the other parried with his Buckler. The *Moguls*, animated by the Example of their Prince, did Wonders; so that the *Soltân's* Army would have fled, if he had not called-out to them only to hold-out a few Minutes, seeing the Night, which advanced apace, would put an End to the Conflict^a.

The Soltân's
Remission.

ZUZI conceiving he had sufficiently discharged his Duty, retired in the Night, ordering Fires to be lighted throughout the Camp, to conceal his Retreat. Next Day the Enemy thinking he still waited for them, marched-out again, to renew the Fight: But finding he had decamped, they retired likewise; and the *Soltân* perceiving, by this Sample, that he had to do with rough Gamesters, distributed his Troops into the Garrisons, saying; if *Jenghîz Khân* has a Mind to make War with me, he may come, and look for me. After this, he returned to the Place of his Residence^b, and gave himself up to Debauchery. In his Cups, it seems, he killed a *Sheikh* (reputed very holy) on Suspicion of having had an amorous Commerce with his Mother, *Turkân Khâtun*; for which the *Mohammedan* Doctors could never forgive him^c.

Bukharia
invaded.

In 615 (or 1218) *Jenghîz Khân* took the Field, in order to penetrate into Great *Bukharia*. Being joined, in his Way, by *Arslan, Khân* of the *Karlîks*; *Idkikut, Khân* of the *Vigûrs*, who inhabited the Country of *Bishbalik*; and *Saknak*, Lord of the Country of *Amalik*^d; he marched first on the Side of *Otrar*: But understanding that there was no Army to oppose him in the Field, he detached his Sons, *Oktay* and *Jagatay*, to besiege that City: *Zuzi* was sent to *Najan*, *Alan-noyan* and *Suktu-buka*, two of his Generals, to *Farnakant* and *Kojend*; while himself, and *Tauly*, with the Gros of his Army, continued his March to Great *Bukharia*. They encamped

under the Walls of *Sarnuk*, the first Town he met in his Way, with so terrible an Outcry, that the Inhabitants, in a Fright, shut their Gates; but opened them to the Conqueror on a proper Summons; who gave it the Name of *Kutluk-balik*. Those of *Nur* not surrendering at the first Summons, were plundered of all, but their Cattle and Corn.

THE first of *Rabî'al'akbir*^e, in 616 (1219) he arrived before *Bokhara*, the Capital of Great *Bukharia*; which was defended by twenty thousand Men, under three Generals. These having been repulsed with great Loss, in a Sally they made in the Night, on his Approach, fled-out of the opposite Gate, hoping to escape by Favour of the Darkness: But a Detachment of *Moguls* overtaking them at the River *Amû*^f, cut them all to Pieces. The Citizens seeing themselves deserted, surrendered next Morning. *Jenghîz Khân* entring on Horseback into the great Moske, asked, merrily, if that was the Soltân's Palace? Being told it was the House of God, he alighted, and mounting the Gallery, where the *Mollahs*, or Priests sit, threw the *Korân* under the Feet of his Horses. As soon as he was seated, his Soldiers fell to eat and drink in the Middle of the Temple. He left the Inhabitants in Possession of all Goods that were not concealed: But understanding afterwards, that many of the *Soltân's* Soldiers remained in *Bokhara*, he ordered all that were found to be slain, and the Town to be fired: So that the Houses being mostly of Wood, all were consumed, except a few, that were of Brick, and the *Soltân's* Palace, built with Stone, which they called *Ark*. A little before his Death, he ordered the City to be rebuilt.

MEAN-TIME *Oktay*, and *Jagatay*, arrived before *Otrar*; where *Gaghîr Khân* had shut himself up with sixty thousand Men. After the Siege had continued five Months, *Karaza-hajib*, a General under him, proposed capitulating. *Gaghîr*, after the Provocation given the *Moguls*, durst not trust himself in their Hands; and the other finding he had become liable to Suspicion by such a Step, in the Night caused the Gate *Darvasi-josi*, of which he had the Guard, to be opened, and retired, with the ten thousand Men under his Command, to the Enemy's Camp: But the Princes reflecting, that such a Traitor was not to be trusted, ordered him, with all his Troops, to be slain, and then entered the Town.

GAGHIR KHAN, who retired into the Castle with twenty thousand Men^g, incommoded the Besiegers extremely by continual Sallies: But

1219.
Jenghîz.
Khân.

Bokhara ra-

^a History of the Turks, &c. p. 97, & seqq.

^b Which was *Urgench*, or *Torjanîyab*, called Great *Kerkânj*, after the Time of *Jenghîz Khân*, by the Persians; and *Orkang*, by the *Moguls*. See History of the Turks, &c. p. 440, & seqq.

^c They blame no less their *Khalîfah*, or Pope *Nasser*, called by *Abu'lghâzi*, *Nasser addîn Abu'lqay*, for stirring-up an Infidel Prince against a *Mohammedan* one.

^d Perhaps, *al Maleg*.

^e This is the fourth Month of the *Mohammedan* Year, which is *Lunar*.

^f By the *Arabs*, called the *Fihân*, of old *Oxus*.

^g All the rest of the Garrison, being driven out of the Town, were put to the Sword.

Mogul Em- per. the Princes redoubling their Efforts, took it at a leap with Sword in Hand, and cut the Throats of all the Garison. The Governor seeing all was lost, retired, with two Men, into his Apartment, and there defended himself desperately. The two Men being also killed, and wanting Arrows to shoot at those who strove to get-up to the Place where he was, he defended himself a long Time with Stones, which his Wife brought him. At length being taken, he was imprisoned, loaded with Chains, and pursuant to *Jenghiz Khan's* Orders, the Princes then marching to join their Father, caused him to be put to Death at *Kukfaray*.

Slaughter at Saganak.

ZUZI KHAN leaving his Father's Army, advanced to *Signak*^a, whose Inhabitants killed the Envoy sent to summon them. This so enraged him, that he never gave-over assaulting the Town till he took it, and then caused the Throats of ten thousand Citizens to be cut. Leaving the Son of that Envoy for Governor, he marched towards *Usgan*^b; whose People, made wise by the Sufferings of *Signak*, came-out with Presents to resign the Town, and had nothing touched. But *Astakh* and *Najan*, for resisting, suffered severely; especially the latter, whose Inhabitants, were all driven-out, and those who offered Violence to his Envoy put to the Sword^c.

Siege of Khojand.

THE Generals *Alan Noyan*, and *Suktu-buka*, having arrived at *Farnakant*^d, took it, after a Siege of three Days, put the Garison to the Sword, and made Slaves of the Inhabitants. Thence they marched to *Khojan*^e, situate on a River, which makes an Isle before the Town, where there was a Castle of extraordinary Strength. Here the Governor, *Timur Malek*, posted himself with a thousand choice Men, and from four covered Boats, with Port-Holes on the Sides, galled the *Moguls* continually with their Arrows. The Generals puzzled how to come-off with Honour, at last resolved, with Stones, to form a *Jettye*, or Bank in the River, which might be useful in attacking the Fort. This Work was performed by the Captive Inhabitants of *Farnakant*, in Spite of the Opposition given by *Timur Malek*; who hereupon taking to the Boats with his Men, let himself drive-down the Stream.

Timur Malek's Bravery.

THE *Mogul* Generals ordered him to be pursued by a large Detachment, who were content to observe his Motions; imagining he could not escape them, because a Chain was drawn across the River at *Farnakant*. But *Timur Malek* arriving there, found Means to cut it, and pass safely. However, at length coming to a Place which was extremely shallow, as well as narrow,

he quitted his Boats, and endeavoured to escape by Land: But the *Moguls* quickly overtaking him with their Horses, killed all his Followers: With much-ado he singly got-off; and seeing himself hotly pursued by three of the Enemy, let-fly an Arrow (of which he had only three left) against the *Mogul* who pressed him most, which wounding him in the Eye, so scared them all, that they followed him no farther. Coming in this Manner alone to a neighbouring Town, belonging to *Soltan Mohammed*, he gathered, in haste, a small Body of Men, with which he surprized *Farnakant*; and having cut the Throats of the *Mogul* Garison, repaired to his Master, who amply rewarded his Fidelity.

1219.
Jenghiz Khan.

MEAN-TIME *Jenghiz Khan* prepared to be-^{Samarcant} siege *Samarcant*; of which the *Soltan* having had ^{taken,} Advice, he sent thither an Army of an hundred and ten thousand Men, with a great Number of Elephants, under the Command of thirty Generals. These drew round the Town a broad Ditch, which they dug till they came to Water, and encamped behind it, as an Intrenchment. On the Conqueror's Approach, who had been joined in his March by his Sons, and Generals, the Enemy made a furious Sally; but having been repulsed, after a bloody Action, the *Khan* encamped next Day under the City-Walls, and gave a general Assault, which lasted from Morning till Evening, without gaining an Inch of Ground. But the Night following, the Head of the Law and *Kadhi*^f of the City, falling-out with the *Soltan's* Troops, submitted to *Jenghiz Khan*, and opened one of the Gates, by which the whole *Mogul* Army entring, put all the Ga-^{The Garison slain.} rison to the Sword, except one thousand, who escaped. The *Khan* ordered the Town to be pillaged, and made his General a Present of thirty thousand of the Inhabitants, with their Wives and Children, whose Number was infinite. He pardoned the rest, paying him a yearly Tribute of three hundred thousand Gold Dinars.

3. Conquest of Persia, and other Countries.

Urgens besieged: Dreadful Slaughter there: At Termed: At Balkh; and other Cities. Khorasan invaded: The Moguls defeated: Soltan Jalal-addin's Bravery: Soltan Mohammed flies: His Distress, and Death. The Alans, Kipjaks, and Russians subdued. Divisions at Maru about the Government: Taken, and plundered. Herat taken, and spared: Revolting, is destroyed. Iran reduced. The Bukhars tased.

^a Or, *Saganak*.

^b Or, *Uskant*.

^c History of the *Turks*, &c. p. 105, & seqq.

^d Or, *Fenikant*.

^e Or, *Khojand*.

^f Or, Judge.

Mogul Empire.

Grand Hunting-Match: The Khân returns: a His Death, and Burial: His Character, and Prudence: His Wives, and Children.

Urgens besieged,

AFTER the Conquest of Great Bukharia, *Jenghiz Khân* sent his three Sons, *Zuzi*, *Oktay*, and *Jagatay*, with a numerous Army, to attack the Capital of *Karazm*; where *Khamar*, *Mogul*, *Hajib*, and *Periduni Gheri*, four of the principal Lords of *Soltân Mohammed's* Court, had shut themselves up, with a good Body of Troops. The Van-Guard of the *Moguls* arriving unexpectedly, took most of the Cattle belonging to the Town; whose Inhabitants thereupon made a Sally with ten thousand: But the Van-Guard retiring leisurely, drew them into an Ambush near a Garden; so that scarce an hundred escaped: After which marching as far as the Suburbs, they put to the Sword all they found in Arms, plundered, and set Fire to it. Next Day the whole Army sat-down before the City, and besieged it in Form. At the End of seven Months, the *Moguls* detached three thousand Men to turn the River *Jibûn* from the Town, in order to cut-off their Water: But the Inhabitants having had timely Notice of it, sent-out a larger Body, who put them all to the Sword.

Dreadful Slaughter there,

WHAT hindered the Taking of the City, was the Diffension that happened among the three Princes, who crossed one-another's Designs. *Jenghiz Khân*, on Advice thereof, gave the chief Command to *Oktay*; who immediately ordering a general Assault to be given, took the City, and set it on Fire. More than an hundred thousand Inhabitants were put to the Sword in the first Fury of the Victors, the rest were commanded to quit the Place, and condemned to Slavery; whose Number was so great, that each Soldier had twenty-four to his Share.

At Termed,

JENGHIZ KHAN, at the Time he detached his Sons to *Karazm*, marched himself from *Samarkant* to *Nakshab*; which surrendering on Summons, he proceeded to *Termed*^a. This City defended itself; but being taken by Assault, all the Inhabitants were put to the Sword, except an old Woman, who offered a large Pearl to save her Life. Being asked where it was, and confessing she had swallowed it, they ripped-open her Belly; where finding the Pearl, they ripped the Bellies of all the Slain, expecting to meet with Jewels in them.

At Balkh,

FROM thence the Conqueror led his Army to *Balkh*, which was then so large, that it had in it twelve hundred great Mosks, besides small Chapels, and two hundred public Baths. On his

Approach, the City offered to capitulate; but the *Khân* would not consent to it, being of Opinion, that while *Soltân Mohammed* lived, he could not depend on the Inhabitants; who, after taking the Town, which was none of the strongest, by a general Assault, he put to the Sword, and demolished the Walls.

1219. Jenghiz Khân.

AFTER this, he sent his Son *Taulay*^b, with a numerous Army, to attack the City of *Khorasân*; which having taken, with several others, he went and joined his Father before *Talkhân*. This putting the *Khân* in a Condition to make a general Assault, the Place was taken, at last, and all put to the Sword. *Anderâb* was subdued, and treated after the same Manner. From thence he marched to *Bamian*, which made an obstinate Defence. Here a Son of *Jagatay's*, whom *Jenghiz Khân* was very fond of, being killed, it threw him into such a Rage, that he instantly ordered a general Assault to be given; and having thus taken the City, caused all the Inhabitants to be slain, without sparing one Soul, and razed it to the Ground, ordering the Place where it stood to be called *Maubalik*, or the unlucky Town.

ZENA Noyan, *Suday Bahâdur*, and *Togazar*^c, three of the *Khân's* faithful Generals, having been detached from the Camp before *Samarkant*, with thirty thousand Men, in Pursuit of *Soltân Mohammed*, who had passed the *Amu*, at length arrived at *Herat*^d. *Soltân Khân Malek*, who commanded, sent to tell them, he was a Servant of *Jenghiz Khân*. Whereupon they continued their March: But *Togazar* being of Opinion, that fair Words from an Enemy are not to be confided in, gave an Assault to the City, in which he was repulsed, and slain with an Arrow. About the same Time, our Hero had sent thirty thousand Men more, under five Generals, to cut-off the Communication between *Ghazna*^e, *Sagbil*, *Kabûl*, and the other Dominions of *Soltân Mohammed*. *Kutuktu Noyan*, with a Party of these Troops, being advanced towards *Herat*, and understanding that *Soltân Khân Malek* was encamped not far from him, with Troops going to join *Soltân Jalal-addin*^f, resolved to attack him next Morning: But *Malek* slipped-away in the Night^g.

TABAZIK, and *Malkaw*, two other of the Generals, missing their Aim, within a Trifle, of surprizing *Sagbil*, besieged it in Form: But the young *Soltân* being joined by *Malek*, fell-on them so unexpectedly, that he obliged them to fly, with the Loss of a thousand Men. He even pursued *Kutuktu Noyan*, whom the other two

^a In the Translations, *Terminis*. ^b Or, *Tuli*. ^c Or, *Heri*, the Capital, at present, of *Khorasân* in Persia. ^d In the Translations, *Gasmien*. ^e In the Translations, *Djalaludin*. He was Son of *Soltân Mohammed*. ^f History of the Turks, &c. p. 114, &c. seqq.

Mogul Em-
pire.

went to join; and forcing him to a Battle, which lasted from Morning till Evening, obliged him also to quit the Field, although he was near gaining it by a Stratagem: For having ordered all the Felt-Bonnets and Cloaks that were in the Camp to be stuffed with Straw, and ranged behind on the Baggage-Horses and Camels, as a Kind of second Line; the Enemy believing it to have been a Reinforcement, would have fled for Fear, if *Soltân Jalâl-addin* had not assured them it was only a Trick of *Kutuktu Noyan's*; which having roused their Courage, they fell with such Impetuosity on the *Moguls*, that few escaped, besides the three Generals.

Soltân Jalâl-
addin's
Bravery.

SOON after, *Soltân Khân Malek*, and *Saif-addin Malek*, two of *Jalâl-addin's* Generals, quarrelling about a Horse, the former returned to *Herat*, and the latter retired, with the *Kanklis*, into the Province of *Kirmân*^a. As for the *Soltân*, being informed, that *Jenghiz Khân* was coming-upon him with his whole Forces, he marched to gain the River *Sir Indi*^b. The *Khân* arriving unexpectedly before *Ghazna*, the City, through Fear, submitted. There learning, that *Jalâl-addin* had departed but fifteen Days before, by making double Marches, he came-up with him, before he crossed the *Indi*, and in the Night placed himself between the River and the Prince, in order to cut-off his Passage. The *Soltân*, next Morning, perceiving himself surrounded by the *Moguls*, resolved to fight, though he had only a Handful of Men. But finding, after the Battle had lasted from Sunrise till Noon, that most of them were slain, he made a last Effort to break through the Enemy; and having gained the Bank of the River, spurred his Horse, which being vigorous, carried him safe-over in View of the *Moguls*. *Jenghiz Khân*, who was extremely pleased with this Action, said, that the Title of *HAPPY* might justly be given to the Father who had such a Son. However, he detached *Dubay Noyan*, and *Bala Noyan*, to pursue him: But having followed him in vain to the Frontiers of *India*, they returned.

Soltân Mo-
hammed
Just,

AFTER the Death of *Togazar Kantaret*, before *Herat*, his Troops went and joined *Zena Noyan*, and *Suday Bahâdur*, who turned that Way: But the Inhabitants declaring, they had no Hand in what had happened, the *Mogul* Generals marched to *Nisabûr*^c, which they summoned to surrender. The four Lords, who

commanded there, promising to deliver-up the City as soon as they had overcome *Soltân Mohammed*, who was fled from thence to *Kashin*, they went in Pursuit of him. In their Way, according to their Instructions, they treated, with much Kindness, all the Towns which opened their Gates; but shewed no Mercy to those which constrained them to make-use of Force, like the City of *Mazanderan*, and *Rudhin*, whose Inhabitants had all their Throats cut for resisting them. *Ilân*^d, being strongly situated, was left untouched for this Time. On the News of the Enemy's Approach, *Soltân Mohammed* retired to *Karendar*, having narrowly escaped a Party of *Moguls*, after his Horse had been shot under him. From thence he fled to *Istadura* in *Ghilan*^e; from whence he embarked on the *Kulsum*^f for *Aboskun*^g.

1220.
Jenghiz
Khân.

THE *Moguls* perceiving he had escaped them, returned, and besieged the Town of *Karendar*, which being taken, after a vigorous Resistance, the *Soltâna* of *Soltân Mohammed*, and his Son *Gayath-addin*^h, fell-into their Hands. Thence they went, and invested *Ilân*, situate in so rainy a Climate, that although there were neither Wells in the Town, nor Rivers in its Neighbourhood, yet it never wanted Water, till the *Moguls* sat-down before it; from which Time it ceased raining: So that at the End of forty Days the Inhabitants were obliged to capitulate. This was no sooner done, than it began to rain in such Plenty, that the Streets were all overflowed. Here they found a vast Quantity of Jewels, and other Riches, besides the Mother and Children of *Soltân Mohammed*, whom they sent to *Jenghiz Khân*, who caused them all to be slain on the Spot. The *Soltân*, overcome with such an afflicting Piece of News, dropped-down dead: And of all the immense Riches which he possessed before, there not being enough left to bury him honourably, they were obliged to inter him in the Cloaths he died in; which happened in the Year 617 (1220) after a twenty Years Reign.

AFTER the Reduction of *Ilân*, *Zena Noyan*, *The Alons*, and *Suday Bahâdur*, marched towards the Provinces of *Arrân*ⁱ, and *Adherbijân*^k; which having subdued, they marched to *Shamakiya*^l, where meeting with Resistance, they treated the Inhabitants with Rigour. Proceeding thence for *Darbend*, their Guides led them by a Road,

^a The Persian *Karamana*.
^d By the Order of mentioning these Places, it must have lain between the other two.

^b Or, *Indus*.

^c Called also *Iran Shahr*, and *Aber Shahr*, a City of *Khorasan* in *Persia*.

^e Or, *Kilan*: It is a maritime Province of *Persia*, on the South-Side of the *Caspian Sea*: But we meet with no Place there called *Istadura*.

^f Or, the *Caspian Sea*.

^g A Peninsula near the City of *Astarabad*, at the South-East Corner of the *Caspian Sea*.

^h In the Translations, *Kiasudin*.
ⁱ *Arrân* contains great Part of the ancient *Armenia*.

^k The ancient *Atropatene*, or *Media Atropatia*.

^l The Capital of *Shirwân* in *Persia*, on the West-Side of the *Caspian Sea*.

where

*Mogul Em-
pires.* where the *Kipjaks* and *Allans* lay in Ambush to surprize them. The *Mogul* Generals, to avoid this Danger, sent rich Presents to the *Kipjaks*, exhorting them not to assist Foreigners to fight against those of their own Blood. This Message had such an Effect, that they separated from the *Allans*, Part of whom were cut to Pieces, and the rest made Slaves.

*And Rus-
sians sub-
dued.* THE *Kipjaks*, however, distrusting those Relations, retired towards the *Uruses*^a, and being joined by them, returned to meet the *Moguls*. These pretending Fear, fled before them for ten Days; till having drawn them into a very advantageous Place in the Country of the *Cherkas*^b, they faced-about, and charged them briskly. The Fight lasted seven Days, in which Time the *Moguls* having killed the greater Part of the Enemy, carried the rest into Slavery; and returned through the Country of the *Kipjaks*, to meet *Jenghiz Khân* on the Frontiers of *Great Bukharia*^c.

*Divisions at
Marû* HAVING before barely mentioned *Taulay's* Expedition into the Province of *Khorasan*, we shall here relate some Particulars of it. The City of that Name was then very fair, and its Inhabitants so wealthy, that they preserved themselves in a Sort of Independency. The City of *Marû*^d, not far from it, was also very powerful: But on the Invasion of the *Moguls*, *Soltân Mohammed* wrote to *Bashâh al Molk*, the Governor, not to oppose *Taulay*, but get the best Terms he could from him. The Governor, on this, retired to *Wafir*^e; which *Taulay* being informed of, he sent Troops to take Possession of the City. At their Approach, *Sheikh al Islam*, Father of *Bashâh al Molk*, came, and presented the Keys to the Generals; who, satisfied with this Submission, retired. Soon after, *Bashâh Turkman*, who had retreated with Part of the Garrison to the Mountains, returning, the Government of *Marû* was conferred on him. About the same Time, *Masar al Molk*, who had been Governor before *Bashâh al Molk*, hearing that *Soltân Mohammed* was dead, made haste to *Marû*, where *Bashâh Turkman* denied him Admittance: But a few Days after getting-in by Stealth, *Turkman*, for Peace-Sake, generously resigned him the Command.

*About the
Government.* SOON after, *Bashâh al Molk*, leaving *Wafir*, went into *Mazanderân*, and informed the *Mogul* General of what had passed at *Marû*; undertaking to reduce it, provided they would spare

him some Troops. Accordingly, they let him have seven hundred; but understanding, at some Distance from *Marû*, that *Masar* had augmented his Forces to eighty thousand Men, he durst not pass any farther, but sent two Officers with a Letter of Summons. The Governor, instead of surrendering, killed those Officers; which so enraged the other *Moguls*, that they slew their Commander, and turned back.

*Taken, and
plundered.* WHILE *Masar* was rejoicing at *Bashâh's* Death, the Governor of *Amuya*^f, who was a *Turkman* Chief, arrived with an Account, that the *Moguls* were at Hand; and going back to prevent their Passage of a River, was there killed. On New-Year's-Day 618 (1221) *Taulay* sat-down before the City with his whole Army. The Siege having lasted three Weeks, that Prince, who began to be impatient, resolved to give a general Assault. He placed those, who were armed with Bucklers, in the Front; and having divided the rest into two hundred Troops, led them to the Attack. *Masar al Molk*, seeing them ready to give the Onset, desired to capitulate, and went, with grand Presents, to make his Submission to *Taulay*. This Prince having seized the Treasure, and what was of Value in the Place, caused all the Inhabitants to go-out into the Plain^g; where all who were not Traders, being separated from the rest, were put to the Sword, to the Number of an hundred thousand, as they were reckoned, by his Order. That was the fourth Plundering *Marû* had undergone, losing fifty or sixty thousand Inhabitants each Time.

FROM *Marû*, *Taulay* marched to *Nisabûr*; and having taken it, put every Soul to the Sword. From thence he turned toward *Herat*, where *Malek Shams-addin Mohammed* had armed near one hundred thousand Men for its Defence; and on being summoned to surrender, killed the *Mogul* Messenger. After this, he made a furious Sally, which he continued to repeat for seven Days successively, with so great Havock on both Sides, that the Blood streamed like Rivers, and *Taulay* lost seventeen hundred Officers: But the eighth Day, after a long and obstinate Fight, *Malek* happening to be mortally wounded with an Arrow, his Men dispirited, retired with Confusion into the City, the *Moguls* entering with them at the same Time. The Prince who headed them, took-off his Helmet, and called-out to the Inhabitants to surrender, letting them know, that he was the Son of *Jenghiz Khân*, and promised

^a Or, *Russians*.

^b Or, *Chirkassians*. In the Translations, *Zerkas*.

^c History of the *Turks*, &c. p.

124. ^d *See* segg. This must have been *Marû Shabjan*, on the River *Morgab*. It is one of the four Capitals

of *Khorasan*, having been the Seat of several Monarchs, especially of the *Seljuk* Family. There is another

Marû to the South, called *Marû al Rudb*. ^e A Town of *Karazm*, on the Borders of *Khorasan*. ^f Called

also *Zam*, a City on the River *Amû*, or *Jibûn*. ^g They were so numerous, that they were four Days

about it.

Mogul Em-
pire.

they should be well-treated, and pay but half-Taxes. Hereupon the People, who accepted the Offer, ranged themselves on one Side; and the Soldiers, who refused it, on the other. But *Taulay* causing these last to be disarmed, put them all to the Sword, and punctually performed his Word to the Citizens. After which, he joined his Father before *Talkhán*.

Revolting, is
destroyed.

THE People of *Herat*, at first, behaved very well: But imagining, on the Success of *Soltán Jalal-addin* against the *Mogul* Generals, which happened soon after, that Fortune would turn against them, they slew the Governor and Intendant of the Customs, whom *Taulay* had left there, and elected another. At this News, *Jenghiz Khán* chid his Son for sparing them, and sent *Ilzikley Noyan* forthwith to take Vengeance. That General being arrived before the City, divided his Army into four Bodies, of twenty thousand Men each, and never ceased assailing it in four different Places, till he had taken it, after six Days Attack. Of all the Inhabitants, he left but fifteen alive, and razed the Walls to the Ground. This happened in 619 (1222.)

Iran reduced.

JENGHIZ KHAN having brought all *Iran*^a under his Obedience, and being informed, that the *Kitayans* began to rise, he, in Spring 620, (1223) sent his Son *Jagatay* towards *Ghilán*, in Quest of *Soltán Jalal-addin*, who, by Report, was returned into *Persia*; and *Ugaday*, or *Oktay*, towards *Ghazna*^b, to punish them for favouring his Enemies underhand, while he marched himself with *Taulay* towards *Turán*^c, the better to observe what passed in the East. *Ugaday* having destroyed *Ghazna*, and all its Inhabitants, quickly followed him. *Jagatay* took *Mangara*, and the rest of the Towns in *Ghilán*, where he made great Havock: But hearing nothing of *Soltán Jalal-addin* in those Parts, he marched also towards *Great Bukharia*.

The Buk-
hara confid.

JENGHIZ KHAN, during his Stay in that Country, sending for some of the learned *Bukhars*, asked them several Questions concerning their Religion, and its Founder *Mohammed*. He approved of their Belief in the Unity of God, of their praying five Times a Day, fasting one Month in the Year, and giving the fortieth Part of their Substance to the Poor; but did not at all relish their going to *Mekka* to pay their Devotions: For as he was persuaded, that God is present every-where, he thought it ridiculous for any Man to say, that one Place should be fitter than another to adore him in. On this Occasion the *Bukhars* obtained an Order from him, in

a Writing, that they should not be charged with any Imposts, without an express Command from the *Khán* himself^d.

1223.
Jenghiz.
Khán.Grand Hunt-
ing-Match.

THE Preference which was given to *Ugaday*, in commanding at the Siege of the Capital of *Karazm*, had affected *Zuzi* the eldest Brother so sensibly, that he retired into *Dasht Kipjak*; whose Inhabitants, as soon as they became acquainted with his Merit, voluntarily submitted to him. Here he made Hunting, which he passionately loved, his chief Exercise; and as *Jenghiz Khán* had been informed, that there was Plenty of Game in that Country, he sent from *Samarkant*, to desire him to order them to be chased towards the Frontiers of *Turkestan*; designing to cause the same to be done on his Side, that he might divert himself, for some Time, by hunting in those Quarters. *Zuzi* did not fail to obey this Message, and knowing that his Father's Cavalry was in a bad Condition, he sent him to remount them an hundred thousand Horses of various Kinds, as white, black, dappled-greys, brown-bays, and spotted, twenty thousand of each; besides magnificent Presents to his Brothers, following himself in Person.

JENGHIZ KHAN having taken the Diversion of Hunting with his Children, set-forwards towards his own Dominions. He was scarce arrived thither, when being informed, that *Shidurkú*^e, Governor of *Tangut*, had revolted, he marched that Way, with a numerous Army, and defeated his Forces, which were almost equal to his own. Then having quite destroyed the Country with Fire and Sword, he returned. As soon as he was gone, *Shidurkú*, who had taken Shelter in the City of *Tangut*, sent an Envoy after him, to signify, that his Master was ready to wait on him, provided *Jenghiz Khán* would pardon what was past. The *Khán* received the Envoy with much Civility, and dismissed him with very good Words; but put himself under no positive Engagement with regard to *Shidurkú*.

The Khán
returns.

THE Envoy was scarce departed, before *Jenghiz Khán* fell into a great Disorder; and finding that his End was near, he sent for his Sons, and the Children of *Zuzi*, who was then dead, in Presence of all the prime Officers of the Court; and after he had exhorted them to preserve Union, and lay-aside Ambition, he presented *Ugaday* to them, as his Successor in the Empire. His Will, in this Case, he at the same Time delivered to them in Writing; enjoining them also to conceal his Death till such Time as they had punished *Shidurkú*, and destroyed the City of

His Death.

^a Or, *Persia* at large.^b In the Translations, *Gasmien*, rather *Ghasnien*, or *Ghasnen*, as *Teixeira*, and others, write.^c *Turan* is the same with *Marwara'nahr*, or all the Country to the North of the River *Amu*.^d History of the *Turks*, &c. p. 133, & seqq.^e *De la Croix* writes, *Shidafku*.

Tangut.

Mogul Empire. Pursuant to this Order, having assembled a great Army, they went and besieged that Place; which falling into their Hands, after a very obstinate Resistance, they slew *Shidurku*, with a good Number of his Soldiers, and carried the rest into Slavery.

And Burial. AFTER this Expedition, they published the Death of their Father, and caused his Corpse to be interred under a Tree, exceeding tall and strait, which he had chosen for the Purpose. Afterwards there grew-up a thick Grove of Trees about the Tomb, from which Time they called the Place *Burkhan Kaldin*; and all the Descendants of *Jenghiz Khan*, who since then have died in those Provinces, have been interred there. That Monarch died in the Year 624 (1226) aged sixty-five, and his Sons went three Months in Mourning for him.

His Character. HE was a Prince of great Genius, which partly appears by the Discipline he established among his Troops. He divided them, first into several Bodies of ten thousand, with each its Commander, called, from the Number of Men which composed them, *Tuman Agasi*. These Bodies were sub-divided into Battalions of a thousand Men each, with their respective Chiefs, named *Mini Agasi*: The Battalions into Companies of an hundred Men, under a *Gus Agasi*; and both these into Platoons of ten Men, each having its Officer, called *Un Agasi*^a. All these Divisions were subordinate one to the other, and received their Orders from the Commander in Chief of the whole Body. He never let a worthy Action go without its Reward, or Virtue without Commendation: But punished, as rigorously, Vices and Crimes.

And Prudence. HE was not content to chuse strong Men for the Wars: It was necessary also, that they should discover some Parts, and out of these he made his Officers. So many good Regulations gave him an easy Conquest over the neighbouring Countries, where there was not the like Disposition. He used also, once a Year, to assemble all his Officers, as well civil as military, and examine if they had the Capacity requisite for the well Discharge of their Employments, never failing to bestow large Praises where they were due. In short, he put every Thing in such good Order, that it is impossible to recount all the Measures he took for that Purpose^b.

His Wives. JENGHIZ KHAN had above five hundred Wives and Concubines. All his Wives were the Daughters of *Khans*, or Princes; among whom, five were his Favourites. 1. *Borta Ku-*

zin, by whom he had four Sons. 2. *Kizu*, 1226. Daughter of *Altan Khan* of *Kitay*. 3. *Kariza*, the Widow of *Tayyan*, *Khan* of the *Naymans*. 4. *Milu*: And 5. *Singan*. These two last were Sisters, of a *Tartar* Family, and he married the younger after the Death of the elder.

THE four Sons, which the *Khan* had by *Borta Kuzin*, were *Zuzi*^c, *Zagatay*^d, *Ugaday*^e, and *Tauli*^f. *Zuzi* was Comptroller of his Father's Household, or Court. *Zagatay* administered Justice, and heard the Complaints of his Subjects. *Ugaday* had the Management of the Treasury, and received the Accounts of the provincial Governors: And *Taulay* had the Care of all that related to the Affair of War.

BESIDES these four Sons, he had five more by his other Wives; amongst whom, and his other nearest Relations, he distributed the principal Governments of *Kitay*: But he divided the Sovereignty of his hereditary Provinces and Conquests among his four eldest Sons; yet giving to his Successor the supreme Authority over the rest^g.

S E C T. XII.

A farther Account of the Conquests of Jenghiz Khan; from the Chinese Annals.

By Antony Gaubil, Jesuit.

Now first extracted from the French.

Use of this History. Defects of *Abu'lghazi's* supplied by the Chinese. Account of this Abstract.

I N T R O D U C T I O N.

THE History of *Jenghiz Khan* gives such considerable Light into the Geography of *Tartary*, that we should have been under a Necessity of inserting it, in Case it had not recommended itself by its surprizing Events. *Alexander*, in the Compass of a few Years, founded a great Empire; but *Jenghiz Khan*, from nothing at all, acquired a much greater, greater than what the *Romans*, from the same small Beginning, conquered in seven hundred Years. Although *De la Croix* has written the History of this grand Monarch, extracted from the Oriental Authors; yet we chose to give it from *Abu'lghazi Khan*, as the Person, who being himself a *Mogul* by Descent, and living on the Borders of *Tartary*, was best able to select the genuine Facts.

^a *Aga* signifies Commander, and *Tuman*, or *Toman*, ten thousand: *Mini*, a thousand; *Gus*, an hundred; and *Un*, ten. ^b History of the *Turks*, &c. p. 143, & seq. ^c *Juzi*, or *Chuchi*, as some write. ^d Or, *Zagatay*, and *Chagatay*. ^e Or, *Oktay*. ^f Or, *Tuli*. ^g History of the *Turks*, &c. p. 95, & seq.

Introduction.
Description of
Abu'lghazi.

BUT it is observable, that the Account of this Author, however particular and exact, with regard to the Transactions of his great Ancestor in the West of Asia, and Countries neighbouring to Karazm, grows obscure, and imperfect, in Proportion as the Scene advances Eastward: And he seems to be no less unacquainted with the Country of the Moguls themselves, than with Kitay, Kara Kitay, Tangut, and other Parts; of which he says scarce any Thing in Detail, or that may be depended on. It is chiefly with a View to supply this Part of *Jenghiz Khan's* History, and clear-up the middle Geography of *Tartary*, that we have added the following Account, according to the *Chinese* Historians; who, by the Way, we shall find are as much at a Loss for Memoirs relating to the Transactions of the Moguls in the West of Asia, as the Western Historians were to what passed in the East: Which shews, that to compose a perfect History of any great Empire, the Writers inhabiting the several Parts of it ought to be consulted.

Supplied by
the Chinese.

THE *Chinese*, who are, perhaps, more exact than any other People, in recording the Affairs of their own Nation, and those they have to deal with, have been very copious in relating the Actions of *Jenghiz Khan*, and his Successors, who reigned in *Tartary*, and in *China*, till their Expulsion in 1368; and as the Country of that Conqueror was contiguous on the North to their own, it may be presumed, they were much better acquainted with every Thing that passed therein, than those could be, who lived at a greater Distance. However, it must be observed, that the *Chinese* Account, so far as relates to the Birth, Descent, and first Actions of *Jenghiz Khan*, agrees^a, in the Main, with that of *Abu'lghazi Khan*. Of this Monarch, and his Successors in *China*, *Gaubil* (one of those Jesuits, who, on Account of the Sciences, have been suffered at *Pe-king*, since the Expulsion of the Missioners in 1723) has transmitted the History^b, extracted from the *Chinese* Annals, and improved it with very curious Notes, serving chiefly to clear-up the History and Geography of *Tartary* during that Period; which we find handled in so imperfect and confused a Manner

by the Oriental Writers, as well as Western Travellers.

OF this Extract, so far as relates to *Jenghiz Khan*, we have here inserted an Abridgement, designing, on another Occasion, to publish the Whole (which very well deserves the Attention of the Curious) with Maps adapted to it, and other Improvements. The same Author, some Years before, sent from *China* a brief Account of the five first *Mogul* Emperors, illustrated also with Notes^c, of the same Nature with those annexed to his larger Relation. It may be proper farther to observe, that to make the Account in the Text more compleat, we have sometimes inserted the Substance of the Notes distinguishing them by Commas: And whereas *Gaubil* generally gives the Names of Persons and Places in the Text, according to the *Chinese* Orthography, or Usage, and puts the *Mogul*, or other Names, in the Notes; we have changed that Method, and inserted the latter in the Text, as being persuaded it will be more agreeable and satisfactory to our Readers. Where there is no Change, it will generally appear by the Division of the *Chinese* Words into Monosyllables. Whatever else has been added by us, either in the Text, or Notes, is inserted between Hooks, or Crotchets.

1162.

Jenghiz Khan.

Account of this Abstr.

1. Ching-kiz Khan's Actions, till he received that Name.

His first Actions: Gains great Reputation: Assists Vang Khan: Confederacy against him, raised by Chamuka. Whang Khan's Inconstancy. Plots against Temüjen: Reproached by that Prince, who forms a Confederacy, and defeats him. The White Tata. Tü-que, or Turks. Tayyang slain. Empire of Hya, Account of it. Ching-kiz Khan proclaimed.

ABOUT the Middle of the twelfth Century, His first Action. Prince *Yesuka*^d, who governed the principal Hord of the *Mongols*^e, having made War on *Temüjen*, Chief of a *Tatar* Hord, took him Prisoner, and cut his Troops in Pieces. After this Expedition, his Wife *Ulun* brought-forth a Son^f, with coagulated Blood in his Hand, who was na-

^a *Gaubil* observes, that the *Chinese* History relates the Story of *Alankora* (or *Alanku*) and the Genealogy of *Jenghiz Khan*, from *Pütauchar* (or *Buzenjer*) in the same Manner as *D'Herbelot*, only varying the Names a little. Also that the Misfortunes of the Prince *Monolun*, are told nearly with the same Circumstances. *Abregé Chronol.* in *Soucier's Obs. Math. &c.* p. 185.

^b Under the Title of *Histoire de Gentchiskan et de toute la dynastie des Mongols ses successeurs, conquérans de la Chine; tirée de l'Histoire Chinoise.* Paris 1739, in quarto, pp. 317.

^c Under the Title of *Abregé Chronologique de l'Histoire des cinq premiers Emp. Mogules;* published by *Soucier*, in his *Obs. Math. &c.* p. 185. The Whole takes-up only nineteen Pages.

^d *Gaubil* begins the History of the *Mongols* with *Yesukay*; because the Emperor *Kublay* set him at the Head of his Ancestors, in the great Palace appointed for the Purpose.

^e *Mongü*, in the Text. This Hord of *Monguls* was contiguous to that of the *Naymans* near the City of *Holin*, or *Kara-koram*, to the North of the sandy Desert, *Soucier*, p. 185.

^f According to the *Chinese*, *Temüjen* was born in 1162, at the Mountain *Tay-wei* *Lwen-pa-to*, where *Yesukay* encamped after the Battle near the River *Onon*.

Mongol Emperor *med Kyow-wen*; but in Memory of that Victory, his Father called him *Temüjen*^a. Him, *Yesukay*, who died in the Flower of his Age, leaving five Sons, and a Daughter, nominated to be Chief of the Hord: But being young, his Mother governed in his Stead, and brought-back several of his Vassals who had gone-over to *Taychot*^b and *Chamuka*^c. These two Princes, who were Enemies to his Family, having chosen Soldiers out of seven Hords, and formed an Army thirty thousand strong, came to attack *Temüjen*, assisted by his Mother *Ulu*, who led a Body of Troops, and *Porji*, a young Lord of the Hord *Orla*, but thirteen Years old. After a bloody Battle, in which these three did Wonders, *Taychot* was slain, and *Chamuka* put to Flight.

Gains great Reputation.

THIS ACTION made a Noise all-over Tartary, greatly to the Advantage of the young Mongul Prince; who discovered, on this Occasion, much Grandeur of Soul, in the Manner of rewarding his Officers and Soldiers, making them ride his own Horses, giving them Habits, and the like. Almost all *Taychot*'s Hord, which was very numerous, and possessed a large Country, submitted to the Victor; and *Potü*, who was Lord of the Country^d about the River *Ergona*^e, became his fast Ally, marrying his Sister *Temülun*; after whose Death, *Jenghiz Khân* gave him his Daughter to Wife. The Hord of the *Tatars* (who usually encamped along the *Onon*^f) having revolted against the Emperor of the *Kin*, he ordered all his tributary Princes to assemble near that River, and march against them. *Toli*^g, Lord of the *Kara-its*^h, and *Temüjen*, having distinguished themselves on this Occasion, the first was made *Wang*ⁱ; or Regulo (whence his Subjects thenceforward called him *Wang-han*) and *Temüjen* had a great Post given him in the Army.

Assist Van Khân,

TOLI had a Brother, called *Ifankula*^k; who, in Discontent, fled to the *Naymans*^l, and prevailed on their King to attack him; whereby he was obliged to retire into the Countries subject to the Princes of the *Whey-hü*, to the West of the *Whang-ho*, or *Yellow River*. "These Princes of the *Whey-hü*, at first called *Whey-ke*, "possessed the Territories to the North, or "North-West and West of *Turfan*^m, and,

a "perhaps, to the South. They were Descendants of the *Whey-hü*, who, during the Dynasty of the *Tang*, were so powerful, and afterwards became *Mohammedans*: For which Reason the *Chinese* sometimes call all *Mohammedans*, *Whey-hü*, although their usual Appellation for them is *Whey-whey*." In this Distress *Temüjen* lent his Troops to *Toli*, who marching to the River *Tula*, defeated the *Merkites*, Neighbours and Allies of the *Naymans*: After which, joining *Temüjen*, both together fell-upon, and routed the *Naymans*. Although *Toli* got much Booty in these Actions, he gave none to his Benefactor, who yet concealed his Resentmentⁿ.

PRINCE *Chamuka* envying the Reputation of *Temüjen*, stirred-up several Princes: The principal were those of *Hatakin*, *Sachihü*, *Kilupan*, and *Tatar*; who resolved to seize on him and *Toli*. *Te-in*^o, Lord of the *Honkirats*^p, who had been forced into the League, retired to his own Lands, and sent Notice to *Temüjen*, who had married his Daughter. Hereupon *Temüjen* and *Toli* took the Field, when least expected, and defeated the Confederates in several Battles. The *Monguls* were considerably reinforced by the Accession of the *Ulutay*, *Mangu*, *Chalar*, *Honkirats*, and *I-ki-lye-tse*. These five Hords, which furnished excellent Officers, and sprung from the five Sons of *Laching Patür*, sixth Ancestor of *Te-in*, dwelt along the *Onon*, *Kerlon*, *Ergona*, *Kalka*, and other neighbouring Rivers. At this Time, *Temüjen* and *Te-in* made a Treaty, famous in the History of the *Mongols*, by Virtue of which the Chief of each Family was to take his first Wife out of the other; which Treaty was strictly observed, so long at least as the Descendants of *Temüjin* reigned in *China*.

IN 1202, *Chamuka* having assembled the Confederate Princes near the River *Tulu-pir*^q, they elected him their Chief, and took an Oath to obey him. The League was exceedingly strengthened by *Pu-lu-yu*^r, King of the *Naymans*. *Temüjen*, assisted by the Princes of his House, and by his Allies, had in his Army four Generals, called *Palipankuli*, or, the four Intrepids, named *Mühüli*, *Porchi*, *Porekona*, and *Chilakona*^s. The

1202.
Jenghiz
Khân.

Confederacy
against him

Raised by
Chamuka.

^a Or, *Temuchin*. ^b *Tay-che-hü*. ^c Or, *Jamuka*. In the Text, *Cha-mu-hä*. ^d Afterwards said to be Lord of *I-ki-lye-tse* Hord. ^e See before, p. 357. ^f Or, *Wa-nan*, the same with the *Saghalian-ula*, or *Amur*. ^g By *Abu'lghāzi* called *Tayrel*. ^h In the *Chinese*, *Ke-lye*. ⁱ Which, according to the *Chinese* History, answers to the Tartar Title of *Ko-bān*, which others pronounce *Kabān*. ^j *Abu'lghāzi*'s *Yakakara*. ^k The *Naymans* encamped towards the River *Selinga*, and extended as far as the *Jenisea*, *Obi*, *Ir-tis*, &c. ^l In *Little Bukharia*. ^m Hist. de *Gentib*. by *Gaubil*, p. 1, & seq. ⁿ [The same, perhaps, as *Tayyan*. *Abu'lghāzi* names this Chief, *Turk-ili*.] ^o [Kunkurats, or Kongarats. In *Chinese*, *Hong-ki-la*.] It is the same Hord which *M. Polo* calls *Aungrak*. ^p Probably, the *Toro-pira*, which rises in Latitude forty-seven, and Longitude three Degrees East of *Peking*. It falls into the River *Nonni*. ^q [This must be the Prince called by *Abu'lghāzi*, *Bayrak Khân*.] ^r In the French Text, *Mühüli*, *Porchi*, *Porgü*, and *Che-lau-bo-en*. These Commanders were called in the *Mongol* Language, *Quefje*; which is the *Quefutan* of *M. Polo*.

Mogul Em-
pire.

first and last were of the Hord of *Chalar*, *Perchi* belonged to that of *Orla*, and *Perokona* to the Hord of *Hyu-hi-shin*. Besides these, there was a Stranger, called *Say-i*, who was expert in the Art of War, and being a Fire-Worshipper, was surnamed *Chapar*.

Yang
Khan: In-
constancy.

NEXT Year *Temüjen* joined *Toli*, near the Mountain *Kau*, where *Chamüka*, and his Allies, had assembled their Forces: But *Chamüka* fearing the Success of a Battle, chose rather to render the Prince of the *Kara-its* jealous of *Temüjen*. *Toli* hereupon secretly decamped in the Night, and retired first to the River *Ha-fui*, then to the *Tula*. *Temüjen* retreated to *Sali*, between the *Tula* and *Onon*. They had scarce separated, when the *Khan* of the *Naymans* attacked several Parties of the *Kara-its*, and plundered the Habitations of that Hord. On this *Toli* dispatched Couriers to *Temüjen*, desiring the Aid of his four Intrepids; who beat the *Naymans*, and recovered the Booty. This seasonable Assistance begat a firmer Union than ever, and a Marriage between the Families was mutually promised.

Plots against
Temüjen.

MEAN-TIME *Ilabo*, Son of *Toli*, who envied *Temüjen*'s Reputation, by the Instigation of *Chamüka* persuaded his Father, always wavering and distrustful, that the Prince of the *Mongols* had betrayed him. In this Belief, he resolved to destroy *Temüjen* by Artifice; inviting him to his Camp, with his Son *Chuchi*, and the Princess his Daughter, in order to accomplish the double Marriage before agreed upon. *Temüjen* set forward, but returning again, sent an Officer to put-off the Ceremony till another Opportunity. Soon after, being informed of the whole Plot, he sent to his Allies, and took proper Measures to prevent a Surprise.

Reproached
by that
Prince.

TOLI perceiving his Design was discovered, openly attacked *Temüjen* on all Sides; who got the Advantage in four Battles. In the last he fought with *Toli* himself, whose Son *Ilabo* being wounded with an Arrow, retired out of the Engagement. *Temüjin* went and encamped at the Lake *Tong-ko*, from whence he sent an Officer to reproach *Toli* in the following Manner. *When your Uncle Kior defeated you at Ha-la-when*,

you lost your Possessions. My Father defeated Kior in Ho-li^a, and restored you. When your Brother armed the Naymans against you, and you were obliged to retire Westwards, I sent my Troops, who beat the Markats, and hindered the Naymans from defeating you. When you were reduced to so great Misery, I gave you Part of my Flocks, and every Thing else that I had: Yet you sent me nothing of all the great Plunder which you got from the Markats; although it was by the Help of my Officers that you became so rich, and my four Generals brought you out of the Plunge you were in. You know what I have done to prevent the ill Designs which the Confederate Princes so often formed against you. Will you, after so many Obligations, attempt to destroy me in so base a Manner?

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Jen-hiz.
Khan.

THE Rupture between *Temüjen* and *Toli*, put most of the Princes of *Tartary* in Motion. The first was joined by his Brother *Hasar Wua-chen*, Prince of the *Hongkirats*, and *Pu-tü*, Prince of *I-ki-lye-tse*, *Queli*, *Toli*'s Brother, *Chapar*, and several other Lords. After many Consultations with his four Generals, the Army set forward; and being arrived at the River *Pan-chüni*, or *Long-ku*, whose Water was very muddy, *Hasar* caused a Horse to be killed. *Temüjin* taking-up some of the Water, drank of it; then invoking Heaven, promised to share with his Officers, during his Life, both the sweet and the bitter; wishing, in case he ever should be so unhappy as to violate his Oath, that he might become as the Water which he drank. All his Allies, and Officers, did the same after him. This Ceremony linked them exceedingly firm to him; and the Families of those who drank the Water on that Occasion, valued themselves much on Account of their Fidelity: Nor were they held in less Esteem by others.

THE two Armies met between the *Tula* and *Kerlan*, where, after a bloody Fight, that often, *Temüjin* gained a compleat Victory. Most of the vanquished Troops joined his. *Toli* had much-ado to get-off, and many of his own Officers would have killed him. He was pursued, and taken, by one of the Parties sent after him; but the same Day escaped, and retired into the Territories of the *Naymans*; where an Officer of

^a The *Tartar* Pronunciation of the *Persian* *Ghebr*. The *Chinese* Word is *Cha-pa-cul*. ^b This Mountain, according to the *Chinese* Geographers, is five hundred *Li* (or fifty Leagues) to the West of the Mountain *Tu-kin*, about the forty-fifth, or forty sixth Degree of Latitude, and twelfth or thirteenth Degree of Longitude West of *Pe-king*, where the King of the *Tu-que* (or *Turks*) used to encamp in the sixth Century. ^c *Aja-u-li*.

^d Or, *Ilako*; called *Ilaka Sanghin* by *De la Croix*, and *Sangun* by *Abul'ghāzi*. ^e Or, *Juji*. [The Reason of his Return is not mentioned in the *Chinese* History: But *Abul'ghāzi* assigns it. See before, p. 418. c.]

^f Straits of the Mountains South of the River *Orgbun*: Latitude forty-eight Degrees twenty Minutes, Longitude twelve Degrees ten or twenty Minutes West. ^h That is, *West of the River*, meaning the *W'hang* ho.

It is the Name of the Country between *Ning-hya* and *Erfina*, *Si-ning*, *Kan-chow*, and *Sba-chow*, with the adjoining Parts Westward. ⁱ *Hist. de Gentib.* p. 5. & seqq. ^k This River cannot be far from the

Orgbun and *Tula*. It is called *Palsuna* by the Oriental Authors. See *Amanit. Litterar.* vol. 3. p. 174. Perhaps near *Balsuna-balak*, mentioned by *Abul'ghāzi*. See before, p. 419. d. ^l The *Mongols* pronounce it *Kerülen*.

that

The EMPIRE of HYA (including great part of Tangut) adapted to the History of Jenghiz Khan.



Country knowing him, caused the unfortunate Prince to be slain. His Son *Ilabo* retired first to the Kingdom of *Hya*^a: From whence he was driven, and flying to the Country of *Ku-tse*, between *Tursan* and *Kashgar*^b, he was there killed, by Order of the Prince thereof.

The White
Tata.

To the South South-East of the Mountain *Altay*, dwelt People called *White Tata*. "The *Tata* are different from the *Tatars*; that Name is sometimes given by the *Chinese* to the People in general inhabiting beyond the great Wall; and, at other Times, to certain particular Hords, whereof some were called *Tata of the Water*^c, situate almost due North of *Korea*; others *White Tata*^d, of whom we are speaking. Their Chief, called *A-la-u-tse*, was a Descendant of the ancient *Tu-que*^e Princes, and had a very great Esteem for *Temüjen*. "These *Tu-que*, or *Turks*, are those called by *D'Herbelot*, Oriental *Turks*. The *Chinese* History begins to speak of them in the Year 545. At that Time they were an inconsiderable People, who dwelt to the North-West of *Tursan*, and not long before their Employment was to work Iron near a Mountain called *Kin*^f. But in a few Years they grew very powerful, subduing the whole Country between the *Caspian Sea*, and the River *Lyau*^g. They were divided into *Tu-que of the North*, and *Tu-que of the West*. They had great Wars, either among themselves, or with the *Chinese*^h, to whom they were very formidable."

Tu-que, or
Turks.

Tay-yang
lain.

A-LA-U-TSE, Chief of the *White Tata*, having been invited by *Ta-yang*^b, King of the *Naymans*, to join with him and Prince *Chamuka*, in order to curb the Power of *Temüjen*, he detained the Messenger, and gave the *Mongol* Prince Notice of the Proposal. Hereupon his Brother pressing him to take speedy and vigorous Measures, he mounted his Horse, and followed by his choicest Soldiers, marched to the Mountain *Hang-hay*ⁱ, where *Ta-yang* was encamped, with his *Naymans*; who, though much more numerous, were defeated, and their *Khân* killed.

a On which many Hords declared for the Victor, who before dared not. This happened in 1204, and the next Year *Temüjen* began to make Incursions on the Territories of the King of *Hya*.
1206. Jenghiz Khân.

"*HYA* is the Name of a Kingdom, which contained, in *Shen-si*, all to the North of *Ping-lyang fü*, as far as *Kya-yu-quan*^k; the Country of *Ortus*, and *Etšina*; the Country of *Koko-nor*, with that lying between *Kya-yu-quan*, and *Sha-chew*^l; besides several Places to the North and West of *Kya-yu-quan*^m." In another Place, this Author says, "*Temüjen* began this Year to attack the Princes of *Hin*, called *Si-hya*ⁿ, or *Hya of the West*." [Whence this large Dominion seems to have had more Masters than one; and, indeed, within these Limits ought to be included the Princes of *Tangut*, mentioned, though confusedly, by *Abu'lghāzi*, and other Oriental Authors. These reigned over a People, called by the *Chinese*, *Tu-fan*, and *Si-fan*. They were at that Time in a declining State, and partly subject to the King of *Hya*, which may be the Reason why they are not mentioned in this Part of the *Chinese* Annals, although we meet with the History of them at large in another Part^o, and are informed there, that they were involved in the common Ruin by the *Mongols* in 1227.]

Empire of
Hya.

Account of
Hya.

THE Kingdom of *Hya* was founded about the Year 951, by *Li-ki-tsyen*, a Tartar of *Tu-pa*^p, which is still in Possession of the *Tu-fan*, to whose Assistance he owed his Success. Its Capital was *Hya-chew*, at present *Ning-hya*^q; from which City the Kingdom took its Name. The Power of this new State increased so fast, that about fifty Years after its King assumed the Title of Emperor, and so continued till the Time of *Jenghiz Khân*^r.]

IN the twelfth Month of the Year 1206, which is that of the *Tiger*^s, the Chiefs of Hords, and Generals of the Army, assembled at the Head of the River *Onon*. The Troops were divided into nine Bodies, each of which having set-up a Pavilion, and displayed a white Standard, they acknowledged *Temüjen* for their Sovereign, by

Ching-ki
Khân pro-
claimed.

^a An Account of it will be given presently. ^b *Gaubil* was not well acquainted with its Extent. ^c [Or, *Sui Tata*. *Rubrugius* mentions *Su Moguli*, or *Moguls of the Water*.] ^d [Gaubil, p. 2, whence this Account is taken, places them to the North of the Mountain *Altay*.] ^e This seems to be the same Mountain, which, p. 7, is called *Tu kin*, towards the forty-fifth or forty-sixth Degree of Latitude, and twelfth or thirteenth Degree of Longitude West of *Pe-king*. Here the King of the *Tu-que* (or *Turks*) in the sixth Century, usually encamped. [Perhaps we find here the Original of the *Moguls*, and the Fable of *Irgana-kon*, mentioned before, p. 410. d.] ^f In *Lyau-tong*. ^g The Founders of the *Tang*, and latter *Han* Races, were of these *Tu-que*. ^h [By *Abu'lghāzi* called *Tay-yan*, and] by *D'Herbelot*, *Tayaneh*. ⁱ It is a great Chain of Mountains, the most Western of which is about Latitude fifty Degrees, Longitude seventeen Degrees West. ^k Or, *Hya-yu-quan*. ^l Latitude forty Degrees twenty Minutes, Longitude twenty Degrees forty Minutes. ^m As far as the Country of *Hami*. ⁿ [*Si-hya* signifies, properly, the *Guards of the West*. Perhaps those who founded this Monarchy were the Western Guards of the great Wall.] ^o An Account will be given of them hereafter. ^p Or, *To-pa*. See before, p. 55. b. ^q See the same. ^r See *Du Halde*, vol. 1. p. 27. ^s See the *Tartar* Cycle before, p. 400.

1209.
Jenghiz.
Khân.

this general Cry, *Chingkiz Kobân* *. After which he nominated *Mubûli* and *Perchi*, his two chief Generals, and Prime-Ministers. From this Event, the *Chinese* History commences the Empire of the *Mongol* Conqueror †.

2. Chingkiz Khân makes War against the Emperor of the Kin.

Hya tributary. The *Kitan*. The *Kin* Tartars: Their Empire founded. Chingkiz Khân provoked: Refuses to pay Tribute: Invades the *Kin*. The *Kitans* revolt. Chingkiz Khân wounded: His Progress in *Kitay*: Its Emperor murdered: The *Assassin* slain. The *Kin* hard pressed. Ravages of the *Mongols*. The Capital invested. Buy a Peace. The Court removes: Its bad Consequences. State of *China*. Conquests in *Lyau-tong*. *Lyew-ko's* Fidelity. *Wan-yen's* Folly. The Capital taken. *Ho-nan* invaded. Many Places taken. A Rebellion quashed. *Ho-nan* evacuated.

THE Year 1206 was farther memorable, for the intire Defeat of *Poloyu* ‡, Brother of *Tay-yang*. His Son *Kuchluk*, and *Toto*, Lord of the *Markits*, retired to the River *Irtish*, where the former had still a powerful Party: But in 1208, *Ching-kiz Khân* having attacked them both, slew *Toto* with his own Hand, and *Kuchluk* fled into the Kingdom of the *Kitan* §. This Victory put him in a Condition to subdue the rest of the Hords which still stood-out.

Hya tributary.

In 1209 the *Khân* entered *China* ¶, for the first Time, forcing several Posts near the great Wall to the West of *Ning-hya*, took the City of *Ling-chew*, and intended to attack *Ning-hya*, Capital of the Kingdom of *Hya*. But *Li-gan-tsen*, its King, becoming tributary, gave *Ching-kiz Khân* a Princess to Wife: Hereupon the *Moguls* made a Peace with him, and withdrew. The same Year *Parchukorte Tikin*, Prince of *Igur* **, fled *Idikut* ††, slew the *Kitan* Officers ‡, who were in his City; and going in Person, put

himself under *Chingkiz Khân's* Protection, who gave him a Daughter in Marriage. "The *Chinese* Geographers agree, that the Country of *Igur* was situate where *Turfan* † now stands; but seem unacquainted with its Extent. The City where *Idikut* resided, was called *Ho-chew*; the Ruins of which still remain, seven or eight Leagues to the East of *Turfan*." †

THE *Mongols*, at this Time, were tributary to the *Kin* †, as they had been before to the *Kitan*. "The *Kitan* were *Tartars*, who dwelt to the North and North-East of the Province of *Pe-che-li*. In the tenth Century they subdued all the Countries between *Korea* and *Kashgar*, besides several Northern Provinces of *China*. They called their Dynasty that of *Lyau*, and the Name of the Imperial Family was *Yelu*. In 1209 they still maintained a Footing in the Countries to the North, North-East, and North-West of *Turfan* †." [This, doubtless, was the Country called by the Western Historians, *Kara-kitay*. Couplet, and after him *Du Halde*, calls them *Sye-tan*, and *Si-tan*. According to those Authors, their Empire began in *Lyau-tong*, where they had two royal Seats, *Tong-king*, and *Pe-king*, that is, the Eastern and Western Courts: The first the same with *Lyau-yang*; the second *Mugden* **, the present Capital, called by the *Chinese*, *Shin-yang*. Their Empire commenced in 917, and continued two hundred and nine Years under nine Emperors, having been destroyed by the *Kin* in 1126.]

"THE *Kin* *Tartars*, who succeeded them, came from those vast Countries lying to the North of *Korea*, and were then Masters of *Korea*, and that Part of *Tartary* situate to the North and North-East of *Lyau-tong*: Likewise of the Provinces of *Lyau-tong*, *Shan-tong*, *Pe-che-li*, *Ho-nan*, and *Shan-si*: Of the Country depending on *Fong-tsyang-fu*, and *Si-gan-fu* in *Shen-si*; as well as of the Parts of *Tartary* bordering on *Lyau-tong*, and the great Wall as far as to the North-West of *Tay-tong-fu* in *Shan-si*. Both *Tartaries* to the

* In the *French*, *Ching-ki-tse*, which is the *Mongol* Word (or rather *Chingkiz*) expressing the Cry of a Bird, to which they ascribe extraordinary Qualities, and make its Appearance the Preface of Good-luck. [This seems to be some fabulous Bird, like the *Chinese* *Fong-wahang*, rather than the *Shengur*. As to the Word *Kobân*, see before, p. 404.] † *Hist. de Gentib.* p. 9, & seq. ‡ In the Text, *Poloyu*. § Or, *Western Kitan*. ¶ Elsewhere, the Author says, he entered *Shen-si* (to which Province *Ning-hya* belongs) by Way of the Country of *Koko-nor*. ** *Figur*, or *Oygur*. In *Chinese*, *Wey-ü-eul*. † In *Chinese*, *Idü-kü*. †† [These must have been the Western *Kitan*, or *Kara-kitayans* before mentioned: For the *Kitan*, or *Lyau*, had no Dominion in the East. *Abu'lghâzi* says, these were the Officers of *Kavar Khân*, of *Turkestan*; but *Kavar* had been *Khân* of *Kara-kitay*.] † In *Little Bukharia*, to the West of *Hami*, or *Khamil*. * In the tenth Month of the Year 1147, the Emperor of the *Kin*, unable to subdue the *Mongols*, was obliged to make Peace with them. Their Chief was then *Aolupükiliay*, and called himself Emperor. This shews, that since then the Power of the *Mongols* had been weakened: For the History of *Chingkiz Khân* says positively, that they paid Tribute to the *Kin*. [There is no such Prince as *Aolupükiliay* among the Predecessors of *Chingkiz Khân*, as given by *Abu'lghâzi*, and the other Oriental Authors.] † *Hist. de Gentib.* p. 11, & seq. ‡ See the same, p. 26.

MAYMAN'S

M. (Tuckin)

Kara korain or
Holin

M O N G O L S.

A MAP of
K I T A Y
or Empire of the
K I N
adapted to the History of
Jeng'hiz Khan.

Kirschbaum, M.

Kay-ping fu or
Shang fu
Fuan-chow
Chan-gan

EMPIRE

ORTU S

of

S. H. A. N. T. O. N. G.

Shan-ha
quan
or Gulf of
Iyau-tong

To-ki-tsu

Fun-day Sham

Whang Ho Kew

139 Long^d from Paris

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“ forty-ninth or fiftieth Degree of Latitude, a
 “ nineteenth or twentieth West of *Pe-king*,
 “ were then full of petty Princes, paid
 “ to the Emperor of the *Kin*; who kept
 “ Court in a City, at present destroyed,
 “ called *Yen-king*, a few Furlongs to the South-
 “ West of *Pe-king*.”

Their Em-
 pire founded.

[THE Empire of the *Kin*, bounded on the
 West by that of the *Hin*, or *Hya*, began from
 the Fall of the *Kitan*, or *Lyau*, in 1126, and
 continued an hundred and seventeen Years under
 nine Emperors, till subverted in 1243, by the
 Western Tartars. But the *Manchews*, who are
 Descendants of the *Kin*, and bear the same
 Name, restored it again in the last Century,
 with a vast Accession of Dominion and Power.]

THIS great Dominion, possessed first by the
Lyau, and afterwards by the *Kin*, is that called
 by *Abu'lghâzi Khân*, and other Authors, the
 Empire of *Kitay*, or *Katay*, which seems to take
 its Name from the *Kitan*: Upon the Destruction
 of whose Empire many fled Westward, and estab-
 lished a new Dynasty, called the *Western Lyau*,
 in the Parts near *Turfan*, which must have been
 the Country called *Kara-kitay*, as before ob-
 served, so frequently mentioned by other Authors,
 who yet seem Strangers to its Situation.]

Chingkiz
 Khân pro-
 voked,

SOME Time before the *Mongols* and other
 Hords had acknowledged *Chingkiz Khân* for
 their Sovereign, *Tay-ho*, Emperor of the *Kin*,
 sent *Yong-tsi*, a Prince of the Blood, to the City
 of *Tsing-chew*, (now called *Kuku-batun*) to re-
 ceive from them the annual Tribute. On this
 Occasion *Yong-tsi* made Slight of *Temûjen*, and
 advised finding-out some Pretence to put him to
 Death: But the Emperor rejected the Proposal;
 which coming to *Temûjen*'s Ears, he resolved to
 be revenged on the Author of it.

Refuses to
 pay Tribute,

WANG-YEN-KING, Emperor of the *Kin*,
 dying in the tenth Month, *Yong-tsi*, who suc-
 ceeded him, sent the Year following (1210) an
 Officer to order *Chingkiz Khân* to pay the Tri-
 bute. That Prince demanded who he came
 from; and being told, from *Yong-tsi*, then Em-
 peror, he absolutely refused; saying, he was him-
 self a Sovereign, and would never acknowledge
Yong-tsi for his Master. It is said, added the
Khân, by Way of Sneer, that the Chinese ought
 to have the Son of Heaven for their Master; but,

at present, they know not how to chuse a Man.
 Having spoken these Words, he mounted his
 Horse, and rode Northwards. *Yong-tsi* was
 strangely nettled at those cutting Expressions.
Chingkiz Khân had other Reasons to be displeased
 with the *Kin*. Among the rest, *Ching-pû-hay*,
 a Prince of his House, had been slain by them in
 1206; to revenge which, the *Mongols* waited
 for an Opportunity: Besides, their *Khân* was told,
Yong-tsi intended to have him seized. These
 Things determined him to go and encamp along
 the *Kerulon*; where he assembled a formidable
 Army, composed of *Veteran Troops*. From
 thence he ordered *Chepe Noyan*, and *Yelû Ko-
 hay*, to march towards the Borders of *Shan-si*,
 and *Pe-che-li*; who having observed the Country,
 and made some Spoils, returned to the main
 Army.

THE *Kin* had great Forces in *Lyau-tong*,
 which was the Strength of their Empire. In the
 same Province and Countries depending on it,
 there still remained also a considerable Number
 of *Kitan*, and many Princes of the Family of the
Lyau, whom they had deprived of the Empire.
 But as *Yong-tsi* grew jealous of them since the
 Rise of *Chingkiz Khân*, he commanded double
 the Number of *Nyu-che* Families to be put
 in all Places where they were settled, in order to
 watch their Motions. After this Precaution,
 which gave a general Discontent to the *Kitan*,
 the Emperor caused Notice to be given every-
 where, that the *Mongols* intended to attack him,
 raised powerful Armies, and posted Troops in all
 the fortified Places on both Sides of the great
 Wall, from the *Whang-ho* to *Lyau-tong*.

In the Spring, and first Month of the Year,
 1211, *Afilan*, Prince of *A-la-lâ*, in the West,
 came with a Body of Troops to offer his Service
 to *Chingkiz Khân*, and *Idikût*, Prince of *Igûr*,
 to consult the Preservation of his Country. The
 Army began its March, Southward, the Begin-
 ning of the second Month; on which *Yong-tsi*
 sent to make Proposals of Peace, but they were
 rejected. *Chepe*, with the choicest of the Troops,
 forced the Posts of the great Wall to the North-
 West and North-East of *Tay-tong fû*, while
 others seized the Fortresses without that Barrier.
Mûhûli took the Posts about *Pau-gan*, and *Yen-
 king*, in *Pe-che-li*. *Chapar* surprized the Garison

* See Hist. de Gentib. p. 3, and 146; and Soucier, p. 186. ^b *Khukbu*, or *Hubu-batun*, described before, p. 369.
^c He was one of the *Mongols* best Generals. The Title of *Noyan* (called by other Authors, *Nevian*) is given
 only to Princes of the reigning Family, Sons-in-law of *Khâns*, or great Lords, who are Chiefs of Hords.
^d *Yelû Ko-hay* [written also *Yelû Kolay*, perhaps by Mistake] was a great Mandarin of the *Kin* Emperors, who
 being sent to settle some Affairs with *Chingkiz Khân*, was so charmed with him, that he entered into his Ser-
 vice. He was a Prince of the Imperial Family of the *Lyau*, or *Kitan*, whose Name was *Yelû*. ^e So the *Kin*
 are called, as coming from a Part of Eastern Tartary, formerly called by the Chinese, *Nyu-che*. ^f This seems
 to be *Arslân*, *Tân* of the *Kurliks*. See before, p. 420. ^g In *Shan-si*, Latitude forty Degrees fifteen Mi-
 nutes, Longitude three Degrees fifteen Minutes West.

1213.
Jenghiz
Khan.

The Kitan
revolt.

Chingkiz
Khan
wounded.

of *Ku-yong-quan*^a, an important Place; and a *Chingkiz Khan* defeated a considerable Body of the *Kin*, near *Swen-wha fû*; which he took, with the Fortresses about *Tay-tong fû*^b, then called *Si-king*, or the *Western Court*. In short, they made Incursions as far as the Capital.

WA-CHIN, Prince of the *Hongkirats*, the *Khan's* Brother-in-law, who had been sent to the Frontiers of *Lyau-tong*, to sound the Pulses of the *Kitan* Lords, and attack the *Kin* on that Side, found the Prince *Yelu Lyew-ko*, at the Head of an hundred thousand Men, ready to declare for his Master; in Testimony of which he ascended the Mountain *Kin*^c, sacrificed a white Horse and black Ox, broke an Arrow, and made an Oath to be faithful to *Ching-kiz Khan*. *Lyew-ko* was of the Royal Family of the *Lyau*^d, a good Officer, had many Vassals, and, provoked at the Indignities which the *Kitan* daily received from the *Kin*, took Arms as soon as he heard that the *Monguls* resolved to make War upon them. The *Khan*, to prevent *Lyew-ko* from being drawn-off again, made him very advantageous Offers, and gave him the Title of King^e; furnishing *Wa-ching* and *Chepe* with good Troops to assist him. *Lyew-ko* having caused himself to be proclaimed King every-where, took many Places; and marching against the *Kin* Army, gained a great Victory. On this many *Kitan* Lords shook-off their Yoke, and several Cities submitted to him. After this he took *Tong-king*^f, or *Lyau-yang*, a City of *Lyau-tong*. This great Conquest got *Lyew-ko* great Reputation, and made the *Kin* raise great Forces to save that Province^g.

In 1212, the *Khan* subdued *Whan-chew*^h, and *Muhali* the Fortresses without the great Wall, near the *Whang-ho*. And when the *Moguls* had mastered all the strong Places between that City and River, they prepared to besiege *Tay-tong fû*. To prevent them, *Yong-tsi* sent *Hujakû*, or *Ki-she-lye*ⁱ, and *Wan-yen*, at the Head of three hundred thousand Men. *Muhali* having advised *Chingkiz Khan* to go meet this Army, which was encamped near the Mountain *Yebû*^k, the

Monguls attacked, and, notwithstanding the Superiority of their Numbers, defeated them. In Autumn the *Khan* invested *Tay-tong fû*^l, where he met with more Resistance than he expected. Having, in a vigorous Attack, lost many Men, and been dangerously wounded by an Arrow, he raised the Siege, and retired into *Tartary*; after which the *Kin* retook *Pau-gan*, *Swen-wha fû*, and even *Ku-yong-quan*.

CHINGKIZ KHAN, who in this Disgrace^m was comforted by the News from *Lyau-tong*, being recovered of his Wound, re-entered *China* in 1213, recovered *Swen-wha fû* and *Pau-gan*, defeated an Army of the *Kin* near *Whay-lay*ⁿ; and one of his Generals took *Ku-pe-kew*^o. After this Battle, the *Khan*, not able to enter by *Ku-yong-quan*, forced the Fortress of *Tse-kin-quan*, and took *I-chew*, and *Gho-chew*^p. But *Chepe* returning from *Lyau-tong*, passed on to *Nan-kew*, (a Place of Importance) and took *Ku-yong-quan*, which is not far distant. On the other Side, in the seventh Month, a great Battle was fought at the Mountain *U-whay-lin*, near *Quan-chang hyen*^q, wherein the *Kin* were cut to Pieces.

In the eighth Month, *Hujakû*, Generalissimo^r of the *Kin* Troops, who had been cashiered in 1212 for bad Service, and restored, seized on the Person of *Yong-tsi*, and, soon after, caused him to be slain. The true Cause of the *Mongul* Successes was that General's Hatred to those who were the Occasion of his Disgrace (the Year before) which lasted two Months. After being replaced, he was ordered to encamp to the North of the Court; But, instead of endeavouring to stop the Enemy's Progress, he minded nothing but Hunting, nor regarded the Emperor's Orders. At length, he marched with his Army to the Imperial City, under Pretence of preventing a Conspiracy which he had discovered. He sent Horsemen to the Palace to cry aloud, that the *Monguls* were at the City Gates. He put to Death such as he suspected; and having disposed his Troops in different Quarters, the Officers and *Mandarins* assisted him, without the least Suspicion

^a A Fortress nine Leagues North North-East of *Pe-king*; and *Yen-king* is three or four North of *Ku-yong-quan*. ^b All in *Shan-si*. ^c According to the *Chinese* Geographers, this Mountain must be forty-five or fifty Leagues North of *Mugden*, Capital of *Lyau-tong*. ^d Of which *Yelu* was the Name. ^e [*Khan*, or, *Whang*, we presume, of *Lyau-tong*]. ^f [That is, the Eastern Court, Latitude forty-one Degrees twenty Minutes, Longitude six Degrees fifty-six Minutes East. In the *Jesuits* Map, it is placed on the North-Side of the River *Takja*, that falls into the *Lyau*, and is a distinct Town from *Lyau-yang*, which lies three Miles to the South, and was then a great City.] ^g *Hist. de Gentib.* p. 13, & seq. ^h A City of *Tartary*, to North-East of *Pe-king*, between the forty-second and forty third Degree of Latitude; now destroyed. ⁱ In *Tartarian*, *Hijhe-lye*; the same as *Hu-sha-hu*, or rather in *Tartarian*, *Hujakû*. ^k Seven or eight Leagues West, or West North-West of *Swen-wha fû*. ^l *Ki-she-lye*, or *Hujakû*, the Governor, fled. The *Chinese* Histories differ in the Dates, and Order of Facts, about this Time. ^m Four or five Leagues West of *Ku-yong-quan*. The Battle was very bloody, the Field being strowed with the dead Bodies for four Leagues together. ⁿ A famous Fortress at one of the Gates, in the great Wall, Latitude forty Degrees, forty-three Minutes, fifteen Seconds; Longitude forty-three Minutes East of *Pe-king*. ^o [Citi. s in the West Borders of *Pe-che-li*. *Tse-kin-quan* is twenty-five Miles West of *I-chew*.] ^p A City on the Borders of *Shan-si*, and *Pe-che-li*.

Mogul Em- of his dethroning their Prince. As soon as he had
 fire. secured the Gates of the City, he seized the Pa-
 lace, and confined the Emperor; then deposed
 him; and put him to Death. After which, find-
 ing he could not get himself declared Emperor,
 he enthroned *Sun*, a Prince of the Blood.

THESE Distractions determined *Chingkiz*
Khân to besiege the Imperial City. *Chepe*, after
 taking *Ku-yong-quan*, set forward with five thou-
 sand chosen Horse to join the Army. But his
 Van-Guard coming to the River *Tsau*^a, and en-
 deavouring to pass the Bridge, was intirely de-
 feated by *Hujakû*, who was carried in a Carr,
 being hurt in the Foot. Next Day, being hin-
 dered from marching himself, by his Wound
 opening, he ordered *Chu-hu Kau-ki* to advance
 with five thousand Troops to oppose the Enemy;
 but that General coming too late, *Hujakû* would
 have put him to Death; which the Emperor, know-
 ing him to be a good Officer, would not suffer.
 Then *Hujakû* said to him, *If you beat the Enemy,*
I will spare you; if you are defeated, you shall
die. *Kau-ki* marched against the Enemy; but a
 North Wind arising, which blew the Sand into
 his Soldiers Eyes, he was forced to re-enter the
 City with Loss. As he took it for granted *Hu-*
jakû would put him to Death, he ran with his
 Troops to that General's Palace; who being ap-
 prized of his Design, got on his Garden-Wall;
 but falling, broke his Leg. The Soldiers having
 there killed him, *Kau-ki* carried his Head to the
 Gate of the Palace, and surrendered himself up
 to the *Mandarins*, in order to be condemned to
 Death: But the Emperor having published an
 Edict, wherein he charged *Hujakû* with several
 Crimes, praised *Kau-ki*, and, afterwards, made
 him Generalissimo in his Room.

LI-GAN-TSVEN, King of *Hya*, (which had
 been in Peace with the Empire for fourscore
 Years) finding himself pressed by the *Mongols*,
 demanded Aid of the *Kin* who; refused it, as
 having Occasion themselves for their Troops.
 Hereupon; the *Hya*, after they had made Peace
 with the *Mongols*, as before-mentioned, in 1210,
 declared War against the *Kin*, and attacked *Kya-*
chew^b, in *Shen-si*. The same Year, *Li-gan-tsven*
 dying, *Li-tsun-hyu*, his Relation, succeeded him.
 This Prince, more successful than his Predeces-
 sor, took *King-chew*^c at the End of 1213.

SINCE the Time *Chingkiz Khân* had invaded
China, many *Chinese* Officers, who had been
 taken Prisoners, entered into his Service: These
 he greatly esteemed, and gave them Parties of

a their own Nation to command. Resolving to
 attack the *Kin* on every Side, he mixed the *Chi-*
nese and *Tartarian* Troops together; forming out
 of them four Armies. One he ordered to en-
 camp to the North of *Yen-king*, the Imperial
 City; another to ravage the Country to the
 North and East, as far as *Lyau-tong*; the third,
 under three of his Sons, to destroy all to the
 South and South-West, as far as the *Whang-ho*;
 while himself, with *Toley*, his fourth Son, marched
 through *Pe-che-li* to *Tsi-nan fû*, Capital of *Shan-*
tong.

THE *Kin*, for their Defence, sent their best
 Troops to guard the difficult Passages of Rivers
 and Mountains; causing all People, fit to bear
 Arms, to enter into the Cities. The *Khân* be-
 ing informed of this, ordered his Generals to
 take all the old Men, Women, and Children,
 out of the Villages, and unfortified Towns, and
 set them in the Front of the Army. The Peo-
 ple from the Walls, on hearing the Voice of
 their Friends, refused to defend themselves at
 their Destruction. The Desolation was general
 throughout *Shan-si*, that Part of *Ho-nan*, North
 of the *Whang-ho*, *Pe-che-li*, and *Shan-tong*. The
Mongols plundered and destroyed more than ninety
 Cities; burnt to Ashes an infinite Number of
 Towns and Villages; took all the Gold, Silver,
 and Silks, they met with; massacred thousands of
 useless People; carrying into Slavery an extraor-
 dinary Number of young Women and Children.
 The Spoil which they took in Cattle was ineffi-
 mable; and in all those vast Countries there were
 but ten Cities, which the *Mongols* could not sub-
 due: Among which, in *Pe-che-li*, were *Yen-king*,
 the Imperial City, *Tong-chew*, *Ching-ting fû*, and
Tay-ming fû. All this happened in the End of
 the Year 1213, and Beginning of the next^d.

IN 1214, *Chingkiz Khân* being returned from
Shan-tong, assembled all his Troops in one Body,
 and invested *Yen-king*, in the fourth Month, en-
 camping on the North Side. His Generals pres-
 sed him, without Delay, to scale the Walls and
 ruin the City; but the *Khân* having had other
 Views, would not consent. Instead of that, he
 sent an Officer to tell the Emperor of the *Kin*,
 that his Master was willing to return into *Tar-*
tary: But that, to appease the Anger of the *Mon-*
gul Troops, it was necessary to make them con-
 siderable Presents; adding, that he ought to con-
 sider, that *Yen-king* was almost the only Place
 which remained in his Possession to the North of
 the *Whang-ho*. One of the *Kin* Ministers pro-

1214.
Jenghiz
Khân.

Ravages of
 the Mon-
 gols.

The Capital
 invested.

^a It is a Canal, whose Water coming from *Chang-ping-chew*, passed by the Imperial City, from which the Bridge could not be far. *Pe-king* having been built since, and new Canals dug, great Alterations have ensued in the little Rivers between the *Whan-ho* and *Pey-ho*.
^b Latitude thirty-eight Degrees six Minutes, Longitude six Degrees four Minutes West.
^c In *Shen-si*: Also Latitude thirty-five Degrees twenty-two Minutes, Longitude nine Degrees five Minutes West.
^d Hist. de Gentib. p. 17, & seqq.

1214.
Jenghiz
Khan.

voked at this Message, proposed to go-out and fight the Army of *Tu-che*^a; saying, many of the Soldiers were sick, and, that it was not in a Condition to make a vigorous Attack.

Buy a Peace.

ANOTHER Minister said, they had every Thing to fear if they lost a Battle, and but little Good to expect from a Victory: That the Troops in the City had nothing in View but to leave it, most of them having Families; but that, when the *Mongols* were retired, they should be better able to consult what was proper to be done. The Emperor approving this Advice, sent a Lord to the *Mongols* to desire a Peace; wherein it was stipulated, that a Daughter of the late Emperor *Yong-tsi* should be given to *Chinghiz Khan*, with five hundred young Boys, and as many Girls, three thousand Horses, Silk, and a great Sum of Money. The Condition being performed, the *Khan* raised the Siege; and, departing by the Way of *Ku-yong-quan*, caused all the young Children, whom he had taken in *Shan-tong*, *Ho-nan*, *Pe-che-li*, and *Shan-si*, to be slain.

The Court removes,

AFTER the Retreat of the *Mongols*, the Emperor *Sun* declared to his Council, that he resolved to remove his Court to *Pyen Lyang*^b, in *Ho-nan*. *Tu-shu-ni*, a wife and faithful Minister, represented, that in such Case, the Northern Provinces would be lost. He observed, that *Lyau-tong* being very strong by Situation, it was easy to maintain themselves there; that there was no more to be done than to make new Leves, fortify the Court, fill the Garisons, and recruit the Troops of that Province. Most of the Grandees were of his Opinion: But the Emperor said, that as the Treasures were exhausted, the Troops weakened, and Cities round the Capital destroyed, *Yen-king* was no Place of Security for him. Accordingly he departed with his Family and some Troops, leaving the Prince, who was to be his Successor, to encourage the Inhabitants.

It had Consequences.

THAT Monarch had soon Occasion to repent this bad Step. Being arrived at *Lyang-hyang*, (a City five Leagues South-West of *Pe-king*) he demanded back of his Troops their Horses and Cuirasses. The major Part refusing to obey, slew their General, and chose three others. Af-

ter which they returned and seized the Bridge of the River *Lü-kew*^c. From thence, *Kanta*, one of their Generals, sent a Courier to *Chinghiz Khan*, then encamped at the City *Whan-chew*, in *Tartary*, to offer himself and his Troops at his Service. As soon as that Prince was apprized of the Emperor's Retreat, he was much incensed; complaining, that he had been deceived by the *Kin*, and resolved to re-enter *China*. To that Purpose he sent his General, *Min-gan*, with a great Force, to join *Kanta*, and besiege *Yen-king*. As soon as the Emperor heard this News, he ordered his Son to leave that City, and repair to *Pyen-lyang*. This also was against the Advice of his Ministers, supported by the Example of *Ming-whang*^d. The Departure of the Prince discouraged the Garisons of *Yen-king*, and other Places.

THE Conquests of the *Mongols*, and Retreat of the *Kin* Emperor, gave great Uneasiness to the *Chinese* Emperors of the *Song* Race. They were Masters of the Southern Provinces of *China*; as, *Quan-tong*, and the Isle of *Hay-nan*, *Quang-si*, *Yunnan*, *Se-chwen*, *Quey-chew*, *Hu-quang*, *Kyang-si*, *Che-kyang*, *Fo-kyen*, and almost all *Kyang-nan*. In *Shen-si* they possessed the Country of *Hang-chong fü*, besides some Places in the District of *Kong-chang fü*, and on the Borders of *Se-chwen*. The great Wars which they had carried-on against the *Kin*, had forced them to make a shameful Peace; whereby they were to pay an annual Tribute^e in Silk and Silver. It was resolved, therefore, at this Juncture, to refuse tendering the Tribute any longer. But the Proposals made by the King of *Hya*, to join their Forces against the *Kin*, were rejected^f.

THE *Kin* had, in *Lyau-tong*, an Army of two hundred thousand Men, who had retaken many Places, conquered the preceding Years by *Lyew-ko*; and, among the rest, *Lyau-yang*: But in the ninth Month, *Mübüli*, followed by the General *Wir*, of the Hord of *Shan-tsu*, entered that Province, in order to succour the Prince, and cut off the Communication with *Pe-che-li*; which was effected. The huge Army of the *Kin* being filled with Traitors, dispersed; and the inferior Officers killed their General. King *Lyew-ko* recovered *Lyau-yang*, and *Pe-king*, now called

^a This is one of the Names given by the *Chinese* to that large Region, at present possessed by the *Mongols* and *Kalkas*. ^b Called also *Nan-king*, or the Court of the South, and still *Pyen*. It stood nearly where *Kay-fong fü*, the Capital of *Ho-nan*, stands at present. ^c Now called the *Whan-bo*. The *Kyau*, or Bridge, is two Leagues West South-West of *Pe-king*, and a very fine one. ^d Or, *Hian-Tsong*, the *Chinese* Emperor of the *Tang* Race; who retiring from *Shen-si* to *Se-chwen*, left his Son behind him to defend the Province. In 756, *Gan-lo shan* rebelling, an hundred and fifty thousand Men, from *Turkestan* and the *Mohammedan* Countries, came to aid the Empire. The History of this great Revolution is one of the most curious Parts of the *Chinese* History; and gives great Light into the oriental History, and Geography of the Countries between *Shen-si* and the *Caspian* Sea. It appears, that, in those Times, a great Number of *Arab* and *Persian* Vessels frequented the Port now called *Kanton*. [This confirms *Renaudot's* *Anciennes Relations*, &c. p. 8, & seqq. Of the Rebellion above-mentioned, some Account is given by *Du Halde*, vol. 1. p. 23, and 199.] ^e [The Emperor *Kau-tsong*, in the Articles of Peace made in 1144, subscribed himself a Subject, and tributary to the Emperor of the *Kin*. See *Couplet*, *Tabl. Chron. Sinic.* p. 73:] ^f *Hist. de Gentsh.* p. 22, & seq.

Mogul Em-^{pire.} *Mugden*, surrendered to *Mähāli*; who put to the Sword a great Number of submitting Soldiers, under Pretence, that they came-in too late: But stopped the Slaughter, on being told, such a Conduct would hinder many other Places from yielding. Towards the End of the Year, the City *Tong-chew*^a, an important Port to the East of *Yen-king*, surrendered to the *Mongols*. The Emperor of the *Kin* having been obliged to lay Taxes on the People, it furnished several Lords with a Pretence; some to submit to the *Mongols*, and others to throw-off their Dependence.

Lyew-ko's Fidelity. IN 1215, many of the *Kitan* advised *Lyew-ko* to be declared Emperor independent of the *Mongols*: But he rejected the Proposal, as contrary to the Oath he had taken to be *Chingiz Khān*'s Subject; to whom he sent his Son *Sye-tā* with ninety Waggons loaded with rich Presents^b, and a List of the Families which had submitted to him, amounting to six hundred thousand. Towards the End of the Year he came himself to do Homage to the *Khān*. The Emperor being informed of the Distress *Yen-king* was in, sent a great Quantity of Provisions, with Forces, for its Relief: But the first Convoy, under the Conduct of an unexperienced General, arriving at *Pa-chew*^c, his Army was there defeated; on the News whereof the other Generals fled, and left all the Provisions a Prey to the Enemy.

Wan-yen's Folly. *WAN-YEN CHANG-WHEY*^d, and *Mo-nyen Chin-chong*, commanded in *Yen-king*. The former, out of all Hope of Succours, proposed to the latter to die for their Country. *Mo-nyen*, on whom the Troops immediately depended, refusing, *Wan-yen* retired in a Rage, and told a *Mandarin* his Resolution. The first Day of the fifth Month he wrote a Petition to the Emperor, wherein he touched on Matters of Government, and mentioned the Crimes of a bad Minister, whom the Emperor made-use of, meaning *Kau-ki*, who slew *Hūjakū*. He finished, by confessing himself guilty of Death, for not being able to save the Imperial City^e. This done, with a composed Air, he called his Domestic, and divided all his Effects amongst them. Then, causing a Cup of Poison to be filled, he wrote a few Words: After which, ordering the *Mandarin*, who was with him, to leave the Room, he drank

it off, and died before his Friend was gotten many Paces from the House.

THE same Evening, the Emperor's Wives, knowing that *Mon-yen* was preparing to leave the City, came to tell him, they would go-out along with him. He complied, but said he would go before, to shew them the Way. The Ladies confiding in him, returned to the Palace: But *Mon-yen* not caring to be troubled with their Company, left them behind. Hereupon the *Mongol* Army entering the City, a great Number of the Inhabitants, and *Mandarins*, perished in the Disorder. A Troop of Soldiers set-Fire to the Palace, which burnt for a Month. *Chingiz Khān*, who was then at *Whan-chew*^f, sent to compliment the General, *Min-gan*, on the Occasion, ordering him to dispatch into *Tartary* the Silks, Gold, and Silver, found in the Imperial Treasury. *Mon-yen* coming to *Pan-ting fū*, in *Pe-che-li*, told those, whom he had brought along with him, that they should never have gotten there, had he undertaken to conduct the Ladies of the Palace. When he arrived at *Pyen-lyang*, the Emperor, though extremely troubled for the Loss of the Capital, did not mention a Word to him about it, and gave him a great Post: But shortly after he was put to Death, for having had, as it was said, bad Designs. His Majesty having read *Wan-yen*'s Petition, declared him *Wang*, or King^g.

MIN-GAN, who was ordered to search for a *Mandarin* of the royal Race of the *Lyau* (or *Kitan*) called *Yelu Chū-tsay*^h, having found him, conducted him to *Chingiz Khān*; who, at the first Interview, conceived a high Esteem for this great Man, and set him at the Head of his Affairs. *San-ke-pa* being sent, with ten thousand Horse, to attack *Tong-quan*ⁱ, a famous Pass in the Mountains between *Shen-fi* and *Ho-nan*, marched through the Territories of the King of *Hya*, who still continued the War against the *Kin*, and this Year wrested from them the City of *Lin-tau fū*^k. He took his Rout by *Si-gan fū*, (Capital of *Shen-fi*;) but failing in his Attempt on *Tong-quan*, marched to *Yū-chew* in *Ho-nan*, through cross-Roads full of deep Torrents, over which they made Bridges with their Pikes and Halberds. Arriving, after many Difficulties, in

1216.

Jenghiz.

Khān.

The Capital

taken.

Ho-nan in-

vaded.

^a [In *Pe-che-li*, on the River *Pe-ko*, about twelve Miles East of *Pe-king*. See before, p. 23. e.] ^b They were exposed on Felts for seven Days, to give Heaven Notice. ^c Latitude thirty-nine Degrees three Minutes, Longitude nought. ^d He was a Prince of the Blood; the Family Name of the *Kin* being *Wan-yen*. ^e [His Want of Power to save the City could be no Crime: But he would not wait to see what might have happened. As such a Death could be of no Service to the State, but rather Disservice, it had no Pretence to Merit.] ^f Almost North of *Pe-king*, or North North-West. [But, elsewhere, it is put North North-East. See before, p. 436. Note h.] ^g Or, *Regulo*, as it is expressed in the Accounts of *China*. It is an ancient Custom in the Empire, to reward and punish the Dead. [And this shews the *Kin* observed those Customs then, as the present *Kin*, or *Man-chews*, do at present.] ^h *Yelu* was the Family Name of the *Kitan* Emperors. ⁱ Latitude thirty-four Degrees thirty-nine Minutes; Longitude six Degrees seventeen Minutes West. ^k In *Shen-fi*, Latitude thirty-five Degrees twenty Minutes; Longitude twelve Degrees twenty Minutes West.

1217.
Jenghiz
Khân.

Sight of *Pyen-lyang* ^a, Capital of that Province, where the *Kin* Troops sallied, and made him retire to *Shen-chew* ^b, on the *Whang-ho*; which being frozen, *San-ke-pa* crossed it, and escaped. The Emperor *Sun*, after this, sent to demand Peace of *Chingkiz Khân*; who proposed such hard Conditions, that they were rejected. *Mühüli* and *Wir*, in *Lyau-tong*, dispersed, with much Address and Courage, several Parties which endeavoured to shake-off the *Mongol* Yoke ^c.

Many Places
taken.

IN 1216, the *Mongols* took their Measures so right, that *Tong-quan* was forced in the tenth Month; after which they posted themselves between the City of *Yü-chew*, and the Mountain *Song* ^d. The Court being alarmed at this, one of the Censors of the Empire represented to his Majesty, that *Pyen-lyang* would be taken in the same Manner as *Yen-king* was, unless he took the Field, with the Garison, which was numerous, secured the Post of *Tong-quan*, fortified the Frontiers of *Shen-si*, and Passages of the *Whang-ho*; unless also he hindered the *Mongols* from gaining Footing in *Ho-nan*, and making Inroads thither, which ruined the Inhabitants. On the contrary, the Minister *Chü-hü Kau-ki* persuaded the Emperor to think only of defending the Capital: Which Conduct, says the History, ruined the Dominion of the *Kin*.

A Rebellion
quashed.

MUHULI, after the Conquest of the Parts of *Lyau-tong*, towards *Lyau-yang* ^e, ordered *Chang-ping*, one of the Generals there, to march into *China*, and join the other Troops: But being informed he was a Traitor, had him put to Death the End of the Year 1215. Hereupon his Brother *Chang-chi*, to revenge his Blood, revolted, and took *King-chew* ^f, with most of the other Cities of the Province included between the great Wall of *China*, the River *Lyau* ^g, the wooden Palisado, and the Sea. After this, he caused himself to be proclaimed King; and in 1216 declared for the *Kin*, who gave him the Command of their Troops in *Lyau-tong*. *Mühüli*, who had retaken *Quang-ning hyen* ^h the preceding Year, at the End of this besieged *King-chew* ⁱ. *Chang-chi* had good Troops, and the Place being very strong, *Mühüli* ordered *Wir* to go and attack an important Post on a neighbouring Mountain, while another General should be ready to cut-off the Troops detached from the City to succour it. *Wir* having obeyed his Orders, *Chang-chi* sallied-out with Part of the Garison.

Hereupon *Monkü-pürwba*, placing himself between that Post, and the City, gave Notice to *Mühüli*, who lay towards *Quang-ning*. This General marching all Night, by Day-break came-up, and attacked *Chang-chi* on one Side, while *Monkü* did the same on the other; so that he was entirely defeated: Yet getting-back to the City, he defended it bravely for more than a Month; when an Officer of the Garison delivered him to the *Mongols*, who cut-off his Head, and took Possession of the Place.

THE *Mongols* having abandoned *Ho-nan*, passed the *Whang-ho*, under the Conduct of *Sa-mo-bo*, surnamed *Patürü*, or the *Courageous*, and marched towards *Ping-yang fu*, in *Shan-si*: But *Su-ting*, who commanded the Troops there, having gathered those from the dependent Places, met, and defeated them ^k.

3. His Expedition into the West, Return, and Conquest of Hya.

Kuchluk vanquished. Mühüli highly honoured. The Khân marches Westward. Kingdom of the Western Lyau. Kuchluk slain. Mawara'nahr invaded: Conquests there, and in Irân. Death of Karazm Shah. Kin-cha invaded. Conquests in India. The Khân returns. Affairs of Lyau-tong, and of Kitay. Cities recovered. Chang-yau's Exploits. Korea made tributary. Conquests in Shan-tong, Shan-si, and Shen-si. Mühüli's Death, and Character. Ching-kiz Khân's Return: Invades Hya: Progress in Ho-nan, and in Hya: That Kingdom destroyed. Chingkiz Khân's Sickness, and Death: His Children, and Wives. Female Bravery. Ceremony of proclaiming Oktay Khân. Remarks upon the preceding History. Mongul Emperors in Tartary and China.

IN the Year 1216, *Chingkiz Khân*, after resting for some Time in his Palace, which he had built near the River *Lükü* ^l, in *Tartary*, went and encamped near the *Tula*; from whence he sent *Suputay* against the *Markats*, who had raised new Troops, and always supported the King of the *Naymans*. This Prince, after his Defeat, had gone-about to several Hords, of the *Kitans*, *Naymans*, and *Markats*, to stir them up against the *Mongols*. *Chepe* was detached, in the Year 1217, towards the River *Irtish*, where he

^a Now, *Kay-fong shü*. [Before, it is said to have been near that City. See p. 438. Note ^b.] ^b A City of *Ho-nan*, fifteen Leagues East North-East of *Tong-quan*. ^c *Hist. de Gentch.* p. 26, & seqq.

^d A famous Mountain to the North-East of *Yü-chew*; [rather, to the North-West, we conjecture.] ^e Latitude forty-one Degrees seventeen Minutes; Longitude six Degrees fifty-six Minutes East, then a great City. ^f Latitude forty-one Degrees eight Minutes; Longitude four Degrees forty-five Minutes East. ^g Called also *Sira müren*.

^h Latitude forty-one Degrees thirty-nine Minutes; Longitude five Degrees twenty-six Minutes East. ⁱ Latitude forty-one Degrees six Minutes; Longitude four Degrees forty-four Minutes. ^j *Hist. de Gentch.* p. 30, & seqq. ^k *Gaubil* takes it for the *Kerolen*, or *Kerlon*. [If so, perhaps, this might have been the Place where *Para-beton*, or the City of the Tiger, was afterwards built.]

Mogul Em-^{pire.}vanquished *Kuchluk* (Son of the *Nayman* King) who had taken-up Arms afresh. After his Victory, he marched Westward; but the *Chinese* History relates no Particulars of his Expedition. At the same Time *Chûchi*, the Emperor's eldest Son, took his Journey towards a Country very far from *China*, to the North-West. The History does not name this Country, but mentions some People, or Hords, whom he subdued; as the *U-se-ban*, *Ha-na-sa*, *Ku-lyang-û-ke-she*, and *Taymibainirkan* ².

Mûhûli
highly ho-
noured.

CHINGKIZ KHAN having now resolved to carry his Arms Westwards, called *Mûhûli* before him, and after bestowing Commendations publicly on his great Qualities, declared him Generalissimo of the Troops, and his Lieutenant-General in *China*. He conferred on him likewise the Title of King, and made it hereditary in his Family. On this Occasion, he caused the *Chinese* and *Tartar* Troops to be drawn-out, with their Standards displayed, and ordered them to obey *Mûhûli* as himself, delivering him, at the same Time, a royal Seal of Gold, to put to all his Orders. That General, the same Year, marched at the Head of his Troops for *China*; where, in a short Time, he subdued many Cities in *Shan-si*, *Pe-che-li*, and *Shan-tong*. *Li-chew* ³ having held-out to the last Extremity, *Mûhûli* would have put all the Inhabitants to the Sword; but at the Intreaty of *Chau-tsin*, one of his best Officers, a Native of that Place, who offered to die himself to save his Mother, Brothers, and the rest of the Citizens, they were spared.

The Khân
marches
Westward.

AT the End of the Year 1217, or Beginning of the next, *Chingkiz Khân* put himself at the Head of a puissant Army, in order to march into the West. Before he set-out, he declared the Prince *Tyemûko* ⁴, his fourth Brother, Regent of the Empire. Among the chosen Generals, who accompanied the *Khân*, there were several *Chi-*

nese; and he formed Companies of Soldiers, who had the Art of casting huge Stones against besieged Cities. His first Enterprize was against *Kuchluk* (Son of *Poluyu*, late King of the *Naymans*) who had put in Motion all the Countries to the West and North of *Turfân*, as far as the Rivers *Sibun* and *Jibun* ⁵, on one Side; and, on the other, as far as the *Obi* and *Irtish*. He was leagued also with the *Markats*, and Princes of *Ki-cha* ⁶, a vast Country to the North and North-East of the *Caspian Sea*; besides those of the *Kangli*, who inhabited the Country to the North-East of the Territories of *Samarkant* ⁷.

1218.
Jenghiz
Khân.

AN Army of three hundred thousand Men having advanced with a Design to oppose the *Khân's* Passage, he entirely defeated them. These are said to have been the Remains of the *Kitan*, of whom there were many Hords about *Turfân* ⁸. "*Yelu Ta-che*, Prince of the *Lyau*, finding his House destroyed by the *Kin*, leaving "*Tay-tong fu*, a City of *Shan-si*, with a few Followers, retired to the *Pe Tata* ⁹, who encamped to the South-East of *Mount Altay*. From thence he removed to the Neighbourhood of the City *Ho-chew* (near *Turfân*) still, says the *Chinese* Geography, called *Pe-ting-tû-hû fû*: There, by Means of eighteen Hords, he was supplied with ten thousand choice Men, and prepared all Sorts of Arms. "*Pi-le-ko*, King of the *Whey-hû* ¹⁰, let him pass through his Territories. *Ta-che* having vanquished all who opposed him, arrived, with an inestimable Booty, at *Sun-se-kan* ¹¹. The "*Whey-hû* Princes (who dwelt in those Parts) advancing to give him Battle, were entirely defeated. He staid at that City ninety Days, and marching Westward, went to *Kirman* ¹², where his Generals proclaimed him Emperor. Then returning Eastward, after twenty Days March, he fixed his Seat at *Hu-se Wa-eul-tû* ¹³. Thus was the Dominion of the Western

Kingdom of
the Western
Lyau.

¹ [Names not to be found in any of the Oriental, or Western Historians, or Travellers: But with regard to the Affairs of the West, very remote from *China*, we are to expect nothing, either particular, or exact, in the *Chinese* History; as we have observed in the Introduction to this Section.] ² At present, *Li-hyen*, a City of *Pe-che-li*.

³ [By *Abu'lghâzi*, *Tamîka*. See before, p. 411. d.] ⁴ [These are the *Arab* Names of the Rivers formerly called *Jaxartes*, and *Oxus*; now *Sir*, and *Amû*; which, we presume, are not in the *Chinese* History.] ⁵ [Elsewhere, written *Kin-cha*; but, we presume, faultily. This must be *Kipchâk*, or *Kipjâk*.]

⁶ *Hist. de Gentch.* p. 32, & seqq. ⁷ [See before, p. 434. a.] ⁸ [These must be the *White Tata*. See before, p. 433.] ⁹ [They dwelt about *Turfân*. See before, p. 431. e.] ¹⁰ *Gaubil* takes it to be the City *Kojend*, on the River *Sir*, in *Great Bukharia*.

¹¹ [Not *Kirman*, in *Persia*, we presume. Perhaps *Karmina*, in *Great Bukharia*, near *Bokhara*, or some Place to the North of the *Sir*, now destroyed.] ¹² Elsewhere, p. 35, of the *French*, *U-se Wa-eul-tû*. *Wa-eul-tû* is the *Mongol* Word *Ortû*, which signifies the King's Palace, or Residence. [This Seat of the *Kitan* Kings must have been in the Western Parts of *Little Bukharia*, since it was but twenty Days March from *Sunkefan*, or *Kojend*; and *Hulaku* found the Country, where they formerly inhabited, to the West of *Almaleg*, fifteen thousand *Li* (or fifteen hundred Leagues) to the West of *Ho-lin*, or *Kara-koram*; although this Distance seems much too great. *Gaubil* judges this *Ortû* should lie to the West of *Kashgar*. But supposing this to be the Country of *Kara-kitay*, it does not agree with the Situation given it by *Abu'lghâzi*, who makes it a Part of *Kitay*: But, in all Likelihood, may be mistaken, as he is in many other Matters relating to the Eastern Part of *Tartary*.]

Mogul Em-
pire. " *Lyau* (or *Kitau*) founded, in the Year 1124, a
" by *Ye-lu Ta-che*, the Reigns of whose Succes-
" sors ^a are inserted in the *Chinese* History, till
" it was destroyed by *Kuchluk*, in the Year
" 1212 ^b; as hath been before related ^c."

Kuchluk
plain.

KO-PAU-YU, one of the *Chinese* Generals in
Chinghiz Khân's Army, having been desperately
wounded in the Battle with the *Kitan*, that
Prince honoured him with a Visit in his Tent.
When recovered, he was sent to besiege *Bishba-*
leg ^d; which was taken, with the other Cities in
that Country. At the same Time *Ganchor*, a
Lord of the Hord of *Yongku* ^e, subdued the City
and Country of *Almaleg* ^f. *Kosmeli*, one of the
great Officers of the last *Kohân* of the Western
Lyau, understanding that *Chinghiz Khân* came
to make War on *Kuchluk*, persuaded the Chief
of the City of *Asan* ^g, and those of other Hords,
to submit to *Chepe*. *Chinghiz Khân* being in-
formed of this, sent for *Kosmeli*, and gave him
the Command of a Body of the Van-Guard. *Kuchluk*
was defeated ^h, and his Head stricken-
off, by the *Khân's* Order: After this, it was ex-
posed to View in all the Towns and Villages of
the *Naymans*, and *Kitan*, through which they
passed. Hereupon those Hords, with the *Kankli*,
acknowledged *Chinghiz Khân* for their Sovereign.

Mawara'l-
nahr inva-
ded,

THE People of the *Si-yu* ⁱ, having massacred
certain Persons sent by the Emperor, he was so
enraged at it, that after subduing the Countries
in the Neighbourhood of *Kashgar*, he went and
besieged *Otrar* ^k: Which being taken in 1219,
the Governor, called *Achir* ^l, who had commit-

ted that Crime, was put to Death. In the third
Month of the Year 1220, he took *Pu-wha*; in
the fifth *Sun-se-kan*; and, in the seventh, *Kan-*
to-lo-eul. At *Sun-ke-san* ^m he met with Resistance
from the *Whey-hû* ⁿ, whose King, called *Jalâl-*
addin ^o, quitted the City, on the *Khân's* Ap-
proach. *Pi-tû*, Son of King *Yelu Lyeu-ko*,
though dangerously wounded, seeing *Chuchi*,
the *Khân's* eldest Son, an intrepid Prince, en-
gaged almost singly against a Troop of the Ene-
my, ran to his Assistance, and, though quite
surrounded, they broke through, and escaped.
Prince *Yelu-kohay*, his Relation (for there were
many *Kitan*, both Officers and Soldiers, in the
Army) was left Governor of the Place.

THE *Whey-hû* had lined the Banks of the
River *Gan-mû* ^p with their best Troops, co-
vered by no fewer than ten Intrenchments: They
likewise crowded the River with Barks. But
the General *Ko-pau-yu* causing fiery Arrows to
be made, and shot at the Barks, set them in
a Flame. The Blaze and Smoak putting the
Whey-hû in Disorder, the *Mongols* attacked
their Intrenchments on every Side, and forced
them ^q.

IN 1221, the *Mongul* Year of the Serpent, *Chinghiz*
Khân subdued the Cities of *Bokhara* ^r, there,
and *Sye-mi-tse-kan*. *Chuchi* took *Yang-ki-kan*,
and *Pa-eul-ching*. During the Summer-Heats,
the *Khân* resided at the Iron Gate ^s, a Fortress to
the West of *Samarkant* ^t. There he received
two celebrated Embassies from the Emperors of
the *Song*, and *Kin*, who made Propositions of

1221.
Jenghiz
Khân.

^a [The *Persian* Historians mention two of the Kings of *Kara-kitay*, under the Title of *Kâr Khân*, or *Gâr Khân*. To the first the *Khân* of *Balafgun* resigned his State: After which he conquered *Kashgar*, *Khoten*, *Bishbalig*, and *Turkestan*, in 1141. His Successor, *Kujang*, was Contemporary with *Jenghiz Khân*, and is made to live eighty-one Years. These *Kara-kitayans* came from *Kitay*, and founded their Dominion in the Parts about *Amil*, mixed with *Turks*. See *Hornius Arca Noë*, p. 287, & seq. This Account of the Seat of the *Kara-kitayans*, agrees with that assigned the *Kitan* in the Text: But differs from *Abu'lghâzi's*, who says their *Khân* settled there, after being driven-out of *Kara-kitay* in 1177. He should, perhaps, have said, out of *Kitay*, where he might have been some Chief of a Hord: He also makes this *Khân* the same who was invited to *Balafagan*, and afterward routed by *Kuchluk*.] ^b *Hist. de Gentib.* p. 34, and 127. ^c See before, p. 420, a, and 421. a. ^d Or, *Bishbalik*. In the *Chinese*, *Pye-che-pa-li*: It lies to the North of *Turfân*. ^e In the Western Parts of *Tartary*. ^f [Or, *Almalig*, so called by *Abulfeda*, and other Oriental Writers. In the *Chinese*, *O-li-ma-li*.] ^g This Town, or Hord, seems not to have been far from *Kashgar*. ^h [The Defeat and Death of *Kuchluk*, is related somewhat differently by *Abu'lghâzi Khân*. See before, p. 422. a.] ⁱ By *Si-yu*, must be understood the People of *Mawara'n-nahr*, or the *Karazmians*, who then held the Empire in the West of *Asia*: Or, it may be the Title given to the *Karazmian* Monarch by the *Chinese*, as they did that of *Tan-yu*, to a *Khân* of *Tartary*. *Si-yu*, signifies, the Western *Yu*.] ^k In the *Chinese*, *Wo-ta-la*. ^l *D'Herbelot* writes *Gair* [and *Abu'lghâzi*, or rather his Translators, *Gaghbir*. In these Matters, the Historians of the West of *Asia* are to be preferred.] ^m There is no determining, with any Certainty, what Places these were: only *Sun-ke-san* is supposed to be *Kojend*, and the rather, because a Catalogue of the History of the *Lyau* calls it *Ho-chong*, or *Ko-chong*. ⁿ Account is given of the *Whey-hû* before, p. 431. e. They may be written also, *Whey-be*, or *Whey-ke*. ^o In *Chinese*, *Cha-la-ting*. He is called also *So-tan*, or *Sû-on-tan*, and *Ko-fey-cha-que-sû-on-tan*, that is, *Soltân of the Kingdom of Ko-fey-cha*. Thus the Father, *Mohammed Karazm Shâh*, is often confounded with his Son. [*Ko-fey-cha* sounds like *Kaschak*, or *Kipjak*, although by the Situation, this latter should rather be *Ki-cha*, before mentioned.] ^p This seems to be the *Fibûn*, or *Ansh*, [by the Sound: But should rather be the *Sibûn*, or *Sir*, on which *Kojend* is situate.] ^q [There is no Account of this in *Abu'lghâzi's* Relation of the Siege; or of *Timûr Malek's* brave Defence, in the *Chinese* History.] ^r In *Chinese*, *Pe-ha-eul*, that is, *Begar*. ^s [Or, *Kolluga*.] ^t In *Chinese*, *Sa-ma-eul-han*.

Mogul Em-
pire. Peace; but being resolved to destroy those Pow-
ers, they were not accepted. In Autumn Balk^a was taken. Chingkiz Khân having ordered his General, Porchi, to instruct Chagatay, his second Son, in the Art of War, named that Prince Governor of great Part of his Western Conquests. Chuchi, Chagatay, and Oktay, in the Year 1221, took Yu-long, and Kye-she. Toley, formed under the Khân himself, took Ma-lu, Sha-ki-ko, Ma-lu-fi-la-ise^b, and other Places. This Year the Khân declared Ho-lin^c the Metropolis of his Dominions in Tartary; that is, the Place where the Princes and Chiefs of Hords were thenceforward to hold their general Assemblies^d.

And in Iran. IN 1222, the Emperor resolving to besiege Talkan^e, gave a great Body of Troops to Toley; whom Idikut, King of the Igûrs, desired to accompany, at the Head of ten thousand of his Subjects. Toley, who liked the Igûrs, was charmed to have their Prince in his Army, both because he had excellent Officers, and was a great Commander, having given many Proofs of his Valour in Conjunction with Chepe, against the Wbey-hû. Idikut^f was of an ancient Family, of the Chiefs of the Hord of above five hundred Years standing. They first possessed the Country where the River Selinga rises: In Process of Time they became Masters of the Country of Kau-chang, Igûr, or Kyau-chew, being the same with that of Turfân. The Chinese Geography says, that the People of Igûr understood the Chinese Characters, and had the Books of Confucius; that they honoured the Spirit of Heaven, had many Bonzas among them^g, and followed the Chinese Kalendar^h.

Death of
Karazm
Shâh.

TOLEY and Idikut first took Thûsⁱ, Nishabur^k, and other Places. Afterwards they acquired a great deal of Plunder in the Kingdom called Mû-lay^l; then passing the River Shû-shû-lan, and taking the Road of Ye-li, arrived at

^a Talkhân; which, by their Assistance, was taken and destroyed. Chingkiz Khân being informed, that Jalâl-addin^m, King of the West, had joined Mye-li, marched at the Head of his Troops, and defeated the Army of the two Princes; Mye-li was taken, but the other escaped. Touching this Event, the Chinese Authors differ. Some say, Cha-la-ting, or Jalâl-addin, fled first to Heratⁿ, and then to Han-yen; that being beaten at both Cities, he retired into the Sea. Others more rightly, make Mye-li^o the King of the Mohammedans, and affirm, that being hotly pursued by the Mongols, he entered the Sea, and died. All agree, that he abandoned his Money and Jewels, which fell into their Hands.

1224.
Jenghiz.
Khân.

THE King of Kin-cha^p having not only spoken disrespectfully of the Emperor, but often given Shelter to his Enemies, the General Suputay asked Leave, in 1223, to make Incursions into his Country. To him were joined Chepe and Kosmeli. They marched first along the Tenkiz Nor^q, and made Roads over Mountains which seemed inaccessible. They ruined the Cities of Ku-cul, Te-she, Wan-sha, He-lin, and others. Then passing the Wolga^r, in several Battles, defeated the People of Kûr-she, A-sû^s, and the Russians^t; whose Chief was called Mi-chi-se-la. This Lord was taken, and, at length, beheaded; the Country of Kin-cha ravaged; and Ho-han Ho-to-se, Prince of the Kang-li, defeated, near the City Po-tse-pa-li. At the Return from this Expedition, Chepe^u died in great Reputation.

Kin-cha in-
vaded.

WHILE Chingkiz Khân passed the hot Season at Pa-lu-van, whither his Sons and Generals repaired to him, they agreed on a Form of Government for the Western Conquests. And here it is observable, that the Emperor, besides the Officers of War, first appointed Tagûrfs^v, or Mandarins; who had Seals, and determined civil Matters.

IN 1224, the Khân marched to a great King-
Conquests in
India.

^a Pan-le-ki, in Chinese; which, with Tye-li-mi, or Termi, that is, Termed, were taken by the Khân in Person. ^b [As neither the Order of the Conquests, their Dates, nor Names of the Places, in the Chinese History, are the same as in that of Abu'lghâzi, and other Western Writers, it is very difficult to reconcile them together. However, Ma-lû seems to be Marû; of which Name there are two Places.] ^c The same with Kara-koram. ^d [These are called Kuriltay, by the Mongols.] ^e Ta-li-ban. ^f Abu'lfaraj writes, Idikut, that is, Lord of the Empire, p. 283. ^g Gaubil, from hence, seems to suppose they were Christians: Rather the contrary results. ^h Hist. de Gents. p. 34, & seq. ⁱ [Called also Majo-bad, that is, the Place of Martyrdom, meaning, of Imâm Riza.] ^k Nye-cha-u-cul. ^l Mûlay is the Country where Hulagu, Jenghiz Khân's Grandson, made so fierce a War against the Inhabitants, who were a bad Sort of People, but warlike, and intrenched in the Mountains: It is a Part of Jebâl. [These are the Malabedah (whence Mulay is a Corruption) called also Assassins, and their Prince, the old Man of the Mountain. They possessed Part of Jebâl, or Kubeslân, that is, the Mountain Country; in Person, Irâk.] ^m [In this Place, and elsewhere, Chabanting.] ⁿ In Chinese, Ha-la-be, or A-la-be. ^o [By Mye-li, must be understood Mohammed Karazm Shâh, the Father of Jalâl-addin.] ^p [Before called Ki-cha. This must be Kipchak, for it fell to Chuchi's Share.] ^q So the Mongols call the Caspian Sea. Nor, signifies Sea, or great Lake. The Chinese write, Tye-ki-tse. [The Turks call the Sea, Denghiz; as Kara Denghiz, or, the Black Sea.] ^r O-li-ki. ^s This Country, which furnished the Mongols with good Officers, was not far from the Caspian Sea. ^t Ho-to-se. ^u Called by D'Herbelot, Tebe Nayan. ^v Ta-lu-aba.

Mogul Empire.

dom in the East, called *Hin-tu*, *In-tu*, or *Sin-tu*^a. Here coming to a narrow Pass, called the *Iron-Gate*, fortified both by Nature and Art, it is said, several *Monguls* saw a Monster, resembling a Stag, with green Hair, a Horn in his Forehead, and the Tail of a Horse, who told them, *their Master must turn back*. *Chingkiz Khân*, surprized at this Relation, asked *Yelu-chu-tsai*, his Prime Minister, about it; who informed him, the Animal was named *Kyo-twan*, that he understood four Languages, and, possibly, did not love Slaughter. Hence he took Occasion to exhort him to return, and destroy no more People.

The Khân returns.

AFTER this, the Emperor caused several *Indian* Cities to be plundered; but finding his great Officers weary of a War so far from home^b, resolved to take the Road of *Tartary*. Several Officers out of the West went, with their Families, to settle in *China*. *Jagatay* was left to govern the conquered Countries, and follow, in all Things, the Advice of *Porchi*, his Generalissimo. *Chuchi* was sent into *Kin-cha*, where he soon after died; leaving his Son *Batu*^c, a young Prince of great Hopes, for his Successor^d.

Affairs of Lyau-tong.

CHINGKIZ KHAN set forward, accompanied by his other two Sons, King *Idikut*, the Princes *Pi-tâ*, *Wa-chen*, *Po-yau-bo*, Son of the Prince *A-la-u-tse*, with the Generals *Su-pu-tay*, *Cha-han*, *Kosmeli*, *Ko-pau-yu*, and others, resolving to make War on the King of *Hya*. He had left the Government of his Dominions to his Brother *Wa-che*, who managed with great Prudence. In 1220, the Princess *Tyau-li* repaired to this Prince's Court, to notify the Death of her Spouse *Lyew-ko*, King of *Lyau-tong*. *Wa-che* received her with Magnificence, and sent her back with Troops to govern *Lyau-tong* till the Return of the *Khân*; which Trust she discharged with great Applause.

And of Kin-ty.

ON the other Hand, *Mûhûli*, his Lieutenant-General in *China*, acquired much Reputation in the War, which he maintained against both the Emperor of the *Kin* and King of *Hya*. In 1218, *Chang-yau*^e, a General of the *Kin* Army, gathered a large Body of Troops to revenge the Death of another General, his Friend, who had been murdered by an Officer, who was his Enemy. Coming to *Tse-kin-quan*^f, he was attacked by *Min-gan*, and fought bravely; but his Horse falling, he was taken: And being brought bound before the Victor, refused to kneel to him; saying, as he was a General himself, he would rather die first. *Min-gan* admiring his Greatness of Soul, dismiss-

ed him with Honour; and treated the other Prisoner Officers well: Yet, at the same Time, ordered *Chang-yau*'s Father and Mother to be put to Death. The Son hearing this, after debating the Matter with himself, to save their Lives, offered to enter in the *Mogul* Troops; and few Officers were his Equals, or did the *Khân* more Service.

1219. Jenghis Khân.

THREE Months after, *Mûhûli*, accompanied with his Son *Pâlu*, or *Palû*, recovered the Places in *Shan-si*, which the *Kin* had taken back and fortified. *Tay-ywen fû*, the Capital, sustained three Assaults: But the Officers perceiving they could neither defend the City, nor make a Sally, and cut their Way through the *Mongols*, killed themselves. The Officers of other Places followed their Example, rather than fall into the Hands of *Mûhûli*'s Troops. The Emperor of the *Song*^g, who had already declared War against the *Tartars* of *Nyu-che*^h, refused to make Peace with them; and, by Edict, exhorted his Subjects to drive them out of *China*. Hereupon, the Emperor of the *Kin* sent his Son and Heir against the *Song*; which War was carried-on with various Success.

THE Beginning of the Year 1219, *Kau-ki*ⁱ, *Chang-yau*'s Minister of the *Kin*, built a little City within the Inclosure of *Kay-fong fû* in *Ho-nan*, and fortified it very strongly. In the fourth Month, *Chang-yau* having been nominated to the Command of a Body of Troops by *Mûhûli*, took several Cities in the District of *Pau-ting fû*; and then went to attack *Kya-gu*, the Murderer of his Friend, who was intrenched on a Mountain: But not being able to force his Works, he cut-off his Water; so that the other was obliged to surrender. *Chang-yau* tore-out his Heart, and sacrificed it to the Manes of his Friend. Afterwards, retiring with his People to *Man-ching*, a little unfortified City, to the North-West of *Pau-ting fû*, *U-tsien*, General of the *Kin*, came to besiege him. *Chang-yau* causing all the useless Men to mount the Walls, sallied with the bravest of his Soldiers, and cut his Way, with great Slaughter, through his Enemies. Having escaped this Danger, he found himself surrounded by a Body of Reserve. At the first Onset, to of his Teeth happened to be knocked-out with an Arrow: But becoming rather more furious, although he had lost almost all his Men, he broke through them; and, with the few Soldiers left him, assaulted and plundered four little Cities that were in his Road: After which, receiving some Reinforcements, he acquired Fame,

^a [That is, *India*, called by the Orientals, *Hend*, and *Send*.] ^b Several *Chinese* Books say, that an Army of *Mongols* was sent to *Arabia*, and took *Metena* (or *Medina*.)

^c He was a Native of *I-chew*, in *Pe-cheli*. ^d A famous Fortress in the Mountains of *Pe-cheli*, Latitude thirty nine Degrees twenty-six Minutes, Longitude one Degree nine Minutes West. ^e Or, of *China*, who had the Southern Provinces. ^f Or, *Nyu-chin*, that is, the *Kin*. ^g Or, *Chu-yu-kau-ki*.

Mogul Empire, by the Conquests he made in the Districts of a *Ching-ting fû* and *Pau-ting fû*, in *Pe-che-li*.

Korea made tributary. THIS same Year, the *Mongols*, by their Arms, made *Korea* a tributary; and, at the End of it, the *Kin* Emperor put to Death his Prime Minister *Kau-ki*, who was accused of being, by his bad Advice, the Cause of all the Evils which the Empire suffered. In 1220, in the eighth Month, *Mûbûli* arriving at *Man-ching*, near *Pau-ting fû*, above-mentioned, sent a Party to the Pass of *Tau-ma-quan*, a Fortrefs in the Mountains^b; b who having beaten a Detachment of the *Kin*, the Governor of *Ching-ting fû* submitted, and delivered that important Place to *Mûbûli*; who ordered his Army to set at Liberty all the Prisoners they had made, forbidding Slaughter and Plunder under the severest Penalties.

Conquests in Shan-tong, THE *Kin*, after the Death of *Kau-ki*, took proper Measures for defending their Dominions. He was succeeded by *Su-ting*, who had both Experience and Skill in the Art of War. This Minister had found Means to set on-foot an Army of two hundred thousand Men in *Shan-tong*; with which he frustrated the Designs both of the Emperor of *China*, and King of *Hya* in *Shen-si*, who were forced to raise the Siege of *Kong-chang fû*^c. The Army which the *Kin* had in *Shan-tong* being encamped at *Whang-ling-kang*, the General sent twenty thousand Foot to attack *Mûbûli*, who lay near *Tsi-nan fu*, the Capital of that Province which he had taken. The *Mongul* General having had Notice hereof, went to meet^d this Detachment, fought and defeated it. Afterwards he attacked the Enemy's Army, drawn-up on the River-Side, making his Cavalry dismount, and, after a furious Battle at close Fight, routed them; an infinite Number being drowned in the Flight^e.

Shan-si, and Shen-si. MUHULI, after this Victory, made several Conquests, and sat-down before *Tong-chang fû*^f; but perceiving it would hold-out too long, raised the Siege and left Troops to block it up. In the fifth Moon of the Year 1221, the Garrison falling in Want of Provisions, attempted to withdraw: But the Officer, who commanded the Blockade, entirely defeated them, killing seven thousand, and then took Possession of the City. *Mûbûli*, from *Tong-chang fû*, marched to *Tay-tong fû* in *Shan-si*; then passing the *Whang-ho*, forty Leagues West of that City, entered the Country of *Ortûs*, and spread Terror through

the Kingdom of *Hya*. The best Course its King had to take, was to do whatever the *Mongol* General would have him. He committed no Hostility this Year against *Hya*, but attacked the *Kin*. He blocked-up *Yan-gan*, a City of *Shen-si*; but found it too-well fortified, and provided, to be quickly taken. He slew more than seven thousand of the Enemy, subdued *Kya-chew*, which he fortified, and some other Places. His Design was to seize the Posts which might facilitate the taking of *Tong-quan*, in order to go and besiege *Kay-fong fû*.

IN 1222, *Mûbûli* made many Conquests in the District of *Ping-yang fû*; and the Year following, attacked *Fong-tsyang fû* in *Shen-si*. The *Mogul* General repulsed the *Whang-ho*; and having driven the *Kin* out of several Posts in *Shan-si*, and recovered *Pû-chew*^g, which they retook the Year before, he set-out upon another Expedition, but fell sick at *When-bi byen*; and perceiving himself near his End, sent for his Brother *Tay-sun*, and earnestly recommended to him the taking of *Pyen-king*^h, as a Matter of great Importance, being grieved that he had not done it himself. After these Words he expired, aged fifty-four Years; forty of which he had served in the Army with Success.

MUHULI was considered by all the *Moguls* as the first Captain of their Empire. *Chinghiz Khân* had an entire Confidence in him. The great Dignity to which he was advanced, did not lessen his military Ardour; and in all the grand Enterprizes, he underwent as much Fatigue as the meanest Soldier. The *Khân*, before he was declared Emperor, retreating, after a Defeat, by Night, to his Camp, and not able to find it for the Snow that had fallen, being much fatigued, lay down upon some Straw to sleep. Hereupon *Porchi* and *Mûbûli* took a Covering and held it over him all Night in the open Air. This generous Action gained them much Reputation, and rendered their Families in great Esteem among the *Mongol* Princes. *Mûbûli*'s Death was very afflicting to *Chinghiz Khân*; who appointed his Son *Pûlû* to succeed to his Titles and Dignities.

IN the Year 1224, and ninth Month, the Emperor of the *Kin* died: He was succeeded by his Son *Shew*, who, next Month, made Peace with the *Hya*.

IN the Beginning of the Year 1225, the Emperor *Chinghiz Khân* arrived at the River *Tûla*.

1225.
Jenghiz
Khân.

Mûbûli's
Death.

And Chinghiz
ruler.

^a Called by the *Tartars*, *Solgho*; and, by the *Chineses*, *Kau-li*, and *Chou-tsyen*. *Gaubil* sent a Map of it to *France*.

^b Latitude thirty-nine Degrees six Minutes; Longitude one Degree forty-five Minutes. ^c Latitude thirty-four Degrees fifty-seven Minutes forty-nine Seconds; Longitude eleven Degrees forty-five Minutes West.

^d The Number of his Troops is not mentioned. ^e *Hist. de Gentib.* p. 42, & seq. ^f Latitude thirty-six Degrees thirty-two Minutes twenty-four Seconds; Longitude eighteen Degrees. ^g A City a League and an half East of the *Whang-ho*: Latitude thirty-four Degrees fifty-one Minutes; Longitude six Degrees thirteen Minutes West. ^h A City seventeen Leagues South South-West of *Ping-yang fû*.

Mogul Em-
per.

in *Tartary*, after near seven Years Absence in the West: And it is easy to judge what Impression his Return made in the Minds of the neighbouring Powers, whether Friends or Enemies. *Tyau-li*, Queen of *Lyau-tong*, came to meet that Monarch with the Princes, her Nephews: That Lady, who had much Spirit, fell on her Knees to acknowledge *Chinghiz Khân*, and made him Compliments on his great Conquests. The Emperor, in his Turn, consoled her on the Death of the King, her Spouse; praised the Manner in which she governed her Kingdom; and promised his Protection to her whole Family. *Tyau-li*, after returning Thanks, prayed him to nominate *Pi-tâ* King of *Lyau-tong*. The *Khân* could not help admiring the Justice and Prudence of this Lady: For *Pi-tâ* was Son of *Lyew-ko*, but his Mother was dead; and *Tyau-li* had several Children by the same King. As *Shenko*, the eldest, had all the Qualifications proper for governing, the Emperor was for having them reign in Conjunction: But the Queen persisting in her Request for *Pi-tâ*, that Monarch nominated him; and had the Goodness to relate to her the many brave Actions he had done in the West. The Emperor kept *Shenko* at his Court; and ordered a great Lord to conduct the Queen and the new King into *Lyau-tong*.

Invaded Hya.

LI-TE, King of *Hya*, had given Shelter to *Sun-quan-ki* and *Che-lu-ho*, two great Enemies of the *Monguls*: Of this the *Khân* loudly complained; but *Li-te*, far from making Satisfaction, took those very Persons into his Service. To this imprudent Action, and his refusing to give his Son in Hostage, as he had promised, the *Chinese* History imputes the Ruin of the Kingdom of *Hya*. The *Khân*, provoked, marched in Person, and, in the second Month of the Year 1226, took *Yefina*^a. After this the *Monguls* forced all the Fortresses, which were very numerous, between that City, *Ning-hya*, *Kya-yu-quan*^b, and *Kan-chew*^c. *Sâ-chew*^d, *Kan-chew*, and *Si-lyang fû*^e, were also taken. The King of *Hya* died in the seventh Month of Grief, to see his Dominions

become a Prey to the *Mongols*. In the eleventh Month, the *Khân* took *Ling-chew*, to the South of *Ning-hya*, and then encamped thirty or forty Leagues to the North of the former.

1227.
Jenghiz.
Khân.

OKTAY, his third Son, accompanied by General *Chaban*, went into *Ho-nan*, and laid Siege to *Kay-fong fû*, Capital of that Province, and then the Residence of the *Kin* Emperor; but they were obliged to raise it. However, in 1227, marching into *Shen-si*, they took most of the Fortresses that were in the Districts of the Metropolis *Si-gan fû*; then advanced towards the Places and Forts which the *Kin* possessed in the Departments of *Fong-tsyang fû* and *Han-chong fû*. *Oktay* having gone into *Tartary*, and left the Command to *Chaban*, the *Kin*, who concluded his Design was to re-enter *Ho-nan*, offered new Proposals of Peace to *Chinghiz Khân*; which being rejected, they made a last Effort. They resolved to think of nothing, but defend themselves the best they could in *Ho-nan*: They fortified the Passages of the *Whang-ho* and principal Cities: They furnished *Tong-wan* with a great Number of Troops; and set on-Foot an Army of two hundred thousand chosen Men, commanded by the best Officers they had^f.

CHINGKIZ KHÂN having in the Spring left an Army to besiege *Ning-hya*, Capital of the Kingdom of *Hya*, sent a great Body of Troops, who seized the Countries of *Koko Nor*^g, *Qua-chew*, and *Sba-chew*^h. The *Khân*, at the Head of another Body, made himself Master of *Ho-chew*ⁱ and *Si-ning*^k. Then, after cutting in Pieces an Army of thirty thousand Men, he went and besieged *Lin-tau fû*, which belonged to the *Kin*: This he took, with several others; and then, proud of so much Success, went to pass the Summer-Heats on the Mountain *Lû-pan*^l, in *Shen-si*.

LÎ-HYEN, King of *Hya*, who succeeded *Li-te*, being reduced to the last Extremity in *Ning-hya*, surrendered, at Discretion, in the sixth Month, and set-out for *Lû-pan*^m, to humble himself before the Emperor. That Prince had

^a *Yefina*, *Efina*, *Eychina*, or *Echina*, was a considerable City of the Kingdom of *Hya*; the same *M. Polo* calls *Ezina*. The *Chinese* Geography places it to the North of *Kan-chew*, and North East of *Su-chew*, an hundred and twenty Leagues from the former; but that Distance must be too great. It is at present destroyed. [It stood upon a River of the same Name, called also *Echina*. It runs by *Su-chew*, and a Branch of it by *Kan-chew*.]

^b It is a Fort, at the West-End and Gate of the great Wall. ^c *Kan-chew* is the *Kampitien* of *M. Polo*.

^d *Su-chew* is *Su-chew* of *M. Polo*. ^e *Si-lyang fû* was then a very great City. It is now a Fortrefs, called *Tong-chang-woy*: Latitude thirty-eight Degrees twenty Minutes; Longitude fourteen Degrees ten Minutes West.

^f Hist. de Gents. p. 46, & segg. ^g The true Pronunciation is *Hû-bû-nor*, or the Lake *Hû-bû*, at present possessed by the *Eluts*. See before, p. 402. ^h *Sba-chew*, Latitude forty Degrees twenty Minutes; Longitude twenty Degrees forty Minutes West. It is near *Qua-chew*, to the West of it. ⁱ *Ho-chew*, in *Shen-si*, fourteen or fifteen Leagues to the North-West of *Lin-tau fû*. ^k *Si-ning*, in *Shen-si*, near *Ko-ko-nor*. ^l About

Latitude thirty-five Degrees; Longitude ten Degrees forty-five Minutes West. ^m One History says the *Khân* was at *Tsing-chû-i*, a City in *Shen-si*, depending on *Kong-chang fû*, when *Ning-hya* was taken.

Mogul Em-
pire.

no sooner left the City than he was slain^a. Both the Palace and City were plundered. A cruel Slaughter was made of the Inhabitants; the Plains being covered with dead Bodies: Those who escaped the Sword, flying to the Mountains, Woods, and Caves. It is remarked in the History, that the *Monguls*, since they issued-out of their sandy Desert, did nothing but plunder, kill, burn, and destroy all before them wherever they came.

Chingkiz
Khan's
Sickness.

CHINGKIZ KHAN having thus put an End to the Kingdom of *Hya*, after it had continued near two hundred Years under its own Princes, who were *Tartars* of the Tribe of *Topa*^b, intended also to complete the Conquest of the Empire of the *Kin*. But, the Beginning of the Year 1227, he fell sick on the Mountain before-mentioned; and finding Death approach, on the eighteenth of August^c, sent for the Generals of the Army, and before them declared Prince *Toley*, his fourth Son, Regent of the Empire, till the Arrival of his Brother *Oktay*, whom he nominated for his Successor and Heir. Then recommending Union and Peace among them, he told them, with regard to the War against the *Kin*, that as the best of their Troops guarded *Tong-quan*, and they were Masters of the Mountains to the South, where they had fortified themselves, besides having a great River to the North for their Frontier, it was therefore difficult to attack and vanquish them, without the Assistance of the *Song* (or *Chinese*;) who being their mortal Enemies, he advised them to demand a Passage through their Territories, in order to attack them: That entering by the Cities *Tang* and *Teng*^d, they should march directly and besiege *Ta-lyang-fu*^e: That this would oblige the *Kin* to call their Troops from *Tong-quan*; and, that as they would be fatigued by the Length of the Journey, they might be attacked with Advantage. Having spoken these Words, he died, aged sixty-six, after a Reign of twenty-two Years.

His Chil-
dren.

THE Emperor of the *Mongols* had a great Number of Children. But the History mentions only six Sons, and three Daughter. *Chuchi*, the

eldest Son, was a great Captain, active, violent, and delighting in War. *Chagatay* was universally beloved for his Wisdom and Affability. *Ogotay*, or *Oktay*, was endowed with much Prudence and Greatness of Soul; was courageous, and loved Justice^f. *Toley* was beloved by his Father, and generally esteemed by the *Tartars*. Of *Uluche* and *Kolyekyen*, the two last, nothing remarkable occurs. The three Princesses were married to *Idikut*, *Poyabo*, and *Po-tu*, as hath been already observed: And the Heirs of these three Sons-in-law of the *Khan* usually marry the Daughters of the *Mongul* Emperors.

1228.
Jenghiz
Khan.

CHINGKIZ KHAN had a great Number of Wives, many of whom bore the Title of Empress. All these Wives were distinguished by their Palaces; and these Palaces, called *Ordú*, or *Ortú*^g, were to the Number of four. The first and most considerable of the Empresses was *Hu-chen*, Daughter of *Te-in*, Lord of the *Hongkirat* Hord: *Oktay* and *Toley*, being her Children, were, for that Reason, preferred to the rest. The *Khan* excluded the Princes of the Family, born of *Chinese* Women, from inheriting the Crown.

TOLEY, upon his Father's Death, sent Officers to notify it to the Princes of his House, and Generals of the Army. Mean-while, the War against the *Kin* was carried-on with more Vigour than ever. *Ho-cheru*^h, in *Shen-si*, had held-out a long Time, animated by the Bravery of *Chin-in*, the Governor; who, at length, finding the City ready to be forced by the Enemy, advised his Wife to provide for her Safety. That Lady answered resolutely, that as she had shared with him the Honours and Pleasures of Life, she would die with him, and immediately took Poison. His two Sons, and Daughter-in-law, followed her Example. *Chin-in*, after causing them to be interred, slew himself, and the City was taken. The *Kin*, commanded by a Prince of the Blood, defeated the *Mongols*, and killed eight thousand of them in the Beginning of the Year 1228.

TOLEY having caused the *Khan* to be interred

Ceremony of
proclaiming

^a This must be the *Sbidurkú* of *Abu'lghāzi Khān*; and, if so, the Kingdom of *Hya* must be his *Tangút*, and the City of *Ning-hya*, the City of *Tangút*; although *Tangút* was a different Dominion, inhabited by the *Si-fan*, or *Tu-fan*: But these being then subject to the King of *Hya*, and *Tangút*, which once made a great Figure, only known to the Western Historians, this seems to be the Reason why the latter make no Mention of *Hya*, or the *Chinese* of *Tangút*.

^b From the same Hord sprang the Emperors of the *Wey*, formerly so powerful both in *Tartary*, and the Northern Provinces of *China*. These *Tartars* came originally from the Countries to the North-East of *Pe-king*, between the forty-fifth and forty-third Degree of Latitude. They settled first near *Tay-tong-fu* in *Shan-si*. Their Monarchy began in 386, and ended in 572. There is a History in *Chinese* of this Dynasty.

^c One History puts his Death seven Days later, at a Place called *Sali-cheru*; the *Chinese* Word *Chawen*, denoting the *Sali* to have been a Place full of Fountains, Lakes, and Hills. ^d *Teng-cheru*, and *Tang-byen*, Cities of *Ho-nan*, depending on *Nan-yang-fu*, and bordering on the Province of *Hu-quang*, by which, and *Shen-si*, he counselled them to enter *Ho-nan*.

^e At present *Kay-fong-fu*, Capital of *Ho-nan*. ^f See *Hist. de Gentib.* p. 99. ^g *Wa-er-tu*. See before, p. 441. e. ^h This City was called *Si-Ho-cheru*, or *Ho-cheru of the West*, to distinguish it from the other Cities of that Name. At present it is called *Min-cheru*, being a considerable Fortrefs, twenty Leagues South of *Lin-tan-fu*.

Mogul Em
per.
in the Cave of *Ki-nyen*, in a Mountain to the a North of the sandy Desert², went to meet his Brother *Oktay*: But the Grandees and Generals not knowing but *Toley* designed to make himself Emperor, dared not give that Title to *Oktay*. After waiting near the River *Kerlon* till *Chagatay*^b arrived, the Princes of the Imperial House unanimously agreed to adhere to *Chingkiz Khán's* Will; and, by Advice of *Yelu Chü-tsai*, a general Assembly of the Princes and great Lords was appointed to meet at *Ho-lin*^c, b in the Year 1229, on the twenty-second of the eighth Month. That Day being come, *Chagatay* and *Toley*, attended by the Princes of their House, the Chiefs of Hords, and Generals of the Army, went, and kneeling before *Oktay's* Tent, with a loud Voice wished a long and happy Reign to Prince *Oktay*; a Ceremony never before used on the Occasion by the *Mongols*. The new Emperor made *Yelu Chü-tsai* his Prime-Minister, and imparted every Thing to his Brother *Toley*, those two Princes having had an intimate Affection for each other^d.

Remarks
upon

THE foregoing History of *Chingkiz Khán*, or *Jenghiz Khán*, is given from the *French*, containing fifty-five Quarto Pages, very little shortened, except in the Stile, and by the Method of disposing the Matters. From thence the Reader may perceive, that the History of this Conqueror's Wars in *China*, and the Eastern Parts of *Tartary*, is delivered very imperfectly, as well as erroneously, by the *Persian*, and other Western Authors: That the Eastern Part of *Asia* was then divided between three great Powers, viz. the Emperors of *China*, of *Kitay*, and of *Hya*: That all *Tartary*, to the North and West of *China*, was subject, or tributary, to the two last: That by *Tangút* in *Abu'lghâzi*, and other Authors, is to be understood the Kingdom of *Hya*^e; and by *Shidurku*, *Li-hyen*, its last Monarch: That the Country of *Kara-kitay* was not near *Kitay*, much less contiguous to it, as *Abu'lghâzi Khán* represents it; but at a great Distance towards *Kashgar*.

He will find here likewise, among other 1229. Things, the Original of the *Turkish* Dominion in *Tartary*, in the sixth Century, agreeable to what is related in the *Byzantine* Historians; and that *Wang Khán*, supposing him to be the same with *Prester John*, as some Authors affirm, was (to use *Gaubil's* Words) much less powerful than they have represented him; nor does the *Chinese* History mention any Thing about his Religion^f. If to this we add the exact Information we receive concerning the Parts of *Tartary*, where the *Tatars*, *Monguls*, *Naymans*, *Kara-its*, and other Tribes^g inhabited, as well as the Situations of *Kara-koram*, *Etzina*, *Kampition*, *Bish-balig*, and several other remarkable Cities, which had puzzled the Learned of *Europe* hitherto to ascertain, it must be acknowledged, that Geography, as well as History, is greatly beholding to this *Chinese* Account of *Jenghiz Khán*; nor is that of his Successors less interesting to those Sciences. It is Pity our Plan will not permit us to insert the Whole here; but because the very Names, at least the *Tartarian*^h, of those who reigned in *China*, are unknown to the Western Writers, we have subjoined a Table of them, with the Dates of their Reigns.

Mongul Emperors reigning over Tartary, and Mongul Em-
perors
Part of China.

	Reign begun.	Reign ended.
1. <i>Genghiz Khán</i> , or <i>Tay-tsü</i>	1205	1227
2. <i>Oktay Khán</i> , or <i>Tay-tsong</i>	1229	1241
<i>Queen Turakina</i> , or <i>Tolyekona</i> , Regent.		
3. <i>Kayuk Khán</i> , or <i>Ting-tsong</i>	1245	1248
<i>Q. Wa-ü-li-haymish</i> , Regent.		
4. <i>Mengko Khán</i> , or <i>Hyen-tsong</i>	1251	1259

The Ywen-chau, or Dynasty of Monguls reigning
over all China and Tartary.

1. <i>Koplay</i> , or <i>Ywen Shi-tsü</i>	1260	1294 In Tartary
2. <i>Timür</i> , or <i>Ching-tsong</i>	1295	1307 and China.
3. <i>Hay-shan</i> , or <i>Vu-tsong</i>	1308	1311
4. <i>Ayyulipalipata</i> , or <i>Jin-tsong</i>	1311	1320
5. <i>Shote-pala</i> , or <i>Ing-tsong</i>	1320	1323

^a The History of the *Mongols* says, this Cave was the usual Burying-Place of his Successors. Several *Mongol* Lords of his Posterity at *Pe-king*, affirm the Place of his Burial to be on the Mountain *Han*: Latitude forty-seven Degrees fifty-four Minutes; Longitude nine Degrees three Minutes West. [*Abu'lghâzi* says, it is called *Burkhan Kaldin*. See before, p. 429. b.] ^b One History says, *Oktay* would have given up the Empire to *Jagatoy*, but that he would not accept of it. ^c [*Gaubil* informs us, in this Place, that there was a Dissertation at the End of his History of the *Mongol* Emperors, to prove, that *Ho-lin* is the same with *Kara-koram*, the Capital of the Empire of *Chingkiz Khán*; but no such Thing has been published.] ^d *Hist. de Gentib.* p. 50, & segg. ^e This new Monarchy seems to have been quite unknown to the Western Historians, who mistook it for *Tangút* (which had been famous through *Asia* for many Ages) because the Kingdom of *Hya* sprang up on the Ruins of it, and for the most Part consisted of Countries which formerly belonged to it. ^f See *Souciot Abrege Chronol.* p. 187. ^g In order to find the Situations of the Tribes and Places mentioned in the History of *Jenghiz Khán*, Recourse must be had to the Description of *China* and *Tartary*, the Tables of Longitude and Latitude at the End, and the general Maps; our Work not admitting of particular ones. ^h In the following Table, the first is the *Mongul* Name, the second the *Chinese*.

Country of Tibet.	6. Yesuntimûr, or Tay-ting	1324	1328 a	SHUNTI was driven-out of China by Hong-wû, Founder of the Tay-ming Dynasty. His Son Ayyewshilitata, in 1370, founded at Holin, or Kara-koram, a new Dynasty, called the Ywens of the North.
	7. Afukipa, or Tyen-shun	1328		
	8. Hoshila, or Ming-tsong, and Tutimûr	1328	1329	
	9. Tutimûr alone, or Ven-tsong	1329	1332	
	10. Ilin-chipan, or Ning-tsong	1332		
	11. Toboantimûr, or Sbunti	1333	1368	

C H A P. IV.

A DESCRIPTION of TIBET, or TIBBET.

INTRODUCTION.

Accounts of Tibet, **A**LTHOUGH Tibet is a Country of very large Extent, yet it scarce appeared in our Maps, before those published by *De l'Isle*. It was there represented as a narrow Kind of Desert, lying between *India* and *China*, without either Towns, Rivers, or Mountains, although no Part of *Asia* abounds more with the two latter. Europeans had, indeed, received some confused Accounts of it from the Missioners sent into the *Indies*; but none particular enough to form any right Judgment of its Qualities, Form, or Dimensions. The Jesuits *Grueber*, and *Dorville*, were the first who (having travelled through great Part of it, in their Way home from *China* in 1661) gave us any tolerable Ideas of its large Extent, or the Customs of its Inhabitants.

But few, and THE Letters relating to their Travels are published in *Thevenot's French Collection*. *Kircher* also, in his *China Illustrata*, has given an Account of their Journey through that Country, with Cuts of the most remarkable Things that occurred, as delivered to him by themselves. But, as they travelled only one Road, they have gone but a little Way towards furnishing-out the Geography of those unfrequented Regions. In short, the Map-Makers had almost nothing to work-upon for Tibet, but the scanty Materials of those Friars (for *Desideri* says but little of the Country, or Road he took) before the late Missioners in *China* procured a Map of it; which, though far from being compleat, or

exact, in every Particular, affords, on the Whole, a very satisfactory View of the Country.

WITH respect to the Inhabitants, Animals, and other Productions, we are not, perhaps, so well-provided; there being very few Materials for the History to be met-with, but what come from the above-mentioned Missioners. As those who transmitted the Map were not in Tibet themselves, they have communicated only a few scattered Remarks, which they had from the *Lama*-Mathematicians, who surveyed the Country. Of this Kind are those to be found in *Avril's Travels*, and *Gerbillon's Historical Observations on Tartary*, who had his Informations from a *Chinese* Envoy. Others, as *Tavernier*, and *Thevenot*, have occasionally spoken, from Report, concerning *Butan*, or *Tibet*. The most compleat and express Piece yet extant upon the Subject, seems to be, *A Description of the Kingdom of Butan*, written by an anonymous Author: But as it does not appear from what Authority he has taken his Memoirs, they are to be made-use of with Caution.

S E C T. I.

The Name, Extent, Mountains, and Rivers of Tibet.

The Name, Situation, Extent, Bounds. Tibet surveyed: Account of the Map: Its Imperfections. Mountain Kantes terrible to pass. Ele-

* A Translation is inserted in *Ogilby's China*. *Thevenot* has omitted the Cuts. ^b *Desideri*, the Jesuit, travelled, in 1714, from *Kashmir* in *India*, to *Lapas*; but gives little or no Account of the Road, or the Country. ^c These are published by *Du Halde*, in the fourth Volume of his Description of *China*, under the Title of *Geographical and Historical Observations on the Map of Tibet, containing the Dominions of the Grand Lama, and the adjacent Countries subject to him, reaching to the Source of the Ganges, extracted from the Memoirs of Pere Regis*. ^d An Account of this is given in the *Nieuw. Mercur. Paris*, for July 1718.

Country of
Tibet.

vation of Tibet. River Yará, or Tfan-pu. a other Countries belonging to the Peninsula of *Geographical*
Ny-kyang, Lan-tfan. Kin-cha Ky-ang. Source *Remarks,*
of the Whang-ho. River of Gold. Lake of *Tibet sur-*
Stars. Lakes of Tibet. *veyed,*

The Name,

THE Country, which Europeans call *Ti-*
bet, or *Thibet*, is named, by the Orient-
als, *Tibt*, or *Tobt*. It is also pronounced, by
some Nations, *Tepet*, or *Tupet*. The *Tartars*
call it *Barantola*, under which Name they com-
prehend all that vast Tract lying between the b
great River *Ya-long*, and the Source of the *Gan-*
ges, extending above twenty Degrees from East
to West, and more than eight from North to
South. The People of *Kashmir*, and other on
this Side the *Ganges*, call it *Báton*, or *Bútan*;
and the *Chinese*, *Tfan*, or *Tfan-li*, from the
great River *Tfan-pá*, which runs through it.
But *Lassa*, or *Lasa*, being the richest and plea-
santest Province, and dignified with the Resi-
dence of the Grand *Lama*, those Borderers fre-
quently give that Name to the whole Country ^a.

WE are likewise told, that among the *Tar-*
tars, the Name of *Tanguth*, or *Tangút*, is com-
mon to all the Countries, from *Koko-Nor*, to the
South of the *Ganges* ^b. But others assure us,
that it is unknown to the Inhabitants, who call
themselves *Vodjid* ^c. The like may be said of *Tu-*
fan, which *Gaubil* says is the Name of *Tibet*, or
rather one of its Names ^d: That is, such ~~as~~ may
be given to it by the *Tu-fan*, or *Si-fan* them-
selves, who were formerly Masters of it, or
some particular bordering People; for it is cer-
tain, neither of those two Names belongs to *Ti-*
bet, at present.

Situation,
Extent,
Bounds.

THIS Country, taken at large, is situate be-
tween the eighty - seventh and hundred and
twenty-first Degrees of Longitude, and between
the twenty-sixth and thirty-ninth of Latitude;
being in Length, from West to East, one thou-
sand seven hundred and thirty-five Miles; and its e
Breadth, from North to South, where broadest,
seven hundred and eighty: But as its Figure is
somewhat triangular, growing narrower gradu-
ally as it extends from East to West, in some
Places it is not above half that Breadth, in some
a fourth Part, and in others still less. It is
bounded on the North by the Country of *Koko-*
Nor, and a great sandy Defart, which separates it
from *Little Búkharia*; on the East by *China*;
on the West by the *Mogul's* Empire, or *Hin-*
dústán, and *Great Búkharia*; and, on the South,
by the same Empire, the Kingdom of *Ava*, and

India without the *Ganges*.

As *Tibet* was but little known to the *Chinese*
themselves, though their next Neighbours, an
Ambassador, whom the late Emperor *Kang-bi*
sent thither the Beginning of the present Centu-
ry, to reconcile the two *Lama* Factions of the
red and yellow Hat, mentioned hereafter, em-
ployed certain Persons, whom he had brought
for the Purpose, during the two Years he staid
in the Country, in making a Map of all the
Territories immediately subject to the Grand
Lama. In 1711, this Map was put into the
Hands of *Regis*, to be connected with the Maps
of the *Chinese* Provinces: But as no Situation
had been fixed by celestial Observation, and the
Distances were laid-down only from common
Computation, he could not execute his Orders.

THE Emperor hereupon resolving to procure *Account of*
one more accurate, sent two *Lamas*, who had *the Map,*
studied Arithmetic and Geometry (in a mathe-
matical Academy, established under the Protec-
tion of his third Son) with Orders to comprise,
in their Map, all the Country, from *Si-ning* in
the Province of *Shen-si*, to *Lasa*, the Grand *La-*
ma's Residence, and from thence, to the Source
of the *Ganges*; and likewise to bring some of the
Water of that River back with them. This
Performance was, in 1717, laid before the Mis-
sioners, who found it vastly preferable to that of
1711; but not without Faults. However, by
Help of the Measures used in this Map, by com-
paring it with some Itineraries in the South-
West, West, and North-West Roads, and by
the Informations they received from some Per-
sons of Note, who had travelled in that Coun-
try, they found themselves in a Capacity to draw
a Map of all *Tibet*, much more correct than any
before published.

As the two *Lamas* were about their Work at *its Imperfec-*
a Time when the *Eluths* were ravaging *Tibet*, *tions.*
they were obliged to hurry-away, for Fear of
falling into the Hands of the Enemy, they being
of the yellow Hat, or *Chinese* Party. They,
therefore, contented themselves in many Cir-
cumstances relating to the Countries round the
Source of the *Ganges*, with such Information as
the *Lamas*, in the neighbouring Temples, could
afford them ^e, and with what they could learn
from the historical Account found at the Grand
f *Lama's* at *Lasa*. If the Latitude of the Mountain,
called *Kentais* (or *Kante-shan*, according to the
Chinese) from whose West-Side the *Ganges* issues,

^a See *Soucier's Obs. Math.* p. 161; and *Du Halde's China*, vol. 2. p. 360, 363, and 384.

^b *Du Halde*, as before, p. 363. ^c *Bibl. German.* vol. 3. p. 25. It is there spelled *Vodjid*. ^d *Hist. de Genteb.* p. 190.

^e It is observed by *Regis*, p. 388, of *Du Halde's China*, that in this Part of the Map the Missioners retained the Names of Places given by these informing *Lamas* (because more to be depended-on than those found in Travellers) as if they did not observe the same Rule in other Parts of the Map: And, indeed, in the Country of *Koko Nor*, *Manchew* Names are often inserted instead of *Mongul*.